

CHAPTER 4

THE ANALYSIS AND RESULTS

This chapter identifies the protective factors that affect the resilience of the protagonist, Kamphol Changsamran, and the factors that have helped him cope with his life adversities without parental and familial support in *Changsamran*. The data from each chapter in the novel is analyzed in three main parts by using content analysis based on the resilient literature of three protective factors. In the first part, the behavior of the protagonist and surrounding context are analyzed by using content analysis based on Cobb and Pender's social support theory to clarify the social support and support systems as a protective factor. In the second part, the protagonist's behavior and surrounding context also are analyzed by using content analysis based on Bandura's perceived self-efficacy theory to clarify the perceived self-efficacy as a protective factor. In the third part, the protagonist's behavior and surrounding context are analyzed by using content analysis based on Lazarus and Folkman's problem-coping skill theory to clarify the life-coping skills as a protective factor. In addition, the plot summary and the background of the protagonist, Kamphol Changsamran, and the Khun Mae Thong Chan (คุณแม่ทองจันทร์) row house community are included in this chapter to give a clearer understanding of *Changsamran*.

4.1 The Plot Summary of *Changsamran*

The protagonist, Kamphol Changsamran, is a five-year-old boy who is neglected and lives without parental or familial support in the community. Kamphol and other members in his family used to all live together in a rented house. However, his family was broken when his mother had an affair and ran away. Later, Kamphol's father does not have the funds to pay for the rent any longer, so Kamphol, his father, and his younger brother have to vacate the rented house. Kamphol's younger brother is taken by his father to his grandmother's house. Kamphol is left to wander around within the care of his neighbors in the community. Although his father comes to visit him once a week, and promises him that he will return and take him to a new house, ultimately Kamphol's father leaves him to be cared for by the neighbors. In a sense, Kamphol is a homeless child. However, although being from a broken home and neglected, Kamphol develops the ability to deal with life's adversities in a positive way.

4.2 The Background of the Khun Mae Thong Chan Row House Community and the Protagonist, Kamphol Changsamran

It is important to understand the relationship between the Khun Mae Thong Chan row house community and the protagonist, Kamphol Changsamran, because it plays an important role in the development of factors that influence the protagonist to be able to cope with life adversities without having parental or familial support. The backgrounds of the community and the protagonist are clarified as follows:

4.2.1 Khun Mae Thong Chan Row House Community

The Khun Mae Thong Chan row house community is an old, small Thai village encroached by urbanization. It is located behind a big bungalow complex so that outsiders are sometimes unaware of the community situated behind. There also are two big companies located on both sides of the entrance to the village. The Two Ware Two company sells tools and equipment, and the Modium company sells home decorations. Thus, the bungalow complex and the two big companies represent the urbanization that encroaches on this old and small Thai village.

- (1) “Khun Mae Thong Chan row house Community, the same as many other small communities, was only a passage of time waiting, waiting to wane away...hidden behind a big bungalow complex...” (P.11)

“ชุมชนห้องแถวคุณแม่ทองจันทร์ ก็เช่นเดียวกับชุมชนเล็กๆ อีกมากมาย เป็นเพียงทางผ่านของยุคสมัยที่รอเวลาเลือนหาย...ซุกตัวอยู่หลังกิจการบังกะโลขนาดเจื่อง...” (P.11)

- (2) “Along both sides of the entrance to the Khun Mae Thong Chan row house community were located two big companies...on the right was Two Ware Two (ทูแวร์ทู) company, selling all types of equipment and tools, and on the left was Modium (โมเดียม) company selling home decorations...” (P.83)

“ปากซอยเข้าหมู่บ้านชุมชนห้องแถวคุณแม่ทองจันทร์ มีบริษัทใหญ่ตั้งขนานอยู่...ทางขวาคือบริษัท ทู แวร์ ทู จำหน่ายเครื่องมือ-เครื่องใช้สำหรับงานทุกชนิด ทางซ้ายคือ บริษัท โมเดียม จำหน่ายเครื่องตกแต่งบ้าน...” (P.83)



The inhabitants of the community are low-income laborers who own few of the finer things in life. The poor and struggling people of the community include Mhon (หมอน), who makes a living as a seamstress, and whose workday is so long she oftentimes does not even have enough time to prepare a meal; Dang (แดง) and his wife, who earn money by peddling food and have only a few hour per day to sleep; and Aoy (อ้อย), a factory worker and Chad (ชาติ), a motorcycle-taxi driver, a couple who never has the time for breakfast since they have to hurry to work every morning. These people are examples of the type of people who inhabit the community - low-income workers who work hard to earn money. Some examples supporting this argument are as follows:

- (3) “Mhon (หมอน)...she went to a grocery store to buy a bag of instant noodles and hurried home to finish her lunch...then sat back down at the sewing machine...pedaled...and frowned while staring at the garment...” (P.27)

“นางหมอน...นางไปที่ร้านค้าซื้อบะหมี่สำเร็จรูปมาหนึ่งซอง รีบกลับมาจัดการกับอาหารกลางวัน...กลับมานั่งตรงหน้าจักรเย็บผ้า...ตีนถีบ...คิ้วขมวดและนัยน์ตาจ้องเหม็ง...” (P.27)

- (4) “Dang (แดง)...he enjoyed having kids around...but his wife was not pleased...everyday she and her husband had to wake up at 3 a.m. to shop for foodstuffs and peddled their wares until 3 p.m., then returned home to rest. The noises of the children prevented her from falling asleep ...” (P.37)

“นายแดง...เขาเพลิดเพลินเมื่อมีเด็ก...แต่เมียของเขาไม่สบาย...ทุกวันนี้กับ
 ผัวต้องตื่นแต่ตีสามเพื่อไปซื้อข้าว แล้วตระเวนขายจนบ่ายสามโมงจึงกลับมา
 นอนเอาแรง เสียงของเด็กๆทำให้นางนอนไม่หลับ...” (P.37)

(5) “...Aoy (อ้อย) and Chad (ชาติ) never ate breakfast. A factory worker like
 her had to rise and be ready at 6:45 a.m. for a worker’s shuttle bus to
 take her to the factory...while Chad (ชาติ) was out of the house rushing
 to the motorcycle terminal at 6 a.m....” (P.40)

“...อ้อยกับนายชาติไม่เคยมีมือเช้า สาวโรงงานต้องออกไปยืนรอรถรับส่ง
 พนักงาน...อย่างช้าไม่เกินหกโมงสี่สิบห้า...นายชาติบึ่งไปเข้าวินมอเตอร์ไซด์ตั้งแต่
 หกโมงเช้า...” (P.40)

In addition, since the villagers have such unstable jobs with low incomes, almost every day they are faced with a financial problem, resulting in their having to struggle to survive hunger and poverty, and face disputes or violence in their families. Since they often have insufficient incomes to buy food or other goods, they have to face the problem of buying food and goods on credit. These financial problems also result in arguments and disputes within their families. The following examples can support the argument:

(6) “Chong (ชง) stared at the names listed in the account book...looking
 from the remaining amount of debt...it appeared that the wallets of
 everyone in this village were empty and flat...” (P.30)

“นายขงจ้องมองรายชื่อในสมุดบัญชี...ดูจากจำนวนหนี้ที่ค้างค้าง...ดูเหมือนกระเป๋า
สตางค์ของคนทั้งหมู่บ้านจะแฟบแบนเหมือนกันหมด...” (P.30)

- (7) “Thongbai (ทองใบ) ...Her husband refused to give her money, and she, in turn, refused to cook for him as well. In the end the husband ran to buy instant noodles while she bought it on credit also. Not only her, but at least two families complained of the same problem...” (P.31)

“นางทองใบ...ผัวประกาศไม่ให้เงินและเมียก็ว่าจะไม่หุงหาให้กิน สุดท้ายผัววิ่งมาซื้อมาม่าและอีกเคียวเมียก็ตามมาซื้อมาม่าเช่นกัน ไม่ใช่ นางทองใบคนเดียว อย่างน้อยอีกสองครอบครัวที่เสียด่าทอ...อันเนื่องมาแต่มูลเหตุเดียวกัน...” (P. 31)

However, although people living in the Khun Mae Thong Chan row house community are poor and struggling to survive, they are good-natured and caring, and sympathize with one another. As an example, when the young protagonist, Kamphol Changsamran, is abandoned, people in the community do not ignore the boy. Instead, they feel sympathy for the boy and try to participate in his welfare by caring for him, giving him pocket money, or sharing food with him even though they have very little to eat themselves.

- (8) “...Kamphol (กำพล) ...listened to this and that persons talking about him...‘I take pity on him, so I call and treat him to lunch.’...said a woman named Aoy (อ้อย)...‘Hmm...I see him staring watchfully at his

suitcase, so I gave him money to buy some snacks...' said On (อ่อน)..."
(P.17)

"...กำพล...ฟังคนนั้นพูดที่ คนนี้พูดที่...เห็นแล้วสงสาร เมื่อกลางวันเลยเรียกไปกินข้าว...หญิงผู้นี้ชื่ออ้อย...อืม...เห็นนั่งจ้องเผ้ากระเป๋า เลยให้เงินไปกินขนม...' ผู้พูดชื่ออ่อน..." (P.17)

(9) "...the sky was getting darker. Kamphol was taken to a grocery shop...where benevolent people were crowded in front of it. They seemed willing to participate in solving his problem..." (P.19)

"...ฟ้ามืดลงทุกที กำพลถูกพามาที่ร้านค้า...ผู้โอบอ้อมอารียื่นออกกันจนเต็มหน้าร้าน ทำนองว่าเป็นปัญหาที่ตนต้องร่วมแก้ไข..." (P.19)

(10) "... 'Come here, have a meal.' ...the neighbors were afraid that Kamphol would go hungry. Voices calling him to have a meal were heard repeatedly from dawn till dusk..." (P.39)

"... 'มาเถอะ มากินข้าว' ...เพื่อนบ้านต่างกลัวว่ากำพลจะอด เสียงเรียกให้กินข้าวดังซ้ำๆกันแต่เช้าจนค่ำ..." (P.39)

In addition, people in the community maintain a Thai way of life; sharing a sense of neighborhood and maintaining a friendly, social interaction with one another. People always spend time together at a small square in the middle of the community. It is not only a spot for them to have a rest during the day, but it also is the place where they can share suffering and happiness or exchange opinions among each other.

Adults and children in the community also have a familiar relationship, which can be noticed when they spend time together and have activities to share together in the community; such as playing hide-and-seek together or hanging out together at a festival.



- (11) “...At the small square in the middle of a village was a comfortable seat under the shade of a tree...there also stood a shop...shoppers always stopped there to have a little chat with people sitting under the shady tree.” (P.16)

“...จัตุรัสเล็กๆกลางหมู่บ้านมีที่นั่งแสนสบายใต้ร่มไม้...มีร้านค้าตั้งอยู่...ผู้มาจับจ่ายข้าวของต้องแวะพูดคุยกับกลุ่มคนใต้ร่มไม้สักคำสองคำเสมอ” (P.16)

- (12) “...On holidays, the Khun Mae Thong Chang row house neighborhood was like an amusement park...children would gather to play hide-and-seek...starting with boisterous noises...they ran several ways...to find the hiding children...sometimes grown-ups asked to join in this game...children...would tag them also...” (P.49-50)

“...สำหรับวันหยุด ย่านห้องแถวคุณแม่ทองจันทร์ราวกับสวนสนุก...มีการรวมตัวกันเพื่อเล่นซ่อนแอบ...เริ่มต้นจะส่งเสียงโหวกเหวก...กลุ่มเด็กสลายตัว...เพื่อหาที่กำบัง...ครั้งหนึ่งผู้ใหญ่บางคนก็สนุกขอเล่นด้วย...เด็กๆ...วิ่งตามผู้ใหญ่กันเป็นพรวน...” (P.49-50)

- (13) “...Jengtek-xiangtueng (เจ๋งเต็กเซียงตึ้ง) shrine festival was held for three days in a row...each inhabitant of the Khun Mae Thong Chang row

house community took their children to the festival...parents held children's hands tightly in fear of their getting lost..." (P.53)

"...งานศาลเจ้าเจ๋งเด็กเซียงตั้ง จัดให้มีสามก๊วนติดต่อกัน...ชุมชนย่านห้องแถวคุณแม่ทองจันทร์ต่างงูกลูกหลานไปเที่ยวงาน...เด็กๆถูกพ่อหรือแม่จับมือไว้แน่นเกรงจะพลัดหลง..." (P.53)

Noticeably, the characteristic traits and social relations of people in the Khun Mae Thong Chan row house community, in fact, are the general characteristics of Thai individuals in Thai society influenced by Buddhist teachings and patronage or entourage system. The influence of Buddhist teachings, such as goodness, kindness and giving favors, leads Thai people to pursue similar personal traits like kindness, empathy and being helpful to others. Also the patronage or entourage system influence creates personal networks in Thai society, which leads Thais to believe that they should support their own peers. As Suntaree Komin (สุนทรี โคมิน) mentioned, Thai characteristic traits, i.e. caring for others, being considerate, having an easy-going lifestyle, kindness and helpfulness are the effects of the Buddhist-influenced values on the personality traits; the patronage system functions as accumulated good social relations and involved tightly bounded personal relationships, that is, to love and to help one's friends (139-210). Consequently, Thai people in Thai society assist each other and cooperate with one another, especially in times of crisis.

It can be concluded that Khun Mae Thong Chan row house community is a community where the low-income and working class people live. Due to their low incomes, the hardships they face in their lives obviously involve financial problems, but this often further results in disagreements within families and destitution.

However, although the people in the community live seemingly impoverished lives, they are generous and caring and are able to maintain a Thai way of life. The community is represented as an interdependent society in which the neighbors support each other and have deeply caring relationships with each other as well.

4.2.2 The Protagonist, Kamphol Changsamran

The protagonist, Kamphol Changsamran, is a boy from a broken home, who has no place to live and has no parental or familial support in Khun Mae Thong Chan row house community as a result of his parents' separation. Originally, he lived together with his family in the Khun Mae Thong Chan row house community; before his mother ran away with her lover and far before his father cancelled the lease and took his younger brother to live with their grandmother. Since his family was pulled apart, Kamphol was left to live without parental or familial support and without a home in the community as well.

- (14) “Kamphol Changsamran...lived a homeless existence. His family used to rent a row house...his mother had an affair. When she ran away, his father terminated the family's rented room as he couldn't afford it anymore. Kamphol's little brother...was taken to his grandmother's house. For Kamphol, his father came back to visit him once a week...but, in the end, his father entrusted him to the neighbors...”
(P.35)

“กำพล ช่างสำราญ...ตุหรัคตุเหร์กินนอนไม่เป็นที่เป็นทาง ครอบครัวของเขาเคยเช่าห้องแถวอยู่...แม่มีชู้ ต่อมาแม่หนีไปและพ่อบอกคืนห้องเช่าเพราะไม่มีเงินจ่าย

น้องชาย...พ่อพาไปฝากไว้กับย่า ส่วนกำพลพ่อกลับมาหาอาทิตย์ละครั้ง...แต่ลง
ท้ายพ่อฝากฝังเขาไว้กับเพื่อนบ้าน...” (P.35)

In addition, since his father’s new family did not desire to take care of him, the protagonist is abandoned by his father and becomes a burden of the neighbors and community. The protagonist’s father reconciles with his former wife after the protagonist’s birth mother ran away. Although the father tries to bring the protagonist to live with him and his younger son [the protagonist’s younger brother] as a part of their new family, the father’s new wife disagrees. The result is that the protagonist ultimately becomes a burden of the neighbors and community.

(15) “...Kamphol’s father came and went...the neighbors hadn’t seen him clearly yet...it was obvious...Kamphol was not just a boy anymore, but a burden to everyone...” (P.24)

“...พ่อของกำพลมาแล้วและไปแล้ว...เพื่อนบ้านยังไม่เห็นไม่เต็มตา...เป็นอัน
ชัดเจน...กำพลไม่ใช่กำพลอีกต่อไป กลับกลายเป็นก้อนแห่งภาระของทุกคน...”
(P.24)

(16) “Rathom (ระทม)...came to Kamphol...he had a new house...Kamjon (กำจร) or Jon (จ็อน), Kamphol’s younger brother, sat inside the house ...Lim (ลิ้ม), his father’s ex-wife,...spoke only a few words...‘Rathom, let’s talk.’...‘Just Jon alone is too much...’...The father and son

walked quietly until they reached Chong's grocery store... 'I'll see you off here. You call Chong, okay? I'm going...'...” (P.63-66)

“...ระทม...มาหากำพล...มีบ้านใหม่ให้อยู่แล้ว....ในบ้านไอ้จ๊วน หรือกำจร น้องชายของกำพล นั่งอยู่...แม่ลื้มเมียเก่าของพ่อ...พูดเพียงไม่กี่คำ...‘ระทมมาคุยกันก่อน’...‘ไอ้จ๊วนคนเดียวก็เต็มที่แล้ว’...สองพ่อลูกเดินเงียบๆมาถึงหน้าร้าน นายซง...‘พ่อส่งแค่นี้ ประเดี๋ยวเรียกเฮียซงนะ ไปละ...’...” (P.63-66)

Being abandoned also results in the protagonist being unable to attend school. However, Kamphol is not alone in this situation, since he has friends about the same age with whom he can play, share stories from school, and confide about his sufferings. These friends are Penporn (เพ็ญพร), Jua (จัว), Noi (น้อย), and Prasit (ประสิทธิ์) or Oon (อ้น), his schoolmate.

(17) “...It was only one more semester and Kamphol would graduate from first grade, but he had not attended school since he was abandoned...Penporn (เพ็ญพร)...Jua (จัว)...Noi (น้อย)...these were friends of Kamphol Changsamran...on holidays the Khun Mae Thong Chan row house neighborhood was like an amusement park...where these children gathered to play hide-and-seek...” (P.49)

“...อีกเทอมเดียวกำพลจะจบประถมหนึ่ง แต่เขาไม่ได้ไปโรงเรียน อีกเลขนับแต่ถูกทอดทิ้ง...เพ็ญพร...ไอ้จัว...ไอ้น้อย...นี่คือเพื่อน ของ กำพล ช่วงสำราญ...วันหยุด ย่านห้องแถวคุณแม่ทองจันทร์ราวกับสวนสนุก...มีการรวมตัวกันเพื่อเล่นซ่อนแอบ...” (P.49)

- (18) "...a classmate brought him news...at that time Kamphol had unconsciously forgotten about his father. He remembered it then laughed with his friend. His name was Prasit (ประสิทธิ์), or Oon (อ้น), called by Kamphol...both boys had discussions about Kamphol's father..." (P.21-22)

“...เพื่อนนำข่าวจากโรงเรียนมาบอก...กำพลลืมพ่อไปโดยไม่รู้ตัว นึกภาพแล้วหัวเราะตามเพื่อน เพื่อนคนนี้ชื่อประสิทธิ์ กำพลเรียกไอ้อ้น...สองคนปรับทุกข์เรื่องพ่อของกำพล...” (P.21-22)

Besides having friends about the same age, the protagonist also gets adults in the community to take care of him after being abandoned by his father and mother. The adults and friends help to support him by providing him with food, providing him a place to stay, cleaning his clothes, and reading him books. They are, for instance, Mhon (หมอน), Prasit's mother, Chong (ชง), a grocery shop owner, aunty Thongbai (ทองใบ), and...etc.

- (19) “Mhon (หมอน)'s house was where Kamphol stayed most often. Kamphol's clothes were here and Mhon (หมอน) laundered them...” (P.60)

“บ้านของนางหมอนคือบ้านที่กำพลอาศัยนอนบ่อยที่สุดเสื้อผ้าของกำพลอยู่ที่นี่ และนางหมอนเป็นผู้ดูแลซักให้...” (P.60)

(20) "...Chong (ชง), the grocery shop owner, loved to read and was very knowledgeable...many times when Kamphol stayed with him, Chong would read him a book..." (P.60)

"...นายชงเจ้าของร้านชำเป็นคนชอบอ่านหนังสือและรู้มาก...หลายครั้งที่กำพลไปนอนด้วย นายชงหยิบหนังสือมาอ่านให้ฟัง..." (P.60)

(21) "...Thongbai (ทองใบ) often invited Kamphol to have dinner at her house ..." (P. 59)

"...บ้านป้าทองใบก็เรียกกำพลไปกินข้าวเย็นบ่อยๆ..." (P.59)

Although the protagonist received support and kindness from many good samaritans in the community, he does not sit idly by. He tries to be self-supporting as well. For instance, he performs many jobs in return for money or in exchange for meals since he realizes that he does not have parents or relatives to provide him food or pocket money. These jobs include being a masseur, being a messenger for all telephone users, and washing dishes.

(22) "...Dang (แดง) was a large man...he beckoned Kamphol to his house...when Kamphol came out of Dang (แดง)'s house...he got 20 baht in his trouser pocket...the next day at the same time...it was 10 baht for one hour...another three days later, Kamphol walked past Dang (แดง), 'Do you feel stiff, uncle?'..." (P.35-38)



“...นายแดงร่างใหญ่...กวั๊กมือเรียกกำพลเข้าบ้าน...กำพลจึงออกมาจากบ้านนายแดง...มือล้วงกระเป๋ากางเกงและกำเงินยี่สิบบาท...วันต่อมาเวลาเดิม...วันนี้ชั่วโมงเดียว-สิบบาท...อีกสามวันกำพลเดินสวนกับนายแดง ‘เมื่อขมัยลูง’...” (P.35-38)

(23) “...at Thongbai (ทองใบ)’s house...every time before dinner, Kamphol had to help Thongbai (ทองใบ) wash a large pile of dishes...” (P.59)

“...บ้านป้าทองใบ...ทุกครั้งก่อนเวลาอาหารกำพลต้องช่วยป้าทองใบล้างจานกองโต...” (P.59)

(24) “...Chong (ชง) ’s grocery shop had a telephone...this benefited Kamphol...he worked as a messenger by running to get people for their phone calls, and immediately charging them for his service...Kamphol was so well-to-do that he had to buy a piggy bank...” (P.67-68)

“...ร้านค้าของนายชงมีโทรศัพท์แล้ว...ผลประโยชน์นี้ตกแก่กำพล...เขาเป็นม้าควาน วิ่งไปตามผู้รับสายอย่างรวดเร็ว และทวงค่าบริการตามเรียกทันที...กำพลร่ำรวยจนต้องซื้อกระเป๋าออกมสินมาหยอดเงินเก็บไว้...” (P.67-68)

Concurrently, he is an independent, confident, and optimistic boy who believes that he is able to control and overcome the hardships he faces, and who looks at his problems, such as being abandoned and living without parental support, in a positive way. He feels superior in that he does not have to live with his parents, and is

able to earn money by himself. He also likes the independence he attained in that he can go anywhere he wants without asking for permission from his parents.

- (25) ...Kamphol...felt superior...'It's good that I don't live with my parents.'...'I'm more free than other children...I don't have to ask mom for money...I can go out and play anywhere without asking anyone.'...'If I ran out of money, I could massage Dang (แดง), or get people to pick up the phone.'...'Then I'll find a job...I could do anything and go anywhere.'... (P.123-124)

...กำพล...รู้สึกเขื่อง....'ดีเหมือนกันที่ข้าไม่ต้องอยู่กับพ่อแม่'...'ข้าสบายกว่าคนอื่น...ไม่ต้องคอยขอเงินแม่...จะไปเล่นที่ไหนก็ไม่ต้องขออนุญาตใคร'...'เงินหมดข้าก็ไปนวดลุงแดง หรือไม่ก็ไปตามคนมารับโทรศัพท์'...'ข้าก็ไปหางานทำ...ข้าจะทำอะไรก็ได้ จะไปไหนก็ได้'... (P.123-124)

It can be concluded that although the protagonist is neglected and might be led easily astray because he does not have parents to take care of him, he is still a good kid and is able to survive each day. This is because he is fortunate enough to live in a community such as the Khun Mae Thong Chang row house community where he has many good neighbors and friends surrounding him in the community. Moreover, Kamphol's self-reliance and friendly personality help him to get through life's difficulties. Since he is the kind of child who is independent, self-confident, and does not wallow in self-pity, Kamphol adapts to life's adversities and learns to use self-reliance and the skills he possesses in his struggle to survive.

Therefore, according to the behavior of Kamphol Changsamran, and the surrounding context of the Khun Mae Thong Chang row house community, the three main protective factors affect the resilience of the protagonist and help him to deal with life's adversities. The first protective factor, based on Cobb and Pender's theory, is social support. The second protective factor, based on Bandura's theory, is perceived self-efficacy, and the third protective factor, based on Lazarus and Folkman's theory, is life-coping skills. The results of the analysis are clarified in the following section of the chapter.

4.3 Results of the Analysis

4.3.1 Social Supports as a Protective Factor

Kamphol Changsamran is abandoned and has to live without parental or familial support in the community. Although he is alone, he is still able to survive life's adversities because he receives social support from the community and his peers, who live in the community, as a protective factor. The social supports he received can be classified into four classes: emotional support from his peer support system, social support from a religious organization support system, social support from an organized support system, and support from a health professional support system.

4.3.1.1 Emotional Support from Peers Support System

The protagonist receives emotional support from both peers and adults in the community that helps him to deal with life's difficulties.

Having close friends about the same age creates a sense of comfort and enjoyment that enables the protagonist to get through difficulties. For instance,

although the protagonist is unable to go to school, he has a schoolmate named Prasit (ประสิทธิ์) or Onn (อ้น) who brings news from school and shares stories with the protagonist. Prasit plays with the protagonist and listens to him discuss his father. Prasit also provides emotional support to the protagonist, and is sensitive to Kamphol's sadness about being abandoned. This type of an environment provides a sense of comfort and enjoyment to the protagonist, and helps the protagonist perceive that he is loved and cared for and is not alone to face bad situations. This support provides Kamphol with the courage to get through life's tough situations.

- (26) "...A classmate brought him news...at that time Kamphol unconsciously forgot about his father... laughed with his friend. His name was Prasit (ประสิทธิ์), or Oon (อ้น), called by Kamphol...Prasit (ประสิทธิ์)...came back again with a dish in his hand. They shared one spoon...they had fun...both boys confided about Kamphol's father..."
(P.21-22)

"...เพื่อนนำข่าวจากโรงเรียนมาบอก...กำพลลืมพ่อไปโดยไม่รู้ตัว...หัวเราะตามเพื่อน เพื่อนคนนี้ชื่อประสิทธิ์ กำพลเรียกไอ้อ้น...ประสิทธิ์...กลับมาอีก ถือจานข้าวมาด้วย ช้อนคันเดียวผลัดกันตัก...พวกเขาสนุก...สองคนปรับทุกข์เรื่องพ่อของกำพล..." (P.21-22)

- (27) "...‘Listen, I haven’t found a house...you must wait for me here...’...Kamphol didn’t understand and continued to cry...but his friend did understand...‘Stay with me.’ Prasit (ประสิทธิ์) said...Both of them carried two bags to the house...found something to eat in the

kitchen...then played a game, Richman (เกมเศรษฐี), until they fell asleep...” (P.23-27)

“...‘ฟังนะ พ่อยังหาบ้านไม่ได้...เอ็งต้องคอยอยู่ที่นี้...’...กำพลไม่เข้าใจ เอาแต่ร้องไห้...แต่เพื่อนเข้าใจ...‘นอนกับเข้า’ ประสิทธิ์บอก...สองคนช่วยกันหิ้วกระเป๋าสองใบไปที่บ้าน...เข้าครัวหาของกิน...จากนั้นเล่นเกมเศรษฐีกันจนหลับไป...” (P.23-27)

The protagonist also receives a lot of support from adults in the community, which helps him deal with life’s hardships. The adults support him by comforting him when he feels sad and is frightened by being abandoned, as shown in (28) and (29).

(28) “...It was half an hour already and Kamphol just ate two spoons of rice...The more he answered, the harder he cried. Everyone kept coming to console him...” (P.19)

“...ครึ่งชั่วโมงแล้วกำพลเพิ่งกินข้าวได้สองคำ...ตอบหนักเข้าเขายังร้องไห้หนักขึ้น ใครต่อใครพากันเข้ามาปลอบโยน...” (P.19)

(29) “Late at night, people were awoken by Kamphol’s crying and screaming...his fear resulted in his leaving his bed...running out crying for his father...Two adults followed and caught him by the arm then consoled him for awhile...” (P.20)



“ตกคึก เสี่ยงร้องไห้จ้ำของกำพลปลูกใครต่อใคร...ไอ้หนูผวจากที่นอน...วิ่ง
ออกไปร้องไห้หาพ่อ...ผู้ใหญ่สองคนตามออกมาคว่ำแขนและนั่งปลอบอยู่พัก
ใหญ่...” (P.20)

The adults also support him by caring for him, providing him food and a place to stay in the community, as in (30).

(30) “...Uncle Dam (คำ) ...called Kamphol...Dam (คำ) had sticky rice and papaya salad for dinner at his house...Thongbai (ทองใบ) also invited Kamphol to have dinner at her house many times...Mhon (หมอน)’s house was where Kamphol stayed most often. Kamphol’s clothes were kept here, and Mhon (หมอน) laundered them...many times when Kamphol stayed with Chong (ชง), Chong would often pick a book and read for him...”(P.59-60)

“...ลุงคำ...เรียกหากำพล...มือเย็นบ้านลุงคำคือข้าวเหนียวส้มคำ...บ้านป้าทองใบ
ก็เรียกกำพลไปกินข้าวเย็นบ่อยๆ...บ้านนางหมอนคือบ้านที่กำพลอาศัยนอนบ่อย
ที่สุด...เสื้อผ้าของกำพลอยู่ที่นี่และนางหมอนเป็นผู้ดูแลซักให้...หลายครั้งกำพล
ไปนอนด้วย นายชงชอบหยิบหนังสือมาอ่านให้ฟัง...” (P.59-60)

The actions of the adults indicate that they care for the protagonist as if he was their own child. Adults providing Kamphol with the necessities of life creates great moral support, and helps him to overcome adversities by providing him with a

sense of being loved and cared for, and makes him perceive that he is not alone in terrible situations.

Thus, the support from a young friend about the same age as Prasit (ประสิทธิ์) and from adults such as Mhon (หมอน), Chong (ชง), Dam (ดำ), Thongbai (ทองใบ) and others in the community, can be defined as the peers emotional support system. This is a type of social support that helps the protagonist overcome hardships.

4.3.1.2 Social Support from a Religious Organization Support System

The protagonist also receives social support from a religious organization support system. This type of social support also helps him to overcome hardships. The social support the protagonist receives comes from the shrine in the community. The protagonist and other members in the community receive donated bags of rice from the Jengtek-xiangtueng (เจ่งเต็กเซี่ยงตึ๊ง) shrine near the community where they live. Since they equally obtain the support from the joss house, it creates in them the sense that they are treated as a member of the community. Additionally, this type of social support not only helps the protagonist survive destitution, but it also allows him to perceive that although he was abandoned by his parents, he is not alone or ignored by society. This provides a great moral support to help him defeat life's adversities, as in (31).

(31) “Mhon shut her house door...together with Kamphol...they went to get donated bags of rice from the Jengtek-xiangtueng (เจ่งเต็กเซี่ยงตึ๊ง) shrine. Housewives and people, who were free from duties, also didn't

miss a chance. One bag of rice per person, even infants were counted too...” (P.93)

“นางหมอนปิดบ้าน...พ่วงกำพลอีกหนึ่ง...พวกเขาไปรับแจกข้าวที่ศาลเจ้าเจ๋งเด็ก
เซียง คั้ง แม่บ้านแม่เรือนและผู้ไร้ซึ่งภาระการงานต่างไม่พลาดโอกาสนี้ หนึ่งชีวิต
ต่อข้าวหนึ่งถุง เด็กซึ่งยังแบเบาะก็ได้สิทธิ์นี้...” (P.93)

Thus, the support that the protagonist, along with other members in the community, receives from the joss house helps him defeat life's adversities. This type of support can be defined as social support from a religious organization or denomination support system.

4.3.1.3 Social Support from an Organized Support System

The social support from an organized support system that educates a person in a constructive way, as in the social support from Ban Huay Kapi School (โรงเรียนบ้านหัวกะปิ), is another kind of social support the protagonist received. Unlike other children around his age in the community, the protagonist is unable to go to school after being abandoned. However, since Ban Huay Kapi School is a public school, where there is no need to pay for tuition and book fees, it provides the protagonist with the ability to return to school even though he is abandoned and poor, as in (32).

(32) “In the following semester, Kamphol was back studying again at Ban Huay Kapi School (โรงเรียนบ้านหัวกะปิ)...he didn't have to pay tuition

or books fees because it was a public school. He only had to buy notebooks and pencils...” (P.107)

“ปีการศึกษาต่อมา กำพลได้กลับเข้าเรียนอีกครั้งที่โรงเรียนบ้านห้วยกะปิ...ค่าเล่าเรียนไม่ต้องเสียเพราะเป็นโรงเรียนรัฐบาล หนังสือทางโรงเรียนมีให้ ชื้อแต่สมุดและดินสอเท่านั้น...” (P.107)

Furthermore, the school also supports the protagonist by giving him a scholarship, which lightens the load of his educational expenses and creates an opportunity for him to pursue his education even though he is poor, as in (33).

(33) “... ‘Here he comes, Kamphol is coming, sir.’ An adult turned around. He was the head master of Ban Huay Kapi School (โรงเรียนบ้านห้วยกะปิ)...he brought good news to Kamphol. Kamphol had been awarded a 4, 000 baht scholarship...the head master was checking on the living conditions of the student who received the scholarship...” (P.187)

“...‘มาแล้ว กำพลมาแล้วครับ’ ผู้ใหญ่คนหนึ่งหันมา เขาคือครูใหญ่โรงเรียนบ้านห้วยกะปิ...ครูใหญ่นำข่าวดีมามอบให้ กำพลได้ทุนช่วยเหลือค่าเล่าเรียน จำนวน 4,000 บาท...ครูใหญ่ตามมาดูสภาพความเป็นอยู่ของนักเรียนที่ได้ทุน...” (P.187)

It can be concluded that the support from the public school along with the given scholarship creates in Kamphol a sense that he is being treated as an equal member of the community. This support helps to mitigate his feeling of loneliness. In

addition, the support helps to create a good opportunity for him to gain knowledge, and be educated in a constructive way while attending the school. Therefore, the support the protagonist received from Ban Huay Kapi School can be defined as social support from an organized support system.

4.3.1.4 Social Support from a Health Professional Support System

Lastly, the protagonist received social support from a health professional support system, as represented by the public health center, which helps him defeat life's difficulties without parental support. This support is exemplified when the protagonist gets a high fever which cannot be resolved by his peers. Therefore, he is taken to a public health center in the community. He received support from the public health center, where health professionals are available to evaluate his symptoms, to treat his sickness, and to nurse him through his life-threatening situation. The protagonist also received care for his sickness at the public health center as a service that is available to any member of the community on demand. Again, although Kamphol is without parental protection, with this support he feels protected and not alone, as in (34).



(34) "...Somdet (สมเดช)'s mother...took Kamphol to the place and left.

When he felt the boy's fever...the undertaker hurriedly carried him to Chong...Kamphol was sent to a public health center. When he could open his eyes, it was already Sunday afternoon..." (P.230-231)

“...แม่ของสมเดช...ส่งกำพลถึงที่แล้วก็จากไป ครั้นสัมผัสรู้ว่าเด็กในอ้อมแขน กำลังชมด้วยพิชใจ...สัปเหร่อรีบอุ้มไปให้นายขง...กำพลถูกส่งไปอนามัย กว่าจะ ลืมตาได้อีกครั้งก็บ่ายวันอาทิตย์...” (P.230-231)

So, it is the social support from the health professional support system, as illustrated by the support he received from the public health center of the community, which helps the protagonist survive this difficulty without parental support.

Therefore, the emotional support from friends similar in age and adults as the peers support system, the social support from the shrine in the community as a religious organization support system, the social support from the school as an organized support system, and the support from the public health center in the community as a health professional support system exemplify the four classes of social support that help the protagonist to be able to get through life's hardships without parental support.

4.3.2 Perceived Self-Efficacy as a Protective Factor

Kamphol Changsamran is able to deal with his life difficulties without parental or familial support not only because he is helped by the community and peers, but also because he is able to perceive his own self-efficacy as well. The analysis of the protagonist's behavior, along with the surrounding context, indicate that his perceived self-efficacy is stimulated by three factors that influence his ability to deal with challenging situations in which he engages. These three influences are

performance attainment or enactive attainment, vicarious experiences, and verbal persuasion.

4.3.2.1 Performance Attainment or Enactive Attainment

Performance attainment or enactive attainment is the first source of efficacy information that influences the protagonist to perceive his self-efficacy. It is a source of efficacy information based on past personal experiences or authentic mastery experiences.

The protagonist perceives his self-efficacy influenced by his experiences, as evidenced by his ability to earn money by himself, as an example of performance attainment or enactive attainment, which allows him to get through life adversities. He begins to perceive his ability to take care of himself without parental support when he succeeds in earning pocket money all by himself as a masseur for uncle Dang and as a messenger service for telephone users in the community. These successful experiences encourage him to believe that he has a degree of control over negative situations he has to face. These experiences also encourage him to believe that living without parental support does not make him inferior to others. On the contrary, living without parental support allows him to be independent, to do anything and to go anywhere he wants, as in (35).

(35) ...Kamphol...felt superior...'It's good that I don't live with my parents.'...'I'm more free than other children...I don't have to ask mom for money...I can go out and play anywhere without asking anyone.'...'If I run out of money, I could massage Dang (แดง), or get

people to pick up the phone.’...‘...If uncle Dang (แดง) didn’t want a massage, no telephone...no money...’ ‘Then I’ll find a job...I could do anything and go anywhere.’... (P.123-124)

“...กำพล...รู้สึกเชิง....‘ดีเหมือนกันที่ข้าไม่ต้องอยู่กับพ่อแม่’...‘...ไม่ต้องคอยขอเงินแม่...จะไปเล่นที่ไหนก็ไม่ต้องขออนุญาตใคร’...‘เงินหมดข้าก็ไปนวดลุงแดง หรือไม่ก็ไปตามคนมารับโทรศัพท์’...‘...ถ้าลุงแดงไม่นวด ไม่มีโทรศัพท์...เงินก็ไม่มี...’‘ข้าก็ไปหางานทำ...ข้าจะทำอะไรก็ได้ จะไปไหนก็ได้...” (P.123-124)

Therefore, self-efficacy is promoted to create within the protagonist a sense of mastery to cope with challenging situations. He has confidence in his ability to survive even though he has to live without parental or familial support. In addition, because of those mastery experiences he does not have an inferiority complex.

4.3.2.2 Vicarious Experiences

The self-efficacy the protagonist perceived is also encouraged by vicarious experiences. These experiences are a source of efficacy information based upon Kamphol seeing people similar to himself perform successfully.

Listening to the story of a friend’s past successful experiences, as vicarious experiences, influences the protagonist to have confidence in himself and thus leads him to be able to cope with life’s adversities. For instance, a friend of the protagonist, Noi (น้อย), tells of his past experiences in successfully selling lottery tickets, and also explains his techniques for doing so. The protagonist and his friends decide to imitate Noi (น้อย)’s techniques to sell the lottery tickets in the community to earn money. By

doing this, they are influenced by Noi (น้อย) as a successful model, and it raises their efficacy expectations so they then judge that they too possess the abilities to master a similar activity, as in (36).

(36) “Noi (น้อย) looked forward to the lottery announcement day...he sold lottery tickets before...‘I had 50 copies at a time. It took less than an hour to sell out. I earned an easy one hundred baht.’...Kamphol, Oon (อ้น) and Jua (จัว) respectfully listened to Noi (น้อย)...Kamphol, Oon and Jua started to sell lottery tickets...” (P.45-46)

“ไอน้อยเผื่อสถานการณ์วันหวยออก...เขาเคยวิ่งขายเรียงเบอร์...“ถูบครั้งละห้าสิบฉบับ ไม่ถึงชั่วโมงก็หมด ได้แล้วหนึ่งร้อยสบายๆ”...กำพล ไอ้อ้น (ประสิทธิ์) ไอ้อ้ว ฟังไอน้อย...ด้วยความยกย่อง...กำพล ไอ้อ้น ไอ้อ้ว เริ่มวางแผนจะขายเรียงเบอร์...” (P.45-46)

It can be concluded from this example that vicarious experiences of the protagonist, such as listening to the successful lottery experience of Noi, has a positive effect on the protagonist, and allows him to discover his ability to have some control over his life, which provides him with the power to overcome some of life's difficulties.

4.3.2.3 Verbal Persuasion

Verbal persuasion is the last source of efficacy information that allows the protagonist to perceive his self-efficacy. It is a source of efficacy information based on surrounding people's persuasive suggestions.

The protagonist's perceived self-efficacy is encouraged by advice from the protagonist's teachers, as verbal persuasion, and this influences him to master challenging situations. For instance, Kamphol's neighbors, Teacher Sanya (ครูสัจญญา) and Teacher Ungkana (ครูอังคณา), are concerned about the protagonist's livelihood and behavior since he does not have parents to take care for him. In an attempt to help him they try to teach him and provide him advice that will have a positive influence in the development of his behavior. The advice and teachings from Sanya (สัจญญา) and Ungkana (อังคณา) have a positive influence on the protagonist and result in a positive change in his behavior. For example, their suggestions result in Kamphol improving both his behavior and his cleanliness.

- (37) "...Teacher Sanya (ครูสัจญญา) said...'Kamphol...you must be able to take care of yourself..., and I'll trust you to.'...Teacher Ungkana (ครูอังคณา) called for him to talk...'...If you tell yourself what to do and do it accordingly...I won't have to preach to you a lot. Do you understand, son?'...Kamphol thought a lot about his parents, and how to take care of himself...the next day, Kamphol behaved a lot better...was quiet...looked strangely clean..." (P.191-194)

“...ครูสัญญา...กำพล...เธอต้องดูแลตัวเองได้...ครูก็จะวางใจให้เธอดูแลตัวเอง’...ครูอังคณาเรียกไปคุย...’...ถ้าเธอบอกตัวเองและทำตามที่ดีตัวเองบอกได้...ครูก็ไม่ต้องพูดยังอีก เข้าใจมั๊ยลูก’...กำพลคิดหนักเรื่องผู้ปกครอง เรื่องการดูแลตัวเอง...วันต่อมา กำพลปฏิบัติตัวดีขึ้นมาก...เจิบขี้นม...สะอาดขึ้นผิดตา...”
(P.191-194)

Likewise, verbal persuasion from Mhon (หมอน), Prasit (ประสิทธิ์)’s mother, and Chong (ชง), the grocery shop owner, also influences the protagonist to realize his disadvantages and causes him to improve his behavior. Since the protagonist does not take care of his belongings properly, Mhon (หมอน) and Chong (ชง) provide him with instructions regarding how to better maintain his belongings. After receiving these instructions, the protagonist improves his behavior and keeps his belongings in a proper place without being reminded by Mhon (หมอน). In addition, he begins to act more mature by excusing himself to do his homework while his friends are still playing and also by both clearing and cleaning dirty dishes without Chong (ชง)’s assistance. This shows that the instruction he received promotes his development and his sense of responsibility, and encourages him to master the challenging situations he faces, as shown in (38).

(38) ...Chong (ชง) called Kamphol and gave him a piece of his mind about not keeping his belongings organized...in the evening,...Mhon (หมอน) also rebuked him...about his clothes lying everywhere...the next day...Mhon (หมอน) smiled to herself as Kamphol collected his clothes

and organized them without being told to...On Saturday while his friends were playing tag in the dust,...Kamphol was alone doing his homework...Chong (ชง) was dumbfounded...'I'm Kamphol and also his guardian. You don't have to wash dishes...' He got up and gathered the dishes to wash. (P.193-195)

...กำพลถูกนายชงเรียกไปอบรมเรื่องไม่เก็บรักษาข้าวของ...ตอนหัวค่ำ...ถูก
กระหน่ำโดยนางหมอน...เรื่องเสื้อผ้าที่กระจัดกระจาย...วันต่อมา...นางหมอนยิ้ม
ได้ เมื่อกำพลเก็บผ้ามารวมไว้เป็นที่เป็นที่ทางโดยไม่ต้องเอ่ยปาก...วันเสาร์ เพื่อนๆ
ไล่จับกันฝุ่นคลุ้ง...กำพลแยกตัวอากรบ้านมาทำ...นายชงปากอ้าค้าง...'ผม
เป็นกำพล กับเป็นผู้ปกครองของกำพลด้วย เสียไม่ต้องล้างานนะครับ...' แล้วเขา
ลุกขึ้น เก็บงานไปล้าง (P.193-195)

Therefore, the advice and teachings of Teacher Sanya (ครูสัญญา), Teacher Aungkana (ครูอังคณา), Mon (หมอน) and Chong (ชง) encourage the protagonist to believe that he possesses the ability to successfully change his behavior, to be more mature, and to take care of himself. The advice and teachings are the verbal persuasion that influences the protagonist to perceive self-efficacy, which enables him to develop his behavior and provide for himself.

It can be concluded that the protagonist is influenced by the three sources of efficacy information that lead him to perceive his self-efficacy and survive in the face of life's adversities. The first source is based on his past authentic mastery experiences; the second source is based on him listening to his friend tell about the past successful experience as the vicarious experience; and the third source is based on the effective advice and instruction of his peers.



4.3.3 Life-Coping Skills as a Protective Factor

Life-coping skills are the last protective factor found to affect the resilience of Kamphol Changsamran. Kamphol's behavior and surrounding context indicate he has developed problem-coping strategies and psychological resources that are available to him as life-coping skills. These skills become protective factors, which help Kamphol deal with his life's difficulties.

One problem-coping strategy applied by the protagonist to cope with threatening situations is the concept of self-deception as an emotion-focused coping strategy. Self-deception as an emotion-focused coping strategy is both a coping strategy directed at the self, and a coping strategy that is directed at the environment.

4.3.3.1 Self-Deception as the Emotion-Focused Coping Strategy

Self-deception as the emotion-focused coping strategy is an emotional process that the protagonist adopts in an attempt to adapt to environmental situations that occur where he has made an appraisal that nothing can be done to change the threatening situation. It is used by a person to maintain hope and optimism, and to refuse to acknowledge the worst. These psychological processes lend themselves to an interpretation of self-deception or reality distortion. However, in reality, the meaning of the situation remains the same.

It demonstrates that the protagonist applies self-deception as the emotion-focused coping strategy to manage his emotional response in order to maintain hope and optimism when confronting threatening situations. For instance, when the protagonist hears his neighbors say that his father may have really left him, Kamphol mentally rejects the statement, stops paying attention to the neighbor, and conceives in his mind that he will not stay with anybody because his father will shortly return;

thus resulting in Kamphol refusing the offer of a place to stay by the neighbor. This is illustrated in the following excerpt:

(39) "...He started to get angry when some adults said that his father might have left him here...Kamphol was disheartened but he didn't believe them...he stopped paying attention and refused to listen...'...if your father isn't back, you can stay at my place tonight.' While Kamphol's eyes were fixed at Dam (คำ), he mentally rejects Dam's statement by saying nothing and spending the night with no one because before long his father would come to pick him up..." (P.17-18)

"...เขาเริ่มหงุดหงิดและโกรธเมื่อผู้ใหญ่บางคนบอกว่า พ่ออาจทิ้งเขาไว้ที่นี่...ถ้าพลเสียใจ แต่ไม่เชื่อ...เขาเลิกสนใจฟัง...'...ถ้าพ่อยังไม่มาละก็ คีนี่นอนบ้านลุงก็ได้' ขณะกำลังมองลุงคำค้างอยู่ ใจหนูปฏิเสธโดยไม่ได้พูด เขาไม่นอนกับใคร เพราะประเดี๋ยวพ่อจะมารับ..." (P.17-18)

Since the protagonist recognizes that he can do nothing to change the situation he faces, the method he uses to cope with his fear of being abandoned is to refuse to acknowledge the worst in order to maintain hope and optimism. This coping approach is defined as self-deception as an emotional-focused coping strategy.

4.3.3.2 Coping Strategy Directed at the Self

The coping strategy directed at the self, is another example of problem-focused coping strategies employed by the protagonist when he confronts threatening

situations requiring him to be responsive to change. The strategy requires him to cope with the threatening situation by focusing on motivational or cognitive changes, such as finding alternative channels of satisfaction or learning new procedures. This kind of coping strategy is focused on eliminating the threatening situation.

In the story the protagonist utilizes a coping strategy that is directed at the self as the problem-focused coping strategy to deal with certain problems he engages. For instance, one day Prasit (ประสิทธิ์) and the protagonist do not have food to eat because Prasit's (ประสิทธิ์) mother is unsuccessful in providing them food. The protagonist and his friend consider various ways to obtain some eggs from the grocery store owner, Chong (ชง). The protagonist realizes if he and his friend can not get the eggs, they will not have any food to eat. In considering ways to solve the issue, the protagonist knows his friend's mother was unsuccessful buying eggs from Chong because there was an old credit she had not, as yet, repaid. So, he first considers ways to change the procedure in order to get the eggs until he figures out a new procedure. This alternative approach involves negotiating with Chong (ชง) and offering that his father will pay for the eggs on Monday if Chong will give them the eggs today. His approach was successful, as shown in (40).

(40) ...Prasit (ประสิทธิ์) started to worry... 'My mother would buy eggs on credit, but Chong (ชง) told her to clear her old debt first.' 'If my father was here, he would surely be able to buy them on credits, because he had paid all his debt.' Kamphol told him...Kamphol persuaded 'Tell Chong (ชง) that my father will pay him on Monday.'...both boys...went to the grocery shop...two pairs of bright eyes stared at

Chong (ชง)...Chong (ชง) walked to pick four eggs and handed them...through the door vents... (P.32-33)

...ประสิทธิ์เริ่มคิดกังวล...‘แม่ข้าจะเชื่อใจแต่เฮียชงบอกว่าต้องใช้หนี้เก่าให้หมดก่อน’ ‘ถ้าพ่อข้าอยู่ละก็เชื่อได้สบาย เพราะพ่อข้าใช้หนี้เก่าหมดแล้ว’ กำพลบอก...
กำพลชวน ‘บอกเฮียชงว่าพ่อข้าจะจ่ายให้วันจันทร์’...ทั้งสอง...ไปทางร้านค้า...
ตาวาวๆสองคู่จ้องมองมาที่นายชง...นายชงเดินไปหยิบไข่สี่ฟอง ส่ง...ลอดช่อง
ประตูออกไป... (P.32-33)

Another example where the protagonist applies a coping strategy that is directed at the self as the problem-focused coping strategy to solve an issue is when he is considering ways to earn pocket money. Since he is abandoned and does not have parents to give him pocket money, he is constantly considering ways to earn it by himself. The protagonist begins to form an idea of how he can earn pocket money on his own when Dang (แดง) asks him for a massage, and he receives money in return. Later, without waiting for Dang (แดง)’s request, he approaches Dang (แดง) and offers him a massage in return for money. Offering massages in return for money becomes a dependable source of earnings for the protagonist, which helps him survive the difficulties he confronts in life.

- (41) ...There were a lot of children whose parents didn't give them allowance...all the time they were playing or doing anything,...their eyes keep looking for ways...to earn money...once Dang (แดง) ...beckoned Kamphol to his house...Kamphol...gripped 20 baht in his

trouser pocket...the next day...when seeing the motorcycle, Kamphol ran to Dang (แดง)'s house without being called...another three day later, Kamphol walked past Dang 'Do you feel stiff, uncle?'... (P.35-38)

...มีเด็กที่ไม่มีพ่อแม่คอยให้คำแนะนำอยู่ไม่น้อย...ตลอดเวลาที่กำลังเล่นสนุกหรือทำสิ่งใดอยู่...สายตาจะสอดสาย กิด...ที่จะได้คำแนะนำ...ครั้งหนึ่งนายแดง...กวักมือเรียกกำพลเข้าบ้าน...กำพล...มือสั่นกระเป๋ากางเกงและกำเงินยี่สิบบาทไว้...วันต่อมา...พอเห็นรถ กำพลวิ่งไปบ้านนายแดงโดยไม่ต้องรอให้เรียก...อีกสามวัน กำพลสวนกับนายแดง 'เมื่อขมขี้ลู่'... (P.35-38)

Thus, the protagonist's behavior of trying to find alternative ways of problem resolution and learning new skills and procedures to attain his desire or solve problems he encounters, can be defined as the coping strategy that is directed at the self - a class of problem-focused coping strategy.

4.3.3.3 Coping Strategy Directed at the Environment

The coping strategy that is directed at the environment is another kind of problem-focused coping strategy used by the protagonist to cope with threatening situations. It is a strategy aimed at eliminating and altering environmental pressures, barriers, resources, procedures and the like.

In the story the protagonist uses a coping strategy directed at the environment to control the distress he faces. He does this by changing environmental barriers or pressures. For instance, the protagonist runs to hide in a rented room where he and his family once lived. He did this to recall the memory of living together with

his family, which relieves his feelings of loneliness and of being abandoned. Being at the familiar place creates a sense of warmth and happiness for him, since it makes him feel he was able to turn back the clock and be with his family again. This coping strategy, at least for the moment, helps relieve him from the sad truth of his actual life, that is, he is abandoned and his family is pulled apart, as in (42).

(42) “...Once he went to hide...the room which Kamphol and his family used to live was still empty...Kamphol hid himself inside that empty room, which was his home in his mind...until falling asleep...time seemed to turn back and he was with his mother, father and brother again...Kamphol laughed...he had the best hiding, where it needed to turn back time to be found...” (P.50-52)

“...ครั้งหนึ่งเขาวิ่งไปแอบ...ห้องเช่าซึ่งกำพลและครอบครัวเคยอาศัยนั้นยังว่างอยู่...กำพลหลบอยู่ในห้องว่าง หรือตามความรู้สึกคือบ้านของเขา...จนว่าง...ดูเหมือนเวลาได้ย้อนกลับไป กำพลได้อยู่กับพ่อ แม่ และน้องอีกครั้ง...กำพลหัวเราะ...เขามีที่ซ่อนลับที่ดีที่สุด ต้องย้อนเวลากลับไปจึงจะพบ...” (P.50-52)

Another example of this coping strategy is observed when the protagonist feels lonesome and chooses to spend time at the wall beside Chong (ชง)’s grocery shop, or at a bush behind the house of Khun Mae Thong Chan (คุณแม่ทองจันทร์). These familiar places give him a sense of warmth and relieve his sense of loneliness. This

tactic of changing the environmental pressures of the protagonist also can be considered a means of coping with the distressing problems he confronts, as in (43).

- (43) "...although there was no one else in the world, familiar places and corners were enough to relieve his feeling of loneliness; Chong (ชง)'s store wall... bushes at the back of Khun Mae Thong Chan (คุณแม่ทองจันทร์)'s house... When loneliness enveloped him, Kamphol got these places to embrace him..." (P.125)
- "...แม้ไม่มีใครเลยในโลกนี้ แต่สถานที่และชอกมูมอันเคยคุ้นก็พออุ่นใจได้ ฉันนั่งข้างร้านนายชง... พุ่มไม้หลังบ้านคุณแม่ทองจันทร์... เมื่อความว้าเหว่รุมกระหน่ำ ก่ำพลได้ชอกมูมเหล่านี้โอบกอดไว้..." (P.125)

These experiences indicate that the protagonist is able to manage the ways he copes with his loneliness and distress by altering the environmental barriers surrounding him. He seeks out these familiar places to create a sense of warmth and happiness, and to support him in dealing with life's adversities.

In addition to problem-coping strategies, positive beliefs, as a psychological resource, are available to the protagonist and provide him support in dealing with his difficulties. The positive beliefs he possesses are reinforced by beliefs about his personal control and mastery over adverse conditions, and by the belief that he has the power to affect expected outcomes.



4.3.3.4 Belief in Personal Control and Mastery

The positive beliefs the protagonist possesses are reinforced by his beliefs about his personal control and mastery. These beliefs influence him to sustain his coping efforts in the face of adverse situations. The following example demonstrates that the protagonist possesses the positive belief promoted by his belief in personal control and mastery. Prasit (ประสิทธิ์) asked the protagonist if he would dare to go to Bangsaen (บางแสน) alone. The protagonist confidently explains information he knows, and tells his friend that it is easy to go Bangsaen (บางแสน). He then takes an action to show off to his friend. This example demonstrates Kamphol's belief in his personal control and mastery of situations, which generates in him confidence to sustain his efforts to cope with challenging situations, as can be noticed in (44).

(44) "... '...You don't have guts to go anywhere' 'Watch me. I can go right now.' Kamphol raised his voice... 'Do you dare to go to Bangsaen (บางแสน) by yourself? Do you know how to go?' 'It's easy. Taking a red taxi to go to Bangsaen (บางแสน) and taking a blue taxi to go to Angsila (อ่างศิลา).' Because of this, Prasit (ประสิทธิ์) or Onn (อ้น) came home alone, while Kamphol took a red taxi to Bangsaen (บางแสน)..." (P.124-125)

"... '...เอ็งไม่กล้าไปไหนหรอก' 'ดูกันมัยเล้า จะไปเดี๋ยวนี้อย่างได้' กำพลเสียงสูง... 'เอ็งกล้าไปบางแสนคนเดียวหรือ ไปลูกหรือ' 'ง่ายๆ ไปบางแสนรถสีแดง ไปอ่างศิลาหรือน้ำเงิน...' ด้วยเหตุนี้ประสิทธิ์หรืออ้นกลับบ้านเพียงลำพังส่วนกำพลขึ้นรถสีแดงไปบางแสน..." (P.124-125)

Therefore, the protagonist possesses the necessary positive beliefs re-enforced by the beliefs about his personal control and mastery over difficult situations that leads him to deal with life's adversities, as life coping skills.

4.3.3.5 The Belief of Having the Power to Affect Expected Outcomes

The protagonist also possesses positive beliefs stimulated by his belief that he has the power to affect expected outcomes, which helps create confidence in dealing with the adversities of the protagonist. For instance, since he is able to save some of the pocket money he earns from massaging Dang (แดง), he begins to believe that he is able to buy a new house. His belief in his power to affect the expected outcome of buying a new house for his family, gives him the confidence to keep performing his tasks and overcoming his hardships, as in (45).

(45) "...Kamphol ran to Dang (แดง)'s house without waiting for his call.

Today he got 10 baht for an hour. He began to daydream of getting rich. Some days he earned 10 baht, and some days he earned 20 baht. If things continued at this rate, he would be able to save up enough money to buy a new house" (P.36)

"...ถ้าพลวิ่งไปบ้านนายแดงโดยไม่รอให้เรียก วันนี้ชั่วโมงเดียว-สิบบาท ใ้หนูฝันหวาน เขากำลังจะรวย บางวันสิบ บางวันยี่สิบ หากเป็นเช่นนี้ทุกวันตลอดไป เขาจะเก็บเงินซื้อบ้านใหม่" (P.36)

Another example is when the protagonist and his friends decide to sell lottery tickets. The protagonist and his friends believe that he can successfully sell lottery tickets and earn money, as the expected outcome, even though he has not had any experience selling lottery tickets. This reveals the protagonist's belief that he has the power to affect such an outcome. These beliefs in his own abilities generate in him hope and confidence that helps to sustain his efforts to cope with the obstacles he faces. This can be seen in (46).

(46) “Noi (น้อย) looked forward to the lottery announcement day...he sold lottery tickets before...‘I had 50 copies a time. It took less than an hour to sell out then I earned an easy one hundred baht.’...Kamphol, Oon (อ้น) and Jua (จัว) respectfully listened to Noi (น้อย)...Kamphol, Oon and Jua started to sell lottery tickets...” (P.45-46)

“ไอน้อยเฝ้าดูสถานการณ์วันหวยออก...เขาเคยวิ่งขายเรียงเบอร์...“กูรับครั้งละห้าสิบฉบับ ไม่ถึงชั่วโมงก็หมด ได้แล้วหนึ่งร้อยสบายๆ”...กำพล ไอ้อ้น (ประสิทธิ์) ไอ้อ้วน ฟังไอน้อย...ด้วยความขย่อง...กำพล ไอ้อ้น ไอ้อ้วน เริ่มวางแผนจะขายเรียงเบอร์...” (P.45-46)

Thus, the protagonist is able to deal with the adversities in his life because he has an optimistic outlook encouraged by the belief that he has the power to affect expected outcomes.

It can be concluded that problem-coping strategies such as, self-deception as an emotion-focused coping strategy; a coping strategy directed at the self; a coping strategy directed at the environment; and psychological resources such as optimism, are all life-coping skills utilized by the protagonist. These coping strategies become protective factors that support Kamphol in the face of adverse situations without parental support.

4.4 Conclusion

Based on the results of the analysis of *Changsamran*'s thirty seven chapters, the study reveals that there are three main protective factors affecting the resilience of the protagonist that help him to be able to cope with his life difficulties without parental and familial support. The three main protective factors indicated are social support, perceived self-efficacy, and life-coping skills.

The social support as a protective factor affecting the resilience of the protagonist comes from his peers, who live in the same community, and the community itself. The Khun Mae Thong Chan row house community, where the protagonist lives, is an interdependent Thai community in which neighbors live their lives, in accordance with the patronage system influences and Buddhist-influenced values, by not letting problems overwhelm them easily, and by being helpful to and supportive of one another despite being poor and having to face their own difficulties in life. Therefore, since the protagonist lives in such a pleasant community, he can survive in the face of life's adversities without parental support. Also, it is the protagonist's warm-hearted peers in the community who support him in a constructive way and allow him to deal with the difficulties he confronts in a positive way as well. These generous young and adult peers are people such as Mhon (หมอน), Chong (ชง),

Teacher Sanya (ครูสัญญา), Teacher Angkana (ครูอังคณา) and Prasit (ประสิทธิ์) or Oon (อ๋น) who give kind support and care to the protagonist, and create in him a sense of warmth, love and humor and encourage him to defeat life's adversities.

Also, the perceived self-efficacy, which is boosted by the surrounding peers' effective advice and the positive influential circumstances, is another protective factor that influences the protagonist to be able to deal with life's hardships. The protagonist is surrounded by supportive peers who both embolden and instruct him, like the neighbors mentioned earlier. In addition, the influential circumstances that develop his sense of mastery over threatening obstacles, such as being able to earn pocket money and look after himself, and listening to past successful experiences of friends provide the protagonist with additional coping skills. With all of this as background Kamphol is convinced of his self-efficacy, and this leads him to believe that he has the ability to overcome life's adversities even though he does not have parents or relatives to support him.

The life-coping skills, inherent in the protagonist himself, provide the final protective factor needed to promote the resilience of the protagonist and lead him to be able to deal with his difficulties in life. The characteristics inherent in the protagonist, such as independence, self-confidence, and being optimistic are crucial factors which create life-coping skills. The presence of these life-coping skills provide Kamphol with the ability to generate problem-coping strategies, both emotional-focused and problem-focused coping strategies, and utilize the positive beliefs system he possesses to survive the adverse situations he confronts. These also influence him to capably and creatively manage life's difficulties without parental or familial support.

Therefore, the results of the analysis illustrate that the protagonist, Kamphol Changsamran, is able to confront life's adversities in a positive way without parental and familial support. This is because he is influenced by the social supports factor, the perceived self-efficacy factor and the life-coping skills factor. All of which provide him with a set of protective factors affecting his resilience. These factors can be nurtured by the peers in the community, the community, and by the child himself.