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Lexical Elements of Saluan Language:
A Minority Austronesian Language of Eastern Indonesia

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Abstract

This research aims to describe the distribution of lexical elements of Saluan language in Banggai Regency, Center of Sulawesi. Saluan language used by the people as a local language spread into 23 districts, but nowadays there are only under 3000 speakers who speak this language actively from the total of the citizen is 323,626. On the other hand, there are some languages used in this regency, such as Manado, Bajo, Balantak and Andio, also Indonesian language as a national language. The method used in this research is descriptive qualitative approach and the technique of data collection in this research is direct method. Researchers themselves collect the data from the field of the research. Researchers effectively take the data face to face with the informants and have opportunities to pay more attention and take notes using 200 lists of Swadesh. Based on the results of data analysis, the conclusion, the results of the distribution of lexical items, it was found that there are lexical variations spread across 31 areas of observation, especially in District Pagimana, Lobu and Bualemo. Distribution of lexical variation that occurs is also diverse in those districts.

Keywords: Distribution, lexical elements, saluan language
I. Introduction

Saluan language used in most areas in Central Sulawesi Province, especially in Banggai Regency, spread over 23 districts. The population in this regency is 354,626. This research specifically discuss about lexical elements of Saluan language. Increasing and developing in Banggai Regency such as transportation facilities, workplace and educational expansion allows the movement between villages and regions will take effect on the users and usage of language. In addition, Malay Manado, Bajo, Balantak and Andio language used as a communication tool in Banggai Regency, also the development of Indonesian language as the national and official language of the state also had and influence on the development of Saluan language. This research reports the the distribution of lexical elements of the Saluan language?

As a part of Banggai district, Saluan language (SL) is surrounded by some language groups: Saluan people live in the northern portions which use Saluan language, the western portion is inhabited by the Andio people which use Andio language, while Balantak language is used in the southern and eastern part by the Balantak people. As listed before, SL is used in 15 sub districts.

The Saluan people, is about 3,000, most of them live in the Saluan homeland. At first, there is only Pagimana sub district, but then it expanded into 2 other sub districts, such as Lobu and Bunta. A small number of the Saluan people have spread to other areas in Indonesia, largely to attend school or to work in the government jobs or other employment (most of them move to Java Island and some provinces in Sulawesi Island).

People of Saluan used to live at the mountain and work as a farmer. Now days, most of them, especially the young teenagers move to the big city to get their own education. Moreover, some of them decide to move to the city for work and have a family. The native speakers of Saluan language is about three thousand people.

The few thousand of Saluan people who are now living outside the language area, the majority of these are in the towns of Luwuk (as the capital city of Banggai district), Palu, Makassar, Manado, even in Surabaya and Jakarta, most of them in Java island. They generally seem to maintain contact with their home area, but in most cases it happens that their children are not learning the Saluan language.

Saluan is an Austronesian language. It belongs to Banggai group of local language. Banggai district has three etnics, such as Balantak, Saluan and Banggai. Those three groups have their own languages.
According to Mead [1], the Saluan-Banggai group is part of the Eastern Celebic languages, in which they subgroup with Southeastern Celebic, a group which comprises the Bungku-Tolaki and the Muna-Buton languages. More comparative work is needed to corroborate the existence of the Celebic group, a large grouping of Sulawesi languages that also encompasses the Kaili-Pamona and the Tomini-Tolitoli languages, and to validate the place of Eastern Celebic within it.

II. Theory

The elements of the language than it are a concern over places elements phonological, morphological, vocabulary, syntax and morphosyntax [2]. Again [2] says that the vocabulary is the most powerful element in any language. Moreover, Seguy [3] said lexical unit of a language that is most easily separated. Research in Banggai Regency emphasized the elements of language that are considered decisive in classifying language variation, ie lexical items [4] [5]. Rurut [6] dialect geography is a branch of linguistics devoted to learning the language variations based on local differences of all its aspects (phonology, morphology, syntax, lexicon and semantics).

In the essay [3] entitled La Dialectometrie dans Patlas Linguistique de la Gascogne introduced a term called dialectometry. This term formed by analogy to the term econometrics in economics. Revier [7] mention that dialectometry is a statistical measure used to see how far the differences and similarities found in places that are studied by comparing the amount of material collected from the venue. The formula used in dialectometry is: 

\[ \frac{S \times 100}{n} = d \% \]

S : amount different from another vantage point
n : number of map were compared d : distance vocabulary in %
III. Methodology

This research uses descriptive method with qualitative approach. The researchers choose two informants of each place. One of them will be considered as key informants and the other as a companion to complement the main informant. The number of the observation place is 23 districts. The Informants were asked to provide information or data language is examined through interviews that meets several requirements. Selected informants aged between 40-60 years. That was why the choosing informants in this study attempted select informants who are considered to have the ability to speak or accent well.

In this study used the direct method; researchers themselves went down to the field to collect data. The method used such as a). The research dealing directly with the informant is more effective in raising questions and get the answers from the informants. b). The researchers had the opportunity to observe, record, listen, record, and collect other particulars things which are not contained in the question list (200 list of Swadesh) [8], but that is expected to support and complement the data. Each question posed to informants answered directly by the informant and also answer it directly recorded with a tape recorder. At the same time, the recording, the researchers also noted that the answers phonetically on a place in the list of questions prepared.

IV. Discussion

This research uses the 200 lists of the [8]’s to analyze the lexical of Saluan language. Moreover, 200 lexical equivalents are sought in Saluan language, which is used in the 3 districts by the number of 31 villages. The reason why not all villagers are being used as research object, is considered the distance between the village and also the same variation in the language of the village. If it is considered that the majority of the population not Saluan language speakers, the village will not be included in the study sites.

The syllable comprises a nucleus consisting of a vowel, and optional margins consisting of consonants. The syllable onset may consist of one or two consonants, but in the case of a consonant cluster, the first consonant is a nasal followed by a homorganic plosive. The syllable coda may consist of only one consonant, and in syllables with initial consonant sequences, only a glottal coda is possible. Six syllable types, therefore, occur in Saluan, as shown in table 1.
Table 1. Syllable types

<table>
<thead>
<tr>
<th>Open syllables</th>
<th>Closed syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>VC</td>
</tr>
<tr>
<td>CV</td>
<td>CVC</td>
</tr>
<tr>
<td>NCV</td>
<td>NCV'</td>
</tr>
</tbody>
</table>

The overall formula for the syllable in Saluan is as follows: (N) (C) V (C). The various syllable types are illustrated in the following forms (syllable boundaries are marked by full stops).

The consonants that occur syllable-initially and syllable-finally are noted in explanation below. Note that voiced stops and semivowels are disallowed in final position, while glottal stop is disallowed initially. The distribution of consonants over syllables and words appears to be the identical; in other words, the constraints just mentioned also apply on the word level. Vowel-initial words such as ala ‘get (it)!’ can be (and often are) pronounced with an initial glottal stop, but since there is no contrast between glottal and zero, glottal stop is not phonemic in this position.

V

<table>
<thead>
<tr>
<th>i</th>
<th>o</th>
</tr>
</thead>
</table>

V

CV

<table>
<thead>
<tr>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>koliki</td>
</tr>
</tbody>
</table>

CCV

| mba.ri.pi |
|---|---|
| ndo.eng |

VC

<table>
<thead>
<tr>
<th>ga.u'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku.ang</td>
</tr>
</tbody>
</table>

CVC

| ben.teng |
|---|---|
| samba' |

NCV'

<table>
<thead>
<tr>
<th>ntu'u</th>
</tr>
</thead>
<tbody>
<tr>
<td>mba'a</td>
</tr>
</tbody>
</table>

Vowel-initial words such as ala ‘get (it)!’ can be (and often are) pronounced with an initial glottal stop, but since there is no contrast between glottal and zero, glottal stop is not phonemic in this position.
All possible twenty-five vowel sequences occur intramorphemically. Each vowel represents a different syllable nucleus, although vowel sequences of identical vowels are phonetically long vowels. Some examples:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ii</td>
<td>kiing</td>
<td>temple (body part)</td>
</tr>
<tr>
<td>Io</td>
<td>lio'</td>
<td>drunk</td>
</tr>
<tr>
<td>Ee</td>
<td>leelo'</td>
<td>to call</td>
</tr>
<tr>
<td>Ea</td>
<td>meme'a</td>
<td>red</td>
</tr>
<tr>
<td>Aa</td>
<td>baabo'</td>
<td>uncle</td>
</tr>
<tr>
<td>Au</td>
<td>wawau</td>
<td>to do, make</td>
</tr>
<tr>
<td>Oo</td>
<td>toop</td>
<td>cigarette</td>
</tr>
<tr>
<td>Oe</td>
<td>toe</td>
<td>ebony</td>
</tr>
<tr>
<td>Uu</td>
<td>uus</td>
<td>to chew</td>
</tr>
<tr>
<td>Ui</td>
<td>lui'</td>
<td>rope</td>
</tr>
</tbody>
</table>

Moreover, the data shows that there are 3 types of the lexical distribution of the Saluan language, both vowel and consonant. First, lexical variation in each district, such as word /lake/ in the District Lobu /Toba /, in the District Pagimana /luwuʔ/, and in the District Bualemo /likuʔ/. Second, lexical variation in the combined 2 districts, such as word /words/ and /play/, in the District Lobu and Bualemo use the word /basisiʔ/ and, only in District Pagimana who uses the word /motatai/, there is also the word /mother/. Third, lexical variation occurs outside the boundaries of sub-regions, such as word /wet/ village 6, 7, 8, 9, 10, 11, 12, 13, 14, 20, 21, 22 using the word /mohomɛ/ village while 16, 17, 18, and 19 using the word /humpis/.

V. Conclusion

From the research, the writers can conclude that, lexical distribution, both vowel and consonant, there are lexical variations spread over 31 regions, such as in the district of Pagimana, Lobu and Bualemo. The distribution of lexical variation that occurs also diverse. First, the lexical variation among those 3 districts Pagimana, Lobu and Bualemo. Then the variation that spread across two districts, Lobu and Bualemo. Finally, the random variation in each district.
VI. References


A Study of ASEAN Citizen Readiness of Undergraduate Students in Higher Education

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Abstract

The purposes of this research were 1) to study ASEAN citizen readiness of Thai-Nichi Institute of Technology students in three aspects: Knowledge, Basic skills, and Learning process, and 2) to compare students' opinions who differed in fields of study on the three aspects according to students' gender, academic year and faculty.

Research samples were 291 TNI students in first semester of 2017 academic year, derived through simple random sampling technique. The research instruments were a three-part questionnaire. The first part (Part 1) elicited data concerning demographical characteristics. The second part (Part 2) elicited data concerning readiness in becoming ASEAN citizens. The third part (Part 3) was concerned with the opinions and recommendations of these students. In collecting data, lecturers and concerned personnel distributed copies of the questionnaire in individual classrooms. After receiving copies of the questionnaire, the researcher selected only fully completed copies for data analysis. Using techniques of descriptive statistics, the data were analyzed by frequency, percentage, mean, standard deviation, t-test, F-test, and content analysis.

The research findings were as follows:

1. The students had a high level of ASEAN citizen readiness in overall. When considered in each aspect, it was found that the students had a high level of Knowledge, followed by Basic skills and Learning process.

2. The students with different genders had no differences in total. When considered in each aspect, it was found that there was no difference.

3. The students with different academic years had statistically significant differences at 0.05 level in total. When considered in each aspect, it was found that there were statistically significant differences at 0.05 level in Knowledge, Basic skills, and Learning process.

4. The students with different faculties had statistically significant difference in total at 0.05 level in total. When considered in each aspect, it was found out that there were statistically significant differences at 0.05 level in Knowledge, Basic skills, and Learning process.

Keywords: ASEAN Citizen Readiness, Undergraduate Students in Higher Education.
1. Introduction

The Association of Southeast Asian Nations, or ASEAN, was established on 8 August 1967 in Bangkok, Thailand, with the signing of the ASEAN Declaration (Bangkok Declaration) by the Founding Fathers of ASEAN, namely Indonesia, Malaysia, Philippines, Singapore and Thailand (The ASEAN Secretariat, n.d.), an organization that would unite five countries in a joint effort to promote economic co-operation and the welfare of their peoples (Khoman, 1992). Brunei Darussalam then joined on 7 January 1984, Viet Nam on 28 July 1995, Lao PDR and Myanmar on 23 July 1997, and Cambodia on 30 April 1999, making up what is today the ten Member States of ASEAN (The ASEAN Secretariat, n.d.).

Indeed, the establishment of the ASEAN Community on 31 December 2015 has been a long and extensive process which involves all ten countries working together in terms of their political intentions and their domestic capabilities. The ASEAN Community can be considered as a cooperation framework for the ten Member States. This is under the basis of mutual benefit, common vision and shared values, to promote peace, stability and prosperity in the Southeast Asian region. The ASEAN Community is built upon the foundation of respect for the rule of law. Much of the cooperation within the region, and between countries and organisations outside the region, has undertaken the guidance of the ASEAN Charter as well as rules and regulations of many joint agreements. Accordingly, ASEAN could also be considered a legal personality that can make agreements with other legal personalities.

However, what is most important for the ASEAN Community is the welfare of the people in the Southeast Asian region. This is in line with the intention of the Founding Fathers that established 50 years ago. An important article within the Bangkok Declaration signed at the time, was to “secure for their peoples and for posterity the blessings of peace, freedom and prosperity.” For that reason, one of the main goals of the ASEAN Community is to protect and promote the benefits for the people of all ten ASEAN Member States. It is thus of no surprise that the ASEAN Community Vision 2025 reflects the aim of building a Community that is people-centred, where no one is left behind. Being a people-centred Community does not only refer to a Community where the benefits are truly felt by the people, but it must also mean that everyone, including all stakeholders, have a voice in promoting relevant policies and activities.

For people to actively participate in the Community, they must also be aware and have the correct understanding of what the ASEAN Community truly is. This must be in tandem with the belief that all Member States can and should work together for the mutual benefit of ASEAN and the building of an ASEAN identity. For that reason, it is necessary to promote greater ASEAN awareness in Thailand (Chindawongse, 2017).

According to Surin Pitsuwan, Former Secretary General of ASEAN, the challenge of Thailand was discussed in a form of needs to accelerate its development in all dimensions so that the country can grow in quality. To take the opportunity to become an ASEAN Community in the development of competitiveness by educating and developing human resources as a valuable
human resource, analytical thinking systematically and ready to learn all the time are significant factors needed to be emphasized. Thailand under the ASEAN Community must accelerate its full potential and move ahead, especially the foundation of society as a young generation (Watcharatarapong, 2015).

Thai-Nichi Institute of Technology (TNI) was established by the Technology Promotion Association (Thailand-Japan) (TPA) whose mission is to disseminate knowledge to Thai personnel for the economic and industrial prosperity of Thailand. In 2007, TNI officially opened the door for students in undergraduate and graduate programs in the innovative learning style of MONODZUKURI (Dedication, Creativity and Development) with the ultimate philosophy “to develop knowledge and enrich industry so as to improve the economy and society”. Many bachelor's and master's degree programs are offered for students in the fields of engineering, information technology, and management to meet the needs for skilled employees in business and industrial sectors in Thailand and overseas. Employment is guaranteed after graduation at TNI with high possibility to work with Thai companies, joint-venture companies and Japanese companies both in Thailand and Japan. While studying in the final year, students are offered opportunities to intern at allied companies that are their potential employers after graduation.

TNI has cooperation with universities in Japan, ASEAN and Japanese organizations in sharing knowledge and resources. This aims to strengthen good and productive relationship with partner universities in order to enhance the quality of education through the acquisition of relevant knowledge to equip students a well-nourished experience in globally and to help them learn proactively (Thai-Nichi Institute of Technology, 2017).

According to the above reasons, the researcher was interested in studying ASEAN citizen readiness of Thai-Nichi Institute of Technology students. The result of this study will be guidelines for selecting qualified Humanities and Social sciences Courses of TNI in next occasions. Furthermore, the result will be useful for further research and to develop Humanities and Social sciences teachers in next decade.

2. Research purposes

1) To study ASEAN citizen readiness of Thai-Nichi Institute of Technology students; and
2) To compare students' opinions who differed in fields of study
3. Methodology

Population and Samples
This research was to study ASEAN citizen readiness of Thai-Nichi Institute of Technology students in three aspects: Knowledge, Basic skills, and Learning process which consisted of population and samples as follows:

Population of this research was 4,000 TNI students in 3 faculties of Engineering, Information Technology and Business Administration. Samples of the research were 291 TNI students in first semester of 2017 academic year, derived through simple random sampling technique.

Instrumentation
The instrument used in this study is a questionnaire. The researcher, based on ASEAN citizen readiness of Thai-Nichi Institute of Technology students, constructed the questionnaire. The first part (Part 1) of this questionnaire asks for the demographical characteristics on their genders, academic year and faculty.

The second part (Part 2) concerns a study of readiness in becoming ASEAN citizens. The five levels of readiness in becoming ASEAN citizens used in the questionnaire are “Strongly Agree”, “Agree”, “Neither agree nor disagree”, “Disagree” and “Strongly disagree”. Responses from the student questionnaires were subsequently coded. The data of the students' coded responses were statistically calculated and analyzed. The computation of Cronbach's Alpha as a measure of reliability was employed to indicate how reliable the research questionnaire results are. Reliability is defined as the proportion of the students' responses to each item in the questionnaire and the reliability coefficient or calculated alpha is a lower bound of the true reliability of the research instrument, or the questionnaire. The descriptive statistics is also used to determine the individual summary statistics for each of the 30 items in the questionnaire.

The third part (Part 3) asks for more opinions and recommendations of these students which based on open-ended questions.

Data Collection
A Study ASEAN citizen readiness of Thai-Nichi Institute of Technology students were accessed through the questionnaire in first semester of 2017 academic year.

The administration of the research questionnaire was conducted in Humanities and Social Sciences classes. The first part (Part 1) concerns the demographic variables about their genders, academic years and faculties. The 30 items of the second part (Part 2) cover attitude and behavior in learning Humanities and Social Sciences course. Therefore, the participants were requested to consider each item carefully and indicate how important each item was for their study. A total of 291 TNI students from the 3 faculties completed the questionnaire.
Process of analysis was conducted with the second research question in determining ASEAN citizen readiness of Thai-Nichi Institute of Technology students to each of these demographic variables: genders, academic years and faculties.

**Data Analysis from Questionnaire**

Data analysis from questionnaire both single item and whole questionnaire which presented a form of rating scale. These rating scales were calculated to find out mean and standard deviation and then translated based on criteria developed by Best (1981) as follows:

1.00 $\leq$ $\bar{x}$ $<$ 1.50 refers to ASEAN citizen readiness of Thai-Nichi Institute of Technology students at the lowest level
1.51 $\leq$ $\bar{x}$ $<$ 2.50 refers to ASEAN citizen readiness of Thai-Nichi Institute of Technology students at low level
2.51 $\leq$ $\bar{x}$ $<$ 3.50 refers to ASEAN citizen readiness of Thai-Nichi Institute of Technology students at moderate level
3.51 $\leq$ $\bar{x}$ $<$ 4.50 refers to ASEAN citizen readiness of Thai-Nichi Institute of Technology students at high level
4.51 $\leq$ $\bar{x}$ $<$ 5.00 refers to ASEAN citizen readiness of Thai-Nichi Institute of Technology students at the highest level

The statistics used for analyzing the data

The collected data was analyzed using a computer program. The statistics used for analyzing the data were frequency, percentage, mean, standard deviation, t-test, F-test, and content analysis.

4. Results

**Results of Data Analysis**

**Phase 1 The results of demographic variable of TNI undergraduate students**

The analysis of the data from the students' questionnaire reported by TNI undergraduate students in first semester of 2017 academic year is presented in the following section deals with the demographic variables from the students' responses to Part 1 of the questionnaire: genders, academic years and faculties as following table.
Table 1. Table of the results of demographic data of respondents

<table>
<thead>
<tr>
<th>Demographic data of respondents</th>
<th>n=291</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Genders</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Male</td>
<td>135</td>
<td>46.39</td>
</tr>
<tr>
<td>1.2 Female</td>
<td>156</td>
<td>53.61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>291</td>
<td>100</td>
</tr>
<tr>
<td><strong>2. Academic Years</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Year</td>
<td>34</td>
<td>11.68</td>
</tr>
<tr>
<td>2nd Year</td>
<td>66</td>
<td>22.68</td>
</tr>
<tr>
<td>3rd Year</td>
<td>169</td>
<td>58.08</td>
</tr>
<tr>
<td>4th Year</td>
<td>22</td>
<td>7.56</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>291</td>
<td>100</td>
</tr>
<tr>
<td><strong>3. Faculties</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Engineering</td>
<td>127</td>
<td>43.64</td>
</tr>
<tr>
<td>Information Technology</td>
<td>45</td>
<td>15.46</td>
</tr>
<tr>
<td>Business Administration</td>
<td>119</td>
<td>40.89</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>291</td>
<td>100</td>
</tr>
</tbody>
</table>

Table showed that percentages of TNI undergraduate respondents in genders ranged from 46.39% for male and 53.61% for female; in academic years ranged from 11.68% for 1st year, 22.68% for 2nd year, 58.08% for 3rd year and 7.56% for 4th year; in faculties ranged from 43.64% for Engineering, 15.46% for Information Technology, 40.89% for Business Administration.
Table 2: Table of mean and standard deviation of ASEAN citizen readiness of Thai-Nichi Institute of Technology students in total and each aspect

<table>
<thead>
<tr>
<th>Components</th>
<th>(\bar{x})</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>4.50</td>
<td>0.53</td>
<td>High</td>
</tr>
<tr>
<td>Basic skills</td>
<td>4.47</td>
<td>0.54</td>
<td>High</td>
</tr>
<tr>
<td>Learning process</td>
<td>4.35</td>
<td>0.56</td>
<td>High</td>
</tr>
<tr>
<td>Total</td>
<td>4.34</td>
<td>0.48</td>
<td>High</td>
</tr>
</tbody>
</table>

The table above indicated that TNI students had a high level of ASEAN citizen readiness in overall \(\bar{x}=4.34\). When considered in each aspect, it was found that the students had a high level of Knowledge, Basic skills and Learning process \(\bar{x}=4.50\), \(\bar{x}=4.47\), \(\bar{x}=4.35\) respectively.

Table 3: Table of mean and standard deviation of ASEAN citizen readiness of Thai-Nichi Institute of Technology students according to genders

<table>
<thead>
<tr>
<th>Components</th>
<th>Male (M) (n=135)</th>
<th>Female (F) (n=156)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(\bar{x})</td>
<td>S.D.</td>
<td>(\bar{x})</td>
<td>S.D.</td>
</tr>
<tr>
<td>Knowledge</td>
<td>4.11</td>
<td>0.56</td>
<td>4.08</td>
<td>0.57</td>
</tr>
<tr>
<td>Basic skills</td>
<td>4.41</td>
<td>0.54</td>
<td>4.29</td>
<td>0.57</td>
</tr>
<tr>
<td>Learning process</td>
<td>4.34</td>
<td>0.56</td>
<td>4.28</td>
<td>0.57</td>
</tr>
<tr>
<td>Total</td>
<td>4.40</td>
<td>0.46</td>
<td>4.30</td>
<td>0.50</td>
</tr>
</tbody>
</table>

The table showed that students with different genders had no differences in total. When considered in each aspect, it was found out that there was no difference.
Table 4: Table of comparison of ASEAN citizen readiness of Thai-Nichi Institute of Technology students according to academic years

<table>
<thead>
<tr>
<th>Components</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>2.73</td>
<td>2</td>
<td>1.36</td>
<td>4.40</td>
<td>.013*</td>
</tr>
<tr>
<td>Within groups</td>
<td>89.32</td>
<td>288</td>
<td>.31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>92.05</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basic skills</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>2.79</td>
<td>2</td>
<td>1.39</td>
<td>5.19</td>
<td>.006*</td>
</tr>
<tr>
<td>Within groups</td>
<td>77.47</td>
<td>288</td>
<td>.269</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>80.26</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning process</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>2.80</td>
<td>2</td>
<td>1.40</td>
<td>4.98</td>
<td>.007*</td>
</tr>
<tr>
<td>Within groups</td>
<td>81.13</td>
<td>228</td>
<td>.282</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>83.94</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>3.45</td>
<td>2</td>
<td>1.72</td>
<td>7.68</td>
<td>.001*</td>
</tr>
<tr>
<td>Within groups</td>
<td>64.69</td>
<td>288</td>
<td>.225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>68.14</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Statistical significance at 0.05 level

The table showed that students with different academic years had statistically significant differences at 0.05 level in total. When considered in each aspect, it was found that there were statistically significant differences at 0.05 level in Knowledge, Basic skills, and Learning process.

Table 5: Table of comparison of ASEAN citizen readiness of Thai-Nichi Institute of Technology students according to faculties

<table>
<thead>
<tr>
<th>Components</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>2.45</td>
<td>2</td>
<td>1.22</td>
<td>4.51</td>
<td>.012*</td>
</tr>
<tr>
<td>Within groups</td>
<td>94.13</td>
<td>288</td>
<td>.31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>96.58</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basic skills</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between groups</td>
<td>2.80</td>
<td>2</td>
<td>1.40</td>
<td>4.98</td>
<td>.007*</td>
</tr>
<tr>
<td>Within groups</td>
<td>81.13</td>
<td>228</td>
<td>.282</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>83.94</td>
<td>290</td>
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<td></td>
</tr>
<tr>
<td>Learning process</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The table showed that students with different faculties had statistically significant differences at 0.05 level in total. When considered in each aspect, it was found that there were statistically significant differences at 0.05 level in Knowledge and Basic skills.
The table showed that students with different faculties had statistically significant difference in total at 0.05 level in total. When considered in each aspect, it was found out that there were statistically significant differences at 0.05 level in Knowledge, Basic skills, and Learning process.

**Phase 4 The results of opinions and suggestions of Thai-Nichi Institute of Technology students**

TNI students had supplemental suggestions as following:

1. The instructors should create an attractive and enjoyable environment to get the students to dynamically involve in the classroom activities.
2. The instructors should include a field trip in each ASEAN member states.
3. ASEAN textbooks should be more updated and linked to a current situation.
4. The activities of Learning must nurture a sense of regional awareness in students, apart from simply attaining the specific objectives of each academic cooperation activity.

**5. Discussion and Conclusion**

Thai-Nichi Institute of Technology students had a high level on Knowledge, Basic skills, and Learning process in readiness for becoming ASEAN citizens. This might be because TNI students emphasize on the significance of ASEAN Studies. They attend every class and submit all assignments assigned by the teachers. Moreover, during the Humanities and Social Sciences courses, the students gain the knowledge that is able to apply with their daily lives. This is similar to the notion of Office of Academic and Educational Standard (2011) as stated that Thailand united into ASEAN Community in 2015 in order to develop Regional Society for citizen in 10 ASEAN Countries in order to live as friends in the same family. For the successful development of Thai children’s learning into ASEAN Community, it is necessary to determine Thai children’s characteristics to be developed into ASEAN Community clearly in Knowledge, Skill/Process, and Attitude.

<table>
<thead>
<tr>
<th></th>
<th>Between groups</th>
<th>3.93</th>
<th>2</th>
<th>1.96</th>
<th>6.51</th>
<th>.002*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Within groups</td>
<td>87.02</td>
<td>228</td>
<td>.302</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>90.96</td>
<td>290</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Between groups</th>
<th>4.466</th>
<th>2</th>
<th>1.72</th>
<th>7.68</th>
<th>.001*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Within groups</td>
<td>92.79</td>
<td>288</td>
<td>.225</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>97.26</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Statistical significance at 0.05 level
Furthermore, it was found that students with different faculties showed no differences in their readiness for becoming ASEAN citizens, except in the case of Business Administration students. They exhibited readiness for becoming ASEAN citizens in the aspect of knowledge of ASEAN Economic Community at a higher level than those studying in the field of Engineering and Information Technology at the statistically significant level of .05. This is supported by Srijunpetch (2012) who reveals that four main objectives of AEC are 1) to build a free trade and service area, including freedom of investment, labor, and capital; 2) to create competitive advantage, including e-ASEAN development, and tax and competitive policy development; 3) to sustain economic development, including support of small and medium enterprises (SMEs); and 4) to generate economic integration with the rest of the world, including Free Trade Area (FTA) planning with other countries, and production networks. Therefore, the business students might be more highly concern on the pursuit of these AEC objectives.

Consequently, it might be implied that the development in education is one of the most essential factors as it is foundation on every aspect of development. In this way, every country gives an importance to the improvement for education in one's own country to be ready to serve the changing trend in new century on the basis of major approach on learning in the 21st Century, including the knowledge of the world, finance, economic, business, and entrepreneur, good citizen, health, and environment (Silano, 2013).

6. Acknowledgements

This research is supported by College of General Education and Languages, Thai-Nichi Institute of Technology, Bangkok, Thailand. I would like to express my deep gratitude to new generation researcher development project on intensive course in 2017 academic year for developing my research ability.

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Special thanks to Assoc. Prof. Dr. Banthit Rojarayanont, the president of Thai-Nichi Institute of Technology, Assoc. Prof. Dr. Pichit Sukcharoenpong, Deputy of president of Thai-Nichi Institute of Technology, and Asst. Prof. Dr. Wanwimon Rungtheera, the director for their supporting in research funding and supporting in funding for publishing in all process.
7. References

8. Bio data

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The Effects of Scaffolding Instructional Model in Promoting Students' Psychological Characteristics and Academic Writing Ability

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Abstract

The purpose of this research was to study the effects of Scaffolding instructional model in promoting students' psychological characteristics and academic writing ability. The sample was two groups of forty fourth year students from Education faculty of Phetchabun Physical Education Institute and another two groups from Education faculty of Phetchabun Rajabhat University. Two groups of students were random for the experimental group and another two groups were controlled group. The experimental group was applied the Scaffolding instructional model, when the generally instructional model was applied in the controlled group. The research instruments were three questionnaires and academic writing ability test. Also, the data were collected three times: pre-experiment, post-experiment and a month after experiment finished. Multivariate Analysis of Covariance and Two-way ANOVA for Repeated Measures were applied for the data analysis.

The finding of this research was the students in the experimental group had average score of psychological characteristics and academic writing ability higher than the students in controlled group. Also, the follow up a month after experiment appealed that the students in the experimental group had the retention of academic writing ability.

Keywords: Academic writing ability, Psychological characteristics, Scaffolding instructional model
บทคัดย่อ

งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาผลการใช้รูปแบบการสอนแบบสแกฟโฟลด์ที่ส่งเสริมจิตลักษณะ และความสามารถในการเขียนบทความเชิงวิชาการของนักศึกษา กลุ่มตัวอย่างคือนักศึกษาคณะศึกษาศาสตร์ ชั้นปีที่ 4 สถาบันการพลศึกษา วิทยาเขตเพชรบูรณ์ จำนวน 2 ห้องเรียน ๆ และ คน 40 และนักศึกษาของมหาวิทยาลัยราชภัฏเพชรบูรณ์อีก 2 ห้องเรียน แบ่งเป็นกลุ่มทดลองซึ่งใช้รูปแบบการสอนแบบสแกฟโฟลด์ 2 ห้องเรียน และกลุ่มควบคุมที่ใช้รูปแบบการสอนปกติ 2 ห้องเรียน เครื่องมือที่ใช้ในการเก็บรวบรวมข้อมูลประกอบด้วย แบบสอบถาม 3 ฉบับ และแบบทดสอบความสามารถในการเขียนบทความเชิงวิชาการ เก็บข้อมูลก่อนการทดลอง หลังการทดลอง และติดตามผล เดือนหลังสิ้นสุดการทดลอง 1 การวิเคราะห์ข้อมูลใช้การวิเคราะห์ความแปรปรวนร่วมพหุคูณ (Multivariate Analysis of Covariance) และการวิเคราะห์ความแปรปรวนสองทางแบบวัดซ้ำ (Two-way ANOVA for Repeated Measures)

ผลการวิจัยพบว่านักศึกษาที่ใช้รูปแบบการสอนแบบสแกฟโฟลด์มีค่าเฉลี่ยจิตลักษณะ และความสามารถในการเขียนบทความเชิงวิชาการสูงกว่ากลุ่มควบคุมทุกด้าน พร้อมทั้งการติดตามผล พบว่านักศึกษาที่ใช้รูปแบบการสอนแบบสแกฟโฟลด์มีความคงทนของความสามารถในการเขียนบทความเชิงวิชาการ
1. Introduction

Writing ability is basically ability for the higher education students. Especially the students who study in Educational faculty and will be teacher after finish studying. The writing skill is necessary for students to transfer knowledge, to compose the research report and academic paper writing.

Although, a students’ problem was academic writing ability. Especially, the introduction and significant of the problem writing, the composition of the reviewed literature and the discussion of the research results were mention by Wanavee Boonkhum (2553:4). In addition, the results of the studies indicated that the writing ability of the students in Education faculty of Physical Education Institutes for academic year 2550 were low level. Especially in the academic writing ability, because of teachers actually teach only the principle of writing and assign the student to write paper without systematic practicing (Duangkamon Suanthong. 2550:63).

To promoting students’ ability with the development and extend of students’ learning and ability to be successful. The main idea which is famous in academic community is Vygotsky’s Sociocultural Theory which stated in the social role to develop students’ intelligence and Scaffolding Instruction was applied Vygotsky’s ideal to teaching and learning which teacher used to develop the students’ writing ability systematically (Rosenshine & Guenther 1992:35-41). The researcher aimed to develop students’ academic writing ability with applying psychological theories and research in instructional for develop the instructional model for enhancing students’ academic writing ability and psychological characteristics: self-ability perceived, achievement motive, attitude toward academic writing. The researcher focused on Scaffolding Instruction based on Vygotsky’s Sociocultural Theory (Vygotsky. 1978). In addition, the researcher aimed to study that there are any change of the level of students’ academic writing ability and psychological characteristics in writing after finished teaching by using Scaffolding Instruction model. The research results will be guided to state the policy or enhancing the students’ academic writing ability activities setting in educational institutes.
2. Method

Population

The population of this research was the fourth year Education faculty students of Phetchabun Physical Education Institute and the fourth year Education faculty students of Phetchabun Rajabhat University in academic year 2558 totally 250 students.

Samples

The sample of this research was two groups of forty fourth year students from Education faculty of Phetchabun Physical Education Institute and another two groups of fourth year students from Education faculty of Phetchabun Rajabhat University. Two groups of students were random for the experimental group and another two groups were controlled group.

Research variables

In this research, two independent variables were;
1) Experimental conditions were participation in instructional model which developed by researcher and non-participation in instructional model which developed by researcher (generally instruction model).
2) Experimental periods were three periods that pre-experimental, post-experimental and follow up after experimental finished.

The dependent variables were academic writing ability and Psychological characteristics (self-ability perceived, achievement motive, and attitude toward academic writing).

Conceptual framework

This research based on theoretical ideas about the academic writing quality evaluation of Napalai Suwanthada and others (2548:90-91), Self-ability perception building (Bandura. 1977, 1997; Allen.2004, factors of attitude (Triandis. 1971), Vygotsky’s theory of sociocultural theory (Vygotsky. 1978), Scaffolding Instruction model (Rosenshine and Guenther.1992), and Mind Mapping as detail follow:
1. The academic writing quality evaluation (Napalai Suwanthada and others.2548:90-91), that we consider about four factors: (1) content (2) composition (3) comprehension (4) formational writing.
2. Self-ability perception building (Bandura. 1977,1997; Allen. 2004). Insummarizing personal activities are effected by self-ability perception. Self-ability perception lead person to be patient, attempt, unflagging, and succeed. Also, Bundura suggested that there are four aspects to self-ability perception building. They are (1) Mastery experiences  (2) Modelling (3) Verbal persuasion and (4) Emotional arousal.
3. Factors of attitude and attitude changing (Triandis. 1971). Triandis mentioned that three factors of attitude were: (1) Cognitive component, which determine characters and direction of attitude, (2) Affective component consist of emotion and feeling effect to stimulation, which determine characters of attitude and (3) Behavior component, which is the personal behavior toward any stimulations.
4. Achievement Motivation is the important motivation to arouse the students attempt to succeed in learning and other working. Since, the persons who have high achievement motivation will have the clear target and attempt to fight with the barriers. They are patient to do any activities successfully and also feel anxious about failure (McClelland, 1976). McClelland suggested that three methods to enhance persons meeting the targets. There were (1) training the persons to pay attention to others’ opinions (2) organizing the activities for persons working with others for listening others’ ideas and building up higher achievement needed (3) supporting the persons having ideal about the succeed.

5. Vygotsky’s Sociocultural Theory is the development of learning extent, which is gap of intelligence development level or initial knowledge (the zone of proximal development) and Scaffloded Instruction. It was the adapting Vygotsky’s idea to instruction, which support the learners’ learning by demonstration from the examples, using leading questions, feedback data informing by teachers or sometimes learners support together. The aim of supporting is the learners can perform some works successfully by themselves. While the supporting is decreasing, learners’ ability of performance are increasing (Rosenshine & Guenther. 1992:35-41)

6. Concept mapping originates from learning theories (Ausbel,1968), which is grouping method associated sequence ideas by using words or sentences linked concepts. It supports the learner to present the sequential data (Manat Boonprakob. 2548:17).

<table>
<thead>
<tr>
<th>Experiment period</th>
<th>Follow-up the results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Using the Instruction model</td>
<td>Results</td>
</tr>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A stand for academic writing ability
B stand for self-ability perceived in academic writing
C stand for attitude toward academic writing
D stand for achievement motive

**Figure 1**: the research conceptual framework.
**Research methods**

The experimental design of this research was the randomized block design with repeated measures design. The sample was two groups of forty fourth year students from Education faculty of Phetchabun Physical Education Institute and another two groups from Education faculty of Phetchabun Rajabhat University.

Two groups of students were random for the experimental group (a group from Phetchabun Physical Education Institute and another group from Phetchabun Rajabhat University) and another two groups were controlled group (a group from Phetchabun Physical Education Institute and another group from Phetchabun Rajabhat University). Scaffolding instructional model is applied to experimental group while the generally instructional model was applied in the controlled group.

Research instruments were: 1) Scaffolding instructional model, which consist of contents: benefit and guidelines on academic writing, proposal drafting by using concept mapping, data review for academic writing and references, and development of language usage for academic writing. In the other hand, the generally instructional model was applied in eight times. In each time take two periods and totally sixteen periods. 2) Academic writing ability tests and scoring criteria. 3) Attitude toward academic writing scales. 4) The questionnaire about self-ability perception in academic writing. 5) Achievement Motivation scales.

**Data analysis procedures**

The researcher used statistics for data analysis as follows:

1. For the effects of instructional model to psychological characteristics and academic ability writing by using Multivariate Analysis of Covariance.
2. Efficiency test for Scaffolding Instructional model in promoting students’ psychological characteristics and academic writing ability by using the criteria of 80/80
3. For studying the endurance of psychological characteristics and academic writing ability by using Two-way ANOVA for repeated measures.
3. Results

The summary of the research results as follows:

1. Multivariate Analysis of Covariance results for testing differentiate of psychological characteristics and academic writing ability means between experimental group and control group. The results revealed that there were related to all variables significantly (Wilk's lambda=.560, F=9.462, p<.001) as table bellows:

<table>
<thead>
<tr>
<th>Source of variance</th>
<th>Wilk's lambda</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covariance variables</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Academic writing</td>
<td>.584</td>
<td>3.146</td>
<td>.002</td>
</tr>
<tr>
<td>Self-ability perception</td>
<td>.249</td>
<td>39.716</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Attitude toward academic writing</td>
<td>.327</td>
<td>19.233</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Achievement motivation</td>
<td>.178</td>
<td>102.451</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Experimental groups</td>
<td>.560</td>
<td>9.462</td>
<td>&lt;.001</td>
</tr>
</tbody>
</table>

When Multivariate Analysis of Covariance, the post hoc analysis was applied for covariance each variable between experimental group and control group.

<table>
<thead>
<tr>
<th>Variables</th>
<th>results</th>
<th>Ss</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic writing</td>
<td>Experimental group Error</td>
<td>11.702</td>
<td>1</td>
<td>12.705</td>
<td>9.671</td>
<td>.002</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>86.569</td>
<td>70</td>
<td>1.378</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-ability perception</td>
<td>Experimental group Error</td>
<td>297.03</td>
<td>1</td>
<td>267.003</td>
<td>35.441</td>
<td>&lt;.001</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>416.187</td>
<td>70</td>
<td>6.748</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude toward academic writing</td>
<td>Experimental group Error</td>
<td>86.945</td>
<td>1</td>
<td>87.965</td>
<td>16.393</td>
<td>&lt;.001</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>297.435</td>
<td>70</td>
<td>4.346</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Achievement motivation</td>
<td>Experimental group Error</td>
<td>19.227</td>
<td>1</td>
<td>19.258</td>
<td>6.014</td>
<td>.009</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>193.438</td>
<td>70</td>
<td>2.307</td>
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<td></td>
</tr>
</tbody>
</table>

The tables revealed that means of psychological characteristics and academic writing ability between experimental group and control group for all variables are significant different.
2. The efficiency of Scaffolding instructional model testing results, which the efficiency was 80/80. It means that the efficiency of process in Scaffolding Instructional model was 82.34 and the efficiency of output which after used instructional model was 80.27.

3. The effect of Scaffolding instructional model toward endurance of psychological characteristics and academic writing ability. The comparison of psychological characteristics and academic writing ability between experimental group and control group was analyzed and there were statistically significant at .05 for all variables.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Results</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic writing ability</td>
<td>Group X repeated measure</td>
<td>.748</td>
<td>2.347</td>
<td>.308</td>
<td>.433</td>
<td>.516</td>
</tr>
<tr>
<td></td>
<td>Repeated measure</td>
<td>4.113</td>
<td>2.347</td>
<td>1.067</td>
<td>2.259</td>
<td>0.69</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>123.975</td>
<td>166.033</td>
<td>.710</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td>98.785</td>
<td>1</td>
<td>98.785</td>
<td>20.471</td>
<td>&lt;.001</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>227.370</td>
<td>75</td>
<td>4.262</td>
<td></td>
<td></td>
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<tr>
<td>Self-ability perception</td>
<td>Group X repeated measure</td>
<td>9.357</td>
<td>1</td>
<td>9.357</td>
<td>5.322</td>
<td>0.029</td>
</tr>
<tr>
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<td>Repeated measure</td>
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<td>1</td>
<td>37.002</td>
<td>20.168</td>
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</tr>
<tr>
<td></td>
<td>Error</td>
<td>137.654</td>
<td>75</td>
<td>1.703</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td>3178.032</td>
<td>1</td>
<td>3116.709</td>
<td>64.295</td>
<td>&lt;.001</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>3295.933</td>
<td>75</td>
<td>47.003</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude toward academic writing</td>
<td>Group X repeated measure</td>
<td>18.607</td>
<td>1</td>
<td>18.667</td>
<td>13.307</td>
<td>.001</td>
</tr>
<tr>
<td></td>
<td>Repeated measure</td>
<td>1.573</td>
<td>1</td>
<td>1.104</td>
<td>.727</td>
<td>.387</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>119.375</td>
<td>75</td>
<td>1.312</td>
<td></td>
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<td></td>
<td>Group</td>
<td>1748.082</td>
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<td>1603.308</td>
<td>18.025</td>
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<td></td>
<td>Error</td>
<td>6444.752</td>
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<td>86.132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Achievement motivation</td>
<td>Group X repeated measure</td>
<td>.387</td>
<td>1</td>
<td>.387</td>
<td>.256</td>
<td>.733</td>
</tr>
<tr>
<td></td>
<td>Repeated measure</td>
<td>17.167</td>
<td>1</td>
<td>17.167</td>
<td>9.034</td>
<td>.004</td>
</tr>
<tr>
<td></td>
<td>Error</td>
<td>153.747</td>
<td>75</td>
<td>2.113</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td>1685.115</td>
<td>1</td>
<td>1722.623</td>
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<td>&lt;.001</td>
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<td></td>
<td>Error</td>
<td>5304.773</td>
<td>75</td>
<td>72.784</td>
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</tr>
</tbody>
</table>

In summary, Scaffolding instructional model enhanced to develop psychological characteristics and academic writing ability more than generally instructional model.
Discussion

According to the research results, there are some issues that should be discussed as follows:

1. The results about using Scaffolding instructional model, which effected students' psychological characteristics and academic writing ability. The results revealed that averages of psychological characteristics and academic writing ability between experimental group and controlled group were statistically significant at .05 for all variables. Due to students in experimental group enhanced to develop psychological characteristics and academic writing ability by using Scaffolding instructional model. Teachers support students to learn by assisting the students to have social interaction which are interacting between teachers and students or among students. The aim of supporting is the learners can perform some works successfully by themselves (Vygotsky 1978:90). Variety learning activities were organized such as concept mapping technique and also promoted psychological characteristics about academic writing: self-ability perception, attitude toward academic writing, and achievement motivation. In addition, Scaffolding instructional model provided activities which enhanced students to work as a team. The interaction, knowledge sharing and inquiry in the group occurred. These activities provided the broad and systematic ideas to students. In the other hand, the generally instructional model in controlled group which students were taught about academic writing only, but never promoted psychological characteristics about academic writing. In the same time students were assigned to write academic writing individually. As the result, the students in experimental group gained more peer culture influences than controlled group. Peer culture leaded to build-up the competition and cooperative habits, which are students' psychological characteristics in the future (Wanpen Pisanpong 2540:94).

2. The efficiency of Scaffolding instructional model was meet the standard at 80/80. Through learning activities in Scaffolding instructional model were clearly guidelines and procedures, and also the development procedure was proceeding gradually. Gagne and Briggs (1974:99) mentioned that instruction should start from simple skills to complicated skills and based on students' previous experiences. Scaffolding instructional model support the students to be challenging and self-confidence. Learning activities which students presented their good academic writing in front of the class. It also leaded the other students to be succeeded too. These activities are self-ability perception building. Moreover, sharing the knowledge in group, receiving successfully experiences in class and splitting job to be small activities, were used to support students who think that academic writing was not too difficult. Students set the target of succeed and learned about concept mapping. Participation in evaluation (self-evaluation and
friend's product evaluation) and hearing the results of evaluation and suggestions from teachers, which these activities lead the students to be interesting and intention. These are efficiency of procedure, which perform formative learning (E1) and effect to outcome or behavior changing after learning with Scaffolding instructional model (E2).

3. The result of the endurance of psychological characteristics and the development of academic writing ability, while used Scaffolding instructional model. The results showed that there were the change of scores of psychological characteristics and academic writing ability, while measured after experiment and follow-up was measured the both students in experimental group and controlled group. It was statistically significant at 0.05. It could be discussed that Scaffolding instructional model leaded experimental group students to perceive about self-ability in academic writing. They learned how to compose the good academic writing. They had positive attitude toward academic writing. They were happy, satisfied and proud about the successfully academic writing. Students who learned by using Scaffolding instructional model, loved or satisfied about academic writing effectively and successfully. Finally, there were endurance more than the instruction without promoting psychological characteristics.

**Recommendation for implementations**

1. The results of this research encourage the development of behaviors, skills, intellectual ability and psychological development concurrently. These are guideline for promoting academic writing ability and other abilities, which are necessary for graduate students in the future.

2. Scaffolding instructional model is a wide learning procedure. Teachers can use this model for promoting ability and psychological characteristics in learning skills and preference characteristics for any subjects.

3. Teacher roles are very important to promote learning by using Scaffolding instructional model. In supporting students to develop, teachers must have positive attitude, endeavor to teach, anxious to concern about students' learning behaviors, and believe that students can perform. Basically, using Scaffolding instructional model successfully need teachers' love and good intention to students.

**Recommendation for research**

Since, students need to use the writing skills for all subjects. The participatory action research should be organized to promote students' academic writing ability among stakeholder such as teachers, administrators and communities.
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Gender, Alcohol, and Unrequited Love in Thai-Isaan Songs

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Abstract

In 2013, the World Health Organization named Thailand as the leading country for alcohol consumption in ASEAN, and alcohol consumption and abuse in Thailand is an increasing trend, despite a decade and a half of concerted campaigns to end alcohol abuse. This article presents the findings from a discourse analysis on 18 Thai-Isaan songs that include references to alcohol and unrequited love. The study applies the methodological framework of James Paul Gee, analyzing the songs through six different lenses: semiotic building, world building, activity building, identity and relationship building, connection building, and politics or the distribution of social goods. The findings are then discussed through a feminist perspective. In short, Gee's framework helps to uncover a gender discourse which relates alcohol drinking to patriarchal and socioeconomic power structures within Thai society. The analysis sheds light on why successfully addressing alcohol abuse and its effects in Thailand requires a more intersectional understanding of these power structures and the role alcohol abuse plays within them.

Keywords: Alcohol, Campaign to End Alcoholism, Discourse Analysis, Feminism, Gender, Thai-Isaan Songs, Unrequited Love

1 This article is part of the thesis “Gender and Alcohol in Thai Songs”
1. Introduction

Alcohol Consumption and Thailand’s Campaign against It

Thailand has had a continual increase in alcohol consumption over the last 50 years, and in 2014 the World Health Organization (WHO) reported Thailand as having the highest alcohol consumption rate in Southeast Asia, with a rate of 7.1 liters per capita between 2008 and 2010 (World Health Organization [WHO], 2014). Parallel with the increase in alcohol drinking has been an increase in issues of violence, vehicle accidents, and health problems, among others (WHO/Thai Health International Collaborative Research Project, 2015).

While Thailand has been praised for its efforts to curb alcohol abuse and its effects, the country faces many challenges, one of which is the small amount of research that has been conducted on secondary effects of alcohol consumption (Moving Thailand’s mountain of alcohol-related harm, 2017). One Thailand-based study that has investigated such effects found that out of 1,695 respondents, almost 80% had experienced negative effects due to drinking by neighbors, husbands, and friends. The majority of respondents experienced psychological harm, followed by social, economic, and physical harm, and risk for experiencing secondary effects increased if one was a woman or an alcohol drinker (Waleewong, Jankhotkaew, Thamarangsi, & Chaiyasong, 2016).

Despite the above statistics, when researchers Moolasart and Chirawatkul (2012) conducted an ethnographic study to investigate the context of alcohol drinking in the Northeastern region of Thailand, they found that in the village studied, the population generally perceived drinking alcohol in a positive way. In the villagers’ experience, alcohol drinkers tended to be happy. Additionally, alcohol was perceived as a social tool, interwoven into ceremonies held regularly in the village and into socializing. As long as the drinker could control their behavior, people in this particular village accepted alcohol drinking.

Moolasart and Chirawatkul (2012) suggested that any public health agency with the objective of decreasing alcohol drinking would have to persuade people in society and make them conscious of the negative aspects of alcohol drinking. Thailand’s major campaign to give up drinking, launched in 2003, has attempted to do just that. Persuasion is one of their five strategies, and has led to the broadcasting of campaign video advertisements for convincing people to change their health habits and give up alcohol (นพพฤติวิทย์, 2559).

In a 2014 evaluation video report of the aforementioned campaign, Udomsilp Srisangnam, the Thai Health Promotion Foundation Vice President, reported that the campaign aims to convince Thai people to change their attitude toward alcohol. Srisangnam claims that the campaign has had its largest affect decreasing alcohol drinking in adults aged 29-59 years old, especially during the 3-month Buddhist Lent. However, in youth aged 15 and up, the campaign has not made any progress, according to Srisangnam (Center for Alcohol Studies, 2014).
In an earlier study, Moll (2016) conducted a literary analysis of the video campaigns broadcast by the Thai Health Promotion Foundation. She found that the videos contributed to building a discourse where alcohol drinkers’ identities are represented largely as poor, rural, and irresponsible father/husband figures. Her analysis brought up a number of problems that might arise from such representation – for example, the campaigns may not reach target audiences that do not identify with the representation. At the same time, the videos may lead to stereotyping and marginalization of the groups represented. She also wondered about the significance of gender in a campaign that did not address the issue explicitly, yet seemed to reconstruct a discourse of gender disparity surrounding alcohol.

Research into the alcohol consumption “gender gap” that exists worldwide, though to varying degrees in different countries, has shown that alcohol use and gender roles tend to be interrelated. Obot & Room (2005) have found that men tend to have higher alcohol consumption rates worldwide, and men’s alcohol consumption tends to lead to more problems than women’s. Additionally, they have found that culture is one factor that plays a role in determining the size of the gender gap, especially as alcohol tends to be a tool used within different cultures to perform gender roles, such as masculinity. They have found that as gender roles have evolved in different countries, the country’s alcohol consumption gender gap has also changed.

This article, therefore, aims to extend previous investigations into the discourse of alcohol in Thai-Isaan society, with a focus on alcohol and gender in Thai-Isaan music. While in 2008, Thailand passed its Alcohol Control Act, B.E. 2551 (2008), forbidding the promotion of alcoholic beverages, alcohol continues to play a prominent role in popular culture, especially in the context of music. Song lyrics which reference alcohol do not necessarily aim to promote drinking, yet literary theory proposes that literature and linguistic structures are a “realization of social structure” and that language can maintain or modify the social order through its role as a metaphor of society (Halliday, 1978, p. 255).

If alcohol is interrelated with power structures within Thai society, then it is valuable to isolate instances of its appearance in popular culture in order to better understand its significance and thus better understand how to respond to the crisis of alcohol abuse.

Theoretical Framework

This article uses discourse analysis methodology as described by James Paul Gee (1999, 2011) in order to unmask language patterns that are “involved in social relations of power and domination” (Fairclough, 2001, p. 229). Gee (1999) lays out six building components useful for the process of discourse analysis: semiotic building, world building, activity building, identity and relationship building, connection building, and politics or the distribution of social goods. He argues that all language plays a role in building each of these six components. When language is analyzed through these lenses, hidden meanings will become apparent. Gee (2011) also lays out 27 practical questions that a language analyst can ask when analyzing a speech act or a piece of literature.

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2 Isaan is the Northeastern region of Thailand
While applying Gee’s methodology, this analysis will specifically focus on the gendered discourses surrounding alcohol. Gendered discourse is consistent with the theoretical foundations for Gee’s methodology, as it shows that gender is not fixed, but is “continually produced, reproduced, and indeed changed...as [people] support or challenge systems of gender relations and privilege” (Eckert and McConnell-Ginet, referenced by Holmes & Marra, 2010, p. 4). This definition of gender implies that people have agency in relation to how they define their own and others’ gender, and one way they may practice that agency is through language, whether consciously or unconsciously.

The concept of a gendered discourse has contributed significantly to feminist theories, as gendered discourse implies that gender roles are not fixed (Butler, 2004). Therefore, men and women may be able to redefine their roles through re-learning and re-constructing (Sunderland, 2004, p. 14). This article will apply feminist theory to the discussion of the findings, framing the discussion along five principles (Lazar, 2007): 1) feminist analytical activism, 2) gender as ideological structure, 3) complexity of gender and power relations, 4) discourse in the (de)construction of gender, and 5) critical reflexivity as praxis.

2. Method

In order to identify Thai-Isaan songs with lyrics related to alcohol, a search was conducted using the search engine of Thailand’s largest music network, GMM Grammy (www.gmember.com). Search words included: แอลกอฮอล์ (alcohol), เบียร์ (beer), ที่ระ (whiskey), ปุ๋ย (whiskey), and หมา (drunk). The first 100 search results for each search word were considered and relevant songs that had been produced or reproduced from the years 2003-2016 were collected. Subsequently and with the help of a native Isaan speaker, the research sample was narrowed down to songs written in the Thai-Isaan context. This left a sample of 47 songs.

Each song was translated to English, again with the help of a native Isaan speaker in order to confirm the meaning of the lyrics. The 47 Thai-Isaan songs were categorized by the focus of their content into five groups. Based on this preliminary categorization, this article focuses its analysis on the category with the majority of songs in it – songs discussing unrequited love. In order to offer an in-depth analysis, the 18 songs discussing unrequited love were analyzed using Gee’s 27 questions (Gee, 2011). Reoccurring themes were coded in order to synthesize the findings. While this study was blind to the songwriters, the singers’ gender identity was taken into account while interpreting the lyrics.

The findings are described in the next section, organized by Gee’s six building components (Gee, 1999): semiotics, world, activities, identities and relationships, connections, and politics or the distribution of social goods. The findings are then discussed through a feminist lens.
3. Results

Preliminary Findings

Of the 47 Thai-Isaan songs in the preliminary study sample, songs’ most frequent focus was on unrequited love (in 18, or 38.3%, all sung by male singers). Nine of the songs (19.1%) had a focus on intact husband-wife relationships. Six of the songs (12.8%) were focused on alcohol drinking in the context of Isaan traditions or customs, and another six (10.6%) were focused on economic status. Finally, four of the songs (0.2%) had an explicit focus on the alcohol drinker’s identity.

Notably, a large majority of the songs (37, or 78.7%) were sung by male singers and about male drinkers. Of the seven songs sung by female singers, only four discussed female drinkers, and three of those four had an explicit focus on the identity of the female drinker. This suggests that Thai-Isaan songs construct alcohol drinking as a normatively male domain. This article summarizes the analysis of the largest category of songs – those 18 songs which focus on unrequited love.

Unrequited Love and Alcohol in Thai-Isaan Songs

The 18 Thai-Isaan songs focusing on unrequited love are all sung by male singers, and the alcohol drinkers in the songs are also male. The songs and their year of production and performing artist are listed in Table 1. A summary of the analysis is organized along the 6 building tasks outlined by Gee: semiotic building, world building, activity building, identity and relationship building, connection building, and political building.

Table 1: Songs in the study sample

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Year</th>
<th>Singer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ใจลอยในวงเหล้า (Daydreaming in the Whiskey Circle)</td>
<td>2006</td>
<td>ศร สินชัย (Sorn Sinchai)</td>
</tr>
<tr>
<td>2</td>
<td>พี่เมาวันเขาหมั้น (Drunk on your Wedding Day)</td>
<td>2006</td>
<td>เอกพล มนต์ตระการ (Ekaphol Montragarn)</td>
</tr>
<tr>
<td>3</td>
<td>ยามเมาคึดฮอดน้อง (When Drunk I Think of You)</td>
<td>2007</td>
<td>ศร สินชัย (Sorn Sinchai)</td>
</tr>
<tr>
<td>4</td>
<td>งานหลักก่อนหลับ (The Main Work Before Sleep)</td>
<td>2007</td>
<td>ไมค์ ภิรมย์พร (Mike Piromporn)</td>
</tr>
<tr>
<td>5</td>
<td>มอเตอร์ไซด์ล้ม (Motorcycle Fall)</td>
<td>2008</td>
<td>คนมอ (Kon Mor)</td>
</tr>
<tr>
<td>6</td>
<td>อยากได้เมีย (I Want a Wife)</td>
<td>2008</td>
<td>คนมอ (Kon Mor)</td>
</tr>
<tr>
<td>7</td>
<td>ปริปุญช์กับเหล้าโท (Unburdening with Rice Wine)</td>
<td>2008</td>
<td>ศร สินชัย (Sorn Sinchai)</td>
</tr>
<tr>
<td>8</td>
<td>น้าหวดพสข่า (My Tears Mix with my Whiskey)</td>
<td>2011</td>
<td>แดง จิตกร (Dang Jittakorn)</td>
</tr>
<tr>
<td>9</td>
<td>ตองพันหม้อ (Wrapped Pickled Meat)</td>
<td>2012</td>
<td>จ่าเหล่อ แซ่รี่ (Jaloi Henri)</td>
</tr>
</tbody>
</table>

3 For songs that were recorded multiple years, the most recent year is listed.
Semiotic building

Semiotic building in the 18 songs discussing unrequited love signifies three major themes: sensitivity, place, and loss. Alcohol contributes to the semiotic building for each of these three themes.

The male singer’s sensitive character is emphasized in most of the songs by his heartbreak. Throughout the 18 songs, there were 77 different references to the wordใจ (heart). The male singer’s heart (mentioned 53 times) is associated with purity, innocence, and heartbreak. Meanwhile, the woman’s heart (mentioned 19 times) is associated with callousness, unfaithfulness, and the infliction of heartbreak on others. Thus, the heart plays a role in semiotic building in the songs, where it signifies men’s sensitivity in contrast to women’s callousness.

In every song, alcohol is strongly connected to the sensitive nature of the male singer. For example, the male singer is so heartbroken by his failed relationship that he must “wash” his heart out with whiskey, “water” his heart, use the alcohol to “forget the wound” in his heart, to “care for his sadd heart,” or “kill” the infection in his heart. He drinks to “forget” the girl, to “console” himself, to “coax” himself to sleep, or to “let his heart die with whiskey.” Song 8 is called: “น้ำตาผสานเหล้า” (My Tears Mix with my Whiskey), which epitomizes the relationship between the men’s feelings and the whiskey—they are one and the same.

The lyrics also put semiotic value in their references to objects connected to place, especially rural community and tradition. For example, in song 1, the woman’s choice to move to the city to work is juxtaposed with the simple surroundings of the male singer, including the cold wind that took his girlfriend away, his friends, jarred fermented rice whiskey, a stick his friends poke him with, and grilled lizard. Similarly, in song 7, the singer claims the “sound of the field frogs” stops him from going to see his girlfriend in the city. In song 2, the male singer stands near the chicken coop drinking white whiskey, his position juxtaposed with that of his love interest,
whose extravagant wedding he is watching from below. In song 18, the singer separates himself from the rest of humanity, marries his whiskey “under the moonlight,” and sings:

The sky is my mosquito net
The mosquitos are my friends
The ground is like
My floor, the birds and mice
Are my friends who lull me and remind me to be happy

The above examples show how alcohol plays a role in semiotic building, which tends to construct the male’s identification with place, nature, simplicity, and tradition, while disassociating him from society or socially constructed value systems. Another important part of semiotic building signifying local place is the choice to use the local language, Thai-Issaan rather than standard Thai. This indicates that the songwriters wanted to construct a local identity.

Semiotics in the songs also signifies loss, as flirting or courtship is symbolized as a game or competition. For example, in song 12, a duet sung by two men, one says to the other “ก่อนสอง เขาแบ่งกันเกี้ยว” (Before, we both made our bets and competed, flirting with her). In song 9, the singer reminisces on what his former partner promised him: “สิบ่ม แบ่ง ให้ผู้ใดคนอื่น” (We wouldn’t share points with anyone else). In song 2, after the singer’s love interest accepts another man’s proposal, he describes his situation as, “รักพี่เลย ฟำล์ว” (So my love fouled), thus alluding to football or another sports game. In song 8, the competition is boxing, the bride price (in Thailand paid by the groom to the bride and her family) is the winning stroke, and the girl and sex with her is the prize. The singer describes:

Today no? He’s going to put the post in the hole (have sex)
The golden groom placed a heaping bride price into a mound
He’s a skilled boxer; me, I’m just an amateur

The semiotics reveal a worldview where trying to succeed in love is similar to an unfair game. In song 18, the singer says of his perceptions of humans and love: “กลิ้งกลอก หลอกลวง กันเวียนวน” (Rolling and flipping, cheating and deceiving each other over and over). Thus, courting is like a harsh competition, where the winners receive the woman as their prize, and the losers are consoled with alcohol.

World building

The semiotic building described in the previous section helps to construct a certain kind of world, or reality, especially where there exists a dichotomy between rural poverty and urban materialism. Ten of the songs from the study sample depict either directly or through semiotics a world where people are poor or rich, rural or urban. In all of these, the singer associates himself
with poverty. To him, poverty is his destiny, as in song 17 where the singer says, “ดวงชะตาทำให้เจ้ามันจน” (A horoscope, a destiny of poverty). To the singer, poverty is a status that inflicts suffering, rather than a positive or negative reflection of his character. For example, in song 10, the singer describes himself: “อาหมันคนจน จำต้องทนหมื่นหม่อง...อยอมแพ้เพราะไม่มีเงิน” (Me, I’m a poor person, I’m bound to have to put up with sadness...I give up because I don’t have money). In fact, in some cases it seems that the singer believes he is a better, more ethical person for accepting his status of poverty. In song 11, the singer says:


The influence of a lot of money changes love...
Tim is interested in the rich business owner, fine, up to her
I put up with my lower status, because I have little merit, I go slowly

The above lyrics depict a world where status is connected to the Buddhist principle of merit. In this world, status is based on the merit one has accumulated in previous lives, and thus changes slowly, lifetime by lifetime. The lyrics imply that the woman (Tim) who has chosen to marry out of her poverty is moving too quickly by marrying out of her league and is thus acting dishonestly, if not unethically.

Other songs build a similar world, even when the woman has not necessarily left the singer for another man. Song 1 describes a situation where the man cannot imagine leaving his home in the countryside, despite missing his partner who has “left the farm to go work in the municipality.” He fears his partner will be “stolen” by “city people,” as he’s heard from others that city people “steal each other’s lovers.” He describes his fears:


When you’re far from my eyes, you’ll change
Rich boys will come closer...
People who go to malls
They say those people have a lot of money...
I’m afraid you’ll slip off the escalator

These lyrics depict a sense of order and status defined by one’s birthplace, where rich urban people belong in stores and on escalators, stealing lovers and rural people like the singer and his partner do not belong there. Thus, rather than wanting to escape rural poverty, the singer creates a context of acceptance, if not pride, surrounding his destiny as a poor countryman.

Despite accepting their status, the singers often attribute the loss of their lover to their poverty and wealthier men’s privilege. For example, in song 12, Maithai sings: “เรายังมีความสัมพันธ์กันนั่นกัน” (My friend, we’re both poor) and Monkaen answers: “สัมพันธ์กันนั้นไม่มีอะไรเสียไป...” (“The rich man] just exists and then she falls into his hands). These lyrics show how the songs build a world of
privilege, where rich men get women with no effort. In songs 2 and 8, this privilege is explicitly associated with the bride price. For example in song 8, the singer says:

เจ้าบ่าวเนื้อทอง เงินคำต้องยอมมา เป็นผู้... You see money and pounce, lost in the words of “Dr. Love”...

The golden groom placed a heaping bride price into a mound...

After being together all our lives, we’re cut off in a split second

Similar to other songs in the study sample, the above lyrics contrast the long courtship the singer attempted with the short time it took the woman to choose “an outsider” who had money. Elsewhere in the song, he sings: “เคยจีบกันเป็นสิบปี แต่วันนี้บ่มีความหมาย” (We’ve been flirting for 10 years, but today that has no meaning). The man perceives that his woman has been stolen from him by a wealthy outsider. In song 6 the singer says he will tell his parents he wants a wife, “ก่ำขำยข้ำวใหม่นปีนี้ได้รำคำดี” (if I sell the new rice for a good price this year). The listener can assume the singer needs a good price on the rice before he can hope for a wife because he must have money for the bride price.

Alcohol, as well as other semiotics discussed in the previous section, plays a significant role in world building. For example, song 10 is named “หัวใจสองซำว” (40-degree heart). This is a reference to the 40-degree white whiskey the singer drinks as he watches his love interest “welcome the millionaires with their money” for her wedding day. This white whiskey is well-known in Thailand as the “poor countryman’s” drink. Thus the name of the song immediately identifies the singer with the poor, rural end of the dichotomy. Meanwhile, the content of the song contrasts his situation with the new couple’s wealth and happiness, not only physically above him as he watches from below, but also above him in status. The symbolism the lyrics assign the alcohol and the setting, therefore, contributes to world building, where wealth and privilege are contrasted with poverty and loss.

Activity building

In order to analyze the songs from the angle Gee describes as “activity building,” we must ask, “What is the speaker trying to do?” On the surface, it may seem he is trying to kill himself or devalue himself with alcohol. For example, in song 14, the singer begs his love interest to pay attention to him just long enough to dig his grave. Yet, behind that cry for help is another activity, an accusation: “ให้คิดเสีย่ำท ำบุญสักครั้ง” (Think of it as making merit for once). By tying the woman’s choice to pay attention to him to merit, he is assigning a religious importance to the decision. He next appeals to her sense of empathy: “อย่ำให้นอนตำยล ำพัง ถ้ำสงสำรอ้ำย” (Don’t let me die alone in my sleep...If you pity me at all.) The use of alcohol in the lyrics, over and over again, goes beyond a sense of self-pity and builds the activity of “shaming” the woman. Shaming activity is supported by the presence of two other contributing activity building patterns throughout the songs: shifting responsibility/blaming the woman and shifting the breakup from the private to the public sphere.
The male singer never frames his alcohol drinking as his own choice. In fact, the man seems to have lost his agency. In 16 out of the 18 songs, there is clear evidence that the singer does not take ownership over his drinking but blames the woman. In the above song (song 14), the singer makes many other references that blame the woman he loves for making him like a “crazy ghost.” For example, “อยากให้เธอเห็นคนตายทั้งเป็น...ผลงานที่เธอทำ” (I want you to see this living dead person... the product of your doing). The singer explains that the woman threw him away like “a rotten thing.” Thus, he is forced to drink whiskey to “water” his heart, “keep the infection in his heart from spreading,” and “keep it from becoming aggressive.” Such references to medicine and healing occur repeatedly and create an image where the man has been injured by the woman, and is thus no guiltier for drinking than a soldier is for treating a bullet wound.

Sometimes the singer uses prepositions or conjunctions, especially เพราะ (because) and จึง (so/thus) to shift blame directly to the woman. In song 16, the singer says, “ละพี่ก็เมำเพราะ” (I’m drunk because of you). In song 15, the song is named “เพราะคุณคนเดียว” (Only because of you). This is not a romantic profession of true love; rather, the song goes on to expound on cause and effect:

คุณคนเดียวเพราะคุณคนเดียว
มันจึงต้องเปลี่ยนเกิด
...เพราะรู้คุณเปลี่ยนใจ

Only because of you, only because of you
I have to wander around drunk as a degenerate...
...because you changed your mind

The singer thus insists that the woman and the decision she made is the cause of his drunkenness. Similarly, in song 13 the woman is blamed for creating a “drunkard” from a man who once “had the heart of a gentleman.”

The woman’s actions – one could say the agency that she claimed in breaking up with this man and choosing another – is thus depicted as destroying the man and any control he once had over his behavior. In fact, in more than one instance, the woman seems to be the “keeper” of the man’s principles. In song 5, the singer explains that his girlfriend broke his heart, thus, “...เพราะเกิดหลัก” (...so I’ve lost my principles). In song 9, the man began as a drinker and only gave up alcohol for his lover: “เซำได้ย้อนเจ้ำผู้เดียว” (I could quit only for you). Therefore, after she decided to leave him, he went back to drinking. This shows that the woman is expected to consider and be responsible for more than her own happiness or fulfilment when leaving someone. In this case, she is the keeper of the man’s sobriety.

The woman is not only the cause of the man’s drinking when she leaves him for another man, but also if she does not give him enough attention in general, as in songs 3 and 7, where the woman moved to an urban area and left the man in the countryside. In song 3, the man pleads his girlfriend to think of him and warns, “อย่ำให้ชำยมึนเมำ” (Don’t make me get dizzy drunk). The lyrics use causative language to show that if the woman ignores the man, she will “ให้” (make) him “drink.
Another linguistic technique that is used to shift blame is modals of necessity. In song 11, the singer explains:

The sad and mourning person is me (Tong), he has to drink whiskey
Drink to get drunk and burn away the depression heaped on my head...
I have to be drunk to forget, forget Tim who is so gullible...
I have to be a drunkard because of my sadness
Because I couldn’t have the love that I wished for

The lyrics above show clearly how alcohol plays a role in demonstrating Tong’s relationship with power. Now that Tim (his love interest) has chosen someone else, he has become a victim. He does not simply drink whiskey; he has to drink whiskey. It is the only answer, once denied by a woman. In other songs (songs 1, 6, 8, and 17), the drinking is set as more of a background, thus normalizing the activity of drinking after one is dumped or heartbroken. The man is entitled to drink once he has been dumped, or if he is left without a woman for long.

Alcohol plays a major role in the second area of activity building, as it shifts the man’s heartbreak into the public sphere. This forces the narrative to reach beyond the personal feelings of the singer; the people surrounding him are meant to be involved, especially by passing judgment. For example, in song 5, the star male whose girlfriend left him has been crying all day over whiskey, resulting in him crashing his motorcycle. The motorcycle fall draws a crowd, “ไทบ้านกะเลยวำวุ่น…” (So the villagers come to see...). Later on, the singer explains that he does not care who scolds him, because his girlfriend broke his heart.

Similarly, songs 11, 13, and 14 mention onlookers who pass judgment on the man who is drinking, and the response by the singer is not of shame or remorse. Rather, he defends himself. In song 13, the singer says: “ภูมิใจตัวเรำ ยังดีกว่ำสำวหลำยใจ” (I’m proud of myself, I’m still better than the cheating girl). In song 11, the singer juxtaposes the guests at Tim’s wedding with onlookers who see him getting drunk: “ผู้คนเขำพำกันมองทองดื่มเหล้ำจนว่ำเดินเซ” (Others come and look at me drink whiskey until I walk with a sway). Tong defends his drinking, saying his whiskey does not create any issues, unlike Tim’s decision to marry another man, he implies. He says,

Tim’s happiness is up to her, my whiskey doesn’t create issues
Once drunk, it doesn’t make me bad, I sway only when drunk
Let me love whiskey, It’s better than loving Tim
The above lyrics are an appeal to the public. They imply that swaying when drunk is insignificant relative to a woman who sways (change her mind) even when sober. Therefore, the lyrics are building a defense which vilifies the woman while victimizing the man.

Another significant instance of victim building as an activity is in song 12, where the two men who were in love with and competing for a woman named Ann discuss their plight when she chooses another man. They plan to: “กินให้เมำจนชำวบ้ำนเอำไปลือว่ำชำยซื่ออย่ำงเรำสำวแอนลวง” (Get drunk until the villagers gossip that boys honest like us were lied to by Ann). It is clear that they see alcohol as a tool to save face while simultaneously shaming Ann. Later in the song, after drinking for three days they discuss how far they can take the plan. One of the singers wonders: “จะไม่เสียเชิงชำยหรือ” (Won’t we lose our gentleman’s appeal)? They go on, discussing how the community will perceive them:

Maithai) They’re going to speak down to us, that we’re weak
Monkaem) This world has many girls
Maithai) We’ll lose everything, all our manliness

The lyrics above demonstrate a few important points regarding activity building and the role in it that alcohol plays. First of all, there are limits to how long the men can drink before the community will no longer pity them and will look down on them instead. Secondly, the men perceive that they will successfully get the community to empathize with them by drinking. Thirdly, the men value their masculinity above all else. They are not really mourning the loss of Ann, but of their pride.

In other songs (songs 1, 2, 4, 10, 15, and 16), the setting places the heartbroken man in a public space, where the community can witness “the product of the woman’s doing” – a wasted man. Alcohol, therefore, is strongly connected to the image, dignity, and masculinity of the drinker. While there seem to be social codes that determine how long a man can drink after a woman refuses to be with him, the drinking is at least initially a socially acceptable entitlement for the man. Drinking may evoke pity and understanding in the community, and the man hopes it will evoke shame for the woman as the community gossips about what she has done to the man. This shows how drinking is used in the songs as a tool to gain back power and control over the woman after she has used her agency to get out of a relationship.

Identity and relationship building

The activity building described above leads to the most prominent identity building being that of villain and victim. Other than poor and rural, the male singers at times refer to themselves as “ซื่อบื้อ” (stupid, song 5) or “ขี้ล้ำย” (ugly, song 12), but in none of the songs do they ever construct their character as flawed. In fact, strong connections are drawn between the leading men and
nature, honesty, and sincerity. Even when the male singer at times describes himself committing dishonest actions, such as: “ว่าด้วยชายชั้นสูง” (stealing his mother’s rice to go visit his love interest in the city, song 1), no connection is made between this type of action and the overall character of the man. The man’s flaws are always connected to his destiny, which he claims to accept.

The man’s honesty and sincerity is juxtaposed with the woman’s callousness and superficiality. In fact, 13 of the 18 songs construct a flawed character as the major reference point for the woman’s identity. Even while the singer continues to call her by endearing names, he also “calls her out” for being: “คน撒” (a liar, song 9) or for lying to or tricking him (songs 7, 9, 10, 12, 13, and 15); being “คนใจบ่อแน่” (untrustworthy, song 10) or “ใจ...เป็นตรง...คงที่” (someone with an unfaithful and unstable heart, song 11); “คนแสบ” (a cheater, songs 13 and 16); “คนมัว” (indecisive, song 15); “คนง่าย” (gullible, song 11); “คนใจง่าย” (easy, song 13); “ใจร้ายใจคลั่ง” (callous/evil, songs 8, 10, 16, and 18); and “โหด” (cruel, song 12).

Often, the lyrics allude to the woman’s superficiality or materialism. In song 8, the singer accuses the woman: “เห็นเงินถล่ม” (You see money and pounce). In song 11, the singer also blames the woman’s rejection of him on money: “อิทธิพลเงินหนักรักรวนเร” (The influence of a lot of money changes love). While in song 12 the singer attempts to justify Ann’s behavior after calling her cruel, their defence of her hides an accusation of materialism:

ไทยโทษ เพราะไม่เกี่ยวกับเศรษฐกิจ
มั่งadesh มีเงินใช้เงินจ่ายมือ
Maithai Because everybody just wants to be comfortable
Monkaen To have money, use money, pay with a laid-back hand

The above lyrics assume that the reason Ann chose a different man was that he was richer and she would be more comfortable.

The women in songs 1 and 7 either chose or were forced to go to urban areas out of economic necessity. Yet, the male singer does not support their decision to leave. In song 1, the singer worries that his love interest will forget the rice fields and change when she is far from his eyes and close to richer men. He says: “ย่ำนแต่ไซบ่ม” (I’m afraid the fishing net doesn’t have a lid). The comparison of his girlfriend to a fishing net without a lid implies that he is afraid she will be easy with men, and he does not trust her. In song 7, the singer also accuses the woman of forgetting the rice fields.

The construction of the woman’s character in this way serves to reinforce the man’s victimization, while vilifying the woman. This in turn, contributes toward the activity building described in the previous section, where the man uses alcohol to shame the woman for the choice she made. In fact, the woman is often compared to the alcohol or to the alcoholic himself and falls short. The alcohol is presented as more faithful (song 11) or is said to understand the heart of a poor person (song 7). In song 18, the male singer explains that he is going to marry his whiskey:
As in many of the other songs in the study sample, the whiskey is a direct replacement for women, and apparently a better alternative because the singer perceives it to be unflawed. The whiskey never stops smiling, never expresses callousness, and is never annoying. Additionally, the man can “try it” whenever he pleases. He is in full control of the whiskey.

The villain/victim identity building described in this section supports the analysis of activity building described in the previous section, which showed that the man’s loss of control and agency was the truly traumatic experience for the man. Whether or not he was actually in love with the woman, when the woman chooses someone other than him, his heartbreak is as much related to his bruised masculinity as it is to his relationship with the woman. Thus, the way to recover is to publicly shame her, attacking her character, as evidenced above.

**Connections**

The previous sections have addressed various connections the lyrics build, for example, between alcohol, rural poverty, and heartbreak; alcohol as a replacement for women; alcohol and masculinity; men and nature and tradition; and women and materialism and dishonesty.

An important aspect of connection building is where in the narrative each song begins, which helps to define the narrative. The starting point tends to be a man in mourning because a woman has left him. His mourning is usually connected to the woman’s flawed character, and never connected to the man’s behavior, either before or after the relationship ended. In fact, it is worth noting that the narrative very rarely includes any information about the couple’s behavior during their relationship. Thus, noticeably absent from the songs is any introspection from the man about anything he might have done to contribute to the woman’s decision to leave him. As a result, the lyrics communicate the man’s sense of entitlement to the woman. Her decision to leave him always reflects badly on her, not him.

In many of the songs, the woman changing her mind is equated with tricking or lying to the man, as in song 15, where the singer goes from accusing the woman of changing her mind to lying to him, to tricking him, and back to accusing her of indecisiveness from one verse to another. By building these connections, the singer is implying that once a woman is in a relationship with him, she should be obligated to stay in the relationship, and if she changes her mind, her decision should not be respected.
Sometimes, it is not even clear whether or not a mutual relationship existed. For example, in song 12, the two male singers had been competing for Ann. It is unclear, however, whether she ever accepted either of their advances. Despite the men’s scheming (betting on her), she is the one accused of being tricky. In song 10, the singer recalls that his love interest’s “tears rolled down,” tricking him into loving her. Not only does this connect a woman’s crying to seduction, it is possible he loved the woman secretly and had never made his intentions clear to her, but had assumed she would love him in return. Similarly, in song 11, the singer refers to the woman: “...รอยยิ้มที่ติ๋มหลอกลวงเรำ” (...her smile that she tricked me with). In song 13, the singer claims, “ล้วนมำรยำลื่นเหมือนปลำไหล” (All your promiscuous tricks slithered like an eel). These lines connect the woman’s behavior – whether crying, smiling, or acting “promiscuous” – with a sense of entitlement from the man.

The above examples demonstrate how the starting point of the narrative, as well as different connections the lyrics draw, plays a role in shaping perspective on how the story happened. Information that is omitted from the song enables the singer to connect his drinking to the woman’s actions. It also builds connection between the end of the relationship and the woman’s character, as well as unfair circumstances, such as poverty. In this way, the man is redeemed and the woman is shamed.

*Politics or the distribution of social goods*

Gee defines “politics” as “anyplace where human social interactions and relationships have implications for how ‘social goods’ are or ought to be distributed.” He, in turn, defines “social goods” as “anything that a group of people believes to be a source of power, status, worth” (Gee, 1999, p. 2). The lyrics in this study sample assume or construct several major social goods, including money, women, success in love, control, alcohol, and having multiple partners.

The male singers by and large have assumed that money is a social good which determines someone’s power, status, and worth, especially in the eyes of a woman. Women, in turn, are another type of social good in the songs. A man who loses his woman loses power, status, and worth, especially when the woman leaves him for another man. This puts the man’s masculinity at risk.

Money and women are closely associated, especially on account of the bride price, which a man must offer to the woman’s family. Therefore, certain women of a higher “grade” may only be accessible to wealthier men. While this aspect of the bride price is not discussed directly in the songs, what is alluded to is the male singer’s belief that the woman should stay true to her status. This may be the singer’s attempt to hold onto the social goods (women) accessible to him.

At the same time, the man and woman may truly be in love. Yet, they may not be able to remain together due to their financial status. For example, they can be separated if the woman has to move to the city for work, or the woman may feel she must marry someone with more wealth for the sake of her family or her own wellbeing. This shows that love, or success in love, can also be considered a social good.
Whether or not there is true love, gaining back control is often what underlies the singers’ purpose. The singers perceive that their control has been lost when the woman makes a decision to leave him. The major purpose in using alcohol in the lyrics is to attempt to gain back control. Sometimes, alcohol is used to evoke pity from the community and to shame the woman. Sometimes, it is juxtaposed as a more submissive, and therefore favorable, replacement for the woman. Yet alcohol itself is also a social good, as is evidenced by the fact that few songs in the preliminary study sample involved female drinkers, and none of those songs included female drinkers mourning unrequited love.

This may be connected to another social good – the ability to have multiple partners. There is evidence that women are expected to stay in the relationship and to stay faithful to their partner. Men may also be expected to do the same, but they are perceived differently if they “cheat” or have multiple partners. For example, in song 18, the singer’s basis for leaving society and turning to nature is that everyone cheats, and thus he characterizes women and men as, “หญิงร้ำยชำยร้อน” (evil girls, fervid boys). When two groups of people are characterized differently for the same action or behavior, it is evidence that the action is a “social good.”

4. Discussion and Conclusion

A news piece (Cork, 2017) run by the UK’s Bristol Post went viral on social media shortly before this article was published. The headline read, “Heartbroken man starts playing piano non-stop in College Green Bristol to win back his lost love.” The article gained a lot of attention, not because the man’s plan seemed romantic, but rather, because his plan and the subsequent news coverage epitomized the rape culture masked in “romantic gestures” that mimic Hollywood love stories. In her op-ed about the incident, Sian Norris (2017) described Howard’s behavior as, “entitled...symptomatic of a wider problem of men’s harassment of their exes.” She claimed that rather than love, the gesture showed the piano player’s belief that “women aren’t entitled to say no,” that men like this, “see women as objects, demanding we subordinate our own wishes and instead fall in accord with their wants.”

This article’s analysis of Thai-Isaan songs of heartbreak contributes further evidence for Norris’s claim. While the Thai-Isaan songs in our study sample are in a different time, place, and culture, they too have become a cultural influence on Thai peoples’ knowledge of what constitutes “love,” “unrequited love,” and “romance.” The songs contribute to a discourse in Thai society where men drinking alcohol is considered a “romantic gesture,” while masking a desire for power and control over women.
The songs in the study sample show that drinking has also become associated with nature, tradition, and rural poverty, thus further complicating gender roles and the effectiveness of anti-alcohol abuse campaigns in Thai society. As Lazar (2007) says, there must be an intersectional approach to discourse analysis, where gender cannot be analyzed separately from other aspects of identity, such as status, ethnicity, or religion. In her historical study of Thai love and marriage, Bumroongsook (1995) showed that wealth only became a major factor in mate selection in Thailand in the 1960s, with the expansion of capitalism in Thailand. While setting high bride prices started in the urban upper class, the trend spread to rural areas, and Bumroongsook points out that many bitter folk songs were written by men in the 70s and 80s as a result.

The songs in the current study show that such folk songs are still relevant. Our analysis clearly shows that men's own oppression when they are deprived of status and wealth, and consequently perhaps even love, plays a role in their world building, their construction of masculinity, and their methods for coping, including shaming their love interest. They attempt to build or re-build a gender ideology where men, especially poor men, are the keepers of tradition, nature, and morals, whereas women are superficial and cannot be trusted. Thus, women are the ones who leave for the city, or leave for wealthier men. Where women “fail,” alcohol is raised up as the replacement.

This article provides a new starting point for how to understand alcohol in Thai society and thus for “radical social transformation.” Currently, Thai anti-alcohol campaigns ads do not address issues of masculinity, yet depict alcohol drinking as a masculine behavior. They also depict alcohol and poverty as being in a cyclical relationship (Moll, 2016). Yet, our analysis shows that people who drink alcohol and identify as the rural poor may not understand their status as a negative reflection of their behavior. Therefore, alcohol drinking becomes a way to express their identity, a part of their destiny that they have accepted. At the same time, alcohol is constructed as a symbolic protest against another fate that they do not so easily accept – that their women are being “stolen” from them by people of a higher status.

This shows that a suitable starting point for decreasing alcohol consumption and abuse in Thailand could be one of addressing disparities in wealth and status and one of empowering the rural poor. Meanwhile, while women may not be the primary alcohol drinkers in Thai society, they are disproportionately affected by secondary effects of alcohol drinking (Waleewong et al., 2017). This is consistent with the results of our analysis, which show connection building between alcohol and unhealthy gender dynamics, even in songs that may on the surface be considered innocent songs of heartbreak. Therefore, addressing gender disparities in society can be another clear starting point for healing society of alcohol abuse.

Further analysis on the discourses surrounding alcohol should be conducted so as to better understand alcohol use and abuse within the context of Thai culture. Study samples could come from other aspects of popular culture, such as numerous other songs and genres, television series, or films. Samples for conversation analysis should also be collected from real world situations,
such as drinking circles, bars, or other situations where people are likely to discuss alcohol. Such studies could help to confirm or further clarify the analysis presented in this article.

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