



บันทึกข้อความ

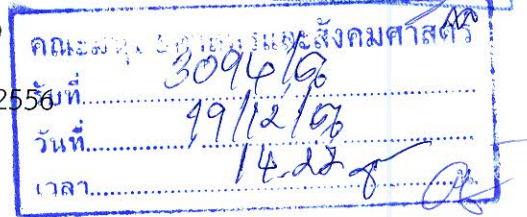
ส่วนราชการ คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 12124 ต่อ 3109

ที่ ศธ 0514.8/ 5875

วันที่ 13 ธันวาคม 2556

เรื่อง นักศึกษาขออนุมัติไปนำเสนอผลงานวิชาการ ณ ต่างประเทศ

เรียน อธิการบดี (ผ่านผู้อำนวยการกองกลาง)



ด้วย นายกฤต โสดาลี และ นายดิษยธรศน์ ศรีบุญเรือง นักศึกษาหลักสูตรศิลปศาสตรมหาบัณฑิต สาขาวิชาภาษาไทย คณะมนุษยศาสตร์และสังคมศาสตร์ ได้รับการตอบรับในการนำเสนอผลงานวิชาการ เรื่อง 'Modern Woman' Discourse in Duangtawan's Novel และ Masculinity and Femininity in Buddhist Didactic Literature ตามลำดับ ในการประชุมวิชาการนานาชาติ 2013 the 2nd Hong Kong International Conference on Education, Psychology and Society ณ เขตบริหารพิเศษฮ่องกงแห่งสาธารณรัฐประชาชนจีน ในระหว่างวันที่ 19 - 21 ธันวาคม 2556

ในการนี้ จึงใคร่ขออนุมัติให้ นายกฤต โสดาลี และ นายดิษยธรศน์ ศรีบุญเรือง ไปนำเสนอผลงานวิชาการ ณ เขตบริหารพิเศษฮ่องกงแห่งสาธารณรัฐประชาชนจีน มีกำหนด 5 วัน ในระหว่างวันที่ 18 - 22 ธันวาคม 2556 โดยเบิกค่าใช้จ่ายจากงบประมาณเงินรายได้ประจำปี 2557 แผนงาน ผู้สำเร็จการศึกษา สาขามนุษยศาสตร์และสังคมศาสตร์ งาน/โครงการ จัดการศึกษาสาขามนุษยศาสตร์และสังคมศาสตร์ รหัส 0214 งบสนับสนุนทั่วไป รหัสโครงการ 003-04 งบสนับสนุนเพิ่มพูนความรู้ทางวิชาการ (ไปราชการ) จำนวน 10,000 บาท และโครงการบริหารจัดการหลักสูตร รหัส 047-01 จำนวน 15,000 บาท รวมเป็นเงินทั้งสิ้น 25,000 บาท พร้อมนี้ได้แนบสำเนาหนังสือตอบรับและบทคัดย่อมาเพื่อประกอบการพิจารณา

จึงเรียนมาเพื่อโปรดพิจารณาดำเนินการต่อไป

(รองศาสตราจารย์กุลธิดา ท้วมสุข)

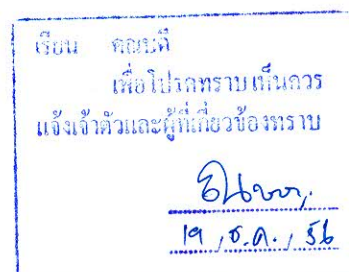
คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

เรียน อธิการบดี
เพื่อโปรดพิจารณา

นายอภิสิทธิ์ ศรีกุลดา
หัวหน้างานสารบรรณ

17 S.A. 2556 (นายธัญญา
ผู้อำนวยการกองกลาง

(รองศาสตราจารย์กิตติชัย ไตรรัตนศิริชัย)
อธิการบดีมหาวิทยาลัยขอนแก่น
18 S.A. 2556



นิตย
19 ธ.ค. 56



มหาวิทยาลัยขอนแก่น
๕๐ ปีแห่งการอุดมศึกษา

**2013 the 2nd Hong Kong International Conference on Education,
Psychology and Society**

Paper ID: EPS-3644

Title: **'Modern Woman' Discourse in Duangtawan's Novel**

Mode of Presentation: **Oral**

Dear Kit Sodalee,

We sincerely appreciate your paper submission. On conclusion of the peer-reviewed process, we are pleased to inform you that your paper is accepted for presentation at the 2013 Hong Kong International Conference on Education, Psychology and Society from 12/19-21, 2013 at Regal Airport Hotel, Hong Kong.

Conference Registration:

For conference registration and accommodation arrangements, you may refer to HKICEPS 2013 Official website (<http://www.hkiceps.org/>) for details. Please register for the HKICEPS 2013 conference at our website (<http://www.hkiceps.org/guide.asp>). Speaker's registration and the payment must be received on or before October 31, 2013, otherwise the submitted paper will not be included in the conference proceedings. Registration fee for author: **US 400 Dollars**

Submission of Camera-ready Copy:

Camera-ready copy submission via our website

<http://www.hkiceps.org/guide.asp> by October 31, 2013 is highly appreciated.

You may refer to our website for instructions of the paper format.

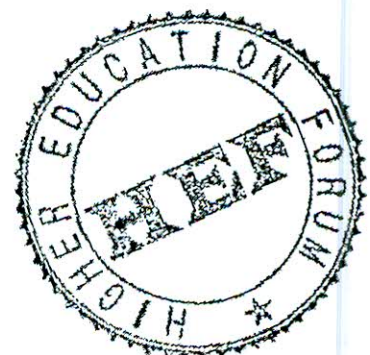
Once again, sincere appreciation for your participation! We look forward to seeing you in the HKICEPS 2013 Conference.

Best regards,

The Program Committee of HKICEPS 2013



For and on behalf of
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สำเนาถูกต้อง
อ. วิชา
(นางสาวฉัตร วนิชโก)
บุคลากร

**2013 the 2nd Hong Kong International Conference on Education,
Psychology and Society**

Paper ID: EPS-3606

Title: **Masculinity and Femininity in Buddhist Didactic Literature**

Mode of Presentation: **Oral**

Dear Disayathat Sribunrueang,

We sincerely appreciate your paper submission. On conclusion of the peer-reviewed process, we are pleased to inform you that your paper is accepted for presentation at the 2013 Hong Kong International Conference on Education, Psychology and Society from 12/19-21, 2013 at Regal Airport Hotel, Hong Kong.

Conference Registration:

For conference registration and accommodation arrangements, you may refer to HKICEPS 2013 Official website (<http://www.hkiceps.org/>) for details. Please register for the HKICEPS 2013 conference at our website (<http://www.hkiceps.org/guide.asp>). Speaker's registration and the payment must be received on or before October 31, 2013, otherwise the submitted paper will not be included in the conference proceedings. Registration fee for author: **US 400 Dollars**

Submission of Camera-ready Copy:

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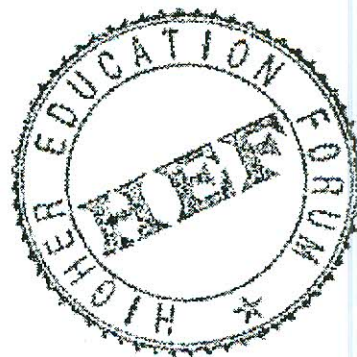
Once again, sincere appreciation for your participation! We look forward to seeing you in the HKICEPS 2013 Conference.

Best regards,

The Program Committee of HKICEPS 2013



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ตำแหน่งต้อง
ให้จบ...
(นางสาวนันทา วงษ์โค)
บุคลากร

‘Modern woman’ Discourse in Duangtawan’s Novels¹

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ABSTRACT

The research aimed to study how discourses of modern women in the series of novel ‘Themos’ by Duangtawan were made; and to study the characteristics of modern women in this series of the novel which were wrote by a woman writer Kuanjai Aimjai whose penname was Duangtawan.

The study found that Duangtawan created Themos literature to assure the discourse of the new era women appearing to be different from conventional women. Duangtawan specified the discourse of modern women to control and deal with the patriarchy in Thai societies. These modern women were constructed through the discourse of strong, intelligent, leadership and daring to change.

1. INTRODUCTION

In a Patriarchal Society, the most powerful people, men, usually exercises their power over the less powerful ones, women. This could be explained via Foucault (1926-1984)’s statement that, “Power is not only the relationship of people who have more power and people with less power, but also the thinking system and beliefs of the more powerful people in tailoring behaviors and roles of the less powerful ones. From this point, it could be said that the power relationship does not only exist in places, but also in every part of the society.” In fact, there are oppression in many areas including gender, race, and religion. The heart of all oppressions is power and one important problem is gender oppression which gives importance to men and allows them to take advantages of women. A tool used to claim the

¹ This research was funded by the Center for Research on Plurality in the Mekhong Region, Faculty of Humanities and Social Sciences, Khon Kaen University.

legitimacy of such oppression is the physical appearance.

One way to contend this patriarchal notion is to establish a new set of knowledge or concept, enhance its importance, and welcome it into the society. This idea is congruent with the discourse framework which uses the power relationship to construct its' set of knowledge. In explaining the discourse framework, Foucault (1926-1984) pointed out that," As knowledge, truth, and language are molded from various environments of a society, discourse does not have unique character. Instead, it flows freely in accordance to societies of different periods. Discourse is not a symbol or rule of a society, but it is a systemic social activity. From this, discourse is complex, flexible, and can get rid of other different concepts from the society." According to this explanation, discourse is considered an important weapon that the modern period uses to battle the older time.

Kwanjai Aemjai, whose penname is known as Duangtawan, has composed a creative work. In so doing, she created an imaginary space for her novels. The space, known as "Thimos Land," has unique value, norm and culture that do not exist in any other literatures.

The heart of discourse framework is analyzing a set of knowledge that was driven into truth. This framework was used as a theoretical framework of this study. In Duangtawan's novels, many sets of knowledge including social system, way of life, value, culture, economy, and others were constructed. These sets of knowledge might be the author's "Ideal Society" as she has constructed them from her own experience. In Duangtawan's novels, the discourse framework was used to examine the author's sets of knowledge in terms of their patterns and construction process of modern women's discourse. How those sets of knowledge were empowered to surpass the traditional ones was also examined.

2. 'MODERN WOMAN' IN DUANGTAWAN'S NOVELS

Results of the study revealed four main points as follow.

1. Modern women's discourse and society refers to the construction of truth about a picture of modern women and their roles in the society. There are three points as follow:

1.1. Being a leader and a follower: taking role of a social leader or following the social regulations.

1.2. Being a patriot: extending goodwill toward the country.

1.3. Being interested in social events: following things happening in the society.

2. Modern women's discourse and success in careers refers to the construction of truth about a picture of modern women and their careers in society.

3. Modern women's discourse and foreign culture refers to the construction of truth about picture of modern women which changes in accordance to different periods of time resulting from foreign culture. There are two points as follow:

3.1. The adoption of dressing culture: changes in their dressing.

3.2. The adoption of gender culture: change in their custom.

4. Modern women's discourse and morals refer to the construction of truth about picture of modern women as having morals. There are 3 points as follow:

4.1. Holding justice: exhibiting their beliefs in the tradition of society

4.2. Showing gratitude: returning good things to others who have previously done for them

4.3. Supporting others: helping others.

3. CONCLUSION

This study presents various sets of knowledge which Dungtawan has constructed from her perspective, and has entitled them "modern women's discourse." Her main aims are to (1) replace the picture of tradition women who have lived in the male dominant society and (2) inform the society about the inequity between males and females.

สำเนาถูกต้อง

 (นางสาวณัฏฐา วนิชโค)
 บุคลากร

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Masculinity and Femininity in Buddhist Didactic Literature¹

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ABSTRACT

This study was a documentary research focusing on Masculinity and Femininity in didactic Buddhist literature. After the selection process, only 59 stories were chosen. Data were analyzed using J.A. Doyle's analysis framework. The social and religious analysis framework (Brahmanism/ Buddhism) was also used as an analytical tool to analyze the data in social and religious context. The data were then presented via descriptive analysis.

The study revealed that most of the masculinity was presented through successful males especially ones who belong to the Kshatriya caste (like the monarch). Results also revealed that the utmost success was to succeed to the throne, and to reach such goal ones need to be confident and aggressive. These qualities were usually mingled together to mold up a qualified person. Results also revealed that the femininity was seen in females who gave importance to their own appearance. These females were usually born wealthy, and were sensitive and care for others. Results indicated that those female characters were elites, exhibit various characteristics including the negative ones.

Keywords: Masculinity, Femininity, Didactic, Buddhism, Literature

1. INTRODUCTION

The commentary scripture emerged after the Buddha's nirvana when the Buddha's teaching was revised and systematically compiled. The sections of doctrine section and discipline were organized for an easy access. Buddhist didactic stories were included to explain the Dhammapada. In so doing, characters and plots were created to picture each lesson of the Dhammapada. Some of the plots were from Tipitaka (the Buddhist scripture), and some were newly composed. All stories presented principles of moral teaching and decency, the heart of Buddhist ethics clearly taught by Lord Buddha. Those stories facilitated

¹ This research was funded by the Center for Research on Plurality in the Mekhong Region, Faculty of

Buddhists in exploring and appreciating the dharmic principles.

In addition to the sublime dharmic principles and moral teaching, the commentary scripture presented guidelines for human life and moral sayings through various characters in the Buddhist didactic stories. One of the story plots was about gender which was an interesting issue written in the commentary scripture of Dhammapada. In this regard, pictures of masculinity and femininity were reflected in the society and culture in the time of Lord Buddha, and thus roles and status of men and women were explicitly elaborated.

In the commentary scripture of Dhammapada, gender was seen as a thinking system and social process that attempt to change economic and social condition which was based on the concept that males had advantages over females. Gender could also refer to the natural condition that a specific gender exhibited. For example, a man was to have masculine qualities such as being strong aggressive, hot-headed, and logical. A man also had critical mind and could quickly appreciate the dharma. He was capable of controlling his temper. A woman always exhibited delicacy and modesty. She concerned about others and was ready to help them. In addition, she was gentle with and attentive to others. Most importantly, she was not selfish. It was evident that the society would do anything to maintain qualities of males and females. In doing that, the cultural structure and peace could remain in the society.

From what have been mentioned earlier, it is quite obvious that although the commentary scripture described teaching principles of Buddhism, its contents also extensively elaborated the social condition of the 2,600 years old Indian subcontinent (India and neighboring countries).

The objectives of the study are (1) To investigate the presentation of masculinity in the commentary scripture of Dhammapada and (2) To investigate the presentation of femininity in the commentary scripture of Dhammapada. The aim of this study was to present the picture of masculinity and femininity in the commentary scripture of Dhammapada. Underlying a documentary research framework, the study collected data from the Thai version commentary scripture of Dhammapada which was published by Mahamakut Rachawittayalai. The data included the 59 stories in Sections 1-8 of the scripture. Data were analyzed using J.A. Doyle's analysis framework of masculinity and femininity. The data were then presented via descriptive analysis.

2. MASCULINITY AND FEMININITY IN BUDDHIST DIDACTIC LITERATURE

Results of the study revealed that most of the masculinity was presented through successful men especially ones who belong to the Kshatriya caste. These men were generally brought up to look up to the success. Results also revealed that the utmost success was to succeed to the throne. Although they were not eligible to be crowned, those men were eager to fight for it. In order to reach such goal ones had to be confident and aggressive. These qualities were usually mingled together to mold up qualified men. One example presenting this phenomenon was the story of King Parantapa's son, who wanted to take his father's throne. Following is the explanation:

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... The prince paid homage to his parents, claimed up on the elephant's back. The prince whispered to the elephant that, "I am the son of King Parantapa of Kosampee. Please seize it." Being with thousands elephants in the borderland, the prince announced that, "I am the son of the King. Who wants property come with me." After that, the prince gathered up people and surrounded the capital city; he then sent the message saying, "Do you want me to battle or just give me back the throne?" (Section2:page 10)

Another important quality of masculinity in the commentary scripture of Dhammapada was being sexually attractive. This quality was seen through male characters especially in the Kshatriya and the Vaishya's castes. One example of such phenomenon was the story of a rich man's son whose name was Khemaka. Any women who met him became obsessed by lust, and could not force themselves to remain in the decent condition of good women. Following is the elaboration:

Khemaka is a beautiful man. Once met him, all women become obsessed by lust, and could not force themselves to remain in the decent condition of good women.

One point worth mentioning is that some men with perfect masculine qualities stepped beyond the stage of what he should be to the stage of the perfect human beings. In so doing, those men chose to study the moral teaching. Eventually, they appreciated the teaching, be free from lust and be enlightened.

Looking at the picture of women, results indicated that the femininity was seen in females who gave importance to their own appearance. They were usually born wealthy and perfect. Examples characters that represented these qualities were Samawadee (Section 2: page 4), Sudhama (Section 2: page 159), and Visaka (Section 2: page 222). The following is the explanation of Visaka's appearance:

...Visaka, who is 15 (or 16) years of age, dress up beautifully with expensive clothes and accessories. She is surrounded by 500 girls.

Results also indicated that most female characters were the elites (from Kshatriya, Brahmin, and Vaishya families). These ladies exhibited various characteristics both positive and the negative ones.

Some females, although possessed those feminine qualities, could step away from being women in the social frame. They could go beyond their qualities and walked in to the stage of

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perfect human beings by learning Dharma and eventually became enlightened.

3. CONCLUSION

It could be claimed from the analyzed data that there are two aspects of masculinity and femininity in the commentary scripture of Dhammapada. In the first aspect, both men and women clearly exhibited the qualities prescribed in the society of that time. In this regard, men were to succeed, to be aggressive, and to be confident, while women were to be gentle, be attentive, and be perfect. However, they were also brought up with some negative characteristics. In the second aspect, both men and women could step beyond their qualities and raised themselves high to the perfect human beings in accordance to social/religious principles.

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สำเนาถูกต้อง

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