

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Data

The data used in this study was collected from a series of Yala local stories published in the form of story books under the project of folktale storybooks for children in 4 regions of Thailand (โครงการสมุดภาพนิทานพื้นบ้าน 4 ภาค) initiated by Thailand Knowledge Park (TK Park), one of the major departments of the Office of Knowledge Management and Development (OKMD), established during Thaksin Shinawatra government. The selected book series are written for children in Yala and mainly available at local library of TK Park in Yala district. The series comprises 12 story books written by local academics both Thai and Muslim aimed for children at different ranges of age as shown in the table below.

Table 3.1 List of the Books

No.	Book Titles	Target Readers
1	จากรอกีตอ	0-3 year-old children
2	เมืองน่าอยู่ที่หนูรัก	0-3 year-old children
3	ไก่โก่งมุสัง	3-5 year-old children
4	เปาะแซเคาะกับชามะ	3-5 year-old children
5	ไข่นุ้ยกับแพะน้อยในวันฮารีรายอ	6-9 year-old children
6	ชิงอ เจ้าป่าผู้กล้าหาญ	6-9 year-old children

Table 3.1 (Continued)

No.	Book Titles	Target Readers
7	ซาไก	9-12 year-old children
8	พระเสวตสุรคชาธาร	9-12 year-old children
9	รายอหมอแน	12-15 year-old children
10	จาโต: เล่ห์กลบนกระดาน	12-15 year-old children
11	วัดถ้ำคูหาภิมุข	15-18 year-old children
12	แดนคนธรรมดา	15-18 year-old children

In this study, all of the 12 story books were described, interpreted and explained in order to unpack and ascertain any discursive elements, both texts and visuals, promoting the notion of Thai-ness and standard Thai cultural hegemony under the general framework of Fairclough's Critical Discourse Analysis (CDA).

3.2 Analytical Frameworks

The analysis in this study was divided into two levels; macro and micro analytical frameworks. The macro analysis will look at socio-cultural practice and discursive practice that contextualize the text. The micro analysis will look into the text as discourse. The analysis at this stage investigated the choices of linguistic and visual features in a semiotic system that forms the whole contents, meanings and representations of the books.

3.2.1 Macro Analysis: The Analysis of Socio-cultural and Discursive Practice

At the macro analysis level, this study employed Fairclough's CDA together with van Dijk's socio-cognitive approach to describe and uncover the influence of socio-cultural and political context that underlie the discursive activity, the process of production and comprehension of texts, which in turn contextualizes the text itself. Here, the overall relationship of Thai-ness and Malay Muslim identity will be located and

reviewed, in relation to the current situation in the deep south. The grand concept of hegemony, discourse, ideology, social and national identity, racism, and multiculturalism will be taken into account to highlight this specific relationship as the overall context of these children's books.

Apart from that, the global semantics (title/theme) of the books were analyzed and identified in relation to their contents. The ethno-religious aspect of the authors of each book will also be identified in order to compare if there are more Buddhist or Muslim writers engaged in the textual production of the children's literature. Combined with interdiscursive analysis, the books will be explored to reveal the different types discourse embedded within. The macro structure and the general characteristics of the stories will be examined through their narrative elements, including setting, characters, plot, theme and especially the focalization, as a starting point of interpretation of the books. All mentioned above concepts and approaches were applied in an attempt to ascertain how and why the certain texts or certain discourses are selectively constructed, organized and included in, or excluded from, the story. More importantly, the analysis focused on what and how discursive features of mainstream Thai-ness and its hegemony are decontextualized and recontextualized in those texts.

3.2.2 Micro Analysis

3.2.2.1 Content Analysis

Apart from the brief global semantic analysis of each book, all the sentences in the book were explored for the deeper level of content analysis. In so doing, all of the words, phrases, clauses and sentences were read off and classified based on their representations of three main categories: Thai-ness (the discursive features of Thai language, the Thai nation state, Thai history, ethnic Thais, Buddhism, Brahmanism and the Chakri monarchy), Malay Muslim identity (the discursive features of Malay race, Malay language, culture and the religion of Islam) and also the interaction between central (Thai-ness) and local (Malay Muslim) cultures/ identities expressed in the books. The reinvented folktales were compared to their original stories. This is to check and demonstrate if there is any domination of interdiscursive features of Thai-ness or Malay Muslim identity hidden in the text both qualitatively and quantitatively. The

classification of these three categories of content were detailed, numbered in lines and compared in relation to each other.

3.2.2.2 Textual Analysis

In this stage of textual analysis, the Systemic–Functional Grammar (SFG) will be drawn under van Dijk’s ideological square (1998) in order to uncover any discursive features that reflect the asymmetrical relationship of Thai-ness in relation to local (Muslim) cultures focusing on the representation of social actors, social actions and social interactions of social events inculcated by the writers.

1) Lexical Analysis: The Representations of Identity of the Main Ethnic Characters

The way social actors are represented and constructed is crucial because it reveals specific attitudes, ideologies, worldviews and identities which are encoded and imposed through the way they are named and described by language. The linguistic forms selected from a whole range available in the system, thus, are ideologically significant. At this stage, two related approaches were adopted in analyzing such representation: van Leeuwen’s social actor analysis (1996, 2009), and the relational process, taken from Simpson’s transitivity model (1993, 2004). The first one was used to unravel the way in which different ethnic identities of the characters and other social actors in the books are termed and addressed. The latter, on the other hand, was used to detect the way in which certain quality and characteristic are established and connected with the ethnic identities of the characters through the concepts of Attribution and Identification.

Since three main characters in the story are used to represent three different ethnic groups living in the south; Malay Muslims, Thai Buddhists and Chinese, the way in which each main ethnic character is attributed, identified and classified in relation to the others can reveal much about their power relation, status and identity, as well as the imposition of biases and stereotypes positively or negatively described and motivated by the authors. The analysis at this stage focused only on the main characters that contribute to the movement of the story with different attributions into it. The characters in the subplot will be excluded. Four picture books; จารอคีตอ, ไก่โกงมูตัง, เปาะแซเดาะกับชามะ and เมืองนำอู่ที่หนุรัก were excluded from this level

of analysis as well since there is no specific ethnic character involved in their story plots.

2) Syntactical and Local Semantic Analysis: The Representations of Social Actors, Actions, Social Events, Voices, and Points of View

Apart from the descriptions of social actors, then, the syntactic level of discourse was examined in order to find out if there are any discursive features employed to represent social actions, social events and points of view in favor of Thai national ideology. In doing so, Simpson's transitivity and modality models (1993, 2004) will be adopted. Here, the model of transitivity was used in order to identify the way different social actors and, most importantly, the way social events in the selected passages are represented through different types of process verbs and grammatical structure. The model of modality was employed to detect the way propositional content, point of views and attitudes regarding social events expressed by the characters and the narrators are represented, thus revealing the way ethnic cultures and identities are textured in relation to each other. The analysis in this stage is to see whether there is any positive representation of Thai-ness versus the negative representation of Malay Muslim identity or not.

In order to complement the lexical and syntactical dimension, there was a close analysis at the local semantic level of discourse such as presuppositions, implications or any hidden meanings that can lead to the asymmetrical representation of Us and Them. In this regard, van Dijk's local semantic analysis (2009) was employed to probe more deeply into the implied meanings of the books. The books will be considered from the "meaning" perspective. The choices of semantics, as composed of and overlapped with the system of lexis and syntax, will be seen as a form of "voices" specifically crafted, included in, or excluded from the texts. In this sense, the study focused on how the voices of Thai-ness are intertextually asserted in the books. The constructed Muslim characters will be in close focus of any discursive strategies of Thai-ness which are assimilated, integrated and legitimated in their text, talk and identity, portrayed in these children's literatures.

In so doing, all of the sentences in the books were read off. The ones that feature such unequal representation of Us and Them were extracted, analyzed, and discussed. The analysis format in this part was displayed as follows.

Example**Extract 1**

ในปี พ.ศ. 2490 เจ้าเมืองที่มาปกครองเมืองยะลาเป็นคนไทย ชื่อนายเมือง เป็นบุตรของนายพ่าย นายพ่ายนั้นเป็นเจ้าเมืองยะหริ่ง นายเมืองก็เป็น...”

“ชาวยะหริ่ง” ไข่นุ้ยต่อให้

“ใช่แล้ว คนไทยแถวยะหริ่งสนิทชิดเชื้อกับนายเมืองดี พอทราบข่าวว่านายเมืองจะมาเป็นเจ้าเมืองยะลา คนไทยพุทธที่สนิทกับนายเมืองก็ยกครอบครัวมาอยู่ยะลาพร้อมกับนายเมือง” (Sopon Preaksavanij, 2007:10)

“แถบภูเขาถ้ำวัดนอกจากคนไทยสืบครัวเรือนแล้วก็มีชาวไทยมุสลิมอาศัยอยู่มากเหมือนกัน ไทยพุทธส่วนหนึ่งอยู่ที่บ้านเปาะเส็ง ห่างจากภูเขาถ้ำวัดถ้ำประมาณ 4-5 กิโลเมตร” (Sopon Preaksavanij, 2007:11)

“In 2490, the governor that came to rule Yala was Thai. His name was Nai Muang. He was the son of Nia Pai. Nai Pai is the governor of Yaring. So, Nai Muang was”

“Yaring people” Kai Nui says.

“You’re right. The Thai Buddhists had a close relationship with Nai Muang. When they learned that Nai Muang was going to take post as the governor of Yala, those Thai Buddhist families decided to move here with him”

Besides ten families of Thai people, there are a lot of Thai Muslims nearby Tam Temple as well. Some Thai Buddhists live at Ban Por Seng, four-five kilometers from Tam Temple.

Context: PawChee describes the historical background of Yala, and the first group of ethnic Thai people who settled there to Muay and Kai Nui

Implication: As can be seen from the excerpts above, it is apparent that the way the participants mentioned in the passages here are mainly classified by their races and religions through the different types of process as follows: the relational process (the governor (Token) that came to rule

Yala is Thai (Value)” and “Thai Buddhists (Carrier) had (Process: relational: possessive) a close tied relationship (Attribution) with Nai Muang (Circumstance: manner)); the mental and material processes (Thai Buddhist families (and also ten families of Thai people) (Actors) decided (Process: mental) to move (Process: material) here with him (Circumstance: manner)); and the existent process (there are a lot of Thai Muslims (Existent)). Literally, the passages seem to be neutral and non-partisan. Pragmatically, it should be noted here that there is asymmetrical representation through the use of the unmarked term “Thai” which is interchangeably referred to marked term “Thai Buddhists” only. This strongly indicates that, to the mind of the author, to be Thai is to be Buddhists. The Muslims, though included in the marked term “Thai Muslim,” are not interchangeably entitled to be referred as Thai in the same manner. The Muslim, then, can be seen as the outsider within, the marginalized, inferior class of citizen in Thai society in which the Buddhists are superior and original Thai ethnicity. Taken social practice of Thai cultural hegemony into consideration, the word Thai Muslim here also represents the attempt of Thai state to assimilate those Malay Muslims under the banner of Thai ethnic. Throughout the books, the Malay Muslim characters are referred to as Muslims or Thai Muslims. None is described as Malay Muslims, the term that refers to their authentic ethnicity.

3.2.2.3 Image Analysis

Apart from textual analysis, the general concept of semiotic analysis was adopted to unravel any signs and symbols representing the dominant picture of Thai cultural identity visually. In particular, the analytical framework of MDA, a systemic functional grammar of visual signs pioneered by Kress and van Leeuwen (1996, 2006) was employed to analyze the compositional meaning of the illustrations portrayed in the picture books. This is done by focusing on the illustrations’ distribution of information value and the size of visual elements shown in the pictures, in order to ascertain how each visual element is positioned in relation to one another,

thus revealing the encoded meaning regarding relationship, status and power of what or whom is represented and singled out in the picture. After that, the difference and similarity between both textual and visual modes were identified and compared. Finally, the micro feature of these discursive elements, both texts and image visuals, was explained and discussed in relation to its macro level