



กองทัพยากรบุคคล  
เลขรับ 8109  
วันที่ 20 ส.ค. 2561  
เวลา 18.23

## บันทึกข้อความ

ส่วนราชการ กลุ่มทัพยากรบุคคล คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 45404, 043-202027

ที่ ศธ 0514.8/ 3492

วันที่ 20 สิงหาคม 2561

เรื่อง ขออนุมัติให้บุคลากรเดินทางไปราชการ ณ ต่างประเทศ

เรียน อธิการบดี ผ่านกองทัพยากรบุคคล

ฝ่ายทัพยากรบุคคล  
เลขรับ 6667  
วันที่ 21 ส.ค. 2561  
เวลา 15:22

8498  
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22 ส.ค. 2561

ด้วยบุคลากรในสังกัดคณะมนุษยศาสตร์และสังคมศาสตร์ มีความประสงค์เดินทางไปราชการ ณ ต่างประเทศ เพื่อนำเสนอผลงานวิชาการในการประชุมวิชาการนานาชาติ ณ สาธารณรัฐเกาหลี ในระหว่างวันที่ 15 - 16 กันยายน 2561 ตามเอกสารที่แนบมาพร้อมนี้

คณะมนุษยศาสตร์และสังคมศาสตร์ได้พิจารณาแล้ว จึงใคร่ขออนุมัติให้บุคคลดังกล่าวเดินทางไปราชการ ณ สาธารณรัฐเกาหลี โดยใช้งบประมาณค่าใช้จ่ายในการเดินทางจากงบประมาณเงินรายได้ คณะมนุษยศาสตร์และสังคมศาสตร์ ประจำปี 2561 โครงการสนับสนุนการนำเสนอบทความทางวิชาการ รหัส 004-18 จำนวน 45,000 บาท โครงการพัฒนาบุคลากรในสาขาวิชา รหัส 020-01 จำนวน 95,400 บาท และงบสนับสนุนเพิ่มพูนความรู้ทางวิชาการ รหัส 004-04 จำนวน 10,000 บาท รวมทั้งสิ้น 105,400 บาท มีกำหนด 4 วัน ระหว่างวันที่ 13 - 17 กันยายน 2561 เนื่องจากออกเดินทางตั้งแต่วันที่ 13 กันยายน 2561 เวลา 23.10 น. จึงจำเป็นต้องใช้เวลาเดินทางไปเป็น 2 วัน และทั้งหมดได้รับอนุมัติให้เดินทางไปต่างประเทศในระหว่างลาพักผ่อน ณ สาธารณรัฐเกาหลี ในวันที่ 18 กันยายน 2561 ดังสำเนาเอกสารที่แนบ

ลำดับ	ชื่อ-สกุล	ตำแหน่ง	ประเภทบุคลากร
1	นางสาวมารศรี สอทิพย์	ผู้ช่วยศาสตราจารย์	พนักงานมหาวิทยาลัย
2	นางสาวอุมารินทร์ ตูลารักษ์	อาจารย์	ข้าราชการ

จึงเรียนมาเพื่อโปรดพิจารณาอนุมัติ

เรียน อธิการบดี ผ่านรองอธิการบดีฝ่ายทัพยากรบุคคล

กองทัพยากรบุคคลได้ตรวจสอบแล้ว เป็นไปตามหลักเกณฑ์ที่กำหนด

จึงเรียนมาเพื่อโปรดพิจารณา หากเห็นชอบ

- โปรดอนุมัติด้วยบุคคลเดินทางไปราชการ ณ ต่างประเทศ จำนวน 2 คน
- โปรดลงนามในเอกสารที่แนบนี้

อ.บ  
(ผู้ช่วยศาสตราจารย์อังคณา ทองพูน พัดบศร)  
รองคณบดีฝ่ายวิชาการ ปฏิบัติการแทน  
คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

(นางสาวบุญสม หาห่วยการ)  
หัวหน้างานบริการทัพยากรบุคคล  
ปฏิบัติการแทนผู้อำนวยการกองทัพยากรบุคคล

(ผู้ช่วยศาสตราจารย์ลิขิต อมาตย์ทอง)  
รองอธิการบดีฝ่ายทัพยากรบุคคล  
บูรณาการคณะมนุษยศาสตร์และสังคมศาสตร์

อนุมัติ  
(รองศาสตราจารย์สมหมาย ปรีเปรม)  
รองอธิการบดีฝ่ายการคลังและทรัพย์สิน  
รักษาการแทนอธิการบดีมหาวิทยาลัยขอนแก่น



๒๕๖๑

คณะมนุษยศาสตร์และสังคมศาสตร์
รับที่ 867 / 61
วันที่ 9 / ส.ค. / 61
เวลา 11:23 น.

## บันทึกข้อความ

ส่วนราชการ สาขาวิชาภาษาไทย คณะมนุษยศาสตร์และสังคมศาสตร์ โทร 44861

ที่ ศธ. 0514.8.6/๒1 วันที่ 8 สิงหาคม 2561

เรื่อง ขออนุมัติเดินทางไปราชการต่างประเทศ

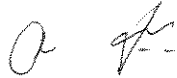
เรียน คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

ด้วย อาจารย์ ดร.อุมารินทร์ ตูลารักษ์ และผู้ช่วยศาสตราจารย์ ดร.มารศรี สอทิพย์ ได้รับการตอบรับในการนำเสนอบทความวิชาการ ณ ประเทศเกาหลีใต้ ในการประชุมวิชาการ 24<sup>th</sup> International Conference on Social Sciences, Business, Technology and Management (SBTM) ณ กรุงโซล ประเทศเกาหลีใต้ ระหว่างวันที่ 13-18 กันยายน 2561 เพื่อให้การดำเนินการเป็นไปด้วยความเรียบร้อย จึงใคร่ขออนุมัติให้บุคคลดังกล่าวเดินทางไปราชการต่างประเทศ ระหว่างวันที่ 12-19 กันยายน 2561 โดยเบิกจ่ายจากงบประมาณเงินรายได้ปีงบประมาณ 2561 จำนวน 105,400 บาท (หนึ่งแสนห้าพันสี่ร้อยบาทถ้วน) ดังนี้

1. แผนงาน ผู้สำเร็จการศึกษาสหามนุษยศาสตร์และสังคมศาสตร์ งาน จัดการเรียนการสอนสาขามนุษยศาสตร์และสังคมศาสตร์ กองทุนทั่วไป 1 กิจกรรม การบริหารงานทั่วไป (1106) หมดตรรายจ่าย งบสนับสนุนเพิ่มพูนความรู้ทางวิชาการ รหัส 004-04 จำนวน 10,000 บาท (หนึ่งหมื่นบาทถ้วน)

2. แผนงาน ผู้สำเร็จการศึกษาสหามนุษยศาสตร์และสังคมศาสตร์ งาน จัดการเรียนการสอนสาขามนุษยศาสตร์และสังคมศาสตร์ กองทุนทั่วไป 1 กิจกรรม การเรียนการสอน (1101) หมดตรรายจ่าย เงินอุดหนุนทั่วไป (โครงการพัฒนาบุคลากรในสาขาวิชา รหัส 020-01) จำนวน 95,400 บาท (เก้าหมื่นห้าพันสี่ร้อยบาทถ้วน)

จึงเรียนมาเพื่อโปรดพิจารณาอนุมัติ

  
(ผู้ช่วยศาสตราจารย์อรรถัย เพี้ยยุระ)  
หัวหน้าสาขาวิชาภาษาไทย



## Akademika Nusa Internasional

July 28, 2018

Umarin Tularak  
Khon Kaen University, Thailand  
Contact Email: [umatul@kku.ac.th](mailto:umatul@kku.ac.th)  
Submission ID: **SBTM-098-ANI104** (Please use this ID for future correspondence)  
Manuscript Title: Cross- cultural marriage and change of locality in Thai literature  
Co-Author: Marasri Sorthip

Dear Umarin Tularak!  
**Congratulations!!**

Your manuscript titled "Cross- cultural marriage and change of locality in Thai literature" has been accepted for Oral presentation in the *24th International Conference on Social Sciences, Business, Technology and Management (SBTM)* which is scheduled to be held at *Nine Tree Premier Hotel Myeongdong 2* on *September 15-16, 2018*.


Your paper was processed for double blind peer review and the reviewer's feedback is attached with this acceptance letter. You are requested to improve your abstract / paper as suggested by reviewer and send to us soon. Improved abstracts / papers will be included in the ISBN conference proceeding, which will be published online and will be provided in soft form in USB.

For details of registration, please visit: <http://anissh.com/conferences/sbtm-sep-2018/> In case your paper is multi-authored, each attending author has to register separately and pay the registration fee for the conference. All information related to venue, accommodation and other matters is available at the conference website.

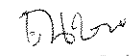
If you require any further assistance, please feel free to contact the conference secretariat at [sbtm098@anissh.com](mailto:sbtm098@anissh.com)

We look forward to seeing you at the conference.

Sincerely yours,

  
Ms HungXin Li  
Conference Supervisor  
ANISSH Secretariat  
Email: [sbtm098@anissh.com](mailto:sbtm098@anissh.com)



สำนักพิมพ์  
  
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# Akademika Nusa Internasional

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สำเนาถูกต้อง

(นางนัชชา ชำนิกุล)

บุคลากร

## Cross- cultural marriage and change of locality in Thai literature

Tularak, Umarin<sup>1</sup>  
Sorthip, Marasti<sup>2</sup>

### Abstract

This article aims at analyzing the cross-cultural marriage and change of locality issues in Thai literature through the identities of Thai female, Thai male and western male characters as well as changing locality. Text used in this study is a short story entitled “Go to buy fish sauce and find a Farang husband in Makro” of Sudsang, a writer from the northeast of Thailand or so called Isaan. The concept of identity is applied in this study. Study results are presented by using analytical description method.

The study results reveal changing contexts including entering to globalization of Thai society and cross-border cultures have had an impact on change of economic system that is the invasion of transnational capitalism in local society, and change of the value of Thai women in the northeast of Thailand that is the new value of having foreigner husbands of Thai women which is well-known in many areas. Any change are presented through female character whose self-identity has been changed and who seeks for an opportunity to marry a western man so as to improve her economic status. In terms of Thai man as a husband is frequently mentioned as negative identification such as being lazy that is unlike a western husband who possessed positive identification as being a diligent and family-responsible person. For this reason, Thai female character would rather find a western husband than Thai husband. It can be said that the text shows social change that correspond to the real happened phenomenon occurring in local society in the northeast of Thailand. This is also an important issue in Thai society nowadays.

**Keywords:** Cross-cultural Marriage of Woman, Identity, Identity in Thai literature

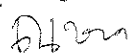
### Introduction

At present, social, economy and culture are being connected as a network. This is a result of globalization which links up people from different parts of the world together. Globalization brings in the development of communication, transportation, and information technology which can speedily spread out information to people in every parts of the world. Globalization not only makes interconnectedness of people throughout the world but also creates deterritorialization, transculturation, and hybridization. In other words, each nation's boundary becomes unclear as a consequence of globalization which results in the identities of nations, regions, localities and persons have been changed in adjusting to changing cultural and economic borders.

Thailand is one of Southeast Asia nations being under globalization process as the country's economy and culture have been attached to world economy and culture. The cross-border phenomenon and cultural integration between western and eastern cultures in Thailand becomes common place at present as a consequence of country development towards modernization. An obvious result of cross-border phenomenon or hybridization is social value

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ผู้แทนถูกต้อง  
  
 (นางฉวีชา ชำนิกุล)  
 บุคลากร

of Thai people has been changed especially the value of having a foreigner husband of Thai woman in the northeast of Thailand. This phenomenon has been presented through news, and many research reports. It can also be found Thai literature contents specifically the cross-cultural marriage issue as a result of cross-social/cultural borders.

This paper intends to analyze the cross-cultural marriage and the change of locality issues in Thai literature through the identities of Thai female and male, and western male characters. Text used in this study is a short story entitled "Go to buy fish sauce and find a Farang husband in Makro" of Sudsang, a writer from the northeast of Thailand. The concept of identity is used in this study. The study result is described as follows.

### **A short story entitled "Go to buy fish sauce and find a Farang husband in Makro"**

A short story entitled "Go to buy fish sauce and find a Farang husband in Makro" of Sudsang is a short story compiled in a short story collection book of Isaan writers named "Saab Isaan" that means the smell of localness in the northeast of Thailand. This book highlights ways of life of people in the northeast region or so-called "Isaan" as representation of both old and new Isaan. The old Isaan refers to drought and poverty which are still the symbol of this region as its geography of a plateau with hot in summer and cold in winter and drought that causes water shortage in this region. At present, the old Isaan characteristics have been positively changed. Development of the country greatly contributes to an abundance of Isaan region with enough amount of water to be used from well water system setup.

This short story focuses on social change issue due to the cross-cultural marriage and changing identity of Isaan people as a result of development of the country into capitalism and globalization. The plot narrates a story in a village in Sisaket province in the northeast of Thailand. There are two main characters including granny and a young lady. The granny has a daughter who was before a widow having a daughter (the granny's grand-daughter) but later she gets married with a western husband, and then all of them moved to live abroad. The granny's daughter brings her daughter with her because she wishes her daughter to have a western husband as well which her desire is fulfilled as her daughter gets married with a western husband. Then the granny's grand-daughter has a son whose name is Mac, a half Thai and half German boy. Later Mac was brought back to Thailand to live in the village with his great-grandmother. The granny becomes Mac's caretaker since then.

Although the granny has a big two-story house and lots of money received from Mac's mother from foreign country, she still feels lonely in living alone toward the end of her life. The granny sees some change among her neighbors that are young women in this rural village wish to have a better life by getting married with foreigner husbands. 'Donna', a 30-year-old woman in the village also thinks that way.

One day at Makro supermarket, both the granny and Donna goes there with differently specific purposes. The granny goes to buy fish sauce, while Donna goes to build a relationship with a stranger western man. Finally the granny gets fish sauce whereas Donna take the stranger western man on a date. Donna asks the granny to tell her mother that she has a first sight date with a western man. The writer states that the purpose of that date is for a sexual intercourse which Donna expects to end up with marrying with that western husband.

### **The change of locality and new cultures coming with globalization**

The northeast of Thailand is a region where in the past was arid and impoverished owing to its geography of plateau with water shortage. At present, public utilities have been greatly developed here; however, the image of this region as poverty and drought area is still remained. Poverty of people and geographically drought here have forced people in the

region to struggle for their survival by moving out to work in other areas or marrying the westerners for a better life as mentioned in the text that cross-cultural marriage between Thai women and western men is for a better off economic status of Thai women.

The story location is at Sisaket province in the northeastern region where it is regarded as the poorest province of Thailand. The text shows that the locals still have a traditional way of life which is farming and being wageworker. Isaan society is a traditional society which the values of seniority, gratitude and being well-behaved of Thai women on sexual relations are still strictly adhered to. According to Isaan traditions, a woman will not offer herself to a man before marriage. Moreover her relationship with a man is seriously under her parent's consideration and approval. That is to say sexual intercourse can be happened only after a woman getting married with a man with the approval of woman's parent. However, this value has been changed since a western man becomes a family member like the granny's family. At the first met between the granny and her son-in-law, she was greeted with a hug and sniff kiss from her son-in-law that made her uncomfortable because it was so difference with Thai manners. She even felt guilty to her deceased husband and ancestor spirits that let a man who was not a blood relative touch her body as narrated in the text that;

“The foreigner husband was told to make a Thai greeting (as called ‘Wai’) to the granny, instead he put out his hands to the granny for a handshake, and then gave a hug and sniff kiss on her cheek. The granny was shocked and thought that her ancestor spirits and deceased husband might be not happy with his manner. This happened two or three years ago.” (Sudsang, W. 2008:115)

The text points that although Sisaket is the poorest province there are some western men who are married with local Thai women living here. It can be said that the cross-border phenomenon is an ordinary thing happened in this province where it is still a rural society. It was found that western men living in Sisaket are mostly not well-off people but workers, while the rich ones tends to live in tourist destination places such as Pattaya, Phuket and Pang Nga provinces. Though the western men living in Sisaket are poor, they are still attractive to local Thai women here as narrated in the text that;

“Sisaket is a place for low-class Farang. Since this province is the poorest, it attracts the poor and dumb Farang, while Pattaya, Pang Nga and Phuket are unaffordable for them. Donna ever met one of them. She asked him “What’s your name?” He did not answer just shook his head.” They follow their wives to live in villages in Sisaket province. Some of them get Lao ethnic wives; some have Suay ethnic wives; and some have Yer and Khmer ethnic wives (Lao, Suay, Yer, and Khmer are ethnic groups in Sisaket province.)” (Sudsang, 2008:119)

This literature does not only mention the cross-border characters as a result of the development of transportation system as a part of globalization process and cross-cultural marriage but also point to the invasion of capitalism into Sisaket as presented through the economic globalization playing by a group of transnational corporation named “Makro”. This demonstrates the change of economic system at community and local levels because of the incoming of global capitalist group. This changing economic system, however, is well accepted by local people in Sisaket that is they join the Makro grand opening celebration event organized in the province. The writer points that local people feel excited to have this supermarket because it is a sign of flourishing city that will help upgrade Sisaket economy to be better off as narrated in the text that;

“Each of the locals with general farmer looks that is a dark, dull and rough face, and dark feet, as seen from the uncovered parts, as dark as cattle’s nails expresses his feelings of being happy, delightful, rapturous, and proud of having Makro. It is because he think that

although Sisaket is the poorest city, it also has 'Makro' the same as other big city." (Sudsang, W. 2008: 117)

The above mentioned text illustrates the collision of capitalism and globalization with localness. The writer points that even local people both old and new generations realize that those arrival new things are different and/or contradictory with local traditions; they willingly accept the new cultures and economic system including a shopping mall, new trading system and western men.

### **The change of woman's identity as a result of the value of having a Farang husband**

Woodward (2002: vii) stated that "Identity offers a way of thinking about the links between the personal and the social; of the meeting place of the psychological and the social, of the psyche and the society. It is the embodiment and location of the psycho-social. As well as see, at the different historical moments and in different places greater or lesser emphasis has been given to one side of the personal/social equation. Some historical moments have greater resonance than others and provide a particular focus on the meaning of identity"

According to Woodward's statement the study of identity can explain social change clearly. This literature, for example, presents the change of Thai woman character's identity specifically on sexual relation perspectives. According to Thai value based on the old Thai tradition regarding sexual relation, it has been expected that a woman should remain chaste; in other words, she should not have sex with a man before marriage. But nowadays this value has been completely changed.

Sexual relation between a man and a woman in Thai society in the past was strict. A man and a woman should not engage in sexual intercourse before marriage. When both of them want to marry, they must ask for consent from a woman's parent first. If a woman's parent agrees with the proposal, they can get married or live together as a husband and a wife. This tradition still exists culturally in the present day; however, the arrival of western men and the need of having western husbands of Thai women make Thai women violate this old tradition. That is Thai women are willing to have sex with western men before marriage, or invite the western men to have sex with them. This is to build their opportunity to marry with western men. This indicates that Thai women adopt a western tradition of sexual relation between a man and a woman that having sex before marriage or living together without marriage is acceptable.

This literature, "Go to buy fish sauce and find a Farang husband in Makro," reveals the change of the value of Thai women that they make every effort to get western husbands like Donna, for example. Donna who is over 30-year-old put her great effort to have a western husband or "Farang" husband as narrated in the text that, "Donna has more hope, after Tsunami emerged in the southern of Thailand. There are more Farang coming to Sisaket than before which Donna thinks she might get a Farang husband in someday." (Sudsang, W. 2008: 117)

Like other women in the village who have not been married the western husbands, Donna has been pressured by her relatives to get one. Donna feels strained, so she makes every effort so as to have a Farang husband. "This village has a public bus, private cars, and above all there is a kind-hearted Farang named Mr. Mark or as called "BakMaak." Donna tries to make friend with Mark with hope that he might become her husband eventually or at least just being friend with him." (Sudsang, W. 2008: 117)

Thai women's perspective on sexual relation issue is changing. That is the perspective of remaining chaste and having no sex before marriage of Thai women is changing to be finding western husbands by offering themselves to western men for sexual intercourse. This goes against the old Thai tradition as narrated in the text. At the moment Donna goes shopping at Makro, "During she walks around looking for stuff, she also sends her sweetest



smiles and makes eyes at a young Farang man who comes alone. Then she asks him 'How are you?' The red hair Farang man smiles back and answers her 'Well and you?' This puts a big smile on her face. Then she replies him 'To sleep on me now!!'"

This part of the story indicates that luring a western man to have sex at first sight of Thai woman is extremely opposed to Thai tradition. Donna's identity expressed as an easy woman can be implied that Thai woman's ways of thinking and the old Thai tradition have been changed. Thai women become modern who believe that remaining chaste can make them lose a chance to get western husbands. As a consequence of that belief their identity is changing to be inducing men specifically western men to have sexual relations with them.

After talking to a western man, Donna gives fish sauce to the granny and tells her that she will not go home but will go out on a date with that Farang and have sex with him. She also asks the granny to tell her mother that "I will go out with Farang and will get a husband."

The writer points that the granny is being shocked with Donna's behavior in this way because in her opinion having sexual relations before marriage is inappropriate. Then the granny thinks of her daughter and grand-daughter who also have Farang husbands. They also live together with their Farang husbands before marriage without asking her permission any more as narrated in the text that; "The granny cannot believe what she heard from Donna. To have a husband, a man must follow Thai tradition by making a marriage proposal to his girlfriend's parent. But Donna goes out with a Farang easily. Then the granny thinks that she has also never received any marriage proposals from her daughter's and grand-daughter's western husbands anyway. And now those alien people become members of the same world with her. Maybe this time Donna is in luck." (Sudsang, W. 2008:121) So, the granny just tries to accept it and wish Donna best of luck and get a western husband as she wishes.

### **Thai husband vs Farang husbands: Presentation of opposite male characters**

An important characteristic of this literature is the presentation of Thai and western husband characters which represent explicit identity differences of both characters.

Woodward (2002: viii-ix) stated that "Identity is about difference; it is about marking out 'us' and 'them' and what is understood as war is a time when this distinction must be clearly marked in a most conflictual manner. This difference is also marked through direct oppositions, which exaggerate the dualism that so often characterize identity formation. Identity requires a classificatory system that picks out those who share an identity and distinguish them from those who do not. However identity also involves the management of difference."

Woodward's statement regarding identity that needs to have a classification system is conforming with Winichakul's (1994: 3-5) statement about measures of creation and reproduction of identity. Identity can be created and reproduced in two ways, including positive identification and negative identification. Positive identification is to define the meaning of identity concerning history, ethnic, social and culture given by intellectuals, mass media and government agencies. In terms of, negative identification the meaning of identity is given by other people or groups of people who are the outsiders both antagonist and alliance. So, identity's meanings gained from this way are mostly negative.

The process of identity creation and presentation of Thai and western male identities in this literature also apply differentiation method. The writer positively defines identity of the western men, while negatively defines identity of Thai men. In addition, a group of the western men is also divided in to two sub-groups; nevertheless, their identity's definition is still more positive than Thai men. Like the granny mentions about her son-in-law that;

"The granny has no idea where on earth her son-in-law come from. When her daughter brought him home once, she heard from school teachers that he did not know any single English word, so he might be German." (Sudsang, W. 2008:114-115) The granny's son-

in-law is German. After they were married, they came to the granny's house once for introducing the son-in-law to her. After that they have never come back, also lose contact with her. She receives financial support solely from her grand-daughter who is also married a western husband and living abroad.

It can be said that there are different identities even among the western husbands. There are two types of western husband identities. 1) The western husband who rarely interacts with wife's family that is represented by the granny's son-in-law. 2) The western husband who moves to live in wife's house in the village in Thailand. He can adjust himself well to folk cultures. He takes care of his family. And He is diligent. As it is narrated in the text that;

"The granny's daughter has disappeared as if she dies. The granny has never heard any news from her again. She has never come back home or showed up at any traditionally local festivals. More than that, the granny never received any money from her daughter." (Sudsang,W. 2008 : 115) "Unlike the granny's neighbor's daughter who is also married a Farang husband who is hard-working in the rice field and lives an easy life. He can eat all kinds of rice and local food and he never leaves home." The granny is still lucky in receiving a great support from her grand-daughter who is also married with a western husband sending her allowance and building a big house for her (Sudsang,W.2008: 115). And "These German and French Farang are just wageworker who can do any kind of work even a daily-paid rice harvesting job. (Sudsang,W.2008:118)."

The presentation of both two types of western husband identities, however, is more positive than of Thai husband. Therefore, the western male identity presented in this text is positive identification which is different and opponent with Thai husband who has negative identification as narrated in the text that;

"My daughter ever had a drunken husband. He was an industrious construction worker but he loved to drink herbal liquor and coffee can. He also loved smoking. But the worst was he always took drugs called methamphetamine that made him being out of his mind and finally died. My daughter has one daughter. After my drunken son-in-law died, my daughter married a Farang husband and then they moved to live abroad together. I don't really know which country they are living. My daughter may think getting a Farang husband is good, so she made every effort to bring her daughter into her place in other country. Finally, my grand-daughter is married to a Farang husband the same as her mother (Sudsang,W.2008: 114)." Since getting married with a Thai husband makes a wife working even harder than before, Thai wife must be patient and wait until her husband die to be free and ready to have a new life. As such negative characteristics of Thai men make Thai women in the rural village wish to have western husbands.

The writer notes that having better economic status of people with a big house and lots of money sent by their descendants but living alone, is this really a better life? The text presents that having a big house of the granny by a support from her grand-daughter later becomes the granny's burden in cleaning. Besides, since the house is too big, the second-story area has never been used, so it closed; however, it still needs to be cleaned. And other of her burden is nurturing her great-grandson. Above all, the granny feels lonely as if she is living alone in this big house as narrated in the text that;

"Now the granny is living in a big two-story house which bigger than other houses in the village. However, when she is alone, she will sit still at the balcony with somber mood. She feels too tired to take care of both her great-grandson and the big house. She rarely goes up stair for cleaning because she is too tired to do so that makes the up stair area is dirty with being full of dust and spiderwebs (Sudsang,W.2008: 115)". Mentioning of the granny's feelings are a part of questioning to a cross-cultural marriage and changing value of village's women whether they are good or not?

### Conclusion and discussion of the study result

The text points that globalization process mentioned in the text is represented through the cross-border phenomenon. Deterritorialization as a consequence makes travelling of both Thais and westerners to wherever become easier even to the remote rural areas. Migration of rural Thai girls to western region of the world can also happen which indicates obscurity of national borders. The arrivals of westerners and transnational capitalism also point to the ethnic mix of local ethnic groups and westerners that reproduces half-caste children in Thai society. This is regarded as transculturation and hybridization processes.

This phenomenon is based on a true story that commonly happens in the northeast region of Thailand. Social and economic issues are also raised up in this literature's contents. The writer questions that whether this phenomenon has some impact on Thai society or not and how? There are many previous researches that studied about the cross-cultural marriage situations in Thailand. For example, a research on "Cross-cultural Marriage of Woman in the Northeast of Thailand" of Promphakping et al. (Promphakping, B. 2006: Abstract) revealed that "There are many cross-cultural marriages in Isaan society nowadays. There are different pathways to enter into cross-cultural marriage. These include unplanned met and let to marriage, networking arrangement, seeking in tourist sites and through marriage agents. Women who married the easterners were generally unplanned met their couples. In contrast, women who married the westerners had an intention and plan, using more diverse pathways to get married than those women who married easterners. Although most of women who married with foreigners are in deprived groups, they are not the poorest group of the village. Change in material resources and social cultural status after marriage is evident". (Promphakping, B. 2006: Abstract)

The research also showed that "The women who are married to foreigners are not from the poorest group of community. After marriage it has an obvious change in terms of household's material resources. Women who are married to foreigners mostly earn regular income from their husbands. Cross-cultural marriage makes increasing in income flows that has an effect on other resources. That is to say, households of women married to foreigner men are successful in terms of materialistic which makes them being praised and respected. Besides material resources, their cultural resources are also changed to better." (Promphakping, B. et al. 2006 : B)

"The cross-cultural marriage is acceptable for community society. Women married to foreigners are greatly encouraged by their family members and relatives to have cross-cultural marriages. Marriage does really mean to household's economic. In other words, to the villagers marriage is 'a way' of gaining more income which might be higher than gaining from other ways. Above all, wife's family income gained from a foreign son-in-law is higher than from a Thai son-in-law." (Promphakping, B. et al. 2006 : B)

Boonmathya, Ratana (2005: 3) studied cross-cultural marriage in the northeast of Thailand. The study revealed that "During the past two decades, the phenomenon of cross-cultural marriage of Thai women and foreigners is likely to increase in Isaan region (the northeast of Thailand) where most of local people adhere to Thai-Lao culture and use local language as called Lao (or Thai Isaan) for daily communication. Isaan region is recognized as being poorer than other regions of Thailand. This poverty is a primary motivation that pushes Thai rural women from many rural villages in Isaan to choose to marry western men and then move to live abroad. According to a preliminary survey of the Office of the National Economic and Social Development Board (NESDB), the northeast office (NESDB 2004), it was found that the number of women being married to foreign men in 17 provinces of Isaan region was 15,248 persons in total. It was also found there were many households of women being married to foreign men as many as one third of the total number of households in some villages (2005:3).

In an article from the research on Cross-cultural marriage of Boonmathaya, Rattana (2005: 3-4) also indicates that “The interviewees’ lives as presented in this article are reflections of women from rural villages in Isaan region of Thailand under the development of global capitalism system which the cross-national border cultural globalization has an influence on majority of world population. It has been said that people in this era do not grow up with homogenous culture and have a directly successive evolution that clings to their locality; however, advance of technologies, development of infrastructure and industry as well as urbanization result in modern life in terms of travelling and migration that are faster than before. Reasons behind cross-border travelling include for work, education, and marriage. This makes modern people’s culture become more cultural hybridity. The phenomena of cross-cultural marriage and cross-border migration of women from rural villages in Isaan are one of social phenomena that well reflect the cultural hybridity.”

It can be said that the situations presented in the research corresponds to the literature of the northeastern writers. Those situations including causes of finding a western husband, the acceptance of people in the village, the encouragement of women in the village to marry western husbands because of economic reasons, culture of women's virginity as well as identities of Thai and western men conform to the presentation of identity in the literature. The literature entitled “Go to buy fish sauce and find a Farang husband in Makro” of Sudsang, Weera clearly demonstrates the change of social and economic of Isaan or the northeast region of Thailand. It also indicates that the modern Thai society is no longer a homogenous cultural society, but the development of communication technology, the arrival of transportation systems, cross-border cultures and economic systems in Thailand have impacted on everywhere in Thailand which even the remote rural areas is also reckoned as a part of current globalization process.

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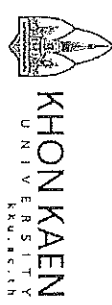
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วันที่ 13-14 กันยายน 2561

- 14.30 – 15.30 น. เดินทางจากสนามบินจังหวัดขอนแก่น ไปสนามบินสุวรรณภูมิ
- 23.10 – 06.35 น. เดินทางจากสนามบินสุวรรณภูมิ ประเทศไทย ไปยังสนามบินกรุงโซล เกาหลีใต้
- 06.36 – 8.00 น. เดินทางถึงสนามบินกรุงโซล เกาหลีใต้ และเดินทางไปโรงแรมที่พัก
- 13.30 – 16.00 น. เดินทางไปสำรวจสถานที่จัดการประชุมและศึกษาวัฒนธรรม
- 16.01 - 17.00 น. เดินทางกลับโรงแรมที่พัก

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- 08.00-16.00 น. เดินทางจากที่พักไปยังสถานที่ประชุมวิชาการ SBTM
- 16.01-16.30 น. เดินทางกลับโรงแรมที่พัก

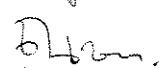
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วันที่ 17-18 กันยายน 2561

- 21.20 -01.10 น. เดินทางจากสนามบินกรุงโซล ประเทศเกาหลีใต้ ถึงสนามบินสุวรรณภูมิ ประเทศไทย
- 01.11- 02.00 น. เข้าที่พักโรงแรม
- 10.15-11.15 น. เดินทางจากสนามบินสุวรรณภูมิ ถึงสนามบินขอนแก่น
- 11.16-12.00 น. เดินทางกลับที่พักในจังหวัดขอนแก่นโดยสวัสดิภาพ

\*\* เดินทางโดยสายการบินไทยสมายล์และการบินไทย และวันที่ 18 กันยายน 2561 ลาพักผ่อน

สำเนาถูกต้อง  
  
(นางณัชชา ชำนิกุล)  
บุคลากร



## บันทึกข้อความ

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ที่ ศธ. 0514.8.6/15 วันที่ 15 สิงหาคม 2561

เรื่อง ขออนุมัติลาพักผ่อนไปต่างประเทศ

เรียน คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

ตามที่ดิฉัน ผู้ช่วยศาสตราจารย์ ดร.มารศรี สอทิพย์ ได้รับอนุมัติเดินทางไปราชการ ณ ประเทศเกาหลีใต้ เพื่อนำเสนอบทความวิชาการ ณ ประเทศเกาหลีใต้ ในการประชุมวิชาการ 24<sup>th</sup> International Conference on Social Sciences, Business, Technology and Management (SBTM) ระหว่างวันที่ 15-16 กันยายน 2561 ดิฉันประสงค์จะลาพักผ่อนเพื่อเดินทางไปต่างประเทศ ดังนั้นจึงใคร่ขออนุมัติลาพักผ่อนเพื่อเดินทางไปประเทศเกาหลีใต้ ในวันที่ 18 กันยายน 2561 รวม 1 วันทำการ

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(ผู้ช่วยศาสตราจารย์มารศรี สอทิพย์)

ที่ ๑๖๖

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## บันทึกข้อความ

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