



คณะมนุษยศาสตร์และสังคมศาสตร์
รับที่ 712/61
วันที่ 14 ส.ค. 2561
เวลา 13.10 น.

กองทรัพยากรบุคคล
เลขรับ 2209
วันที่ 17 ส.ค. 2561
เวลา 18.11 น.

บันทึกข้อความ

ส่วนราชการ กลุ่มทรัพยากรบุคคล คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 45404, 043-202027

ที่ ศธ 0514.8/1025

วันที่ 6 มีนาคม 2561

เรื่อง ขออนุมัติให้บุคลากรเดินทางไปราชการ ณ ต่างประเทศ

เรียน อธิการบดี ผ่านกองการเจ้าหน้าที่

ฝ่ายทรัพยากรบุคคล
เลขรับ 7872
วันที่ 8 ส.ค. 2561
เวลา 14.30

ด้วยบุคลากรในสังกัดคณะมนุษยศาสตร์และสังคมศาสตร์ มีความประสงค์เดินทางไปราชการ ณ ต่างประเทศ เพื่อนำเสนอผลงานวิชาการในการประชุมวิชาการระดับนานาชาติ ณ ประเทศญี่ปุ่น ในระหว่างวันที่ 1 - 4 พฤษภาคม 2561 ตามเอกสารที่แนบมาพร้อมนี้

ในการนี้ คณะมนุษยศาสตร์และสังคมศาสตร์จึงใคร่ขออนุมัติให้บุคลากรเดินทางไปราชการ ณ ประเทศญี่ปุ่น โดยไม่เบิกค่าใช้จ่ายจากทางราชการ มีกำหนด 6 วัน ระหว่างวันที่ 30 เมษายน - 5 พฤษภาคม 2561 และทั้งหมดได้รับอนุมัติให้เดินทางไปต่างประเทศในระหว่างวันหยุด ณ ประเทศญี่ปุ่น ในระหว่างวันที่ 28 - 29 เมษายน 2561 ดังรายชื่อต่อไปนี้

ลำดับ	ชื่อ-สกุล	ตำแหน่ง	ประเภทบุคลากร
1	นายวิรัช วงศ์ภินันท์วัฒนา	ผู้ช่วยศาสตราจารย์	พนักงานมหาวิทยาลัย(เปลี่ยนสถานภาพ)
2	นายทินวัฒน์ สร้อยกุดเรือ	อาจารย์	พนักงานมหาวิทยาลัย

จึงเรียนมาเพื่อโปรดพิจารณาอนุมัติ

(Signature)

(ผู้ช่วยศาสตราจารย์อังคณา ทองพูน พัฒนสร)

รองคณบดีฝ่ายวิชาการ รักษาการแทน

คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์

เรียน อธิการบดี ผ่านหรืออธิการบดีฝ่ายทรัพยากรบุคคล

กองทรัพยากรบุคคลได้ตรวจสอบแล้ว เป็นไปตามหลักเกณฑ์ที่กำหนด
จึงเรียนมาเพื่อโปรดพิจารณา หากเห็นชอบ

- ไปรออนุมัติด้วยบุคคลไปราชการต่างประเทศ
- ไปรอลงนามในเอกสารที่แนบนี้

(Signature)

(นายสถิตย์ แก้วบุตตา)

ผู้อำนวยการกองทรัพยากรบุคคล

อนุมัติ
(Signature)

(รองศาสตราจารย์สมหมาย ปวีเปรม)

รองอธิการบดีฝ่ายการคลังและทรัพย์สิน

การเห็นอธิการบดีมหาวิทยาลัยขอนแก่น

(ผู้ช่วยศาสตราจารย์ฉัตร อมวตย์คง)

รองอธิการบดีฝ่ายทรัพยากรบุคคล





บันทึกข้อความ

ส่วนราชการ สาขาวิชาภาษาไทย คณะมนุษยศาสตร์และสังคมศาสตร์ โทร. 45417

ที่ ศธ 0514.8.6/๕๐๔

วันที่ 5 มีนาคม 2561

เรื่อง ขออนุมัติเดินทางไปต่างประเทศ

เรียน คณบดี

ด้วยกระผม นายวิรัช วงศ์ภินันท์วัฒนา ตำแหน่งผู้ช่วยศาสตราจารย์ และนายทินวัฒน์ สร้อยกุลเรือ ตำแหน่งอาจารย์ จะเดินทางไปราชการเพื่อนำเสนอบทความวิจัยในการประชุมวิชาการระดับนานาชาติ “The 6th International Conference on Social Science and Management และ International Symposium on Education, Psychology and Society” ตั้งแต่วันที่ 1-4 พฤษภาคม 2561 ที่ Sapporo Convention Center, Hokkaido ประเทศญี่ปุ่น จึงใคร่ขออนุมัติเดินทางไปต่างประเทศในระหว่างวันหยุดราชการ คือ วันที่ 28-29 เมษายน 2561

จึงเรียนมาเพื่อโปรดพิจารณา

(ผู้ช่วยศาสตราจารย์วิรัช วงศ์ภินันท์วัฒนา)

(นายทินวัฒน์ สร้อยกุลเรือ)

กำหนดการ

The 6th International Conference on Social Science and Management
และ International Symposium on Education, Psychology and Society

วันที่ 28 เมษายน – 5 พฤษภาคม 2561

ณ Sapporo Convention Center, Hokkaido ประเทศญี่ปุ่น

วันที่ 28 เมษายน 2561

14.30-15.00 น. ออกเดินทางจากที่พักในจังหวัดขอนแก่นไปสนามบินจังหวัดขอนแก่น

15.00 น. Check in ที่สนามบินจังหวัดขอนแก่น

16.00-17.00 น. เดินทางจากสนามบินจังหวัดขอนแก่นไปสนามบินดอนเมือง กรุงเทพฯ

23.55-08.40 น. เดินทางจากสนามบินดอนเมืองไปสนามบิน Shin-Chitose, Sapporo ญี่ปุ่น

วันที่ 29 เมษายน 2561

08.40-10.00 น. เดินทางถึงสนามบิน Shin-Chitose, Sapporo ประเทศญี่ปุ่น และผ่าน
กระบวนการทางศุลกากร และตรวจคนเข้าเมือง

10.00-12.00 น. เดินทางจากสนามบิน Shin-Chitose, Sapporo ไปที่พักใน Sapporo

13.00-17.00 น. รอเวลา Check in โรงแรม และพักผ่อนตามอัธยาศัย

วันที่ 30 เมษายน 2561

09.00-17.00 น. สักรวจเส้นทางการเดินทางไป Sapporo Convention Center, Hokkaido
และทัศนศึกษาสถานที่สำคัญบริเวณโดยรอบ

วันที่ 1 พฤษภาคม 2561

08.30-17.00 น. เข้าร่วมประชุมและนำเสนอผลงานวิจัยในการประชุมวิชาการระดับนานาชาติ

“International Conference on Social Science and Management และ International
Symposium on Education, Psychology and Society” ที่ Sapporo Convention Center,
Hokkaido

วันที่ 2 พฤษภาคม 2561

08.30-17.00 น. เข้าร่วมประชุมและนำเสนอผลงานวิจัยในการประชุมวิชาการระดับนานาชาติ

“International Conference on Social Science and Management และ International
Symposium on Education, Psychology and Society” ที่ Sapporo Convention Center,
Hokkaido

วันที่ 3 พฤษภาคม 2561

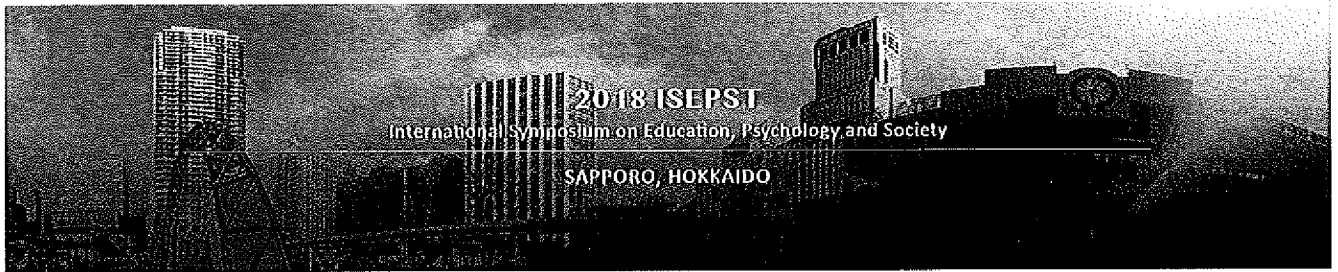
08.30-17.00 น. เข้าร่วมประชุมและนำเสนอผลงานวิจัยในการประชุมวิชาการระดับนานาชาติ
“International Conference on Social Science and Management และ International
Symposium on Education, Psychology and Society” ที่ Sapporo Convention Center,
Hokkaido

วันที่ 4 พฤษภาคม 2561

08.30-17.00 น. เข้าร่วมกิจกรรม Post conference
“International Conference on Social Science and Management และ International
Symposium on Education, Psychology and Society” ที่ Sapporo Convention Center,
Hokkaido

วันที่ 5 พฤษภาคม 2561

06.30 น. เดินทางออกจากที่พักใน Sapporo ไปสนามบิน Shin-Chitose, Sapporo
09.55-15.10 น. เดินทางจากสนามบิน Sapporo ไปสนามบินดอนเมือง กรุงเทพฯ
19.35-20.30 น. เดินทางจากสนามบินดอนเมือง กรุงเทพฯ ไปสนามบินจังหวัดขอนแก่น
21.20 น. เดินทางถึงที่พักจ.ขอนแก่นโดยสวัสดิภาพ



Conference Acceptance & Invitation Letter

2018 ISEPST

International Symposium on Education, Psychology and Society
May 1-4, 2018 Sapporo, Hokkaido, Japan

Paper ID: ISEPST-0009

Title: Cross-Cultural Communication Ability of Thai and Foreign Students

January 08, 2018

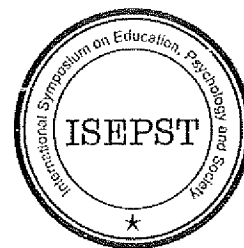
Dear Wirat Wongpinunwatana,

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 Oral presentation at International Symposium on Education, Psychology and Society (ISEPST 2018) in Sapporo, Japan. Decisions were made based on a double-blind review process. The exact time and room of your presentation session will be specified in the ISEPST Conference Program online at <http://www.ISEPST.org/> generally a month ahead the conference date.

Please make sure your manuscripts conform to the writing format which is available on the conference website. Furthermore, ISEPST 2018 policy requires at least one author to register for and attend the meeting to present the paper. Papers with unfinished payment by the deadline will be withdrawn from the conference program and proceedings. We highly appreciate your cooperation.

If you have any further questions, please do not hesitate to contact the secretariat of ISEPST 2018 by sending your email info.iceai@iceai.org with your manuscript ID number listed above on all communications. Again, congratulations on the acceptance of your paper. On behalf of the Program Committee, we look forward to your full participation in ISEPST 2018 Conference.

Yours Sincerely,
The Program Committee of ISEPST



Conference Venue: Sapporo Convention Center

ADD: 1-1-1 Higashi-Sapporo 6-jo, Shiroishi-ku, Sapporo, 003-0006, Japan
TEL: +81-11-817-1010

สำเนาถูกต้อง

(นางฉวีชา ชำนิกุล)
บุคลากร

Cross-Cultural Communication Ability of Thai and Foreign Students

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Abstract

This research was conducted to study cross-cultural communication ability of Thai and foreign students who studied together in the Cross-Cultural Communication course under the Bachelor of Arts Program in Thai, Faculty of Humanities and Social Sciences, Khon Kaen University during one semester. Structured interview form was used to collect data from both Thai and foreign students.

The findings revealed that Thai students as message senders and receivers thought that communicating with people from different races and religions or different languages and cultures should have language skills, knowledge and understanding, attitudes, and social and cultural systems. In terms of language skills, language level and language use should be understandable, and Thai students should be a good listener including a good speaker who can transfer knowledge and thought by considering foreign students' ability to receive the message. In terms of knowledge and understanding, students should truly have knowledge of what they were going to communicate and should understand cultural diversity of various countries as well as characteristics of an interlocutor. In terms of attitudes, a positive attitude toward the message and the receiver should be created. In terms of social and cultural systems, social condition, livelihood, politics and government, and cultures which were a lifestyle of both oneself and others should be understood.

In addition, foreign students thought that cross-cultural communication should be emphasized while communicating with a foreigner by speaking slowly, pronouncing clearly, asking question by question, avoiding asking negative questions, being a speaker and a listener, repeating or questioning to check for understanding, checking the meaning of messages communicated by both sides, avoiding using slang or academic words, being careful with a sense of humor, and being courteous while communicating.

Keywords: cross-cultural communication ability, Thai students, foreign students

1. Background

Communication is a process of transferring information, knowledge, and opinion toward

something through a communication channel as well as responding to communicated words or messages, which is possibly positive or negative response. Communicators may or may not understand each other depending on several factors of sender and receiver toward communication process. Generally, communication consists of many important elements, such as sender, message, media, and receiver. Without one of these elements, the communication cannot be done successfully because the main goal of communication is the understanding of message between the communicators.

Cross-cultural communication refers to communicating with people from different countries, languages, and cultures. This diversity causes more difficulty in cross-cultural communication compared to communicating with people who are in the same society. However, cross-cultural communication plays an important role particularly in education. University is a social subunit welcoming foreign students to attend classes with Thai students in both short-term and long-term program, so cross-cultural communication becomes more important to create knowledge and understanding among these students.

Therefore, the study on cross-cultural communication ability of Thai and foreign students can be a guideline in developing the awareness for related people, e.g., teachers, students, and education service officers to be able to communicate effectively with foreign students. It also promotes confidence in transferring knowledge, thought, feeling to each other as well as create cross-cultural knowledge and understanding.

2. Purpose

The objective of this research was to study cross-cultural communication ability of Thai and foreign students who enrolled in the Cross-Cultural Communication course under the Bachelor of Arts Program in Thai, Faculty of Humanities and Social Sciences, Khon Kaen University.

3. Definition of Terms

Cross-cultural communication ability refers to communication skill between Thai and Foreign students who study together. These students have different race, religious, and culture using verbal and nonverbal communication to transfer knowledge, thoughts, and attitudes toward a story or message.

Thai students refer to Thai undergraduates who are studying in Thai major, Faculty of Humanities and Social Sciences, Khon Kaen University.

Foreign students refer to foreign undergraduates at the Faculty of Humanities and Social

Sciences, Khon Kaen University attending class with Thai students.

4. Related Research

Research related to cross-cultural communication of foreign students is mostly about adjustment in the context of Thai society. The study on “Adjustment of Chinese Students in Dhonburi Rajabhat University” (Duangtip Chareonrook Phuenchote & Patcharapa Euamornvanich, 2014) found that students who had self-disclosure, were good at cross-cultural communication, and had a positive attitude toward Thai society were able to adjust themselves easily. In addition, belief, value, and dimension of cultural diversity which were different between Thai and Chinese did not affect Chinese students’ adjustment anyhow. Maithai Chaiyapan and Jirasuk Suksawat (2017) studied on “Cultural Adaptation That Affect to Sense of Coherence of the Muslim Bachelor Student in Songkhla Rajabhat University”. The study revealed that the cultural adaptation in language use had negative relationship with the sense of coherence. Moreover, the cultural adaptation in dressing, performing religious activities, food consumption, and fasting had positive relationship with the sense of coherence. However, the cultural adaptation in social, greeting, and showing respect did not have relationship with the sense of coherence. Proper predictor that could tell the sense of coherence of the Muslim bachelor student was the cultural adaptation in fasting.

Furthermore, the study on “The Effect of Cross-Cultural Communication and Adaption of Chinese Teachers in Bangkok” (Xichang Huang, 2013) focused on levels of cross-cultural communication, levels of adjustment, and effects of cross-cultural communication. In terms of the levels of cross-cultural communication, the results showed that the aspect of ethnic social communication was at high level while the aspect of host communication competence and the aspect of host social communication were at moderate level. For the levels of adjustment, affective component, behavior component, and cognitive component were at high level; however, these three components had a positive effect on the adaption of Chinese teachers in Bangkok at low level.

5. Conceptual Framework

The research applied David K. Berlo’s SMCR model of communication proposing that communication includes several main elements, such as source, encoder, message, channel, decoder, and receiver indicating the relationship between four main elements; sender, message, channel, and receiver. For this research, following characteristics which bring about to the efficiency of sender and receiver are focused on.

- 1) Communication skills are the ability to use language comprising listening, speaking, writing, and thinking and reasoning skills.
- 2) Knowledge includes not only message topic and content that message sender and receiver

need to realize, but also reaction and attitude of participants in a communication process including ability of creating a message and selecting a communication channel corresponding with the message.

3) Attitudes are the expression of knowledge, thoughts, or feeling toward something. Attitudes are probably positive or negative way toward oneself, participants in a communication process, and message.

4) Social and culture systems of message sender and receiver including regulation, social norm, custom, value, and belief need to be realized by the sender in communication.

6. Methodology

This is a case study research collecting data from 30 Thai students who attended the class with 5 foreign students in the Cross-Cultural Communication course under the Bachelor of Arts Program in Thai during one semester. After finishing the class, the structured interview was employed to evaluate the students. Thai students were asked to evaluate their cross-cultural communication ability while foreign students were asked to evaluate Thai students' cross-cultural communication ability in terms of communication skills, knowledge and understanding, attitudes, and social and culture systems. The collected data were analyzed and concluded descriptively.

7. Results

Teacher, Thai students, and foreign students, who act as message sender and receiver, need to have communication skills, knowledge and understanding, attitudes, and social and culture systems in order to be able to communicate with one another efficiently. Therefore, understanding the nature of foreign students as well as realizing the process of cross-cultural communication is extremely significant. The findings of the study on cross-cultural communication ability of Thai students can be concluded as follows:

1) **Communication Skills:** Thai students agreed that language skills were the most important thing in communicating with foreign students because pronunciation or uses of Thai word and sentence unfamiliar to foreign students could lead to their communication misunderstanding. Understanding foreign students' mother tongue could be more understanding in communication, or stress from communication confusion could have been reduced if message sender and receiver had used English as a medium in communication. However, Thai students actually decided to study in Thai major since they were not strong in English, and most of the foreign students studying Thai were Chinese, so they were not strong in Thai. As a result, understandable words should be used in communicating with foreign students; in other words, spoken language level is better than written language level for the communication. Although informal spoken language is probably less reliable

sometimes, it can build a good relationship between interlocutors because Thai teenagers do not naturally talk together about academic issues, that is to say they focus on a private matter between themselves. Moreover, it is necessary to be not only a good listener, but also a skillful speaker in transferring knowledge and thoughts by thinking of the listener's message receiving ability.

2) **Knowledge and Understanding:** Knowledge and understanding of communicated message content were totally essential to communicating with foreigners because questions asked by foreign students were mostly about what they learned from the class. Sometimes Thai students could not explain some words or meanings of some slang or academic words of the content which they understand well. Hence, it was difficult to make the foreigners understand the content explained by using understandable and concise Thai words because each foreign student had different number of word lists as well as different experiences and knowledge. However, in terms of the content asked by foreign students, Thai students might not have enough knowledge and understanding because the content was too close to home, or it was the practice normally acted in daily life. As a result, they could not know the background or reasons of that practice. In consequence, knowledge and understand of language, social condition, and both Thai and foreign cultures are essential to learning. Also, communication for understanding one another has to "know yourself and know others".

3) **Attitudes:** A positive attitude or thinking is the most important thing that makes a friendship and need between the communicators. Foreign students who attended Thai class mostly had a positive attitude toward Thai language, Thai people, and Thailand. Although they had never visited Thailand before, they had ever heard about Thailand from the experience shared by friends who used to visit Thailand, reading books, watching TV, and searching for information on the Internet about Thailand. So, they felt impressed and want to learn Thai.

In addition, because Thai students were friendly, courteous, cheerful, talkative, and satisfied with foreigners as well as teachers were kind and friendly, foreign students were greatly welcomed. This is the characteristic and nature of regional university where the students stay in or stay around the campus, have close relationship, and have various activities for them to join together. These impressions can make foreign students learn Thai language and cultures and obviously improve their listening and speaking skills.

4) **Social and Culture Systems:** An understanding of social condition, living, political system, and cultures, a lifestyle of the country and other countries, is one significant factor for cross-cultural communication. Thai society openly accepts racial, religious, and cultural

diversity, so foreign students are well taken care of in terms of accommodations, study, and counseling. However, foreign students sometimes felt uncomfortable with being asked about a private matter, such as age, boyfriend or girlfriend, sexual orientation, etc. Nevertheless, when they gained a better understanding of Thai society and culture context, they could be more familiar or get along well with Thai friends that could be seen from using pronoun communicating with each other as they were close relatives.

5) Cross-Cultural Communication Awareness: Communicating with foreign students, who speak different language, Thai students should be aware of cross-cultural communication by speaking slowly and clearly. If there are any questions to ask, asking question by question and avoiding negative question should be better. Thai students should also be speaker and listener as well as bear with speaking and answering questions of foreign students by give them more time to think and order their words. During a conversation, questioning is a good way to examine understanding and meaning of a message between speaker and listener. Moreover, Thai students should avoid using slang or academic words, be careful with a sense of humor to make a cordial atmosphere, and be courteous while communicating by thinking of different cultures of each country.

8. Conclusion, Discussion, and Suggestion

Most of the Thai students revealed that communication skills using verbal and non-verbal language were the most important factor in communicating with foreign students. Secondly, knowledge and understanding of communicated message content and principles of communication that they learned from the course gave them more understanding of cross-cultural communication process that they could apply to communicating with foreigners. In terms of attitudes including social and culture systems, students placed importance on both of them at the same level because both attitudes and social and culture systems were related to each other. Thus, understanding of their own and other social and culture context originates in interaction with each other that leads to learning and adjustment.

Teacher and Thai students, who attended the same class with foreign students, play a key role in cross-cultural communication as message sender and receiver because they were skilled in Thai. Understanding social and culture systems of foreign students can promote the atmosphere of an efficient conversation since foreign students have to get into a process of learning new culture including cultural integration called “acculturation” which is taking other cultures into practice (Wirangrong Boonnuch, 2011). Cultural conflicts probably occur in the classroom between Thai and foreign students caused by socialization and enculturation from their country of birth when they were newborn. Cross-cultural communication awareness that message sender and receiver are differently skillful in language, knowledge

and understanding, attitudes, and social and culture systems can promote the transfer of knowledge and thoughts that is deliberated to adjust the practice to be consistent with different environment. This is a conflict occurring between something old and something new or between something in mind and reality at that moment (Metta Vivatananukul (Krittawit), 2005).

Moreover, communicating with foreigners should rely on various methods, such as speaking slowly and clearly, questioning to check for understanding, checking the meaning of the message communicated by communicators, avoiding using slang or academic words, using generally understandable words, trying to identify concise, relevant, and clear detail of the message, repeating and restating, and bearing with learning a foreign language and culture. Peer group which Thai students act as a group leader facilitating clarifying and teaching for foreign students is an instructional method that is possible to be tried out to evaluate foreign students' academic achievement. Thai-foreign buddy is another method that encourages students' learning in terms of counseling and clarifying that brings about to effective cross-cultural communication.

9. References

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Conference Acceptance & Invitation Letter

2018 ICSSAM The 6th International Conference on Social Science and Management May 1-4, 2018 Sapporo, Hokkaido, Japan

Paper ID: ICSSAM-0312

Title: The Discourse in March of the Provincial Schools in Northeastern Thailand

Affiliation: Faculty of Humanities and Social Sciences, Khon Kaen University

Dear Thinnawat Sroikudrua,

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 Oral presentation at The 6th International Conference on Social Science and Management (ICSSAM 2018) in Hokkaido, Japan. Decisions were made based on a double-blind review process. The exact time and room of your presentation session will be specified in the ICSSAM Conference Program online at <http://www.ICSSAM.org/> generally a month ahead the conference date.

Please make sure your manuscripts conform to the writing format which is available on the conference website. Furthermore, ICSSAM 2018 policy requires at least one author to register for and attend the meeting to present the paper. Papers with unfinished payment by the deadline will be withdrawn from the conference program and proceedings. We highly appreciate your cooperation.

If you have any further questions, please do not hesitate to contact the secretariat of ICSSAM 2018 by sending your email icssam@icssam.org with your manuscript ID number listed above on all communications. Again, congratulations on the acceptance of your paper. On behalf of the Program Committee, we look forward to your full participation in the ICSSAM 2018 Conference.

Yours Sincerely,
The Program Committee of ICSSAM



Conference Venue : Sapporo Convention Center
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The Discourse in March of the Provincial Schools in Northeastern Thailand

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Abstract

This article was aimed to study the ideology in the march of the provincial schools in the northeastern region. 20 provincial schools' marches were employed with the critical discourse analysis. As a result, the school march was used for addressing some ideologies from the authorities to the students to have an awareness of and value their school. Besides, the school march could be a tool to build good virtues, academic knowledge, and desirable characteristics of students.

Keywords: Discourse, Ideology, School March

1. Background/ Objectives and Goals

Education becomes the necessity of life, as it teaches human beings to gain more knowledge and skills for their livings. Furthermore, in order to put something into student's mind, the school march is a method that the school uses to foster the students. In general, the school march has a quick tempo that makes the students feel proud, aware of, and value their schools. Each march reflects the school's history.

The march or school song is played in order to start a line-up of students in the early morning. It is also played in the important school's activities in which the song becomes a part of student's perception. Since the school march plays a role among the students as the symbol of the school, language used in the song can reflect the mindset of people in the society. For this reason, the study focused on the mindset through the discourse in the march of provincial school.

This study was conducted to examine the ideology in the discourse in march of the provincial school in the northeastern region

2. Methods

This study involved 20 marches of the provincial schools in Northeastern Thailand. This study was carried out based on the critical discourse analysis. 3-dimensional framework proposed by Fairclough (1995:56) was implemented to investigate the ideology created in the discourse in the march of provincial schools in the northeastern region.

3. Results

This study employed 3-dimensional framework from Fairclough (1995: 56). The findings were divided into 3 parts including discourse practice, language strategy, and sociocultural practice as presented below;

3.1 Discourse Practice

The school march aims to mark a symbol and convey the ideology. Basically, the march is composed by the school alumni or the benefactor. In the case that the composer is not the alumni or has no relationship with the school, a famous composer in the music industry produces the song.

The school march can be widespread to the receivers including students, school's staffs, and parental by opening in the school radio, printing the song lyric at the back of notebook or handbook, or playing in the new student orientation. Playing the school march for several times tends to instill everyone in the school, especially the students to have the desirable characteristics as the school expects. The provincial school march's lyrics present the background, history, holy things, virtues, and ethics.

3.2 Language Strategy and the Creation of an Ideology

According to the results, lexical choice was found to describe the ideology underlying in the discourse (Van Dijk, 1995: 259), as the lexical choice was the important method that helps the receivers to make an interpretation of each circumstances and understand the main idea the composer tries to convey. In addition, vocabs can indicate the opinion of the composer among the circumstance which might be positive or negative. In the case that vocabs are found to be used frequently or have the same meaning, it means that the composer intentionally raises the important issue to the receivers (Marchin & Mayr, 2012:37). This language strategy formed two ideologies including the mindset of honor and the mindset of desirable characteristics of students as presented in the table below;

Ideology	Honor				The Desirable Characteristics of Students							
	Honor	Pride	Respect	Brave	Academic	Sport	Virtue and Ethics					
							Virtue	Love of Nation, Religion, and King	Unity	Tolerance	Discipline	Gratitude
Word Amount	49	37	15	7	29	10	12	4	23	5	13	1
Total	108				97							

1) First Mindset: Honor

Honor as shown in the context of the provincial school march demonstrates the school's reputation that everyone accepts, praises, and respects. The reputation has sentimental value and promotes the school to be highly well-known. It also let everyone in the school to have love and value the reputation which develops the feeling of self-esteem in the school. This kind of feeling can lead to protection, fight, and some actions to maintain the reputation of the school.

1.1) Honor and Prestige are the mindset showing the feeling of acceptance or respect for the thing that can establish the reputation to the school such as long history, holy things, ancestors or benefactors. The lexical choices included *Firmly establish the reputation, Prestige strongly last over the decades, Sarakham be absolutely outstanding, Honor and reputation has been widespread over the country, Build an excellence science and earn great prestige.*

Example

"Udonpit has gained wide recognition, and the honor has been prosperous in Udon Than" (The verse from the march of Udonpittayanukoon School)

1.2) Self-Esteem in the School results from honor and prestige that come from the renowned school. The honor and prestige have value and importance among the students which leads to the feeling of self-esteem in the school. This kind of feeling put a positive side to the students that they learn in the well-known school which has value and strengthen the students to become skillful, intelligent, and reliable. The lexical choices contained *We are so proud of Chaiyaphum as our homeland, We inherit from the hero, We are so proud when Mahasarakham is mentioned, We are so proud of Amnat Charoen.*

1.3) **Respect** is the mindset expressing the feeling of pride towards the school's honor and prestige. Having pride makes the students respect for the school's honor and prestige which are honorable, royal, and worthy. The lexical choices were *May the good things be with us, We can dedicate our whole life to the nation, religion, and king, We respect the nation, religion, and king as part of our life, We respect the king.*

1.4) **Brave** shows love and loyalty in the students. The lexical choices consisted of *We can sacrifice our life for the nation, religion, and king, Whoever you are, we will bravely fight, We can dedicate our life for the honor until we die.*

2) Second Mindset: The Desirable Characteristics of Students

The school has the role for teaching the students to acquire knowledge that makes them good quality and capable. Thus, the school needs to build the great image for making the school more reliable, as the school's image tends to affect the attitudes of parents and students. For this reason, the school has to develop the students to have both the desirable characteristics and academic knowledge. The desirable characteristics involve academics, sports, and virtues and ethnics.

2.1) **Academics** Learning lessons allows the students to gain knowledge and skills. The education reform should be introduced, as it let the students to apply the knowledge and skills in the future and establish the reputation for the school. The lexical choices were shown as follows; *Enhancing an excellent quality, Good education leads to good thought and good life, Work hard and gain experience to be an excellence, The huge academic resource for development, Full of academics, Study hard and be better, Outstanding sciences and arts lead to wisdom.*

2.2) **Sports** are the skills that the school promotes together with academics. Sports day is held to allow the students to learn the unity, sportsmanship, and teamwork. The lexical choices that refer to the characteristic of sport included *Excellence sport, Be excellent at sport.*

2.3) **Virtues and Ethnics** According to the results, the school march could establish the characteristics of a good person, love of nation, religion, and king, unity, tolerance, discipline, and gratitude as follows;

A good person: The march contained the characteristics of good virtues and manners such as *Good moral, Good manners, Behave well, Have good virtues.*

- **Love of nation, religious, and king:** This characteristic is what Thai people have put to the students for ages. The picture of Thai flag, Buddha statue, and king are hanged in the classroom, and there are a lot of activities including singing Thai national anthem or Thai royal anthem. The lexical choices referring to these characteristics were *Be loyal to our nation, religion, and king, We can sacrifice our whole life to maintain the nation, religion, and king.*
- **Unity:** It is the virtue and ethnic that the school promote to the students to have the unity. The lexical choices consisted of *We love unity, Unity can create, Be united for white and red flag, We like each other because of the unity.*
- **Tolerance:** It is the virtue showing that individual is physically and mentally ready for doing something. Each school teaches the students about tolerance. The lexical choices were *Learn how to be tolerate, Strong body leads to strong mind, Tolerate!*
- **Discipline:** It demonstrates the individual's attempt. Discipline and learning should come together. The lexical choices included *We know our roles, we have discipline and instruction, Behave well, have good discipline, and study hard, Be glorious with knowledge, honor, and discipline, Have an outstanding academic performance and discipline.*
- **Gratitude:** It is the virtue showing love and kindness to benefactor. In this context, benefactor refers to school and teacher. The lexical choice was *Feel thankful forever.*

3.3 Sociocultural Practice

In Thai society, social and traditional practice of education system has been presented through school's motto or Children's Day slogan. In the annual Children's Day, the prime minister addresses the slogan to children. It is noticeable that the provincial school march in Northeastern Thailand contains a number of mindset of honor and prestige because the composer wants to challenge the mainstream that shows the stereotype of Isan as a poor, drought, and remote area. For this reason, the school march is attractively presented by using the positive lexical choices. Besides, Thai society gives love and respect to their nation,

religion, and king which leads to the discourse in the march and affect the attitudes of people in the society.

4. Conclusion

The school march has been used in order to motivate the students to be proud and convey some ideologies from the authority to the students. These ideologies were created to make the students aware of good virtues, academic knowledge, and desirable characteristics that the students should have. The mindset of honor and prestige was raised to give the feeling of self-esteem in school to the children which leads to respect, brave, and protection of the school. The desirable characteristics were developed to give a quality of education and life to the students, as the education and the love of nation, religion, and king could influence the production of the school march.

Two mindsets were resulted from Thai social and traditional system which has the poor education. Education reform could motivate the authority to improve the students to have the equal education. The school march, therefore, was regarded as the discourse that challenge the mainstream of Isan society as a potential, honorable, knowledgeable, and developing area like other region in Thailand.

Acknowledgments and Legal Responsibility

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บันทึกข้อความ

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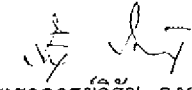
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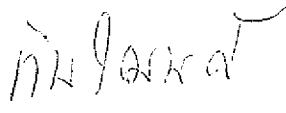
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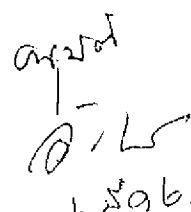
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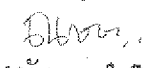

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