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Prince of Songkla University



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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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Error Investigation of Public Signs and Foreigners' Perceptions of Business Signs in Bangkok: A Case Study of Sathorn and Sukhumvit Areas

การสำรวจความผิดพลาดของป้ายสาธารณะและความเข้าใจของชาวต่างชาติ
ที่มีต่อป้ายย่านธุรกิจในกรุงเทพฯ: กรณีศึกษาพื้นที่บริเวณสาทรและสุขุมวิท

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Abstract

Although news reports reveal grammatically incorrect signs in Thailand, many studies have overlooked the impact of these errors. Mistakes on public signs could confuse foreigners and reflect negatively on the nation's language proficiency. Addressing these errors is essential, as they affect readers' comprehension and the country's image. These errors should be investigated for grammatical mistakes that impact foreigners' understanding of English-language signs. The study began with a questionnaire distributed to 30 foreigners to understand their viewpoints on error signs, focusing on 40 signs with grammatical errors. The findings highlighted two main points. Firstly, 17% of the total error signs received low scores in the survey. The English on these public signs was unclear and grammatically incorrect, making it difficult for foreigners to understand. Secondly, error signs involved selection (30%) and omission (28%) strategies based on Corder's (1973) theory. Errors such as inappropriate vocabulary, misspellings, and word omissions led to unintelligibility. This study is critical for stakeholders, including travelers in the Sathorn and Sukhumvit areas, as well as governmental and non-governmental organizations, as it aims to improve and produce effective public signs. The recommendation of the study includes replacing governmental and non-governmental signs with linguistically accurate and appropriate versions. Ultimately, this will benefit our country by boosting investor confidence, promoting a positive national image, and attracting more tourists.

Keywords: Linguistic Landscape, Linguistic Landscape in Thailand, Language Policy, Intelligibility on Signs, Grammatical Errors

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บทคัดย่อ

ถึงแม้รายงานข่าวหลายฉบับนำเสนอความผิดพลาดทางไวยากรณ์ของป้ายในประเทศไทย แต่งานวิจัยส่วนใหญ่กลับมองข้ามผลกระทบของข้อผิดพลาดเหล่านี้ ความผิดพลาดบนป้ายสาธารณะในประเทศทำให้ชาวต่างชาติเกิดความสับสนและส่งผลถึงการมองความสามารถทางภาษาของประเทศในเชิงลบ การกล่าวถึงความผิดพลาดเหล่านี้จึงมีความจำเป็นอย่างยิ่ง เพราะข้อผิดพลาดต่าง ๆ ส่งผลต่อความรู้ความเข้าใจของผู้อ่านและภาพลักษณ์ของประเทศ ควรที่จะมีการพิจารณาในเรื่องของความผิดพลาดโดยเฉพาะอย่างยิ่งทางไวยากรณ์ที่ส่งผลต่อความเข้าใจป้ายภาษาอังกฤษของชาวต่างชาติ การศึกษาครั้งนี้เริ่มจากการแจกแบบสอบถามให้ชาวต่างชาติ 30 คน เพื่อที่จะทำความเข้าใจถึงมุมมองของผู้ตอบแบบสอบถามเกี่ยวกับป้ายต่าง ๆ ที่มีความผิดพลาด โดยมุ่งเน้นไปที่ป้ายที่มีความผิดพลาดทางไวยากรณ์จำนวน 40 ป้าย ผลการสำรวจชี้ให้เห็นประเด็นหลักๆ อยู่สองประเด็น 1.) 17% ของป้ายที่ผิดพลาดทั้งหมดได้คะแนนในระดับต่ำในแบบสอบถามนี้ พบปัญหาภาษาอังกฤษที่อยู่บนป้ายเหล่านี้ไม่ชัดเจนและมีข้อผิดพลาดทางไวยากรณ์ส่งผลให้ชาวต่างชาติเข้าใจยาก 2.) ป้ายที่ผิดพลาดทั้งหมดในแบบสอบถามนี้มีความผิดพลาดที่เกี่ยวข้องในเรื่องของการเลือกใช้คำ (30%) และการเลี่ยงเว้นคำ (28%) โดยอ้างอิงจากทฤษฎีของ คอร์เดอร์ (1973) ข้อผิดพลาดอันประกอบไปด้วย คำศัพท์ที่ไม่เหมาะสม การสะกดคำผิด และการเลี่ยงเว้นคำ ล้วนส่งผลให้เกิดความไม่เข้าใจ การศึกษานี้จึงมีความสำคัญต่อผู้ที่เกี่ยวข้องซึ่งประกอบไปด้วย ผู้เดินทางในพื้นที่สاحรและสุขุมวิตรามถึงหน่วยงานภาครัฐและเอกชนที่มุ่งพัฒนาและสร้างป้ายสาธารณะที่มีประสิทธิภาพ งานวิจัยนี้เสนอแนะให้มีการแทนที่ป้ายของหน่วยงานภาครัฐและเอกชนด้วยป้ายที่เหมาะสมและถูกต้อง และในท้ายที่สุดงานวิจัยนี้จะมีประโยชน์ต่อประเทศของเราโดยการเสริมสร้างภาพลักษณ์ที่ดีของประเทศ ดึงดูดนักท่องเที่ยวและสร้างความเชื่อมั่นให้แก่นักลงทุนมากยิ่งขึ้น

คำสำคัญ: ภูมิทัศน์ทางภาษา ภูมิทัศน์ทางภาษาในประเทศไทย นโยบายทางภาษา ความเข้าใจในป้าย ข้อผิดพลาดทางไวยากรณ์

Introduction

Thairath News (2017) reported that there remained errors in public signs on tourist spots in Chiang Rai that caused confusion among tourists since the errors were noted several years ago. It took many years to rewrite the English translation into proper English. On the first sign, “Wiang Kaen” (เวียงแก่น), was misspelled into “Wiang Kaem.” On the second sign, “Thoeng” (เทิง) was written as “Thoen.” Thai Post (2022) additionally stated that social media had been discussing the indiscreteness of Thai authorities regarding the errors on digital signs as they made a public sign “Welcom to APEC 2022” without “e” to greet international guests to the country. There have evidently been no perfect public signs in the country; the error could be in terms of translation or grammatical errors that cause trouble of understanding to foreigners and lower positive first impressions, including trust (Guo, 2012). Apparently, these small mistakes showed the language proficiency of Thai people that needs to be addressed, especially on public signs.

Bangkok Post (2021) reported that the 2019 English Proficiency Index (EF) of Thailand was ranked 74th. By 2020, it had fallen to 89th, and 97th by 2022. In the current year, Thailand's English proficiency in 2023 as a non-native English nation was ranked pitifully 101st out of 112 countries and territories. Wang (2022) reported that Thailand's English proficiency ranked 97th in 2022, indicating very low proficiency, and it ranked second to last among its ASEAN neighbors in an assessment that examined average English proficiency across 111 different countries and regions. He also explained that Thailand has to consider the advantages of English proficiency since tourism accounts for 18% of its Gross Domestic Product (GDP) after the COVID-19 pandemic. Thailand is a top tourist destination, attracting considerable interest from international travelers. The significant opportunity for the Thai government to enhance people's knowledge and strengthen the country's economic system is presented. Wang's (2022) statistics and reports also confirm that the English proficiency of Thai people is decreasing annually. Lately, Thailand's EF score for 2023 is 101st, as published by the Bangkok Post in 2023. However, statistics from 2019 to 2023 not only highlight the low English proficiency among Thai people but also reflect its impact on the English usage seen on public signs, as noted in *Thairath News* and *Thai Post*. These news sources underscore the issues in English language use, consistent with the statistics, becoming evidence for the need of improvement in English language teaching in Thailand. Enhancing language proficiency should be a priority, as well as encouraging everyone to recognize and improve their language skills for greater opportunities in various fields, such as business and education.

Linguistic landscapes are a significant element in representing culture, languages, and civilization. Public signs could be literature or photographs to inform or persuade people about important information; these signs are good advisers for foreigners who cannot understand the native language of the country (Guo, 2012). Backhaus (2007) stated that public signs appeared in cities to provide different information, such as directions, advertisements, and quotes. They explained the meaning of linguistic landscape as advertisements, street signs, place names, and governmental and non-governmental signs that contained linguistic terms and regional culture (Landry & Bourhis, 1997). Overall, communication in public could take many forms, such as ads, speeches, newspapers, books, or public signs. The reports show that sign makers lack language awareness on public signs, an important issue that needs to be addressed. This could partially reflect the low English language proficiency of Thai people as reported since 2019.

Previous studies have largely overlooked the systematic analysis of grammatical errors in public signage, particularly in high-traffic business districts. For example, studies have primarily focused on identifying translation errors without delving deeply into the broader impacts of these errors. Notable examples include Netthanyakonwong's (2023) analysis of Chinese translations of airport public signs in Thailand, Ariani and Artawa's (2021) examination of grammatical errors in English translations of public signs in Ubud, Bali, and Ngampramuan's (2019) study on the intelligibility of English on signs at tourist attractions in Thailand. For this study, these minor errors on the signs may indicate the English proficiency of Thai people, which in turn reflects the ineffectiveness of the country's English language teaching policy. As Corder (1967) argued that errors are not simply "annoying, distracting...by-products of the process of learning", they could "provide evidence of the

system of the language that [a learner] is using at a particular point in the course" (p. 162-167). Making public signs with language accuracy becomes a crucial concern.

Moreover, the location of signs such as public signs in the Sathorn and Sukhumvit business areas, is also another major factor in this study. Kermel-Torrès (2004) explained that Sathorn and Sukhumvit avenues began to be central business districts (CBDs) with high populations in the 1970s. This study aims to investigate the grammatical errors that impact foreigners' comprehension of English signs in Bangkok's Central Business Districts, as well as to explore how these errors are perceived by foreigners. The study primarily uses questionnaires and adapted frameworks from Corder (1973) to address the research questions. As the study progresses, the study's findings will be beneficial to 1. stakeholders who travel in the Sathorn and Sukhumvit areas; 2. government and non-governmental organizations responsible for creating public signs in the future; and 3. The English proficiency of our nation in the future.

Objectives

1. To identify and categorize specific types of grammatical errors on English signs in the Central Business Districts (CBDs) of Bangkok, including Sathorn and Sukhumvit areas.
2. To assess the perceptions of foreigners regarding the clarity and accuracy of these English signs with grammatical errors in the CBDs.

Research Questions

1. What specific types of grammatical errors are presented on English signs in the Central Business Districts (CBDs) of Bangkok, including Sathorn and Sukhumvit areas?
2. What are the attitudes and perceptions of foreigners towards the clarity and accuracy of these English signs with grammatical errors in the CBDs?

Literature Review

In a world that is becoming more interconnected, an estimated 1.46 billion people worldwide spoke English in 2023 (Talbot, 2023). English plays an important role in communication, including in Thailand. Despite the growing popularity of English, many public signs in Thailand still contain grammatical errors, which cause confusion and miscommunication, especially among foreigners. The study includes multiple resources to understand and explore how these errors affect intelligibility, interpretability, and comprehensibility of public signs in Bangkok's business districts.

1. Theoretical Framework: Intelligibility, Interpretability, Comprehensibility

There are three levels of understanding a language: intelligibility, interpretability, and comprehensibility. Intelligibility is concerned with basic understanding of words and sounds, including pronunciation and intonation. Rhekhalilit (2022) distinguished two levels of understanding a language: surface (recognizing and repeating words; Intelligibility) and deep (understanding words in more context, Interpretability). Rhekhalilit (2022) and Derwing and Munro (2015) defined comprehension as the ability to understand meaning, which is often achieved by paraphrasing and exploring specifics. Understanding culture is also important for effective communication, particularly among non-native English speakers (Kachru & Smith,

2008; Park & Nakano, 2003). Nonetheless, grammatical errors on signage across the country, including misspellings and wrong English words, as expressed by Thairath News, Thai Post, and different academic papers could lead to misunderstandings among foreigners in Thailand. Errors on signs may damage the degree of intelligibility, interpretability, and comprehensibility for everyone, especially foreigners, causing them to have difficulty interpreting the intended meaning of signs and lacking understanding of English language on signs.

2. Language Policy in Thailand and Its Impact on Public Signage

In Thailand, language policy has been imposed by the Thai government to prioritize Thai as the only national language for over 100 years. Smalley (1994) stated that Thailand has linguistic varieties spoken by several ethnicities. As a result, some Thais recognize the importance of English and encourage the new generation to pay more attention to English language. English continues to exist as a foreign language in Thailand, with prevalence in social media, music, news, public signs, and education. English is one of multiple languages spoken in many Thai provinces, and it has become more important as it has in other countries. As the main world language for communication, English is connected to economics, trade, and education, as well as nearly all aspects of human relations, as stated by Huebner (2006). Notably, in Thailand, Thai serves as the official language, while English is widely used as a foreign language across various domains, including education and entertainment. In the Thai context, English errors on public signs occur frequently, as Thai remains the primary language spoken by the majority of the population. Furthermore, studies such as Guo's (2012) analysis of English translation errors on public signs and Vivas-Peraza's (2020) examination of the linguistic landscape in Hat Yai, Thailand, along with statistics showing low English proficiency among Thai people, suggest that the use of English increases the possibility of such errors. The error signs could impact economic factors such as tourism and foreign investment, as well as affecting the nation's image and reflecting the quality of the English language learning system.

3. Linguistic Landscape Studies: Global and Thai Contexts

According to Ariani and Artawa (2021), the translations on public signs in Ubud and Bali, Indonesia, contained a number of grammatical errors, including problems with the construction of noun phrases, use of auxiliary verbs, verbal phrase structure, spelling, prepositional phrase construction, and application of tenses. Moreover, inappropriate translation practices, a lack of knowledge about the target language's (TL) grammar, and translators' propensity to give priority to the source language's (SL) syntactic structures were all contributing factors.

The recent language learning study by Chaudary and Moya (2019) could be used to increase learners' language awareness and teaching methods. Having applied Corder's (1967) error analysis framework to Abisamra (2003), which investigated English errors in Arabic speakers, the findings indicated that negative language interference is the major cause of errors. The findings also implied that several errors were found mostly in syntax, grammaticality, and lexicon order. Errors of omission could be avoided by delivering words in sequences that assist learners in understanding the sentence structures. The key result highlighted the importance of errors in the learning process and emphasized the value of feedback for both learners and instructors.

Ngampramuan (2019) also investigated the use of English on signs at 40 tourist locations throughout the country. Ngampramuan's (2019) study tried to determine how understandable Thai-English signs are to non-Thai speakers. 30 signs were carefully chosen with 456 participants. In conclusion, the Thai-English signs are relatively understandable to non-Thai speakers. To gain a better understanding, tourists must consider the context around the messages rather than focusing mainly on their literal meanings.

Likewise, Netthanyakonwong (2023) analyzed the translation errors of Chinese public signs that appeared in 16 airports in Thailand between 2019 and 2022 by random sampling. The results of the descriptive analysis were presented. The 159 Chinese public signs with translation errors were analyzed, and a total of 257 errors were found. 62% of lexical errors were found to be the most common type of error, followed by grammatical problems (23%), Chinese character errors (9%), punctuation errors (4%) and the remaining 2% being errors caused by ignoring cultural factors.

Although grammatical error analysis on public signs has not been done broadly, multiple articles have been published about grammatical errors on signs in Thailand and globally. Consequently, these errors often lead to misunderstandings for tourists. Simple mistakes could indicate Thai people's lack of English proficiency, highlighting weak English language teaching methods. Improving linguistic accuracy in public signage has been a major target. Therefore, this study focused on grammatical errors and foreigners' perceptions to gain a deeper understanding of their perspectives on these issues. Attention to foreigners' perspectives on public signage is critical, as clear and accurate signs not only help stakeholders but also influence a positive image of the nation.

Research Methodology

Sathorn and Sukhumvit are two main areas driving the economy of Thailand, as Kermel-Torrès (2004) explained that since the 1970s, Sathorn and Sukhumvit avenues have become Central Business Districts (CBDs) with a large population. Given their prominence in the heart of Bangkok, where foreigners, tourists, and businessmen frequently travel, public signs in these areas should maintain a high standard of language accuracy. However, many public signs currently contain grammatical errors, causing confusion and impacting the nation's image. These problems led to this study as it aimed to identify grammatical error types on public signs based on Corder's framework (1973) and investigate foreigner perceptions toward error signs in the areas.

1. Conceptual Framework

The framework proposed by Corder (1973) is the most suitable theory for identifying errors on public signs, as it aligns closely with the research objectives and provides a reliable basis for supporting the findings. Also, the theory classified the linguistic level of the errors under the sub-areas of morphology, syntax, and lexicon. This categorization could be exemplified into four types, as follows:

- Omission: reduction of morphological or syntax
Example: “This my routine” (Chaudary & Moya, 2019)
- Addition: adding unnecessary morphology or lexicon
Example: “Thank you for you read about my day” (Chaudary & Moya, 2019)

- Selection: wrong choice on morphology or syntax
Example: “Then go to the English institute” (Chaudary & Moya, 2019)
- Ordering: placing the wrong position of morphology or syntax
Example: “*It is a mall very big*” (Chaudary & Moya, 2019)

2. Public Signs

Public signs in the Sathorn and Sukhumvit areas were analyzed to identify types of grammatical errors and how foreigners perceived these signs. A total of 40 signs with grammatical errors were chosen from 324 signs along specified routes. Public signs had to contain the following criteria: (1) Signs were in Sathorn and Sukhumvit areas, both permanently and temporarily. (2) All governmental or non-governmental signs, like ads, information signs, and traffic signs, were analyzed. (3) All English signs focused on; bilingual and multilingual signs that included English were also considered.

3. Participants

The convenient sampling on this survey was 30 foreigners with 3 criteria: (1) no specific gender, age, or educational background; (2) any foreigner in Thailand including travelers, employees, and students; (3) non-Thai native speakers including Asians and Europeans. Initially, Sathorn and Sukhumvit areas were popular among tourists, and researchers assumed that the signs in these zones might attract foreign visitors. Additionally, all participants voluntarily provided their consent before completing the questionnaire. Their viewpoints on grammatically incorrect signs determined how participants felt about these error signs. All important information reflected their perspectives based on various cultural, religious, and linguistic backgrounds.

Questionnaires

In terms of foreigners’ perceptions of the investigation, the researchers used a Likert scale on a Google Form, link: <https://forms.gle/mcZPTvshwKb7RnnFA>. The questionnaires were separated into 3 sections: the first section described the research aims and purposes, which clarified the study’s research goal, explained the study’s advantages to stakeholders, and requested voluntary confirmation from participants. The second section included demographic information that categorized participants based on gender, country, purpose of stay in Thailand, length of stay, list of all languages spoken, including native tongue, educational level, and contact information (email). Finally, the third section inquired the participants how they would rate their understanding of the error signs shown in the questionnaire on Likert scale and the reasons for misunderstanding the signs in the Sathorn and Sukhumvit areas. There were 40 signs with grammatical problems. The participants rated these signs to determine how well or poorly they understood the grammatically incorrect signs. The scale was divided into 5 categories: (1) very poor, (2) poor, (3) acceptable, (4) good, and (5) excellent. Furthermore, each sign required rating reasons, which were divided into 6 options: (1) Misspelling or reducing a part of a word, phrase, and sentence, (2) placing the wrong position of word, phrase or sentence, (3) wrong choice of vocabulary, phrase, and sentence, (4) adding on a part of a word, phrase or sentence unnecessarily, (5) none-no grammatical error on the sign or

(6) other reason. Examples of the rate of understanding and reason for misunderstanding are presented below.

Figure 1

Sample of Likert Scale on the Google Form

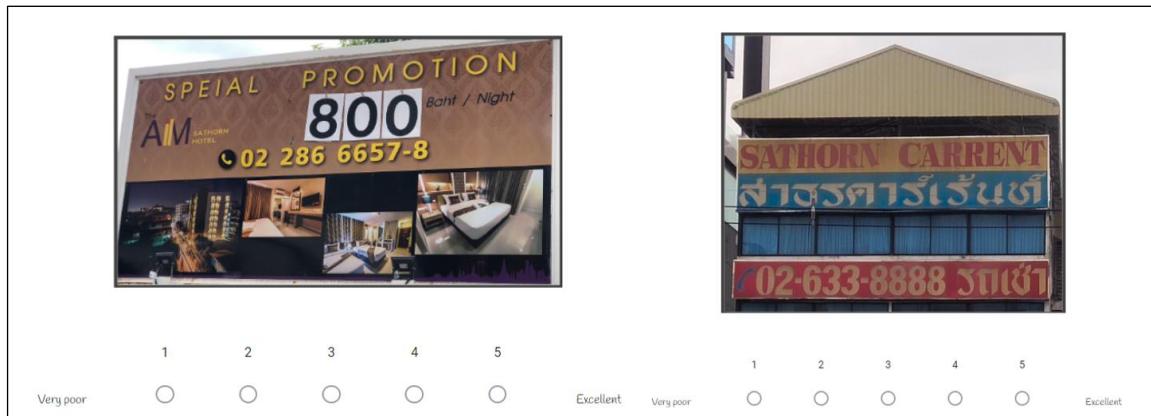


Figure 2

Sample of Reasons for Misunderstanding Signs from the Survey

Please provide reasons why you cannot understand the sign (image 39) well. Select all that apply *

Misspelling or reducing a part of word, phrase and sentence

Adding on a part of word, phrase and sentence unnecessarily

Wrong choice of vocabulary, phrase and sentence

Placing the wrong position of word, phrase and sentence

None – no grammatical error on the sign

อื่นๆ...

Questionnaire Validation

To ensure reliability, a survey's questions had been validated before its distribution. Validation was completed in two steps. Step 1: Receive face validity of the questionnaire from two linguistic expert groups. The first group examined topic relevancy, whereas the second group thoroughly searched for problems such as leading or repeated inquiries that may be presented in the questionnaire. This pilot phase required the form to be modified and improved its clarity by linguistic professors. Step 2: Make final modifications based on tester's comments. Researchers made essential improvements and conducted an extra pilot test in accordance with the comments of linguistic experts if significant changes were required, ensuring a trustworthy final questionnaire.

Data Analysis

Data for this study were collected through a questionnaire administered to 40 foreigners who volunteered to assess public signage in urban locations. To address study question 2, the survey asked participants about their perceptions of language efficiency and overall comprehensibility of error signs. Prior to analysis, the data were filtered by removing missing responses and responses in which the participants tried to correct the error. For quantitative analysis, descriptive statistics were applied to calculate the number and percentage of errors in public signage. A Likert scale (1-5) was used to assess participants' opinions on sign quality, and the results were examined both descriptively and statistically. For qualitative data, participant comments were analyzed using thematic analysis to identify prevalent themes related to sign clarity and grammatical accuracy in order to answer research question 1. The investigation aimed to identify commonly occurring types of errors in public signage and examine how these errors affected sign comprehension, particularly among foreign participants. It was predicted that grammatical errors, especially those in English, would cause greater confusion for non-native speakers.

Findings

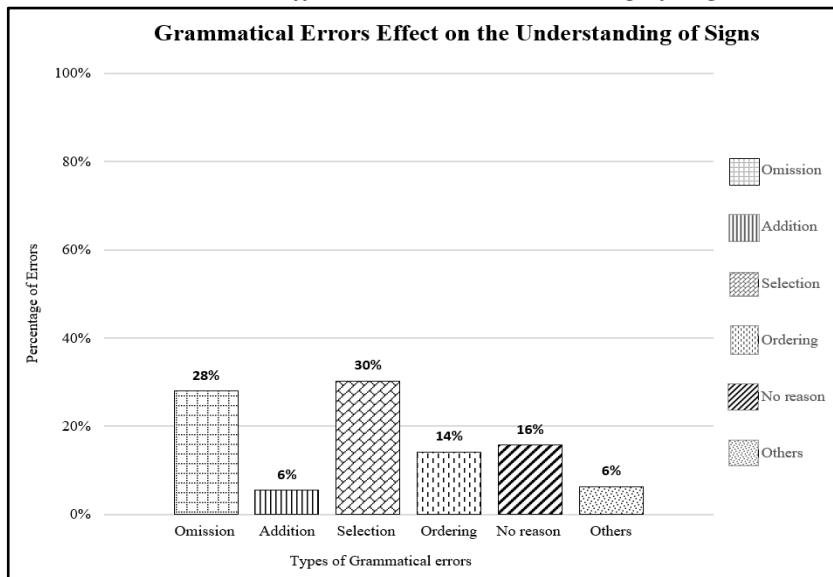
The study aimed to identify and categorize specific types of grammatical errors on English signs in the Central Business Districts (CBDs) of Bangkok and assess the perceptions of foreigners regarding the clarity and accuracy of these English signs with grammatical errors in the CBDs. The Google form was examined with 30 convenient foreigners. The questionnaire, link: <https://forms.gle/mcZPTvshwKb7RnnFA>, was divided into 3 parts: research aims and purposes, demographic information, and foreigners' understanding towards 40 specific routes covered signs and their perception towards those errors. The survey was completed by participants and presented in *Figure 3* and *Figure 4*, including the grammatical errors analyzed following Corder's (1973) theory in *Table 1*.

For demographic information, the analysis started with the stay purposes and the length of residency in Thailand, 33% of workers had been here over 12 months, 10% for 6 -12 months, and 7% for less than 6 months. Among travelers, 30% had stayed under 6 months, 10% for 6 -12 months, and 7% for over 12 months. Students made up 3% of the participants. The length of residency and purposes of the stay also indicated that staying in Thailand for a long period could help them get used to errors on signs. An interesting insight came from a participant (March 3, 2024), who remarked, "I think I have lived in Thailand too long to struggle with Thai English." Also, some foreigners mentioned their basic command of Thai and familiarity with Thai language from their daily lives in the country. In fact, the common in Thai helped them understand errors on public signs better. These opinions reflected those foreigners became accustomed to errors on public signs due to language familiarity and exposure to Thai culture.

Research Question 1: What specific types of grammatical errors are presented on English signs in the Central Business Districts (CBDs) of Bangkok, including Sathorn and Sukhumvit areas?

Figure 3

Grammatical Errors Effect on the Understanding of Signs

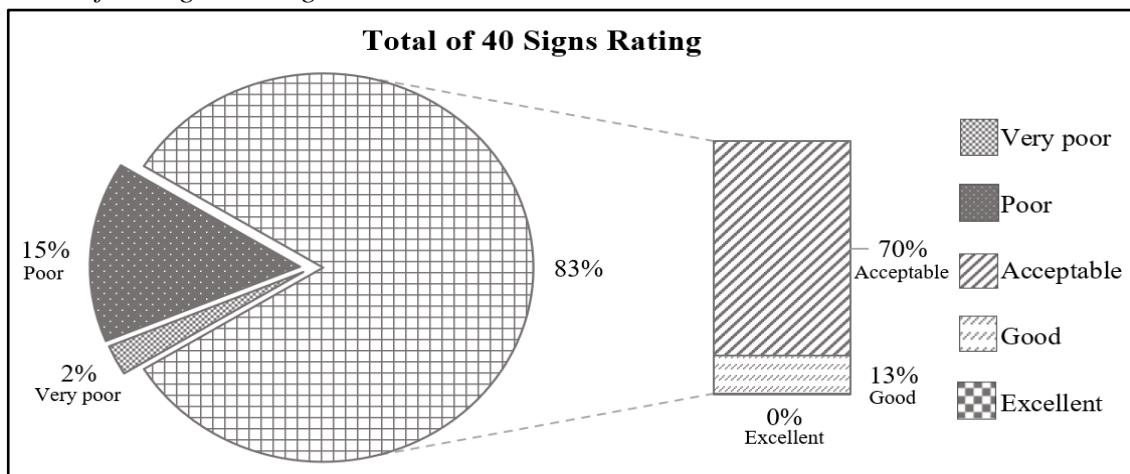


According to the results presented in the study, the types of errors that most confused foreigners are as follows: 30% selection errors, 28% omission errors, 14% ordering errors, and 6% addition errors. Additionally, 16% of signs had no reason due to no grammatical error on the sign, and 6% had other issues such as individual comments for improvement out of other classifications. The most common errors were incorrect vocabulary choices (selection errors) and misspellings or missing parts of words (omission errors). These errors hindered understanding, as incorrect or inappropriate English was often used on signs, as well as suggestions of participants provided in the questionnaire to correct the English on signs. Despite these issues, foreigners often recognized the errors and suggested corrections, supporting the findings that many participants noticed and intended to fix the grammatical errors on signs.

Research Question 2: What are the attitudes and perceptions of foreigners towards the clarity and accuracy of these English signs with grammatical errors in the CBDs?

Figure 4

Total of 40 Signs Rating



The data in *Figure 4* showed the satisfaction levels, including the understanding level of signs, from 30 participants. The satisfactions were divided into 5 levels: very poor (disappointing), poor (quite low quality or lacking sufficient detail), acceptable (meets minimum understanding or satisfaction), good (clear or well understood), and excellent (perfect, very clear, or of outstanding quality). Grammatical error signs contained 70% (28 public signs) with mostly acceptable scores, 15% (6 public signs) with poor scores, 13% (5 public signs) with good scores, 2% (1 public sign) with very poor scores, and 0% of public signs with excellent scores, respectively. However, low-rated scores meant poor or very poor rating scores. To summarize, 17% of public signs in total received low-rated scores of which 15% (6 public signs) were rated poor scores and 2% (1 public sign) were rated very poor scores. These signs were particularly confusing and revealed grammatical errors, thus foreigners struggled more to understand the unclear and incorrect English used.

Interestingly, many foreigners still considered the error signs acceptable and shared their thoughts openly. One participant noted, “I think most images are understandable. However, it’s not proper English and some could be confusing especially to tourists. And there are (a) few signs that I don’t know what the business does.” This comment highlighted the confusion caused by unclear language. In addition, other participants expressed frustration, with one stating “Some signs look unprofessional, especially for promotion information.” Another remarked “The sign insinuates that the reader should regret the inconvenience caused. It would be more fitting if the sign said, ‘We regret the inconvenience (caused)’.” These comments not only reflected their feelings about the errors but also hinted at broader concerns about English proficiency in Thailand.

Group 1: Examples of Grammatically Incorrect Signs with a Good Rating



Figure 5

Example of the Sign “ເຂອງ ແອນ ອິມ ໙າລົ້ນ ເຫຼື ທອຣາຟີ (hoe aen him nen thoeraphi) HER & HIM NAIL THERAPY KOREA NAIL ART SPA EYELASHES WAXING,” containing English and Thai to Present Available Services in this Business

Group 2: Examples of Grammatically Incorrect Signs with an Acceptable Rating



Figure 6

Example of the Sign “WALL STREET INN BODIE CARE,” Utilizing the English Language to Convey the Services Offered by this Establishment

Group 3: Examples of Grammatically Incorrect Signs with a Poor Rating



Figure 7

Example of the Sign “SAFETY FIRST สถิติความปลอดภัย (sa thi ti kwam plot phai),” Containing English and Thai to Convey Statistics Regarding the Frequency of Safety Updates in Construction Areas

Group 4: Examples of Grammatically Incorrect Signs with a Very Poor Rating



Figure 8

Example of the Sign “SATHORN CARRENT ສາທາລະນະລັດລາວ (sa thon kha ren) 02-633-8888 ລາຍເຊົາ (rot chao),” Containing English and Thai to Inform the Public about the Car Rental Business

Analysis of the Data on Grammatically Incorrect Signs

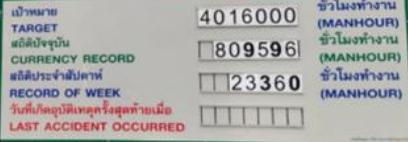
Table 1 shows the analysis of signs from the questionnaire, with the majority focused on grammatically incorrect signs related to the survey results (Figure 4). The signs are examined for grammatical errors by applying Corder's (1973) theory, and suitable comments are made.

1. Omission: reduction of morphology or syntax.
2. Addition: adding unnecessary morphology or syntax.
3. Selection: wrong choice on morphology or syntax.
4. Ordering: placing the wrong morphology or syntax.

Table 1

The Analysis Data of Grammatically Incorrect Signs

| No. | Data | Type of error by Corder (1973) | Remark |
|-----|------|--------------------------------|---|
| 1 | | Omission | The sign shows “Speial”, this word is written without C. The correct word is special. The sign is classified as omission. |

| No. | Data | Type of error by Corder (1973) | Remark |
|-----|---|--------------------------------|---|
| 2 |  | Selection | <p>The phrase has an incomplete meaning. There are several ways to write the signs, like sorry for the inconvenience. Additionally, ‘regret’ is a transitive verb that has a subject and an object, and the word could be replaced by another word in a formal way to apologize.</p> |
| 3 |  | Omission | <p>There is no meaning for “Carrent” in the English dictionary. The word could be written as Car Rent by adding a space. The sign is an example of omission.</p> |
| 4 |  | Selection | <p>The word “vehicle high > 4.10M” is incorrect grammatical usage. High is an adjective that could not be modified by the noun “vehicle”. The word could be replaced with ‘height’ or ‘higher than’ to modify ‘vehicle’ as a noun. This sign could select proper word choices.</p> |
| 5 |  | Selection and Omission | <p>The word ‘currency’ as a noun has the wrong meaning in this context. The context should explain about working hours so it should be replaced by “Current” as an adjective to modify the word “record” as a noun. This word is related to the error on selection word choices. Moreover, the phrase “record of week” is missing the article ‘the’ which is a grammatical error of omission.</p> |

| No. | Data | Type of error by Corder (1973) | Remark |
|-----|--|--------------------------------|---|
| 6 |  | Selection and Addition | The word “24 hrs.” written incorrectly. The correct abbreviation for “hour” is “hr” because abbreviation is a singular form. It is an error of wrong selection by using an incorrect abbreviation by adding unnecessary ‘s’. |
| 7 |  | Selection | The word ‘S’ should be capitalized as the initial letter of the phrase. Moreover, the word “limits” is written as a verb, but “limit” is a noun to modify speed without a plural form. The correct version is “Speed limit 30 km/hr”. |

The analysis of *Table 1* applied Corder's framework (1973), which includes: (1) Omission: reduction of morphological or syntax; (2) Addition: adding unnecessary morphology or lexicon; (3) Selection: wrong choice on morphology or syntax; (4) Ordering: placing the wrong morphology or syntax. The analysis table evidently demonstrated that signs 1, 3, and 5 were grammatical errors of omission. Sign 6 was categorized as the addition strategy, while signs 2, 4, 5, 6, and 7 were characterized by the selection strategy. Notably, none of the signs analyzed contained grammatical errors related to word order. The results of this analysis, as detailed in *Table 1*, confirmed the presence of several types of errors. These included omissions, where parts of words or phrases such as articles, spaces, or letters were missing, as well as misspellings. In terms of word selection, inappropriate vocabulary was frequently used, with certain words being contextually out of place or chosen without regard to their grammatical function, such as using adjectives to modify nouns and adverbs to modify verbs. These errors, which notably occurred in English signs, had a significant impact on non-native Thai speakers. Not only did they create confusion, but they also required foreigners to spend additional time trying to interpret the meaning. This reduced the effectiveness of the wording on signs, which was supposed to be clear and easy to comprehend, but instead led to misinterpretation or misunderstanding of a business's goals.

Discussion and Limitations of the Study

The study's outcomes examine the perception of foreigners towards those error signs. These signs contained grammatical errors on selection (30%) and omission (28%) which also show that they recognize type of errors on signs containing wrong choice of vocabulary, phrase and sentence, and misspelling or reducing a part of word. Also, the viewpoint of foreigners provided an understanding level as acceptable. Many comments from foreigners in this study address to correct errors on signs, express confusion or raise questions, suggest alternative for more suitable language, advice on improving clarity or accuracy to write public signs. Likewise, the finding of Ariani and Artawa (2021) is also similar to the outcomes of the current study. Their outcomes showed that the translations contained a number of grammatical errors, including problems with the construction of noun phrases, the use of auxiliary verbs, verbal phrase structure, spelling, prepositional phrase construction, and the application of tenses.

Secondly, Chamninok and Jitbanjong (2023) explained that the use of both Thai and English on signs not only enhanced understanding between residents and foreigners but also conveyed a sense of status and modernity. By incorporating English alongside Thai, signs reflected a feeling of globalization and advancement, which was seen as an advantage, particularly for businesses. A significant proportion of foreigners (70%) rated the Likert scale as acceptable, citing their ability to predict the meaning of the language on signs as well as their basic proficiency in Thai. This suggests that grammatical errors on signs create ambiguity for foreigners, and participants' perceptions indicate that the language on signs is critical for understanding them. Many signs were noted to lack consistency, which in turn affects their reliability. Importantly, these findings align with the research aims such as Ngampramuan (2019), illustrating both the positive and negative perceptions of foreigners regarding grammatically incorrect signs. These perceptions supported the investigation into the impact of grammatical errors on understanding and became a good example to improve English proficiency of Thai people in a modern world. Furthermore, the results also advised stakeholders to be mindful when selecting or omitting vocabulary, as such decisions could significantly influence foreigners' perceptions and, by extension, the image of the nation.

On the other hand, the three factors of understanding; intelligibility, interpretability, and comprehensibility shared similar characteristics with understanding language on signs. As Rhekhalilit (2022) stated when learning language on signs, the first stage of reading signs is to understand new words or phrases related to intelligibility. Interpretability develops after understanding deepens and is integrated into one's own' knowledge. This idea can be used to describe the process of interpreting signs' meaning to foreigners and how deep they could understand grammatical error signs (Rhekhalilit, 2022). Finally, comprehension represents the highest degree of understanding, in which gained knowledge allows for successful communication with others based on the information obtained. Kachru & Smith (2008) also supported that to achieve a deep understanding level, culture is also a feature for effective communication. Similarly, many foreigners stated on the questionnaire that they had been familiar with the Thai language and culture. They had experienced errors and discovered that accepting them was usual, therefore foreigners could predict its meaning despite frequent English errors, as they had lived and worked in the nation.

The study of Ngampramuan (2019) on the intelligibility of English on signs at tourist attractions in Thailand explained that interviews with both native and non-native English speakers demonstrated that “they valued message meaning over form. As long as they understood the intended meaning, they did not consider sign errors to be important or in need of quick correction (Ngampramuan, 2019, p. 115).” In contrast, the current study demonstrated that participants had difficulty interpreting messages affected by Thai-English language errors. All signs in the survey are not grammatically valid, and participants also struggled to interpret these messages. As one participant (March 13, 2024) noted, “I think most signs are understandable. However, they are not in proper English and could be confusing, especially for tourists. There are a few signs where I don't understand what the business does.” Researchers found that most participants prioritized the meaning of signs over their form and provided an acceptable rating score of 70%. However, the study by Ngampramuan (2019) largely focused on viewpoints from diverse locations and used a different process for sign selection, number of participants (456 participants), and grouping error signs into three classes, whereas the current study categorized them into a single group for 30 foreigners. Furthermore, changes in outcomes could be attributable to other factors, such as variations in the theoretical framework used.

Nevertheless, the study had limitations that should be considered for future research. (1) The study was conducted only in Sathorn and Sukhumvit; future studies might include other Central Business District (CBD) areas. (2) Data collection was limited by timing, as some areas transformed into nightclubs after 3 p.m., which affected the quality of images taken during that period. (3) The study focused mostly on grammatical errors on public signs in Thailand; therefore, it was suggested that future studies be focused on analyzing phonological, semantic, and pragmatic errors on public signs in Thailand.

Conclusion

The procedures for analyzing the data began with collecting 40 public signs in the Sathorn and Sukhumvit areas, constructing a Likert-scale questionnaire, and distributing it to 30 foreigners. The survey results were then analyzed, and grammatical errors were identified using Corder’s theory (1973). The purpose was divided into (1) to identify and categorize specific types of grammatical errors on English signs in the Central Business Districts (CBDs) of Bangkok, including Sathorn and Sukhumvit areas. The results indicated that 30% of the public signs contained selection errors, while 28% exhibited omission errors. These findings suggested that grammatical errors contributed to ambiguity on signs, particularly for foreigners. Upon closer examination of the signs with the lowest scores, 17% of the signs were the most confusing and incomprehensible to non-native speakers. The analysis further confirmed that the errors observed primarily involved omissions (e.g., missing articles, spaces, or misspellings), the use of inappropriate vocabulary, and incorrect grammatical functions. Previous opinions and analysis data, as shown in *Figure 4* indicated that the English language on signs was critical, and many signs were inconsistent, which reflected the quality of English teaching to be improved in the future; (2) to assess the perceptions of foreigners regarding the clarity and accuracy of these English signs with grammatical errors in the CBDs. 70% of the total signs received an acceptable rating, while none achieved an excellent rating. These results

reflected that the overall English language signs with errors were acceptable, meanwhile, none of the signs reached a high standard of English. Given the range of both positive and negative viewpoints expressed by participants, some comments raised questions about the meaning of the signs. For example, some participants noted, “I do not know what the business does’ or ‘is it a scam?” While others pointed out specific errors, such as “I understand, but ‘Special’ is misspelled.” To summarize, errors on signs reflected English proficiency, which required more attention to improve teaching methods and encourage Thai people to read and learn deeper English. Once the use of the English language improves, signs with accuracy and proper English can additionally boost the nation’s image in a more significant way.

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**Development of Accounting Systems and Internal Control for
Sustainability: A Case Study of the Ban Tha Sao Mai Community
Store, Huai Muang Subdistrict, Kamphaeng Saen District,
Nakhon Pathom Province**

การพัฒนาระบบบัญชีและการควบคุมภายในสู่ความยั่งยืน
กรณีศึกษาร้านค้าชุมชนบ้านท่าเสาใหม่ ตำบลหัวยม่วง
อำเภอกำแพงแสน จังหวัดนครปฐม

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Abstract

The community store of Ban Tha Sao Mai did not have proper accounting and internal control systems. The records were based solely on the accountants' understanding without sufficient accounting knowledge. The researcher was interested in studying the development of an accounting system and internal control towards sustainability. The objectives were to (1) study the problems and obstacles of the accounting system, (2) develop the accounting system, (3) design an internal control system, and (4) transfer knowledge and conduct participatory action research with the community store committee. This study was a survey study using in-depth interviews and evaluating satisfaction using content analysis of questionnaires. The research found that: (1) the accounting records were not following generally accepted accounting principles, lacked supporting documents for accounting records, and had no document storage system, (2) the developed accounting system comprised eight account books and two financial statements, (3) the design of the eight documents was based on the internal control system, and regulations for financial and accounting operations related to cash receipts, cash payments, bank deposits, and inventory and (4) the research facilitated the transfer of knowledge regarding the development of accounting systems and internal control. By using a satisfaction assessment form, it was found that before the development of the system, the mean

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was 2.63, the standard deviation was 0.74, and after the development, the mean was 4.38, the standard deviation was 0.52, resulting in the accounting system and internal control system being more efficient and being able to check the income from sales daily.

Keywords: Accounting, Financial Statement Preparation, Internal Control, Taxation

บทคัดย่อ

ร้านค้าชุมชนบ้านท่าเสาใหม่ไม่มีระบบบัญชีและระบบการควบคุมภายในที่ถูกต้อง การจดบันทึกเป็นเพียงความเข้าใจของพนักงานบัญชีและขาดความรู้ด้านบัญชี ผู้วิจัยสนใจศึกษาการพัฒนาระบบบัญชีและการควบคุมภายในสู่ความยั่งยืน มีวัตถุประสงค์เพื่อ (1) ศึกษาปัญหา อุปสรรคของระบบบัญชี (2) พัฒนาระบบบัญชี (3) ออกแบบระบบการควบคุมภายในและ (4) เพื่อถ่ายทอดองค์ความรู้ ดำเนินงานวิจัยเชิงปฏิบัติการแบบมีส่วนร่วมจากคณะกรรมการร้านค้าชุมชนฯ เป็นการศึกษาเชิงสำรวจ โดยใช้เครื่องมือวิจัยแบบสัมภาษณ์เจาะลึก และแบบสอบถามประเมินความพึงพอใจในการวิเคราะห์เนื้อหาผลการวิจัย พบร่วม (1) การบันทึกบัญชีไม่ถูกต้องตามหลักการบัญชีที่รับรองโดยทั่วไป ขาดเอกสารประกอบการบันทึกบัญชี ไม่มีระบบการจัดเก็บเอกสาร (2) ระบบบัญชีที่พัฒนาขึ้นประกอบด้วยสมุดบัญชีจำนวน 8 เล่ม และงบการเงิน 2 งบการเงิน (3) ออกแบบเอกสารตามระบบควบคุมภายในจำนวน 8 รายการ และระเบียบปฏิบัติการดำเนินงานทางการเงินและการบัญชี เกี่ยวกับการรับเงินสด การจ่ายเงินสด เงินฝากธนาคาร และสินค้าคงเหลือและ (4) ถ่ายทอดองค์ความรู้การพัฒนาระบบบัญชีและการควบคุมภายใน โดยใช้แบบประเมินความพึงพอใจพบว่าก่อนการพัฒนาระบบมีค่าเฉลี่ย 2.63 ค่าเบี่ยงเบนมาตรฐาน 0.74 และหลังการพัฒนาระบบมีค่าเฉลี่ย 4.38 ค่าเบี่ยงเบนมาตรฐาน 0.52 ส่งผลให้ระบบบัญชีและระบบการควบคุมภายในมีประสิทธิภาพมากขึ้น สามารถที่จะตรวจสอบรายได้จากการขายในแต่ละวัน

คำสำคัญ: การบัญชี การจัดทำงบการเงิน การควบคุมภายใน การภาษีอากร

Introduction

Accounting systems are important in the operation of various businesses. A good accounting system must start by studying the characteristics of each business's operations to establish a correct and appropriate accounting system. In developing the accounting system, the organization knows the results of operations in various aspects, such as profit and loss (Yamkamang & Panyayodtanakorn, 2019). Similarly, the internal control system refers to the process, policy, method of practice, or any action that the supervisors, executives, and other individuals within the business have set up to help the business achieve its goals and objectives successfully (Sakhakon & Srichanphet, 2021). When the business has a good accounting system and internal control system, it allows the business to build confidence among stakeholders for the sustainable goals of the business. It was found that the Ban Tha Sao Mai Community Store was created with the cooperation of people in the community who wanted to have a place to buy products and services. In the past, the villagers worked in shrimp farming. In addition, the community did not have enough convenience stores to meet demand. In 2018, the government launched the Community Store Project (Pracharat Store) through the Village Fund, allowing communities to request a budget to set up community stores, with a budget of 200,000 baht per store. The Ban Tha Sao Mai Community saw an opportunity in funding

sources to support the opening of community stores and appointed a Community Store Committee to requested funding for the project. In 2018, the Community Store had 100 members, with each person investing 100 baht in investment units. During 2019-2020, there was a significant increase in the number of new community store members. This was a result of the Community Store Committee announcing a dividend payment on August 1, 2019. Members received a dividend of 4% of their purchases, which was considered an incentive for villagers to become more interested in becoming members. This is in line with the 20-year strategic plan for 2017-2036, a policy aimed at leading the country to stability, prosperity, and sustainability, in accordance with the government's Sufficiency Economy Philosophy. The strategy for creating competitiveness is to develop the country's potential in various aspects with three basic concepts: building on the past, the present, and creating new value for the future.

A field visit revealed that the Community Store Committee aimed to upgrade to a community enterprise because the operation of the Community Store in the past had received a lot of attention from the members. It was considered a strong community group that could build on sustainability in the form of community enterprise operations. The conditions of the community enterprise had to be ready in terms of its accounting and finance structures. However, the Community Store lacked an accounting system that followed generally accepted accounting principles. There was only accounting for income, expenses and dividend payments. Additionally, there was a lack of supporting documents for accounting records. There was no proper document storage system, potentially affecting the reliability of the financial report. The accounting records relied solely on the understanding of the appointed accounting staff who were selected by the committee, but lacked adequate knowledge in accounting. Based on the origin and importance of the problem, the research team designed and developed the accounting system of the Ban Tha Sao Mai Community Store to be in line with accounting principles and financial reports for the members. The developed accounting system can determine the profit and loss from the business, the financial status, and provide effective internal control of highly liquid assets. It can also reduce the problem of corruption. In addition, the accounting document system was developed in line with the tax concept according to the criteria set by the Revenue Department for the benefit of filing correct tax returns to avoid retroactive tax assessments. The accounting system developed by the researcher can support current economic activities and meet the needs of the Community Store Committee and members as they plan to transition into a community enterprise in the future.

Objectives

1. To study the problems and obstacles of the Community Store accounting system of Ban Tha Sao Mai.
2. To develop an accounting system for the Ban Tha Sao Mai Community Store.
3. To design an internal control system for cash receipts, cash payments, bank deposits, and inventory.
4. To transfer knowledge on the development of accounting systems and the design of internal control systems for the Ban Tha Sao Mai Community Store.

Literature Review

This research on the development of accounting system and internal control for sustainability: a case study of the Ban Tha Sao Mai Community Store is related to the following concepts and theories:

Concepts of Accounting

Suphatkun (2020) and Phadungsit (2020) stated that accounting is an “information system” that measures business activities and the processing of business activities to prepare financial reports. Consistent with Horarueang (2021), accounting is the art of recording, classifying, summarizing, and reporting financial events using monetary units for the benefit of economic decision-making of financial statement users. In addition, financial statements show operating results, financial position, and cash flow (Thai Accounting Standard No. 1, 2023). In developing the accounting system, Phengpis et al. (2020) stated that the assignment of financial accounting tasks and the collection of data consistently and continuously allow farmers to benefit from accurate and reliable accounting information which aids in planning management resulting in efficient and sustainable community development. In addition, Vorayota et al. (2018) stated that accounting records in the ledger are divided into 2 types: general ledgers and specialized journals. The researchers found that specialized journals are more suitable for this research than general ledgers because the business is in the form of an individual and does not record accounts according to the double-entry accounting system. The emphasis is on accounting according to the regulations of the relevant agencies, such as sales and purchase journals. In addition, Thai Accounting Standard No. 16 (2023) specifies that land, buildings, and equipment assets should be depreciated by the following percentages: permanent buildings at 5%, temporary buildings at 100%, and other assets excluding land and merchandise at 20%.

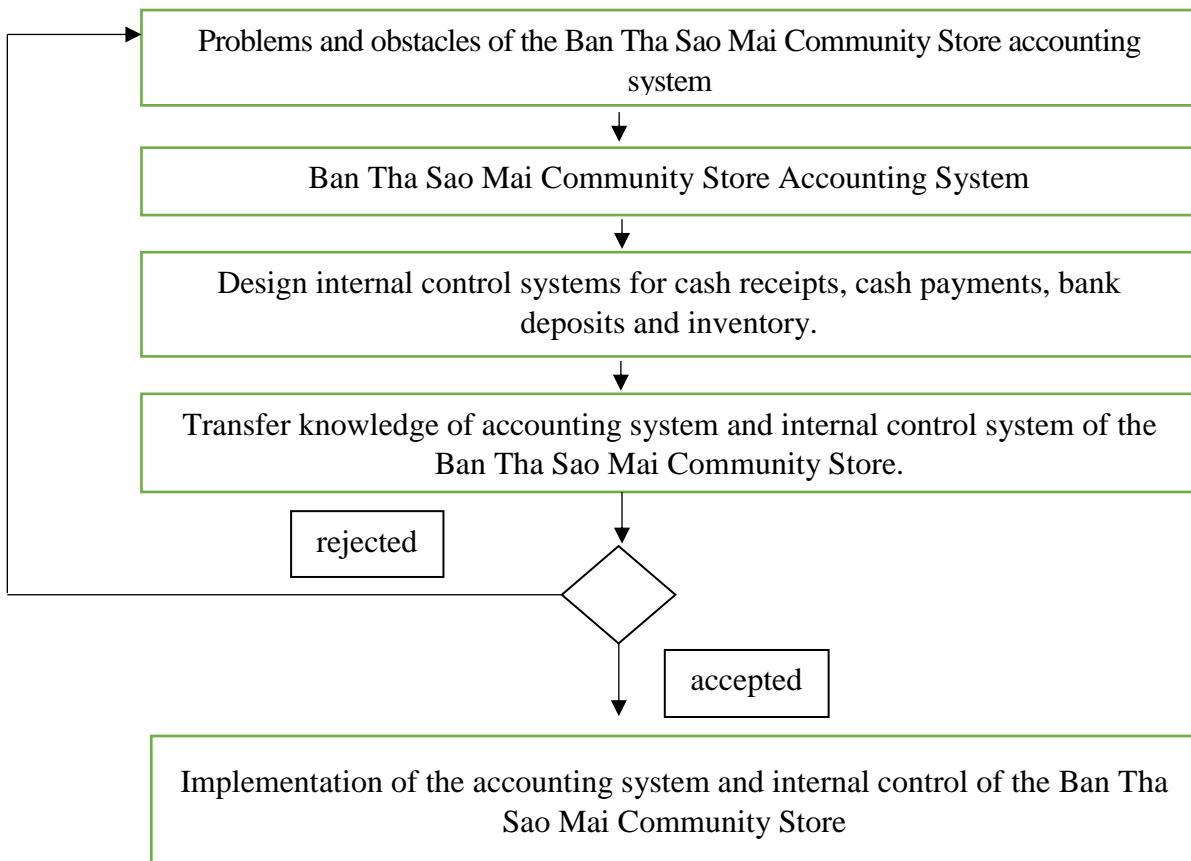
Concepts of Internal Control and Taxation

In addition to developing an accounting system to make the business successful, internal control is at the heart of a business. Sakhakon and Srichanphet (2021) stated that the Committee of Sponsoring Organizations of the Treadway Commission (COSO) designs a process of operation jointly determined by all levels of stakeholders of the organization to provide reasonable assurance that the specified methods or operations achieve the objectives of the control. The Ban Tha Sao Mai Community Store wants to be upgraded to a community enterprise under the Community Enterprise Promotion Act. This is consistent with Hunnak et al. (2019), who studied the accounting system development of a farmers' housewives community enterprise. The research results found that the current accounting conditions of community enterprises relied solely on memory-based records. There was no inventory accounting system in place, and proper document storage was lacking. Additionally, there was a lack of personnel with the knowledge and ability to do accounting tasks. This also aligns with the research of Yamkamang and Panyayodtanakorn (2019) who studied the development of the accounting system of a shrimp farming community enterprise in Huai Muang Subdistrict. The research found that the community enterprise recorded accounts according to the members' understanding, lacking a systematic accounting approach. Additionally, the community did not have an appropriate internal control system. Similarly, the research by Aiangoon et al. (2023) who studied the development of the income and expenditure accounting system of Ban

Mankong Cooperative Project, Ko Kwang Subdistrict, found that accounting was done by individual staff, lacking knowledge of good accounting systems. Additionally, there was no clear flowchart of the work process. This is also in line with the research of Suwanna-art (2019) who studied the development of an accounting system based on the Sufficiency Economy Philosophy of community enterprise groups. The study described the development of an appropriate group accounting system. In addition, the group accountants were able to calculate the cost of goods correctly. This is consistent with the research by Junpitu et al. (2024), who studied the current situation, problems, and obstacles in accounting that led to the development of the accounting system of the community enterprise group, the Sam Toh Weaving Group in Saeng Sawang Subdistrict. The study found that there was only one accounting book. All entries were done by hand by employees who lacked the relevant knowledge and skills. The research by Phetra and Siritakham (2024), who studied the development of the accounting system of the peanut processing occupation group, Ban Pan, Dong Sing Subdistrict, also found that the accounting system of the peanut processing occupation group was simple and did not follow accounting system standards. This is consistent with the research of Inthapantee et al. (2023), who studied the development of the accounting system and production cost management to upgrade the community products of the Ban Nikhom community enterprise group. The research found that the accounting recording format of the Ban Nikhom community enterprise group used a manual accounting system that recognized only cash from income and expenses. In addition, the Revenue Department (2019) has specified two forms of community enterprises in the Tax Manual for Community Enterprises: individuals and juristic persons. These forms will result in tax payments according to the Revenue Code. Daily income and expense accounts or reports must be prepared. Community shops are considered businesses subject to personal tax. Such reports are prepared using the cash criterion according to Section 40 (Svetalekth, 2024), which classifies assessable income into eight categories. The Cooperative Audit Department (2024) issued a community enterprise accounting manual as a guideline for preparing accounts and financial reports. This includes account items, account books, and supporting documents for recording accounts, preparation of documents, and recording of account items, balance sheets, and financial statements, including basic practices, consisting of 1) Delegation of duties, 2) Preparation of receipt documents, 3) Preparation of payment documents, 4) Cash collection Receipt-payment documents. It also states that account books must comply with generally accepted accounting principles.

Conceptual Framework in Research

From the literature review, the researcher applied the theoretical concepts of accounting, accounting information systems, accounting system design, financial statement presentation, internal control, community enterprise taxation, and community enterprise accounting, including related research, to be used as guidelines for developing accounting systems and internal control systems according to the following conceptual framework:



Research Methodology

The research on the development of accounting system and internal control towards sustainability, a case study of the Ban Tha Sao Mai Community Store, has the following research methods:

- 1) The population and sample used in this study were the committee of the Ban Tha Sao Mai Community Store, daily sales staff, and accounting staff, totaling seven people.
- 2) The research instruments consisted of open-ended interview forms, audio tapes, cameras, notebooks, and questionnaires to assess satisfaction with the development of accounting and internal control systems, which were examined by experts.
- 3) Data analysis used an Excel data analysis table, consisting of supporting documents used in accounting records, accounting recording methods, document storage, receiving-paying money, bank deposits, and inventory management, including problems and obstacles in accounting. Statistical Package for the Social Sciences (SPSS Program) was also used for statistical data analysis to analyze satisfaction.

Participatory action research, including the following research steps:

Step 1: Study documents and synthesize research through document analysis (Document Analysis and Synthesis Study) to design an accounting system for the Ban Tha Sao Mai community store using criteria from documents, books, textbooks, articles, websites, and research between 2019 and 2024, which contain information related to accounting records,

internal control, financial statement preparation, and taxation. The findings then were synthesized to create in-depth interview topics. The researcher took into consideration the ethical concerns of human research by adhering to the three ethical principles of human research. In the survey study, the method of observing the format of documents that the accountants recorded in the current accounting system was used.

The research team therefore used the aforementioned accounting problems to analyze and design an accounting system for the Ban Tha Sao Mai community store and the internal control system for cash receipts - cash payments, bank deposits, and inventory by conducting in-depth interviews according to the document evidence forms used in recording the accounts, accounting recording procedures, and past financial statements. The interviews were conducted in the form of open-ended questions with the Ban Tha Sao Mai community store committee, sales staff on duty each day, and accountants. The interview dates, times, and locations were set for the interviews. The research instruments included an open-ended interview form, audio tapes, cameras, and notebooks, which were checked by experts. The research team collected the interview data using an Excel data analysis table, consisting of documents used for recording the accounts, methods of recording the accounts, document storage, cash receipts - cash payments, bank deposits, inventory management, and obstacles in recording the accounts. The research team jointly verified the accuracy of the data obtained from the interviews to use the data from the interviews to design the accounting system and internal control system of the Ban Tha Sao Mai community store.

Step 2: Develop the accounting system of the Ban Tha Sao Mai community store with the data from the interviews to prepare the cash receipt-payment report documents according to the announcement of the Director-General of the Revenue Department on personal income tax. Because the business was in the form of an individual bank deposit accounts, trade payable accounts, inventory movement accounts, unit holders' list accounts, non-current assets accounts, and financial reports were required to show the operating results and financial status. Then, the documents obtained from the development of the accounting system were given to the researcher to verify the accuracy of the data. A research team meeting was organized to adjust the accounting system to be consistent with the context of the Ban Tha Sao Mai community store. In this step, experts were asked to verify the accuracy of the developed accounting system.

The developed accounting system was tested and reviewed by experts. A workshop was organized to create understanding and transfer knowledge related to the accounting system. The participants were invited to the meeting, including the committee of the Ban Tha Sao community store, sales staff, cashiers, and accountants, to learn about problems and obstacles in accounting. The research team analyzed the data from the meeting minutes and adjusted them according to the resolution of the workshop to make the designed and developed accounting system suitable for the context of the community store. After revising the accounting system according to the meeting resolution, the research team submitted the revised system to experts for suggestions, following the concept of Chanwanit (2020).

Step 3: Design an internal control system for cash receipts, cash payments, bank deposits, and inventory. The interview data was used to design procedures for cash receipts, cash payments, bank deposits, and inventory, including the creation of document forms based on good internal control principles that are appropriate for the context of the community store. The document forms and procedures were then reviewed by the research team and experts to ensure they were appropriate for the operations of the community store. The procedures and document forms were then used to hold a workshop to share knowledge about the internal control process, inviting the community store committee and representatives of relevant employees to attend the meeting to identify problems and obstacles in internal control. The research team then analyzed the minutes from the meeting and revised them according to the resolution of the workshop to ensure that the internal control system was effective and consistent with the context of the Ban Tha Sao Mai community store. At this stage, experts were asked to provide comments on the internal control system, in line with the concept of Chanwanit (2020).

Step 4: Transfer knowledge of the accounting system and internal control system of the Ban Tha Sao Mai community store. This step was undertaken to apply the accounting system and internal control system that had been adjusted based on the suggestions of experts and to organize a workshop on proper accounting and an internal control system. In the meeting, the community store committee, employees, accounting staff, and interested community store members were invited to join the meeting. The research team meeting was divided into subgroups to summarize the development of the community store accounting system and internal control system.

Findings

1. Problems and Obstacles of the Accounting System of the Ban Tha Sao Mai Community Store

It was found that income from the sale of goods and expenses were recorded in the form of cash. In terms of accounting records, they did not comply with generally accepted accounting principles. They were only recorded based on the accountant's own understanding. There was a lack of supporting documents for accounting records, including the unsystematic filing of documents, which posed the risk of losing documents. There was no internal control system for inventory, cash received, cash paid, making a bank balance statement, and developing an appropriate accounting system and internal control system to upgrade to a community enterprise. In addition, the community enterprise operated systematically, which led to receiving subsidies from the government, resulting in the community being strong and growing sustainably.

2. The Development of the Accounting System

It was found that the community store needed an accounting system that was appropriate for the community store, with a simple and uncomplicated accounting recording process, one that would provide reliable financial report data for members of the community store. The accounting system had to be consistent with good internal control. Therefore, the community store committee and the researcher jointly developed an accounting system with eight books and two financial statements as follows:

Figure 1

Revenue Account Book

| Revenue Account Book | | | | Code | R001 | Page | 1/3 | Daily sales report | 25/04/2567 | |
|----------------------|---------------|---------------|---------------------------|-------|--------------|-------|---------------|--------------------|------------|--------|
| Number | Customer Code | Customer Name | Sales Transaction | | | | Payment Types | | Signed | Remark |
| | | | List of products for sale | | Product Code | Price | quantity | Cash | Transfer | |
| 1 | AR101 | Somkriet | Pepsi Can ML 600 | pepsi | 16.5 | 20 | 330.00 | | | |
| 2 | AR102 | Tarika | FAP 20 G. | PEB | 3 | 120 | | 360.00 | | |
| | | | | | | | | | | |
| | | | | | | | | | | |
| Toral Revenue | | | | | | | 330.00 | 360.00 | | |
| | | | | | | | | 690.00 | | |

The Revenue Account Book records the income from the sales of products of the Ban Tha Sao Mai Community Store each day. In recording the accounts, the customer code and customer name must be entered to record the sales in the customer account book, allowing the community store to know the sales to each customer, including recording details of the products sold, quantity, and selling price to adjust the value of the remaining products and the cost of products sold, specifying the type of payment. If it is paid in cash, the information is recorded in the cash receipt-payment account book. If it is a transfer, it is recorded in the bank deposit reconciliation account book. Then, the employee who records the entries must sign every time an account record is completed and have the community store manager check the account recording at the end of the business day in the daily sales report.

Figure 2

Customer Account Book

| Customer Account Book | | Code | C001 | Page | 1/1 | | |
|-----------------------|--------------------|---------------|--|----------------------|---------------|---------|--------|
| Cus. Name Somkriet | | Customer Code | AR101 | Monthly/Yearly | Apr.-67 | | |
| Date/ Month/Year | Transaction | Total Amount | Information from Revenue Account book | | Payment Types | | Signed |
| | | | Number | Page of Docutment | Cash | Tranfer | |
| 24/4/2024 | Products purchased | 400 | 1 | 1/1 | 400.00 | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |

The Customer Account Book is made to calculate the purchase amount of each customer which is then used to allocate the profit. When the employee has finished recording the income ledger, the information must be recorded in the customer ledger by recording the total amount of purchases made by the customer. The order and page number of the document refer to the information recorded in the Revenue Account Book which is used to verify the accuracy of the community store manager's records, including the customer's payment method. Finally, the employee who records each piece of information must sign the document.

Figure 3

Expenses Account book

| Expenses account book | | | | | | code | E001 | page | 1/3 | Monthly/Annual Expenses |
|--------------------------|---------------|------------------|------------|-------|----------------|-------------------------|-------------------------------|----------------------|------------------------------|-------------------------|
| Date/ Month/Ye- ar | Cash/Transfer | Type of expenses | | | | | Receipt Document Number | Received Vender Name | Cash withdrawal number | Signed |
| | | Buy products | Buy assets | Wages | Other expenses | details | | | | |
| 25/4/2024 | Cash | 30,000.00 | | | | purchased products from | RV6742501 | Amorn Shop | - | |
| | | | | | | | | | | |
| | | | | | | | | | | |
| | | | | | | | | | | |
| | | | | | | | | | | |
| | | | | | | | | | | |

The Expenses Account Book is used to record incurred expenses with the type of payment specified. If paid in cash, it must be recorded in the Cash Receipt-Payment Account Book. If paid by transfer, it must be recorded in the Bank Reconciliation Book. From the interview, it was found that the main expenses include purchasing goods, purchasing assets, and wages. Therefore, the researcher designed a specific column for these expenses to facilitate a summary of items and accounting. In Figure 3, additional information about the incurred expenses is provided. In the Receipt Document Number column, the receipt number of the payee is entered. However, if none is available, a cash withdrawal form is created to approve the payment. The last section requires the employee's signature when the accounting is complete.

Figure 4

Cash Receipt-Payment Account Book

| Cash receipt-payment account book | | | Code | CR001 | Page | 1/1 |
|-----------------------------------|-------------------------------------|----------------------------|---------------------|-----------|---------------------------------|--------|
| Ban Tha Sao Mai community store | | | Monthly/Year | Apr.-67 | Tax Identification | |
| Date/ Month/Year | Transaction | Cash Amount received | Cash Amount Paid | Balance | Reference document number | Signed |
| 1/4/2024 | Balance from March 31, 2024 | | | 45,000.00 | CR001 Report | |
| 25/4/2024 | Summary of cash received from sales | 400.00 | | 45,400.00 | R001 Daily sales report 25/4 | |
| 25/4/2024 | Products Purchased from Amorn Shop | | 30,000.00 | 15,400.00 | E001 Expenses account book 25/4 | |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |

The Cash Receipt-Payment Account Book is used to record cash receipt-payment transactions. Data recorded in the income book must be used in cases where cash is received. However, it is not recorded as individual sales transactions, but rather the total cash received from sales each day is used to reduce the burden of employees' accounting records. Expenses paid in cash must also be recorded. The document reference number must be entered to facilitate the verification of cash receipt and payment incurred in each transaction. In cases where money is received from a member's share or other types of money is received, the reference number must be entered using the receipt number specified by the Ban Tha Sao Mai Community Store. When all information has been entered, the employee must sign every recorded transaction.

Figure 5

Bank Reconciliation Book

| <i>Bank Reconciliation Book</i> | | | Code | ST001 | Page | 1/1 |
|--|--|--------------------------------------|--------------------------------------|----------------|----------------------------------|---------------|
| <i>Ban Tha Sao Mai community store</i> | | | Monthly/Yearly | Apr.-67 | Types of deposit | Saving |
| <i>Account Name</i> | | | <i>count Number</i> | <i>Bank</i> | | |
| Date/ Month/Year | Transaction | Money transfer red in | Money transfere d out | Balance | Reference document number | Signed |
| 1/4/2024 | Balance from March 31, 2024 | | | 85,000.00 | ST001 March 67 | |
| 25/4/2024 | Amount transferred from Revenue Account book | 360.00 | | 85,360.00 | R001 Daily sales report 25/4 | |
| | | | | | | |
| | | | | | | |

A Bank Reconciliation Book is used to record information on money transferred into bank accounts. It is used to record information on money transferred into accounts each day. At the end of the day, the employee must summarize the total amount of money transferred and record it only once. The total amount of money transferred must be equal to the sum of the money transferred into the account in the income book to be considered a correct amount. For the reference document number, cash received from the sale of goods is deposited into the bank using the words "Daily Sales Report," followed by the date. However, if it is a withdrawal, the employee uses the reference number from the bank withdrawal slip.

Figure 6

Member Registration and Shares

| Member registration and shares | | Customer Code | M001 | | | | | | |
|--------------------------------|--|------------------|---------------------|-----------------|-----------------------|-----------------------|----------|---------------------------|---------------------|
| Name | Nantawat Panyayodtanakorn | | | | | | | | |
| address | Kasersart University | | | | | | | | |
| National ID card number | | 1101400724578 | phone number | 089-813-8095 | | | | | |
| Date/ Month/ Year | Receipts num./ Cash withdrawal slip num. | Transaction | Purchased Shares | Sales Shares | Dividends received | Withdraw dividends | Balance | receive- pay Method | Member signature |
| 1/1/2024 | RE670101001 | Purchased stocks | 1,000.00 | - | | | 1,000.00 | Cash | |
| 30/9/2024 | D6700930001 | Paid dividends | | | 200.00 | 200.00 | 1,000.00 | Cash | |
| | | | | | | | | | |

Member Registration and Shares are used to record shareholding information of each member. When shares are purchased, the employee will record the receipt number as proof of payment and the amount received from the share purchase. Payments are also recorded if a member sells back shares. Dividends received is used to record dividends received from the dividend payment meeting resolution. If a member wishes to withdraw dividends, they can do so by having the employee prepare a dividend withdrawal form for the member.

Figure 7

Assets Register

Ban Tha Sao Mai Community Shop

Assets register

As of 31/12/2023

Closing financial statements on December 31 of each year

| Assets | Document Num./ Cash Withdrawal Num. | Date/month/year of acquisition of assets | Cost price | Rate % | Accumulated depreciation | Number of days | Depreciation 2023 | Depreciation forward balance |
|----------------------|--|---|------------|-----------|-----------------------------|----------------|----------------------|---------------------------------|
| | | | | | Beginning | | | |
| Computer 20230630001 | RE3576247 | 01/1/2023 | 12,000.00 | 33.33 | - | 365 | 3,999.60 | 3,999.60 |
| | | | | | - | | - | - |
| | | | | | - | | - | - |

The Asset Register is a register used to record information on non-current assets. In addition, the Asset Register is an account that controls the assets of the business used in operations. The recording starts with recording the asset information in the asset list. In the case of a receipt from the payee, the receipt number should be entered. If there is none, the cash withdrawal number is entered and the date of acquisition is specified to calculate the depreciation of the asset. The depreciation rate is determined according to the accounting policy of the Ban Tha Sao Mai Community Store. The number of days will be used as an element for depreciation. The calculated depreciation will appear as an expense in the profit and loss statement.

Figure 8

Inventory Movement Book

Ban Tha Sao Mai Community Shop

Inventory Movement Book

For period : 1 January 2024 - 31 December 2024

Unit of measure: can

| Inventory Transaction | | | Pepsi Can 450 Ml. Product Code N001 | | | | | | Cost of goods sold | Inventory Value | | |
|-----------------------|------------------|--------------------------------|-------------------------------------|----------------|--------------|-------------------|------------|----------------|--------------------|-----------------|--|--|
| number | Date/ Month/Year | Voucher/Cash withdrawal number | Seller/Buyer | Received goods | Issued Goods | Balanced quantity | Cost price | Amounted Value | | | | |
| | | | | quantity | quantity | | | | | | | |
| 1 | 01/1/2024 | D670101001 | Amor Shop | 50 | | 50 | 25.0000 | 1,250.00 | - | 1,250.00 | | |
| 2 | 31/1/2024 | R001 / 01/1/2567 | Daily sales report summary | | 30 | 20 | 25.0000 | - | 750.00 | 500.00 | | |

The Inventory Movement Book is an accounting book used to record the purchase of goods and the sale of goods, including displaying the inventory balance report. When purchasing goods, the receipt number or withdrawal slip must be entered, along with the name of the seller, the quantity of goods purchased, and the cost of goods purchased per unit. The last column is the inventory value, which shows the inventory value that must be reported in the financial statement of the Ban Tha Sao Mai Community Store. When selling goods according to the income account book, the employee will record the total quantity of each type of goods sold each day in the Inventory Movement Book. The Inventory Movement Book allows the business to know the cost of goods sold, which is recognized as an expense in the profit and loss statement.

Figure 9

Profit & Loss Statement

Ban Tha Sao Mai Community Shop
Profit & Loss Statement
For the month ending December 31, 20XX

Unit: Baht

Revenues

| | |
|----------------------|-------------------|
| Sales Revenue | 745,000.00 |
| Interest Revenue | 250.00 |
| Others Revenue | <u>1,000.00</u> |
| Total Revenue | 746,250.00 |

Expenses

| | |
|--------------------------|-------------------|
| Cost Of sales | 445,000.00 |
| Payrolls | 40,000.00 |
| Committee Compensation | 25,000.00 |
| Internet service charges | 2,388.00 |
| Repair costs | 1,500.00 |
| Miscellaneous expenses | <u>1,000.00</u> |
| Total expenses | <u>514,888.00</u> |
| Net profit (loss) | 231,362.00 |

Note: The numbers in this figure are fictitious.

The Profit and Loss Statement is a statement showing the operating results for the accounting period, allowing the business to know the profit or loss. It provides information from the eight ledgers mentioned above. The main income of the Ban Tha Sao Mai Community Store comes from selling products. The summary of income from sales must be obtained from the Income Account Book. For expenses, information is obtained from the Expense Account and the Inventory Movement Account Book. The income from the sale of the business is paid in full, which is an advantage that creates liquidity in the operation. For expenses, the business pays immediately when there are expenses.

Figure 10

Statement of Financial Position

Ban Tha Sao Mai Community Shop

Statement of Financial

As of December 31, 20XX

Unit: Baht

Assets

| | | |
|---------------------------------------|-------------------|-------------------|
| Current assets | | |
| Cash | 3,500.00 | |
| Cash at bank | 125,000.00 | |
| Inventory | <u>250,000.00</u> | |
| Total Current Assets | | 378,500.00 |
| Non-current assets | | |
| Office desk (net) | 50,000.00 | |
| Computer (net) | 35,000.00 | |
| Printer (net) | <u>4,500.00</u> | |
| Total non-current assets | | 89,500.00 |
| Total assets | | 468,000.00 |
| Liabilities & Equity | | |
| Liabilities | | |
| Accrued Expenses | 4,500.00 | |
| Loan | <u>30,000.00</u> | |
| Total Liabilities | | 34,500.00 |
| Equity | | |
| Shares held by members | 313,500.00 | |
| Retained earnings | <u>120,000.00</u> | |
| Total Equity | | 433,500.00 |
| Total Liabilities & Equity | | 468,000.00 |

Note: The numbers in this figure are fictitious.

The Statement of Financial Position is a statement that shows financial information related to assets, liabilities, and capital. The accounting items appearing in the statement are accounting items that occur in the operations, which may be different from other businesses. The value of each accounting item is derived from the eight related accounts mentioned above. Both financial statements, namely the profit and loss statement and the financial statement, must comply with the community store regulations. They must be audited and approved by external auditors or in accordance with the resolution of the Ban Tha Sao Mai Community Store Committee meeting, with the auditor being a person with knowledge, expertise, and independence required for auditing.

3. The Design of an Internal Control System for Cash Receipts, Cash Payments, Bank Deposits, and Inventory Management

The study found that the Ban Tha Sao Mai community store did not have an internal control system for cash. Employees were responsible for taking cash outside the Ban Tha Sao Mai community store. Cash withdrawals could be made without supporting documents to approve the withdrawal. For cash receipts, no receipts were issued, so the source of cash

receipts was unknown and there could be a risk of cash loss. There was no preparation of bank deposit balances and inventory control. The researcher, together with the community store committee, designed an internal control system for cash receipts, cash payments, bank deposits, and inventory in the form of eight documents and financial and accounting operating procedures to ensure that operations were in line with good internal control principles as follows:

Figure 11

Withdrawal Control Register

| Withdrawal Control Register | | | | | Code | CD001 | |
|---|------------------------|-----------|---------------------------|--------------|--------------------|---------|------------|
| Ban Tha Sao Mai Community Shop, Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom Province | | | | | For month/year | Apr.-67 | |
| | | | | | Page | 1 | From all 1 |
| number | Cash withdrawal number | Recipient | Cash withdrawal requester | Total Amount | Approver signature | Remark | |
| 1 | D6704001 | Somchai | Janjira | 20,000.00 | | | |
| 2 | D6704002 | Amor Shop | Kasart | 10,000.00 | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |

The Withdrawal Control Register is a document prepared for withdrawing money to pay expenses for which the recipient does not have a receipt. The cash withdrawal register must be filled in completely. The cash withdrawal numbers are arranged to prevent duplicate withdrawals. The recipient's name must be signed in the recipient's name box. The employee requesting the withdrawal must then be signed and the manager must sign to approve the document. In approving the document, the cash withdrawal procedure must be in accordance with the regulations for financial and accounting operations.

Figure 12

Withdrawal Request Form

| | | | | | |
|---|---|-------------------------|----------|---------------|--------------------------|
| Ban Tha Sao Mai Community Shop Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom Province | | Withdrawal Request Form | | | Date 28/04/2567 |
| | | | | | Document number D6704001 |
| Received Name | Taxpayer Identification Number | | | 1101400724578 | |
| address | Village Agriculture 1, Kamphaeng Saen Subdistrict | | | Phone | 089-813-8095 |
| Number | Transaction | | quantity | Price | Total Amount |
| 1 | Document delivery fee | | | | 300.00 |
| | | | | | |
| | | | | | |
| Method Cash <input type="checkbox"/> Tran.. <input type="checkbox"/> | | | | Net Amount | 300.00 |
| Requester Date | | Recipient Date | | Approver Date | |

Each Withdrawal Request Form must be arranged in order of the cash withdrawal slip number according to the cash withdrawal slip control register, specifying the date of withdrawal to pay expenses, the name of the payee, address, and telephone number, and attaching a copy of the payee's ID card to every cash withdrawal slip. At the end of the cash

withdrawal slip, the signature of the cashier (which must match the one in the control register), the name of the payee, and the approver, who must be the manager of the Ban Tha Sao Mai Community Store, must be included. When the money is withdrawn, "Withdrawn" is stamped on the cash withdrawal slip and the document is kept in the accounting file cabinet of the Ban Tha Sao Mai Community Store. In the process of preparing cash withdrawal slips, operating procedures need to be followed.

Figure 13
Registration Controlling Receipts

| Registration Controlling Receipts | | | | | Code | | |
|---|----------------|----------------|-------------------|--------------|----------------|--------------------|--------|
| Ban Tha Sao Mai Community Shop, Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom Province | | | | | For month/year | | |
| | | | | | Page | From all | |
| Number | Receipt number | Customer Name | Membership number | Total Amount | Payment Method | Employee signature | Remark |
| 1 | RE6707001 | Somchai Rakter | C001 | | เงินสด | | |
| 2 | RE6707002 | | | | | | |
| 3 | RE6707003 | | | | | | |
| 4 | RE6707004 | | | | | | |

The Registration Controlling Receipts form is used as a register to control the issuance of receipts and prevent duplicate receipts from being issued for each sale. Each receipt number is sequential and contains information on the customer who purchased the product, member number, total amount on the receipt, payment type, and the employee who issued the receipt.

Figure 14
Receipts

| Ban Tha Sao Mai Community Shop | | Receipts | | | Date | 28/04/2567 | |
|---|--|--|------------|----------|-----------------|--------------|--------|
| Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom Province | | | | | Document number | RE670428001 | |
| Name | | Membership number | | | | | |
| Address | | Tel. | | | | | |
| Number | Transactions | Counting unit | Price/unit | quantity | Discount | Total Amount | Remark |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| Method | Cash <input checked="" type="checkbox"/> | Tran.. <input checked="" type="checkbox"/> | | | | Net Amount | - |
| Cashier | | Customer | | Approver | | | |
| Date | | Date | | Date | | | |

Every time there is a sale of products and payment is received in any form, whether in cash or by transfer, the employee must issue a receipt. The receipt number must be in order according to the receipt control register as mentioned above. The information recorded on the receipt must be complete, whether it is the customer's name, member number, product list, or

amount, including signing according to the document. In issuing a receipt, there must be an original to give to the customer and a copy to use in preparing the accounts later.

Figure 15

Controlling Registration for Money Received into Bank Account

| | | | | |
|---|------------------------|-----------------------|-------------------------------|---------------------|
| Controlling Registration for Money Received into Bank Account | | | Code | IS001 |
| Account number Bank..... Branch..... | | | | |
| Ban Tha Sao Mai Community Shop | | | For month/year | Apr.-67 |
| | | | Page | 1 From all 1 |
| <i>Attached document order</i> | <i>Document number</i> | <i>Day/Month/Year</i> | <i>Description of deposit</i> | <i>Total Amount</i> |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

The Controlling Registration for Money Received into Bank Account form is designed to let the business know the details of each transaction. The documents must be attached in order of the attached documents. An example of a transaction is the transfer of money from sales received in cash into a bank account. The money transfer slip must be attached as the first attached document. The name of the employee who made the deposit needs to be recorded. The note may also indicate the branch where the money was transferred. If the money is transferred from a customer who purchases products each day, the employee can collect the slips from the customer by taking photos and recording the total amount according to the slips, then attach all the slips as the second document. The benefit is that the business can review the amount of money deposited into the account and know the details with attached evidence to prevent the recognition of income being inaccurate, while also preventing the holding of cash exceeding the specified policy.

Figure 16

Transfer Out Control Registration

| | | | | |
|--|------------------------|----------------------|--|---------------------|
| Transfer Out Control Registration | | | Code | WS001 |
| count number Bank..... Branch..... | | | | |
| Ban Tha Sao Mai Community Shop | | | For month/year | Apr.-67 |
| | | | Page | 1 From all 1 |
| <i>Number</i> | <i>Document number</i> | <i>Approval Date</i> | <i>Withdrawal and transfer details</i> | <i>Total Amount</i> |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

The Transfer Out Control Registration form is a register used to control withdrawal and money transfer request documents. It sorts the document numbers, approval date, details of withdrawal, money transfer, and total amount, and must also record the names of the people withdrawing and transferring money. In the document number section, the document number is specified according to the money transfer slip or bank withdrawal form.

Figure 17

Transfer Out Approval Form

| Ban Tha Sao Mai Community Shop Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom | Transfer Out Approval Form | Date | 1/04/2567 |
|---|----------------------------|-----------------|-------------|
| Requester | Employee Code | Document number | WS670401001 |
| Bank address | | Tel. | - |
| Number | Transaction | Amount | Remark |
| | | | |
| Withdrawal Type: | Total | - | |
| Requester Date | Approver Date | | |

The Transfer Out Approval Form is a document that is required every time you want to withdraw money from a bank account or transfer money. It must be approved by an authorized person every time. There are two withdrawal formats: taking the passbook to withdraw money at a branch or transferring money from a bank account via mobile phone. The second format is that the money will be transferred from the mobile phone of the store manager only. The withdrawal and transfer request form number must be in order according to the withdrawal and transfer control register. In the notes section, the bank withdrawal request form number is specified. If it is a money transfer, the money transfer transaction code that appears on the money transfer slip is entered.

In terms of internal control of inventory, from the development of the accounting system an inventory movement book was created to control the receipt and payment of each type of product. The research team found that each time the store purchased products, the Ban Tha Sao Mai Community Store did not have a process for considering the appropriateness of the price and quality of the product. Therefore, a working group was established to evaluate the price and quality of the distributors. The task was to evaluate the appropriateness of the purchase and selection of the product distributors. In addition, there was no systematic product inspection, which may result in incomplete or incomplete product receipts. Therefore, the Inventory Received Form was designed before recording the product movement book.

Figure 18

Inventory Received Form

| Ban Tha Sao Mai Community Shop Village No. 11, Huai Muang Subdistrict, Kamphaeng Saen District, Nakhon Pathom Province | | Inventory Received Form | Date | | |
|---|-------------|-------------------------|--------------------------|--------------|--------|
| | | | Document Number | RG670414001 | |
| Vendor _____ | | Invoice Num. _____ | | | |
| Address _____ | | Document Date _____ | | | |
| Number | Transaction | Order quantity | Actual countable numbers | Total Amount | Remark |
| | | | | | |
| | | | | | |

The Inventory Received Form is created when the ordered goods are delivered to the community store. The receiving staff records each item of goods and compares it with the invoice from the seller. The receipt form is used to verify the quantity of goods according to the invoice and the actual quantity of goods received. During the receipt of goods, the characteristics of the goods are checked to see if they are in normal condition and ready to sell. If there is any damage or if they are not in a condition ready to sell, the business returns the goods to the seller. When receiving goods, the staff must be accompanied by an inspector, who according to the regulations must be a member of the community store committee.

4. Transfer of Knowledge of the Accounting System and Internal Control System

The researcher designed a questionnaire on satisfaction with the development of the accounting system and internal control. The questionnaire was divided into three parts: Part 1: General information of the respondents; Part 2: Perception of the accounting system and internal control operation of the Ban Tha Sao Mai Community Store; and Part 3: Satisfaction with the development of accounting system and internal control. The results show that the questionnaire before the development of the accounting system and internal control had a mean of 2.6250 with a standard deviation of 0.7440, and after the development of the accounting system and internal control had a mean of 4.3750 with a standard deviation of 0.5175.

Discussion

1. Problems and Obstacles in the Accounting System of the Ban Tha Sao Mai Community Store

It was found that income from selling products was paid immediately. As for the accounting records, they were not following generally accepted accounting principles. They were only recorded based on the accountants' understanding. There was a lack of supporting documents for accounting records. There was no appropriate internal control system for inventory, receipts, payments, and preparation of bank deposit reports, which was consistent with theories and documents provided by the Cooperative Audit Department (2024). Therefore, a community enterprise accounting manual was created to ensure that accounting was conducted by correct accounting principles and accounting practices. This aligns with Hunnak et al.'s (2019) study, "Guidelines for the Development of Community Enterprise Accounting Systems for Farmers' Housewives in Nakhon Pathom Province", which found that the current accounting situation only recorded memories, lacked inventory accounting, had poor document

storage, and employees lacked proper accounting knowledge. This is also consistent with the research of Yamkamang and Panyayotanakorn (2019) which examined the development of the accounting system of the shrimp farming community enterprise group in Huai Muang Subdistrict. They found that the members' accounting records were based on their individual understanding with no systematic accounting, a lack of supporting documents, only a receipt book, a payment book, and no appropriate internal control system. Similarly, Aiangoon et al. (2023) found in their study that the accounting records did not have a system for income-expense, and there was a lack of knowledge about good accounting systems. Consistent with the research of Junpitu et al. (2024) who studied the current situation, problems and obstacles in accounting that led to the development of the accounting system of the community enterprise, it was found that the Ban Sam Tho Weaving Group, Ban Saeng Sawang Subdistrict used only one account book to record accounts. The document used for recording accounts was the receipt. In Inthapantee et al.'s (2023) study on the "Development of the accounting system and production cost management to upgrade community products of the Ban Nikhom Career Promotion Community Enterprise Group", it was found that accounting records were done manually, only tracking cash from income and expenses. There was no cost accounting. This is consistent with Phetara and Siritakham's (2024) study on the development of the accounting system of the Ban Phan peanut processing occupation group, Dong Sing Subdistrict, which found that the accounting system of the Ban Phan peanut processing occupation group was simple and did not comply with accounting system standards.

2. The Development of the Accounting System for the Ban Tha Sao Mai Community Store

The researchers designed an accounting system that is appropriate for the operation of the Ban Tha Sao Mai Community Store, totaling eight ledgers: 1) Revenue Account Book 2) Customer Account Book 3) Expenses Account Book 4) Cash Receipt-Payment Account Book 5) Bank Reconciliation Book 6) Member Registration and Shares 7) Assets Register 8) Inventory Movement Book and 2 financial reports: 1) Profit and Loss Statement 2) Statement of Financial Position. This system is appropriate for the business and in line with the research of Yamkamang and Panyayotanakorn (2019). The difference is that it is a creditor account book, in which the Ban Tha Sao Mai Community Store purchases goods or pays expenses immediately. In terms of the asset register of the Ban Tha Sao Mai Community Store, assets are recorded following Thai Accounting Standard No. 16 (2023) on land, buildings, and equipment, and depreciation is calculated as expenses in preparing the profit and loss statement. The member-share payment system and the payment accounting system are in line with the concept of Aiangoon et al. (2023). However, the Ban Tha Sao Mai community store is a natural personal business, so there is no specific law as compared to a cooperative business. Therefore, the accounting system is different. In addition, Yuthana et al. (2024) developed four accounting systems that are consistent with the account books of the Ban Tha Sao Mai community store, including being consistent with the research results of Phettra and Siritakham (2024) who developed five accounting systems which are consistent with the research results: the cash receipt system and the cost of goods accounting system. In terms of taxes, since the community store is a natural person business, it pays taxes as a natural person and has an income not

exceeding 1.8 million baht per year. Therefore, it is not registered for VAT according to the Revenue Department (2019) and Svetalekth (2024).

3. The Design of Internal Control Systems for Cash Receipts, Cash Payments, Bank Deposits, and Inventory Management

It was found that the Ban Tha Sao Mai community store lacked a good internal control system. Therefore, the researcher designed an appropriate internal control system, including 1) Withdrawal Control Register 2) Withdrawal Request Form 3) Registration Controlling Receipts 4) Receipt 5) Controlling Registration for Money Received into Bank Account 6) Transfer Out Control Registration 7) Transfer Out Approval Form 8) Inventory Received Form. In addition, a committee was established to evaluate the price and quality of product distributors and issue financial and accounting procedures, a structure which is consistent with Sakhakon and Srichanphet (2021) who stated that the work process is jointly determined by stakeholders at all levels of the organization to provide reasonable confidence that the specified methods or operations achieve the control objectives. In terms of cash receipt, cash payment, bank deposit, and inventory, it is consistent with the concept of Suwunna-ard (2019) who developed a good accounting and internal control system for inventory control and inventory management. It is also consistent with the research of Inthapantee et al. (2023) who created a document system to support accounting processes consistent with the internal control system, including receipt making and inventory control register. One difference is that the vouchers used by the Ban Tha Sao Mai Community Store are cash withdrawal slips, designed to be consistent with the context of community stores.

4. Transfer Knowledge of the Accounting System and Internal Control System

The implementation of the accounting system and internal control system helps community stores to have an accounting system and internal control to support current and future operations. The research results can answer the research questions and upgrade community stores to community enterprises in the future according to the operational plan. As a result, it receives subsidies from the government, allowing the community to grow strongly and sustainably, including being a model for other community stores. The results of the knowledge transfer found that the committee of the Ban Tha Sao Mai Community Store, staff, and members are satisfied at a good level because it makes the accounting follow the correct accounting principles, including internal control, transparency, and auditability. It also allows the operation results and financial status of the Ban Tha Sao Mai Community Store to be known.

Conclusion

The previous accounting system of the Ban Tha Sao Mai Community Store did not follow generally accepted accounting principles. The accounting items were based only on the understanding of accountants, a lack of supporting documents for accounting items, or no systematic storage. All these points of view reflect that community stores should upgrade themselves to community enterprises with systematic operations. In addition, when community stores have good accounting systems, businesses will be able to analyze accounting data, thus benefiting from accurate accounting data, which can be used in planning management, reducing costs, and managing the business efficiently.

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Investigating Peer Assessment in Collaborative Writing Among Thai EFL Students: Effects on English Writing Ability

การศึกษาวิธีการสอนแบบประเมินโดยเพื่อนร่วมกับวิธีการเขียนแบบร่วมมือต่อ
ความสามารถด้านการเขียนภาษาอังกฤษของนักเรียนไทย

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Abstract

This study investigated the effectiveness of peer assessment in a collaborative writing approach on English writing performance and examined students' opinions after receiving the treatment. A total of 36 high school students from a public school in Pathum Thani, Thailand, who enrolled in grade 11, were purposively selected as participants. This study used a mixed-methods approach with an experimental one-group pretest-posttest design. Quantitative data were collected through writing tests administered before and after the treatment, while qualitative data were gathered through a semi-structured interview conducted upon completion of the treatment. The statistical results showed a substantial rise in posttest mean scores compared to pretest mean scores, with an average increase of 3.50 and a 99% confidence interval spanning from 2.25 to 4.25. These results revealed that peer feedback, alongside collaborative writing, significantly improved students' writing capacity. The interview results showed that most students expressed positive opinions toward the treatment, emphasizing its effectiveness in enhancing English writing skills and providing ample opportunities for peer learning and scaffolding during writing lessons. Overall, the findings shed light on the potential of peer assessment in collaborative writing, showing that it significantly helps students compose writing tasks more systematically and chronologically. Students were also able to better understand and apply the linguistic features of paragraph writing, leading to improved writing quality. To further

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improve these outcomes, future research should ensure adequate time for feedback preparation and provide comprehensive training sessions on co-authoring.

Keywords: Peer Assessment, Collaborative Writing, EFL High School Students in Thailand, Writing Performance

บทคัดย่อ

การศึกษาครั้งนี้ มีวัตถุประสงค์เพื่อศึกษาวิธีการสอนแบบประเมินโดยเพื่อนร่วมกับ วิธีการสอนการเขียนแบบร่วมมือ และสำรวจความคิดเห็นของนักเรียนหลังจากได้รับการสอนตามแผนการทดลอง นักเรียนมัธยมศึกษาตอนปลาย จำนวน 36 คน จากโรงเรียนรัฐบาลในจังหวัดปทุมธานี ประเทศไทย ซึ่งเรียนอยู่ ชั้นมัธยมศึกษาปีที่ 5 คือกลุ่มตัวอย่างที่ถูกคัดเลือกแบบเจาะจง การศึกษาครั้งนี้ใช้วิธีการวิจัยแบบผสมผสานระหว่างวิจัยเชิงปริมาณและเชิงคุณภาพ ต่อกลุ่มทดลองแบบกลุ่มเดียวัดผลก่อนและหลังการทดลอง ข้อมูลเชิงปริมาณถูกรวบรวมผ่านแบบทดสอบการเขียนก่อนและหลังการจัดกิจกรรมการเรียนการสอน ขณะที่ข้อมูลเชิงคุณภาพถูกรวบรวมผ่านการสัมภาษณ์แบบกึ่งโครงสร้างหลังจากสิ้นสุดการจัดกิจกรรมการเรียนการสอน ผลลัพธ์ของการวิเคราะห์ทางสถิติพบว่าคะแนนเฉลี่ยของแบบทดสอบหลังเรียนเพิ่มขึ้นอย่างมีนัยสำคัญเมื่อเทียบกับคะแนนเฉลี่ยแบบทดสอบก่อนเรียน โดยค่าเฉลี่ยการทดสอบหลังเรียนเพิ่มขึ้น 3.50 มีค่าความเชื่อมั่นที่ 99% ระหว่าง 2.25 ถึง 4.25 ผลลัพธ์ดังกล่าวแสดงให้เห็นว่า วิธีการสอนแบบประเมินโดยเพื่อน ร่วมกับวิธีการสอนการเขียนแบบร่วมมือ ช่วยพัฒนาทักษะการเขียนของนักเรียนอย่างมีนัยสำคัญ ผลลัพธ์จากการสัมภาษณ์พบว่า นักเรียนส่วนใหญ่มีความคิดเห็นเชิงบวกต่อวิธีการสอน และระบุถึงประสิทธิผลเชิงบวกของวิธีการสอนต่อการพัฒนาความสามารถในการเขียนเรียงความภาษาอังกฤษ เช่น โอกาสการเรียนรู้ การช่วยเหลือจากเพื่อน และเพิ่มพูนความสามารถการเขียนตามโครงสร้างที่เหมาะสม ผลลัพธ์การวิจัยแสดงให้เห็นถึงศักยภาพของการวิธีการสอนแบบประเมินโดยเพื่อนร่วมกับวิธีการสอนการเขียนแบบร่วมมือ ซึ่งสามารถช่วยให้นักเรียนเขียนเรียงความได้อย่างเป็นระเบียบและมีลำดับขั้นตอนอย่างมีนัยสำคัญ เมื่อนักเรียนเข้าใจไวยากรณ์หรือลักษณะของภาษา จึงสามารถประยุกต์ความรู้เหล่านี้ต่อการเขียนเรียงความ ซึ่งส่งผลดีต่อคุณภาพงานเขียน เพื่อส่งเสริมผลลัพธ์งานวิจัยในอนาคตให้ดียิ่งขึ้นไป ควรจัดสรรเวลาให้เพียงพอต่อการฝึกฝนการให้ข้อเสนอแนะและวิธีการเขียนแบบร่วมกัน

คำสำคัญ: การประเมินโดยเพื่อน การเขียนแบบร่วมมือ นักเรียนชั้นมัธยมศึกษาไทยที่เรียนภาษาอังกฤษเป็นภาษาต่างประเทศ ความสามารถการเขียน

Introduction

English is considered significant for students, particularly high school students. In the context of global communication, proficiency in English writing is essential for both native and non-native speakers. For EFL (English as a Foreign Language) students, especially Thai EFL students, English plays a crucial function as a lingua franca to support the ongoing growth of the Fourth Industrial Revolution (Forman, 2016). Achieving accuracy and fluency in writing remains a challenge for EFL students due to the complexity of various writing aspects. Writing in English appears to be a multifaceted skill that requires not only mastery the mechanics of language use and forms, but also the ability to articulate thoughts coherently. Therefore, effective teaching methods,

along with rigorous revision and scaffolding practices, are essential for developing students' writing proficiency.

Statement of the Problems

In the context of this study, Thai high school students learn English as a compulsory subject under the national curriculum, which aims to develop their speaking, listening, and reading skills. However, writing appeared to be the most challenging skill for them, particularly when required to write essays in English. Previous English teachers have noted that students' essays often exhibit grammatical errors, incorrect tense usage, improper sentence structures, inappropriate verb choices, and punctuation mistakes, along with non-chronological or unorganized writing patterns. These mistakes significantly affect the quality of their writing and hinder their overall achievement in English, highlighting an urgent need for improvement.

To alleviate these problems, various teaching methodologies have been proposed in educational language teaching settings to help students improve their English writing skills. Feedback in the writing process has been widely acknowledged as a crucial role in supporting the students' learning, which led to language development in writing (Gielen & De Wever 2015; Hattie & Timperley, 2007). Traditional feedback mechanisms, which primarily rely on teacher corrections, often fail to engage students actively in the learning process. As an alternative, peer feedback, where students review each other's work, has gained attention for fostering collaborative learning and critical thinking. Similarly, peer review potentially increases students' awareness of their audience, enhances their social skills by helping them learn how to give and receive constructive feedback, justify their viewpoints, and critically evaluate suggestions (Topping, 2009). Peer review can boost motivation to write, improve writing effectiveness, and foster positive attitudes toward writing (Min, 2005). Additionally, peer feedback could reduce writing anxiety, increase student engagement and a more interactive learning environment.

However, peer feedback alone may be insufficient due to limitations in student interaction and learning engagement. While peer assessment facilitates collaborative communication, it is often more focused on oral discussions rather than structured writing development. Scholars in language teaching fields have claimed that collaborative writing, where students work as a team, has a significant positive impact on language learning, particularly in writing. Bueno-Alastuey and Martinez (2017) found that group collaboration on a shared topic or writing task significantly improves accuracy, fluency, and syntactic complexity. Similarly, Chen (2019), hodabakhshzadeh and Samadi (2017), and Zhang (2018) mark that collaborative writing promotes reflective thinking, particularly when paired with peer feedback. Engaging in collaborative writing encourages students to explain, exchange, and defend their ideas with peers, ultimately reducing writing anxiety. This may conclude that co-authoring or collaborative writing could be effectively integrated with peer review in writing class.

Enhancing peer feedback through collaborative and interactive writing activities could offer students with opportunities to develop their language skills (Mendonça & Johnson, 1994; Watanabe & Swain, 2007). Previous studies on peer assessment within collaborative writing contexts has revealed that such an approach improves students' accuracy, syntactic complexity, and overall writing performance (Bueno-Alastuey et al., 2022). Similarly, Damayanti, Abdurahman, and Wulandari (2020) observed that high school students effectively utilized Google Docs for collaborative writing and peer feedback, frequently using its chat and comment

features for brainstorming ideas, organizing text structure, and constructing sentences. Nonetheless, empirical studies on peer assessment alongside collaborative writing seem to be limited in Thai EFL high school settings, which can be seen as a critical research gap that needs to be further explored.

Therefore, implementing peer feedback in a collaborative writing approach could serve as an effective strategy for enhancing English writing proficiency. This approach not only helps students acquire essential knowledge in English writing, such as accuracy, syntactic complexity, and overall writing performance, but also fosters critical thinking, social skills, and increased motivation.

Research Questions

1. To what extent does peer feedback in the collaborative writing approach improve Thai high school students' writing performance in English?
2. What are students' opinions on the use of peer feedback in collaborative writing activities in English?

Hypothesis

Hypothesis testing is an essential process for validating assumptions and determining whether sufficient evidence supports the effectiveness of peer feedback in a collaborative writing treatment for improving Thai high school students' English writing performance.

1. H^0 : There is no statistically significant difference in students' English writing mean scores between the pretest and the posttest after undergoing the treatment.
2. H^1 : There is a statistically significant difference in students' English writing mean scores between the pretest and the posttest after undergoing the treatment.

Literature Review

1. Writing Struggles among EFL Students

Writing is a key productive skill that students must develop, as it reflects their ability to convey or transfer messages through written patterns. Hyland (2016) suggested that speaking is more contextualized, occurring within a shared situation, whereas writing involves generating ideas, contemplating how to articulate them effectively, and organizing these thoughts into coherent sentences and paragraphs (Nunan, 2003). Writing employs prose as a one-way form of communication. Students should be encouraged to write and produce writing tasks, as writing serves as an essential social skill and a means of communication in language acquisition (Lindemann, 1982). According to Onozawa (2010), writing involved several stages, including pre-writing, drafting, and revising. These stages also encompass thinking, planning, and evaluating. Engaging students in these processes is crucial for their writing development. However, merely providing a teacher's feedback seems to be insufficient to address the complexities of writing. Feedback is essential, but it should be integrated into a broader strategy for effective writing instruction.

EFL students often hesitate to fully engage in second language (L2) composition lessons due to limited English proficiency, which can result in low-quality writing tasks. A recent study by Mamarajabova and Bakhridinova (2023) highlighted key challenges, including limited vocabulary, weak grammar and spelling, and insufficient exposure to reading materials. Many studies reveal the struggles EFL students face in writing. Solhi and Eginli (2020) argued that acquiring writing skills in a second language is more challenging than mastering other language skills. Jacobs et al. (1981, as cited in Reid, 1993) noted that writing involves content, organization, vocabulary, language use (grammar), and mechanics. Widiawati and Cahyono (2001) asserted that teaching writing reinforces grammar, reading, and vocabulary for communicative purposes. Similar challenges have been observed among EFL Thai students, particularly in language use and functions, terminologies, and writing patterns, all of which need further improvement and development.

2. Peer Assessment

Traditionally, assessments have been used to evaluate and grade students, with instructors controlling the process by designing the assessments, grading performance, and providing feedback to improve learning and skills. In modern educational segments, however, students have taken on the role of feedback providers rather than relying solely on the teachers. This shift has become particularly prominent in language acquisition and has gained significant attention in second-language learning (Iwashita & Dao, 2021). Sithiworachart and Joy (2004) defined peer assessment as a learning stage where students evaluate an assigned piece of work using a checklist or scoring rubrics. Lu and Law (2012) argued that good writing depends on the suggestions received from assessors or peers, as these are crucial to the learning process. Similarly, evaluating peers' work enables students to comprehend the assessment criteria, fostering an understanding of high performance, and encouraging them to modify their approaches to achieve desired outcomes (Ion, Marti, & Morell, 2019). This growing interest underscores feedback's ability to guide and enhance learning, particularly in writing development (Hattie & Timperly, 2007; Hu & Choo, 2016; Hyland & Hyland, 2006). Overall, these definitions highlight that peer feedback involves various active learning sessions, where students are encouraged to evaluate others' work in the language classroom and are provided with specific guidelines on how to deliver feedback during and after task completion.

Alternatively, peer assessment is also referred to as "peer feedback," "peer review," "peer evaluation," and "peer editing." In different contexts, it is generally agreed that peer assessment of writing involves using peers as sources of feedback and interactants. In this process, students engaged in peer learning by adopting roles and responsibilities typically held by instructors, trained writers, or editors. They provide feedback on drafts during the writing activities (Liu & Hansen, 2002; Yu & Lee, 2016). Significantly, peer assessment is predominantly viewed as comprising three types: Assessment for Learning (AfL), Assessment of Learning (AoL), and Assessment as Learning (AaL). Each type has a crucial role with different purposes in various language learning contexts.

3. Conceptualizing Peer Assessment Of, For and As Learning for Writing

Given the importance of peer assessment in writing lessons, the AfL, AoL and AaL can be conceptualized as displayed in Table 1 (adapted from Earl, 2013, and Lee, 2017).

Table 1

Assessment As, For, and Of Learning in Writing

| Assessment | Focus | Orientation |
|-------------------------------|--------------------|--------------------|
| Assessment as Learning (AaL) | Students at center | Formative |
| Assessment for Learning (AfL) | Writing as process | Formative |
| Assessment of Learning (AoL) | Writing as product | Summative |

Table 1 illustrates the types of assessments in the writing lessons context. Briefly, AoL is primarily considered a form of measurement, based on the philosophical belief that knowledge exists independently of the students. According to this view, learners work hard to consume and acquire knowledge rather than construct it (Serafini, 2001). Conversely, AfL focuses more on writing practices and is mainly oriented toward formative orientation. According to Black et al. (2004), assessment tasks support language teaching when they provide information used as feedback by both instructors and learners, allowing them to evaluate themselves and each other and adjust their teaching and learning activities as needed. This kind of assessment is called "formative assessment", where the gathered information is used to adjust teaching in response to students' learning needs. However, AaL differs from both AfL and AoL in that it requires learners to recognize their strengths and weaknesses.

According to Lee (2007) and Schellekens et al. (2021), AaL refers to the process in which students set their own goals and monitor and regulate their writing progress using various strategies. Although the three approaches are distinctive in their learning and teaching roles, they all contribute to language acquisition.

Given the literature review above, this present study adopted the AfL model over AoL and AaL due to the nature of writing lessons, which require extensive feedback for improvement. AfL plays a vital role in the teaching and learning process by helping students become fully aware of their learning objectives and expected results. This approach offers students ample opportunities to practice and work toward their learning goals. Specifically, feedback plays a key role in the AfL approach (Yu, 2024), offering students with a productive learning experience by facilitating the generation and exchange constructive feedback. Importantly, this process occurs not only at the end of lessons but also consistently throughout the learning journey.

4. Peer Assessment for Learning in Writing in the Settings of Foreign Language Education

Peer assessment has significantly contributed to shaping students' writing performance. Recently, most studies in foreign language teaching have examined this process through the lens of the AfL approach. According to Tian (2011), collaborative writing can enhance the quality of students' writing in Chinese as a second language (L2) by encouraging them to

support one another, correct mistakes, and merge their strengths in the target language. Similarly, Strobl (2014) provided insightful evidence that detailed discussions during the planning phase improved German L2 collaborative writing scores. Engaging in collaborative writing enabled students to reduce their writing pace during the negotiation process, which led to better writing performance in German.

These findings align with research in the EFL learning context, where peer review has been used as a treatment to improve English writing proficiency. Prompan and Piamsai (2024) noted that incorporating peer feedback and Self-Regulated Learning (SRL) instruction led to significant improvements in students' essay-writing skills and self-regulation capabilities. These findings emphasize the value and feasibility of incorporating interdisciplinary elements such as instruction, assessment, and sociocognitive theory into education to boost students' writing performance and support their lifelong learning development. Beyond improving EFL students' writing abilities, peer assessment also fosters positive perceptions and motivation following their participation in English writing lessons (Faggosa, 2015).

In summary, peer review has the potential to enhance students' writing performance and motivation by encouraging mutual assistance during writing tasks. Interestingly, Yu (2024) stated that collaborative writing approach can produce better learning outcomes when paired with peer review method, as noted that "peer feedback/revision involved in collaborative learning can greatly improve students' writing performance" (p.35). The literature review thus highlights the effectiveness of peer assessment in fostering English writing proficiency, especially when combined with a co-authoring approach.

5. Collaborative Learning in Writing Lessons

In the realm of sociocultural theory, researchers claim that students' engagement in group interactions, facilitated by peer assistance, can positively impact language learning outcomes (Chen et al., 2023). When students collaborate, they improve both their proficiency in the target language and their writing skills by discussing language options, expressing doubts, and offering suggestions (Storch, 2002; Swain & Lapkin, 1998). The collaborative writing method offers active learning opportunities, allowing students to complete assigned writing tasks collaboratively. They can brainstorm ideas and express different opinions in pairs or groups writing tasks. Similarly, peer feedback fosters learning by allowing students to explore language choices, identify writing errors, and receive suggestions from their peers. This collaborative process encourages students to both offer and accept feedback, promoting deeper engagement with their writing. Moreover, it is a learning stage where students can learn from one another by interacting and offering feedback in groups, which enables them to construct meaning and delve further in the process of knowledge building (Wu, 2007). These supports help them to integrate new insights into their established frameworks and present them in a meaningful way.

Previous studies in the EFL writing context reveal that collaborative writing has a positive impact on writing skills. Wu (2007) compared different group compositions in problem-based learning (PBL) lessons for EFL writing among 60 students. Groups with similar levels of writing competence outperformed those with randomly mixed proficiency levels in bi-monthly online assessments. Concurrently, Snyder et al. (2016) pointed out that the collaborative writing approach slows students' writing pace, which enables them to reflect on

their ideas and ultimately improve their writing. For Thai students, collaborative writing has been shown to enhance writing performance and foster a positive attitude toward writing lessons (Wonglakorn & Deerajviset, 2023).

To recapitulate, both peer review and collaborative writing share effective learning aspects, including learning interactions, idea exchange, brainstorming, and task revision during the writing process. Practically, students are allocated time to examine writing tasks, analyze them, and provide feedback during peer review. Meanwhile, collaborative writing encourages students to work as a team, and gain insights from their peers. This suggests that both approaches are practical and effective in fostering EFL Thai students' English writing performance and motivation throughout the learning process.

6. Previous Studies Concerning Peer Feedback Alongside Collaborative Writing

Previous studies indicate that combining peer assessment with group learning is effective in writing lessons. Most researchers argue that collaborative writing, paired with peer feedback has potential benefits in L2 writing classes. McDonough et al. (2021) explored how L2 French learners' views on peer interaction influenced their conversational behaviors in interactive writing classes. These classes involved peer interactions during the planning, revision, and collaborative writing stages. The results suggest that teachers should be encouraged to utilize interactive writing tasks. Likewise, Alshuraaidah and Storch (2019) noted the benefits of a group writing-to-peer review activity. Their study compared feedback provided by adult EFL students in Saudi Arabia, both collaboratively and individually. The findings revealed that students provided more feedback and offered more helpful remarks in a collaborative setting. Additionally, most students felt more comfortable giving feedback in pairs. An investigation into how collaborative writing and peer feedback affect writing performance in Spanish as a foreign language showed that both treatments led to improvements. However, peer feedback was more beneficial in increasing sentence complexity, fluency, and overall quality, while collaborative writing resulted in more accurate texts (Bueno-Alastuey et al., 2022). These studies suggest that combining collaborative writing with peer feedback can enhance writing performance and offer better language learning opportunities in composition lessons.

The existing literature review highlights a research gap. While many studies have examined the effects of the treatment within university student communities, there are limited studies on EFL high school students, particularly in the Thai high school context, where English is a compulsory subject. This research gap represents a significant opportunity for further exploration, which is the focus of the present study. The main goal of this study is to investigate the effectiveness of peer feedback combined with the collaborative writing approach in enhancing Thai high school students' writing performance in English. Additionally, the study aims to explore the students' opinions of how peer feedback supports the collaborative writing approach in writing classes.

Research Methodology

1. Research Design

This study used a mixed method within a pre-experimental research framework, specifically using an intact group pretest and posttest design. The primary aim was to investigate the effectiveness of peer assessment for learning, combined with collaborative writing, on students' writing performance and to explore their opinions after undergoing the treatment. This method is commonly employed across various research fields, including clinical healthcare, educational services, social integrity projects, and program evaluation (Gil & Kim, 2022; Son, 2021). Quantitative data were gathered through a pre-writing test and a post-writing test. Meanwhile, qualitative data were collected via a semi-structured interview conducted at the end of the research phase to gain deeper insights into students' experiences with the peer assessment and collaborative writing treatment.

2. Participants

The participants in this study were selected through purposive sampling, based on specific criteria outlined in Table 2.

Table 2

Demographic Information of the Participants

| Demographic variable | Category | Frequency (N) | Percentage |
|----------------------|-----------------|---------------|------------|
| Gender | Male | 26 | 72.22% |
| | Female | 10 | 27.78% |
| Age | 15 years old | 18 | 50.00% |
| | 16 years old | 18 | 50.00% |
| Program type | Regular program | 36 | 100% |
| Grade level | Grade 11 | 36 | 100% |

Table 2 presents the demographics of the participants in this study. The 36 students, aged between 15 and 16 years, in grade 11, were enrolled in the regular program, where English is a compulsory course. These participants were purposively selected from a single class in the same section to ensure consistency in the educational environment. As the participants used both English and Thai during the English writing lesson, their English proficiency may vary.

3. Ethical Considerations

Before implementing the study, thorough ethical considerations were made to ensure the protection of participants' rights and privacy. The students were provided with informed consent and were fully briefed on the research process. Notably, they were informed that they could withdraw from the study at any time, and all the collected data were kept confidential and securely stored.

4. Research setting

This study was conducted at a public high school in Pathum Thani province, Thailand, which was chosen based on its characteristics that aligned with the study's objectives. The school was purposively chosen to represent a typical English as a Foreign Language (EFL)

learning environment within the Thai education system. As English is taught as a compulsory foreign language in this setting, it offers an ideal context for exploring various English proficiency levels and assessing the impact of teaching interventions in a standard educational setting.

5. Research Instruments

Two major research instruments used in this study were a pre-writing test and a post-writing test, designed to assess high school students' writing abilities. Moreover, a semi-structured interview protocol was used to explore their overall opinions. Additional details are provided below:

5.1 Pre-Writing Test and Post-Writing Test for Assessing Writing Performance

The writing test utilized in this study required students to write an expository essay entitled "*What is technology? How does technology promote English language learning?*" Students were required to compose four paragraphs of approximately 250 words, with a 60-minute time limit. Both the pre-test and post-test were identical in assessing the students' overall English writing skills. The test was scrutinized and revised by three experts in English language teaching.

Before implementation, the tests were piloted with 34 high school students from a different section of grade 11. After scoring the pilot tests using a scoring rubric, the difficulty and discrimination indices were calculated using the "Research Tools Analysis Program" (RTAP), which was developed by the Faculty of Education at Mahasarakham University. As a result, the difficulty index ranged from 0.52 to 0.64, while the discrimination index ranged from 0.20 to 0.29, indicating an acceptable level of test quality.

Subsequently, Cronbach's Alpha Coefficient (1998) was analyzed based on the difficulty and discrimination indices. that determine the reliability of the writing test, ensuring its consistency and dependability. Authors reporting studies and readers evaluating them are provided with guidance on employing Cronbach's alpha to validate the instrument's quality (Taber, 2018). As a result, the reliability of the test was 0.84, indicating an acceptable value. This is relatable to Bathgate et al. (2015), who explained that they developed a tool to assess students' skills in constructing effective scientific arguments and found that the instrument manifested an acceptable range of reliability, with a Cronbach's alpha of 0.77. Based on this, it can be concluded that the writing tests were reliable.

5.2 Scoring Rubric for Pre-Writing Test and Post-Writing Test Assessment

The scoring rubric was adapted from Andrade (1997) to assess students' overall writing performance. High inter-rater reliability values indicate strong consensus between two evaluators (Lange, 2011). To increase the internal validity of the results, the tests were scored by two inter-raters in the field of English language education. The scoring aspects were categorized into four core aspects: structure, grammar, terminology, and content. Each aspect was rated on four-point scale. Essentially, the scoring rubric was evaluated by three experts, who used the Items-Objective Congruence (IOC) method to measure the validity of the rubric. The resulting IOC value of 0.84 indicated an acceptable level of validity.

5.3 Peer Assessment Rubric

The peer assessment rubric was introduced to the students at the beginning of the writing intervention to ensure they understood the assessment criteria. The students utilized the rubric at three key stages of the writing process: before writing to guide planning, during drafting to monitor progress, and after receiving peer feedback to refine and revise their work. Each writing task went through two rounds of revision: an initial peer review followed by a teacher-guided revision. Peer feedback was incorporated immediately after the first draft, where students were paired to exchange feedback based on rubric guidelines. The second round of revision occurred after the teacher provided additional feedback based on peers' suggestions. Collaboration between peers occurred during both the initial drafting phase, where students could brainstorm together, and during the revision phase when they could address issues identified through peer and teacher feedback. Initially, students focused more on correcting grammatical errors, but over time, they became more receptive to content-based feedback. This shift was observed in the second round of revisions, when students paid more attention to improving the clarity of their arguments and the logical flow of their ideas.

5.4 Course Plans Designed under Peer Feedback Coupled with Collaborative Writing

The course plans, designed to enhance Thai high school students' English writing performance, consisted of two-hour lessons. Prior to the study's implementation, the lesson plans were reviewed by three experts in English language teaching, resulting in an acceptable level of IOC exceeding 0.84-1.00. Each lesson was designed to achieve specific learning objectives, such as mastering language use, understanding paragraph structures, improving grammar and vocabulary, and developing thesis statements and supporting arguments. These topics provided students with the fundamental knowledge needed to complete writing tasks.

After delivering each lesson and completing co-authoring activities, peer feedback was incorporated to refine the assigned writing tasks. At the end of each lesson, the teacher summarized common mistakes made by students and briefly reviewed the key points of the lessons. Each round of revision emphasized different aspects of the writing process. In the first revision, students primarily focused on addressing structural and content-related feedback from peers. The second revision, guided by teacher feedback, concentrated on refining language mechanics, ensuring grammatical accuracy, and improving overall coherence.

5.5 Semi-Structured Interview

Before administering the semi-structured interview, the four interview questions were reviewed by three experts in the field of English language teaching using the IOC form to confirm their validity. As a result, the four interview questions, designed to explore the participants' overall opinions at the end of the research phase, exhibited an acceptable validity range of 0.94-1.00. To gain deeper insights, eight students from the samples were selected through purposive sampling, considering their ability to respond to the questions, English proficiency, and willingness to engage in discussion (Cheng & Zhang, 2024). A face-to-face interview method was employed to examine their overall opinions. During the interview process, students were allowed to answer either in Thai or English. The interview sessions were audio-recorded, transcribed, and the Thai responses were translated into English. The translated

data were then organized and analyzed using content analysis (CA) as a reflective process (Erlingsson & Brysiewicz, 2017).

To ensure the reliability of the qualitative content analysis, the data were coded independently by two researchers. An initial codebook was developed based on recurring themes identified from student interviews and feedback on peer assessment sessions. Each researcher coded the data separately, and the codes were then compared for consistency. Any discrepancies were resolved through consensus discussion. To further ensure reliability, Cohen's Kappa (1960) was used to calculate the inter-rater reliability to measure the degree of agreement between the two experts in English language teaching. Then, the interview results were categorized into themes such as collaboration effectiveness, feedback clarity, and student reflections on the writing process, which were used to interpret the findings concerning peer assessment's impact on writing performance.

Data Collection

This research was conducted at a government high school in Pathum Thani province, Thailand, during the first semester of the 2024 school year, spanning ten weeks. Prior to commencing the data collection, approval was obtained from the school administrator. To prepare the students for their role as feedback providers, a training session was commenced.

1. Feedback Providers Training in the Collaborative Writing Session

Before the training session, each student was required to complete a pre-writing test in the first week. Following the test, the students entered the preparation phase. Without proper training and guidance in providing feedback, students might be confused about their roles. According to Cheng and Zhang (2024), this preparatory session, known as the pre-feedback stage, is intended to enhance the students' ability to deliver constructive feedback after completing writing tasks. In this study, students provided feedback to one another using both written and oral feedback formats, and they were allowed to use their native language in performing peer assessment.

The students were thoroughly trained to use a writing rubric for assessing their peers' writing tasks, and they were encouraged to review and comment on each other's work (Lam, 2010). Significantly, the teacher introduced the main areas of feedback, such as linguistic features and language use in paragraph writing. These processes aimed to improve the students' ability to provide constructive comments on their peers' writing.

To incorporate peer feedback with collaborative writing, the students were assigned group activities for completing writing tasks. Peer reviews played a major role in facilitating the exchange of feedback after each assigned writing task. The core of peer assessment was based on a formative approach, incorporated throughout each learning session. Details of the data collection procedure are visualized in Table 2.

Table 3

Data Collection Procedures

| Duration | Learning topics | Procedures |
|-----------------|--|---|
| Weeks 1-2 | Pre-writing test Feedback provider in collaborative writing preparation session | |
| Weeks 3 - 8 | Introduction to paragraph writing Basic grammar for writing Language use for writing Introduction and thesis statement Body in paragraph writing Supporting ideas for writing | Group writing tasks (Collaborative writing) Written & oral feedback (Peer Assessment) Revised drafts of writing tasks |
| Weeks 9-10 | Post-writing test Semi-structured administration | |

During weeks 3 to 8, students were grouped to complete writing tasks as part of the learning process. Each group was required to submit two drafts for each writing task. The students began with the first draft in collaborative writing. Emphasis was placed on collaboration, where students shared ideas, planned, and constructed their first writing tasks collectively. Then, they participated in guided peer reviews, using a rubric to provide structured and constructive feedback. Oral discussions also took place to refine their writing collectively.

After incorporating the peer feedback session in team writing activities, students submitted a revised first draft as preparation for the second draft, which was then reviewed by the teacher. The teacher identified common mistakes, provided feedback, and suggested improvements for the second draft. Next, each group was assigned to revise their drafts through the team writing method once again, after the teacher had reviewed major language use and forms. In this phase, students were encouraged to exchange ideas, discuss their revisions, and reflect on their writing before submitting the final drafts. The goal of the second draft session was to deepen students' understanding of the writing process, enhance their awareness of language use and forms, and promote their overall English writing skills.

Once the learning process was completed, each student was required to take a posttest, which had the topic as the pretest. Afterward, students were selected to participate in a semi-structured interview to share their perspectives and experiences after undergoing the English writing lessons.

Data Analysis

After completing the data collection process, both qualitative and quantitative data were analyzed. The quantitative data gained from the pre- and post-writing tests were evaluated using a scoring rubric. Then, the numerical data from both tests were analyzed using descriptive statistics, including mean score (M) and standard deviation (S.D.). To test the study's hypotheses, inferential statistics were conducted, including a paired-samples t-test and effect size measurement based on Cohen's (1998) guidelines.

Meanwhile, the qualitative data were gathered from the semi-structured interviews. The interview responses were transcribed, translated into Thai, and analyzed using content analysis (CA) to interpret students' perspectives and experiences.

Results

1. Quantitative Results

This research mainly aimed to evaluate the effectiveness of integrating peer feedback with a collaborative writing approach. The first research question was addressed using descriptive and inferential statistical analyses to compare pre-writing and post-writing scores. The results are presented in Tables 3 and 4 below.

Table 4

Descriptive Statistics

| | | N | M | SD | Std. Error Mean |
|----------|----------|----|-------|------|-----------------|
| Paired 1 | Pretest | 36 | 7.25 | 1.74 | .29 |
| | Posttest | 36 | 10.75 | 1.90 | .31 |

Table 5

Inferential Statistics

| Pair 1 | Pretest - Posttest | Mean | Std. Deviation | Std. Error | 95% Confidence Interval of the Difference | | t | df | Sig. |
|--------|--------------------|------|----------------|------------|---|------------|------|----|-------|
| | | | | | Mean | Difference | | | |
| | | | | | Lower | Upper | | | |
| | | 3.50 | 2.23 | .37 | 4.25 | 2.74 | 9.39 | 35 | .000* |

The descriptive statistical analysis presented in Tables 3 and 4 shows that the mean score (M) of the pre-writing test was 7.25, with a standard deviation (S.D) of 1.74. In contrast, the post-writing test showed a higher mean score (M) of 10.75, with a standard deviation (S.D) of 1.90.

To further assess the effectiveness of the treatment, inferential statistical analysis was conducted. The results revealed a significant improvement from the pretest ($M = 7.25$, $SD = 1.74$) to the posttest ($M = 10.75$, $SD = 1.90$), $t (35) = -9.39$, $p = 0.00$ (two-tailed). The mean score increase was 3.50, accompanied by a 99% confidence interval ranging from 2.25 to 4.25.

1.1 Effect Size of Peer Assessment as Collaborative Writing in EFL Thai High School Students

To determine the practical significance of the results in the experimental research, the effect size was calculated to assess the magnitude of the observed effect (Lakens, 2013). Based on Cohen's (1998) guidelines for value interpretation: 0.01 = small effect, 0.06 = moderate effect, 0.14 = large effect, the result of the effect size was 0.71, which indicated a large effect of the treatment.

1.2 Deciding Hypotheses

The null hypothesis (H^0) states that no significant effects, relationships, or differences exist, while the alternative hypothesis (H^1) indicates the presence of significant results. The p-value holds

potential to determine the confidence level when deciding whether to reject the null hypothesis (Yarandi, 1996). The results of the paired-samples *t*-test support the decision to reject the null hypothesis and accept the alternative hypothesis. Because the results from the paired samples *t*-test manifested a significant difference at $>.05$ of p-value, the findings show that the given treatment was effective in significantly improving and strengthening students' English writing performance.

2. Qualitative Results

At the end of the research phase, a semi-structured interview was conducted to explore students' overall opinions on the treatment. In adherence to research ethics, the confidentiality of students was designated as Student 1, Student 2, Student 3, and so on. During the interview sessions, students were encouraged to respond verbally in the language they felt most comfortable with. Therefore, the qualitative findings from the interview with eight students are presented below.

2.1 The Benefits of Peer Feedback Coupled with Collaborative Writing

The first question was designed to gather the positive effects of incorporating peer feedback into collaborative writing tasks in writing classes. Most students expressed that peer assessment in collaborative writing positively influenced their learning process, specifically in understanding writing contexts. They highlighted that engaging in peer feedback allowed them to recognize each other's strengths and weaknesses, ultimately refining their writing skills. In addition, they specified that the treatment provided them with a learning stage where they could discuss and exchange ideas with their peers, which could lead to a better understanding of the topic. This is reflected in the following statements.

"I would say that peer feedback enhances our understanding by providing opportunities to verify our answers, exchange ideas, and reflect on our own work" (Students 1, 4, and 5).

"I thought that peer feedback fosters collaboration among students, encouraging us to share ideas, respect diverse perspectives, and identify errors in their writing, leading to paragraph improvement. This collaborative process deepens their comprehension of the material and raises the quality of their work" (Student, 3).

2.2 Components of Peer Feedback Supported with Collaborative Writing Assisted Students in Performing Writing Tasks

The second question explored the main components of the treatment that helped students perform writing tasks in the target language. Most students pointed out that both providing and receiving feedback within groups enhanced their understanding of grammar, sentence structure, critical thinking, and communication skills. Additionally, writing in groups allowed them to learn from each other's writing styles and develop their unique voices.

In summary, peer feedback facilitated the improvement of writing quality by refining sentence structure, paragraph organization, and overall accuracy. The collaborative process allowed students to efficiently identify and correct errors, resulting in better-structured and more detailed writing. The following excerpts provide further insights.

“Peer feedback as collaborative writing assisted us in improving sentence structure and paragraph organization. By receiving feedback from peers, we can quickly identify and rectify errors in their writing, thus saving time and increasing their efficiency” (Students 2, 6, and 7).

“I thought that collaborative writing and peer feedback enable us to develop more detailed and accurate writing by encouraging them to visualize their ideas and adhere to grammatical rules” (Student 3).

2.3 Difficulties in Achieving Writing Tasks through the Lens of Feedback Coupled with Collaborative Writing

The third question examined the challenges students encountered while participating in this study. Many students expressed reluctance in providing negative feedback to their peers. Additionally, differences in proficiency levels sometimes made it difficult for students to fully understand each other's writing. Furthermore, some reported a lack of confidence in providing peer feedback due to their limited knowledge. These challenges may have led to insufficient revisions and affected the accuracy and grammatical quality of their writing. Further details are revealed in the excerpts below.

“One of the challenges I had when I did peer feedback in group writing activities was that I lacked the necessary knowledge or skills to provide effective feedback to my peers” (Students 1, 3, and 4).

“One challenge I faced when engaging in peer feedback was finding the appropriate vocabulary to express their ideas, as I frequently was not certain in my feedback” (Students 8 and 7).

2.4 Recommendations on the Utilization of Feedback Coupled with Collaborative Writing in Language Class

The last inquiry aimed to gather students' suggestions for improving the implementation of peer feedback and collaborative writing in language classrooms. Overall, students highlighted the importance of allocating sufficient time for practicing peer feedback in team writing activities to enhance its effectiveness. Additionally, they suggested that providing clear explanations of learning topics in their native language could enhance their understanding and engagement in the writing process. These suggestions are illustrated in the excerpts below.

“Providing concise and clear summaries in both the target language and our native language can help reinforce learning and improve comprehension” (Students 5 and 10)

“I thought that offering more opportunities for us to practice delivering feedback could help us develop accurate messages for peer assessment” (Student 1).

In summary, the overall qualitative data revealed that the treatment can be a valuable approach for enhancing students' English writing performance. Students consistently highlighted the benefits of peer feedback in enhancing their writing skills. Collaborative writing, facilitated by peer feedback, was perceived as crucial for improving sentence structure,

paragraph organization, and overall writing quality. Students valued the opportunity to exchange ideas, identify errors, and receive constructive feedback. However, they also faced challenges such as limited vocabulary and difficulties in providing effective feedback. The students suggested that providing clear guidelines, ample practice, and sufficient time for feedback exchanges could further optimize the peer feedback process.

2.5 Interrater Reliability

After translating and interpreting the qualitative data, Cohen's Kappa (1960) was used to assess the degree of agreement between the two raters. Consequently, the result of 0.84 indicated a strong degree of reliability. According to Cohen's (1960) interpretation, this suggests that the qualitative was reliable.

3. Summary of the Findings

In light of the significant improvement in students' English writing performance, the large effect size of the treatment's potential, and the acceptance of the alternative hypothesis, it can be concluded that the combination of peer review and collaborative writing effectively improves students' ability to write in English. A comparison between the first and final writing products is presented below.

Figure 1

The Comparison between the First and Final English Writing Products Written by EFL Thai High School Students

Technology is revolutionizing education and learning grammar, particular learning in the field of language. It had enhanced. Technology is feature and rendering that amazing for learning language. Example for, learning English, Chinese, Korea or everything language.

Technology is so good but Technology is have bad. It not can help you everything. It cut culture and nature. Technology is so good and bad. We know can do it for good. However, we love Technology because is so amazing and good for us and world.

Nowadays, the technology has become important aspects of our lives. And it can make our life easier, along with the learning english, because english is so important now. People have to know english, because it is a main language that people around the world use, following reason

Firstly, it's about the communication, people also talk with others, and also meet the new society in everytime, they group. So learning how to talk another languages is so much important. English is a best way to learn, because it main languages. You can learn it from teacher or learn it by yourself. For example, I recommend you these applications, it googletranslate. this app will help you for reading, talking, and find the vocabulary that you don't known.

Secondly, how to understand English. This has a lot of ways to solve problems. But for me, it's too much easily than talking, because you just has to listen something in English you liked. For example, movie or animation or podcast or song. This kind of technology is will help us more boring about this. I prefer.

In conclusion, the technology will help you to learn English easier. You just have to use it in the way you are..., but not for the way to ruin your life. Your English skills will be better.

(First product)

(Final product)

Figure 1 illustrates the improvement in student's English writing performance, which was significantly enhanced by positive effects of the treatment. Accordingly, the interview results further supported the treatment's effectiveness, as it offered a myriad of active and practical learning stages. Most students expressed positive viewpoints concerning the treatment in their English writing lessons, focusing on the benefits of brainstorming and exchanging ideas during team writing activities and participating in peer feedback sessions. These activities provided diverse insights from peers, which helped improve assigned writing tasks and

contributed to a better understanding of language use, forms, functions, and English writing structures.

However, some students raised concerns, such as limited English proficiency and a lack of confidence in delivering feedback during the learning process. These challenges may hinder the effectiveness of collaborative learning and limit some students' ability to fully benefit from peer interactions in collaborative writing. To address these problems, it is recommended that additional support be provided to enhance students' English proficiency and build their confidence in providing constructive feedback. This may include targeted language workshops, confidence-building exercises, and structured training on effective feedback techniques. Overall, the study highlights the positive impact of collaborative writing and peer feedback on Thai high school students' English writing skills, while also identifying areas for further improvement to maximize the benefits for all participants.

Discussion and Conclusion

The integration of peer assessment and collaborative writing in writing lessons resulted in significant growth in students' mean scores, with most students expressing positive opinions about the treatment. This suggests that the treatment had a great impact on high school students' writing performance. To shed light on the impact of the peer assessment for learning approach, combined with collaborative writing, on enhancing EFL high school students' writing skills, this section is divided into two aspects: peer assessment for learning in writing lessons and the combination of peer assessment with the collaborative writing method, as described below.

1. Peer Assessment for Learning in Writing Lessons

This study mainly investigated the effectiveness of the peer assessment for learning method in supporting collaborative writing to enhance Thai high school students' writing performance. The analyzed statistical data confirmed that the treatment significantly improved students' English writing abilities by providing plenty of opportunities and scaffolding for improvement. Furthermore, peer feedback during lessons helped students develop a more comprehensive understanding of systematic and chronological patterns, particularly in terms of linguistic features in paragraph writing because it played a formative role. In other words, students were frequently engaged in peer feedback, reflections on the taught lessons, and evaluations of completed writing tasks. These supports align with Yu (2024), who states that the AfL approach fosters productive experiences and positively impacts students' learning opportunities in developing a particular skill.

The rubric used during the written peer review session emphasized both language and content quality. Language mechanics focused on grammar, spelling, and punctuation, while content quality assessed the organization of ideas, coherence, argument development, and critical thinking. Students were encouraged not only to correct surface-level errors but also to evaluate how well they conveyed their ideas. This approach ensured that students were developing both their technical writing skills and their ability to produce meaningful, well-structured academic arguments. The rubric's criteria for content were designed to assess the clarity of ideas, logical structure of paragraphs, and the effectiveness of transitions between points.

Most empirical studies have concentrated on examining the effectiveness of peer assessment or feedback in enhancing EFL students' writing performance, and their findings have empirically manifested a positive effect on students' English composition abilities. This study echoes the results of Almahasneh and Abdul-Hamid (2019), who examined the impact of peer assessment on the writing abilities of 120 Arab EFL secondary school students, aged fifteen to sixteen, in Malaysia. Their findings revealed significant improvements in students' writing quality after they experimented with the treatment. Similarly, Berggren (2015, 2019) conducted two intervention studies with Swedish junior EFL high school students and found that providing peer feedback enhanced their writing performance. These studies shed light on the effectiveness of feedback reviews in not only raising participants' awareness of their audience and genre but also encouraging further revisions. Students were also able to transfer their ideas by linking in their first drafts to the peer feedback received. In the Thai context, Prasobdee (2021) found that after experiencing peer assessment in grade 7, Thai students showed significant improvement in text organization, vocabulary use, and tenses. Notably, students reported that peer review facilitated their writing development.

Based on the findings of previous studies, as well as the quantitative and qualitative results of this study, it can be concluded that peer feedback has the potential to improve students' writing, specifically concerning foreign language learning. This approach provides students ample opportunities to exchange ideas, brainstorm sessions, and self-correction, which could contribute to language improvement. These activities can foster positive learning outcomes in a writing course.

2. Combination of Peer Assessment and Collaborative Writing in Writing Lessons

Collaborative writing refers to the co-authoring of writing tasks. In the educational context, it has been utilized to assist students' English writing abilities while encouraging group brainstorming. This study applied the collaborative writing method to enhance peer review, aiming to improve Thai high school students' English writing performance, as suggested by Yu (2024). Similarly, incorporating peer review into writing lessons engages students in collaborative writing (Storch, 2019). Moreover, feedback given during collaborative writing shares similarities with feedback from peer-response activities, especially when participants are well-trained and follow clear guidelines (Yu & Lee, 2016). Such feedback not only addresses minor errors but also covers all elements of writing and is understandable to the recipient. This implies that combining both methods enhance writing performance.

To ensure the statements above, prior studies on collaborative writing (Niu, 2009; Storch, 2002, 2005; Swain & Lapkin, 1998) reported that during the co-authoring process, learners discuss various aspects of their work. They exchange feedback on interpreting task requirements, incorporating ideas, organizing and connecting those ideas, and expressing them effectively. This process shows that both the act of co-authoring and the function of feedback can mediate students' thinking, improving their language learning, including beneficially affecting their composition skills.

In the Thai EFL context, the integration of peer assessment with the collaborative writing in writing lessons is limited. Nevertheless, Storch (2019) claimed that peer feedback during collaborative writing activities provides L2 learners with more chances for language acquisition and writing improvement in L2 than cooperative writing or individual writing

followed by peer-response activities. This claim aligns with the findings of Li and Zhu (2013), who studied intermediate Chinese EFL college students. These students discussed their ideas on a discussion page before or during the writing process and justified changes they made in the text. In two of the three triads, learners developed collaborative relationships and were highly engaged. They not only revised each other's texts but also discussed all aspects of the writing, including language. Furthermore, Damayanti et al. (2020) found that Google Docs facilitated group writing among high school students, supporting idea generation, text organization, and sentence construction. Peer feedback was actively exchanged during the collaborative process.

Although previous studies in the Thai learning context have been limited in confirming these findings, several studies involving EFL high school students have affirmed the potential of combining peer assessment and collaborative writing techniques. Essentially, these studies demonstrate a clear relationship between the co-functioning approaches and improved accuracy in composition assignments. The study by Bueno-Alastuey et al. (2022) supports the functions and positive effects of peer feedback combined with collaborative writing in EFL learning contexts. The integration of both approaches helped students improve their writing outcomes and enhance their ability to use linguistic features, ultimately increasing English writing accuracy.

The findings of this study align with the previous research outcomes, showing various helpful aspects. Collaboration in writing assignments can effectively foster self-awareness regarding writing errors. After implementing peer review, the teacher provides confirmation and correction of the writing tasks, which encourages students to reflect independently and share their insights with peers. This reflective process encourages independent thinking and the transfer of knowledge to peers. Beyond the learning achievement, students are encouraged to engage in both collaborative and individual writing tasks; these may promote active learning, student-centeredness, and greater self-confidence in providing feedback and working as a team.

3. Conclusion

This study investigated the effectiveness of peer assessment, combined with the role of collaborative writing, in improving English writing performance among Thai high school EFL students. Regarding the first research question, the statistical findings revealed a significant improvement in students' writing abilities, as reflected in the higher mean scores from the pretest to the posttest. The statistical analysis also demonstrated a substantial effect size, confirming the practical significance of the treatment. The quantitative data implies that peer feedback, as part of collaborative writing, positively impacts EFL Thai high school students' writing performance for several reasons. Students with low English proficiency may benefit from peer feedback in enhancing their writing comprehension. Students may feel at ease in working with one another to achieve written tasks. Co-authoring activities may encourage them to express their ideas and opinions; this learning stage may serve as one of the integral parts of fostering negotiation skills and boost students' confidence. Additionally, qualitative data from the interview sessions highlighted the positive impact of peer feedback on writing skills, collaboration, sentence structure, and paragraph organization. Despite some challenges, such as limited vocabulary and difficulties in providing effective feedback, were identified, the

students recognized the value of the collaborative process and suggested ways to optimize the peer feedback approach.

4. Pedagogical Implications

The findings of this study shed light on myriad implications for educators and practitioners in language teaching. The integration of peer feedback within collaborative writing tasks proves highly beneficial for students' writing development. The collaborative nature of these activities allows students to engage more deeply in the writing process, both offering and receiving feedback that enhances their linguistic and cognitive skills. By working together, students can identify gaps in their writing and refine their arguments more effectively. Likewise, the structured use of a peer assessment rubric ensures that students focus on both content quality and language mechanics, promoting a more holistic approach to writing development. Along the same lines, the collaboration process in peer review helps foster essential language abilities, including language proficiency, critical thinking, and problem-solving skills that are essential for academic success in EFL learning contexts.

While the results provide valuable insights into the benefits of collaborative writing and peer feedback for Grade 11 students in a public high school in Pathum Thani province, the findings may also have relevance for English writing lessons in other high schools where students use both English and Thai. Nonetheless, the generalizability of these results to other Thai high schools is limited by several factors, such as cultural attitudes toward collaboration, regional differences in educational practices, and institutional characteristics like resources, class size, curriculum design, English proficiency diversity, and demographics. These factors may influence the applicability of the findings, meaning they cannot be universally generalized to all high school students in Thailand or globally.

5. Limitations and Recommendations

While the study yielded promising results regarding the effectiveness of peer assessment and collaborative writing on EFL Thai high school students' writing performance, several limitations should be noted. The findings are limited in generalizability due to the small sample size and the inclusion of students from only one high school. Future research should include a larger, more diverse sample to enhance the external validity of the results. The self-reported nature of the qualitative data introduces potential bias, suggesting the need for triangulating with classroom observations or written reflections. Moreover, as the study was conducted within the Thai context, cultural factors may have influenced the results, highlighting the necessity for comparative studies in different cultural and educational settings. Notably, the absence of a control group may prevent a clearer understanding of the treatment's effects.

One notable limitation in the students' work was the frequent spelling and grammar errors, which sometimes detracted from the overall clarity of their arguments. To mitigate these issues, additional language support mechanisms were implemented. During the collaborative feedback sessions, students were encouraged to focus not only on content but also on correcting each other's language use. Additionally, a supplementary grammar workshop was provided midway through the study to enhance students' understanding of common English language errors. These steps helped reduce spelling and grammar issues in the final drafts. Future studies

could benefit from integrating more targeted grammar interventions alongside peer assessment to further improve linguistic accuracy.

Future study should also include a control group to provide clearer results regarding the teaching model. Teachers should enhance feedback training and provide clear guidelines to help students develop the necessary skills for effective feedback delivery. Encouraging students to spend more time familiarizing themselves with collaborative writing may amplify its benefits alongside peer review. Additionally, employing diverse data collection methods, such as classroom observations and teacher assessments, could offer deeper insights into the intervention's effects. Finally, future research should explore the long-term impact of this approach and its applicability across varied learning contexts and proficiency levels.

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The Siamization of the *Daodejing*: A Hermeneutic Exploration of Pojana Chantarasanti's Thai Translation

การทำให้ คัมภีร์เต้าเต่อจิ้ง เป็นแบบสยาม:

การศึกษาเชิงปรัชญาการตีความในงานแปลของ พจนा จันทร์สันติ

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Abstract

This paper explores Pojana Chantarasanti's Thai translation of the *Daodejing*, which reflects a culturally mediated interpretation shaped by Thailand's intellectual and cultural framework rather than a direct linguistic transfer. This raises fundamental questions about how the meaning of the *Daodejing* shifts when viewed through a Thai lens. By engaging with Hans-Georg Gadamer's hermeneutic theory, particularly his concepts of "text-tradition" and "effective history", this paper argues that translation is not simply a transfer of meaning, but a dynamic process involving a "fusion of horizons", in which the text and interpreter mutually shape one another. The study finds that Chantarasanti's translation of the term "wúzhī" (無知), meaning "without knowing", as the Pali term "avijjā"—a Buddhist concept often translated as "ignorance", as seen in the Thai phrase "lathing awitcha", meaning "to abandon ignorance". This reflects his awareness of the differing traditional roots of the Daoist concept "wúzhī" and the Pali-Buddhist concept "avijjā." This demonstrates how Daoist philosophy is reinterpreted within the Thai intellectual context. I refer to this process as "the Siamization of the *Daodejing*", which exemplifies how Daoist thought is adapted to Thailand's intellectual and cultural traditions. This paper presents a transcultural approach to Daoism, showing how Chinese philosophy can be creatively reinterpreted across traditions and contribute to broader, cross-cultural philosophical discourse.

Keywords: *Daodejing*, Hermeneutics, *Laozi*, Philosophy of Interpretation

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บทคัดย่อ

บทความนี้วิเคราะห์การแปลคัมภีร์เต้าเต้อจิงฉบับภาษาไทยของ พจนา จันทร์สันติ ซึ่งสะท้อนการตีความที่ผ่านกรอบแนวคิดทางปัญญาและวัฒนธรรมของไทยมากกว่าการถ่ายทอดความหมายโดยตรงจากต้นฉบับ การแปลนี้จึงทำให้เกิดคำถามว่า ความหมายของคัมภีร์เต้าเต้อจิงเปลี่ยนไปอย่างไรเมื่อมองผ่านกรอบความคิดแบบไทย งานวิจัยนี้ใช้ทฤษฎีการตีความของ อันส์ เกอร์ก กادามเออร์ โดยเฉพาะแนวคิดเรื่อง “ตัวบทที่อยู่ในขอบ” และ “ประวัติศาสตร์ที่มีผลต่อความเข้าใจ” เพื่อเสนอว่าการแปลมิใช่เพียงการถ่ายทอดความหมายแต่เป็นกระบวนการการโต้ตอบระหว่างตัวบทและผู้ตีความ ซึ่งนำไปสู่ “การหลอมรวมความเข้าใจ” การศึกษาพบว่า ผู้แปลแปลมโนทัศน์ “หวุ่จือ” (無知) หรือ “ความไม่รู้” โดยใช้วลีไทย “ละทิ้งอวิชชา” ซึ่งปรากวิถีทางพุทธศาสนาอย่าง “อวิชชา” (*avijjā*) หรือ “ความไม่รู้” ซึ่งแสดงให้เห็นว่าปรัชญาเต้าถูกตีความใหม่อย่างไรในบริบททางปัญญาของไทย กระบวนการนี้เรียกว่า “การทำให้คัมภีร์เต้าเต้อจิงเป็นแบบสยาม” ซึ่งแสดงให้เห็นว่าปรัชญาเต้าถูกตีความใหม่ให้เข้ากับกับบริบททางปัญญาและวัฒนธรรมไทย บทความนี้นำเสนอมุมมองแบบข้ามวัฒนธรรมต่อปรัชญาเต้า โดยแสดงให้เห็นว่าปรัชญาจีนสามารถถูกตีความใหม่อย่างสร้างสรรค์ในบริบทของประเพณีต่าง ๆ และช่วยในการสนทนาก่างประเทศที่กวางขวางในระดับข้ามวัฒนธรรมได้อย่างไร

คำสำคัญ: คัมภีร์เต้าเต้อจิง ศาสตร์การตีความ คัมภีร์เหลาจือ ปรัชญาการตีความ

Introduction

The *Daodejing* (道德經) is a revered Pre-Qin Classical Chinese text and a cornerstone of Daoist philosophy, with numerous translations across languages. However, translating its Daoist concepts presents challenges. For instance, the term "*dào*" (道), often rendered as "the way" in English, which carries a meaning deeply rooted in pre-Qin Chinese thought.

In Chapter 42 of the *Daodejing*, "*dào*" is presented as the fundamental principle from which all things emerge. D.C. Lau contrasts "*yǒu*" (有, "being") and "*wú*" (無, "non-being"), suggesting they enable all things to arise from *dào* (Lau, 2001). Arthur Waley interprets "*dào*" as something that physically "gives birth" (生, *shēng*) to all things (Waley, 1958), while Ames and Hall (2003) describe it as something that "gives rise" to them. These interpretations highlight the importance of Classical Chinese and Sinology in accurately translating the *Daodejing*.

But what about readers outside the Chinese culture and context? Can they grasp Daoist concepts in the *Daodejing*, or are their interpretations flawed without knowledge of Classical Chinese or Sinology? Carmichael (2017) points out that many popular English translations of the *Daodejing* in the U.S. are produced by translators without expertise in these areas. As a result, these versions often reflect American cultural and philosophical perspectives, which influence how Daoist ideas are presented (Carmichael, 2017). This raises important hermeneutical questions about how the *Daodejing* is approached as an ancient text and the extent to which a translator's worldview shapes the interpretation.

Hermeneutics involves interpreting ambiguous meanings that require careful analysis. Scholars like Friedrich Schleiermacher and Wilhelm Dilthey sought to recover a neutral, objective understanding of the texts (Lawn, 2006). This assumes interpreters could set aside preconceptions to access the text's original meaning. However, Hans-Georg Gadamer's (2004) philosophical hermeneutics challenges this notion, arguing that understanding is shaped by historical and cultural contexts. He posits that interpretation arises from the fusion of horizons, where an interpreter's preconceptions interact with the text's unfamiliar meanings, leading to new insights (Gadamer, 2004).

Since 1963, over 30 Thai translations of the *Daodejing* have been produced (See Appendix A and B) Tadd (2022) highlights that the text has been translated into 97 languages, including Thai, as part of "global Laozegetics," the study of its interpretation across cultures. He emphasizes how translations reflect the translators' cultural and philosophical perspectives, shaping the text's global reception. Translating the *Daodejing* into Thai requires not only linguistic accuracy but also sensitivity to its nuanced ideas within Thai intellectual traditions.

Despite this, no study has specifically examined how Thai translations are approached or how a Thai translator's worldview shapes the text's interpretation. This paper addresses that gap by posing the central research question: "*How are Daoist ideas in the Daodejing adapted to fit Thai intellectual and cultural contexts?*"

To explore this, the article focuses on Pojana Chantarasanti's influential Thai translation, particularly his use of Pali-Buddhist terminology to convey Daoist concepts. Chantarasanti's 1978 translation, reprinted multiple times (Chantarasanti, 1996, 2019), remains widely used in Thai universities for Chinese philosophy, studies, and literature. It was created without formal training in Classical Chinese, drawing on several English versions, including Lin Yutang's *The Wisdom of China and India* (1942), Arthur Waley's *The Way and Its Power* (1960), and Chu Ta-Kao's *Tao Te Ching* (1963), with final revisions based on James Legge's *The Texts of Taoism* (1891). This process reflects a distinctly Thai interpretation influenced by Chantarasanti's cultural background and the English sources he consulted.

This study analyzes Chantarasanti's Thai translation, focusing on his reinterpretation of "wúzhī" (無知, "without knowing") in Chapter 10 through Thai cultural and intellectual frameworks—a process termed as "the Siamization of the *Daodejing*." The article compares Thai and English translations for hermeneutic insights, examining four major English versions, each offering distinct interpretations.

Ultimately, this research engages with Gadamer's concepts of "traditional text" and "effective history," arguing that the Siamization process is facilitated by the translator's awareness of their preconceptions, which are integrated into the interpretive dialogue or "fusion of horizons".

Theoretical Framework

1. The Relevance of Hans-Georg Gadamer's Philosophical Hermeneutics

1.1 Tradition

In *Truth and Method*, Gadamer (2004) argues that tradition is an ongoing process that shapes understanding, making it impossible to completely escape its influence. Our self-understanding is shaped by our family, society, and state. Tradition, therefore, represents the collective cultural, historical, and intellectual heritage that guides interpretation across generations.

When interpreting texts, tradition plays a key role, as we approach them through the lens of the traditions to which we belong. This is closely linked to Gadamer's concept of the "traditionary text."

1.2 Traditionary Text/Text-Tradition

A traditionary text is a work integral to a tradition, continually reinterpreted across generations. Gadamer (2004) defines it as a culturally, historically, and philosophically significant text embedded in a living tradition, open to evolving interpretations through the interaction between text and interpreter. This ongoing dialogue reflects Gadamer's concept of the "fusion of horizons".

The concept of a traditionary text helps explain the distinct interpretations of the Daoist concept of "wúzhī" in the *Daodejing* and the Pali-Buddhist term "avijjā" in Chantarasanti's Thai translation, each shaped by its unique cultural and intellectual context.

1.3 Effective History/the History of Effects

Gadamer's concept of "effective history" highlights the dynamic relationship between the past (tradition, historical context) and the present (interpreter's context). It challenges the idea of objective, value-free interpretation, emphasizing that understanding is shaped by prior interpretations and societal influences. Gadamer (2004) argues that interpretation is influenced by the interpreter's context and pre-understandings, a process he terms "the history of effects". This concept helps explain how Chantarasanti's reinterpretation of the *Daodejing* is influenced by both the text's historical context and his personal, cultural, and intellectual background.

1.4 Fusion of Horizons

For Gadamer, hermeneutics is a dialectical process in which the interpreter's preconceptions and the text's unfamiliar meanings engage in a dynamic exchange. Interpretation emerges from this fusion of horizons, blending the text's historical context with the interpreter's present perspective to reveal new insights (Gadamer, 2004).

In the Siamization of the *Daodejing*, Chantarasanti's awareness of his preconceptions fosters a dynamic interaction between the traditionary text and his understanding, allowing both to reshape each other.

2. The Interchangeable Terms: “Translator” and “Interpreter”

Translators and interpreters both work with language, but their aims and approaches differ. Translators focus on adapting the original text while preserving meaning, style, tone, and cultural nuances, whereas interpreters prioritize speed and fluency in conveying spoken statements. This study examines Pojana Chantarasant’s Thai translation of the *Daodejing*, in which he functions as a translator, interpreting concepts like “wúzhī”. Although Gadamer does not directly address translation, his ideas on interpretation, the fusion of horizons, and dialogue remain relevant, making “translator” and “interpreter” interchangeable in this context (Piecychna, 2012).

Research Methodology

1. Comparison Using the Four Prominent English Translations

This comparison between Chantarasant’s translation and four major English versions highlights the unique aspects of the Thai interpretation, influenced by Thai cultural perspectives. It also demonstrates that Chantarasant’s translation does not seek to uncover a single, objective meaning of the text. The four major English translations examined are as follows:

The first translation is Arthur Waley’s *The Way and Its Power: A Study of the Tao Te Ching and Its Place in Chinese Thought* (1958). Waley, an English sinologist, is known for translating Chinese and Japanese literary classics. His *Daodejing* translation offers a comprehensive interpretation from a sinological perspective (Johns, 1983).

The second translation is Wing-tsit Chan’s *The Way of Lao Tzu: Tao-te-ching* (1963). A renowned Chinese philosopher, Chan’s work has significantly introduced Daoist thought to Western readers (De Bary, 1994). His translation provides a comprehensive interpretation rooted in sinology.

The third translation is Dim-cheuk Lau’s *Tao Te Ching* (2001). A Chinese sinologist, Lau is known for his translations of the *Tao Te Ching*, *Mencius*, and the *Analects*, as well as his work on Cantonese pronunciation (Baker, 2010). His translation offers a sinological perspective and introduces a distinctive interpretive approach.

The fourth prominent translation is *Dao De Jing: "Making This Life Significant": A Philosophical Translation* by Ames and Hall (2003). Ames, a philosopher at Peking University and the University of Hawai’i, and Hall, a professor at the University of Texas, approach the *Daodejing* as a philosophical text (Hall & Ames, 1987).

Findings and Discussion

1. A Thai Reinterpretation of the Daoist Concept of “Wúzhī” (無知)

In the *Daodejing*’s Classical Chinese text, the term “wúzhī” (無知), literally translated as “without knowing,” appears in three chapters: Chapters 3, 10, and 71. This study focuses on Chapter 10, where “wúzhī” is mentioned twice in two separate verses. Below is the original Chinese text:

The first verse:

愛民治國，能無知乎？

Ài mǐn zhì guó, néng wúzhī hū?

The second verse:

明白四達，能無知乎？

Míng bái sì dá, néng wúzhī hū?

What does "wúzhī" mean in the text, and how has it been reinterpreted in the English-speaking world? To address these questions, let us examine how "wúzhī" is rendered in the four prominent English translations of the following verses:

Waley's English translation:

The first verse:

Can you love the people and rule the land,
 Yet remain **unknown** (*wúzhī*)?

The second verse:

Can your mind penetrate every corner of the land,
 But you **yourself never interfere** (*wúzhī*)?"

(*Tao Te Ching*, 2001)

Waley translates "wúzhī" as "unknown," reflecting its passive meaning of "without being known". His translation connects this idea of being "unknown" in the first verse to ruling without interference in the second verse. In my interpretation, a Daoist ruler embodies "wúzhī" by governing in a way that goes unnoticed by the people, aligning non-interference with remaining unknown.

Lau's English translation:

The first verse:

Can you love the people and govern the state,
Without resorting to action (*wúzhī*)?

The second verse:

When your discernment penetrates the four quarters.
 Are you capable of **not knowing anything** (*wúzhī*)?"

(*Tao Te Ching*, 2001)

Like Waley, Lau links the concept "wúzhī" in the first verse to ruling "without resorting to action" and in the second verse to "not knowing anything". Lau (2001) interprets "wúzhī" as "without knowing", aligning it with other *wú-* forms (negative or "non-" forms) in the *Daodejing*, such as *wúwèi* (non-action) and *wúyù* (without desire). This interpretation reflects the ideal ruling style of a Daoist ruler.

Chan's English translation:

The first verse:

Can you love the people and govern the state **without knowledge (cunning)** (*wúzhī*)?

The second verse:

Can you understand all and penetrate all **without taking any action?** (*wúzhī*)

(*The Way of Lao Tzu: Tao-Te Ching*, 1963)

Chan (1963) translates “*wúzhi*” in the first verse as the abandonment of desires and cleverness. In this sense, “*wúzhi*” implies a style of ruling without cunning. In the second verse, Chan connects “*wúzhi*” to non-action, aligning it with Lau’s (2001) interpretation of “*wúwèi*” and other *wú*- forms in the *Daodejing*.

Ames’ and Hall’s English translation:

The first verse: In loving the common people and breathing life into the state, are you able to do it **without recourse to wisdom** (*wúzhi*)?

The second verse: With your insight penetrating the four quarters, are you able to do it **without recourse to wisdom** (*wúzhi*)?

(*Dao De Jing: “Making This Life Significant”*, 2003)

In contrast to other scholars, Ames and Hall translate “*wúzhi*” literally as “without knowing” in both the first and second verses, aiming to preserve the original meaning of the Chinese characters. In their commentary, “*wúzhi*” is not based on established, instrumental wisdom. Rather, it represents an immediate and fundamentally creative process from which new and potent intelligence emerges to guide the way forward (Ames & Hall, 2003).

According to scholars of Chinese philosophy and sinologists, the concept of “*wúzhi*” in the *Daodejing* does not imply complete ignorance but rather varying degrees of “knowing.” It describes a ruler who governs subtly, without interference, aligning with “*wúwèi*” (non-action) and “*wúyù*” (without desire). These qualities emphasize natural wisdom over cleverness and suggest a spontaneous, creative intelligence that guides the way forward.

In contrast, Chantarasanti provides distinct renderings of the concept in his Thai translation, treating each verse differently. For example, he translates the first verse as follows:

The first verse: มีความรักและปกครองอาณาจักร โดยไม่เข้าไปบังคับบัญชาได้หรือไม่
*Mi kwam rak lae pokkhrong anachakra doi mai khao
 pai bangkhap bancha dai rue mai*
 (Prachaya Laozi: *Withi Haeng Dao*, 2019)

Chantarasanti’s Thai translation of the first verse does not retain the literal meaning of “*wúzhi*” as “without knowing.” Instead, he uses the phrase “*mî khâo pai bângkhâp banchâ*,” meaning “to not control.” This choice resembles Lau’s English translation, in which “*wúzhi*” is rendered as “without resorting to action” rather than the literal “without knowing”. This raises an important question: does Chantarasanti’s translation draw on Lau’s interpretation?

As previously mentioned, Chantarasanti’s Thai translation is influenced by four key English versions, including Legge’s translation. Legge translates “*wúzhi*” in the first verse as follows:

The first verse:

In loving the people and ruling the state, cannot he proceed
without any (purpose of) action (wúzhī)?

(*The Texts of Taoism* (Vol. 1), 1891)

"Wúzhī" is not rendered literally as "without knowing" but rather as "without any action", similar to Lau's interpretation. Chantarasanti's Thai translation appears to be more influenced by Legge's version, as it served as a key reference in refining his own rendition. For the second Chinese verse, Legge translates it as follows:

The second verse:

While his intelligence reaches in every direction, cannot
 he (appear to) be **without knowledge (wúzhī)?**

(*The Texts of Taoism* (Vol. 1), 1891)

There appears to be a connection between Legge's translation of "wúzhī" as "without any action" in the first verse and "without knowledge" in the second. Similarly, Chantarasanti, akin to Lau and Legge, interprets "wúzhī" as "to not control", presenting it as an appropriate approach for a ruler to govern, a perspective that also influences his translation of "wúzhī" in the second verse.

Unlike other scholars, Chantarasanti uses the Pali-Buddhist term "avijjā" to translate the second verse. In Theravāda Buddhism², "avijjā" means "ignorance" and is considered the root cause of evil and rebirth (Davids & Stede, 2015). However, scholars of Chinese philosophy note that "wúzhī" does not imply complete ignorance but rather a nuanced, context-specific understanding of knowledge. Thus, "avijjā" cannot be directly equated with "wúzhī" in the second verse.

Nevertheless, Chantarasanti acknowledges that "avijjā" and "wúzhī" differ in meaning, as seen in his use of the Thai phrase "ละทิ้งอวิชชา" (*lathing awitcha*), which incorporates "avijjā" (ignorance) in his interpretation of "wúzhī."

The second verse:

แสงหาความรู้แจ้ง เพื่อ ละทิ้งอวิชชา (avijjā) ได้หรือไม่
*Sawaeng ha khwam ru chaeng phuea lathing awitcha
 dai rue mai*

(*Prachaya Laozi: Withi Haeng Dao*, 2019)

In his translation of the second verse, Chantarasanti differs from Legge and other scholars by using the Thai phrase "lathing awitcha," meaning "to abandon *avijjā*" or "to abandon ignorance", rather than directly substituting "*avijjā*" for "*wúzhī*". This phrase preserves the meaning of "*wúzhī*" as "without knowing" in Chapter 10 while also incorporating the Pali-Buddhist connotation of "ignorance".

² Theravāda Buddhism, which prioritizes the Pali canon, is mainly practiced in Southeast Asian countries such as Myanmar, Thailand, Laos, and Cambodia (Johnson, 2004).

Chantarasantī's use of “*lathing awitcha*” (to abandon *avijjā*) in Chapter 10 aligns with his translation in Chapter 71, where he substitutes the Chinese term “*bìng*” (病, sickness) with “*avijjā*.” Although he does not explicitly explain this choice,³ “*avijjā*” in Buddhism signifies ignorance as the root cause of suffering, including sickness (Jackson, 2003). By linking “*avijjā*” to sickness, Chantarasantī reflects the Buddhist view that abandoning ignorance leads to the cessation of suffering (the Enlightenment), akin to curing an illness.

Chantarasantī demonstrates an awareness of the distinction between the Pali-Buddhist “*avijjā*” and the Daoist “*wúzhī*.” While both refer to forms of “ignorance”, they stem from different intellectual and cultural contexts. By incorporating the Pali-Buddhist term into his Thai phrase to render “*wúzhī*” in Chapter 10, Chantarasantī emphasizes the Buddhist concept of ignorance and suffering while acknowledging its difference from the Daoist notion of “*wúzhī*”.

2. The Siamization of the *Daodejing*, Understood Through Gadamer's Philosophical Hermeneutics

In Thai studies, the term “Siamization” typically refers to the adaptation of foreign ideas and practices to align with Thai traditions and values. Historically, “Siam” was the name used for Thailand before the country officially changed its name in 1939. However, the concept of “Siamization” remains a subject of debate. Winichakul (1997) views “Siamization” as a process that not only adopts foreign ideas but also transforms them to suit Thai political and cultural needs, shaping modern identity and consolidating political power. In contrast, Eoseewong (2003) sees it as the integration of local cultures into a centralized Thai state identity, influenced by the monarchy and state institutions.

In this article, however, “Siamization” specifically refers to the adaptation of the *Daodejing* within Thai intellectual and cultural frameworks. This process involves incorporating local beliefs, linguistic nuances, and philosophical concepts, such as Pali-Buddhist terminology, to ensure the text resonates with a Thai audience.

The “Siamization of the *Daodejing*” is facilitated by Chantarasantī’s awareness of his own preconceptions and their integration into the interpretive process. This dynamic interaction between the traditional text and his perspectives reshape both, a phenomenon explained through Gadamer’s concepts of “traditional text,” “effective history,” and “fusion of horizons”. The discussion is organized under the following subheadings:

2.1 The Traditional Texts: “*Avijjā*” and “*Wúzhī*”

The study shows that in the Thai translation of the *Daodejing*, the Pali-Buddhist “*avijjā*” cannot replace the Daoist “*wúzhī*,” as each term is deeply embedded within its distinct cultural and intellectual traditions.

In Theravāda Buddhism, “*avijjā*” denotes ignorance, the root cause of suffering and the cycle of birth, aging, sickness, and death, whose elimination leads to enlightenment. In contrast, Daoist “*wúzhī*” in the *Daodejing* signifies a subtle form of knowing, where a ruler governs with minimal interference, in harmony with “*wúwèi*” (non-action) and “*wúyù*” (without desire).

³ This will be explored in more detail in the next section.

"Wúzhī" reflects intuitive, creative intelligence that flows with the natural course of life. Given their fundamentally different meanings, *avijjā* and *wúzhī* cannot be directly equated without losing important nuances.

Both "wúzhī" and "avijjā" have evolved over time, with each generation adding cultural and philosophical layers. While "wúzhī" and the *Daodejing* have been reinterpreted in the Anglo tradition, "avijjā" varies across Buddhist schools, such as Theravāda and Mahāyāna (Jackson, 2003). For instance, some interpretations consider "avijjā" the primary cause of all phenomena, though this contradicts the doctrine of Dependent Origination (*paticcasamuppāda*), which asserts that all things arise from dependent causes, meaning there cannot be any singular primary cause (Chandrkaew, 1982). In addition, "Avijjā" is sometimes personified as Mara (Boowa Nyanasampanno, 1982).

Buddhadasa⁴ challenges conventional interpretations of "avijjā", rejecting its treatment as an inherent entity along with defilements (*kilesa*), as such views falsely imply permanence in impermanent phenomena. Instead, he advocates mindfulness (*sati*) to prevent the arising of "avijjā" and encourages remaining in the natural state of *chit wang* (Jackson, 2003). This approach to Theravāda Buddhism profoundly influences Chantarasanti's reinterpretation of the *Daodejing* (See section 2.2).

Both "wúzhī" and "avijjā" function as "traditional texts" in Gadamer's sense—works continuously reinterpreted within their respective cultural and intellectual traditions. Gadamer (2004) defines such texts as deeply embedded in tradition, evolving through interaction with new contexts. This ongoing reinterpretation, guided by historical consciousness, ensures that the meaning of these texts remain dynamic, reflecting an ongoing dialogue between text and interpreter.

Despite their cultural and historical differences, "avijjā" and "wúzhī" can be integrated through interpretation, fostering new insights while preserving their distinct meanings. This process exemplifies the dynamic potential of cross-cultural interpretation—the "fusion of horizons", as Gadamer puts it.

2.2 The Effective History of the Interpreter: Pojana Chantarasanti's Historical Contexts

While Chantarasanti does not explicitly explain his translation choices, two key factors influence his decision: the historical reinterpretations of "wúzhī" and "avijjā" across traditions and the intellectual and historical context of his Thai background.

Chantarasanti's reinterpretation of the *Daodejing* is significantly influenced by prior translations of "wúzhī," such as Legge's. Instead of translating *wúzhī* literally as "without knowing," Chantarasanti translates the first verse of Chapter 10 using the Thai phrase "*mai khao pai bang khap bancha*," meaning "to not control". This choice reflects Legge's influence, serving as a key reference in shaping Chantarasanti's translation. His understanding

⁴ Buddhadasa Bhikkhu (1906–1993) was a key Thai Buddhist monk and philosopher who sought to modernize Thai Buddhism by emphasizing personal insight over tradition. His universal, non-dogmatic approach made him one of the 20th century's most influential Buddhist thinkers (Panitch, n.d.).

of "wúzhī" is influenced by prior translations, making him aware of its nuanced meaning within the *Daodejing* Chinese philosophical tradition, which has evolved over generations. Despite this, he opts to integrate the Pali-Buddhist term into the Thai phrase "*lathing awitcha*," considering it an appropriate interpretation of "wúzhī".

Chantarasanti's interpretation is also influenced by prior readings of "avijjā," particularly Buddhadasa's reinterpretation. Buddhadasa's reformed approach to Theravāda Buddhism in Thailand appears to be a key element of Chantarasanti's historical and intellectual context, significantly shaping his understanding of the *Daodejing*.

During Chantarasanti's youth, he was raised as a Catholic. However, after the 1973 Uprising⁵, like many other young people, he sought alternatives to communism and socialism as a means of opposing dictatorship. As an undergraduate at Thammasat University, he explored various teachings, including Gandhi's non-violence (*ahimsā*), Buddhism, and Daoism, which eventually led to his translation of the *Daodejing* in 1978. In an interview, Chantarasanti noted that he translated the *Daodejing* at Buddhadasa's monastery, Suan Mokkh, and shared the translation with Buddhadasa, who praised his work (Chaemduang, 2007). Buddhadasa's reinterpretation of "avijjā" reflects the modernist reform of Theravāda Buddhism in Thailand, a key intellectual movement of the time (Jackson, 2003). Though a Theravāda monk, Buddhadasa integrated Mahayana elements into his teachings while preserving core Pali-Buddhist terms (Jackson, 2003). This synthesis influenced his reinterpretation of concepts like "avijjā," grounding them in the broader Thai intellectual and cultural context.

Influenced by Buddhadasa Bhikkhu's non-dogmatic approach to Buddhism, Chantarasanti acknowledges the impact of Buddhadasa's ideas on his interpretation of the *Daodejing* (Chaemduang, 2007). In the appendix of his translation, Chantarasanti includes six articles on Daoism, one of which, "Daoism and Zen," reflects Mahāyāna Buddhist elements integrated by Buddhadasa into his modernist Theravāda reform, such as the Pali term "*tathatā*" (Chantarasanti, 2019).⁶ Despite criticisms from traditional Theravāda thought, Buddhadasa's ideas remain integral to Thailand's intellectual and cultural history, forming a key aspect of Thai identity and "Siamization."

This aligns with Gadamer's concept of "historical effects", which suggests that "history does not belong to us; we belong to it" (Gadamer, 1960/2004). Gadamer challenges value-free hermeneutics, asserting that understanding is influenced by the interpreter's context-dependent pre-understandings. Flemming Lebech (2006) further clarifies that Gadamer's "history of effects" involves two conditions: the interpreter's preconceptions and how these shapes their understanding.

⁵ The 1973 uprising was driven by dissatisfaction with Thanom Kittikachorn's military dictatorship, marked by authoritarianism, political repression, and strong U.S. ties during the Cold War. Economic inequality, political oppression, and unmet democratic demands fuelled resentment among students, workers, and intellectuals (Musikawong, 2006).

⁶ Buddhadasa Bhikkhu defined "*tathatā*" (suchness) as the true, untainted nature of things, beyond ordinary perception and conceptualization. It represents the impermanent, interdependent reality of phenomena (Buddhadasa Bhikkhu, 1994).

In the case of Chantarasanti's understanding of the *Daodejing*, Gadamer's concept of "historical effect" helps explain how his interpretation is shaped by both his intellectual journey and the historical context of the text. As a Thai translator influenced by Theravāda Buddhism, Chantarasanti approaches the *Daodejing* through his cultural and intellectual background, including his exposure to Buddhadasa Bhikkhu's reinterpretations of key Buddhist concepts. These preconceptions, rooted in Thai Buddhism and modernist interpretations, shape how he reads and translates the *Daodejing*, particularly in his integration of Buddhist terms like "*avijjā*" and his understanding of "*wúzhī*."

This results in Chantarasanti's fusion of horizons, driven by his historical consciousness, which will be further explored in the next section, leading to the Siamization of the *Daodejing*. This process illustrates how Daoist ideas are adapted to fit Thai intellectual and cultural contexts.

2.3 The Fusion of the *Daodejing*'s and Pojana Chantarasanti's Horizons

Chantarasanti's fusion of horizons occurs when his personal and cultural contexts merge with the *Daodejing*'s philosophical traditions. Gadamer (2004) describes this process as reshaping meaning, where the present horizon is influenced by past engagement and reflection on tradition, resulting in a new understanding through the fusion of past and present. Additionally, an interpreter's awareness of "historical effect" plays a key role in this fusion. Gadamer (2004) refers to this as "historical consciousness" (*Wirkungsgeschichtliches Bewusstsein*), arguing that interpretation is inherently influenced by one's historical context, challenging the notion of neutral or objective interpretation. This consciousness recognizes that understanding is shaped by history and culture, and that the interpreter's context—including past interpretations, cultural shifts, and personal experiences—inevitably affects their engagement with the text.

This fusion process illustrates the "Siamization of the *Daodejing*," shaped by Chantarasanti's awareness of his preconceptions, which are integrated into the interpretive process. Consequently, "Siamization" demonstrates how Daoist ideas are adapted to fit Thai intellectual and cultural contexts.

Through the fusion of horizons, the interaction between the text and Chantarasanti reshapes both, adapting Daoist concepts to Thailand's intellectual environment. This process acknowledges the evolving interpretations of the text while ensuring respect for its traditions through Chantarasanti's historical consciousness. His approach maintains objectivity by recognizing the text's historical effects while remaining open to new insights. This interaction continually tests and reaffirms the text's meaning. The *Daodejing* remains rooted in its tradition while embracing contemporary perspectives, reflecting Gadamer's concept of the "traditional text", where the fusion of horizons allows meaning to evolve while maintaining continuity.

Vessey (2009) supports this idea, explaining that horizons fuse when multiple interpretations are recognized, leading to new understanding. This shift, driven by new information or re-evaluation, reveals the contingency of initial interpretations and integrates them into a broader perspective, offering fresh insights. The interplay between historical consciousness and the fusion of horizons enables the interpreter to refine and transform their understanding over time (Vessey, 2009).

The Siamization process views the text as a living tradition, continually evolving through new interpretations. As Gadamer emphasizes, understanding is grounded in the present, with the fusion of horizons as an ongoing process. This dialogue between the text's historical roots and contemporary reinterpretations ensures its relevance and continuity, as Chantarasanti's approach demonstrates the dynamic interplay between past and present interpretations.

Conclusion

This study explores the Siamization of the *Daodejing* in Pojana Chantarasanti's translation through the lens of Gadamer's hermeneutic philosophy. Chantarasanti's awareness of his preconceptions leads to a nuanced reinterpretation of the Daoist concept of "wúzhī" within a Thai context. Using Gadamer's concepts of "traditional texts", "effective history", and "fusion of horizons", this study demonstrates how Chantarasanti's translation reflects both historical engagement and cultural positioning, emphasizing dynamic reinterpretation over static translation.

Gadamer's concept of the "fusion of horizons" explains the Siamization of the *Daodejing*, showing how the text's original Daoist philosophy merges with Chantarasanti's Thai Buddhist background. The "horizon" of the *Daodejing* is rooted in its Daoist traditions, while Chantarasanti's "horizon" is shaped by his intellectual training, cultural context, and Buddhist influences. The Siamization process occurs when these two horizons—Daoist and Thai Buddhist—interact and influence one another.

Chantarasanti's understanding of the *Daodejing* is informed by both the historical context of the text and his personal cultural background. His exposure to Theravāda Buddhism, particularly modernist reinterpretations from Buddhadasa Bhikkhu, influences his reading and translation of the *Daodejing*. Thus, Siamization becomes a form of "fusion of horizons", where Daoist ideas are reinterpreted through the lens of Thai Buddhist thought. This process explains how Daoist concepts in the *Daodejing* are adapted to Thai intellectual and cultural contexts.

This study contributes to the understanding of cross-cultural interpretation through philosophical hermeneutics, highlighting the evolving nature of texts and their meanings. It demonstrates how tradition is both preserved and transformed through the interpreter's work. However, by focusing on a single Thai translation, the study's scope is limited. Future research could explore how different translators interpret key concepts like "wúzhī" within their respective intellectual climates.

Finally, this study underscores the translator's role as a cultural pioneer, rather than merely an interpreter, in introducing Daoist ideas to Thai readers. This aspect, which Gadamer's theory does not explicitly address, offers a promising avenue for future research on the translator's creative role in shaping how a text enters and evolves within a new cultural context.

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Appendix A
A List of Known Thai Translations of the *Daodejing*

| Numbers | Publishing Years | Translators | Thai Translations |
|---------|------------------|--|--|
| 1 | 1963 | Sathian Phothinanta | <i>Methitawanok</i> (เมธิตะวนอุก) |
| 2 | 1967 | Chamlong Thongprasert | <i>Bo Kerd Laththi Prapheni Jeen</i> (ป่อเกิดลัทธิประเพณีจีน) |
| 3 | 1973 | Jang Sae Tang | <i>Tao</i> (เต๋า) |
| 4 | 1974 | Liang Sathiansut | <i>Khamphi Laozi</i> (คัมภีร์เหลาจื๊อ) |
| 5 | 1978 | Pojjana Chantarasanti | <i>Withi Tao</i> (วิชิเต๋า) |
| 6 | 1984 | Somkiat Sukho & Nawarat Phongphaiboon | <i>Khamphi Khunthamm</i> (คัมภีร์คุณธรรม) |
| 7 | n.d. | Boonsak Phromnoi | <i>Tao thi lao jaeng</i> (เต๋าที่เล่าแจ้ง) |
| 8 | n.d. | Chatsumarn Kabil Singh | <i>Khamphi Tao</i> (คัมภีร์เต๋า ฉบับสมบูรณ์ พร้อม อรรถกถา) |
| 9 | 1986 | Thongsod Mekmuangthong | <i>Tao khue Tao</i> (เต๋าคือเต๋า) |
| 10 | 1987 | Thongthaem Natchamnong | <i>Laozi son wa...</i> (เหลาจื๊อสอนว่า...) |
| 11 | 1987 | Jang Sae Tang | <i>Paramat Tao</i> (ปรัมพัตรเต๋า) |
| 12 | 1991 | Boonmak Phromphuai | <i>Tao yom rai nam</i> (เต๋าย่อมไร้รนาม) |
| 13 | 1993 | Mongkhon Siisopon | <i>Tao</i> (เต๋า) |
| 14 | 1994 | Chotchiuang Nadon (Thongthaem Natchamnong) | <i>Tao Te Ching</i> (เต๋าเต็กเก็ง) |
| 15 | n.d. | Suksan Wivekmetakorn | <i>Prachaya Laozi</i> (ปรัชญาเหลาจื๊อ) |

| Numbers | Publishing Years | Translators | Thai Translations |
|---------|------------------|--------------------------|---|
| 16 | 1995 | Buncha Sirikai | <i>Khamphi Prachaya Laozi</i> (คัมภีร์ปรัชญาเหลาจื๊อ) |
| 17 | 1995 | Boonsiri Suwanpetch | <i>Saeng Sawang Haeng Satchatham Lae Khunthamm Tao</i> (แสงสว่างแห่งสัจธรรมและคุณธรรมเตา) |
| 18 | 1995 | Thonglor Wongthamma | <i>Prachaya Jeen</i> (ปรัชญาจีน) |
| 19 | 1996 | Prayong Suwanbuppa | <i>Khamphi Tao Te Ching</i> (คัมภีร์เตาเต็จจิง) |
| 20 | 1998 | Ajahn Sampanno | <i>Sam Lathi Satsana Thi Na Sonjai</i> (สามลัทธิศาสนาที่น่าสนใจ) |
| 21 | 2000 | Chatree Saebang | <i>Sueksa Khamphi Tao Te</i> (ศึกษาคัมภีร์เตาเต็อ) |
| 22 | 2003 | Klinsukon Ariyachatkul | <i>Tao Te Ching</i> (เต้าเต็จจิง) |
| 23 | 2004 | Phawit Thongrot | <i>Withi Tao khong Than Laozi</i> (วิถีเตาของท่านเล่าจื๊อ) |
| 24 | 2004 | Pakorn Limpanusorn | <i>Khamphi Tao khong Laozi</i> (คัมภีร์เตาของเหลาจื๊อ) |
| 25 | 2005 | Pracha Hutanuwat | <i>Phu Nam Thi Thae : Makkawithi Khong Laozi</i> (ผู้นำที่แท้: มรรคວิธีของเหลาจื๊อ) |
| 26 | 2005 | Chatree Saebang | <i>Prachaya Tao: Withi Haeng Thammachat, Withi Khon, Withi Jai</i> (ปรัชญาเตา: วิถีแห่งธรรมชาติ วิถีคุณ วิถีใจ) |
| 27 | 2006 | Thonglor Wongthamma | <i>Tao Thang Haeng Thammachat</i> (เตาทางแห่งธรรมชาติ) |
| 28 | 2015 | Sruangapsorn Kasikaranan | <i>Tao Te Ching: Khamphi Tao</i> (เต้าเต็จจิง: คัมภีร์เตา) |
| 29 | 2021 | Norabhan Phak Thai | <i>Khamphi Thamma Dao Dek Keng</i> (คัมภีร์ธรรมเตาเต็กเก็ง) |

| Numbers | Publishing Years | Translators | Thai Translations |
|---------|------------------|-------------------------------------|---|
| 30 | 2022 | Suwanna Chokprachakchat | <i>Tao Te Ching</i> (เต็า เต็อ จิง) |
| 31 | 2022 | Suwanna Chokprachakchat-Uchukatanon | <i>Tao Te Ching: Translated from Chinese to Thai</i> (เต็า เต็อ จิง ฉบับแปล จากจีน เป็นไทย) |

Appendix B
Bibliography of Known Thai Translations of the *Daodejing*

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The Use of Teaching Proficiency through Reading and Storytelling (TPRS) to Promote English Reading Aloud of Young Learners

การใช้การสอนแบบสมิทธิภาพด้วยการอ่านและการเล่าเรื่อง
เพื่อส่งเสริมการอ่านออกเสียงของผู้เรียนวัยเยาว์

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Abstract

The objectives of this research were: 1) to examine the effects of Teaching Proficiency through Reading and Storytelling (TPRS) on second-grade students' English reading aloud, and 2) to study students' opinions about learning English using TPRS. The samples were six second-grade students at Ban E-Tom School, Kanthararom District, Sisaket Province. They were selected by using cluster random sampling. The research instruments were the two lesson plans based on TPRS, an English reading aloud test, a questionnaire, and a semi-structured interview. The data were analyzed to test the normal distribution of the pre-test and post-test using the K-S test. Mean (\bar{X}), Standard Deviation (S.D), and t-test for a dependent sample were also used. The results revealed that the post-test mean score ($\bar{X}=9.67$, S.D. = 1.86) of the English reading-aloud of the participants who learned English using TPRS was significantly higher than the pre-test one ($\bar{X}=5.17$, S.D. = 1.33) at the .05 level. Moreover, the participants had positive opinions towards learning English using TPRS. Most students strongly agreed that the learning activities made them enjoy learning English ($\bar{X} = 4.83$, S.D. = 0.41), and most students agreed that learning English through the lessons can improve their English reading aloud ($\bar{X} = 4.00$, S.D. = 0.63) as well. The findings of the individual semi-structured interview revealed that the students enjoyed the lesson and increased their confidence in reading aloud. This study showed that learning English using TPRS could effectively improve second-grade students' English reading aloud.

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Keywords: Teaching Proficiency through Reading and Storytelling (TPRS), English reading aloud, Storytelling

บทคัดย่อ

การวิจัยในครั้งนี้มีวัตถุประสงค์เพื่อ 1) ศึกษาผลของการสอนแบบสมิทธิภาพด้วยการอ่านและการเล่าเรื่อง (TPRS) ที่มีต่อการอ่านออกเสียงภาษาอังกฤษของนักเรียนชั้นประถมศึกษาปีที่ 2 และ 2) ศึกษาความคิดเห็นของนักเรียนที่มีต่อการเรียนภาษาอังกฤษโดยใช้การสอนแบบ TPRS กลุ่มตัวอย่าง คือ นักเรียนชั้นประถมศึกษาปีที่ 2 จำนวน 6 คน จากโรงเรียนบ้านอีต้ม อำเภอ กันทรารมย์ จังหวัดศรีสะเกษ โดยใช้วิธีการสุ่มแบบแบ่งกลุ่ม เครื่องมือที่ใช้ในการวิจัย ได้แก่ แผนการสอน 2 แผน แบบทดสอบการอ่านออกเสียงภาษาอังกฤษ แบบสอบถาม และการสัมภาษณ์แบบกึ่งโครงสร้าง วิเคราะห์ข้อมูลโดยการใช้ K-S test ในการทดสอบการแจกแจงแบบปกติของคะแนนก่อนเรียนและหลังเรียน การหาค่าเฉลี่ย ค่าส่วนเบี่ยงเบนมาตรฐาน และการทดสอบค่าที่ไม่เป็นอิสระ ผลการวิจัยพบว่า คะแนนเฉลี่ยการอ่านออกเสียงภาษาอังกฤษของนักเรียนหลังจากการเรียนที่ใช้รูปแบบ TPRS ($\bar{X} = 9.67$, S.D. = 1.86) สูงกว่าก่อนเรียน ($\bar{X} = 5.17$, S.D. = 1.33) อย่างมีนัยสำคัญทางสถิติที่ระดับ .05 อีกทั้งนักเรียนมีความคิดเห็นที่ดีต่อการเรียนภาษาอังกฤษแบบ TPRS โดยนักเรียนส่วนใหญ่เห็นด้วยอย่างยิ่งว่ากิจกรรมการเรียนรู้ทำให้นักเรียนสนุกสนานกับการเรียนภาษาอังกฤษ ($\bar{X} = 4.83$, S.D. = 0.41) และเห็นด้วยว่าการเรียนภาษาอังกฤษจากบทเรียนช่วยปรับปรุงการอ่านออกเสียงของนักเรียน ($\bar{X} = 4.00$, S.D. = 0.63) นอกจากนี้ จากการสัมภาษณ์แบบกึ่งโครงสร้างกับนักเรียนเป็นรายบุคคลพบว่า นักเรียนสนุกกับการเรียนและมีความมั่นใจในการอ่านออกเสียงภาษาอังกฤษมากขึ้น ผลการวิจัยนี้ แสดงให้เห็นว่า การเรียนภาษาอังกฤษแบบ TPRS สามารถพัฒนาความสามารถในการอ่านออกเสียงอังกฤษของนักเรียนชั้นประถมศึกษาปีที่ 2 ได้อย่างมีประสิทธิภาพ

คำสำคัญ: การสอนแบบสมิทธิภาพด้วยการอ่านและการเล่าเรื่อง การอ่านออกเสียง การเล่าเรื่อง

Introduction

Reading aloud is vital for all language students, especially young children. Comprehensibility may be a primary component of reading, whereas reading aloud focuses on pronunciation-related considerations, especially speaking, rhythm, stress, intonation, and accuracy of individual sounds (Luoma, 2004). Reading aloud would create more opportunities for children to comprehend the meanings of what they have heard and read. Moreover, reading aloud can build an optimistic attitude through the amusement of reading dialogue, text talk, and print reference. It also helps to increase vocabulary memorization, listening skills, and syntactic improvement (Lane & Wright, 2007).

EFL young learners mostly face three main difficulties with their literacy skills when they perform their reading: decoding sounds, weak comprehension, and pace (Cicerchia, 2022). In decoding sounds, they might not discriminate letters from each other (e.g. b and d). They might have difficulty matching sounds with the corresponding letters and letter patterns. Then, this spelling-sound knowledge of letters leads to a poor understanding of the meanings of what they read (Snow et al., 1998). Snow et al. (1998) and Moats (1998) claimed that children need to be taught about decoding while they are in the process of reading development. Teaching children to recognize letters, words, and sounds from the beginning of language learning is

immensely important as it eventually affects word recognition (Adams, 1994). Finally, reading speed is slow if they cannot recognize and understand words, phrases, sentences, and paragraphs. Decoding sounds, understanding the meanings of words, and reading speed inevitably affect the student's reading performance.

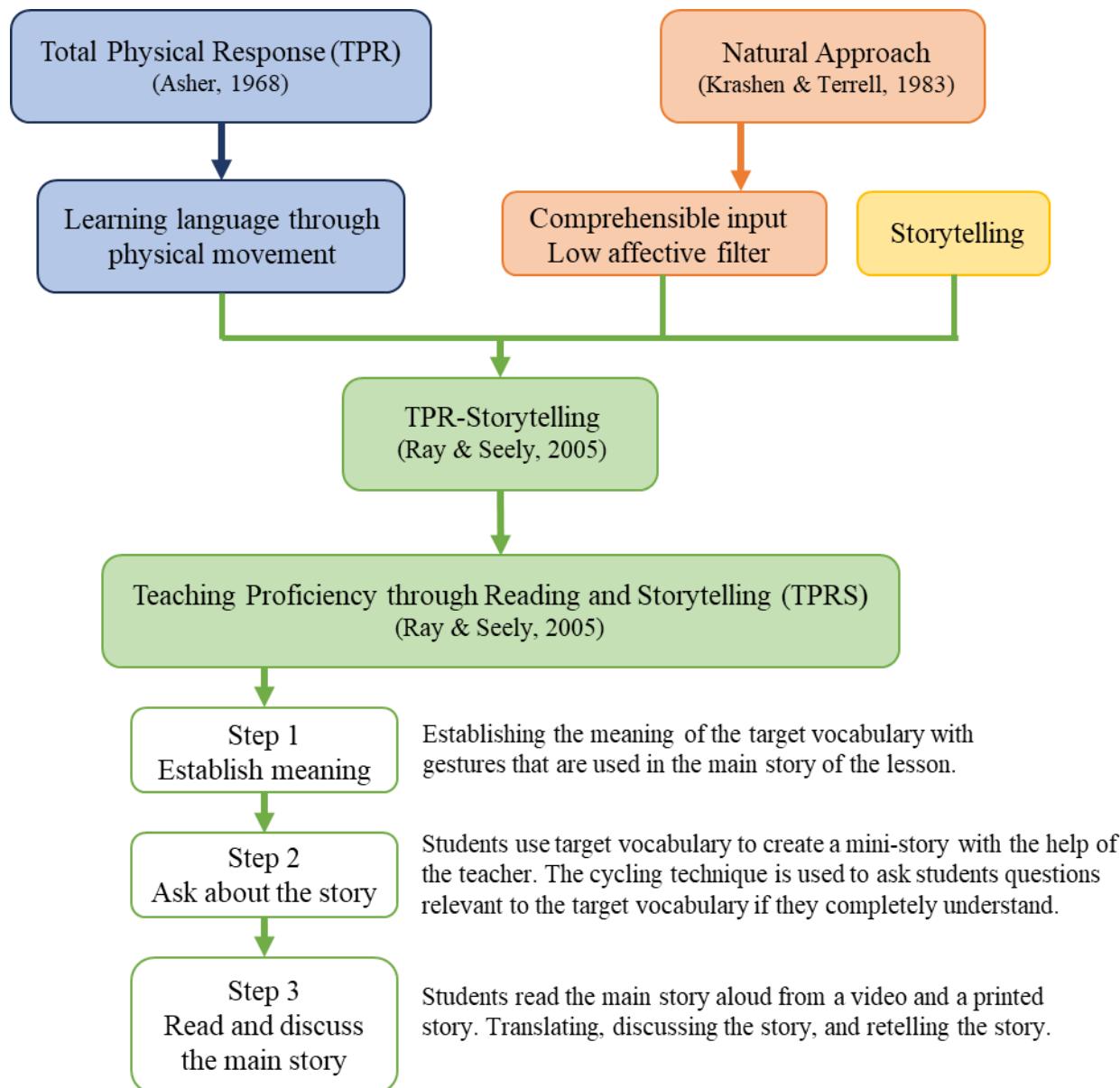
Reading ability is essential for Thai students, as stated in the Basic Education Core Curriculum B.E.2551 (A.D., 2008) (Ministry of Education, 2008). Second-grade students need to identify the alphabet and sounds, pronounce and spell words, and read simple sentences accurately by observing the principles of reading. The focus of reading skills in this study emphasizes fluency and accuracy in reading aloud. Reading aloud is undoubtedly one of the most important instructional activities for helping children become good readers. It relates to improving vocabulary, pronunciation, comprehension, listening, speaking, writing, enthusiasm, literacy, and critical thinking skills (Senawati et al., 2021). Batini et al. (2018) claimed that reading aloud developed cognitive skills and supported teaching at school as it decreased awareness of emotions of the school awkwardness. In addition, Acosta-Tello (2019) clarified the advantages of reading aloud to young children as follows: increasing their engagement, connecting with personalized experiences, using different tones of voice for different characters in the story, asking questions while reading throughout the story and choosing enjoyable reading books. Reading aloud is important and benefits students as it helps them decode sounds, increase vocabulary recognition, and pronounce words correctly.

At Ban E-Tom School, a small school in the rural area of Sisaket Province, the students have recently started learning English because the school lacks English teachers. The English tests are usually conducted as multiple-choice tests, with the teacher reading each question out loud while the students complete it. The students' listening skills are rated to be average because they can understand what the teacher is reading out loud and completely understand what they have to do. The final English examination showed satisfactory results, averaging 22.4 out of 30 points. However, it would be better if they could take the test independently without help and get pleasant results. Accordingly, reading aloud is beneficial for students at Ban E-Tom School. To help the students overcome this problem, they should be taught how to decode sounds and recognize words by reading aloud.

One of the popular methods for developing students' reading skills is Teaching Proficiency through Reading and Storytelling (TPRS). The development of TPRS began when Blaine Ray, a Spanish teacher, attempted to apply Total Physical Response (TPR) to his class (Ray & Seely, 2005). In 1980, Blaine Ray studied the TPR method to teach his students through Asher's (1969) research report and tried introducing students to physical movement while learning a foreign language (Ray & Seely, 2005). The TPR method gave pleasant feedback to his classroom environment but gradually dropped when students stopped acting as commanded. Later, Blaine Ray was introduced to the Natural Approach of Stephen Krashen and Tracy Terrell (1983). The Natural Approach emphasized comprehensible input and low affective filter. He adjusted teaching methods to enhance the TPR method and started applying storytelling to his class (Ray & Seely, 2005). The development of TPRS is presented in Figure 1.

Figure 1

The Development of Teaching Proficiency through Reading and Storytelling (TPRS)



The focused skills of this method are fluency and accuracy in reading aloud. Students start to read aloud after the silent period of vocabulary and grammatical structure listening drill. Ray and Seely (2005) believed that teachers could better apply TPRS to the class than other ways to improve students' language proficiency. The Personalized Mini-situation (PMS) is a short story with three or fewer phrase structures that provide vocabulary in common uses. PMS is necessary to help students learn new vocabulary and sentence structures with three elements: bizarre, exaggerate, and personalize (BEP). The teacher must present unnormal sentences with exaggerated size, shape, quantity, and quality. For example, the ant is an extremely tiny animal. When students hear vocabulary and sentence structure repetition, they acquire those linguistic skills and remember how they use them (Ray & Seely, 2005). There are three steps of TPRS, including establishing the meaning of the target vocabulary, asking students to create the story using the target vocabulary and reading and discussing the main story.

Storytelling is a process in which a person (the teller) communicates with others (the audience) using vocalization, narrative structure, and mental imagery. The audience also uses mental imagery and responds to the teller primarily through body language and facial expression. As the cycle of communication continues, a narrative is developed (Roney, 1996). When narrating a story, the listener's imagination, language, and gestures are all used to capture scenarios in their minds. Storytelling is the only one among other strategies that help students become competent and confident readers and writers (Roney, 1996).

TPRS shows various benefits for students at the beginning level of learning English; they need to acquire the most important aspects of the English language, including vocabulary and phrase structures, through reading aloud. It also benefits students struggling with remembering vocabulary and sentence use, which impacts reading fluency. In the first step, students establish the meaning of the target vocabulary with gestures used in the lesson's main story. Then, students can use the target vocabulary to create a story with PMS. When reading a story part, students can understand and read the story more fluently. Thus, the researcher aims to investigate how TPRS affects second-grade students' English reading aloud. It is hoped that the method can increase second-grade students' English reading skills by helping them develop high reading skills through stories and constructing a solid foundation of reading ability for their future learning.

Objectives

1. To examine the effects of Teaching Proficiency through Reading and Storytelling on English reading aloud of second-grade students.
2. To study students' opinions towards learning English using Teaching Proficiency through Reading and Storytelling.

Research Questions

1. How does Teaching Proficiency through Reading and Storytelling affect English reading aloud of second-grade students?
2. What are students' opinions towards learning English via Teaching Proficiency through Reading and Storytelling?

Research Methodology

This research was a pre-experimental design with one group pre-test and post-test design. The research was conducted at Ban E-Tom School, Kanthararom, in Sisaket Province.

1. Samples

According to the context of the schools' population in the same areas as the samples, there were primarily small schools with less than 120 students in each school. The second-grade students of each school were approximately 5-16 students in numbers and they were arranged in mixed-ability classes. The samples were selected using cluster sampling for six second-graders studying English during the second semester of the academic year 2023 at Ban E-Tom School.

2. Research Instruments

Research instruments included lesson plans, an English reading-aloud test, a questionnaire, and semi-structured interview questions which were validated by three experts who graduated with at least a Master's degree in English, TEFL, or related fields to ensure and evaluate the accuracy of language, learning objectives, contents, procedure, materials, and assessment. Each research instrument is described below.

2.1 Lesson plans

This research used two lesson plans and was carried out over six weeks. Each lesson plan comprised six hours, twelve hours in total. Each lesson plan was taught for three weeks, two hours per week, following vocabulary learning, Personalized Mini-situation teaching, and storytelling reading. The two stories that students were familiar with were used: *Little Red Riding Hood* and *Goldilocks and the Three Bears*. Ten vocabulary words were selected as the target vocabulary for each lesson plan. The vocabulary was chosen to be relevant to the second-grade level. Each lesson comprised reading texts, worksheets, flashcards, and videos relevant to storytelling. The three experts were requested to rate their opinions on five scales in the evaluation form. The average score was 4.68, meaning the lesson plans were very good.

In this study, the researcher applied the three steps of TPRS teaching of Ray and Seely (2005) to develop reading aloud for second-graders consisting of (1) establishing the meaning of target vocabulary, (2) asking students to create a mini-story by themselves, and (3) reading and discussing the main story.

The first lesson plan was conducted in the first week with two periods (120 minutes). The topic of this lesson plan was *Little Red Riding Hood*. Students learned English in the first step of TPRS, which was establishing meaning. The teacher presented target words to the class and gave their meanings on the whiteboard so everyone could see them. The students created gestures while learning the vocabulary based on the TPR method. Then, the teacher taught the students mini-stories and asked them questions to check their understanding and increase their vocabulary memory.

In the second week, the students learned the second step: asking about the story. This step also took two periods within 120 minutes. The teacher presented pictures of a story in class and stuck them on the board. The teacher instructed the students to create the story from the pictures by connecting sentences. The teacher taught the students to create the story by using taught words from the establish meaning step. After students had completed each statement for the storyline, the teacher asked several questions using the cycling technique, which means that the students heard and understood the target words of the teacher's questions (Ray & Seely, 2005).

The third step, reading and discussing, was conducted in the third week, and it lasted two periods or 120 minutes. The teacher turned on the video with subtitles to let students practice reading the texts aloud. Students read aloud the story following the video. They practiced reading each sentence and pausing to read aloud clearly. Then, the teacher gave students a printed story to read. The teacher asked a volunteer to translate the line one at a time while the rest followed. The teacher helped students if they had an obstacle in translating. Next, the teacher and students discussed the story together, including the characters and morals from the story. After that, the teacher asked for some volunteers to retell the story. For the second

lesson plan, *Goldilocks and the Three Bears* was used. It was conducted using the same steps and the same amount of time as the first lesson plan.

2.2 English reading-aloud test

The English reading-aloud test was used for pre-test and post-test. The tests aimed to examine the effects of TPRS on the English reading aloud of second-grade students. The test consisted of three parts: words, sentences, and a short paragraph. Students were required to read ten words, five sentences, and a short paragraph aloud to the teacher. Reading words and sentences was handled as a warm-up for a reading-aloud test for students and used as a prompt before testing the student's ability to read a paragraph.

The assessment criteria used in this research was the Multidimensional Fluency Scale of Rasinski and Smith (2018). The assessment was used to assess fluency in reading, and accuracy is a subcomponent of reading fluency. It included four components: Expression, Automatic word recognition, Rhythm and phrasing, and Smoothness (EARS). Each component provided clarification in four levels ranging from 1 to 4. The total score was 16 points. The researcher used the Pearson Product-Moment formula to check the inter-rater correlation of two raters. The Correlation coefficient value was 0.98, which meant that the relationship between the English reading-aloud test scores between the two raters was highly reliable.

2.3 Questionnaire

The questionnaire was constructed to obtain students' opinions about learning English using TPRS. Students were asked to indicate their feelings or thoughts about learning English using TPRS on a 5-level rating scale. The questionnaire consisted of five closed questions.

2.4 Semi-structured interview

The semi-structured interview was designed to study students' opinions towards learning English using TPRS. The students were interviewed individually. The interview was performed by asking students four open-ended questions about learning English using TPRS. The questions were as follows:

1. What do you think about learning English through these lessons?
2. What are your favorite parts of learning English through these lessons? Why?
3. Which activities do you still have some problems or need help from the teacher?
4. Do you have any comments or suggestions for improving the English lessons?

3. Data collection

Before implementing the lesson plans, students were given a pre-test to examine their prior knowledge and skills of English reading aloud. After that, the treatment was conducted using two lesson plans based on TPRS. The implementation lasted for six weeks. Each lesson plan was taught for six hours. Then, the students were required to take the English reading-aloud test as the post-test. Finally, the students were asked to complete the questionnaire in Thai. The teacher interviewed the individual students using semi-structured interview questions to elicit their opinions about learning English via TPRS in Thai.

4. Data analysis

Since this study's sample size was small (6 students), the collected data from the pre-test and the post-test were tested for normality using the Kolmogorov-Smirnov (K-S) test before selecting the suitable inferential statistics to analyze the data, as shown in Table 1.

Table 1

The Test for Normality of Data

| Mode of Assessment | n | \bar{X} | S.D. | K-S | p |
|--------------------|---|-----------|------|------|------|
| Pre-test | 6 | 5.17 | 1.33 | .310 | .074 |
| Post-test | 6 | 9.67 | 1.86 | .315 | .064 |

*p < .05

As shown in Table 1, it indicated that the p-value of the pre-test was .074 and the post-test's p-value was .064. The distribution of the pre-test and post-test scores was normal, or each data point was insignificant because the p-value was higher than .05. Therefore, the data obtained from the pre-test and the post-test could be analyzed using the t-test for a dependent sample.

The data obtained from the English reading aloud pre-test and post-test were analyzed using mean (\bar{X}), Standard Deviations (S.D.), and t-test for a dependent sample. The questionnaire data were analyzed using mean (\bar{X}) and Standard Deviations (S.D.).

The data from the semi-structured interview were analyzed using content analysis. The answers were presented as qualitative data.

Findings

The findings were presented according to the two objectives.

1. Results of Research Objective 1

The first objective is to examine the effects of TPRS on the English reading-aloud of second-grade students using the English reading-aloud test. The results are presented in Tables 2 and 3.

Table 2

*Second-grade Students' Pre-test and Post-test Scores on the English Reading-aloud Test
 (total score = 16 points)*

| No. | Pre-test | | | | Total (16) | Post-test | | | | Total (16) |
|-----|----------|----------|----------|----------|---------------|-----------|----------|----------|----------|---------------|
| | E (4) | A (4) | R (4) | S (4) | | E (4) | A (4) | R (4) | S (4) | |
| 1 | 2 | 1 | 2 | 1 | 6 | 3 | 3 | 2 | 3 | 11 |
| 2 | 1 | 1 | 1 | 1 | 4 | 2 | 2 | 2 | 2 | 8 |
| 3 | 1 | 1 | 1 | 1 | 4 | 2 | 2 | 2 | 2 | 8 |
| 4 | 2 | 1 | 2 | 2 | 7 | 3 | 3 | 3 | 3 | 12 |
| 5 | 1 | 1 | 1 | 1 | 4 | 2 | 2 | 2 | 2 | 8 |
| 6 | 1 | 1 | 2 | 2 | 6 | 3 | 3 | 2 | 3 | 11 |

| No. | Pre-test | | | | | Post-test | | | | |
|-----------|----------|------|------|------|-------|-----------|------|------|------|-------|
| | E | A | R | S | Total | E | A | R | S | Total |
| | (4) | (4) | (4) | (4) | (16) | (4) | (4) | (4) | (4) | (16) |
| \bar{X} | 1.33 | 1.00 | 1.50 | 1.33 | 5.17 | 2.50 | 2.50 | 2.17 | 2.50 | 9.67 |
| S.D. | .52 | .00 | .55 | .52 | 1.33 | .55 | .55 | .41 | .55 | 1.86 |

Note: E = Expression

A = Automatic word recognition

R = Rhythm and phrasing

S = Smoothness

From Table 2, before learning English through TPRS, the highest score in the pre-test of English reading aloud was 7 points (one student), and the lowest was 4 points (three students). The pre-test mean score was 5.17. After learning English through the TPRS method, the highest post-test score for English reading aloud was 12 points (one student), and the lowest score was 8 points (three students). The post-test mean score was 9.67. All samples obtained higher scores on the post-test than on the pre-test. Moreover, the students who got the lowest scores from the pre-test before learning English using TPRS developed their English reading aloud from 4 points to 8 points after learning English using TPRS.

In addition, according to the conversion of the fluency levels in the Multidimensional Fluency Scale, this post-test mean score (9.67) would rank students' performance in approaching grade-level norms of fluency (Score of 7-11). This indicated that students could perform English reading aloud with the target vocabulary through storytelling corresponding to their levels of learning English.

Table 3

The Comparison of Second-grade Students' Pre-test and Post-test Scores on the English Reading-aloud Test by Components

| Components | Total score | Pre-test | | Post-test | | MD | t | p |
|----------------------------|-------------|-----------|------|-----------|------|------|---------|------|
| | | \bar{X} | S.D. | \bar{X} | S.D. | | | |
| Expression | 4 | 1.33 | 0.52 | 2.50 | 0.55 | 1.17 | 7.000* | .001 |
| Automatic word recognition | 4 | 1.00 | .00 | 2.50 | 0.55 | 1.50 | 6.708* | .001 |
| Rhythm and phrasing | 4 | 1.50 | 0.55 | 2.17 | 0.41 | 0.67 | 3.162* | .025 |
| Smoothness | 4 | 1.33 | 0.52 | 2.50 | 0.55 | 1.17 | 7.000* | .001 |
| Total | 16 | 5.17 | 1.33 | 9.67 | 1.87 | 4.50 | 20.125* | .000 |

*p < .05

As shown in Table 3, the post-test mean score of each English reading-aloud component (Expression, Automatic word recognition, Rhythm and phrasing, and Smoothness) was significantly higher than the pre-test mean score at the .05 level. Moreover, the total mean score of the post-test (9.67) was significantly higher than the total mean score of the pre-test at the .05 level.

Automatic word recognition showed the most improvement in overall components, as shown by the mean of 1.50. The rhythm and phrasing component had the lowest mean, 0.67.

2. Results of Research Objective 2

This part was meant to reveal the students' opinions about learning English using TPRS from the questionnaire and a semi-structured interview. The results of students' opinions towards learning English using TPRS are presented in Table 4.

Table 4

Students' Opinions Towards Learning English Using TPRS

| Statements | \bar{X} | S.D. | Meaning |
|---|-----------|------|----------------|
| 1. The content of the lessons is appropriate for the student's level. | 4.17 | 0.41 | Agree |
| 2. The learning materials are well-organized. | 4.67 | 0.52 | Strongly agree |
| 3. The learning activities make me enjoy learning English. | 4.83 | 0.41 | Strongly agree |
| 4. Reading aloud encourages my confidence in learning English. | 4.33 | 0.82 | Agree |
| 5. Learning English through the lessons can improve my English reading aloud. | 4.00 | 0.63 | Agree |
| Total | 4.40 | 0.40 | Agree |

Note: 4.51-5.00 = Strongly agree, 3.51-4.50 = Agree, 2.51-3.50 = Partly agree, 1.51-2.50 = Disagree, 1.00-1.50 = Strongly disagree

As shown in Table 4, the highest mean score indicated that most students strongly agreed that the learning activities made them enjoy learning English ($\bar{X} = 4.83$). The lowest mean score showed that most students agreed that learning English through the lessons can improve their English reading aloud ($\bar{X} = 4.00$). The total mean score was 4.40, which concluded that students had positive opinions about learning English through TPRS.

For a semi-structured interview, the students were interviewed individually to communicate with the teacher personally. They were asked four questions to express their opinions about learning English through TPRS, which were categorized into four issues including enjoyment, reading aloud encouragement, more games and activities requirement, and the need for reading aloud practice assistance.

First, the students expressed that learning English using TPRS was pleasing and that the English lesson brought them enjoyment.

“I enjoyed learning like this. It was fun”. (Student B, March 14, 2024)

“I enjoyed reading the stories with my friends. It was fun when I could tell the story. I liked it because I could read a lot”. (Student D, March 14, 2024)

“It was good and fun. I could be a character in a story. I wanted to read more...”. (Student E, March 14, 2024)

“I enjoyed it when the teacher taught us new vocabulary, and we acted out following those vocabularies”. (Student F, March 14, 2024)

In addition, some students were encouraged to read aloud after learning English using TPRS. They liked to learn when they could perform the reading with their friends.

“I liked the part when we did a reading theatre. I wanted the teacher to provide us with more storytelling reading on the video”. (Student A, March 14, 2024)

“I liked it when we read in groups”. (Student B, March 14, 2024)

Moreover, the students required more activities and games as they were inspired to learn English through movement and media.

“I also liked Starfall when we practiced reading because it had games. I wanted the teacher to add more activities and games”. (Student C, March 14, 2024)

“I enjoyed it when the teacher taught us new vocabulary, and we acted out following those vocabularies. I wanted the teacher to bring many games in class, for example, guessing the word”. (Student F, March 14, 2024)

However, the students needed assistance with reading-aloud practices as all participants wanted the teacher to stay close and listen to their reading. The teacher played a massive part in this teaching because the students could gain more confidence in reading the storytelling aloud.

“I need some help when I have to practice my role of reading the story alone”. (Student A, March 14, 2024)

“I wanted to read more, but I needed help when I had to practice my role of reading the story alone”. (Student E, March 14, 2024)

The students said the lessons were interesting, enjoyable, and fun. Most students believed they enjoyed the lessons when they read with their friends and could act out the roles in the storytelling. They acquired more vocabulary recognition through their reading development. However, they reflected on asking for assistance from the teacher when they had to practice their lines for reading stories.

In conclusion, the study's results showed that second-grade students' English reading aloud improved after learning English using TPRS, and the students had positive opinions about learning English using TPRS.

Discussion

According to the findings, learning English via TPRS impacted students' English reading aloud because most students' post-test mean scores ($\bar{X}=9.67$) after learning English using TPRS were significantly higher than the pre-test mean score ($\bar{X}=5.17$). The questionnaire revealed that most students agreed that learning English via TPRS was beneficial as it promoted their English reading aloud ability. The highest mean score indicated that most students strongly agreed that the learning activities made them enjoy learning English ($\bar{X} = 4.83$). Most students agreed that learning English through the lessons can improve their English reading aloud ($\bar{X} = 4.00$), which was revealed as the lowest mean score from the questionnaire.

Furthermore, the individually semi-structured interview revealed that the students enjoyed the lesson and increased their confidence in reading aloud.

Learning English using TPRS was an essential factor in the success of this study. The lesson was designed to build a better atmosphere in the classroom so that students could have positive opinions toward the English language. The students needed a safe environment to express their feelings and perform. The TPRS method mainly focuses on learning with movement, especially in the vocabulary learning process, in which students recognize vocabulary by acting out and reading it aloud. For young students, learning with enjoyment kept them excited about English learning as it was not their first language. Students preferred to move around the class, stand, and express their feelings through their body language rather than sitting down to hear the language they hardly understand. It was relevant to Prastikawati (2018), who pointed out that TPRS was a communicative-friendly teaching English for young students as the students could interact with the teacher while they were learning and were active during class. The acting out of the teacher was also crucial because the students learned from it. The response of students while they were listening to the teacher's storytelling in the personalizing mini-story related to students' personal information could encourage them to speak or repeat the vocabulary. This part led to the success of students reading the story aloud so that each student could read in a role as they put the character on and had fun and laughed while their friends acted out. The students could understand the story because they could achieve vocabulary recognition skills through movement with the meaning of vocabulary. It encouraged them to read out loud without hesitation when they read vocabulary, sentences, and the story by themselves.

Furthermore, the frequency of vocabulary drills for students could affect their English reading aloud. The TPRS started with the established meaning step, in which students learned the meaning of vocabulary before being taught how to read the story. This step took the longest period of the entire method because students had to be familiar with the meaning of the vocabulary, which affected the comprehension of storytelling. The inadequacy of vocabulary meaning understanding could reduce students' confidence and motivation to learn English. Adding some bizarre, exaggerated, and personalized stories related to students helped them participate in class constantly, for example, putting student's names with the target vocabulary to demonstrate the meaning. According to the obtained data, students performed reading target vocabulary and sentences with satisfactory outcomes. However, there were some side words that students had a small number of obstacles organizing, such as 'the', 'and', and pronouns such as 'she' and 'it'. Those words were not emphasized as the target vocabulary; the students were English language learning beginners. The students might feel unfamiliar with those words because they barely practiced reading English before getting the treatment from this study. The study's results showed that the increasing post-test score after learning English using TPRS positively affected students' vocabulary acquisition via reading aloud in English. According to Kara and Eveyik-Aydin (2019) and Fagertun (2020), TPRS impacted young students' receptive and productive vocabulary acquisition and increased vocabulary knowledge. Ponguagoon and Lonklang (2022) revealed that the TPRS positively affected students' English vocabulary learning achievement after the students got higher scores in the post-test and suggested using this method to promote other language abilities. The vocabulary understanding significantly impacted students' reading in storytelling performances, which will be discussed in the next paragraph.

Storytelling made this method different because it was a key to learning English using TPRS. It was found that learning English through reading and storytelling affected students' reading fluency as it was revealed that students' post-test mean scores approached grade level-norm fluency and were higher than those of the pre-test, which related to Nugraha's (2021) finding that the experimental group's post-test mean scores were higher than the pre-test scores after students had learned English using TPRS for improving their speaking skill. Kara and Eveyik-Aydin (2019) also revealed that storytelling in the TPRS had an efficacy result on their students' vocabulary acquisition after they were taught English lessons using TPRS through five storybooks. Ahead of other skills, English lessons constantly focused on vocabulary with meaning and spelling instruction. However, reading aloud improvement could provide more benefits for other instruction components and language skills development. This is supported by Baker et al. (2020), who pointed out that reading aloud ability was implemented to develop other language skills in students, such as vocabulary, listening, comprehension, and language proficiency. At the same time, vocabulary learning impacts other language skills, and reading aloud could build a vocabulary bank for students. Moreover, the target vocabulary students learned was selected according to their level with the frequent tense used in the story, which impacted how well they read a paragraph.

The teacher played a massive part in reading the story to students before letting them read it themselves. Fluency is the connection between word decoding or accuracy and comprehension that affects two subcomponents: word recognition automaticity and prosody (Rasinski & Smith, 2018). A bridge between word recognition and comprehension affected reading fluency. The Multidimensional Fluency Scale of Rasinski and Smith (2018) was used to assess fluency in reading, and accuracy is a subcomponent of reading fluency. Students increasingly developed from being unable to read any English words in the examination paper to improving storytelling reading from the study. While learning English using TPRS, the students asked for help with practicing reading aloud. The improvement in expression and smoothness components showed that students could use more expression through varied intonation, volume, and tone and read more smoothly with fewer hesitations. It showed the impact of how students wanted to imitate the actions or movements of the teacher while reading storytelling because they were encouraged to perform similarly to the teacher's actions. Håland, Hoem, and McTigue (2021) supported that the teacher has an essential role in delivering effective reading, and the storytelling chosen should be enjoyable for students. However, the students needed more improvement in rhythm and phrasing as it was shown that they had the lowest improvement in this component. This component in reading aloud was also important as it emphasized that students read in phrases, chunks, and sentence units. To improve rhythm and phrasing in reading, students should have some more phrases, chunks, and sentence units practiced during and outside the English class. In this study, the TPRS provided more opportunities for students to practice reading and some storytelling as they were created as the topics of the English lesson so that students increased their reading aloud ability. The students showed how they were encouraged to read stories they were familiar with, such as Little Red Riding Hood and Goldilocks and the Three Bears. As a result, students could read the target vocabulary fluently and accurately.

Considering students' opinions towards learning English using TPRS, the findings revealed that students had positive opinions towards learning English using TPRS. The results from the questionnaire showed that most students agreed that learning English via TPRS improved their English reading aloud efficiency. The high level of agreement from the students in this study reflected that they strongly agreed that learning activities make them enjoy learning English. Ponguagoon and Lonklang (2022) pointed out the related results of the students' opinions that they had positive opinions after learning the English language by using TPRS, which affected their vocabulary improvement. Utami et al. (2023) also claimed that the students had positive attitudes towards learning via TPRS. They agreed that the TPRS encouraged them to understand the vocabulary and increased their vocabulary recognition. Çimen and Çeşme (2022) supported the positive feedback from the students after learning English using TPRS through a semi-structured interview. The students mentioned that using TPRS affected their speaking skills and reduced stress.

A semi-structured interview with the students showed that they preferred reading in groups with their friends, as they mainly mentioned this part. Gao (2022) supported this idea as students' group work increased motivation and language acquisition through learning English with cooperative learning in TPRS. Moreover, the questionnaire data revealed that students agreed that reading aloud encourages students' confidence in learning English. Prastikawati (2018) pointed out that the TPRS helped students gain confidence when they experienced familiar vocabulary through reading stories and questions related to the vocabulary. In this study, the students experienced the vocabulary they had learned and practiced through three steps of TPRS. They had vocabulary drill and story reading so that they got less stressed but gained more confidence when they performed the reading aloud.

In conclusion, although teaching English using TPRS had not been widely used in English reading aloud improvement in Thailand, this study confirmed that learning English using TPRS could be applied to teaching English reading aloud. TPRS helped to encourage students to read vocabulary, sentences, and a paragraph of storytelling aloud with 1) learning with enjoyment and movement during the three steps of TPRS, 2) having a frequency of vocabulary drills before teaching about reading the story, 3) reading the story that they are familiar with, and 4) providing a cooperative activity such as reading in groups to gain more of their participation. Additionally, the results from the questionnaire and a semi-structured interview on students' opinions towards learning English using TPRS showed that the method positively encourages their English language learning.

Conclusion

This study aimed to improve second-grade students' English reading aloud using TPRS. The study's objectives were 1) to examine the effects of TPRS on second-grade students' English reading aloud and 2) to study students' opinions about learning English using TPRS.

The results of this study revealed that the mean post-test score of the English reading aloud of the samples who learned English using TPRS was significantly higher than the pre-test mean score at the .05 level. Most students agreed that learning English via TPRS improved their English reading aloud efficiency. They had positive opinions about learning English using TPRS, as shown in the questionnaire and semi-structured interview results.

Implications

There was a limitation in this study as the samples were small (6 students). Most of the schools in nearby areas of the sampled school were small, with less than 120 students per school. The population of the second-grade students of each school was approximately 5-16 students. Medium and large schools might get more effective results if they apply TPRS to teach the English language.

Further studies should implement the TPRS to promote other language literacy skills such as listening, speaking, reading, and writing. Teachers should design more interesting and related activities and games for grade-level students to encourage learning English using TPRS. Providing a more extended period for students to practice reading storytelling rather than two stories would better familiarize students with reading aloud. Furthermore, they should investigate teaching English using TPRS with larger samples to present the efficiency of English reading aloud ability.

Based on this study, other researchers may give students a longer period to drill the target vocabulary to confirm whether they recognize words and their meanings. Moreover, activities and games might help younger students improve their reading aloud ability. Finally, the chosen storytelling should correspond to their background knowledge because it makes them understand the story better. Students who struggle with vocabulary reading might have trouble understanding the story, which will decrease their confidence in reading aloud fluently and accurately.

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Textual Adaptation: Transforming Nirat Hariphunchai into Contemporary Lanna Drama¹

การดัดแปลงตัวบท: จากโคลงนิราศหริภุญชัยสู่น้ำฎกรรมล้านนาร่วมสมัย

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Abstract

This study examined and analyzed Nirat Hariphunchai to develop a contemporary Lanna dance drama script, emphasizing the central theme of Buddhist moral philosophy (kathidham). The research aimed to bridge classical literature with performing arts, reflecting cultural values and Buddhist teachings. A qualitative approach was employed, incorporating textual analysis of the original poem, expert interviews, and field observations.

The findings revealed that: (1) Narrative Structure – Nirat Hariphunchai follows a chronological travelogue format, whereas the contemporary Lanna dance drama adopts a more intricate structure, interwoven with Buddhist philosophy and a focus on the emotional development of the characters, (2) Character Transformation – The original poem primarily expresses the poet's personal emotions, whereas the adapted performance reinterprets these into symbolic characters representing tanhā (craving) and letting go, in accordance with Buddhist philosophy, and (3) Language – The transition from archaic Lanna to contemporary Lanna vernacular, through dialogues and Soh verses to enhance the aesthetic appeal and accessibility for modern audiences. This research integrates literature and performing arts, revitalizing classical works through contemporary Lanna dance drama. Beyond preserving Lanna's cultural heritage, it offers audiences an immersive experience of Buddhist philosophical themes, harmonized with contemporary sensibilities.

Keywords: Literature, Lanna Drama, Contemporary, Narrative, Nirat Hariphunchai

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บทคัดย่อ

งานวิจัยนี้มุ่งศึกษาและวิเคราะห์โคลงนิราศหริภูมิชัย เพื่อนำมาสู่การสร้างสรรค์ตัวบทนาฏกรรมล้านนาร่วมสมัย นำเสนอแก่นหลักของปรัชญาจาริยธรรมในพุทธศาสนา เรื่องคติธรรม โดยมีเป้าหมายในการเชื่อมโยงวรรณกรรมโบราณเข้ากับศิลปะการแสดง เพื่อสะท้อนคุณค่าทางวัฒนธรรมและหลักคำสอนทางพุทธศาสนา งานวิจัยดำเนินการผ่านกระบวนการวิเคราะห์เชิงคุณภาพ ประกอบด้วยการศึกษาตัวบทต้นฉบับ การสัมภาษณ์ผู้เชี่ยวชาญ และการสังเกตการณ์ภาคสนาม

ผลการศึกษาพบว่า 1) โคลงสร้างเรื่องของโคลงนิราศหริภูมิชัย มีลักษณะเป็นการบันทึกการเดินทางตามลำดับเวลา นาฏกรรมล้านนาร่วมสมัยได้รับการพัฒนาให้มีโคลงสร้างที่ซับซ้อนขึ้น โดยแฝงปรัชญาพุทธศาสนาและเน้นพัฒนาการทางอารมณ์ของตัวละคร 2) ตัวละคร มีการเปลี่ยนแปลงจากการสะท้อนอารมณ์ ส่วนตัวของผู้ประพันธ์ในบทกวีดังเดิม ไปสู่การเป็นตัวละครเชิงสัญลักษณ์ที่สื่อถึงแนวคิดเรื่อง ตัณหา และการปล่อยวาง ตามหลักพุทธปรัชญา 3) ภาษา ได้รับการปรับเปลี่ยนจาก ภาษาล้านนาโบราณ เป็น ล้านนาร่วมสมัย ผ่านบทพูดและบทซอ เพื่อเสริมสร้างอรรถรสและทำให้สามารถเข้าถึงผู้ชมยุคปัจจุบันได้อย่างมีประสิทธิภาพ ดังนั้น งานวิจัยนี้จึงเป็นการบูรณาการศาสตร์ของวรรณกรรมและศิลปะการแสดง โดยนำเสนอการตัดแปลงวรรณกรรมโบราณให้มีชีวิตผ่านนาฏกรรมล้านนาร่วมสมัย ซึ่งไม่เพียงช่วยอนุรักษ์รากเหง้าทางวัฒนธรรมล้านนา แต่ยังเปิดโอกาสให้ผู้ชมได้ซึมซับแก่แก่ทั้งของพุทธปรัชญาในรูปแบบที่สอดคล้องกับยุคสมัย

คำสำคัญ: นิราศ นาฏกรรมล้านนา ร่วมสมัย การเล่าเรื่อง นิราศหริภูมิชัย

Introduction

Nirat Hariphunchai, composed in the form of ancient Thai quatrains called “khlong dan” or “khlong si suphap,” is a classical poetic work that has endured for over five centuries. It is celebrated for its profound literary and artistic value from being written in ancient Lanna language (Na Nakhon, 1973). This masterpiece of Lanna literature, deeply reflects the emotions, feelings, and perspectives of the author and serves two main purposes. It becomes a medium for conveying the author’s emotions through poetic and artistic language of which each stanza is full of sorrow, longing, and nostalgia representing the lament of the heart. Moreover, it also functions as a travelogue describing the author’s journey from Chiang Mai to Wat Phra That Hariphunchai in Lamphun Province. With the primary aim for a religious pilgrimage, this journey also intricately depicts natural beauty, significant landmarks, and local culture. Moreover, the author’s profound longing for his beloved woman is implicitly expressed throughout every stanza. Nirat Hariphunchai is likened to a travel chronicle of the past, commencing at Wat Phra Singh in Chiang Mai and culminating at Phra That Hariphunchai in Lamphun. This work not only highlights artistic excellence but also depicts the culture, beliefs, and spirit of the Lanna people, illustrating it a valuable cultural heritage worthy of preservation and appreciation across generations.

Performing arts, rooted in the beliefs, faith, religion, way of life, language, traditions, and culture of communities or societies in specific regions, serve as a cultural medium for conveying meaning, emotion, and narratives that reflect lives through the art of performance. To convey messages from the performer to the audience, diverse elements such as dance, movements, music, and dialogue are incorporated. Hence, performing arts are not only a form of entertainment but also a symbol of cultural identity, lifestyle, beliefs, and history of a

community, particularly in a region with unique identity like Northern Thailand, known as “Lanna.” Acting as a vital cultural medium that connects the spirit of performers and audiences through the powerful performance, the performing arts in Lanna characterize emotional depth and aesthetic richness through its unique characteristics, a combination of narratives and in-depth emotional expressions. This form of art showcases its evolution in preserving, adapting, and innovating to align with changing social dynamics over time. Lanna performing arts are both a valuable cultural legacy and a creative medium that connect the past, present, and future in a meaningful and beautiful manner.

Adapting Lanna literature into Lanna performing arts represents a creative process that bridges literary narratives with performative arts of the community. Starting with interpreting the content, emotions, and central themes of the original literature for them to be expressed through physical movements, such as dance, music, stage design, and dialogue, these can create a dynamic and tangible experience. This adaptation helps clarify and enhance the appeal of Lanna literature, which is usually complex in meaning and language, making it clearer and more appealing. Moreover, the transformation offers an opportunity for creators to reinterpret the content in an innovative manner, i.e., presenting contemporary issues or restructuring the storyline to resonate with modern audiences through different elements like music, lighting, colors, and costumes which increase the emotional depth and atmosphere of the performances. Meanwhile, Lanna performing arts also serve as a mechanism preserving the original literature by increasing engagement of younger generations and broaden its reach to diverse audiences. Therefore, the process of Lanna literature adaptation is not merely presenting stories but also revitalizing and adding new value to the literature through living, spirited performances.

This research aims to investigate and examine the adaptation of Nirat Hariphunchai into a contemporary Lanna dance drama script, focusing on its moral themes. The research process emphasizes examining the narrative structure, characters, and linguistic elements to create new knowledge applicable to the study of Lanna art and culture in the future.

Objectives

To investigate and examine the adaptation of Nirat Hariphunchai into a contemporary Lanna dance drama script presenting moral values as the theme.

Literature Review

1. Narratology

Narratives have been coexisting with human societies and become an integral part of humanity. To elaborate, narratives serve as innately fundamental constructs, deeply rooted in human culture. Evidence of this can be observed across eras, where humans have consistently engaged with narratives in various forms, such as cave paintings, short stories, novels, documentaries, films, myths, works of art, and even dreams, which often embody stories that can be narrated. Tailangka (2017) summarizes the science and art of narratives, revealing its multifaceted meanings across different periods. Based on structuralism, narratives involve complexity, requiring a distinction between the story and the plot. Since a story refers to events in chronological order and a plot represents the method of presenting the story. A single story can be narrated in numerous ways, adding depth and enabling diverse interpretations. Generally, narratives follow two main approaches: 1) linking actions or events sequentially or

through cause-and-effect relationships, and 2) incorporating additional elements like characters, settings, etc. to enhance the intensity or coherence of the narrative. Therefore, narratives serve as essential tools for knowledge management, facilitating the exploration of lessons learned and the identification of success factors embedded within each story. Narratives can enable the extraction of implicit knowledge known as tacit knowledge and transforming it into explicit knowledge that is easily restored, archived and transferable. Stories of success are often narrated to inspire, foster positive thinking, and stimulate knowledge sharing while creating added value.

2. Literary Adaptation

Literary adaptation is both a product and a creative process arising from interpretation and transformation of the original text to suit a new medium or context. Hutzcheon (2006) asserts that adaptation is not merely an imitation of the original work, but a creative process involving reinterpretation and presentation of narratives to be aligned with the limitations and potential of new media. Transcoding, both the medium and meaning, is an essential process in literary adaptation, characterized by three principal features including 1) Adaptation as Product referring to transformation of the original work into a new product such as converting poetry into film through modifications of content, structure, and symbols, etc. to align with the limitations of the new medium, 2) Adaptation as Process involving creative reinterpretation of the original text by the adapter to recreate narratives that resonates with the new context, and 3) Adaptation as Reception involving encouragement of the audience's perception and interpretation of the newly created narratives allowing them to compare the adapted work with the original through an interactional process known as intertextuality, which bridges the past and present. Literary adaptation should be seen as transformation rather than translation of which the focus should be on creativity that reinterprets the original work to address the needs of contemporary audience and artistically preserve a connection to the source text instead of prioritizing fidelity to the original. The primary aim is to reconstruct meanings or to engage with the audience in a new context or a different era. Prior to literary adaption, it is crucial for an adapter to thoroughly understand the original narratives to identify its essence before commencing the adaptation to ensure the new form is both appropriate and meaningful (Duangpatra, 2001).

Retaining the storyline and characters from Nirat Hariphunchai, this study employed narratology and literary adaptation to examine meaning creation techniques and presentation of moral values so that the adapted script integrated Lanna cultural foundations and language with distinctive character expressions in unique manners to ensure its relevance to contemporary audiences.

Research Methodology

This study employed a mixed-methods approach, integrating qualitative research and creative research. Data collection involved documentary research and in-depth interviews with key informants. Narratology and literary adaptation were incorporated as a research framework.

Research Instruments

The research instruments included participant and non-participant observations aimed at recording general contexts and behavioral data during the development of the performance. Moreover, in-depth interviews were conducted with local philosophers, artists, and academics specializing in Lanna performing arts and Nirat Hariphunchai literature. Finally, focus group discussions with performers and musicians involved in the experiment were utilized to develop contemporary Lanna performing arts in this study.

Research Process

1. Literature Review

This referred to the examination of Nirat Hariphunchai, focusing on its structure, poetic style, key themes, and emotional expressions the author aimed to convey. Before connecting the literature with Lanna arts and culture, including history, beliefs, rituals, symbols, and significant locations mentioned in the literature, additional sources including books, research papers, articles, and other relevant documents were also reviewed.

2. Field Data Collection

This was conducted through in-depth interviews with local philosophers, Lanna artists, and cultural academics to explore perspectives on Nirat Hariphunchai and its adaptation into performing arts. In the meantime, the researcher performed observations of rituals, traditional performances, and local Lanna music performance to understand styles and movement in the literature. These observations informed the development of performance scripts and was beneficial to musicians as well as performers.

3. Data Analysis

The content and themes were analyzed, and interpreted to recreate Nirat Hariphunchai to suit a contemporary performance context.

4. Designing Process

This involves plot structuring, dialogue writing, choreographic designing to align with the storyline and cultural elements, including music and sound designing.

5. Experimentation and Revision

This referred to the rehearsal of the dance by performers and musicians before recording it to evaluate dialogue, choreography, and other components. Feedback from performers, musicians, and art experts was collected through focus group discussions which informed script revisions.

6. Presentation and Evaluation

This involved performing the dance live on stage with feedback collected from the audience to evaluate the reception of the show.

Data Validation

To ensure the accuracy of the findings, researcher triangulation was employed by continuously examining the data, procedures, and research outcomes throughout the study. This process involved systematic analysis of the collected data, reviewed by relevant experts. The data was verified from three perspectives as follows:

1. Methodological Triangulation

Data were collected from various sources, using observation, in-depth interviews, and documentary studies to cross-validate the findings.

2. Data Triangulation

Data consistency verification and accuracy were examined across different sources.

3. Researcher Triangulation

The consistency of data collection and analysis were assessed among researchers and data collectors until reaching consensus.

Findings

The researcher studied and analyzed Nirat Hariphunchai to create a contemporary Lanna drama script, entitled “The (Rocky) Path of Love and Desire.” The details are as follows:

1. The Narrative Structure

Nirat Hariphunchai, a literary work presented in prose and verse of which the aim is to recount the author’s journey from Chiang Mai to Lamphun to worship Phra That Hariphunchai. Beginning with a homage to the Triple Gem, the author describes his departure from a beloved woman to join a sacred procession to the stupa. During the journey, the locations along the route are described, beginning at Wat Phra Singh, followed by Wat Thung Yu, Wat Si Koet, Wat Pha Kiat (Chai Phra Kiat), and Wat Ub Pan (abandoned). Upon reaching Klang Wiang intersection, the author recounts paying homage to the Phaya Mangrai Statue before stopping at Wat Chedi Luang to worship Phra Assadarod, Phra Kaew Morakot, and Ratcha Phummaphan. The journey then continues to Wat Fon Soi, passing through the city gate (Chiang Mai Gate), Wat Phan-ngom (abandoned), Wat Kudi Kam (Wat That Kam), and Wat Nang Rua before reaching the second gate (Kua Kom), Wiang Kum Kam, and Wat Ku Kam (Wat Chedi Liam). After passing Phra Non Nhong Phueng, Yang Num (Wat Kong Sai), Wat Hua Fai, and Ton Rai Market (Ton Sai), the author spends the night there. Early the next morning, the journey continues to Lamphun to worship the Phra That Hariphunchai. Later that night, after attending a traditional dance performance, he pays respects to a standing Buddha image and stays another night. The following day, he bids farewell to the stupa before traveling back to Chiang Mai.

The narrative analysis revealed that the narrative followed linear time progression style with minimal conflict or dramatic tension. In response, the researcher reinterpreted the literature, carefully introducing potential conflicts while preserving the author’s original intention to tell the story. It was found that throughout each quatrain in the literature, the central theme revolved around the author’s lamentation for love. Efforts to connect the narrative to

Buddhist beliefs were evident, particularly in relation to the teaching that “where there is love, there is suffering.” As a result, a new thematic focus emerged, centering on love as the root of desire and expectation, interwoven with religious and cultural significance. Thus, the plot is a narrative that sequences events according to the actual journey and situations from Chiang Mai to Lamphun as described in the Nirat Hariphunchai, while the character’s lamentation for love was further connected to three aspects of “craving” (tanha) referring to sources of suffer. This aimed to resonate the adapted version with contemporary audiences, the intended target of this creative performing arts. Narratology and Literary Adaptation were employed to create new meanings through interpretation while preserving the core themes of the original poem and expanding its ideas. Additionally, temporal techniques were employed to enhance complexity and add depth to the characters through nonlinear time progression. This approach encourages contemporary audiences to reflect on and question the characters’ experiences of love. The revised narrative structure follows a five-step sequence, as outlined in Table 1 below.

Table 1

The Treatment of the (Rocky) Path of Love and Desire

| Treatment | Content |
|---|--|
| Opening (The origin of the story) | A young woman inherits a family legacy, discovering an unopened love letter in an old chest. She then opens the letter. |
| Conflict (Inner struggle) | The protagonist falls deeply in love, vividly describing the woman’s features and allure including her appearances, smell, voice, and touch. |
| Development (Intensifying the inner struggle) | The protagonist struggles with desires, seeking to elevate his status to win her love. |
| Climax (Culmination of longing through complete sacrifice) | The protagonist is consumed by his longing, ready to sacrifice everything. |
| Ending (Inability to attain liberation.) | Despite his faith and adherence to Buddhist teachings, the protagonist remains trapped in desire, unable to attain liberation. |

Source: Researcher

According to the treatment presented above, the performance was structured into three acts, aligning with Buddhist teachings on craving (tanha), which leads to suffering, the suffering that arises from love. The structures are as follows:

Act 1: Kāma-tanhā (Craving for Sensual Pleasures)

This act explored the protagonist's obsession with the woman's physical beauty, expressed through the sensory allure of fragrance, melodious sounds, and the desire for physical closeness. This mirrors kāma-tanhā, the craving for sensual experiences—sight, taste, smell, and sound. The journey unfolds along the route from Wat Phra Singh to Wat Chedi Luang, where the protagonist passes through natural surroundings, encountering trees and blooming flowers. The performance in this act incorporates fiddle and Lanna poetry with the “ue melody” (traditional Lanna melody), emphasizing tenderness and poetic descriptions of the protagonist's emotions. The lyrics depict nature's beauty as a metaphor for love i.e., “Through the vast forest, where trees stand tall, On both sides of the path, a sight so entralling. Fragrant cananga odorata, champak, orange jasmine bloom bright, Golden petals shine, a radiant delight. The scent so sweet, like a maiden fair, Fiery red flowers burst forth in the air. Like my love, whose beauty glows, Oh, let me be a bee, drinking nectar as it flows.”

Act 2: Bhava-tanḥā (Craving for Existence and Becoming)

The protagonist enters a bustling marketplace, experiencing the chaos of daily life from dawn to dusk. Observing people from childhood to old age, still he desires to be with his beloved, longing for the fulfillment of love like the couples he sees around him. This mirrors bhava-tanḥā, the craving to exist in a desired state or escape from current suffering. This act intensifies the protagonist's inner conflict, expressed through fiddle music in two contrasting musical tones revealing how the protagonist struggles under the baking sun, comparing his turmoil to a burning forest fire, as reflected in the daytime scene: “Like a lightning strike, it pierces my soul, A searing pain, as fire takes hold. The earth splits apart, the land burns bright, A red sun glares, scorching all in sight. Smoke and dust rise, blinding my eyes, my heart consumed, as hope slowly dies.” While in the nighttime scene as darkness falls, the cold air and the sight of couples deepens the protagonist's loneliness. His sorrow is expressed in poetic verses that compare the night's isolation to his misery: “Night falls gently, a lone bird perches, misty air wraps in silent searches. The wind whispers, my heart grows weak, A love once close, now far to seek. My fate so low, left cold and apart, An empty chest, a hollow heart.”

Act 3: Vibhava-tanḥā (Craving for Non-Existence or Release from Suffering)

The final act marks the conclusion of the protagonist's journey, as he reaches his ultimate destination. Here, his greatest desire to be with his beloved is paralleled by grand Lanna rituals and acts of devotion. Overwhelmed by longing, he is willing to sacrifice everything to attain the life he craves, embodying vibhava-tanḥā, the desperation to achieve a desired state. The performance showcases the protagonist pray to sacred relics, participating in a grand Lanna procession, and making offerings that reflect his willingness to surrender everything for love. The example includes, “Arahant Samma, Arahant Samma, I bow before the sacred stupa. With a pure heart, I seek your grace, Grant me blessings, protect my fate. May wealth and fortune come my way, may love and joy forever stay. Let my beloved stand

by my side, together we remain, till the end of time.” In this act, the protagonist’ request is conveyed through Lanna fiddle music in “Lao Kaw” style, a Lanna poetic verse to encourage questions from the audience and provoke their thoughts.

The comparison between the narrative structure of the original literature and the adapted version, the (Rocky) Path of Love and Desire is summarized in Table 2 below.

Table 2

The Comparison Between the Narrative Structure of the Nirat Hariphunchai and the (Rocky) Path of Love and Desire

| Narrative Structure | Nirat Hariphunchai | The (Rocky) Path of Love and Desire |
|----------------------------|---|--|
| Beginning | Beginning with worship at sacred sites starting from Wat Phra Singh, before heading to Hariphunchai Stupa while lamenting for a beloved woman. | The story starts with messages in a letter expressing the protagonist's sorrow due to separation. |
| Middle | Narrating the journey by describing encountered sites, feelings of longing, and loneliness. | The protagonist faces changes, including moving to a big city, confronting love conflicts, relationships, and life aspirations. |
| Climax | Reaching Hariphunchai Stupa, a symbol of faith, where the poet attains inner peace and inspiration, accepting life's truths. | The protagonist confronts inner turmoil, makes critical decisions, and resolves love conflicts or personal expectations. |
| Ending | Returning to Chiang Mai with a peaceful heart, embracing faith while still slightly longing for the beloved, concluding with the purpose of writing the poem. | The protagonist discovers life's meaning, accepting roots or embarking on a new life with self-awareness and mature relationships. |

Source: Researcher

As shown in Table 2, both narratives utilize the metaphor of a journey as a symbol of growth, learning, and the search for meaning of life. The difference can be seen in that Nirat Hariphunchai emphasizes faith and spiritual realization through a quest for truth, culminating in inner peace. In contrast, in the (Rocky) Path of Love and Desire, the protagonist's struggles with love and self-aspiration within evolving contexts, portraying conflict and resolution through a theatrical structure focused on personal dilemmas.

2. Character Transformation

In the adapted narrative, the protagonist serves as a medium to convey the central theme of love using Buddhist teachings on craving (tanha), depicted through actions, dialogue, emotions, and supporting elements such as settings, lighting, and sound. The protagonist undergoes significant internal growth and transformation, emphasizing the conflict and eventual liberation from the overwhelming influence of desire across various dimensions of life. The details of the characters are as follows:

2.1 The Main Character Traits

The protagonist begins with intense desires and cravings (sensual craving), such as deep love or possessive longing, which reveal emotional vulnerability and inner instability. Lacking self-control, he becomes irresistibly drawn into the allure of his desires, responding solely to his own impulses. For instance, the protagonist lamentingly admires the beauty of his beloved, possessing uncertainty, waiting endlessly, and making excessive sacrifices.

2.2 The Turning Point

Initially, the protagonist faces consequences of his desire, such as disappointment or loss from losing his beloved one, the protagonist questions life's meaning and the impact of craving inner peace, leading to an awakening of truth and detachment.

2.3 Inner Transformation

Realizing that desire is the genuine cause of his suffering, the protagonist seeks liberation through self-awareness, detachment, and mindfulness, exploring spiritual teachings for inner peace.

2.4 Climax of Growth

In a final test, the protagonist once again faces a challenge from his cravings, whether through the reappearance of deceptive tanha or a situation that stirs his desires. Ultimately, he chooses to let go, marking a turning point in his personal growth and emotional release. This is depicted in a scene, where the protagonist initially struggles but gradually finds inner calm.

2.5 Resolution and Growth

The character achieves serenity, embodying kindness, understanding, and detachment, often inspiring others or serving as a spiritual guide.

Thus, the character development in this work not only reflects the human condition but also conveys Buddhist insights on the pursuit of truth. The protagonist symbolizes human struggle and inner growth that every individual must face in real life, echoing a journey through Kāma-tanhā (craving for sensual pleasure), Bhava-tanhā (craving for existence), and Vibhava-tanhā (craving for non-existence craving). Each of the three acts serves as a symbol of the process of liberation from suffering and the discovery of the true meaning of life. This narrative creates a deep connection with the audience on both artistic and spiritual levels.

Furthermore, both the Nirat Hariphunchai and the contemporary Lanna dance-drama, the (Rocky) Path of Love and Desire, address the path that the character or creator embarks upon as a journey of spiritual growth. The narrative explores love and worldly desires, where the beginning of the story represents a path full of craving, ultimately leading to the discovery of ultimate truth of life. This journey serves as a metaphor for breaking free from the bonds of desire and suffering. All characters in the narratives focus on conveying the truths of life through a path marked by beauty, hardship, and self-discovery, resonating with the core principles of Buddhist philosophy and the deep aspects of human existence.

3. Language

The original Khon Si Suphap, written in the ancient Lanna language, has been reassembled and creatively reinterpreted using language metaphors to enhance the communication dimension, both emotionally and interpretively. This provides a profound aesthetic experience that allows the audience to truly connect with the character's inner self. The details are as follows:

3.1 Dialogue

In the adapted version, dialogue plays a crucial role in linking the emotions of the characters, the audience, and the narrative itself. It translates the characters' feelings so that the audience can access and resonate with their own experiences. Besides, dialogue adds realism, making the characters appear vivid and natural while conveying complex emotions, building relationships among characters, and emphasizing the core themes like the process of letting go of desire. Therefore, dialogue serves as an essential tool for effectively expressing deep emotions and ideas.

3.2 Bot Sor (*Traditional Lanna Recitative*)

This traditional recitative reflects the unique cultural identity of Lanna, creating a rich emotional atmosphere through folk singing that reconnects the audience with their cultural roots via the language and the melody. For example, in the opening scene, it draws the audience into the Lanna setting through a description of nature and ways of life. In the meantime, it included storytelling through profound symbols and philosophical insights, while also conveying complex emotions such as the sorrow of separation or hope in times of difficulty. The integration of the recitative with traditional instruments such as Salo, Sor, and Sueng, traditional Lanna instruments, enhance the cohesion and beauty of the performance, deepening the connection between the audience and the characters, and ensuring that the essence of the narrative and its emotions are clearly remembered.

The analysis of the Nirat Hariphunchai for adaptation as a performance script involves a process of reworking a literary work rich in aesthetic value into a form that reflects moral teachings within the framework of a contemporary Lanna performative arts, The (Rocky) Path of Love and Desire. The goal is to convey the narrative's core and its emotional depth in both artistic and philosophical manners by reinterpreting the text and incorporating elements of traditional Lanna culture with creative narratives to resonate contemporary audience. This process not only preserves the original beauty of the Nirat poetry but also enhances its accessibility across multiple dimensions including artistic, emotional, and spiritual. Additionally, integrating Lanna folk culture, such as "Bot Sor" (traditional Lanna recitative), local music, and dance, into the narrative enriches the performance, allowing for a profound connection with the audience. This reinterpretation process effectively conveys the core themes of desire and detachment in a contemporary, comprehensible manner, while authentically expressing the beauty of life and spirituality.

Conclusion and Discussion

Narratives provide a deeper understanding of the themes, emotions, and intrinsic values embedded within literature, which encompasses multiple dimensions such as symbolic meanings, literary structures, and their relationship with historical, social, and cultural contexts. It also offers insight into the author's perspectives, beliefs, and influences on literary composition. Thus, textual analysis serves as a crucial tool for interpretation and adaptation of literature and adapting it into other forms, such as performative arts or contemporary arts creation. Moreover, it enables scholars and enthusiasts to preserve, convey, and promote the literary heritage, particularly through bridging the past with the present. This fosters a more profound and holistic understanding of culture and human spirituality across eras.

With regards to the textual adaptation of Nirat Hariphunchai into the contemporary Lanna dance drama script, the (Rocky) Path of Love and Desire, involves deconstructing the original structure and reinterpreting it into a new creative plot. The performance embodies philosophical reflections on suffering caused by love, conceptualized through the three states of craving (*taṇhā*), which represent the path of love's suffering. These themes are conveyed to modern audiences through an innovative communication process that integrates the science and art of contemporary Lanna performing arts. This approach aligns with the notion proposed by Koedarunsuksi (2009), who emphasizes that ancient literature serves as a repository of human experiences and intellectual or aesthetic endeavors. The reproduction of literary works in various forms, whether by reinterpreting original themes or retelling stories in a new context, aims to communicate with contemporary audiences. Such reinterpretation creates a connection between the literary work and current societal events. Beyond adaptation, an essential aspect is the new interpretation that encourages audiences to engage in critical thinking and self-reflection, leading to diverse personal conclusions. Furthermore, it illustrates how artists unconsciously or consciously absorb ideas from original works. Naknual (2021) also highlights how adaptation involves modifying narratives or characters by altering or expanding their backgrounds to present fresh perspectives, sometimes revealing character flaws that lead to their downfall.

The adaptation of this performance aligns with target market and contemporary audience preferences by incorporating new interpretations and complex plot into connecting circumstances, characters, and other elements relating real-world issues, enhancing its moral value. The contemporary Lanna theatrical performance, in this research aims to 1) convey the core themes through the emotions and experiences of the main characters, 2) highlight significant locations in Chiang Mai and Lamphun where the events occur, and 3) develop contemporary Lanna drama script through application of narrative strategies and creative presentation methods. The adapted literary work effectively reflects Lanna identity through a contemporary theatrical expression, integrating performing arts concepts to construct a cohesive artistic and cultural representation. The combination of Lanna culture, literature, and modern theatrical techniques highlights the enduring beauty and significance of cultural heritage. Consequently, this research serves as a model for adaptation of classical literature into contemporary performing arts. The analysis of narrative structures, characters, and language informs the development of a play with dynamic conflicts and character progression, while Buddhist philosophical concepts, such as Kāmatañhā (sensual craving), Bhavatañhā (craving for existence), and Vibhavatañhā (craving for non-existence), are the themes of the performance. This integration of literature, performance, and Buddhist philosophy provides a framework for creating spiritually reflective theatrical works that effectively communicate philosophical ideas.

Suggestions for Further Studies

To further enhance this research, it is recommended to explore more complex narrative structures by elements such as heightened conflicts and turning points through techniques like nonlinear storytelling, such as flashbacks or parallel narratives. These approaches would allow for a comparative perspective among different audience interpretations.

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An Exploration of the Interrelationship Between Language and Identity in Thai and English: An Ethnographic Study of Native Thai English Teachers

การสำรวจความสัมพันธ์ระหว่างภาษาและอัตลักษณ์ในบริบทของภาษาไทยและภาษาอังกฤษ: การศึกษาภาคสนามเชิงชาติพันธุ์วรรณนาในกลุ่มครูชาวไทยผู้ใช้ภาษาอังกฤษ

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Abstract

This study explores the interrelationship between language and identity among native Thai English teachers who use both Thai and English. While extensive research exists on Thai and English pedagogy in Thailand, little is known about how language and identity interact. To address this gap, the study employed an ethnographic approach with an emic perspective and purposive sampling to examine the communicative behaviors and identities of three Thai English teachers. Grounded in identity theory and social identity theory, field observations were conducted at a Bangkok public secondary school, where Thai is the primary language and English is used as a second language within the language department. Each participant was observed for seven working days to understand their language use, behaviors, and identity shifts in daily interactions. Findings revealed that all participants skillfully adjusted their language and communication styles depending on context and interlocutors. They shared the ability to shift between Thai and English to express different

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identities, prioritizing team spirit over nationality. However, they differed in adaptability and communication style. Some participants seamlessly alternated languages, while others maintained more structured usage. Additionally, their identity expression varied, with some emphasizing professional roles and others blending personal and professional identities. These variations highlight the fluid connection between language and identity.

Keywords: Language, Identity, Interrelationship, Ethnographic Study

บทคัดย่อ

การศึกษานี้มีวัตถุประสงค์เพื่อศึกษาความสัมพันธ์ระหว่างภาษาและอัตลักษณ์ของครูชาวไทยที่สอนภาษาอังกฤษและใช้ทั้งภาษาไทยและภาษาอังกฤษ แม้ว่าจะมีงานวิจัยจำนวนมากที่เกี่ยวกับการสอนภาษาไทยและภาษาอังกฤษในประเทศไทย แต่งานวิจัยเกี่ยวกับความสัมพันธ์ระหว่างภาษาและอัตลักษณ์ยังมีจำนวนจำกัด เพื่อศึกษาเพิ่มเติมในประเด็นนี้ การศึกษานี้ใช้แนวทางชาติพันธุ์วรรณนา (ethnographic approach) จากมุมมองของสมาชิกในชุมชน (emic perspective) และการสุ่มตัวอย่างแบบเจาะจง (purposive sampling) เพื่อวิเคราะห์พฤติกรรมทางภาษาและอัตลักษณ์ของครูชาวไทยที่สอนภาษาอังกฤษจำนวนสามคน การศึกษานี้อ้างอิงทฤษฎีอัตลักษณ์ (identity theory) และทฤษฎีอัตลักษณ์ทางสังคม (social identity theory) โดยทำการสังเกตการณ์ภาคสนามในโรงเรียนมัธยมศึกษาของรัฐแห่งหนึ่งในกรุงเทพฯ ซึ่งใช้ภาษาไทยเป็นภาษาหลักในการสื่อสาร และภาษาอังกฤษถูกใช้เป็นภาษาที่สองภายในแผนกวิชาภาษา ผู้วิจัยได้ทำการสังเกตการณ์ผู้เข้าร่วมแต่ละท่านเป็นเวลาเจ็ดวันทำการเพื่อศึกษาการใช้ภาษา พฤติกรรม และการเปลี่ยนแปลงอัตลักษณ์ในการสื่อสารประจำวัน

ผลการศึกษาพบว่าผู้เข้าร่วมทั้งหมดมีทักษะในการปรับเปลี่ยนภาษาหรือรูปแบบการสื่อสารตามบริบทและกลุ่มผู้สนับสนุน ทุกคนสามารถสื่อสารระหว่างภาษาไทยและภาษาอังกฤษเพื่อแสดงอัตลักษณ์ที่แตกต่างกัน โดยให้ความสำคัญกับความเป็นทีมมากกว่าชาติภูมิ อย่างไรก็ตาม ระดับความยืดหยุ่นและรูปแบบการสื่อสารของแต่ละคนมีความแตกต่างกัน บางคนสามารถเปลี่ยนภาษาระหว่างบทสนทนาได้อย่างลื่นไหล ขณะที่บางคนยังคงใช้ภาษาตามโครงสร้างมากกว่า นอกเหนือจากนี้ การแสดงออกของอัตลักษณ์ที่แตกต่างกันไป โดยบางคนเน้นบทบาทในวิชาชีพเป็นหลัก ในขณะที่บางคนผสมผสานอัตลักษณ์ส่วนตัวและวิชาชีพเข้าด้วยกัน ความแตกต่างเหล่านี้สะท้อนให้เห็นถึงความลึกในโครงสร้างการใช้ภาษาและการแสดงอัตลักษณ์

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Introduction

Language serves as a potent symbol that individuals strategically employ to test or maintain boundaries between groups (Meyerhoff, 2006), reflecting both our identities and the culture of our society. Extensive research has explored the intricate relationship between language and identity, highlighting how language can showcase the identities (Bucholtz and Hall, 2004; Edwards, 2009; Jenkins, 2007). Scholars such as Joseph (2004) and Edwards (2009) have highlighted the close connection between language, thought, and behavior, suggesting that individuals may exhibit different behaviors when using different languages.

Thai and English are rooted in distinct cultural contexts, each with differing rhetorical styles and communication norms (Hall, 1976; Hofstede, 1980; Trakulkasemsuk, 2012). The connection between language and national identity is particularly strong, with language serving as a marker of cultural belonging (Byram, 2006). Despite the emphasis on English learning in Thailand and the wealth of research on English teaching and learning, there is a notable gap in research on how language and identity intersect for Thai speakers using both languages through ethnographic study. This study seeks to address this gap by examining the interrelationship between language and identity among native Thai English teachers when communicating in Thai and English. In other words, the study aims to provide answers to two main research questions: (1) what are the identities and communication performances of the native Thai English teachers when they speak Thai? (2) what are the identities and communication performances of the native Thai English teachers when they speak English?

An ethnographic study revealed valuable insights into the interplay between language and speakers' identities. By observing participants in a Thai-dominant context using both Thai and English, the study demonstrated how individuals navigate different languages with diverse interlocutors, including those from various nationalities. This research highlights the role of language in shaping and expressing the speakers' identities across various communicative scenarios, as well as how communicative performances are used to present diverse identities.

Literature Review

Effective intercultural communication relies on linguistic nuances, social norms, and identity formation. This review examines Thai and English

communication differences, identity theory, and existing research, identifying knowledge gaps and areas for further study.

1. Communication and Cultural Differences between Thai and English

Thai people primarily use Thai in daily life but generally view English positively due to its international status (Ambele & Boonsuk, 2021). The Thai language, shaped by a collectivist, high-context, and indirect cultural background, contrasts significantly with English, which originates from an individualist, low-context, and direct cultural context (Hall, 1976; Hofstede, 1980; Tantiwich & Sinwongsuwan, 2021). These cultural foundations influence the distinct rhetorical styles and communication norms of both languages (Mahayussnan, 2021).

Cultural values and beliefs shape communication styles. Individualist and collectivist cultures promote different ways of thinking and behaving, influencing communication norms (Hofstede, & Minkov, 2010). People communicate based on their cultural understanding of meanings, norms, and values (Phillipsen, 1997; Phillipsen et al., 2005). Culture shapes behavior and interpretations, often learned unconsciously from family and community (Spencer-Oatey & Franklin, 2009).

The Thai language reflects its cultural heritage, embodying wisdom passed through generations and emphasizing social harmony (Naksakul et al., 2011; Phanvanich, 2007; Tiewcharoenkij et al., 2022). Its rich variety of personal pronouns and titles aligns with social norms, underscoring the importance of social hierarchy in Thai society (Knutson et al., 2003; Smalley, 1994). Factors such as age, gender, family lineage, social status, and occupation significantly influence language use in Thailand.

Although English is not a native language, it plays a crucial role in Thailand as the dominant foreign language used in trade, tourism, and elite discourse (McArthur, 2003). While English is spoken predominantly by the urban middle and upper classes, English has had a presence in Thailand for over two centuries, influencing media, tourism, education, entertainment, and international relations (Hayes, 2010; Kosonen, 2008; Trakulkasemsuk, 2018). Since communication styles often reflect deep cultural differences, understanding these variations is key when examining how language shapes both individual and group identity, as emphasized in identity theory.

2. Identity Theory

The self is a center of awareness, an executive agency, and a locus of control over oneself and others. Identity is defined by one's concept of the 'self', shaped by self-perception and how others perceive them. This self-awareness forms one's identities, which are both social and psychological in nature (Layder, 1994).

Goffman (1963) identifies three types of identities: personal, social, and ego. This study focuses on personal and social identities, exploring their relationship with language. Ego identity, often unclear or unstable during certain life periods, is challenging to analyze. Personal identity reflects an individual's unique traits and personality, defining their distinctiveness (Edwards, 2009; Matthews et al., 2009).

Social identity, constructed through social interactions, is fluid and influenced by various social factors (Ashmore et al., 2001; Hogg et al., 2017). This framework explains intergroup relations and highlights language as a powerful symbol to test or maintain group boundaries (Gumperz, 2009; Meyerhoff, 2006). Language is chosen based on context to convey identities and social affiliations accurately, helping individuals integrate into communities and foster intergroup connections.

According to Tajfel's (1978) Social Identity Theory, group belongingness arises through categorization and the affective components of group membership. Identifying with a group provides comfort and often leads to positive interactions, such as agreement and information sharing (Levine & Moreland, 1998). Understanding social identity helps navigate real-world issues like peer pressure, flawed decision-making, and intergroup animosity (Jackson & Smith, 1999).

As social beings, humans adapt to fit into various social groups. However, changing group membership, and thus social identity, may not always be feasible. Individuals may adjust their perceptions of their in-group's characteristics or engage in social action to effect change (Hansen & Liu, 2018). Therefore, social identity is context-dependent, communicated through verbal and non-verbal cues to distinguish between in-groups and out-groups.

The study applies Identity Theory and Social Identity Theory to explore how language functions as both a marker and constructor of personal and social identities among native Thai speakers. Using the concept of personal identity (Edwards, 2009; Matthews et al., 2009), it investigates how individual characteristics are reflected in language use, specifically how the choice of Thai or English signals different aspects of identity.

The study also examines social identity, as theorized by Goffman (1963) and Meyerhoff (2006) elaborated in Social Identity Theory. It explores how language use (Thai or English) is shaped by, and in turn shapes, participants' membership in different social groups. Language is seen as a social tool used by native Thai English teachers to assert group membership or differentiate between groups.

In summary, the study demonstrates that language both reflects and shapes personal and social identities, with Thai and English acting as markers of personal traits and social affiliations. It shows how language helps to navigate group boundaries, integrate into various social contexts, and adapt identities in response to social interactions.

3. Relation to Existing Studies and Identification of Research Gaps

Research on the intersection of language and identity among Thai and English speakers remains limited, though a few relevant studies provide valuable insights. While direct studies on this specific topic are scarce, several studies have explored the broader relationship between language and identity, as well as communication patterns of Thai and English speakers, offering useful information for the current research.

Mazak's (2012) study illustrated the complex relationship between language, professional identity, and perceptions of being "educated." Conducted over four months with ten participants using an ethnographic case study approach, the research revealed diverse perspectives on who should speak English and in what contexts, alongside varied emotional responses to the language. The participants expressed that English influenced their multiple, evolving identities. For example, young Puerto Ricans did not perceive speaking English or engaging with English media as a threat to their Puerto Rican identity. Mazak (2012) emphasized that language curricula and classroom teaching should account for the intricate relationship between language, identity, and power within sociocultural contexts, underscoring the deep connection between language and identity.

Ethnographic methods, especially observation, play a foundational role in qualitative research. As Ary (2010) pointed out, observation involves a systematic process of data collection that becomes more focused over time. Anthropologist Spradley (1980) likened this process to a "funnel," where the researcher gradually narrows attention to key aspects of the setting, identified as crucial either empirically or theoretically. Ethnographic studies often employ participant observation, where the researcher actively engages in the daily

activities of participants to learn through direct interaction (Schensul et al., 1999).

Linguistic Ethnography (LE), as defined by Pérez-Milans (2015), combines ethnographic and linguistic approaches to explore language use in social contexts. Drawing from interactional sociolinguistics (Gumperz, 1982) and micro-ethnography (Erickson, 1992; Goffman, 1964), LE focuses on the detailed study of communication within its social environment. This interdisciplinary approach allows researchers to examine how language functions in social interactions, providing deeper insights into identity and culture.

In the exploration of linguistic practices, Pérez-Milans (2015) stressed the importance of analyzing both verbal and non-verbal communicative conventions. These include aspects such as turn-taking, word choice, and the spatial dynamics of interaction (e.g., proxemics and kinesics). Through this detailed analysis, researchers uncover how language is used to build social relationships and coordinate actions within everyday activities, while also interacting with the surrounding material environment.

Smutkupt (1976) noted that Thais learn non-verbal communication norms early, which become ingrained and guide behavior subconsciously. Trakulkasemsuk (2012) highlighted that using “kinship term + name” (e.g., Aunt Nipa) is polite, while using a name alone is impolite, with “Khun” maintaining politeness. Burnarda and Naiyapatana (2004) described Thai communication as quiet, with limited eye contact and indirect conversation to avoid confrontation. Sirikanchana (2018) emphasized the role of Buddhism in passing down Thai cultural identity, social duties, and collective responsibility. Rattanapian (2017) found that language choice—English, code-mixed, or Thai—was influenced by education and profession, with more educated individuals favoring English and code-mixed language, while less educated individuals used predominantly Thai.

In summary, existing studies suggest that the identities of native Thai English teachers are intricately linked to national identity, social hierarchy, education, and social responsibilities. Additionally, communication styles between Thai and English speakers show significant differences, warranting further investigation.

Research Design

This qualitative ethnographic study explored the identity expression and language use of Thai English teachers across three different settings from an *emic* perspective. Conducted over eight months (January–August 2023), including a pilot study and data collection, it used purposive sampling to select participants.

1. Participants and Sampling Strategy

A purposive sampling method ensured both participants and the field researcher belonged to the same community, aligning with the ethnographic approach. The study focused on native Thai English teachers fluent in Thai and English, working in the foreign language department of a Thai government secondary school with about 3,000 students, 100 teachers, 15 Thai English teachers and 10 non-Thai language teachers. An Institutional Review Board (IRB) approval was obtained before data collection, along with informed consent from all participants. Four teachers initially expressed interest, with a pilot study conducted with one to refine research instruments. Three female teachers (ages 29-35) were selected for in-depth data collection, as the only male teacher worked in a different office. This small sample allowed detailed exploration of identity expression and language use. Two participants (P1 and P3) had nearly three years of experience with the field researcher, while P2 had nearly six. P1 and P2 taught upper secondary students (Matthayom 4-6), and P3 taught lower secondary students (Matthayom 1-3), each handling approximately 20 periods per week.

2. Research Context

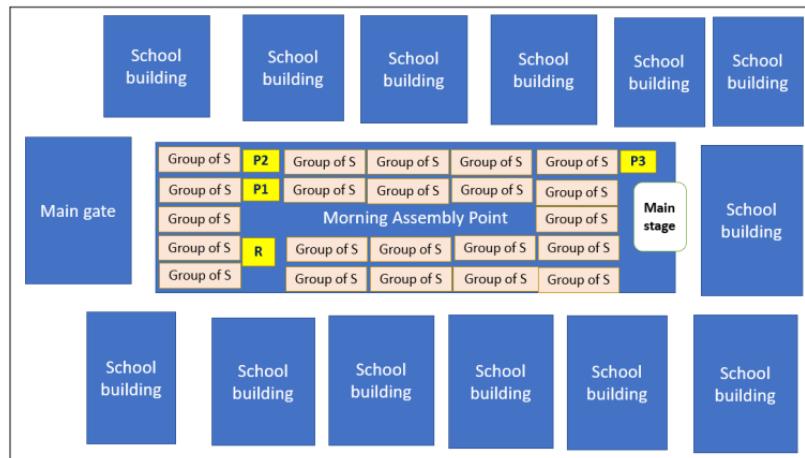
In ethnographic research, selecting an observation site is essential for understanding participants' language use and identity within their community. This study was conducted at a Thai government secondary school, where the field researcher worked alongside the participants as a foreign language teacher. Observations were conducted in three settings—formal (school compound), semi-formal (teachers' office), and informal (restaurants)—to explore participants' identity expression through language in diverse contexts.

2.1 The School Compound

The school compound encompasses buildings and outdoor spaces for teaching, learning, sports, and extracurricular activities.

Figure 1

Layout of the School Compound



The assembly point, located in the center of the school building (Figure 1), is where students and teachers gather daily for the national anthem, religious chanting, and school events. This study observed these morning activities.

2.2 The Teacher's Office

The teacher's office in this study is a shared workspace for the participants and their colleagues in the foreign language department.

Figure 2

The Teacher's Office

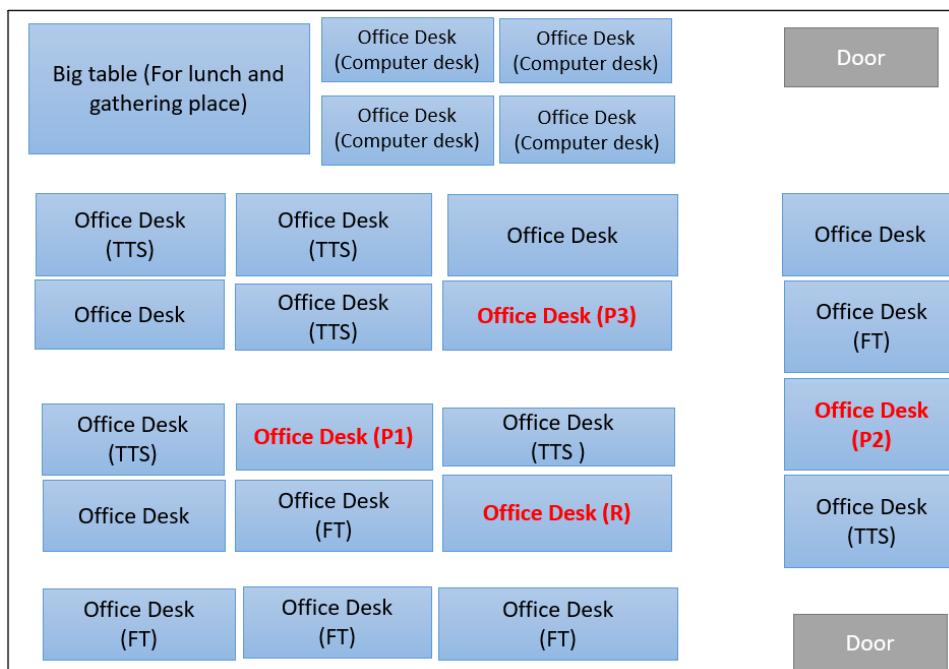


Figure 2 shows the layout of the teacher's office. Each teacher has an assigned desk and a large table is provided for meetings or lunch. The office is accessible to teachers from other departments and students.

2.3 The Restaurant

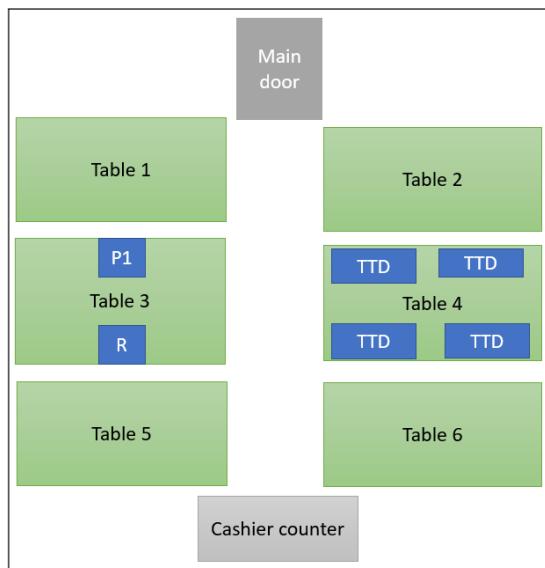
During the observation period, the participants, researcher, and Thai teachers had lunch together on different days, conversing in English about personal lives, students, food, and work in a relaxed setting. Three restaurant outings were held with different participants on separate dates.

(1) Restaurant 1

At Restaurant 1, Participant 1 (P1) and R had lunch together, joined by a group of Thai teachers from different departments (TTD).

Figure 3

Layout of Restaurant 1 (P1 and R)

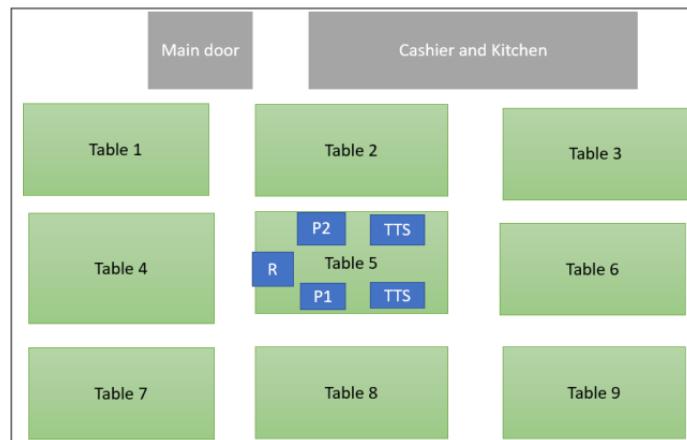


(2) Restaurant 2

In Restaurant 2, Participant 2 (P2) who are Thai teachers from the same department (TTS), along with the field researcher (R), shared a dinner.

Figure 4

Layout of Restaurant 2 (P2, P1, TTS, and R)



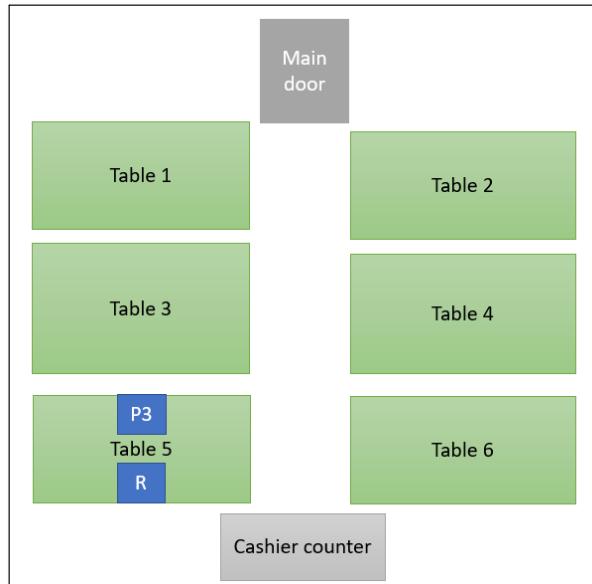
As shown in Figure 4, R sat near P1 and P2. Both Thai and English were used during dinner, reflecting informal communication.

(3) Restaurant 3

In Restaurant 3, Participant 3 (P3) and the researcher (R) had lunch together. P3 primarily used English while conversing with R.

Figure 5

Layout of Restaurant 3 (P3 and R)



As shown in Figure 5, the restaurant was empty except for P3 and R due to the late lunch hour. The conversation was informal and relaxed.

3. The Role of the Field Researcher

The field researcher, who had been integrated into the community for nearly six years, was accepted as a member of the school community. While the field researcher is Burmese and understands Thai but cannot write it, this linguistic proficiency supported the study's focus on spoken communication. Ethical guidelines were strictly followed to ensure participant confidentiality. A pilot study refined the field setup, participant engagement, observation protocols, and note-taking methods.

4. Instruments and Analysis

The primary instruments used were observation and field notes. To protect confidentiality, codes and pseudonyms were assigned to all participants and non-participants, as shown in Table 1. Ensuring confidentiality and adhering to research ethics are essential in human research.

Table 1

Participants and Non-participants Code and Pseudonym

| Participants and Non-participants Code and Pseudonym |
|--|
| P1: Participant 1 |
| P2: Participant 2 |
| P3: Participant 3 |
| S: Students |
| TTS: Thai teachers from the same department |
| TTD: Thai teachers from the different departments |
| FT: Foreign teachers |
| R: Field researcher |

4.1 Observation

The observations offered a detailed account of the participants' daily lives within the school context, conducted in familiar settings. Using Hymes' (1979) model, they took place in three primary settings: the school compound (formal), the teacher's office (semi-formal), and nearby restaurants (informal). Participants were observed during routine interactions and specific speech events, including verbal and nonverbal communication. If participants were

sick or on personal leave, the observation period was extended to ensure a full seven days.

Table 2

Summary of Observation Duration (January–August 2023)

| Participants | Setting | Daily Duration | Total Days Observed |
|--------------|--|----------------------------|---------------------|
| P1, P2, P3 | The school compound (a formal setting) | 20-25 minutes | 7 business days |
| | The teacher's office (a semi-formal setting) | 2-3 hours | 7 business days |
| | The restaurants (an informal setting) | 1- 2 hours per participant | 1 day |

Field notes were meticulously organized for each setting. After each observation, R transferred them into a daily Microsoft Word journal, documenting participants' verbal and nonverbal interactions in detail. Setting aside preconceptions, R aimed to capture observations thoroughly. Careful attention to proxemics and kinesics provided valuable insights into participants' unspoken communication within the school context.

4.2 Data Analysis

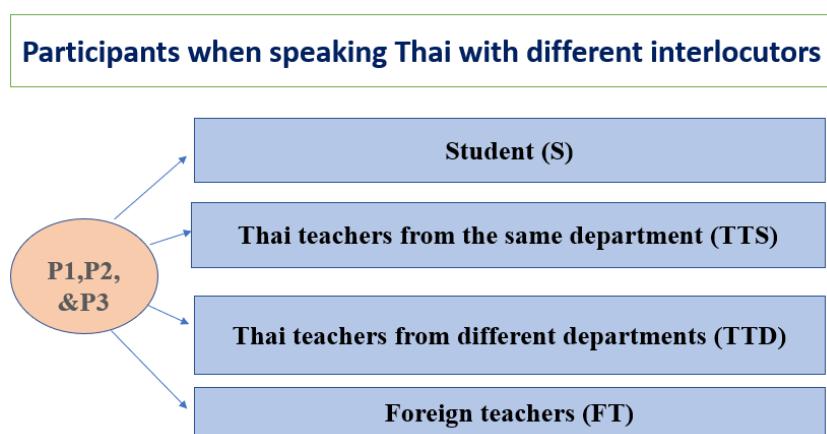
The data collected for each participant over seven days was extensive, as detailed information was gathered during observations. Therefore, categorizing and organizing the data was essential to present findings aligned with the research questions. Categories were then refined to break down narrative descriptions and identify key themes. Notes from each participant were organized using Hymes' (1962) framework to address the two research questions: (1) what are the identities and communication performances of the native Thai English teachers when they speak Thai? (2) what are the identities and communication performances of the native Thai English teachers when they speak English?

The analysis examined how each participant communicated with four types of interlocutors: (1) students (S), (2) Thai teachers from different departments (TTD), (3) Thai teachers from the same department (TTS), and (4) foreign teachers (FT). R was included as one of the FT.

In addressing the first research question, the study explored participants' communication patterns and identities across different interlocutors in varying contexts, focusing on their use of Thai. Data analysis highlighted how each participant spoke Thai with these interlocutors, revealing distinct identities and communication styles within each group.

Figure 6

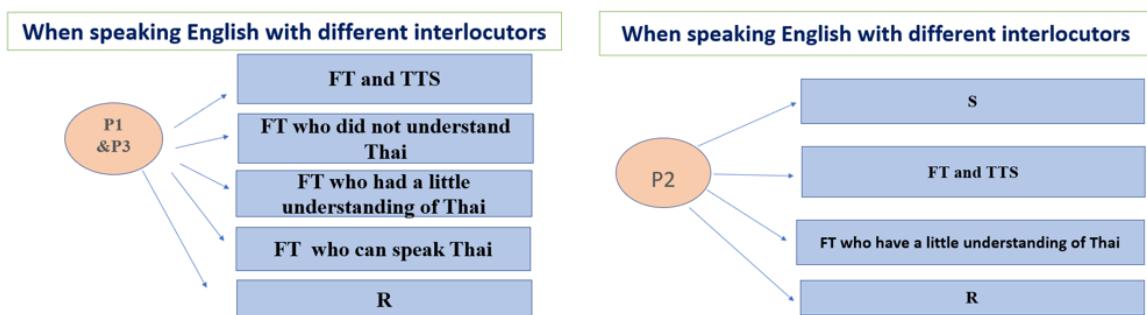
Participants when Speaking Thai with Different Interlocutors



For the second research question, the analysis shifted to participants' English usage with different interlocutors. While P2 spoke English with students without mixing in Thai, P1 and P3 did not speak English with students at all. This led to varied English-speaking patterns among the three participants, providing insights into their unique identities and communication strategies.

Figure 7

Participants when Speaking English with Different Interlocutors



The study applied Personal Identity Theory (Edwards, 2009; Goffman, 1963; Mathews et al., 2009) and Social Identity Theory (Brădătan et al., 2010; Meyerhoff, 2006; Tajfel, 1978) to analyze participants' identities through their communicative performances. Identity categories—personal, Thai teacher, professional, and social—offered a comprehensive understanding of their roles and self-perceptions across different contexts.

As shown in Table 3, the pilot study conducted between January and February 2023 helped categorize participants' identities within the school context across three settings, providing a systematic explanation aligned with the research questions.

Table 3

Summary of Identity Categories and Communicative Contexts

| Participants | Identity categories | Different contexts | Communicative performances |
|--------------|--|--|------------------------------------|
| P1, P2, P3 | Personal, Thai Teacher, Professional, and Social | The school compound, the teacher's office, and restaurants | Verbal and nonverbal communication |

Findings

To explore how identity manifests in communication, it is essential to examine the interaction patterns in Thai and English across different settings. The participants expressed their identities differently by using distinct communication patterns with different interlocutors.

1. Identity and Communication Patterns in Thai vs. English

Participants (P1, P2, P3) displayed varying identities, language choices, and conversational patterns depending on their interlocutors, with the degree of these expressions adjusted based on context.

Table 4

Identity Expressions, Language Preferences, and Communication Patterns

| Participants | Identity expressions | Language Usage | Communication Patterns | Interlocutors |
|--------------|---------------------------------|---------------------------|------------------------|---------------|
| P1, P2, P3 | Personal, teacher, professional | Mainly Thai except for P2 | Formal | S |

| Participants | Identity expressions | Language Usage | Communication Patterns | Interlocutors |
|--------------|---|--|------------------------|---------------|
| P1, P2, P3 | Personal, teacher, professional, social | Thai and English | Formal and informal | TTD, TTS |
| | Personal, teacher, professional, social | Mainly English, occasionally mixed with Thai and English | Informal | FT |

As shown in Table 4, the participants expressed their different identities through Thai and formal communication. When using English, they revealed different identities in an informal pattern. Although participants adjusted their language use to express different identities, they still followed distinct communication rules for Thai and English.

Table 5

Comparison of Communication in Thai and English

| Participants | Thai | English |
|--------------|---|--|
| P1, P2, P3 | Conforms to social norms and social hierarchy | Unconfirm to social norms and social hierarchy |
| | Uses various personal pronouns depending on the interlocutor | Avoid using different personal pronouns based on interlocutors |
| | Formal | Informal |
| | Uses many polite particles at the end of sentences and various titles | Avoid using many polite particles and various titles |
| | Greetings must be accompanied by polite action | Greetings do not need to be accompanied by polite actions |

In the situations shown in Table 5, Thai personal pronouns for "I" change based on context and interlocutor, reflecting social hierarchy and politeness. Unlike English, Thai emphasizes respect through polite particles and actions, especially with senior teachers. Examining Thai and English communication highlights linguistic and cultural differences, while analyzing identity across contexts offers deeper insights into self-expression.

2. Exploring Identity Expression Across Three Distinct Contexts

Participants used both verbal and nonverbal communication strategically to present and shape their identities within these contexts.

2.1 The Formal Context

During the assembly, Thai was the primary language used, and participants followed communication norms rooted in Thai language and social hierarchy when interacting with students, Thai teachers from different departments, and those from the same department. Table 6 summarizes how P1, P2, and P3 presented their identities in this formal setting, revealing both their personal and professional selves as Thai teachers. While performing homeroom duties, they demonstrated the qualities expected of Thai educators—gentleness,

politeness, humility, professionalism, patience, and teamwork—through verbal and nonverbal communication.

Table 6

Summary of Communication in Formal Context

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|----------|---|---|
| P1 | S, TTS, TTD | Thai | Personal, Thai Teacher, Professional | Gentle, polite, humble, professional, patient, quiet, and collaborative |
| | | | | Language usage and communication patterns conformed to Thai social norms and social status. |

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|----------|--|---|
| P1 | S, TTS, TTD | Thai | Personal, Thai Teacher, Professional | Communicated differently between in-group members and out-group members |
| P2 | S, TTS, TTD | Thai | Personal, Thai Teacher, Professional, and Social | Gentle, polite, humble, patient, professional, cheerful, friendly, collaborative. |

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|----------|--|---|
| P2 | S, TTS, TTD | Thai | Personal, Thai Teacher, Professional, and Social | Language usage and communication patterns conformed to Thai social norms and social status. |
| | | | | Communicated differently between in-group members and out-group members |
| P3 | S, TTS, TTD | Thai | Personal, Thai Teacher, Professional, and Social | Gentle, polite, friendly, shy, patient, professional and collaborative. |
| | | | | Language usage and communication patterns conformed to Thai social norms and social status. |
| | | | | Communicated differently between in-group members and out-group members |

As shown in Table 6, their communication was formal, focusing on daily tasks and attendance as Thai teachers. They spoke to students in a soft, polite tone, using formal Thai with a slow pace and complete sentences, adhering to traditional norms, and recognizing students' social status.

P1, P2, and P3 showed respect and politeness when interacting with teachers from all departments. They greeted TTS and TTD with the "Wai"

gesture and used casual language with peers, smiling and laughing more with TTS than TTD. The participants' politeness and humility varied based on the interlocutor's age and status, adapting their communication style accordingly. In Thai culture, younger people are expected to show respect to older individuals, reflecting social norms and an awareness of age and hierarchical position.

While all three participants adhered to Thai teacher norms in shared spaces, their individual identities emerged more in smaller groups with homeroom students. P1 and P3 maintained formality by standing while addressing students, reinforcing authority, while P2 took a more sociable approach, sitting with her students each morning to foster an informal, friendly atmosphere filled with laughter and smiles.

2.2 The Semi-Formal Context

In the teacher's office, English and Thai were used to discuss topics like daily life, religion, family, holidays, teaching, and work. These conversations revealed shared and distinct identities among students (S), Thai teachers from different departments (TTD), same-department Thai teachers (TTS), and foreign teachers (FT), as shown in Table 7.

Table 7

Summary of Communication in Semi-Formal Context

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|----------|---|---|
| P1 | S | Thai | Personal, Professional, and social identities | Professional, patient, quiet, and collaborative |

| Participants | Interlocutors | Language | Identities | Communication performances | |
|--------------|---------------|------------------|---|---|--|
| P1 | S | Thai | Personal, Professional, and social identities | Semi- formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |
| | TTD | Thai | | Professional, quiet, and collaborative | |
| | | | | Semi- formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |
| | TTS | Thai and English | | Professional, quiet, and collaborative | |
| | | | | Semi- formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|------------------|---|---|
| P1 | FT | Thai and English | Personal, Professional, and social identities | Professional, quiet, and collaborative |
| | | | | Semi- formal communication pattern |
| | | | | Communicated differently between in-group and out-group members |
| P2 | S | Thai and English | Personal, Professional, and social identities | Strict, cheerful, friendly, professional, and collaborative |
| | | | | Semi-formal communication pattern |
| | | | | Communicated differently between in-group and out-group members |
| | | | | Semi- formal communication pattern |

| Participants | Interlocutors | Language | Identities | Communication performances | |
|--------------|---------------|------------------|---|---|--|
| P2 | S | Thai and English | Personal, Professional, and social identities | Communicated differently between in-group and out-group members | |
| | TTS | Thai and English | | Cheerful, friendly, professional, and collaborative | |
| | | | | Semi- formal communication pattern | |
| | FD | Thai and English | | Communicated differently between in-group and out-group members | |
| | | | | Cheerful, friendly, professional, and collaborative | |
| | | | | Semi- formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |

| Participants | Interlocutors | Language | Identities | Communication performances | |
|--------------|---------------|----------|---|---|--|
| P3 | S | Thai | Personal, Professional, and social identities | Strict, friendly, professional, patient, and collaborative | |
| | | | | Semi-formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |
| | TTD | Thai | | Polite, friendly, shy, professional, and collaborative | |
| | | | | Semi- formal communication pattern | |
| | | | | Communicated differently between in-group and out-group members | |

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|------------------|---|---|
| P3 | TTS | Thai and English | Personal, Professional, and social identities | Polite, friendly, shy, professional, and collaborative |
| | | | | Semi-formal communication pattern |
| | | | | Communicated differently between in-group and out-group members |
| | FD | Thai and English | | Friendly, shy, professional, and collaborative |
| | | | | Semi-formal communication pattern |
| | | | | Communicated differently between in-group and out-group members |

According to Table 7, P1, P2, and P3 expressed their personal, professional, and social identities through their language choices, adapting to their interlocutor's linguistic abilities: English for non-Thai speakers, Thai for non-English speakers, and a mix for bilinguals. Their daily communication with students focused on textbooks, grades, assignments, and teacher inquiries. While P1 and P3 spoke only Thai with students, P2 occasionally used English, assisting with grammar and pronunciation. Forms of address varied by familiarity, using nicknames for homeroom students and "*Nuu (kid)*" or "*Nakreyan (student)*" for others, along with polite Thai particles. Physical closeness with homeroom students reflected in-group dynamics.

In Thai culture, using honorific titles is crucial for showing respect to elders, and not adhering to this is seen as disrespecting social norms. The participants followed these conventions when interacting with teachers from different (TTD) and the same departments (TTS). With TTS, discussions were more relaxed, covering personal topics like food, shopping, holidays, and vacations. These conversations were flexible and often accompanied by smiles and laughter. Despite the varying topics and length of interactions between TTD and TTS, the participants consistently used the same personal pronouns and titles in Thai.

Different Use of Personal Pronouns 'I'

P1, P2, and P3 used '*Chan*' with TTD and TTS who were the same age, '*Nuu*' with those older than them, and "*Phi*" with those younger than them.

The personal pronoun '*I*' in Thai varies based on age and social position, with examples like '*Chan*', '*Nuu*', and '*Phi*'.

Different Use of the Titles based on Social Status and Seniority

For those significantly older and in higher positions, P1, P2 and P3 used '*Khru*' or '*Ajarn*' (both meaning teacher).

For those slightly older (by three to five years), P1, P2, and P3 used '*Phi*' (meaning older sister or brother).

For those younger, P1, P2, and P3 used nicknames.

The participants primarily spoke English with FT, but they switched to Thai when FT was fluent in Thai. P1, P2, and P3 shared various topics and laughed frequently with FT, indicating that they saw FT as part of their ingroup, unlike TTD.

Regardless of their friendly and professional collaboration with FT, P2's communication style differed from that of P1 and P3. P2 consistently used English without mixing Thai words or particles, speaking with a higher, clearer, and stronger voice compared to when speaking Thai. P2 exclusively used the personal pronouns '*I*' and '*you*' when addressing all FT, without using any titles, opting instead for nicknames, despite their elder status.

Conversation between P2 and FT1

P2 replied to FT1: “(*FT1’s nickname*) *I mean... I will use this book with students.*”

P2 explained the textbook and publisher to FT1.

After P2 asked FT1: “(*FT1’s nickname*) *do you understand?*”

P1 and P3 incorporated Thai particles and interspersed Thai words while conversing in English with FT. They respectfully addressed FT as ‘teacher,’ regardless of age, using personal pronouns such as ‘*I*’ and ‘*you*.’ They discussed a wide range of topics with FT, much like they did with TTS, often sharing laughter and smiles during their conversations.

Conversation between P1 and FT1

FT1: “*Goodbye everyone, see you tomorrow.*”

P1: “*Goodbye Kha Teacher FT1, see you tomorrow kha.*”

Conversation between P3 and FT2

FT2 asked P3, “*Are you OK?*”

P3 replied to FT 2: “*Yes, sleepy. Sleep Dai mai?*” (Sleep Dai mai means “*Is it OK to sleep?*”)

P1 and P3 avoided using Thai words when speaking to the FT, who does not understand Thai, but they mixed in many Thai words when communicating with FT, who does understand Thai.

While the participants shared similar language use and communication styles, their unique personalities emerged in the teacher’s office. P1 was quiet and cooperative, P2 was cheerful and friendly, and P3 was shy, avoiding eye contact. They spent more time with in-group members (TTS and FT) than with TTD, often laughing and sharing stories. Proximity and haptic behaviors also differed between in-group and out-group members.

2.3 The Informal Context

The participants expressed their identities differently through communication patterns and behaviors in informal settings based on their interlocutors.

Table 8

Summary of Communication in Informal Context

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|------------------|---|--|
| P1 | R, TTD | English and Thai | Personal, Professional, and social identities | Professional, and collaborative Informal communication patterns Used Thai particles, titles, and mixed Thai when speaking English Communicated differently between in-group and out-group members |
| P2 | R, TTS | English and Thai | Personal, Professional, and social identities | Cheerful, friendly, professional, and collaborative |
| | | | | Informal communication patterns |
| | | | | Did not use the Thai particles, titles and mix Thai when speaking English |
| | | | | Communicated differently between in-group and out-group members |

| Participants | Interlocutors | Language | Identities | Communication performances |
|--------------|---------------|------------------|---|---|
| P3 | R | English and Thai | Personal, Professional, and social identities | Friendly, shy, professional, and collaborative. |
| | | | | Informal communication patterns |
| | | | | Used Thai particles, titles, and mixed Thai when speaking English |
| | | | | Communicated differently between in-group and out-group members |

As shown in Table 8, the three participants displayed distinct linguistic behaviors and expressions of identity during restaurant interactions with the researcher. Participant 1 greeted the Thai teacher dining at a different table in Thai but switched to English after identifying as an English teacher and a member of the foreign language department, maintaining a professional demeanor with the researcher while occasionally using Thai particles. Participant 2 acted as a translator, converting advanced Thai conversations into English for the researcher. Participant 3, initially shy and avoiding eye contact, became more communicative and shared personal stories after a few minutes.

At the restaurant, participants used casual language, short phrases, and omitted formal Thai greetings, unlike their respectful behavior at the assembly point and teacher's office. They used both Thai and English with the researcher, sharing personal and family stories despite nationality differences. Participant 2's English usage stood out by avoiding Thai particles, titles, and mixing Thai words.

Discussion

The study highlights that context and interlocutors play a crucial role in shaping language choices and identity representation. Participants exhibited similar language use and identity presentation due to their shared professional environment. However, communication also serves to express individual identity traits. For example, P2 used distinct language forms and avoided formal titles in English, differing from P1 and P3. Despite their shared nationality and profession, participants displayed subtle variations in language use, reflecting their unique identities. Layder (1994) and Edwards (2009) support this notion, emphasizing that identity is inherently individual and cannot be generalized.

Identity is fluid, shaped by both personal agency and contextual influences, challenging broader cultural norms. Participants' personal approaches to social hierarchies illustrate this dynamic nature. Their communication patterns show that language and identity evolve through social interactions and cultural expectations. In professional settings, workplace and social identities often take precedence over personal ones as individuals fulfill their roles and responsibilities. Luft and Ingham (1955), Layder (1994), and Vignoles (2017) highlight the interplay between individual agency and contextual factors in identity formation.

The ethnographic method provided detailed insights into participants' language use and behaviors, underscoring the connection between language and identity. This study demonstrates that communication serves not only as a means of delivering content but also as a reflection of relational dynamics. Professional teachers adapt their language and identity based on context and interlocutors, revealing the complexity of their roles. Watzlawick et al. (1967) emphasize the role of communication in shaping interpersonal relationships and identity.

Cultural context and communication patterns influence language use, affecting both native and non-native speakers of Thai and English. This study confirms previous research showing that Thai and English differ significantly in communication norms, making it challenging for speakers to navigate both languages. However, participants, as experienced teachers, successfully adapted to these linguistic differences. Hall (1976), Hofstede (1980), Hayes (2010), Kosonen (2008), and Trakulkasemsuk (2018) support the view that understanding cultural contexts enhances effective communication and identity negotiation.

Context significantly influences language use and identity, with participants adjusting their language based on formality. Formal settings prompted standardized language, semiformal contexts allowed flexibility, and informal interactions featured authentic language. Shared professional roles shaped in-group and out-group identities more than nationality, highlighting team cohesion over cultural differences.

Language, communication patterns, and identity are deeply interconnected. Linguistic backgrounds in Thai and English shape speakers' identities and influence language choices. Communication styles also distinguish in-group from out-group members, as those within the same group often share specific verbal and nonverbal behaviors, reinforcing group identity and cohesion.

Despite its contributions, this study has several limitations. Future research should explore speech acts between participants and non-participants, conduct a more detailed conversation analysis, and incorporate a larger sample. The study's focus on workplace identity and ethical constraints limited an in-depth examination of personal lives and broader social interactions. Nonetheless, it underscores the importance of recognizing diverse identities expressed through language. In professional settings, adapting communication to cultural norms is essential, enabling individuals to navigate and express their identities effectively across various contexts.

Implication

Adapting to context and interlocutors enhances communication and allows the expression of diverse identities in social and professional settings. Recognizing both one's own identities and those of others improves communication effectiveness. Choosing appropriate language and communication patterns conveys identity professionally. Learners of Thai and English should understand the norms of both languages, aligning with collectivist values in Thai contexts and individualistic values when speaking English. This fosters empathy, intercultural competence, and collaboration, while avoiding stereotypes, especially in collectivist cultures where social identity shapes language use. Understanding these dynamics helps navigate cross-cultural interactions in language learning, work, and daily life.

Conclusion

This study reveals that participants express their identities through strategic language choices, adapting to both Thai and English communication norms based on context and interlocutor. P2's use of English differed from P1 and P3, as P2 refrained from using Thai particles, titles, and code-switching.

The findings offer valuable insights into how native Thai native English teachers navigate their identities in a bilingual school environment, shaped by shifting

roles, contexts, and interaction dynamics. Despite limitations, the ethnographic approach successfully uncovered subtle aspects of communication and identity expression.

The research underscores the significant impact of both physical context and interlocutor on language use and identity presentation. Two key takeaways are: effective communication requires adaptability to context and communication norms, and developing professional communication skills hinges on understanding social norms and the complex interplay of language and identity.

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The Study of Human Conditions and the Revolt against Absurd Based on Sartre's Existentialism and Camus' Absurdism in Kafka on the Shore

การศึกษาสภาพของมนุษย์และการต่อต้านความไร้แก่นสารตามทฤษฎีอัตถิภาพนิยมของ
ชาาร์ทและความไร้แก่นสารของความในเรื่อง Kafka on the Shore

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Abstract

This study aims to bring the key philosophical concepts of two existentialists, which are Existentialism by Jean-Paul Sartre and Absurdism by Albert Camus, to analyze Kafka, the protagonist of *Kafka on the Shore*. It examines his life conditions and his decision to continue living, and interprets the key message derived from these philosophical ideas. The novel revolves around the journey of a runaway boy who tries to escape his Oedipal prophecy, only to find it is harder to avoid fulfilling it. His responsibility and anguish stemming from his choice drive him to the brink of suicide, but he ultimately finds his way back to living with hope. Sartre's concept is used as it emphasizes human existence as inherently purposeless, with humans thrown into the world bearing the responsibility to fulfill their life with meaning. His explanation on various human conditions in his essay, *Existentialism is a Humanism*, is used to navigate Kafka's life conditions, including his freedom of choice, self-deception, moral responsibility, alienation, and anguish. Since the novel does not end in tragedy, as is often the case with most existentialist works, Camus' Absurdism is adopted to explain ways to confront life absurdities through revolt and

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acceptance. The results of this study could serve as a case study for character analysis to offer a deeper understanding of existentialism and absurdism in Kafka's life. Camus uses of the Myth of Sisyphus as an inspiring story can also motivate humans to be resilient and persist with hope, the same way as Kafka does.

Keywords: Absurdity, Absurdism, Existentialism, Sisyphus

บทคัดย่อ

การศึกษานี้มีจุดมุ่งหมายในการนำแนวคิดหลักของปรัชญาอัตถิภาพนิยมของชาาร์ทและความไร้แก่นสารของกามูนาเพื่อวิเคราะห์ตัวละครเอกคาฟก้า จากเรื่องคาฟก้า ตอน เดอะ ชอร์ (Kafka on the Shore) ในแง่ของสภาวะต่าง ๆ ในชีวิต การตัดสินใจที่จะมีชีวิตอยู่ต่อไป และตีความใจความหลักของนิยามผ่านสองปรัชญาดังกล่าว โดยเนื้อเรื่องเกี่ยวข้องกับการหนีออกจากบ้านของเด็กหนุ่มที่พยายามหลบหนีคำทำนายอิดิปุส แต่กลับพบว่า ying หลบหนีเขากลับยิ่งเข้าไปติดกับคำทำนาย ความรับผิดชอบและความสัมพันธ์ของตัวละครอันเป็นผลจากสิ่งที่เขาเลือกเอง ได้นำพาให้เข้าไปสู่จุดที่คิดจะจบชีวิตตนเอง แต่โชคยังเข้าข้างเขา เข้าได้พบกับหนทางที่จะใช้ชีวิตอยู่ต่ออย่างมีความหวัง ดังนั้น ทฤษฎีของชาาร์ทจึงถูกนำมาใช้เพื่อเน้นย้ำว่า การมีอยู่ของมนุษย์เป็นเรื่องไร้จุดประสงค์ และพากษาต้องรับผิดชอบในการเติมเต็มชีวิตของตนเองด้วยความหมาย โดยในเรียงความเรื่อง “Existentialism is a Humanism” ได้ถูกนำมาใช้ในการนำทางชีวิตของคาฟก้าตามสภาวะต่าง ๆ เช่น อิสระในการเลือก การหลอกตัวเอง ความรับผิดชอบทางศีลธรรม ความแบกลกแยก และความสัมพันธ์ เนื่องด้วยคาฟก้า ตอน เดอะ ชอร์ ไม่ได้จบลงด้วยโศกนาฏกรรม ดังเช่นนวนิยมอัตถิภาพนิยมอื่น ๆ ความไร้แก่นสารของกามูได้ถูกนำมาใช้ในการอธิบายหนทางที่มนุษย์จะเผชิญหน้ากับความไร้แก่นสารผ่านการปฏิวัติ และการยอมรับ ผลของการศึกษานี้สามารถเป็นกรอบศึกษาเรื่องการวิเคราะห์ตัวละครคาฟก้าเพื่อสร้างความเข้าใจในเชิงลึกผ่านมุมมองของอัตถิภาพนิยมของชาาร์ทและความไร้แก่นสารของกามู กามูใช้ชีวิตตามปรัมปราของชิชิฟสเพื่อเป็นเรื่องเล่าแห่งแรงบันดาลใจที่จะช่วยสร้างแรงกระตุ้นให้มนุษย์มีการพัฒนาและใช้ชีวิตต่อไปได้ด้วยความหวังดังตัวละครคาฟก้า

คำสำคัญ: ความไร้สาระ การไร้สาระ อัตถิภาพนิยม ชิชิฟส

Introduction

Kafka on the Shore is written by Haruki Murakami, a famous Nobel Prize-winning author, known for his unique integration of surrealism and magical realism, coupled with deep, meaningful themes. The novel has gained popularity due to its fusion of popular culture, detailed human life, suspense, and its gradually unfolding plot. It highlights themes such as individual identity, inner struggles, self-discovery, the Oedipal complex, absurdity, and meaninglessness. These elements captivate readers by offering its unique and rich literary elements that resonates with contemporary human realities, many of which readers can relate to in this era.

This novel portrays the internal transformation of a 15-year-old boy and addresses the proliferation of meaningless signs, society's materialism and capitalism, and the isolation faced by those who fail to meet the societal standards. Ultimately, it explores his journey towards the discovery of a new life and self-reconciliation (Ali, 2022). Wattanagun and Chotiudompant (2009) also argue that the protagonist's journey represents a quest for identity in a capitalist society, where humans are provoked to consume, yet remain perpetually unfulfilled and left with a sense of alienation. These circumstances provoke questions about the meaning of life, which sparks reflection on its purpose for the reader.

Despite being originally written in Japanese, the novel's exploration of life issues, human feelings, and conditions has a universal appeal. Readers from various cultures who may share the common struggles to those faced by the protagonist and other characters can connect deeply with its themes. The subjects such as suicide and self-doubts may seem depressed to some readers, but the novel can offer hope by reminding readers that when dealing with problems, there could be a rainbow after the heavy storm. It suggests that life can be meaningful and pleasurable when we understand our freedom and the absurdities of existence. With its contemporary and universal messages, this novel serves as a case study for analyzing these themes.

The significance of studying philosophical ideas in literature lies in the insights they offer into the complexities of the human condition, as well as the social and political influences on humans, morality, and human existence. These ideas are illustrated through literary elements including characters, themes, and plots. Literary works that employ philosophical ideas allow readers to observe the principles that characters uphold. For example, the philosophical concepts of nihilism and morality are explored in Dostoevsky's *Crime and Punishment*. The protagonist of the novel shows a lack of concerns for others' emotions and murders a corrupt pawnbroker as he believes that this act benefits others, showing that he is a nihilist that follows utilitarianism. Likewise, Murakami's *Kafka on the Shore* illuminates different conditions of human condition when they face crises that seem to lack reason. It explores how people grapple with freedom and absurdities of life, which always come with consequences and responsibility, as reflected through the protagonist. The novel exhibits existentialist and absurdist concepts through character analysis which allows readers to learn a positive outlook on how to realize personal freedom and how to deal with absurdity, insights that they can apply when facing life crises.

Kafka on the Shore presents the inner struggle of the protagonist, who believes his life is fated to kill his father and violate his mother. He tends to live as if he is cursed, despite trying to run away from his fate. Kafka does not know why this absurd fate happens to him. All he knows is that he has to leave his family to protect them, an action that shows his moral integrity, as it is done for the sake of others. Unfortunately, this decision causes him anxiety and anguish. Though the situation seems to offer Kafka limited choices, he gets to choose for himself. However, Kafka does not realize the freedom of choice he has. As the story unfolds, the struggles he faces show the consequences of his own choices, which demonstrates his responsibility. Kafka's experience of freedom and its consequences aligns with the philosophy of existentialism, especially Sartre's existentialism, which emphasizes individual freedom, choice and responsibility.

Even though all existentialists highlight the human freedom to choose, Sartre differs from others such as Kierkegaard and Heidegger in his belief that ‘existence precedes essence’ – meaning that humans first exist and later create their essence or meaning since there is no creator or God to assign essence or purpose (Baggini, 2002). Sartre also radically claims that although humans are free, they must also take full responsibility for their actions. Anguish follows this responsibility, as when we choose, our choice must also consider others. Some readers who lack a background in Sartre’s existentialism criticize it as a “philosophy of despair which can provide no hope for life” (Baggini, 2002, p. 117). However, Sartre encourages us to live authentically by embracing radical freedom and taking responsibility for our choices without deceiving ourselves into believing that external authorities define our essence.

Sartre’s concept continues to resonate in today’s world. As Blackstock (2024) claims, Sartre’s existentialism remains relevant to contemporary modern life in terms of anxiety over freedom, identity and self-creation, and social engagement and collective responsibility. He points out that people today are anxious about their freedom and the search for meaning amid rapid change, uncertainty, individual struggles, and the challenge of creating a purposeful life. Additionally, Sartre’s philosophy promotes the idea of identity as an ongoing process of self-creation because he believes that humans do not have fixed essence. His concepts promote awareness of multiple identities in a globalized world. Lastly, existentialism highlights social engagement and collective responsibility because Sartre’s idea of authentic living always involves engagement in social and political realities.

These modern life issues are shown in the novel, especially through Kafka, who initially fails to realize that he can create his own identity rather than remain a victim of fate. While running away, he finds freedom difficult to handle, as it comes with responsibilities too heavy for someone his age. Fortunately, Kafka eventually recognizes his freedom and stops viewing himself as a villain to his family. He develops the will to create his own essence, rather than follow a cursed fate from an unknown source.

Since the novel ends with Kafka looking forward to a brand-new day, despite the absurdities he believes his fate has imposed on him, it implies his rebellion against them. Camus describes the world as irrational, and when we confront this irrationality, we feel helpless, lonely, and even suicidal when trying to find a reason for it (Carban, 2021). Nevertheless, he also encourages people to revolt against the absurd by embracing it and finding happiness in the struggle.

Camus’ view of absurdity differs from other existentialist philosophers such as Kierkegaard, Nietzsche, and Sartre. Kierkegaard claimed that absurdity arises from the paradox of faith, as the act of believing in God despite a lack of evidence; thus, it requires a leap of faith beyond reason. While Nietzsche declared that God is dead, and thus individuals need to create their own meaning. Likewise, Sartre encouraged people to accept the absurd while recognizing their freedom to create their own meaning, as humans are abandoned by God.

However, Camus’ idea of absurdity and how to deal with it can be a subject of debate. Polzler (2014) argues that Camus’ absurdism contains a contradiction. While Camus explicitly denies certain moral values, he still seems committed to the existence of some values. Therefore,

Polzler suggests reinterpreting Camus' normative aspects rather than relying on universal moral claims. Similarly, Onwuatuegwu and Arinze (2020) question whether Camus' solution of revolt is enough to respond to life's meaninglessness. After analyzing Camus' solutions, they conclude that the absurd is human damnation, and individuals do not need a leap of faith or any higher power to give life meaning. Instead, people should live by accepting its meaninglessness.

Kafka's inevitable fate can be viewed as absurd, as the more he tries to avoid it, the more he is drawn into it. Kafka cannot find a reason why this fate is his. Thus, Camus' absurdism can be used to explain the absurdity Kafka faces and how he revolts against it.

By studying these two philosophies through a Japanese novel, this article can serve as a valuable resource for literature teachers to motivate learners to think critically about the similarities that Eastern and Western philosophies may share in a text. It can act as a bridge to connect local or regional philosophical or thought systems to others. In this case, one of the essential Buddhist teachings is the concept of impermanence, which suggests that human suffering arises when we resist the natural course of things that are beyond our understanding. Therefore, we should learn to accept things as they are. This religious philosophy aligns with Camus' idea of embracing absurdity, as one may never find concrete answers to certain existential questions, leading to feelings of despair. With this comparison, it can ultimately help learners develop their own interpretations and personal meaning-making.

Moreover, incorporating global literary texts like *Kafka on the Shore* can promote literary diversity, as learners do not have to always study western canonical works that they somehow struggle to understand or find relatable.

Literature Review

1. A Plot Summary of *Kafka on the Shore*

Kafka Tamura is a fifteen-year-old boy who decides to run away from his fate on his birthday. He lives with a mysterious father, while his mother and his older sister left him when he was very young. This abandonment marks the starting point of his endless doubts about his mother's love and the reasons they left him in the care of a father he does not get along with. His father seems to neglect him, and Kafka tries his best to keep his distance and avoid him.

Since the beginning of junior high, he has been preparing himself, both physically and mentally, to run away when he turns fifteen, as he believes his fate has destined him to eventually commit patricide and incest with his mother. To achieve his plan, he hardly speaks to anyone to conceal his plan. He also has an imaginary friend, or alter ego, named Crow, who is always with him.

Crow represents a more critical side of Kafka who is both supportive, and at times, discouraging him. With Crow's criticism and skepticism, Kafka learns and overcomes obstacles throughout his runaway journey. Despite his attempts to act like an adult through self-sufficiency and conscience, he discovers that running away is absurd. Regardless of his good intentions, he unknowingly and uncontrollably fulfills the unfortunate prophecy. This drives him to the idea of ending his life and the absurdities that come with it. Fortunately, in a dreamlike world, he meets his mother again in a deserted forest. Their conversation helps heals his emotional trauma as he

begins to understand the absurdity of his life. After leaving the forest, he finds a will to live, which is what Crow refers to as “a brand new life”.

2. Sartre's Existentialism

During World War II, Jean-Paul Sartre, a French philosopher, published works that laid the foundation for the concept of existentialism. The concept emphasizes human freedom, which surprised the public since it seemed to contradict their living conditions (Warburton, 2011). Sartre proposed that humans have the potential to create an ideal society since they are nothing but what they make of themselves. His philosophy offered a notion that people have freedom even they seem to lack in different circumstances at any period, making existentialism consistently well-known and adopted in many works. In the section “Existence Precedes Essence” from “Existentialism is a Humanism”, Sartre (2007) argues that humans are free from any predetermined purpose or essence and must create their own meaning through choices and actions. Life, he claims, is meaningless at first. Later, the essence is whatever humans choose to be, but they must always choose not only for oneself but also in a way that is good for others. That is human responsibility. Sartre further explains universal human conditions, such as meaninglessness, moral choice, self-deception, and anguish.

One well-known novella that presents the concept of Existentialism is *The Metamorphosis* by Franz Kafka. Moslehuddin (2021) points out that the novella presents a lack of free will in Gregor Samsa, the protagonist, who is compelled by familial and societal responsibilities rather than personal desire until he transforms into a bug. This transformation highlights the “human being’s existentialist crisis as a social being” (Moslehuddin, 2021, p. 88). He comments on the hatred shown in the reference to Gregor as a bug as being absurd, yet the situation is feasible as long as humans cannot predict their future nor avoid the meaninglessness of life. Despite the popularity of Sartre’s philosophy from many decades ago, his insights into the human condition remain profoundly relevant to people at any period because every human must at least ask themselves once about the meaning and purpose of existence. His philosophy reminds us to understand the freedom we have, the ability to create our own meaning or purpose, and the responsibilities that come with our choices.

3. Albert Camus' Absurdism

One important theme of Existentialism is the absurdity of human existence – the belief that life lacks meaning. Albert Camus, a French writer and philosopher, argued that the more people seek meaning in life, the more they are confronted with indifference of the universe. In *The Myth of Sisyphus*, Camus (1955) asserts that “[man] feels within him his longing for happiness and for reason. The absurd is born of this confrontation between the human need and the unreasonable silence of the world” (p. 20). When people are pushed to the edge by this contradiction, some may view death as an escape from the absurd. However, Camus contends that suicide, as a response to life’s lack of meaning, only deepens the absurdity of existence and constitutes an affront to one’s very being. Instead, he proposes three results drawn from the absurd, including “my revolt, my freedom, and my passion”, where he insists on refusing suicide (Camus, 1955, p. 22). “My revolt” means refusing suicide despite the absurd. “My freedom” is to make oneself free from imprisonment

by religious or others' moral codes. Lastly, "my passion" is being wholehearted in the pursuit of living fully and experiencing all aspects of life. Through this approach, one can find happiness and the meaning of life through the search itself, once they acknowledge the absurdity in the search for meaning. His encouragement reminds us not to seek what is impossible to find, but rather to have a positive outlook on life by being resilient in the face of discouragement and failures.

This concept is still essential to people, especially in this decade, where they have experienced stress, anxiety, a pandemic, and loss in fighting against the doubts and hopelessness that gnaw at them from within. The concept of absurdism is also explored in characters in the novels *Wuthering Heights* by Emily Brontë and *The Trial* by Franz Kafka. Lognion (2024) states that the characters in *Wuthering Heights* are entrapped by their own individual struggles and their attempts to rationalize their situations, but they are caught in unhelpful thought patterns and violence; thus, they never seem to get anywhere in their lives, as all of them are victims of the absurd. In *The Trial*, Mondal (2018) points out that the story presents an ugly, dark, and meaningless world through what happens to Joseph K., who is arrested despite having done nothing wrong. The whole trial process is strange and never seems to end. The novel depicts the absurd world K. faces, where there seems to be no solution for him except to accept the truth forced down his throat. As a result, K. is secretly and senselessly executed in the end. These characters from two novels become trapped in their situations or meet a tragic end because they do not know how to cope with the absurdity.

4. The Myth of Sisyphus

To illustrate Camus' concept, he uses *The Myth of Sisyphus* (1955) to show how man should cope with the absurdity of life and find meaning in living. According to Camus' essay, *The Myth of Sisyphus*, Sisyphus becomes more famous for being "the futile laborer of the underworld" than for what he does in his life. Camus recounts that Sisyphus is punished for stealing secrets from the gods, specifically when Jupiter abducts Aegina, the mortal daughter of Aesopus. Aesopus complains to him after being shocked by the disappearance of his daughter. Knowing the identity of the kidnapper, Sisyphus agrees to reveal the truth in exchange for Aesopus giving holy water to the citadel of Corinth. Moreover, Sisyphus puts Death in chains. This causes great wrath among the gods, while Sisyphus enjoys wealth and prosperity for himself and his people. Because Pluto is also furious to see his deserts and silent empire, he sends the god of war to free Death from her conqueror, and Sisyphus is sent to the underworld to receive his punishment. He has to pay the price for the passions of the earth by using the full effort of his body to push a huge stone to the top of a mountain a hundred times over. Once the stone rolls back down, he has to descend to the plain and start again, endlessly.

The penalty looks merciless and futile, but what strikes Camus is that Sisyphus does not give up. He does not choose death. Though he appears to be powerless, he is rebellious. During his toiling moments, Sisyphus realizes that what does not kill him, makes him stronger. In fact, the one who keeps rolling the stone is stronger than the stone itself. Thus, he understands that "he is superior to his fate", and he is "the master of his days", because no fate can withstand scorn.

Camus encourages us that “the struggle itself toward the heights is enough to fill a man’s heart. One must imagine Sisyphus is happy” (Camus, 1955, p. 23-24).

Camus (1955) encourages people to take Sisyphus as an example. The act of rolling the stone is like humans facing the absurdity of life, which may seem endless, but we should not despair, as happiness can be found depending on the choices one makes through the continuous task of living.

Based on the existing research about *Kafka on the Shore*, there is limited discussion that explores 1) Kafka’s condition before and after he makes choices throughout his runaway journey based on Sartre’s Existentialism, and 2) Kafka’s revolt based on Camus’ Absurdism. Therefore, this research aims to study the influences of these two major existentialists on the protagonist. The main focus is on Kafka alone, to show his existential conditions, choices, and different ways of revolting against the absurdities before ultimately finding a bright hope to live for.

Research Objectives

The aim of this paper is to explore how the two philosophical concepts from Sartre and Camus can be used to explain Kafka’s life conditions, choices, and revolt against the absurdities in his runaway journey. The study focuses on the following objectives:

1. To examine the protagonist’s runaway journey and compare his life conditions in terms of meaninglessness, moral choice, self-deception, and anguish, as outlined in the section “Existence Precedes Essence” from Sartre’s “Existentialism is a Humanism”.
2. To examine how Kafka revolts against his absurd and inevitable Oedipal fate based on Camus’ Absurdism and The Myth of Sisyphus.
3. To analyze how Kafka becomes resilient and embraces the absurd after realizing his freedom.

Research Methodology

The research is conducted through a close reading of Haruki Murakami’s novel *Kafka on the Shore*. The main focus is merely on Kafka, the protagonist who believes he is bound by a cursed fate and feels he has no choice but to run away from fulfilling the prophecy. Kafka’s life and his journey are compared to life conditions as stated in Sartre’s *Existence Precedes Essence*, particularly in terms of his meaningless and absurd existence, moral choice and self-deception, and the anguish stemming from his freedom of choice. His meaningless and absurd life is analyzed through his characterization, especially considering his perception of life and fate before deciding to run away from home. Kafka’s moral choice to flee in order to protect his family from the prophecy of his Oedipal fate reflects his self-deception, as he refuses to recognize his freedom and lives in hiding, confused by the choice he has made. Finally, the anguish Kafka experiences – leading him to contemplate suicide – is explored as a consequence of his existential decisions.

Since death is not the path Kafka ultimately chooses, Camus’ Absurdism and *The Myth of Sisyphus* can be used to illustrate how Kafka changes his mind and carries on with hope at the end. Based on Camus’ Absurdism, Kafka chooses to cope with the absurd through “revolt”, “freedom”, and “passion”. With Kafka’s “revolt”, he stops running from his fate, confronts his mother, and

accepts her decision to abandon him. The fact that he decides to carry on regardless of societal norms or expectations is considered his expression of “freedom”. At the end of the novel, Kafka’s changed outlook on his cursed fate, leading him to see that he will become part of a brand-new world, reflects his “passion” to continue living. Lastly, Camus’ *Myth of Sisyphus* is applied to the reading of Kafka’s character at the end of the novel, as it helps elucidate Kafka as an absurd hero, like Sisyphus, which can be seen in his continued task of living, embracing the absurd, and finding happiness in the search for meaning. Using Sartre’s explanation on universal conditions in a meaningless world and Camus’ encouragement to fight against the absurd provides a deeper understanding of Kafka’s choices and his revolt against absurdity.

Findings and Discussions

The findings of this research are organized into the following five subheadings:

1. Kafka’s Meaningless and Absurd Life: This section discusses Kafka’s absurd fate, where he believes that he is forced to live as a victim of his destiny by running away from his family. It shows his inability to realize that he is free because human life is meaningless according to Sartre’s existentialist concept.

2. Kafka’s Moral Choice and His Self-Deception: This section analyzes Kafka’s decision to flee from home, which has been influenced by societal morality. While such a decision is seen as very common, it blinds him to what he truly wants and causes him to keep running away from the problem, based on existentialist concepts.

3. Kafka Inevitable Anguish from Moral Choice: This section explores how Kafka’s decision, drive by morality, causes him to feel anguished, based on Sartre’s existentialist concept.

4. Kafka’s Absurd Life and Fate: This section explains Kafka’s absurd life and fate based on Camus Absurdism. It shows how Kafka’s runaway journey and his efforts to protect his family from himself ultimately lead to nothing, causing him to contemplate suicide.

5. Kafka’s Revolt against the Absurd and His Resilience: This section presents how Kafka revolts against his absurd fate based on Camus’ three ways to handle the absurdity and the *Myth of Sisyphus*. It shows that, by the end, Kafka becomes resilient as he chooses to take responsibility for his actions, embrace the absurdities, and look forward to living.

1. Kafka’s Meaningless and Absurd Life

As a 15-year-old boy, Kafka seems to totally believe the prophecy, and his goal is to distance himself from his family. He does not realize the freedom he has, making him different from Sartre’s concept. The novel starts with Kafka’s plan to run away from home to avoid fulfilling his fate of killing his father and being with his mother and sister, as Kafka describes: “My father told me there was nothing I could do to escape this fate. That prophecy is like a timing device buried inside my genes, and nothing can ever change it. ‘I will kill my father and be with my

mother and sister” (Murakami, 2005, p. 217). He fails to realize his freedom and instead allows the prophecy to lead his runaway journey.

This experience reflects what happens to many people, as Sartre (2007, p. 22) explains in “Existentialism is a Humanism” that “Man is nothing else but what he makes of himself”. He adds that humans are unlike other objects in that they first exist in this world, and then must create their own essence or find a purpose or meaning for their life. Sartre also emphasizes that humans are condemned to be free, but they need to be responsible for their actions. However, many people, like Kafka, may not be aware of this freedom. Believing that his life is predetermined to destroy his family, Kafka tends to live accordingly.

This belief is also reflected in Kafka’s guilt. He feels guilty even before the prophecy is proven true. The condition of having a meaningless and absurd life, as Sartre claimed, can happen to anyone. Considerably, there is no answer as to why Kafka is fated to ruin his family. This mirrors the human experience that we sometimes must encounter unclear situations without any understanding of their cause. This lack of clarity appears absurd, but what we do know is that we need to be responsible for our own actions.

In terms of freedom, one piece of evidence that shows Kafka can choose how to live and who he wants to be is his decision to adopt the name “Kafka” during his escape. He tells the librarian, Oshima, that he chose this name because he likes Franz Kafka’s novels, for they resonate with him regarding life and its complexity in ways he cannot express to anyone. He explains, “What I mean is, that’s his own device for explaining the kind of lives we lead” and “Kafka’s complex, mysterious execution device wasn’t some metaphor or allegory---it’s actually here, all around me. But I don’t think anybody would get that” (Murakami, 2005, p. 60-61). Most importantly, Kafka chooses to escape his fate, despite having other options, such as confronting it or seeking help from others. These decisions show his ability to make choices freely.

With the freedom he chooses, responsibility is the price he must pay. One of the challenges of having freedom is learning how to handle it because freedom always comes with responsibility. According to Sartre (2007), he points out that freedom is not easy to handle as humans are “condemned to be free,” and from the moment they are “thrown into this world”, they are responsible for everything they do. For Kafka, this means he must take care of his well-being, which is a significant burden for a 15-year-old boy. His responsibility does not begin the moment he runs away but from the very decision to do so. Before leaving home, he trains himself physically to prepare for a life alone and studies diligently, as he knows he may no longer have access to formal education. Furthermore, he must cut off his relationship with others at school to keep his plan a secret (Murakami, 2005).

2. Kafka’s Moral Choice and His Self-Deception

Kafka’s decision to flee from his fate can be viewed as a poor choice for a boy his age to handle life on his own. However, his actions can be considered as morally sound, as they are based on the idea that a son should be grateful to his parents and should never hurt them. How he chooses can be compared to the condition all humans face, in the sense that although humans are free to make their own choices, the choices they make should be good for others because it is their

responsibility. As Sartre (2007, p. 24) said, “in choosing for himself he chooses for all men”. He further argues that what a person chooses matters, as it must be based on his moral choice. It is also impossible for humans not to choose because not choosing is still a choice. The center of existentialism is that man has the freedom to commit, but this commitment is shaped by cultural patterns and a sense of responsibility toward humanity. In the story, Kafka does not only think of himself, he also considers his whole family. He knows he must leave his father, but he cannot be with his mother or sister, despite longing for them. By making this decision, Kafka is following the existentialist condition. He is now burdened with a weight of moral responsibility, though he does not yet fully understand where his choice will lead him.

Making a moral choice can somehow lead to self-deception. Sartre (2007) refers to this self-deception as “bad faith”, which he explains that it is the act of denying one’s own freedom and responsibility by convincing oneself that their choices are bound by external circumstances. Cox (2019, p. xii) simplifies the term “bad faith” as a failure “to confront reality, to ignore problems rather than address them, to wish for change without doing anything”. This self-deception occurs because many people believe their freedom is bound by core values such as religion, social norms, morality, and institutional expectation. As a result, people tend to convince themselves that they have no choice but to do what seems most righteous. Despite their internal dissatisfaction, they must still take responsibility for their decisions. Such bad faith is also reflected in Kafka’s first choice of running away from his fate, which leads him to fulfill it in the end.

Kafka’s departure from his father’s house at the beginning of the novel illustrates bad faith because it stems from his fear of killing his father (Murakami, 2005). His decision reflects a denial of his own freedom and responsibility, as he blames everything on a cursed fate, pretending that he does not have control over his life. This avoidance helps him escape the anxiety of exercising true freedom. In doing so, he limits his own possibility of living a normal life to avoid facing the consequence and responsibility if he had killed his father. However, he must be responsible for his distress and well-being during the escape. For instance, Kafka must conceal his identity and rely on the library as a refuge. He lies to the librarian because he does not want others to label him as a bad boy wandering the streets and skipping school. This shows a chain of unpleasant situations resulting from bad faith.

Another major instance of self-deception is shown from the incident in the woods. Kafka wakes up to find that his shirt is covered with blood, yet he cannot recall what happened (Murakami, 2005). Although the novel leaves the event ambiguous, the blood on Kafka serves as evidence to prove that he killed his father, unconsciously fulfilling his cursed fate. His inability or unwillingness to recall what happened can be interpreted as an attempt to reject his action to avoid guilt and responsibility for his own deed. Kafka continues to deceive himself by insisting that he is destined to destroy his family, so he lives as “That curse is branded” on his soul even deeper than before (Murakami, 2005, p. 416).

The effects of this bad faith unfold through a series of incidents of running away, hiding, covering his identity, and refusing to recall what happened. These actions emphasize how Kafka's self-deception reinforces a false narrative that his decisions are justified by morality and fate. In fact, these are pure excuses, blocking him from seeing that he may have a better choice. If he had been able to confront reality from the start, he might have avoided the anxiety and fear that stem from his mistaken belief in a predetermined destiny.

3. The Inevitable Anguish from Moral Choice

Kafka's choice makes him miserable. One reason that may make any human feel so is that freedom always comes with complete responsibility, which can lead man to feel anguished. Sartre (2007) describes anguish as:

A man who commits himself, and who realizes that he is not only the individual that he chooses to be, but also a legislator choosing at the same time what humanity as a whole should be, cannot help but be aware of his own full and profound responsibility.

(Sartre, 2007, p. 25)

Sartre means that man has the freedom to choose, but when choosing, he must consider whether his choice is good for others. Thinking of or for others is a weight of responsibility humans must bear. Though Kafka's decision to be away from his family can be seen as a good moral choice, he still has to bear the responsibilities of his well-being, his anxiety, and the consequences of his own actions.

I'm free, I think. I shut my eyes and think hard and deep about how free I am, but I can't really understand what it means. All I know is I'm totally alone...like some solitary explorer who's lost his compass and his map. Is this what it means to be free? I don't know, and I give up thinking about it.

(Murakami, 2005, p. 46)

It is obvious from the excerpt that freedom, though desired by people in general, is very challenging to handle. This is because what leads Kafka to feel anguished does not solely come from these factors alone. Warburton (2011) explains that Sartre believed human life is full of anguish, which arises when we realize that we cannot make excuses and must take full responsibility for everything we do. What is worse about anguish is that we often stick to the template of living life the way we think others should. This is reflected when Kafka sees other teenagers going to school to study, while he must study alone in the library. He thinks to himself, "Am I really doing the right thing? The thought makes me feel helpless, isolated. I turn my back on the schoolkids and try not to look at them anymore" (Murakami, 2005, p. 36). Even though he thinks he could be free from becoming a threat to his father's life, there is an inevitable or suffering consequence of his free will in choosing to protect his father. Kafka's ignoring the other schoolkids may imply that he regrets not conforming to the norm people his age, but he may feel that what he chose to do will likely yield better consequences for all of his family members.

Another part that shows Kafka's anguish is when he realizes that his runaway journey leads him to kill his father as he was fated. He cannot accept the fact that he might be a murderer, so he considers death as another escape by saying, "If only I could wipe out this me who's here" and "Then my battle would be over" (Murakami, 2005, p. 417). To evaluate the situation here, a decision made based on good moral choice does not guarantee a happy result. Kafka faces anguish and despair from choices he believes are best for his family. This is the price humans must pay, counted as a part of our life conditions because "it is anguish pure and simple, of the kind experienced by all who have borne responsibilities" (Sartre, 2007, p. 27). Such pure anguish leads Kafka to thoughts of committing suicide, which he believes could end his worries and suffering and serve as a way to show his responsibility.

4. Kafka's Absurd Life and Fate

Living without knowing the meaning of life and its absurdity makes humans feel despair. The worst is that some may never find the answer to certain profound questions concerning their existence, which makes their absurd life even more absurd. This clearly explains Kafka's feelings when he cannot make sense of what is happening to him: why he is born with such a cursed fate, why he cannot escape fulfilling the prophecy, and why his mother does not love him. His runaway journey is a result of those absurdities. He cannot find the answer to why he is fated to be evil and why he must be the one who pays for his good intentions, as he feels that "The world is a huge space, but the space that will take you in---and it doesn't have to be very big---is nowhere to be found. You seek a voice, but what do you get? Silence" (Murakami, 2005, p. 9). What strikes him harder than anything is the question: "Why didn't she love me? Don't I deserve to have my mother love me?" (Murakami, 2005, p. 429). This causes him to feel that his existence is utterly absurd and meaningless.

The absurdity of Kafka's existence leads him to the question of suicide and the meaning of life, which are philosophical problems that Camus (1955) sees as very serious. For Camus, dying voluntarily implies that one has to come to instinctively realize there is no profound reason to continue living with everyday agitation and the uselessness of suffering. This can be seen when Kafka goes into the woods, considering suicide to take responsibility for his actions and to end his suffering, as he mentions, "Thinking it over, I reach into the rucksack and take out the hunting knife [...] If need be I could use it to slash my wrists and let every last drop of blood inside me gush out onto the ground" (Murakami, 2005, p. 418).

However, when people are pushed to the edge and about to kill themselves, there is always a consciousness that somehow holds them back. As Camus (1955, p. 5) explains, one day when you confront the "why" question, it brings you weariness, but at the same time, it initiates the impulse of consciousness. What follows is "the definitive awakening", which results in choosing either suicide or recovery. This also occurs to Kafka. When reaching this existentialist crisis, Crow, Kafka's alter ego, reminds him of the fact that Kafka failed to consider by stating that:

“It’s not that your mother didn’t love you”, the boy named Crow says from behind me. “She loved you very much. The first thing you have to do is believe that. That’s your starting point.”

(Murakami, 2005, p. 430)

His alter ego encourages him to understand his mother’s situation and the reason why she abandoned him, without getting the true answer from her mouth. Crow suggests that Kafka recover and embrace reality by keeping the scar of absurdity:

You can patch up your wounds, lift up your head and move on. But for her that’s not an option. The only thing she’ll ever be is lost. It doesn’t matter whether somebody judges this as good or bad - that’s not the point. You’re the one who has the advantage. You ought to consider that.

(Murakami, 2005, p. 430)

This excerpt shows that, in his conscience, he chooses to recover according to Camus. The moment when Kafka can truly forgive his mother is when he understands both her and his own conditions. He confronts such absurdity by accepting the truth that he may never know the exact reason for being abandoned and that he will never be with her.

5. Kafka’s Revolt against the Absurd and His Resilience

The way Kafka deals with the absurd shows how he revolts against his absurd fate, where death is no longer his option. His decision echoes Camus’ ways of dealing with the absurd, as Laskar (2004) explains Camus’ encouragement that:

Revolt becomes the foundation of any ethics; it gives meaning to how one faces the absurd and engenders the passion to live life intensely. Suicide is an evasion of the absurd and rejection of the human need for meaning.

(Laskar, 2004, p. 411)

From the moment Kafka chooses to recover, he begins to deal with the absurd. First, he revolts against the absurd by having the will to find new meaning in his existence. He chooses to confront his mother and talk to her. However, Kafka does not seek an answer as to why she abandoned him. He knows she may have her own reason and that she will not choose to be with him, as he says, “A question wells up inside me, a question so big it blocks my throat and makes it hard to breathe. Somehow, I swallow it back, finally choosing another” (Murakami, 2005, p. 475).

Second is Kafka’s freedom. He chooses to ignore what he might have done to his parents since running away, even though it might be perceived as wrong by societal standards. He recognizes his freedom by denying moral frames, as there is no way to turn back time and fix what happened in the past. This is evident when the Crow says, “You did the right thing” and “You did what was best. No one else could have done as well as you did” (Murakami, 2005, p. 505).

Lastly, Kafka's passion is shown when he accepts the idea of living his life like a living library to store both old and new memories, as Oshima tells him:

And to understand the workings of our own heart we have to keep on making new reference cards. We have to dust things off every once in a while, let the fresh air in, change the water in the vase. In other words, you'll live forever in your own private library.

(Murakami, 2005, p. 501)

The idea of treating life as a private library means accepting past mistakes and looking back at them to avoid repeating the same ones. It also suggests welcoming the future with a positive outlook in order to collect new experiences and memories. With this mindset, life becomes more hopeful and pleasant to continue living.

At the end of the novel, it shows how Kafka begins to accept the absurdities that have happened to him and realizes that his life is meaningless in the sense that he has no one, as reflected when he answers his mother:

You can't understand this, Miss Saeki, but I don't have any world to go back to. No one's ever really loved me, or wanted me, in my entire life. I don't know who to count on other than myself. For me, the idea of a life I left is meaningless.

(Murakami, 2005, p. 474)

Kafka and Sisyphus are similar in the way that they both realize their absurd lives and choose to carry on. They both know that this fight is for themselves alone, regardless of any other influences. The way Sisyphus keeps rolling the stone endlessly is the same as Kafka, who keeps living through life's difficulties and absurdities. Kafka does not know when his life will end, but as long as there is tomorrow, he has hope that something new awaits him. This aligns with Camus' suggestion that "we must imagine Sisyphus is happy" despite the hopeless task. Although the road ahead might be rough, Kafka chooses to look forward and live positively, as reflected in the last scene of the novel where Crow says, "You'd better get some sleep [...] And when you wake up, it's true. You are part of a brand new world" (Murakami, 2005, p. 505). Kafka's essence or purpose of living is not clearly defined at the end, but we can see the choice he makes for his existence. Finding his essence is a new and ongoing task, based on Camus' concept, and Kafka is certain that he will find happiness in the days ahead.

Conclusion

Based on Sartre's Existentialism, Kafka's life and fate serve as an example of the different stages and conditions humans must face, along with the truth we should all bear in mind that we are free to choose, but freedom always comes with the weight of responsibility. This responsibility often ties us more closely to the societal templates of how life should be lived so that we will not feel alienated. Although Sartre and Camus suggest that life is meaningless and absurd, which may sound depressing, their concepts ultimately encourage people to be resilient. The novel shows that

humans must at some point experience suffering, alienation, anguish, or despair, but they should refuse to treat themselves as mere victims of their lives, culture, societal norms. Instead, they should recognize that they always have the freedom to choose, regardless of the undesirable consequences. At the very least, they can hold on to hope in their ability to handle the absurd, knowing they are the masters of their own lives.

This is reflected in Kafka's journey, particularly when he chooses to run from his fate, a decision rooted in bad faith, as he convinces himself it is the only way to avoid the prophecy. What he thinks is best for everyone results in personal anguish and leads him to contemplate suicide to escape his suffering. Camus' Absurdism asserts that life is absurd in that humans will only encounter silence when they attempt to impose order or find reasons in their existence. This mirrors Kafka's life and fate, as he is unable to find answer to why he is fated to kill his father, violate his mother, and be abandoned. The more he tries to make sense of his life, the closer he comes to fulfilling the cursed fate. These situations show the absurdities of human life, and Camus suggests the three results of which are "revolt", "freedom", and "passion".

As a result of Kafka's absurd life, he chooses to revolt by ceasing to run away and confronting his mother. He refuses to be a victim of absurd fate and does not label himself as a murderer or traitor. He embraces life with passion by seeing that tomorrow will be a new day, even though the task of living is not easy. This makes him an absurd hero, much like Sisyphus, who labors with the absurd task of rolling a stone up a hill. While the novel does not end with Kafka finding a new meaning to his existence, it implies that he, like many people, continues to make choices based on freedom and responsibility. Embracing the absurd may not provide clear answers, but it allows him to continue forward. This is one of the most impactful messages revealed through a close reading of the novel alongside the philosophical concepts of Sartre and Camus.

The implications for this study can be valuable for both teaching and learning contemporary literature. Firstly, this study could serve as a case study for *Kafka on the Shore* through the lens of Sartre's Existentialism and Camus' Absurdism. English teachers could use this framework to facilitate students explore philosophical themes through literary analysis. Secondly, the analysis could inspire students to explore meaning, purpose, and the human condition. Students could engage in philosophical discussion, insightful interpretation, and critical thinking. Lastly, as the novel has an open conclusion, it offers space for teachers and students to engage in active learning by seeking out creative interpretations, cultivating a profound appreciation of literature.

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