



## **A Critique of Discourse of Humanity in ‘S.E.A .Write’ Awarded Poetry Entitled ‘The White Hand’**

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### **Abstract**

This article aims to analyze the discourse of humanity of the 1992 S. E. A . Write awarded poetry ‘The White Hand’, written by Saksiri Meesomsueb . The researcher used a combination of ‘explication’, or close reading, of the text and Fairclough )2010(’s critical discourse analysis as the theoretical framework . The findings indicated that discourse in the selected work lucidly conveyed the ideas, life, philosophy, and moral beliefs in relation to humanity at a deep level . Certain myths that suppressed humanity derived mainly from the superiors ’ production and control of the related norms and conventions . Unfortunately, since the poet’s presentation of humanity was too ideal, even real achievement was hard to happen . It means just a humanity discourse that the poet had wished to change for the better if practitioners in the society could not have changed . Because someone holds the big power in his hand and is afraid of losing power; therefore, he does not agree to transfer those powers to others equally.

**Keywords :** Critical Discourse Analysis, Humanity Discourse, Linguistic Form, Poetry, Text



## Introduction

Poetry is a linguistic form which is a unique character type because there is a prosody directing metrical patterns of each kind of poetic forms .This feature makes the poem different from other texts such as newspapers, textbooks, announcements, etc.

The importance of poetry with linguistic forms is the evidence to corroborate ideas and interpretations .It is useful in decoding of events and social problems.

Poetry is not only beautiful and melodious but contained the thought of the poet’s experience .The perspective conveyed through the poet thus hides his intentions for social change; for example, a chapter of “โศลกไพร - Verse of Forest” poem in the poetry “The White Hand”, page 107 (Meesomsueb, 2018)

(1)

### The verse

ถามเอย ..เผยลิมมนุษย์	มโนงาม
เสียงเลือนหาย โศคตาม	สดับแก้ว
สุกิดหมายแต่เปรอ	จิตจ้วง
เฉลยเพียงเหิมท่ามล้วง	ดักห้วงคัมหา

### The translation

<i>Ask whom ..reveal it,</i>	<i>imagine</i>
<i>The sound faded, his ears followed, wastefully</i>	
<i>You were born with passion,</i>	<i>intentionally</i>
<i>The answer is just arrogant,</i>	<i>scooping up lust.</i>

From the aforementioned verse, it shows the form of language used to communicate ideas that the poet perceives from his surroundings on issues of human life that are still mortals, i.e .lust .The poet did not forbid such activities, but only to present the sufficiency .Hence the motif allows ‘Do not let go of craving or libido ’which reflected the society at that time that there may be news of crimes ‘caused by the rape of an erotic maniac .People who do not know how to control their passions which is a danger to the lives of members of society.

The form of language that can indicate the interpretation as ‘ถามเอย - Ask whom..’ is the rhetoric question because the poet has told himself the answer after using the interrogative sentence but it is not a true question; it is merely sarcastic to pragmatically navigate the conversation in the poem .

There is the sentence structure in the poetic line which is a based-prosodic rule that is ‘สุกิดหมายแต่เปรอ จิตจ้วง - You were born with passion, intentionally ’ means that in your heart there is only pleasure and lustful things.

In the last poetic line ‘เฉลยเพียงเหิมท่ามล้วง ดักห้วงคัมหา - The answer is just arrogant, scooping up lust ’is like a suggestion from the poet and it is a discourse showing the humanity to be adequate for sexual desire which is a myth, in particular, the verb form of “เฉลย - to answer, to uncover ”is the process of revealing the whole worldview and worldly dharma.

Another interesting reason for the researcher is that this poetry titled ‘The White Hand ’ was produced in 1988 and was awarded the ‘S.E.A .Write ’ Award in 1992 .It was during the period after the demonstrations and protests for democracy in the events of October 14, 1973 and October 6, 1976 .These events were intense political and administrative simmering .But the question arises ‘why did this poetry go through the agenda of the aforementioned misery?’ . Little is political discourse rarely found when comparing with humanity discourse.



Highlights of the poetry as described lead to the search for answers through research questions that “how does the poet create human discourses for the purpose of changing and developing problems in society?”. Poetry seems an anthology for tracing back several stories which are telling life and world including the goodness and badness. We need to discover something significant out of poems.

### **Purpose**

To analyze and critique the humanity discourse in the poetry ‘The White Hand’ that present problems or social issues that need to be developed according to the linguistic forms in text conveyed.

### **Research question**

What and how are the linguistic forms produced that conveys and supports the discourse of humanity in the poetry?

### **Assumption**

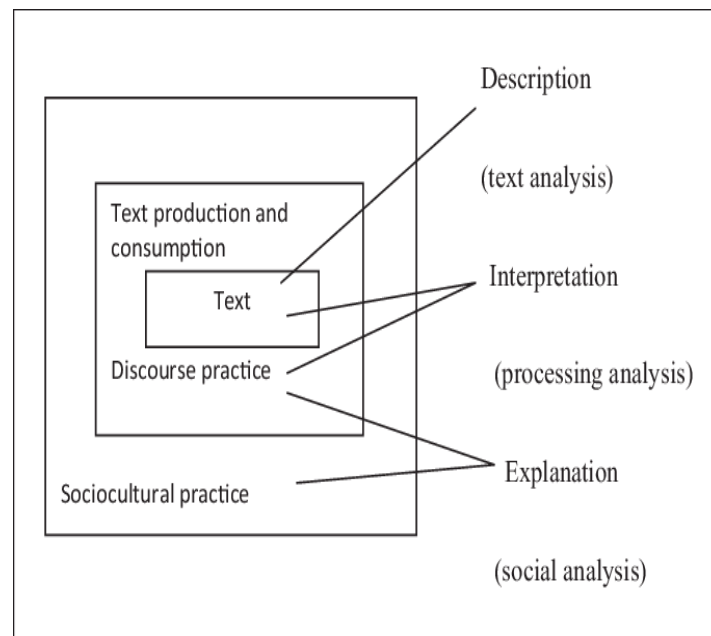
Discourses found in the poetry of ‘The White Hand’ reflects social events about the dehumanization through the poet’s experience. The economic downturn and the political unrest were involved.

### **Literature Reviews**

Discourse research studies or the intention of using language involved social, cultural and political communications are necessary to consider the theory of integration between linguistics and social sciences is the approach of Critical Discourse Analysis (CDA), which is the proper cross-knowledge concept. In this study, the researcher chose the idea of Norman Fairclough (2010) (because it comprehensively demonstrates the relationship between language use, text production, and the relevance of socio-cultural, political, technological, innovation, etc.). All factors are powerful for language usage to reflect social events; conversely, a society in which there is a story appears to reflect the use of language as well.

The benefit of Fairclough’s concept of critical discourse analysis can be described as follows: Fairclough (2010; 1989) presented and illustrated the relationship between language and power by linking them in an unequal manner. It is an assessment of status, power, class, identity through methods of production, maintenance and transformation. In addition, a set of beliefs or ideology will always have a myth that is hidden. These can be perceived by the use of languages that appear in both written and spoken language as well as by a lot of semiosis. Because the myth of language is naturally one of the core of modern social sciences. In other words, it is something that exists in the human minds that is perceived by the language used to show it and also helps to strengthen the discourse.

However, the subject of mysticism remains ambiguous in its appearance in discourses and ideologies; thence, there are ambiguities in interpretation. This issue was resolved when the research study used the structure and the language system that appears to be analyzed mysticism is a principle that has been used to criticize society, wherein Nagavachara (1995) (focuses on the ‘ideal approach of science’ and is said to be ‘mythical thought’) to describe values and consciousness in the humanities field of humanity. If people value objects, things, their prices are greater than their values equal to receiving physical prosperity but without the social consciousness and spiritual awareness; therefore, the value of human life is no different from that of the beast. An illusory ideology must be proven openly in order to substitute proper beliefs so the ideology changed accordingly. The creation of another discourse was born and society will be developed to utilize. As for the opinions of Nagavachara (Ibid) are consistent with Fairclough’s discourse management, ideology, and myth issues to transform, develop, and uplift the human mind in the era of globalization. The Fairclough’s three dimensions for investigating discourses which the researcher adapted and applied as the following picture.



**Picture 1** Fairclough’s three dimensions (2010; 1989)

From the picture 1, there are 3 frames showing the dimensions of the perspective for analysis. The innermost frame is the one that relates to the use of language, known as the “text”, which arises from the use of sounds and intonations in the case of spoken language and the spelling of the text in the case of written language. When the text has an impact on society, it creates a “discourse”. The dimensional framework that the researcher has applied later is the sub-frame of the text on the production process and interpretation of the text to confirm and understand the discourse found and the outermost frame is the socio-cultural or external factors of the language that contribute to the analysis of discourse. Each framework is interrelated with the innermost frame having a detailed depiction of the elements created through the use of language. Next comes the interpretation of language and context as the process of meaning processing and the final frame that relies on social-cultural dimensions and other innovations that changes according to technology and digital is a combination of social phenomena that exist to help analyze when studying the creativity of the form of language in poetry not just touch the beauty if you still recognize the power of meaning that affects society. So the poetry type has discourse. Critiquing discourses is a popular integration between disciplines to create something new in academic work. Importantly, the nature of literary language is a challenge that deserves linguistic analysis and discourse studies.

As for the specific terminology such as “Discourse”, it is a word that was coined from the English term “Discourse” which has Thai experts to define and formulate the same thing differently, such as “สัมพันธสาร- samphanthasaan, ปริเฉท - paritchet, ข้อความต่อเนื่อง - khokhwaam tonueang, วาจา - wachana, ตัวบท - tua bot, สื่อภาษา - thuai phaasaa) Phanphothong, 2013; Office of the Royal Society, 2014; Office of the Royal Society, 2018; Angkhaphanitchakit, 2018. (However, the researcher chose to use the term ‘วาทกรรม - waathakam’ as a useful link between thinking and language use) Linguistics (with social, cultural and political interactions, including innovation and technology) Social Sciences. (The strengths of this concept can be analyzed in the diversity and patterns of language. Although there is little analysis of the genre of poetry but the researcher saw the benefit of this research. Therefore, the integrative results were presented through this research paper.



## Term definition

**Discourse critique** refers to the application of the concept of comprehending the language use and form to understand the content of the story, which is a linguistic approach with the introduction of social, cultural and other factors which is a social science approach to participate in the analysis rationally.

**Humanity**<sup>1</sup> refers to the state, rights, liberties, and the appropriate course of conduct of human beings as a member of society. There should be equality in all dimensions that are justified as humanitarian towards others, receiving equal responses.

## Methods

### 1. Conducting an analysis of results

1.1 The researcher selects the poems to be used as the source of research study from the 'S. E. A. Write' Award poetry 1992 titled "The White Hand" of Saksiri Meesomsueb

1.2 The poems were randomly selected by the technique of purposive sampling seeing that the researcher interpreted it by means of close reading or explication de texte, which is a process of finding the substance in poems clearly.

1.3 The researcher applied the concept of Fairclough's (2010) critical discourse analysis by focusing on the discourse of humanity which is related to the theme of the poetry

### 2. Presentation and criticism

2.1 The researcher categorizes the relationship between humanity discourse and characteristics, influences and factors of sociocultural practices and so on.

2.2 The researcher criticizes the phenomena that appear in the discourse of the text as affecting perceptions and changes in humanity further as well as discussing, summarizing, and suggesting probable issues.

## Findings

The research results are in accordance with the objectives that are the goal of finding answers, and operate the research method through the elaboration of theories to criticize and explain as follows **1 ( the transfer of experience through the text of humanity discourse** and **2 ( the criticism of the humanity discourse on the awareness of the members of society**. This is the result of analysis along with its application to reflect society and culture. The results of the analysis are shown below.

### 1. The transfer of experience through the text of humanity discourse

#### 1.1 Development of humanity

The life cycle of living beings is the beginning and the end. For humans, there is a sequence of physical and spiritual transitions in the growing phase which is one of the elements according to the motto "be born, be old, be sick, die". Aging is growth that must be developed through environment and experience. This development appears in the poem "เปลี่ยน - Change" on pages 23 – 25 of the poetry, which expresses the belief in the objects encountered along with the imagination of childhood. It eventually became something of a stickler in the case of intense and frequent exposure to those things

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<sup>1</sup> Collins Dictionary Online (2021) describes the English word "humanism" as having the same meaning as "humanity." But the word "humanism" does not admire and respect the sacred things, the supernatural, and the spirits which are exaggerated in a variety of ways. The researcher therefore chose the word "humanity" that corresponds to the state and quality of being human.



(2)

The verse

ก้อนดินก็ระเบิดได้  
ขว้างไปแตกเปรี้ยงเสียงก้อง  
หงายท้องล้มตายต่อหน้า  
แล้วเสกคาถาให้กลับฟื้น  
ปืนไม้ก็ฆ่าได้  
เห็นเป็นปืนจริงใช้ปืนไม้  
ปลิวชีวิตคนได้เป็นผักปลา  
แล้วขยี้ใบไม้ทำให้กลับฟื้น

The translation

*A lump of clay can explode,  
Tossed to the cracking sound,  
Face down and die in front of,  
And cast a spell to revive,  
Wooden-gun toys can kill,  
Saw it as a real gun, not a wooden gun,  
Killing people is like chopping vegetable and fish,  
And then crush the leaves and bring them back to life,*

From this text, it shows the power of the environment as there is a myth about “children are whites”, woven clean and pure .After being colored with time and encounter, the “clay ”and “wooden-gun toys ”are natural objects can return to have serious power when children learn the properties and functions of objects.

The perspective of playing children’s activities is similar to playing sales. Notice from the language that “แล้วเสกคาถาให้กลับฟื้น - And cast a spell to revive ”when throwing a clod of earth at a poor person and “แล้วขยี้ใบไม้ทำให้กลับฟื้น - And then crush the leaves and bring them back to life” when assuming the leaf is a person, equal to playing equipment. But childhood has passed into adulthood with habits of manipulating with objects or weapons, there is a chance that people who grow up to accumulate violence . Therefore, catastrophes may appear in society.

Such an ideology derived from the text is to teach and train children and young people to have good learning, and create insights to view the world .It’s not just a compulsion to surrender, otherwise the emotional-attached human beings can actually sabotage successes . We can imagine comparing the content of the original poem as follows:

(3)

The verse

เด็กโกรธกันซูโป้ง  
ฟันซั่ว โมงดีกันปล้นซูก้อย  
เด็กโตแกล้งเด็กน้อยจนร้องไห้  
กลับบ้านฟ้องพ่อ ลูกเจ็บใจ  
นั่นเป็นเพียงปืนไม้พ่อไม่รู้  
พ่อมาเคืองแทนแค้นซู  
เข้ารัวบ้องหูเจ้าตัวแกล้ง  
แล้วแย้งหักปืนไม้ที่เคียด  
ไม่รู้ว่าเป็นไม้ที่หักทิ้ง  
เขาเห็นเป็นปืนจริง จจริงจริงแล้ว





นั่นมือเขาเริ่มเติบโตใหญ่  
เห็นป็นจริงเป็นป็นไม้สนุกมือ  
แค้นเคือง ที่ถูกปลุกไว้  
ได้เปลี่ยนป็นไม้ที่เขาถือ

### The translation

*Angry kids raising their thumbs,  
Afterwards, all of a sudden, little fingers show instead,  
The older boy teased the little boy intimately until he cried,  
Go home and sue the father, the younger child is hurt,  
That's just a wooden-gun toy, his dad didn't know,  
The angry father came to threaten that older boy,  
Hitting into the older boy's ear of the bully for revenge,  
And broke the wooden-gun toy that the boy shot,  
Father wasn't aware of that only wooden-gun toy,  
He saw it as a real gun, actually.  
That's where the older boy's hands began to grow.  
Seeing a real gun is a wooden gun with fun, seemed when he was young,  
Resentment that the father of his little friend planted,  
Had changed the wooden-gun toy he used to holding as a killing gun,*

Children's playing activities have instead problems when they misunderstand each other. Because the language form uses symbolic tactics, such as “โป้ง - thumb” representing anger, hot temper, severing relationship from the poetic line “เด็กโกรธกันชูโป้ง - Angry kids raising their thumbs,” along with the symbol of “ก้อย - little finger”, representing reconciliation, returning to talk again from “พ้นชั่วโมงดิกันพลันชูก้อย - Afterwards, all of a sudden, little fingers show instead.”. The use of an organ as a single part of the whole body to represent the meaning analyzed above. It can be further analyzed as a metonymy that results from the substitution formula of another name signifying another unsaid name which has created a conceptualization, as Evans and Green (2014) (simulates cognitive perception from experience. The correlation of recognition simulates the schemata accompanied by having been extracted with most substitution formulas of part-of-whole principle; therefore, the linguistic form “ก้อย - little finger” as having been called for friendship and bonding. In case, “โป้ง - thumb” is called for violence.

The next viewpoint of a character that the poet defines is the “พ่อ - father” of a child who cries from playing activities with another boy. When the father is unaware of the incident with impulsive rage coming to settle the case on behalf of the child, the myth that arises from this incident is “adults are better”. In contrast, the ideology of the reality series is that children are in the learning age. Causing myths to argue that “adults are obsessed with power” is expressed if adults never teach morals for children, human beings thus show their development through the characters of two ages. The poet's intent is to reflect on his face, emotions, and thoughts like a mirror.

### **1.2 Traditions and humanity**

Every society at every level of residence and organization has rules and regulations. This may be taken from macro-level laws such as constitutions, customs, etc. and adapted to their own society. However, in some cases, rules are a deterrent to human beings that need to be developed in accordance with the changing times. Especially now is the era of digital globalization; for example, as the events shown in the poem “ทางเข้า - Entrance”, page 75.



(4)

The verse

เชิญปวงเทวดาและมนุษย์  
สู่แดนวิสุทธิสุดวิเศษ  
มาเสพสุขมิรู้สร้าง  
ครึ่งทรวงมิรู้ซา  
กาลเวลามิรู้สุด  
เทศะไม่รู้สิ้น  
รสลิ้นมิรู้ลา  
รสตามิรู้เลื่อน  
รสหูมิรู้เฟือน  
ผู้มาเยือนมิรู้ขาด  
ผ่านประตูมิรู้เรื่อง  
ถูกเคืองมิรู้ทะเลาะ  
โง่งมมิรู้แหงะ  
รองเท้าแตะห้ามเข้า  
รองเท้าแตะห้ามเข้า

The translation

*Invite all angels and humans,  
To the wonderful land of sanctity,  
Come to enjoy the happiness without consciousness,  
For being engraved, not recovered,  
Time is of unknown for the end,  
Wherever is for being reached,  
Tongues taste all flavors,  
Eyes see all factors,  
Ears hear nearby sounds,  
The visitor is inexhaustible,  
Be blunt through the door,  
The visitor is offended,  
How dull he seems,  
Wearing sandals is forbidden to enter,  
Wearing sandals is forbidden to enter,*

The humanity discourse appears at the last six lines of the tenth to the fifteenth indicating that slippers are not allowed to enter official buildings such as libraries. This rule was accepted during the poet's contemporaries and up to now but this rule is more loosened. It is, nevertheless, for politeness from cleanliness and there is an emphasis on knowledge from the use of the library for maximum benefit. Finally, humanity emerges from the quality of working, not wearing or decorating expensive clothes. It borrows the proverb of "Don't judge a book by its cover".

When considering regulatory issues, such as posting a placard stating that slippers are prohibited, it is considered appropriate that it has been notified. But the act of human beings who invoke the rules to insult and degrade humanity is unacceptable.

The poet introduces the story by inviting angels. The trust of humans with the first poetic line "Invite all the angels and humans" in purpose of coming to see and live on the ordinary world to try and taste the happiness. These are human desires and symbols of well-being and prosperity, yet the poet uses linguistic forms from the first to the ninth lines to express irony before giving an answer to the true story.





The foregoing explanation is the use of civilization through daily-life practice as evidence that the human world is indeed good .It turned out to be a shame that human beings still adhere to certain traditions that are backwards, not developed according to the social world of humans.

The adoption of improper regulations through humans who seem to uphold the rules according to their duties .It will cause separation of we-ness and otherness without considering academic suitability is visiting the library to borrow books and searching the number of knowledge. Another important thing that can be analyzed is irony .Saying things that was not in the area was alluded, or making an appearance of a person who has died has been referred, or what is believed to be based on belief is expressed through the text to produce some kind of effect, such as exhortation, satire, etc .It is called an “apostrophe”, an explanation of Nordquist )2018 .(In the state of the analytical text, that is, “angels ”to live with human beings on earth, it reveals a disorganized image of a human being; it is causing the need to consider the customs of some communities again .In folklore, that poet brings the belief of angle to the text affecting the interpretation of discourses, it is found that “angels” represent both luck and punishment.

### 1.3 Morals and virtues of humanity

We as human beings have learned the world of life diligently all along .Uplifting the mind above the beasts such as slaughter, competition, etc .Therefore, morality is built through the moral treatment of each religion and the way of belief of each community .The poet presents selfishness as a premise .The topics of sacrifice and morality concerning compassion, kindness to others, instead, were kept inside, even though you all knew it in your hearts as in the poem “หลับ - Sleep”, page 76.

(5)

#### The verse

ขึ้นรถโดยสาร

มันคลาน โคลงเคลง

คำรามคร่ำคร่า

ครวญครางครื้นครืน

เหงื่อ ไคลคร่ำครีดยค

โหยงเหยียดคืนขึ้น

หลับหลับตื่นตื่น

ผงกฟืนสลัซบ

ท้องแก่แยเหยียบ

ท้องเรียบนั่งจอง

คนแก่เหลือบมอง

คนหนุ่มแก่ลั้งเมิน

#### The translation

*Taking the bus,*

*It crawls unstably,*

*It roars violently,*

*It groans sadly,*

*Of stressful sweat,*

*Passengers are pouting,*

*Some sleep and awake,*

*Some nod and nestle,*

*A pregnant woman stands,*



*Other humans sit conveniently,  
Elderly people glance,  
Young men pretend to ignore,*

The poet opens up about a bus that travels on the road .It can be predicted the condition of the engine that it is old by judging from the clausal line “มันคลานโคลงเคลง - It crawls unstably”. It uses a metaphor from the metaphorical expression “คำราม - roar ”in the line “คำรามคร่ำคร่า - It roars violently” is a verb showing the habit of a lion .It is compared with a bus engine’s sound which is showing the annoying fright from the engine noise .It led to the interpretation that the bus has been used for a long time may be damaged and describe the atmosphere inside the car that there were people both standing and sitting, and some sleep from the 1st -8th lines in the poem.

The main idea appears at the last four poetic lines (9th-12th.) Metonymy is used instead of the person in its entirety which reflects the outstanding of features at that time in order to show the state and appearance of the person. It can be used to analyze the issues of power, status, class and treatment of members of society together according to Fairclough’s sociocultural concept (as the researcher reviewed the applied theory).

In the text, the use of the metonymy with modifiers like adjectives is found to describe detailed information showing status and treatment, for example, “ท้องแก่ - old stomach (word-to-word translation)” has the implication of a pregnant woman who is about to give birth .The modifier “แก่ – old ”indicates passing the time according to the boundaries of each thing that has a certain age in the clause line “ท้องแก่แต่เหซิบ - A pregnant woman stands”. Furthermore, “ท้องเรียบ - flat stomach (word-to-word translation)” has the meaning of a person with a normal strong body or ordinary people in concordance with the clausal line “ท้องเรียบนั่งจอง - Other humans sit conveniently”. The word “เรียบ – smooth ”means the condition that is not convex; there are equal levels .Therefore, the sentence structures of the whole chunks“ ท้องแก่แต่เหซิบ - A pregnant woman stands ”and“ ท้องเรียบนั่งจอง - Other humans sit conveniently ”are the clash between members of the society of normal people who do not allow pregnant women to sit and rest in accordance with their public rights .Hence, the matter of morality is an individual matter but the kindness and generosity are the behavioral value that projects humanity.

#### **1.4 Habits and behaviors with humanity**

Habit enhancement comes from learning and cultivating from a young age .It is something that is always carried .Habits are inherited as patterns of behaviors that manifest through body, mind, and conscience that define each person’s humanity.

The behavioral science study related to language and discourse on social issues depends on perspectives and the use of theory .The researcher analyzed the linguistic forms used that appear in verses before synthesizing with sociocultural factors and diagnosis beyond language.

The way of life and social activities of humans manifests itself in social events which is the outermost frame for social and cultural practices based on the Fairclough’s concept of critical analysis discourse .The innermost frame is the text; as a result, a poem that hides a humanity discourse is linked to character and behavior .The principles applied to the poem titled “อรุโณทัย - At dawn” on pages 103-104. Initially, it was found that the title of this poem shows antithesis against the use of language in the text which presents the humanity discourse very well because human nature is a pair of opposites and can lead to conflicts.



(6)

The verse

เป่าความมืดมิด  
เผยกลีบดอกไม้  
กระพือปีกนก  
เห็นฟ้ากว้างว่าง  
ดวงตายังหลับอยู่  
ไม่อาจเห็นเธอ  
อรุโณทัย  
ภาพฝันร้ายมนต์  
กวานอวรณ์  
เวียนวนปรนป้อน  
คนนอนตื่นสาย  
คนนอนตื่นสาย...  
ดวงตายังหลับอยู่  
ไม่อาจเห็นเธอ  
อรุโณทัย

The translation

*Blow the darkness,  
Reveal flower petals,  
Birds 'wings are flapping,  
soaring above the sky,  
Eyes are still asleep,  
Can't see you,  
At dawn,  
Enchanted dream images,  
The emotion of muddle,  
The loop of indulge,  
The late sleeper,  
The late sleeper...  
Eyes are still asleep  
Can't see you  
At dawn*

When reading the text, it is found that it is an imagination that creates an image of nature with birds flying above the sky with a psychedelic mood .But when reading deeply or reading clearly so-called ‘close reading’ can capture the point from the poetic line with the clausal form of “The late sleeper ”in the lines of 11th- 12th so the verse uses the repetition of the language structure or parallelism .However, the 12th line, the form of a non-sympathetic language that needs to be further interpreted is the use of the semiosis of “...”, indicating a long-lasting, continuous flow, which is consistent with the principle of linguistic semiotics .Angkaphanitchakit (2018) has synthesized the idea of semiotic strategies for researching multimodal discourses to find the ideal and reality that show correlation to explain social phenomena .In the case of using the semiosis to communicate, Fairclough (2003) said that while it is unclear (implicitness), but can create mutual understanding between the interactions of individuals in society as the researcher



communicates together with the poet's text. The interpretation is carried out as a process between the innermost dimensional frame of the text and the subsequent frame with processing analysis, as the Fairclough's method used by the researcher.

The textual features and traits discovered by the researcher correspond to ideals with fantasies and the fact that the characters in the verse are still sedated with the real world that has not been connected as described in the analysis below.

The dreamy atmosphere of this event creates a concept of happiness and beauty in the beginning . The image construed by the language form of “อรุโณทัย - At dawn ”appears twice in the content, the first time closing the scene of a dream that is passionately fanciful and the second appears at the end of the poem . The literary technique equals a call to awaken. To sleep is a sign of laziness and impatience as the linguistic form “คนนอนตื่นสาย - The late sleeper ”which refers to the habit of humans that are scary to succeed in some activities.

Therefore, being humanity needs to maintain proper behavior from the point of sleeping; otherwise, at the end, it will become an inheritance rather than a character of human behavior . A person with a late-sleep behavior thus reduces the value of human beings or de-humanity by the self-human.

## **2. The criticism of the humanity discourse on the awareness of the members of society .**

The humanity discourse in the poetry “The White Hand ”by Saksiri Meesomsueb can refer to the text that has a significant relationship by quoting Maximilien Robespierre (1758 –1794), a French lawyer, politician and revolutionary (Halsall, 1997( as below.

*“To punish the oppressors of humanity is clemency; to forgive them is cruelty.”*

The words presenting the justification of the punishment of those who persecute the humanity if forgiven, there will be only the worst .Such words have the implications of allowing manipulation against such groups to fully destroy humans ' dignity, if not, it will become a problem and cause further harm to society .Since those people still bully their fellow human beings and benefits.

## **Conclusion and Discussion**

The criticism of the humanity discourse in the poetry named “The White Hand”, which was received the best creative literature award that ‘S.E.A .Write ’ Award for the year 1992, can be concluded with a critical theory that human beings are formed by learning experiences, touching, accumulating knowledge, and developing ideas. It is produced in the form of behavior and paradigm formation as the poet conveys through a genre of poetry.

The research shows that the poet does not present a political discourse issue that can be questioned whether when the poet was in an era of Thai politics intense, severe and fearful .The reason why the poet is not presented is a matter of subjectivity, but can be analyzed and predicted by using the language form through the text according to the analysis .It explains the poet's intent to focus on social and cultural practices that are expected to be enjoyed by readers and people as members of the same society .Recognizing and being aware of bad events also wish to make changes even though it is difficult .The research found that the humanity discourse was prominently presented which was relying on the poetry format to support the content sharply .The humanity discourse is not destroyed in written poetry but is repeatedly attacked until the dignity lost because of the self-humans.

The findings led the researcher to revert to the assumption that humanity discourse has economic and political factors that are not true .In other words, the poetry “The White Hand ”is forged and driven by lifestyles between ages to compare and impact on the presentation of age-based maturity issues .It is fair to judge people or take sides as well as demonstrating humans' kindness which is the basic behavior of human beings.



The use of language about making choices or having choices for humans to decide establish any of themes in poems. Contents to be broadcast for comments and emotions are due to language composition and language production )Culpeper and Haugh, 2014 .(Language selections based on social interaction perspectives consider language patterns associated with activities, events, environments and situations (Fairclough, 1989).

The impact of language selection will produce a systematic form of language or have the intention to create such as the text in the poetry of the poet Saksiri Meesomsueb .Chokthawikit (2021) criticizes the same poetry “The White Hand”, which is found that the symbolic unit as Fairclough presented through the principle term “semiosis” is a linguistic aspect of interpretation in relation to the environments, contexts, and hidden intentions .The comparative effect of defining such a meaning leads the members of society to realize the quality of humanity through the use of artistic language in poetry texts .Even the humanity of the citizens of the world must also be interpreted in order to spread through the identification of value of something. Yet the prominence of the humanity of the results manifests itself in poetry, which is the creative-poetic language with an ordinary language basis .Not only do the poetry genre that researchers and academics have studied in terms of aesthetics but the text type also deserves to be well-investigated on the back of discourses, ideologies, and myths for people to express, analyze and criticize social phenomena.

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