DYNAMIC CONSTRUCTION OF THE SIAMESE-MALAYSIANS’ ETHNIC IDENTITY, MALAYSIA

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A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy (Communication Arts and Innovation) The Graduate School of Communication Arts and Management Innovation National Institute of Development Administration 2016
DYNAMIC CONSTRUCTION OF THE SIAMESE-MALAYSIA'S ETHNIC IDENTITY, MALAYSIA

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ABSTRACT

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The main objectives of the study “Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia” are to study the dynamic of the Siamese-Malaysians’ ethnic identity in communication dimension and to analyze the communication forms in the construction of the Siamese-Malaysians’ ethnic identity in the context of Nation-State in Malaysia. Moreover, it examines and compares the meaning and value perceptions of the Siamese-Malaysians’ ethnic identity in each generation using qualitative research methods including focus group interview, in-depth interviews, participant observation, and documentary research.

In addition, it utilizes research in the Siamese-Malaysian community in the four states of Kedah (Saiburi), Perlis, Kelantan, and Terengganu, all of which used to be parts of Siam. The defining of the boundary between British and Siam occurred later. Therefore, this part of Siam became British, before the British officially grant independence back to the Federation of Malaya in 1957. At present, not only this land falls under the sovereignty of Malaysia, but also to the Siamese that still live in the four states of Malaysia.

This study used a unique, negotiative perspective to study the existence of the Siamese-Malaysian community in Malaysia. It analyzes the relationship between the communication, identity, and ethnic borders of the Siamese-Malaysians in Malaysia via the power of communication. The identity is not static but dynamic and the flow is adjusted based on the context and conditions. Under the concept of Constructionism
framework, the Siamese-Malaysians continue to communicate and build ethnic identity under conditions, and for various benefits between the cultures and other ethnic groups in the states of Malaysia.

The study of the Siamese-Malaysians’ ethnic identity examines the identity product or indicator utilizing essentialism to find the static characteristics of the Siamese-Malaysians’ ethnic identity, which includes seven variables: greetings and communications, costume, housing, food, therapy, religion, and rituals. These identities are expressed in two dimensions: daily life and the special events. The second part of the study uses a Constructionism framework which focuses on the identity process or production about the Siamese-Malaysians’ ethnic identity in Malaysia. There is a creation process which includes the construction, maintenance, negotiation, and dissolution in the Malaysian context. It was found that the construction of the Siamese-Malaysians’ ethnic identity in Malaysia and these three aspects were highlighted by the Siamese-Malaysian community: language, religion, and culture. Using the building process keeps the characteristics of content, and change the forms of expression under the socio-cultural, political and economic dimension.

In the context of Malaysia. Siamese-Malaysians use communication to build ethnic identity in various forms and the passage of time assists in the development of democratic politics and society and culture can devide Siamese-Malaysians into four generations which perceive meaning and value of ethnic identity differently.

This research also presents a model of “Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia” so that the communication of the Siamese-Malaysians’ ethnic identity is not a matter of adhering to the cultural heritage from the past, but one which inherits and passes on from one generation to another. This social practice of the Siamese-Malaysia manages ethnic organizations and processes and assists in managing the identities of ethnic groups in their attempts to build, negotiate, and define cultural identity. In addition, it helps to determine the position of their identity of their own group in relation to others. The Siamese-Malaysians ethnic group now exists with dignity in Malaysia’s multicultural society and identity.
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7.1 Model of Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia
CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Research

A clear aftermath of the colonial era is diversity of ethnic groups in many countries in Southeast Asia. One of these countries is Malaysia, where relationship management of ethnic groups is considered an important basic concept. The Malaysian government also uses this concept to specify social, cultural, economic, and political development policies to strengthen unity of the country.

Nowadays, Malaysia consists of thirteen states, eleven of which are in an area of the Malay Peninsula including Perlis, Kedah, Penang, Perak, Selangor, Negeri Sembilan, Kelantan, Terengganu, Pahang, Malacca, and Johor Bahru; other two states-Sabah and Sarawak-are located in East Malaysia on Borneo island. There are also three federal territories under the State of Malaysia, with Kuala Lumpur (the capital city), Putrajaya (the administrative center of the government), and Labuan island. Four of these states used to be Thailand’s territories but were lost to the British in 1909, the 42th year of the King Chulalongkorn’s reign. Later, the British officially gave independence of Kedah (Saiburi), Perlis, Kelantan and Terengganu back to the Federation of Malaya in 1957.

Kedah or Saiburi is located in the northeast. Its capital city is Alor Setar, which has an area of 9,425 square kilometers.

Perlis is located in the northwest, near the coast of the Andaman Sea. Its capital city is Kangar. Perlis has an area of 803 square kilometers, which is the smallest state of Malaysia.

Kelantan is located in the northeast of Western Malaysia. Its capital city is Kota Bharu, which has an area of 14,930 square kilometers.
Terengganu is located in the east, near the coast of the South China Sea. Its capital city is Kuala Terengganu, which has an area of 13,020 square kilometers.

All four states were closely tied to Thailand as they were the Kingdom of Thailand’s territories and their areas are all bordered with Thailand. HRH Krom Phraya Damrong Rajanupab, Father of the Thai history, had said in the “Chronicle Explaining Motivation of Luang Udom Sombat’s Letter” (Thamrongsak Ayuwattana, 2004) that

“The city of Saiburi, Pattani, has been Thailand’s territory since prehistoric times. However, Terengganu was recently established during the Thonburi period and became Bangkok’s territory in the reign of King Rama I. Kelantan used to be controlled by Pattani. Then, Terengganu was occupied, isolated, and became Bangkok’s territory in the reign of King Rama II”.

Saiburi covered Perlis, which used to be part of Saiburi but was later divided into a separated city; the two cities appointed their own governor around the same time. Saiburi (including Perlis) had been a territory of Thailand since ancient times, while Kelantan and Terengganu were originally under Pattani. Similar to Saiburi, Pattani was also ruled by the Kingdom of Siam since prehistoric times. These two cities had recently become separated when Phraya Muang directly paid homage to the Kingdom of Siam with silver and golden trees at the beginning of the Rattanakosin period. Hence, there had been Siamese living in these cities for a long time. One reason could be due to administrative rules in the past, governors had to send government officials or nobles to stay in occupied cities, so their troops and families moved with them. At the same time, local people were forced to move into the capital city to prevent sovereignty restoration. Hence, Siamese who migrated to those states settled and started to make a living and accumulate wealth in those areas. Even though those states fell under Western or Malay rule, those Siamese families were not able to migrate back to Thailand (Thamrongsak Ayuwattana, 2004).
Based on a demarcation map of the Royal Governor between Siam and England in 1909 (1909 Anglo-Siamese Boundary Commission), Southern Thailand is currently bordered with Malaysia on four provinces including Satun, Songkhla, Yala and Narathiwat. Satun is adjacent to Perlis. Songkhla is adjacent to Perlis and Kedah. Yala is adjacent to Kedah and Perak. Finally, Narathiwat is adjacent to Kelantan (Chanwit Kasetsiri, 2012).

The Malaysian population has diverse races and ethnicities. The current constitution defines *Malays* as those who are Muslims, speak the Malay language, uphold Malay traditions and Islam, and were born before independence day either in the Federation or in Singapore, or on the day of independence they reside in the Federation or in Singapore. As for Bumiputera, it refers to indigenous people of Malaysia, natives in Sabah and Sarawak including non-Malays. Although Bumiputera’s status of Siamese-Malaysians who live in states of Malaysia such as Kedah Perlis Kelantan Terengganu and Perak was not referred in the Constitution of Malaysia officially, Siamese-Malaysians use their residence before independence day
of Malaysia as a reason to indicate their land owner right, ethnic identity and civilian right for living continuously.

Nowadays, most Siamese-Malaysians in Malaysia settle in the northern states where the land is fertile. Those northern states contain the San Kala Kiri Mountains stretching from west to east, from the Andaman Sea to the South China Sea. The San Kala Kiri Mountains are the origins of several major rivers such as the Golok River, the Kota Bharu river, and the Perlis river. Further to the south, there are foothill plains and vast plains with many rivers and canals flowing all year long. The soil is fertile and most of it is sandy loam which is suitable for cultivation. These areas are also forested with tropical plants and animal biodiversity. Products from wild plants and animals are highly beneficial. The western side of these areas is adjacent to the Andaman Sea and the Strait of Malacca. The eastern side is adjacent to the South China Sea. Hence, fishing and maritime trade are easily found. According to a survey (Kamnuan Nuansanong, 2003), Siamese-Malaysians in Malaysia are densely settled in these fertile areas because they are proper for farming.

The state of Kedah or Saiburi has been known for the highest number of the Siamese-Malaysian residents, who have been living there for over 500 years. The word “Saiburi” is a originally a Thai word but later was changed to Kedah, which is an Arabic word meaning a pan of flowers. The land of this state is the most fertile that it was also called, “The Rice Bowl of Malaysia”. Kedah (Saiburi) and Siam have long been sister cities since Saiburi used to be Thailand’s territories. Not only Kedah was renowned for being the oldest state, which had the largest number of Siamese-Malaysian residents, but also royal governors also had close relationships with Thailand for a long time. As a result, a lot of villages in Saiburi were named in Thai. There were Siamese-Malaysians settling in different Districts and towns and there are a number of of Buddhist temples as well (Thamrongsak Ayuwattana, 2004). As for Siamese-Malaysians in Pendang District, there were five villages with 950 households with approximately 4,000 people in total. There were five temples in the area. Pendang District of Saiburi is located in the central area, Kedah, bordering on Alor Setar, the state’s capital. There were a large number of Siamese-Malaysian residents who settled in different villages for a long period of time. The Siamese-Malaysian residents including both local Siamese-Malaysians who lived there for a long time and
Siamese-Malaysians migrants, whom the Malay government of Britain ordered to move there during the anti-terrorist or Chinese communist period in 1952 (Wasan Cheewasat, 1997). As a result, Pendang had the highest density of Siamese-Malaysians. It was also a center of the Siamese-Malaysian community, the biggest in Kedah. The oldest and largest village of the Siamese-Malaysians in this District was Plairamai Village. Its official Malaysian name was Titi Akar. However, the Siamese-Malaysians often called it Plairamai Village. There were about 300 Siamese-Malaysians households settled in the village, approximately 1,200 people, which was the highest number of households and residents in Pendang District. In addition, the village also had an old temple called Plairamai Temple, the same name as the village. It was later renamed as “Visutthipradit Temple” (Thamrongsak Ayuwattana, 2004). Moreover, the first school teaching the Siamese-Malaysians was built inside the temple with the financial support from the Malaysian government. This was due to the wisdom of the monk group who tried to use religion as an organization to teach Buddhism and the Thai language. They convinced the Malaysian government of the importance of Thai as one of the major languages of the country. Teaching Thai could also be used as a medium to convey and teach youth to be well-behaved (Nibondh Tipsrinimit, 2007). Perlis’s village that has the largest Siamese-Malaysian population is Yawi, or Jejawi in Malay, which is in Arau District in the east of the state (Thamrongsak Ayuwattana, 2004).

In Kelantan, most Siamese-Malaysians are settled around the plains on the western banks of the Kelantan River, especially near the Thailand border in Narathiwat local and deeper into the rubber tree forests near the middle of the Malay Peninsula. Most of these Siamese-Malaysians are rice and rubber farmers. Based on a preliminary survey about Siamese-Malaysians in Malaysia between 1964-1974 (Thamrongsak Ayuwattana, 2004), it was found that around 1963, there were over 20,000 Siamese-Malaysians living in those areas. There were also temples similar to those in Thailand, with the same types of building structures such as pagodas, assembly halls, Thai parsonages, Dharma halls, temple areas, along with fine arts and Thai-style arts. There were nineteen Buddhist temples located around different areas and surrounded by Siamese-Malaysians villages. Kelantan had the highest number of Siamese-Malaysians villages. In Tumpat District, there were nine
villages and 939 households with approximately 4,112 residents. There were also eleven temples in Tumpat District. A village with the highest number of Siamese-Malaysians was Yoongkao or Jubakar in Malaysian language. There were two temples-Huanon Yoongkao Temple and Klang Yoongkao Temple (Thamrongsak Ayuwattana, 2004). As for Terengganu, a village with the largest number of Siamese-Malaysians is Pak Kiang village in Besut District located in the north. The state is adjacent to Kelantan. (Charoon Yoothong, 2014)

1.1.1 The Relationship: Thailand (Siamese)-Malaysia (Malaysian)

From a historical perspective, Malaysia and Thailand have a close spatial relationship as shown in the inscription of King Ramkhamhaeng that, “in the north sits Rod Khonnathi, Prabang, Prak, Suphannabumi, Ratchaburi, Phetchaburi, Nakhon Si Thammarat, and ocean shores” (Wasan Cheewasat, 1997). Hence, it was assumed Sukhothai’s borders from Nakhon Si Thammarat down to Malacca, which was partly Malaysia’s, such as Kedah (Saiburi), Kelantan, Terengganu, and Perlis used to be Thailand’s territories since ancient times. People who lived in those areas had a Thai way of life, upholding the same traditions as people in Thailand, even though they were under the administration of Malaysia. Some physical evidence is still visible in some areas of the states such as a boundary marker that appears in the plantation area of Siamese-Malaysians near the present boundary between Malaysia and Thailand. Siamese-Malaysians believed that the boundary was the territorial boundary between Siam and British Malaya. It probably started from the city of Perlis close to the state of Kedah through the immigration checkpoint of Bukit Kayu Hitam. This was the early boundary marker until the immigration checkpoint of Durian Burung. Thus, the remains of the boundary marker has been seen in the rubber tree gardens of the Siamese-Malaysians in these areas or in Sidam Kiri, Kuala Muda District in Kedah State where the old boundary marker remains which Siamese-Malaysians believed is important physical evidence. These show the area where they live today as a part of Siam in the past. The large square cement plaque is engraved with text in three languages “British and Siamese Boundary”, “Dan Kam Pan Nee Dan Thai Tor Kan” and another Jawi language.
Moreover, evidence continues to appear in gold and silver flowers (Bunga Emas Bunga Perak), as a tribute that the Malay state shows the loyalty to Siam.

The relationship of the people has been closely linked with a legend or a belief in a common history. For example, in the legend of Luang Pu Thuat, the old monk appeared in Kedah, worshipped by Kam Dum Lord the prefect and citizens of Kedah. Kam Dum Lord gives him a piece of land for building the temple which is Chang Hai Temple in Khorok Pho District today. The last year before Luang Pu Thuat died, he was invited by the prefect of Kedah at that time to attend the Immaculate Conception of the Buddhist. Once he arrived at the city, he became ill so his disciple took him back to Songkhla province by elephant and he died during the return trip. The area that Luang Pu Thuat died is in the Kuala Kenaling, Grik District in Perak state Malaysia today. It is called Tempat Sami Mati. There are also several places where the legend said that the breaking area of funeral and has his lymphatic flow in the ground, so there is a wood or a wood in lotus shape pinned in those areas to indicate as a symbol of the sacred place. For instance, a wood in a lotus shape is in pavilion house in Ban Pak Kla (Kg. Chang Deng) Naka, Padang Terap District in Kedah state, a wood in lotus shape is in pavilion house at Ban Bang Chamak (Kg. Tanjung) near Pikultararam temple in Pedu, Padang Terap District in Kedah state, a wood in lotus shape in pavilion house at Ban Din Dang house of priest in Tanah Merah (Kg. Tanah Merah) in Naka, Padang Terap District in Kedah state and other important places such as Phothijetiaram Temple (Thung Kwai temple) in Ban Cina (Kg. Cina), Padang Kerbau, Pendang District in Kedah. This is the only Buddhist place in city of Kedah at that time and a temple where Luang Pu Thuat was a head monk including a stupa containing the bones of Luang Pu Thuat taken from Chang Hai Temple or lagoons at Durian Burung checkpoint (Ban Pra Kob) that is a connecting point between borders of Thailand, Malaysia today also parade breakpoints of Luang Pu Thuat’s funeral. The area is regarded as important in Buddhism and confirms a Buddhism pilgrim path of Luang Pu Thuat which connected the two regions together. (Office of Tourism and Sports, Songkhla., 2011)

Due to similar lifestyles and traditions of Thai people in Thailand and Siamese-Malaysians in Malaysia, these two groups are related culturally. It can be seen that during April of every year, the Siamese-Malaysians in Malaysia often let
their children (who are old enough) to become a monk at Phra Mahathat Woramahawihan Temple in Nakhon Si Thammarat. Their relatives will also join and pilgrimage as though it was an annual festival of the village (TV Thai, 2008). This also leads to cultural interaction among the Siamese-Malaysians in Malaysia. Besides, this tradition indicates that no matter where Buddhists are, they still strictly follow their religious roles. This ritual creates cultural experiences among the Siamese-Malaysians and Thai people who are in Thailand as well.

This relationship shows that many generations of the Siamese-Malaysians in Malaysia have had respect and faith in Phra Mahathat Woramahawihan Temple in Nakhon Si Thammarat for a long time. In the past, since the 17th to 18th Buddhist centuries, Nakhon Si Thammarat or Tambralinga used to be the most prosperous and stable central city of the Malay Peninsula. It had 12 satellite cities or so-called “12 zodiacs”. Kedah (Saiburi) is one of those 12 satellite cities, holding the great snake or serpent as a symbol. The entire city of Nakhon Si Thammarat is located along the Gulf of Thailand, while Kedah is located on the coast of the Indian Ocean. As a result, it is a major trade route as the two places are sister cities. There has been a popular saying that “Kin Muang Khon, Non Muang Sai” (eat in Korn, sleep in Sai) which well represents the bond between the two cities. This bond exists to the present (Winit Rungpheung, 2007).

In addition to the aforementioned spatial and cultural relationships from a historical perspective, another thing that makes the Siamese-Malaysians in Malaysia feel close to local Thai people and Thailand (and remain proud) is one of the Federation of Malaysia's Prime Ministers between 1955 and 1970, His Excellency Tunku Abdul Rahman is the son of Lady Neung NontaNakhon Rittisongkram-Rampakdee, a Siamese woman who married Saiburi governor, Tunku Abdul Hamid. A number of Siamese-Malaysians are very proud of that and consider His Excellency as a Siamese-Malaysian who is a Malaysian leader. Moreover, as a mother of the first Prime Ministers who was also in position for many years (from Malaya until present Malaysia), Lady Neung NontaNakhon Rittisongkram-Rampakdee created memorial virtues for later generations of Kedah by bringing prosperity to Alor Setar. In those days, it was just a large village surrounded by the wilds. There were 2 access roads in the north connecting with Songkhla for approximately 33 miles. Previous Saiburi
royal governor Tunku Amad built it. Another road was down south connecting with Perak only. Lady Neung ordered the building of another road called Jalan Bharu, which means a new road. She also ordered buildings on both sides of the road. Besides, she was regarded as a founder of relationships between Thai people in Thailand and the Siamese-Malaysians in Malaysia as a result of building a Buddhist temple in Alor Setar called Samosorn Rajanupradit (Wat Siam Bakar Bata). Later on, this temple supported the relationship between these two groups, especially in terms of unity in having patronage of each other’s religion without prejudice (Thamrongsak Ayuwattana, 2004). It can be said that since the first royal family of Saiburi governor, there were close relationships both in blood and cordiality between Thailand and Malaysia.

In addition to the Buddhist temple built by Lady Neung in Alor Setar as a foundation for Thailand-Malaysia relations, there were also other temples in many states. Abbots in some temples were Thai who moved there, such as the Abbot of Pin Bang-orn Temple, or so-called Batu Lancang. The Assistant Abbot was from Pattani. He was born in Ban Bangtawa, Nongjik District. In 1934, HRH Krom Phra Sawadiwatwisit, the father of Queen Rampaipannee Majesty Queen of King Rama VII, a political refugee to Penang, stayed at this temple. Later, when he passed away, the temple built a royal funeral pyre in front of the assembly hall and held a royal cremation there. HRH Krom Phraya Damrong Rajanupab who lived there at that time, presided over the ceremony. Then in 1947, Phraya Manopakorn Nititada, the first Prime Ministers of Thailand, who was also a political refugee there, passed away. Pin Bang-orn Temple also held his funeral. Later, his family requested to bring his body back to Bangkok for a Thai funeral. Nowadays, Thai people in southern bordering provinces still visit their relatives in a lot of states in Malaysia. Many Siamese-Malaysians villages are also known as Kumpong Siam or Siamese villages to this day (Krongchhai Hatta, 2008).

### 1.1.2 Thai Traditions in Malaysian Way of Life

Siamese-Malaysian residential communities in the northern states of Malaysia feature are mostly extended families. Men are family leaders. Each family has its own land as most people were in the area since their predecessors. On average, each family
typically has three to five members. Most Siamese-Malaysians in Malaysia marry other Siamese-Malaysians in Malaysia. Nevertheless, there are some who are married to foreigners. They often settle in urban environments. Most Siamese-Malaysians in Malaysia live subsistence-level lives since they have their own land. So 80 percent of the villagers have agricultural professions such as rice and rubber farming, fruit, vegetables and tobacco farming. Another 12 percent are employed as clerks or employees in companies, stores, or retails. Another 8 percent are civil servants at lower levels. All working-age people have jobs. The average monthly income is around 6,000 Baht. In terms of management, the Malaysian government has a policy to promote and encourage agricultural work. Farmers are the biggest proportion of the population. The government targets increased productivity through using modern technology instead of labor or animals. Consequently, the government has supported the funding, distribution of fertilizers and seeds for cultivation. However, in present circumstance, the Siamese-Malaysians in Malaysia started to control their own economic management. For example, a concept began to shift from production for consumption to a more commercial model such as selling products in markets, selling to middlemen from cities, setting up a rubber group to bargain, or setting up retail stores in the village. This is a model of dynamic adaptation (Nibondh Tipsrinimit, 2007).

As for communications, the Siamese-Malaysians in Malaysia often use Thai language in everyday life, especially a southern dialect. That language is closely associated with the language used in a southern part of Thailand. Chanthas Tongchuay (1983) studied current language used in Kelantan, Saiburi (Kedah), and Perlis by analyzing the relationship between Thai language used in those three states and a dialect used in southern Thailand. Chanthas found that the Thai language used in Kelantan, Saiburi (Kedah), and Perlis have both common features and differences compared to the Thai language spoken in Bangkok. The common characteristics include word or sentence order or types of sentences. The major difference is a sound system, words, and their meanings, but the Thai language used in those three states is similar to a southern dialect in Thailand. Kelantan-Thai language is categorized in the same group as Takbai southern Thai dialect, whereas Saiburi (Kedah)-Thai and Perlis-Thai are closely tied to Nakhon Si Thammarat and Songkla southern Thai dialect. In
addition, it was found that Thai language used in those three states has been influenced by Malay (Bahasa Melayu) in terms of a sound system, word structure, use of words, and word order in sentences. For this reason, a similarity that Thai people in Thailand and the Siamese-Malaysians in Malaysia share is the language, which makes it easy to communicate. The Thai language also clearly indicates the uniqueness of being Thai. According to Nibondh Tiprinimit (2007), the Thai language is distinguished from languages of other ethnicities. Even though nowadays some Chinese, Indian, or Malay people can speak Thai, it can be noted who are Thai from intonation, accent, and meaning of words used in speech. This is because those people have clearly different linguistic cultures.

Nowadays, although the Siamese-Malaysians receive full Malaysian citizenship, they often choose first names and last names following the Siamese-Malaysian traditions. These names are lawfully stated on Malaysian national identification cards as a part of first names that “a/l: anak lelaki, a/p: anak pepempuan) according to Malaysian laws (Kamnuan Nuansanong, 2003). A majority of Siamese-Malaysians can read and write in Thai because there is Thai language learning and teaching in the school which was established village temples since 1943. It works after government system school and on holidays in order to encourage the Siamese-Malaysians to learn listening, speaking, reading and writing in Thai. There is also religion taught by monks, laymen and community leaders.

Later in 1999, texts for learning Thai were used as a teaching tool as a result of a collaboration between a foundation and Thai language, culture and Buddhism Teaching Center of Matchimaram Temple in Kelantan, Buddhism and Thai Teaching Center of Boonyaram Temple in Kedah, Malaysia, together with Phra Wichian Molee (Chalaem Khemmapanyo) Foundation of Chaimongkol Royal Temple, Muang District, and Thaksin University, Songkhla Province in the Thai Teaching Text for the Siamese-Malaysians in Malaysia project. Apart from a teaching tool, which represents the current cooperation between Thai people in Thailand and the Siamese-Malaysians in Malaysia, a number of Siamese-Malaysians in Malaysia often follow Thai media such as television and radio. The Siamese-Malaysians in Malaysia love to follow news, watch dramas and listen to Thai music. They like Thai artists and celebrities as well.
The Siamese-Malaysians’ lives are closely tied to temples. They also have strong faith in Buddhism. Monks have a significant role to strengthen communities and encourage villagers to participate in traditional ceremonies and Buddhist rituals on important religious days to maintain the Siamese-Malaysian cultural identity. Most Siamese-Malaysians settled around temples and consider them as centers for holding religious ceremonies, cultural and social activities. Each state has an official form of Buddhistic monastic order. The monastic order in northern states of Malaysia is under the Malaysian-Thai Buddhist Organization. They use the Eye of Wisdom as the organization seal. The organization purposes include unity and solidarity of Buddhists in Malaysia, promotion of Buddhism education and propagation. The organization is also a center of coordination between Buddhism in Malaysia and in other countries around the world. In addition, there is the Buddhist Monastic Committee Controlling and Promoting Buddhist Activities between Thailand and Malaysia. The committee is a collaboration between Thai monastic orders and monastic orders from northern states of Malaysia. One important mission of these committees is to promote coordination among provincial Abbots and state Abbots of Thai and Malaysian and the Malaysian-Thai Buddhist Organization. Another mission includes controlling and supporting religious activities, supervising monks and novices of both countries, and supporting monks and novices in operating religious activities in Malaysia. The ultimate goal is to create stability of Buddhism in both countries (Kamnuan Nuansanong, 2003).

Apart from the establishment of the organization, the Siamese-Malaysians have gathered to establish the Association of Siamese-Malaysians in various states. These associations are legally registered. Some Siamese-Malaysians also become members of political parties. They view it as a channel to express their opinions as well as to get help from the government and political parties. A government’s party that has the highest number of Siamese-Malaysians members (those who live in Kedah (Saiburi) is United Malays Nation Organizations (AMNO). This is because a policy of this party allows non-Bumibutera Siamese-Malaysians to become members. Some Siamese-Malaysians apply for AMNO party membership as Bumibutera. This means they have equal rights as the Bumibutera group (Nibondh Tipsrinimit, 2007). Also, since Siamese-Malaysian societies in northern parts of Malaysia are rural
societies, they have a simple lifestyle. Therefore, the establishment of an organization and management of villages are in the form of a Village Committee, such as Ban Plairamai’s Development and Stability Village Committee. Most villages have similar management styles. Monks and temples, for example, are centers of activity management, as both religious and general activities. A village headman, who is appointed by the government, oversees a village guardian and cooperates with government agencies in terms of individuals, information documents, and welfare such as healthcare, education, financial assistance for cultivation, etc. A headman is also responsible for following the government’s policies to manage villages under laws and regulations of the central government and each state’s laws. This incorporation or establishment of organizations of Siamese-Malaysians demonstrates political identity and encourages stability of the community. Leaders or personal media are important parts in encouraging community development, along with maintenance of cultural identity.

Besides, there is a group of young Siamese-Malaysians who are studying in colleges under the name, “Ruamthai” (Siamese-Malaysians Together Group) since 1992. The group has recognized the importance of education and is expected to give younger generations of Siamese-Malaysians a better education. A working committee consists of young Siamese-Malaysians who are studying in different state universities. Financial support is given by monks and senior students who graduated and have started working. They also help organize various activities of Ruamthai in a form of “training camp”. Senior students give younger generations who are enrolling in universities information on how to choose proper majors, preparation and adaptation once being admitted as well as successful courses of study. The event is held every year for a period of 2-3 days using a temple. Types of activities are based on faith in Buddhism such as morning prayer before starting study guide, sermon period, training on ethics, and a story-telling time about Siamese-Malaysians culture. In addition to communication while attending the event, Ruamthai also uses the website www.ruamthai.net as a new outlet to promote relationships among Siamese-Malaysian youth (Thatsanawadi Kaeosanit, 2009).

Lifestyles of Siamese-Malaysians are closely tied to traditional beliefs and rituals such as beliefs in the paranormal and supernatural power, combined with
religious beliefs. Those beliefs include Brahminism, Hinduism, and Buddhism. It is said that Malaysians, who are a majority of Saiburi, are often scared of Siamese-Malaysian minorities because Siamese-Malaysians are believed to have such magic that can amazingly create whatever they want (Prapon Ruangnarong, 2002). Besides, Siamese-Malaysians still strictly adhere to Siamese-Malaysian traditions such as ordination. Siamese-Malaysians firmly believe that their sons have to become a monk before getting married. An ordination not only creates good deeds and repays parents’ kindness, those who used to be a monk are also called “fully grown-up and real Buddhists” (Kon Khon Kon, 2006). These values are one of the strategies that Siamese-Malaysians use to maintain their cultural identity in terms of preserving Buddhist and Siamese-Malaysians traditions. Although society has changed, at least those values can affect future generations’ consciousness to some extent. Moreover, other traditions are maintained such as offering food to Buddhist monks, Songkran festival and Loy Kratong festival. Another strategy is participation in religious rituals on holy days such as Magha Puja day, Visakha Puja Day, Buddhist Lent day, and End of Buddhist Lent day. Participating in those traditional ceremonies and festivals can be considered as a means of communication for community members from generation to generation. It also helps Siamese-Malaysians learn and understand the context of their own community through inheritance of these customs, cultural traditions, religious beliefs and rituals.

1.1.3 Bumiputera: Son of the Soil

Siamese-Malaysians in Malaysia are aware of being Malaysian citizens. They have an understanding of a good citizen role and awareness of historical experiences of the country in different periods. As a result, Siamese-Malaysians in Malaysia know how to behave properly as Malaysian citizens with regards to sovereignty claiming with the Malays, avoiding conflicts with Malaysians of different ethnicity (Kamnuan Nuansanong, 2003). However, the government policies at the beginning tended to give privileges to Malay Malaysians or so-called Bumibutera. Examples include the right to hold nationality, language usage, religion, land ownership rights, scholarships, conservation of certain government agencies’ positions for the Malays, and so forth. However, some Siamese-Malaysians in Malaysia still hold the Bumibutera status as
Malaysians. These Siamese-Malaysians have the rights of ownership or any other actions the same way as the indigenous Malays (Orang Melayu) do. For example, they can hold shares of the government’s Bumibutera funds and borrow money depending on consideration of the Malaysian authorities. Siamese-Malaysians in Malaysia have the right to occupy and hold land title deeds. They can also buy and sell land among other Siamese-Malaysians, but have no right to buy land from Malaysians (Wasan Cheewasat, 1997). Nevertheless, the minority status of the Siamese-Malaysians has not been guaranteed the right to be Bumiputera because they are not the Malays or indigenous, they have been treated unequally. Thus, the Siamese-Malaysians have been calling for a right to be Bumiputera for Siamese-Malaysians who were justified in being residents of this land from their ancestors and to receive the same rights as the Malays. The Parliament of Malaysia officially announced in congress and sent the notification to the senator representing the Siamese-Malaysians official and remarked that Bumiputera status of Siamese-Malaysians has been identified in the HR database systems or Human Recourse Management Information (HRMIS) of the Department of Civil Service (Ketua Pengarah Perkhidmatan Awam) in 2013. The government certified national entrepreneurial companies Perbadanan Ushahawan Nasional Berhad (PUNB) had to recognize the Siamese-Malaysians as Bumiputera and the Bumiputera status of the Siamese-Malaysians will be no longer ignored.

Siamese-Malaysians living in Malaysia are regarded as migrants and minority groups in the multicultural society of Malaysia. When considering the relationship between minorities and the majority, one can find different characteristics such as integration of different cultures together (acculturation), adaption, or the cultural assimilation when one culture is merged into another culture and loses their identity, as well as integration where different cultures integrate without identity loss (Amara Pongsapich, 2006). Nonetheless, Siamese-Malaysians have to live with people from different races, languages, religions, traditions, and cultures. It can be seen as a melting pot, which is one factor causing those Siamese-Malaysians to neglect their cultural roots such as their value system and the meaning of their race. This could easily lead to cultural domination. On the other hand, those Siamese-Malaysians still have been expressing their effort to maintain the uniqueness of Siamese-Malaysian
culture among several different cultures for over a century. This might seem like the opposite to the status of Siamese-Malaysians culture nowadays that may be overlooked and become old-fashioned, which eventually is at risk of losing cultural uniqueness.

Among the environmental context of other cultures, communication, social interaction, and cultural meetings between a Siamese-Malaysian group and other racial groups clearly reflect cultural identity and uniqueness of such racial groups. Communication happens within a cultural boundary. At the same time, culture has influences on communication and can specify communication behavior of the society members. Hence, communication is a tool to maintain culture. It is also an important factor for maintaining racial groups and uniqueness of Siamese-Malaysians in the multicultural society of Malaysia.

1.1.4 Communication and Identity

In a study of multiculturalism, the dimension that is unique and one of a core groups of ethnic studies is the concept of identity. There are two main directions in the study of identity (Kanjana Kaewthep, 2012). Firstly, the study of the product of identity which believes that the core essence is something that has continuity from the past to the present with little change. The second is the study of identity process/production where the institution of symbolic interaction concludes that identity is a product resulting from interaction with others (product of social relation). By stating that our “self” is formed from the interaction with “another” and the interaction is done through the “communication” between us and others.

The identities and communication from the perspective of a new paradigm of communication studies use as the constructionism perceptions, the identity that is being built up. If it can be constructed then it can also be deconstructed and reconstructed. For this reason, identity is dynamic depending on situation or context and building that identity needs proper capital. The cost of Siamese-Malaysians in Malaysia is the cultural capital according to P. Bourdieu’s concept that is an extension from the capital of “Source of power” as the basic concept of political economy. Meanwhile, Foucault argued that “Identity is the product of discourse” and was also interested in the “Power” by suggesting that identity involved power and resources.
The demand for identity is the subject of raising / fighting / negotiating for either resource by using the power to raise it.

Therefore, when the concepts of “Identity construction” synchronize the concept of “power” the question to be asking about identity in the new paradigm is “Who constructs our identity? Is it ourselves or others? Do we have the power to construct our own identity or not? If we construct a different identity from another then how is the final result of the identities?

Moreover, in the Communication Theory of Identity (CTI) by M. Hecht et al. (Littlejohn, 2009 as cited in Kanjana Kaewthep, 2012) in 1980, the theoretical position clearly is not to study “self” identity in an individual in isolation from the environment. It considers human identity as a “social being” surrounded by communication, relationships and the community all the time. Thus, our identity is multiple and shifting all the time. The present method of analyzing identity is by organizing the frame / layer of identity in four types. That leads to answer the questions: Do we known who we are? (Personal frame), How can we tell others who we are? (Enacted frame), How do other people view who we are? (Relational frame), who are we among our group? (Communal frame) or in the type of “collective identity”.

1.1.5 Identity Studies

Identity is a concept that has been studied before the formation of a new paradigm of communication studies and has been extensively studied in many disciplines, for instance psychology, sociology and anthropology. It includes a study of various institutes, for example modernism who always believed humans have the core essence (essentialism / static) called “identity” according to E. Ericson (as cited in Kanjana Kaewthep, 2012) whose definition of identity as identity connotes both a persistent sameness within oneself (selfsameness) and a persistent sharing of some kind of essential character with others. The post modernism believed that identity is not “Product”. However, identity is a multi-faceted “Process” with fluid dynamics depending on the context.

Identity in social psychology represents the conscience of the individual that they are different from others, to explain “Who am I?” and “Who am I in the eyes of
others?" The emergences of the identity or identities that define who we are take place from the interaction or communicate with others. Any identity of our people is not something that we have since birth but it is being built up by society later (socially constructed) and the identity is associated with communication because communication is the tool which both groups and individuals use to convey their identities. Thus, one aspect of identity is interaction that we feel we are the same as everyone else (ascripton by others). On the other side the others must feel the same as us. As a result, identity defines us as: Who we are?; What is the difference between us and others?; Who are members of the same group as us? How should we interact with others? (Somsuk Hinwiman, 2014)

Identities can also be changed by the potential of external forces. Thus, the identity of the individual may be constant in any aspect. While there may be a change of identity in response to the circumstances at the same time as shown in the article “Sometimes is Thai Sometimes is not: the identity of the self-variable” by Niti Pawakkapan (1998). The extension of identity has two important features including dimension and dynamic which may change according to the circumstances and context. According to Hall’s viewpoint identity is not transparent, not the fact or image of reality but identity is the incomplete production. It is a culture in the context of power, knowledgeable people and authenticity. Publishing or writing is done in the circumstances, place, the very unique culture, and all the time we speak in different contexts is the place or positioning of place. (Hall, 1990 as cited in Sujitra Plianroong, 2010)

According to Fredrik Barth (1960 as cited in Niti Pawakkapan, 1998) ethnic identity is a process that has two sides never separate from each other. For the first side, each individual must have feeling as well as being members of one ethnic group that live together, always aware that they are a group member, believing and behaving within the framework of the culture of that ethnic group because the ethnic group is their origin and root. On the other hand, members of other ethnic groups connected to their ethnic group have to admit that he or she is a member of an ethnic group that he / she confirms because he / she can be qualified as a member of that ethnic group.

An interesting study in ethnic groups by Bart’s concept is Buddhism and Ethnicity: Social Organization of a Buddhist Temple in Kelantan of Mohamed Yusoff
Ismail (1993). This presented Siamese-Malaysians who live in the state of Kelantan Malaysia as showing Siamese-Malaysians identity by characterizing as a Buddhist unlike the Malays who are Muslim. These differences of religion make Malays accept that Siamese-Malaysians are another ethnic group because they are Buddhist. Thus, the boundary line or ethnic barrier between Siamese-Malaysians and Malaysian is religion. Ethnic identity of the two groups is a process that has two sides, since neither side confirm and accept the ethnic identity of the other party with a different religion as the basis of discrimination and identification.

However, there is opposition to the idea of Bart on that point, ethnicity is culture-bearing units in which the members of the group would always share a total assemblage of cultural traits. Culture is the major cause of ethnic characteristics.

Charles Keyes (1979 as cited in Niti Pawakkapan, 1998) rejected the idea of Bart in the article about Karen people, that ethnic identity is a source of cultural characteristics of ethnic groups by suggesting that origin and background, which is the basis of ethnic identity are not associated together in an enigmatic mystery as Bart said. However, these two things are connected together in terms of cultural expressions in many aspects through myths, religious beliefs, rite, folk history and folklore. Those artistic cultural expressions are a symbol of ethnic identity and meaning to every individual, making a meaningful relationship between the individual and ethnic groups. It also causes the markedly different culture between ethnic groups.

Moreover, Keyes show that members of one group’s identities differ depending on the situation especially for competing for the acquisition of resources needed for production (productive resources) and / or wealth. This competition will definitely cause opposition. Members of ethnic groups have a common interest to be competitive as well as have a cultural identity together. Keyes noted that this competition makes a “structural hostility” (structural opposition) between ethnic groups. Keyes concluded that ethnic identity acts as tactical adaptation (adaptive strategies) for those people, when faced with some specific social experience.

However, when social conditions change, ethnic identity may reduce the ability to adapt. It is crucial to have a change of identity. Even if the opposition to the structure (with other ethnic groups) is reduced or exhausted. Cultural differences may
be lost as well. Individual or ethnic groups may be blended (assimilation) with one or other ethnic group. Keyes give the example of Lua or Lawa northern Thailand that blends culture with northern people so it is difficult to separate out who the Lua? Who are the Thai northern people?

Thus, it can be broadly defined that ethnic identity is expressed through language, belief, events, etc. and may be changed depending on the relationship of individuals or a group of people toward the other group.

The cultural identity is formed from discourse, and social practice that is performed in the everyday lives of people; for example conversation, greeting, and the rites and so forth. Individuals who have the same cultural identity will be accepted from members within the same community as “same culture”. These cultural identities have features of two opposing sides. The fist side is enduring and another side is changing all the time. (Kanjana Kaewthep, 2012)

In the sociocultural, identity is a unique cultural aspect of the people and communities inherited from their ancestors that is dominated by culture and authority. The top mention about their development concept of local culture or community culture is that the process of “return to the progenitor”, ascertains that the identity had been forgotten, dominated, to be revived as a power in the transition to self-reliance, knowledge, wisdom, and conservative traditions. (Seree Pongpis, 2004) The identity searching or identities that are forgotten through history and culture itself is a form of thinking or imagining the difference of what is close and what is far away which requires the feeling about the value of imagination and visualization, what we all own and made up. This is what Benedict Anderson called “an imagined community”. It is a collection of various descriptions that influence as social memories (collective memory). The crucible of individual includes re-memories.

Moreover, the imagination community also formed by important characteristics of displaced people, as relationships of economic, politics and culture are created to be common or society diaspora. They are able to recognize and respond to the imagination community, such as could be taken as a target to support or oppose the involvement of their country in the past (Hall, 1986 as cited in Bundit Grivijitr, 2006). The building of the imagination community is the crucible of space opening, collective imagination opening, where the individual can participate. It may be
willingly or be forced by leaders or ancestry. The imagination community acts as a tool to make people who feel scattered come together and can also claim to be the voice of the public as well.

Thus, ethnic identity is not an absolute form but it was “tactical” to present their fluidity and adapted depending on the changing conditions, situations and benefits. Ethnic identity is a matter of negotiation and struggle with the demolition of the fence or ethnic boundaries which was created to distinguish themselves or other minorities and the state has sieged for deprivation. The adjustment of confrontation between various groups, the process of fence demolition and ongoing rebuilding makes the power structure of the border area a formation of new production and dynamically defines the context and conditions of the negotiations that have changed over time. (Yos Suntasombut, 2008)

1.1.5.1 The Concept of Identity in Modernism

The heart of the thinking method in the modern era is philosophy in the light of wisdom (enlightenment) in 18th century (Rosenau, 1992; Harvey, 1989 as cited in Apinya Fuengfusakul, 2003). The mainstream of thinking method of the era believed in essentialism concept that the nature of human society, features something is a core. It is hidden deep and direction the behavior seen from the outside. The appearance of a human in essentialism was influenced by the philosophy of Descartes and Kant.

The core belief of essentialism is also appearing in concepts of personality psychology. Even Freud indicated that humans are full of internal conflicts but humanity is also based on the universal psychological structure where nature is the power of instinct and emotions override the power of reason. The integration of the concept of integrating some psychological developed concepts of personality and identity by turn characterized Freud’s proposed conflict with an emphasis on balance and the continuation instead of the separation of personality types based on features or manifest inclination. It makes more sense that such a personality stereotypes core identity.

Sociological theory focuses on the relationship between society and the individual whether the theory focused on structural determinants or the individual. This makes the issue of “Determining” (problem of determination) become the core of
the debate over the theory. How are humans related to society? What are the factors that determine human behavior at last? If stated from the concept of identity, these questions are what is the identity of the individual made from? What is the social mechanism or process to penetrate part of individual identity? On the other side, how does the interaction between individuals lead to the formation and change of identity? Therefore, it can be seen sociology is more useful, and is bettering at answering this question, at a micro rather than macro level.

1.1.5.2 The Concept of Identity in Postmodernism

Postmodernism or post-structuralism have greatly influenced the demolition of concepts about individuality and caused changes in the research trend of identity. Post-structuralism is decentering the subject. The demolition of the center has two meanings. First, the unprivileged individual as an agent or a center of social behavior is breaking the myth that people should own or control their behavior. Second, focusing on the lack of essence of individuality emphasized individuality that is a product of historical and cultural change with age. As a result of the negotiation process in terms of power relations and social levels from the micro to the macro level of the family, individuality is the process of defining social meaning of identity. Whether the identities of individuals or groups, individuality has been focused as “The social process of creating an identity” than the core features of some fixed characteristics. (Weedon, 1987 as cited in Apinya Fuengfusakul, 2003)

1.1.5.3 The Influence of Postmodernism and Ethnic Identity Studies

The word “Ethnic” derived from the Greek words “Ethnos” means they have no religion or civilization (Heathen or pagan). This implication is used in English from the mid-14th century to the mid-19th century and gradually changes the meaning of concepts. Race (Eriksen, 1999 as cited in Apinya Fuengfusakul, 2003) concepts underlie the legacy idea of evolution of social Darwinism. There is a group of people of various races with rules of the most dominant physical characteristic -- the skin color. It also includes the vertical placement of the various races which has described some races (the whites) as they tend to be smarter and more capable than those who are black. The description of the physical characteristics is used to determine the superior social cultural. The word “race” has the role of justifying the spread of imperialist and colonial powers of whites in the 19th century.
Ethnic bias in conceptions of race cause the study of conceptions turn to use another term that is “Ethnicity”. However, a core cultural belief that race is a social unit has a core in some traditional cultures such as language, religious rituals as well as the family descended kinship. Primordialists is the study group that aim to find out the “traditional” and “clean” core characteristic of certain ethnicities, which can remain in the midst of a historic transformation in society because of confidence in the manner of traditional roots. In this study, most preferred learning styles drill on one side such as the search for language roots or the rituals beliefs. In this study, the preferred learning style is to drill on one side, a search for roots, language, beliefs or rituals. The efforts of Thai academics, Tai Dam and Chinese search for traces of the language or spiritualism in the Tai people which are scattered in various areas is an example of this area of study. The problem of this study area is, are there things that can be called the core or not? The study focused on specific cultural characteristics believed to be the isolated core. The neglect of the cultural connection with other social factors causes the overlooking of cultural integration with the other groups in the process of historical change (Anan Karnjanapan, 1998).

In summary, the concept of “ethnicity” is the story of a group classified when in a relationship with the other groups. (Eriksen, 1999 as cited in Apinya Fuengfusakul, 2003). The cultural difference between the two groups is not given ethnic specified indices. If there are two groups of people who have differences in language, faith and production technology. It also cannot be said that the two groups have an ethnic relationship because “ethnic” will happen only when the two groups were related to each other and both believed that they are different from their side. To delineate the relationship that follows from the idea of forming the ethnic group; therefore, the ethnic group represents one aspect of the social relationships between people who think their group is different from the other groups. It does not mean that there is a particular property of a cultural or ethnic group. Thus, the definition of a certain ethnic group should not avoid being related to power relations because of the definition of ethnic boundary followed by the definition of “Otherness” outside the frame as well (Apinya Fuengfusakul, 2003).

The concept of ethnic identity in anthropology today (Yukti Mookdawijit, 2012) also proposed that the ethnicity changed and can rebuild a new one by people in
society or outside created intentionally. Whether the creation will be for purposes of self-expression or achieve economic sequel to any identity of person selection, this new concept is called “Ethnic boundaries” (Barth, 1969 as cited in Yukti Mookdawijit, 2012). The “Instrumentalism” (the ethnicity is being used as a tool for economic benefits) and the “Constructivism” since the identity is specific, are the static objectives. Nevertheless, today the identity studies have shown the historic characteristics of identity and that identities are subjective. This concept of identity is in accordance with such ideas used in cultural studies. Because culture is on the social and political stage of the bargaining process cultural expression expressed self-consciousness of a person to culture. In other words, the historical cultural process is inevitable for identities reshaping and negotiating the process simultaneously. The identity always changed relative to the social environment, politics and social process whenever the concept of identity developed into a cultural study process, thus, the concept of identity is the study of the historical process of negotiated realization of self and others that is always changing.

1.1.6 Ethnic Identity of Diaspora

The diaspora was born in the world since a long time. “Diaspora” is derived from Greek and means a group of people spread out from their homeland to settle in other regions. Leaving the land may be a result of a voluntary evacuation, commercial reasons, seeking a job, the colonial administration and may also be forced to leave their homeland because the homeland was occupied by another state or another country. (Thirawuth Senakum, 2007)

The first person who drafted a conceptual framework on this was William Safran (1991 as cited in Supasmet Yunyasit, 2013) who regarded the diaspora as (1) Has abandoned the country of origin (Homeland) to distant lands. (2) Has the shared memories of the group's country of origin. (3) Has trouble to become a member of the new society. (4) The thought of returning to the country of origin in the future. (5) There needs to be cherished countries of origin and (6) There are some links with the country of origin. Nevertheless, there are many academics who regarded that the concept of the diaspora Safran may not be perfect. Robin Cohen thought that the concept of Safran may only be defined as a group of the diaspora who are victims that
were forced to abandon their homeland. Safran regarded the diaspora link with the homeland too much while not discussing the issue that should be a priority is how these diaspora are able to maintain the identity of the group in the new environment. (Cohen, 2008 as cited in Supasmet Yunyasit, 2013)

Thus, the diaspora do not need all absolute attributes according to Safran’s indication. In the era of post-capitalism there is a great the flow of people, goods and cultures across state borders. A diaspora may occur from labor migrants, escaping the war and hunger, until the opportunities and channels to move their presence in the world without borders. These flows of people create a relationship with many areas. A home and a community of diaspora occurs at different locations around the world. The connection is a national one across the community of diaspora that cause no center or “homeland” only but the feeling and the realization that the experience of separation, loss, and struggle may also significantly be implanted compared with the longing for the homeland (Yos Suntasombut, 2008). The diaspora still need to be differently adapted to suit the different power relations in new areas, working conditions, changes in life, social status including cultural meanings and values that diverge from the original. Displaced people must negotiate to interpret the meaning and value system. This could mean reviewing and adjusting previous perspectives and identities.

Furthermore, the concept of the nation-state is also related to the identity and authority cannot be separated. Thus, the trend of nation states in the world today is clear in two main aspects. 1) to maintain centralized state power to a single source along with maintaining the authority leadership of the next big races and if possible it will further expand this wider to be more centralized, with aims to fuse the different missions under a single national identity and to establish stability. 2) To distribute the centralized state power to multiple sources along with a reduction in authority of the ethnic majority and make opportunities for ethnic minorities to have space and power resources of their own as well as maintain and create a different identity as well. In other words, the nationalist minority issues within the country to become more a matter of security even less but alluding as a matter of fairness, security has increased (Weera Somboon, 2010).
The case of Siamese-Malaysians ethnic in Malaysia especially in the northern states of Kedah, Perlis, Kelantan and Terengganu, which were annexed to become part of Malaysia in the year 2009. Although the time will pass more than a hundred years, the Siamese-Malaysians living in the state of Kedah, Perlis, Kelantan and Terengganu in Malaysia, which is a minority in Malaysia also reproduces a unique identity and existence of Siamese-Malaysians who have continued to live in Malaysia for generations. From the territory of the Kingdom of Thailand and the Federation of Malaya at that time as well, the Malay Muslim ethnic group live in the provinces of Pattani, Yala, Narathiwat, Satun and parts of Songkhla., which is the most in the area have become a minority of Thailand today.

Thus, the existence of these two minority groups is in the characteristics of citizenship in the territory of the country. The ethnic majority group has a religion and a culture different from their own group and at the same time the religion, culture and social links with the majority of the other side of the country. The relationship management of the various ethnic groups in addition to the social and cultural dimension involves the dimension of politics. While in Malaysia, the first stage is to manage the relationship of the ethnic groups by divide and rule. The economic and political power policy divided by the British ethnicity of the government created distrust between ethnic groups. Later the Bumiputera law was determined under the provisions of the Constitution of Malaysia. Similar to Thailand in the past, Field Marshal Plaek Phibunsongkhram, known as Chomphon Por Phibunsongkhram harmonious combination cultural policy for example cancelled the Malay primary school, and banned Malay books into the country, etc. (Sujit Wongtes, 2004). It can be said that part of the long-standing problem in three southernmost provinces today is due to these.

Amara Pongsapich (2006) expressed the view that the adaptation of the ethnic groups will have different characteristics because the context of historical events have differences as well. Human beings are needed to inherit a realization about the ethnic identity of forefathers. Maintaining ethnic identity is the same process that occurs in all mankind’s ethnic groups. Therefore, Siamese-Malaysians ethnic groups in Malaysia chose to use communication as a tool to revive their cultural roots. To seize the relationship of their ethnic groups is to preserve cultural identity of the
community, in other words, for bargaining for the ethnic identity of the evocative power of bargaining rights they have as citizens of nation states.

1.1.7 Siamese-Malaysians Descendants in Malaysia and Communication

Finding in the research study of Communication for Maintaining Ethnic Identity of the Siamese-Malaysian community in Kedah, Malaysia, my qualitative research study in 2009, which focuses on communication patterns in order to preserve the cultural identity of Siamese-Malaysian communities in Kedah state, Malaysia, potential and the role of the personal media in the community, including the status and role of rituals media to strengthen community identity, the dignity of Siamese-Malaysian community in the state of Kedah in Malaysia, as well as factors that affect the existence and the status of the communication strategy, reveal that: In the context of social transformation, Siamese-Malaysian communities can exist as potential among another culture through four contexts which are: (1) to cultivate and generate awareness about the historical context; the members of the community thinking with regards to race and awareness in the community, (2) to jointly develop and maintain cultural context as costs that are meaningful and valuable as the progenitor of the race, (3) based on the relationship context to interact face to face, and with the social relations of kindred as a strong network, (4) and the context of communication which is a powerful tool to develop efficiency through a form of communication to preserve the cultural identity of the Siamese-Malaysian communities. The three communication patterns are (1) a communication for learning and cultural transmission which communicates through a personal media, traditional media, mass media and communication networks, (2) a communication which creates the participation of the community though the public areas and specific medias, (3) and a communication to enhance the identity and prestige of the community through ethnical culture, and communication media. The roles of these two media are: (1) the role of the personal media in the community that has potential as a tool for community empowerment, (2) the role of ritual media that reflects the independence of culture in the community in creating “Spirit Strengthening” which assists the community to survive with dignity, and identity. That is because ritual media can be strengthened from the cooperation of community members as the following explains:
1.1.7.1 The potential existence of the Siamese-Malaysian community

The historical community context of the Siamese-Malaysian community is an agricultural society with strong ties between a lifestyle reliant on resources and a variety of natural ecosystems, combined with a system of beliefs about the supernatural spirits or ancestors rooted deep in the soul for a long time. The inherited system of values and beliefs of the Siamese-Malaysian community has lived the role of “ghost” to serve as a tool to control their behavior and tie the soul of the individual, with good ethics. As a mechanism to create a balanced relationship between man and man, man and nature and man and the supernatural, it also is an important tool to harmoniously cultivate and transfer cultural knowledge of Siamese-Malaysians amid the changing of society for generations. However, a common belief of the Siamese-Malaysian community members such as the same religion is Buddhism; the faith in same temple is the village’s temple including the same Thai cultural roots as well as thoughts about race and ethnicity which were implanted to maintain the common idea of “national, religion and language of the country”. It is also the anchor for the relationships of the Siamese-Malaysians.

The cultural context of the Siamese-Malaysian community has media rituals as a cultural capital. The media rituals as a “stratagem” has served for welding community members together in the context of the social and cultural racism and rituals media of the Siamese-Malaysian community. Both personal media and public rituals also act as an “agenda” or “opportunity” to express clearly the visibility of the Siamese-Malaysians “teamwork”. The participation in the rituals held in Malaysia and Thailand constitutes a common cultural interaction in both “area” and “stage” inside and outside the Siamese community. The rituals share cultural experiences between the Siamese-Malaysians with Thais in Thailand.

The context of the Siamese-Malaysian community roots from the culture make the Siamese-Malaysian community face-to-face interaction. The Siamese-Malaysian community has created a mechanism for face-to-face interaction through the rituals; going to the temple in the holy days; arranging the time for culinary offerings to the monk, using the temple court, tea shop or restaurant as public area (public sphere) to meet or exchange information among the community members. The face-to-face interaction is a social capital to make awareness happen so
Siamese-Malaysians can stably live together. Including the social capital is a social relationship of kinship system. Beside the ties of kinship with blood relations or due to “marriage” or married to other Siamese-Malaysians, then the connections are also due to “the family” with respect to or relating to the mind like a “father, mother, brother, sister”. The relationship between each other is caused by complementing each other and causing a host system in the community. Furthermore, to help each other in the form of “Kin Ngan” (helping, eating and sharing ceremony) shows the clear unity between Siamese-Malaysian community members. Thus, face-to-face interaction and the social relations of kinship can ameliorate conflict reconciliation and build community as well.

The Siamese-Malaysians have a very fervent faith in Buddhism so there are the temples and the monks are the spiritual center of the community. The community knowledge especially in the social structure and culture is often transmitted through the mechanism of major religious institutions. Religious leaders become thought leaders and have knowledge of the community. The roles of the monks in the Siamese-Malaysian community have been highly respected followed by the group of old people and spiritual leaders such as Kru Mor and folk artists including the village chief who is the official leader of the community. The personal media in the Siamese-Malaysian community has a mix of both moral leaders and the thought leaders in the same person, causing personal Media in the community that has earned the trust of the community and can mobilize the power of participatory community development to occur.

The context of the communication of Siamese-Malaysians society is an oral community that has a heritage history through folklore of people from generation to generation. There is a learning process to transmit cultural heritage, which is a social heritage caused by the accumulation and learning. Telling by communication is a symbolic language, the most important for humans through elderly or old people in the community who have conceptual thinking knowledge source and have taught using temples and preaching as a tool to preach from generation to generation continuously. It is a heritage that represents a lifestyle, beliefs, tradition, culture of racism and guidance for life that has been passed over generations. Including the contributions of old media with new media show roles harmony to the existence of a
Siamese-Malaysian community. The incubation process of the old media with features contributing to the seizure and fusion of new media is an important mechanism to express their identity and maintain ethnic identity of Siamese-Malaysians on the Malay land.

1.1.7.2 Siamese-Malaysians and “communication to maintain cultural identity of the community”

Apart from communication for information transmission between the two communities (information function) which is the basic function of communication, the communication style for preserving the cultural identity of the Siamese-Malaysian community is followed.

The Siamese-Malaysian community learning and cultural transmission through lectures and telling the people from generation to generation through oral communication has a model learning process associated with the underlying culture of Thailand. In terms of communication through personal media, each generation has a different learning and cultural transmission style. The old people often cultivate children through “teaching and acting” while the group of middle-aged peoples relay “a role model” while the later born children learning by “knowing by themselves”. There is also teaching Thai language and religious education in Thai language schools through the priest or teacher and the teaching system is “brother taught younger” including a media event to bring learning in Thai language school located in the village temple as well as learning and cultural transmission by the media through folk media, communication media and communication network either internal communication network, external communication network and inter communication network. The interaction through communication and rituals are all forms of communication creating emotions (formal but emotional public events) proposed to create meaningful and mutual understanding (share meaning) to strengthen the unity.

While communication creates the participation of the community, the Siamese-Malaysian community uses face-to-face communication, telling the story or the information by “Knocking on the door”. There is an opportunity for community members to express their opinions in meetings to participate in the form of “consultation”. The flow of information is two-way and horizontal. The main target is building common understanding between the sender and receiver (share meaning)
through switching the roles of the sender and recipient as non-exclusive. Publicly communicating at various occasions and also communicated through media statements such as billboard in two to three languages which are Malay, Chinese and Thai in order to broadcast information to community members and advocates for others.

Communication enhanced the identity and prestige of the community for which the Siamese-Malaysians use verbal communication and non-verbal communication to present the cultural identity of ethnic groups. For example, communication through cultural traditions or traditions, communications through material culture, communication through cultural language, communications through spiritual culture, communication through cultural aesthetics including regularly communicating with the Siamese-Malaysians in various states, especially, when there are festivals or rituals that represented a strong relationship and reflected the role of the traditions or rituals media. The community can be involved and relationships between community members as well as a tool to unite the ties of community members who live far away from the community. In addition, the communications via various media, give the information exposure about Thai culture through the presentation of television and radio from Thailand. It can make sense of common teams and causes that are linked to the cultural relations of Thais living in different areas as well as “people in press” or seeing stories about their ethnic group presented through the media. It is a community self-expression and expression rights, prestige, Wisdom Community.

The Communication style in order to preserve the cultural identity of the Siamese-Malaysian community consists of learning communication and cultural transmission. Communication for the involvement of the community and communication to enhance the prestige of the community identity is participation communication of community members. Although the results from the communication of the Siamese-Malaysian community may be caused by the introduction of some segments of the community or any person it can encourage a community of self-worth and confidence to the community members who took part in the development of community mobilization to continue. According to Kanjana Kaewthep (2004) the conclusion of a participatory process includes four respects
which include participation that can create a sense of belonging, participation that causes various “identity”, participation that can create a sense of involvement and concern. Moreover participation is a process that can stimulate the “feel” differently as mentioned above; participation also has the potential for driving “action” indicating that “communication” has a role in creating a sense of involvement in various issues. Providing opportunities for citizens to participate in the communication process contribute to the community management to sustainable development.

In addition to the expression of cultural identity of the Siamese-Malaysian community this has been reflected in the variable self-identity or expression in multiple dimensions. For instance, the identity represented by the Siamese-Malaysians as a citizen of Malaysia that even as a minority group has rights and freedom to be treated and developed equally by the government of the country. Also ethnic identity is presented as the people of Thailand to cooperate in the development of Thai language education, Thai cultural preservation as well as the preservation of religious from organizations from Thailand. This shows the role of the expression of identity in mobilizing resources for development activities or Siamese-Malaysians popular tracks information from news agencies, news items of Malaysia while watching drama broadcast signal from Thailand. It is in such a manner as this that is a form of communication into the indicators that reflected Siamese-Malaysians expressing identity as citizenship of Malaysia in economic and political dimensions while identity or ethnic identity is expressed in terms of religion and culture.

1.1.7.3 Personal media of the community and “the maintaining of cultural identity”

Personal media in Siamese-Malaysian community influence persuading and convincing Siamese-Malaysian community members is the priest who is the religious leader followed by the group of old people who is a leader in the world and groups of spiritual leaders such as Kru Mor including the village chief has official leadership of the community. What has a common key feature is a public mind and a combination of both moral leaders and thought leaders in the same person according to R. Putnum (as cited in Kanjana Kaewthep, 2008) who noted that the most important factor for maintaining a sense of community is voluntarism of people in the
community that makes a person feel engaged with the public activities, as a man with a sense of “communitarianism” fully contained in the mind. Observations of Kanjana Kaewthep (2008) said that the public mind in the Thai community mainly originated from the religious dimension. While American society will use the knowledge society-political crucible and common features of personal media of the Siamese-Malaysian community include a sacrifice for the common good, Knowledge, capability and experience. The properties of the personal media in the community that is sacrificed for the common good causes trustworthiness and builds trust in the personal media while the competent features and personal media experiences in the community causes credibility and familiarity to the community members. The unique feature of personal media in the community, is each individual also has the added complement to each other in the role of preserving the cultural identity of the community.

Furthermore, the study indicated that in terms of preserving the cultural identity of the community, personal media in Siamese-Malaysian community has a prominent feature in the management of cultural resources of the community. To understand the concepts of the nature of culture and communication strategies or expression patterns of communication of personal media in the Siamese-Malaysian community under the concept of “seeking common points, reserves the difference point”. It has played an important role in fine coordination and understanding between people outside cultures. Including personal media in the community have mobilization strategies developed using “culture” as a starter and a communication form involved to encourage community realizes its own value and creates the participation in the community members’ development. This led to the mobilization and coordination to strengthen the solidarity of the community by relying on cultural diversity in the area as an important tool to justify themselves. This contributes to preserve the cultural identity of the community of Siamese-Malaysians among the other cultures that surround them.

Relationships between historical contexts, cultural context and context of Siamese-Malaysian community, the various roles of personal media in Siamese-Malaysian community towards the cultural identity preservation of community reflects the relationship between personal media and communication as driven and
essential cooperation in the community development. While personal media acts as a “mechanism” to adjust the connections between community members and participation in community development, communication can serve as a “tool” to interpreting an understanding and a sense of community members to link to the same goal. In addition to the variety of personal media in the community, the capacity of personal media in the Siamese-Malaysian community toward preserving the cultural identity of the community is a key factor to guarantee the sustainability of the cultural identity of the community and is an element indicating the strength of the community.

1.1.7.4 Ritual media and “the enhancing of identity and prestige of the community”

Ritual media is the “tool” that can commit many people in many communities together. Acts of manipulating people to bind together and link all people in communities and the current generation to previous generations, including the ancestors. This causes the feelings and emotions of the individual as well as to unite “common awareness of community” and also serves as a “time / chance” opportunity for people of all ages in the community to participate. The participation of each group role varies depending on the features and functions of the ritual media. In the meantime, ritual media serves to show the “self” of the community and convey meaning information and emotion of the people in the community to the outside community.

Personal ritual media “ordination” of Siamese-Malaysians reflected that Buddhism has deep roots in the spirit of the Siamese-Malaysians for a long time and as a stratagem to create a religious successor to maintain religious institutions. By maintaining a strict ritual traditionally upheld to this day, the personal ritual media “ordination” with the role of the individual is training morality / ethics as a tool for education. The kinship elevated spiritual values. The Genealogical role enhances spiritual values, inherits and strengthens the monastery institution. The community role is for interaction and experiencing the culture of the ethnic groups, building the unity and solidarity of the community.

While the collective rituals media “Boon deun Sip / Ching Pret / The Tenth Month” of Siamese-Malaysians is a ritual with spiritualism ancestors, a ritual is making merit for their ancestors who have passed away also considered the largest
annual religious ceremony with the “family reunification” of the Siamese-Malaysians. It still continues to be adhering to the strict ritual as the past. The collective rituals media “Boon Duen Sip / Ching Pret / The Tenth Month ceremony” has the individual role to preserve roots, the successor to the spiritual beliefs, reflecting the imagination. The role of kinship links connections between the groups, and is a celebration area of kinship. The role of the community is inheriting local wisdom, community mobilization, shared memories, identities and prestige for the community.

However, assessment of the overall role of personal rituals media “ordination” and public rituals media “Boon Duen Sip / Ching Pret / The Tenth Month ceremony” found that traditional roles as the successor of previous times past to the present. The two ritual media continue to act completely both at the individual, family and community level and under the difference of cultural context that the culture is trying to take possession or assimilation ownership of a minority subculture. Meanwhile, both ritual media of the minorities’ subculture tried to create the ideological opposition to maintain their independence and their own identity over time by expressing a prominent and invaluable role in the cultural identity or cultural identity distinct and also as a form of ideology of power that represents the rights and dignity of the human. The capacity of the community to preserve the independence of the cultural community is a key force in the development. However, when a ritual media existed among different contexts in society changing over time the ritual media must be adapted to the social context as well. Each ethnic group will have a “Tradition of Selection”. Some ritual media caused certain rituals to have disappeared from the Siamese-Malaysian community or certain ritual media have been adjusted in accordance with the application in different contexts. For example, the tradition alms originally are the duty of the priest to walk out alms but in the context of the communities located in the difference area of religion and inconsistencies in the time between the issuance of alms of the priest and the career of community members caused agreement on the shift of culinary offerings. Thus, for the potential for the existence of the community some ritual media have maintained continuously the spirit of Thailand and cultural identity is maintained with pride and dignity in the community.
1.1.8 Transition of Era and Differential Generation of Siamese-Malaysians

The transition of the political regime occurred in the Empire era of Malaysia: the era of the western colonial powers including Portugal, Holland, and England, until the World War II era cleared a path to independence and the present Malaysia. It not only affected regime change, the political and social culture of the country, the different aftermath of the historical development of society, but also affected emotions and behaviour of people in the realisation of Malaysia's multicultural society including all ethnicities. Siamese-Malaysians in Malaysia is considered to be either a minority or other ethnic groups (Lain-lain). This is not a Malay ethnic group; however, we cannot deny that the development of democratic politics and culture to create unity in Malaysia will affect the Siamese-Malaysians ethnic identity dynamically.

In this study, we divided each Siamese-Malaysians generation by the time of the changing of the regime’s political and social culture which can be divided into four eras:

1.1.8.1 Colonial era (Prior to 2500 AD)

Before 2500 AD, Malacca was a starting point in Malaysian history. It was a thriving seaport before loss of independence in 2054 AD when Portuguese detected Malaysia on a journey from Europe to the spice island in Southeast Asia, and marked the beginning of an era of Western colonisation. Later it was changed under the new colonisers: the Dutch and English. England would expand its power in the Malay Peninsula even more from the occupation of trade in the strategic Strait of Malacca in the 24th century. However, Britain was also concerned about the influence, and important role of the other western countries: the Dutch, French or German. The English were interfering in the states of Perak, Selangor, Pahang and Negeri Sembilan during their political turmoil, and made an agreement including all states as part of Negeri Sembilan. Each state had appointed the British as an advisor of the Sultan state. Finally, in 2439 AD, the four states were combined into what was called “Federated Malaya States (FMS)” which was under the control of the British High Commissioner and the capital city was in Kuala Lumpur, Selangor state.
Later England expanded its influence on the remaining four states of the peninsula under the region of Siam: Perlis, Kedah, Kelantan and Terengganu by the Navy shutting down the water to claim their rights outside the territory of the England, and offered Siam a loan to build the railway line in order to make the “Bangkok Treaty” agreement. England made Siam lose their four states in 2452 AD, and later Johor was added into the former four states of Siam, and called “Unfederated Malaya States (UMS)”, which was still under sultans and local councils but had the British advisor coordinate supervision. Later in December, 2484 AD, World War II happened, and the Japanese army attacked the southern part of Thailand and the north of the Malay Peninsula in Kota Bharu. Then they occupied the Malaya Peninsula and North of Borneo, and continued to sweep across the western colonies. In 2486 AD, they took territories in this region both the Colonial Straits, Federated Malaya States (FMS), Unfederated Malaya States (UMS), and Sumatran together. However, the war ended in 2488 AD, when British and Australian troops landed in Malaya and Borneo, and seized the territory from Japan. Later, the area was included altogether (except Singapore) in the single state called the “Malay Union” with a British governor, who was a leader, with the former governor's role as a religious leader.

1.1.8.2 Independence era (Period from 2500 to 2524 AD)

After the first general election in Malaysia's history, July 2498 AD, the United Malays National Organisation (UMNO) had an overwhelming victory by Tunku Abdul Rahman Putra, who was the president of UMNO, and was the first Prime Ministers of Malaysia. He led a delegation to London to negotiate for independence from Britain. Finally, on 31 August 2500 AD, Federated Malaya States (FMS) was declared independent and designated that date as the date of the Merdeka day which means the day of freedom. After six years, Sabah and Sarawak and Singapore were annexed, and renamed as “Federation of Malaysia” on 16 September, 2506 AD.

However, after the declaration of independence in 2508 AD, the parliament established laws for Majlis Amanah Rakyat (MARA) organisation to protect the rights especially for the local Malays. Therefore, the term “Bumiputera” was used. It means the residents or sons of the earth. Later, the law of “Bumiputera” was assigned in the written word with the provisions of section 153 of the
Constitution of Malaysia which relates to the rights and welfare of special education, health, and work. The law also covered supporting funds in the countries indigenous with Malays for weddings and funerals. There are rules that they must still follow Islam and Malay culture.

Meanwhile, during 2514 AD, the government which was led by Abdul Razak, Prime Ministers, officially announced the New Economy Policy: NEP for equality and tackling inequality between races.

1.1.8.3 Nationalist era (Period from 2524 to 2541 AD)

Dr. Mahathir bin Mohamad was the fourth Prime Ministers of Malaysia. It was important to lay a strong foundation for a new generation of consumers for Malaysia. The principle of Mahathir is a clear merging of the concepts of nationalism into a vision of developing countries to step up the transformation of the world intentionally. The most striking policy is “Vision 2020” or Wawasan 2020. In the year of 2534 AD, it aimed to develop Malaysia to be a developed country within 30 years, with brief indications of goals such as the stability of the economy, the distribution of appropriate income, people with higher education, political stability, people's quality of life, democracy among diverse ethnic groups, and the idea was to advance the science and so forth. It was the origin of several major projects in the country such as the production of cars in the country, the Islamic banks, to build Kuala Lumpur International Airport terminal for over 40 airlines worldwide destinations, to build the Petronas Twin Towers to become the tallest and remarkable building in the world. The Multimedia Super Corridor aimed at economic development and information technology for the 21st century to create a special economic zone and communication in the cities of Putrajaya and Cyberjaya.

It is undeniable that the development plans, which defined the base has become a powerful potential to help Malaysia to cope with the economic crisis from Thailand and with the decision of Dr. Mahathir bin Mohamad, Prime Ministers, which did not accept help from the IMF due to the lack of stability in the economic management of the country. The government decided to use the typical Malaysian plan to solve the economy crisis by itself. After 18 months, Malaysia was the first country in Asia to survive and recover from a crisis of payday loans.
1.1.8.4 Globalization era (In the Range 2541 to Present)

The Multimedia Super Corridor project, a sequel to the Vision 2020 policy was established in 2541 AD; this was the era of advancement of Malaysia. For example, the Cyberjaya project was under the integrated information economy which was under the most advanced telecommunications network and controlled by a special issue of cyber law. As well as Cyberjaya becoming an industrial community related to all kinds of multimedia, it was also the office of leading multinational companies such as the United States, India, Japan, Korea and Taiwan which gathered here for many thousands of companies including being a research and development center of the field, and a Multimedia University: MMU, which is a private international university in the country which teaches many students expertise in information technology for the Asian market.

Also in the year 2553 AD, the Malaysian government announced the launch of “1 Malaysia” aimed of reinforcing a unity of diverse races and religions in the country including Malay Muslims, Chinese, Indians and other ethnic groups, including, the creation of political stability. The projects covered under this policy included expanding access to public education to increase the household income and develop mass transit. The “1 Malaysia” was comparable to the new policy of Malaysia. Prime Ministers, Najib Razak's, who gave the statement on the website www.1malaysia.com.my that this policy was intended to open a discussion about the state and to allow people to express their opinion (Kingkarn Treeyong, 2013).

So it can be assumed that the existence of ethnic, Siamese-Malaysians in each generation in the period of transition to democratic politics, and culture of each period, made the change occur, and the potential existence, culture and ethnic identity is dynamic. The study led to different generations as a variable in the study. In this case study we will compare the efficacy and value of the ethnic identity of Siamese-Malaysians in each generation. This research had run the experiment in the state of Kedah before and so the researcher would like to expand the study to compare policies governing each state, connections within the Siamese-Malaysian community and between other communities of the four states which were transferred in the year 2452 AD. According to a preliminary study, it can be seen that the four study areas have a common point; being the state lost in the colonial time but with physical
differences. The border areas of the states of Kelantan, Kedah, Perlis, connect with Thailand, while Terengganu does not connect with Thailand. The research study in Terengganu is very small. It is assumed that the number of Siamese-Malaysians who are living in Terengganu probably is not that many. It may lead to ethnic identity appearing less than it does in any other states. On the other hand, Kedah has the highest number of Siamese-Malaysians which may lead to ethnic identity outstanding. Moreover, negotiation power about privilege of Siamese-Malaysians can possibly be more than other states. Perlis, the smallest state on the Malay Peninsula, although there are some areas connected with Thailand, a lot of Thai-Melayu live there as same as Kelantan which is ruled by principle of Melayu’s faith. It can be assumed that it is likely to affect the identity process of Siamese-Malaysians in all states. Therefore, the state context will also be considered as a variable in the study. The most important aspect is communication which can build ethnic identity of the Siamese-Malaysians among the transitions of time and historical development in each era and the existence of each generation.

The researchers’ ideas of the basic concept of identity were expanded in two important features, namely, multi-dimensional and dynamic identity which may vary according to the circumstances and contexts. This study focuses on building ethnic identity. Because of identity arising from the construction of the dynamics, it makes this study analyzing the identity product, the identity process of construction, inherit, negotiation and disappearing of ethnic identity of Siamese-Malaysians under the context of Malaysia state, form of communication in building ethnic identity of Siamese-Malaysians, including perception the meaning and value of the ethnic identity.

Therefore, the researchers studied the primary concepts that the identity communication of Siamese-Malaysians has flowed dynamically following context and condition and has a form of communication for complementary creating identity by incorporating four elements of communication process (S-M-C-R) with the purpose or goal of communication. Including the Siamese-Malaysians in each age group is to derive a meaning and a value of ethnic identity from a different dimension. The internal factors and external factors supporting identity balance the Siamese-
Malaysian community co-exist with people of different ethnic groups in Malaysia with reconciliation.

1.2 Research Problems

1. What is the ethnic identity of Siamese-Malaysians? What is the indicator or identity marker of Siamese-Malaysians?

2. How has the identity process come about? How does communication become an important role in building of ethnic identity? How Siamese-Malaysians vary in different contexts or circumstances?

3. In the context of the Malaysia state, what forms of communication have the Siamese-Malaysians used in building ethnic identity?

4. Do the Siamese-Malaysians in each generation or age group in Malaysia derive meanings and values differently? How?

1.3 Research Objectives

1. To study dynamics of ethnic identity of Siamese-Malaysians in Malaysia through the dimensions of communication.

2. To study forms of communication in building Siamese-Malaysians identity ethnic in the context of the Malaysia states.

3. To compare meaning and value perceptions of the Siamese-Malaysians identity ethnic in each generation/age group.

1.4 Scope of Research

1. The area boundary is Siamese-Malaysian communities: residents of Plairamai (Titi Akar) village, Kedah state; Yawi (Jejawi) village, Perlis state; Yoongkao (Jubakar) village, Kelantan state and Pak Kiang village, Terengganu state in Malaysia.

2. The scope of population: (1) formal and informal leaders of the Siamese-Malaysian communities in Plairamai (Titi Akar) village, Kedah state; Yawi (Jejawi)
village, Perlis state; Yoongkao (Jubakar) village, Kelantan state and Pak Kiang village, Terengganu state in Malaysia. These people run the activities of the ethnic groups and Thai cultural events which are recognised and respected by the members in the community; (2) representatives from social organizations which form the formal and informal groups for the privilege of their own ethnics, monks from Thailand (Dhummaduta)/ journalists; (3) Siamese-Malaysians who are a part of politics and government in the policy of Malaysia officially; (4) representatives of Malaysian government who take care of Siamese-Malaysians officially; (5) representatives of Thai government who take care of Siamese-Malaysians; (6) community members who participate in the activities of ethnic groups and cultural events in different age groups by separating four generations following the periods of revolution of politics and governments and socio-cultures; and (7) other ethnics who interact with Siamese-Malaysians such as Malay, Chinese and Indian.

3. The scope of this research conducted at the Siamese-Malaysian communities is from May 2014 to April 2016 as follows:

1.5 Operational Definitions

1. A Siamese-Malaysian means a person whose father, mother or ancestors’ Thai races have been identified in the birth certificate of the country as the Malaysian race “Siam” domiciled in the state of Kedah state, Perlis state, Kelantan state and Terengganu state of Malaysia. A Buddhist abides by tradition, beliefs, rituals and Thai culture including an individual who calls themselves or who are called Orang Siam, Siam, Siamese-Malaysians, Siamese in Malaysia, Thai in Malaysia, Malaysian Thai descents, Malaysian spoke southern language, Buddhist Malayu. In this research, the researcher chose to study Siamese-Malaysians in these areas (1) Plairamai (Titi Akar) village, Kedah state; (2) Yawi (Jejawi) village, Perlis state; (3) Yoongkao (Jubakar) village, Kelantan state; and (4) Pak Kiang village, Terengganu state

2. A form of communication means the communication style among Siamese-Malaysians including the connection with others for the understanding of ethnic identity together. The interaction is a characteristic of Siamese-Malaysians through various media and expressions through communication channels. The four
components (S-M-C-R) are also added with the purpose or goal of communication for example a communication for learning and cultural transmission, a communication to create the participation of the community, a communication to enhance the identity and prestige of the community.

3. An ethnic group means a group of people who are (1) the original common ancestor; (2) have the same tradition; (3) same language; (4) there is a sense of the same race by expression to others through language, religion, belief, tradition, ritual, garments including residence. This means that the Siamese-Malaysians in area state of Kedah, Perlis, Kelantan and Terengganu in Malaysia.

4. An ethnic identity means an identity, a characteristic, an individual image, an indicator or an identity marker which has the ability to recognize ethnic as well as cultural characteristics of Siamese-Malaysians identity including greetings and communications, language, dress, food, treatment, residence, religion, rituals as well as the mark used to convey the sense of Thai, including the conduct causing the feeling of being Siamese-Malaysians in Malaysia.

5. An identity construction process means an identity concept that has been constructed. When it would have been constructing, deconstructing and reconstructing, the idea that identity is dynamic or shifting all the time through social practice which is the site of identity production. This construction process of Siamese-Malaysians in Malaysia through communications consists of four processes which are maintenance/inheritance, application/negotiation, disappearance and reconstruction.

6. A dynamic means a movement; this means that features/attributes that express the identity of Siamese-Malaysians which can vary according to the different situation or context. The change of regime, political and social culture of Malaysia in each era that can affect the existence of Siamese-Malaysians ethnic groups in each generation/age group in the context of state.

7. A meaning and value perception of ethnic identity means an interpretation to understand the identity of Siamese-Malaysians and creating a sense of ethnic identity dignity both for the individual and ethnic group. For instance, the focus on productivity identity (identity marker) such as language, religion, traditions in different level of each generation/age group or the conduct for expressing ethnic
identity in various ways. For example, greeting (Wai), speaking Thai, and using Thai names, participation in Thai tradition of each generation.

8. A diaspora means a group of people spreading out of their homeland to reside in other regions. Leaving the homeland may be caused by voluntary evacuation, commercial reasons, seeking jobs, colonial management and being forced to leave their homeland because the homeland was occupied by another state or another country. Nonetheless, they still retain their original identity and inherit it through various forms of communication.

9. An internal factor means an element occurs within a Siamese-Malaysians ethnic group from each state affecting the existence of ethnic identity; for example cultural capital, belief and faith in the Buddha, preservation of Thai language, communications networks within ethnic groups in the states and between states and so forth.

10. An external factor means an element occurs outside Siamese-Malaysians ethnic groups from each state affecting the existence of ethnic identity such as government policy or national government policy, the local cultural independence, communication network from outside state or country.

1.6 Benefits Expected to be Received

1. Understanding the status and prestige of the existence of an ethnic identity within the context of multiculturalism state, and it may be that problems arise from the conflict between ethnic identities and displaced people in the future.

2. To expand knowledge about identity in terms of communication and reflect the cyclical process of building ethnic identity in different contexts of ethnic groups in both political and cultural ethnicity.

3. The new findings will be helpful in planning, development and strengthening of various ethnic groups and corresponding to the area or new knowledge that can be an alternative to solve the cruel situation in the southern provinces of Thailand.
1.7 Conceptual Framework

**Figure 1.2 Conceptual Framework**

<table>
<thead>
<tr>
<th>SIAMESE – MALAYSIAN ETHNICITY</th>
<th>IDENTITIES</th>
<th>PERCEPTION OF 4 GENERATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1) Gen I (born in colonial era) “Being Siamese-Malaysians because make the difference”</td>
<td>(1) Communication for learning and passing on culture;</td>
</tr>
<tr>
<td></td>
<td>(2) Gen II (born in independence era) “Being Siamese-Malaysians because make the equivalent part”</td>
<td>(2) Communication for participation;</td>
</tr>
<tr>
<td></td>
<td>(3) Gen III (born in nationalists era) “Being Siamese-Malaysians because they have something more”</td>
<td>(3) Communication for enhancing identity of community;</td>
</tr>
<tr>
<td></td>
<td>(4) Gen IV (born in globalization era) “Being Siamese-Malaysians because make lofty”</td>
<td>(4) Communication for ethnic interaction and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(5) Communication for network building.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Identity Product</th>
<th>Identity marker (Indicator / Tool): Language, Religion, and Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>greetings and communications, costume, housing, food, therapy, religion and rituals</td>
<td>Construction</td>
</tr>
<tr>
<td></td>
<td>Maintenance</td>
</tr>
<tr>
<td></td>
<td>Negotiation</td>
</tr>
<tr>
<td></td>
<td>Dissolution</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Identity Process</th>
<th>External Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>keeps the characteristics of content, the changing the forms of expression:</td>
<td>history, social relationships and civil society groups</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>External Factors</th>
<th>Internal Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>geography of community, and governmental policies</td>
<td>history, social relationships and civil society groups</td>
</tr>
</tbody>
</table>

**SIAMESE – MALAYSIAN ETHNICITY**

- (1) Gen I (born in colonial era) “Being Siamese-Malaysians because make the difference”
- (2) Gen II (born in independence era) “Being Siamese-Malaysians because make the equivalent part”
- (3) Gen III (born in nationalists era) “Being Siamese-Malaysians because they have something more”
- (4) Gen IV (born in globalization era) “Being Siamese-Malaysians because make lofty”
CHAPTER 2

LITERATURE REVIEW

The research about dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia is conducted under concepts, theories and related studies as follows:

2.1 A Concept of Communication Form
2.2 A Theory of Symbolic Interaction
2.3 A Concept of Identity
2.4 A Concept of Ethnicity
2.5 A Concept of Diaspora
2.6 A Concept of Culture
2.7 Related research studies

2.1 Concept of Communication Form

2.1.1 The Process of Communication

Carey (1975 as cited in Parichart Sathapitanon, 2006) an academician in communication and culture informs the ways to understand the process of communication in the society, in attempt to indicate that the process of communication in the society launches in two types as follows:

2.1.1.1 Transmission approach

Communication is broadcasting signal and message from one point to another point which is for control.

2.1.1.2 Ritualistic approach

Communication is not only for expanding the message covering the areas widely or just an effort in transferring the message to spread out widely. However, the communication is significant for the society about maintenance of the
society in a period of time in order that the community shares beliefs of the members in the society.

2.1.2 The Transmission Model and Ritualistic Model

Kanjana Kaewthep (2014) explains the above theory through the transmission model and ritualistic model as follows:

2.1.2.1 The transmission model gives the answer that making agreement occurs from transportation of things, message and meaning from the senders to the recipients. The source of this theory is the modern state of society which has developed new technologies to transfer goods, people, messages such as building streets and canals in the 18th century, building railroads, telegraphs and telephones in 19th century. Therefore, in the 20th century, H. Lasswell (1948) took the meaning of “transport/broadcast” for a model. The well-known model is the transmission model.

![Figure 2.1 Transmission Model](Source: Kanjana Kaewthep, 2014)

For this reason, this model is named the “Transmission Model” which was modified from transportation.

The transmission model emphasizes the one-way communication from senders to recipients. Roles of senders and recipients are fixed, after receipt of the message, the recipients know and think to follow the need of the senders which reflects the senders are on duty to be the controller and mostly control the progress of communication while the recipients only have a role to receive information which is broadcast.

2.1.2.2 Ritualistic model turns back to the old social practices model that is ritual which is a formal form of communication called “formal but emotional
public events” and gives a chance to the participants to participate and the goal is shared meaning. This activity continually repeats to form unity.

The ritualistic model emphasizes two-way communication, senders and recipients are able to switch their roles such as sharing conversations and exchanging information. Therefore, after the conversation partners communicate in a period of time, the following result is both of the communication partners learn the information from each other which is called “Share Meaning” that means the process gives a chance for them to participate in the process of communication more than the transmission model.

Figure 2.2 Ritualistic Model
Source: Kanjana Kaewthep, 2014.
Kanjana Kaewthep (2014) compares the different important attributes of two models as shown in Table 2.1:

**Table 2.1** Comparison of the Different Important Attributes of Transmission Model and Ritualistic Model

<table>
<thead>
<tr>
<th>Transmission Model</th>
<th>Ritualistic Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Main objective is broadcasting information for motivating the recipients. (Persuasive)</td>
<td>1. Main objective is making agreement between the senders and the recipients. (Share Meaning)</td>
</tr>
<tr>
<td>2. The important people in the communication are the senders. (Sender-Centered)</td>
<td>2. The important people are both the senders and recipients who make agreements with each other.</td>
</tr>
<tr>
<td>3. The direction of flow of information is one-way flow and vertical.</td>
<td>3. The direction of flow of information is two-way flow and horizontal.</td>
</tr>
<tr>
<td>4. Roles of the senders and recipients are fixed continually in communication.</td>
<td>4. Roles of the senders and recipients switch without monopoly.</td>
</tr>
<tr>
<td>5. The result of the communication when the process completes is the recipients know the information and all agree with the senders.</td>
<td>5. After finishing the process, both of the senders and recipients will exchange the information and opinions with each other.</td>
</tr>
</tbody>
</table>

**Source:** Kanjana Kaewthep, 2014.

### 2.1.3 Cultural Studies

From both types of communication, we are able to separate the criteria of dividing the approach of cultural studies into two types as follows:

2.1.3.1 American Cultural Studies follows the transmission model mainly and most of the academicians are in America. The research approach of this group answers the following questions:

1) What is the duty of mass media in culture?
2) How does the mass media help in exchange between the cultures?

3) How does the mass media take a role in inheriting and preaching to new members in the society about cultures?

The American Cultural Studies approaches are intercultural communication, Functionalism, and cultivation theory.

2.1.3.2 European Cultural Studies or Critical Cultural Studies mainly follows the ritualistic model and most of the academicians are in Europe, especially in England where there is the British Cultural Studies (at Birmingham University). The research approach of this group goes on following J.B. Thompson’s (1995) structural definition of “culture” that is the analysis for connection of information content with the systems of structures, economics, politics, and society. This analysis is on the basic concept of processes of building meaning, which is the fighting for cultures between opposing groups in the society. Critical topics that those cultural groups are interested in studying vary widely including:

1) Time/space and leisure
2) Sexuality/gender
3) Shopping/food
4) Ethnicity and identity
5) Fashion
6) New ceremonies such as carnivals, Halloween, and Valentine’s Day.

However, Cultural Studies is usually European Cultural Studies because there have been many works from this group since 1970.

2.1.4 Media Management Age

Kanjana Kaewthep (2012) gives an opinion that in the new paradigm of communication studies, various types of media make the concept in media management of using double-knit strategy, which emphasizes media use and media development concurrently. The potentiality of each media has unequal security. Local media are at a high risk of being lost. Media of the same places are likely to be forgotten, while new media like mass media are likely to be developed. Therefore, if
the relationship between the media carries on by nature, it results in big media, new media, and mass media replacing traditional media, small media and original media. For instance, when the movies come, local media or shadow play were lost. In case of the communicative speakers, we should plan for various media management to change the opposed relation to be the supporting relation in order to have plenty of media, which is used to maintain and develop every type of medium at the same time.

Kanjana Kaewthep (2012) divides ages of media management into three periods as follows:

2.1.4.1 Single media age is the first age of Impact Theory and powerful media where the basic concept is that some types of media are more powerful than some others. Therefore, the study must search for the exact answer in types of media that are used for management.

2.1.4.2 Mixed media age, the last practical lesson of media usage indicates that every type of media whether traditional media or new media has different strengths and weaknesses such as television media empower to approach every target widely without the obstacles of distances or speed. However, television media have limitations in the areas of giving information and not storing the information whereas conversely, this is the strength of print media. So, the new concept that replaces single media is “mixed media”. The main research in the second age is changed to “what types of media are mixed? and “how are types of media mixed?” which is known by the name “media strategies”.

Although the first age and the second age have differences in approaching the power of media whether in completeness or in strength and weakness, the center of both ages is the opinion that media is instrumentalist which means the media is just the means utilized to reach the end.

2.1.4.3 Integration of communication age is the age of the new paradigm of media studies which has differences in four parts from two ages as follows:

1) The new paradigm has a concept that media is not just a means but it is also culturalism. Therefore, when the media is culturalism, it must approach cultural processes. This means that it must be used to inherit, develop,
revise, maintain together with new creations, so the paradigm for media management is changed from “only for usage” to “usage with development and inheritance”.

2) Adapting from “type of communication” to “form of communication” such as Media studies, in the new paradigm, it is not only the media but it encompasses four accessories (S-M-C-R) including objective and target of communication. The samples of communication form such as communication for the campaign has a different specific characteristic from communication for giving consultation and the form of ritual communication is different from political communication.

3) Spreading from “mixed media” to “Integration of Communication” means that in mixed communication, the new paradigm does not mix only the “media” but it is mixed with four processes of communication which is S-M-C-R (Sender-Massage-Channel/Media-Receiver) such as considering the senders which are mixed with stakeholders to be a “working group”.

4) Relation between “text” and “context”, considering that “media is part of the culture”, the important characteristic of culture is local characteristic/context-bound. The benefit of considering media as culture and the mixed media process as a cultural process, is adaptation, creation, division of new species of cultural prototype which supports changing context; for example, changing a form of communication for the prototype campaign to national campaign and divide it into a school campaign, a local campaign and a one-way campaign before dividing it again into a participatory campaign.

For the concept of communication form, the researcher uses it as a frame for the analysis of the interaction of Siamese-Malaysians in each area regarding the form of communication in ethnic groups and between the ethnic groups, and how the Siamese-Malaysians use the communication as a tool to build ethnic identity.

2.2 Theory of Symbolic Interaction

The concept of symbolic interaction concerns the society in microcosm and interests in the daily life of human interaction. George Herbert Mead, Herbert Blumer
and Erving Goffman are the important theorists in the concept of symbolic interaction (Supang Chantavanich, 2012).

**2.2.1 The Symbolic Interaction Concept of George Herbert Mead**

George Herbert Mead is a sociologist and a philologist in Chicago. Mead’s interests are social behavior of humans and building up human beings. In social behavior of humans, he believes humans are the actors who control themselves and not the victims. Mead believes human beings are built from a process of social interaction between a person and others. A human being has two parts: one from their own thinking called “I” which means “subject” and another from another person’s thinking, called “me” which means “object”. People absorb both parts of a human being and build a new human being which has maturity. It means that society takes a role in controlling human behavior. Mead’s ideas later has an effect on Theory of Symbolic Interaction.

Mead identifies elements that make humans different from animals including the mechanism of thinking that makes humans plan and adapt their behavior to the situation and the given target and learn to communicate with other people by using symbols. The most important symbol is language. Humans interpret the dialogue and respond back. Moreover, humans realize that others have feelings and opinions in their own ways. Humans learn to understand the thinking of other people, interpret situations and also know about human beings or self-image. (Slattery, 2003 as cited in Supang Chantavanich, 2012)

From this concept, Mead believes that humans react by responding or communicating with other people in the society. The process of responding, sending and interpreting the meaning with each other is flexible in situations or context. The world is the process of negotiating meaning or relationships in daily life to become the social world.

In the social world, responding done is by using symbols, especially languages. Humans know the meaning of symbols together and take a role for responding. In summary, symbolic interaction is a response using mental process, meaning and symbols.
2.2.2 The Symbolic Interaction Concept of Herbert Blumer

Herbert Blumer is Mead’s disciple and spreads the concept of Mead and names it the theory of Symbolic Interaction. Blumer explains that in the sociological method, we must understand the society from “inner” means from feelings of humans which contrasts with the normal situations; for example, using participant observation in order to understand why they do that instead of collecting data externally.

Blumer (2006 as cited in Supang Chantavanich, 2012) presents the main concept of the theory of symbolic interaction as human acts with everything following meanings of those things, meaning is derived from the process of social interaction, meaning is set up and adapted following the social situations, and social action from changing of meaning.

2.2.3 The Symbolic Interaction Concept of Erving Goffman

A well-known and popular theorist of symbolic interaction who uses this concept to study social phenomenon is Erving Goffman who is an American sociologist interested in social interaction in daily life. In his book, The Presentation of Self in Everyday Life (1959), he presents an interesting concept to explain human action. His concept is called “dramaturgy”. Goffman explains that humans respond to each other by presenting personality for another people to see and know using languages, speech, manners, and dressing.

The researcher uses the theory of symbolic interaction to analyze the understanding of meaning and the value of ethnic identity of Siamese-Malaysians by studying how the process of interpretation makes Siamese-Malaysians understand characteristics and the feeling of honor of ethnic identity of Siamese-Malaysians both as individuals and as an ethnic group. This includes the understanding of meaning and value of ethnic identity of Siamese-Malaysians in each generation/age group in Malaysia which is a result of communication interaction and cultural gathering in ethnic groups.
2.3 Concept of Identity

Kanjana Kaewthep (2014) says that “identity” is “I” and “us” in a part of experiences in life, ideology, realization, rules, ceremonies which is different from “other” and “them”.

“Identity” is a need of humans to be different from others and a need to be different from each society and each crowd. Members in each group might have a more or less different need.

2.3.1 Various Opinions on Identity

This study explores the scope of opinion on identity (Kanjana Kaewthep, 2012) as follows:

2.3.1.1 Opinion on New Paradigm of Communication Study

A direction of identity study might be classified into two directions. The first direction is the study of “product of identity” which is from a definition of identity that identity has the characteristic to identify who we are or to tell other people who we are. The opinion of considering identity which has this product is modernism with the belief that some main never changing essence continues from the past until the present. The second direction is the study of identity process/production, and the subjects that are interested in identity process are the concepts of sociology subject, public anthropology in “self” and how do we build up ourselves until today.

2.3.1.2 Opinion of Psychology

The basic concept of psychology is types of need. So, it answers why each person has a different identity and the reason is the need to be different is a natural need of humans. In the lesson unit, psychology is interested in personal identity and the direction of study has different majors such as trait theory, interested in production of identity such as introvert/extrovert which has specific characteristics. Another major is ego theory of S. Freud or E. Erikson which is interested in the process of self of a person and identifying that “self”.
2.3.1.3 Opinion of Sociology

Symbolic Interactionism is the academic group most interested in the “process of building up self of person”, and identifies that our “self” is constructed from the interaction with other people by using “communication” between us and others. Public anthropology combines both a social dimension and communication dimension to relate with identity. E. Goffman, an academician in Symbolic Interactionism, begins to classify the differences between personal identities such as characteristic trait and social identity including social status, occupation, classes, gender, ethnicity or religion which individual person feels belonging to them and for the branch of sociology in political economy. Marx, a classical thinker, was interested in social identity but Marx’s criterion used to determine the individual identity is class. Marx presents that there are two classes. Those are class-in-itself defined as a production process and the other class is class-for-itself which means full of realization of self. It is from the human realization of identity of class of self.

2.3.1.4 Identity and communication follows the opinion of a New Paradigm of Communication Study

It can be concluded that the characteristics that are the main of concept, “identity” and roles of communication are those involved with identity as follows:

1) The new paradigm of essentialism presents that identity is the stable aspect of something which is the certain essence of someone or a group of people. The new paradigm uses an opinion of constructionism that identity is constructed and, ; therefore, , when it is constructed it is also deconstructed and reconstructed. Consequently, an identity is always dynamic/shifting like those of social practice such as working, spending free time, watching movies, listening to music, travelling, watching sports, shopping or participating ceremonies. this social practice is always a site of identity production.

2) While the original paradigm considers that “identity” is a unique aspect of a person such as if someone has an introvert character, he/she always has a character like that in every event and context. However, the new paradigm believes in the opposite meaning that identity is not a unique identity. In fact, it is multi-faceted and various shifting faces will be chosen to present in each situation.
3) While symbolic interaction concludes that “Identity is a product of social relations which means identity is the social nature of identity but the new paradigm is more advanced than symbolic interaction following the concept of thinkers in postmodernism”, M. Foucault, who presents that identity is the product of discourse.

4) To continue with the concept of M. Foucault which is interested in “power”, so for the question about why people need to have identity, the answer is because of the basic human need. Humans need to be different from other people naturally. Nevertheless, Foucault presents the reason as the politic economy that the need of identity is about resource mobilization. Therefore, the natural identity of humans becomes the politics of identity because the identity relates with power and resources (it means “identity” will have a meaning like the word “prestige” in Thai).

5) As the concept of “Identity construction” combines with the concept of “Power”, the question about identity in a new paradigm is like “who constructs our identity, ourselves or others, do we have power to construct the identity by ourselves or not, and if our constructed identity is different from others, finally what is the product of identity”.

6) Identity construction is like the production process of things, objects, everything which means there might be “Capital” to use and this issue turns to the basic concept of political economy that “capital ownership is the source of power by the way the classic economist might think of “Capital as objects/things” (such as land, machines, tools and raw material). Nevertheless, the new paradigm of communication study spreads the concept of “capital” out widely as the proposal of P. Bourdieu for example social capital like social network, and cultural capital.

7) Regarding communication and identity construction, A. De Fina (2011) simply concludes for the relationship between the communication and identity that humans not only exchange or broadcast information to build the understanding but also communicate with a goal to tell about “Who we are?”, what nationalities, gender, age, hometown we are. While we use the communication to tell another people “Who we are?”, we also use the communication to tell other people “Who they are?” and finally the communication is to tell “How we are different from them?”.
From the above relationship between the communication and identity, De Fina concludes roles of communication that show communication is both a construct to maintain and negotiate for the identity all the time and because of the above fact shows that resources of identity construction are various, “Both we and them”.

8) To continue with the concept of relationship between communication and identity, in 1980, M. Hecht and their group (as cited in Littlejohn, S.W., 2009) developed the specific theory which is called “The Communication Theory of Identity (CTI)” with the clear standpoint of theory that does not study identity in self which is individual and separate from other environments but will consider “Identity” as “social being” which is surrounded by communication, relationship and the community all the time. Therefore, our identity is various and it is a multiple shifting identity.

### 2.3.2 The Identity Analysis Method Using Frame/Layer of Identity

When the identity is various and always shifting, CTI presents the identity analysis method using frame/layer of identity separated into 4 parts as follows:

2.3.2.1 Personal frame: this frame/layer is the concept of “Self” as the symbolic interaction theory explains that “Being identity, method, and summary tell ourselves “Who we are”.

2.3.2.2 Enacted frame: this frame/layer is a performance and expression of identity of ourselves with another people to which “Others” are related. It is the identity to tell other people who we are using many forms of communication or identity markers. For enacted frame, CTI thinks that it must take a role of communication clearly because the performance of identity with other people has to occur by many media or forms of communication; for example, object media such as costumes, food, and homestead or by action such as acting, traditions, and ceremonies. So, CTI believes that communication is identity. It is not just a cause or influence for identity as in the opinion of Symbolic Interactionism.

2.3.2.3 Rational frame is the identity which permeates in the “relationships with other people” (someone) means we will realize about identity in this frame from the relationships with other people. For example, we see our identity
in a position of “parents” when we have a relationship with “children” (someone) or we will see our identity in a position of “teacher” when we have a relationship with “disciples”. That means “Our identity” will relate by comparison with “Other people’s identity” (some groups)

2.3.2.4 Communal frame: this frame means “Collective identity” which we have together with other people in the same group.

As the identity has four frames or layers, CTI develops the interest more and studies how the identity owner manages all of the four layers of identity. The concept of identity management is one of the core concepts of CTI. For example, the answers of do we know who we are (personal frame), how do we tell other people who we are (enacted frame), other people think who we are (relational frame) and the people in the same group think who we are (communal frame) and because the result of identity of four frames are not identical so “Identity negotiation” is the most important process of identity management. The academicians in the theory of CTI discovered from the research that in a closed relationship (insider), the concentration of expression about identity is not much or the positive or negative speaking of identity in an intimate group is possible to disclose. Nonetheless, if in the context of “Others” the concentration of expression identity is great.

The researcher used the concept of identity to support the analysis of dynamic construction of the Siamese-Malaysians’ ethnic identity in Malaysia for studying “Product” and to know what characteristic the Siamese-Malaysians ethnic use as an indicator or identity markers, and study “Identity process/production” about how “Self” or “Siamese-Malaysians’ ethnic identity” in Malaysia is constructed. The importance is in a position of a communication artist who believes in power and role of communication, has interests in the analysis of dynamic construction of the Siamese-Malaysians’ ethnic identity in Malaysia about how the communication takes part in identity construction and in the different contexts or situations. Also how the Siamese-Malaysians in Malaysia express their ethnic identity including how the results of interaction in communication and cultural meetings with other ethnic groups make Siamese-Malaysians understand meaning and values of identity and what characteristics?
2.4 Concept of Ethnicity

“Ethnic groups” are sometimes called by Thais as “race”. In general, it means a group of people who share the same origin or the same ancestry, same tradition and same language including the feeling of a same tribe (Amara Pongsapich, 1994). This ethnic group or cultural group has prominent characteristics that people in the group inherit from the same ancestry. Ancestry means the ancestry by blood and culture. As a result, people of a same ethnic group will have a feeling of deep connection in bloodline and culture. This feeling of deep connection helps to reinforce the identity of people and ethnic identity and to arouse the feeling of people uniquely especially the people who are in the same ethnic group or religion.

2.4.1 The Ethnicity Concept of Charles F. Keyes

This concept of ethnicity, Charles F. Keyes (1982 as cited in Amara Pongsapich, 1994) thinks can be separated into 2 forms; those are the form of the ethnic groups which are located in the area nearby and interdependent and the other is the form of relationship between the ethnic groups in the majority or minority.

2.4.1.1 Interdependence of ethnic groups

The study of relationships between the ethnic groups is unnecessary to analyze about majority or minority. For some countries which have many minor ethnic groups, the interesting topic to study is about the relationships; for example Charles F. Keyes presents that the ethnic groups which are located in the same area will have a relationship and be interdependent. In the past, because of the progress that took part in low land, the study of hill tribes in Southeast Asia found that the relationship between the ethnic groups are in pairs such as Lua/city man, Karens/Burmese, and Hmong/Chinese. in order that there is an interdependence between the hill tribes which have made less progress than the people in the plain which have made higher progress and are able to produce things which the hill tribes could not produce themselves.

2.4.1.2 The ethnic groups which have a relationship in minority and majority
In the case of the ethnic groups which are located in the area nearby being incompatible, it was found that because two cultures are not compatible, they disagree in political objectives and are unacceptable to other groups. The disagreement creates conflict between the groups and it is necessary to consider the relationship between the ethnic groups by using the concept of District in analysis. Every country has many ethnic groups. The ethnic groups having the power in the country’s administration are the majority while the minority living in their own country do not have any power in the administration. The characteristics of differences of ethnic identity can be categorized into five characteristics which are those from dividing cultures, geological formation, annexation, migration and colonial countries.

2.4.2 The Ethnicity Concept of Abner Cohen

Abner Cohen (1974 as cited in Suthep Sunthornphesat, 2005) gives a definition of ethnic groups that is the informal interest group that the members of the groups are clearly different from other members of other groups in the same society system. Members of those ethnic groups have some basic institutions; for example the relationship in relatives, accompany with creed and religion ceremonies. Besides, members of the ethnic groups must have a communication system in order to communicate easily. Importantly, according to Cohen, the ethnic groups are defined as the first crowd which (1) has the same acceptable standard pattern of behavior that means symbolic forms and actions that we will find in the context of kinship and marriage and friendship including customs or culture that is not individual but it is a collective representation and (2) forms the team to be a part of the major population and has interaction with other groups in the same society system.

For the word “ethnicity”, Abner Cohen (1974 as cited in Suthep Sunthornphesat, 2005) gives a definition that it is the fighting between the different ethnic groups in one society system which for members of each group give importance to their own identities and distinctiveness. Cohen and Van Den Broek agree that relational ethnics is about the degree depending on the size and integration of variables as follows;
2.4.2.1 Basic institutions for example family, relatives system, religion ceremonies and celebration.

2.4.2.2 Communication system and convenience of communication between the members in the group.

2.4.2.3 Interest in society, economics and politics.

The concentration of variables should be taken into consideration not about the completeness in one ethnic group but about more or less of the relationship with other ethnic groups. Furthermore, it was found that relational ethnic systems in a position of informal political grouping is in every region in the world. The word “politics” means the process of spreading, the usage including fighting for the power in one society system. The anthropologist, sociologist and political scientist interests are in the process of morals standard, popularity, legend and symbols used as organizing instruments (Suthep Sunthornphesat, 2005).

2.4.3 The Ethnicity Concept of Weera Somboon

In the opinion of Weera Somboon (2010), ethnics is a process in social organization management including identity construction, image building and communication in society so the important characteristics of ethnic identity socialization and organization management make the ethnicity different from other social organization management (such as political party, limited partnership, and social evil doer gang). Ethnic condition depends on the reference of cultural relationship which the people acknowledge or preach since they were born or childhood and mainly cause the identity, commitment and deep relationship.

Weera Somboon (2010) gives an opinion that social organization management has 3 important factors as follows:

2.4.3.1 Cultural core; namely belief, way of life, basic factors (food, houses, clothes, and decorations) languages, ceremonies, social memories, and others. This cultural core is affected by lineage and ancestry and it is better to be constructed as a part of a cultural process than to be maintained by itself continually.

2.4.3.2 Territory; that means to construct borders, area and perimeter for each cultural core. The territory in these main areas is the physical areas of land, water and sky. Bordering means a borderline while territory means other areas such as
area in media, area in political institutes, area in economy (market, tourist attraction), area in discourse (map of important people history).

2.4.3.3 Media and communication process which means the process of symbols and image construction for the cultural core together with communicating to the people in the same group or ethnic group and also with the people who are outside the area or network of each ethnic to acknowledge about the existence of each ethnic clearly and continually. Media means mediums such as an internet website, pagodas on top of hill, flats in battlefield. This includes the intention to present the first and the second factors to express identity and to build particularly deep relationships (for example a big ceremony is used to spread widely) and the importance is forms of media communication process which cause an establishment of cultural core to be successful or to fail.

If we consider ethnic state following the above factors, we have seen that every ethnic state has a moving cultural core which changes following environment and also has bordering and a borderline which is flexible, expanded or limited for the situations and must refer to media and communication processes continually.

2.4.4 Ethnicity and Identity

The issue of race and ethnicity in the opinion of Juthaphun (Jarmjuree) Phadungcheewit (2008) presents the similarity and difference of human identity. That is to say in the 19th century, humans were divided into 3 main races; those are Caucasoid, Mongoloid and Negroid like the human classification of types of animals and plants. Therefore, we can say that the nineteenth century is the beginning of the concept that some races are better than the other races on basis of skin color, hair characteristic, facial features. This causes Ideological racism officially and starts a development of the concept of “Representations of the other” which means dividing groups between self and others. There are representatives of others in human society to divide between self and others; for example in the past, Romans called the people who lived outside the Roman empire, barbarians or the Muslims called the people who were not Muslims, infidels. Edward said in his first grade writing of orientalism in 1985 that talking about the east, westerners think of people who are mysterious,
exotic, unpredictable, cruel and lacking in sexual restraint which is the opposite of what the westerners think of themselves. It is interesting regarding the topic of the social construction of race, that most of the modern academicians say race is unreal in the world. It is just the regulation of the society and it is unlike male or female genders, which are true. Race is just a social concept and it depends on humans that they acknowledge or deny the existence of the concept of race that affects the preaching of human identity.

Paul Gilroy, a modern academician in 1987 (as cited in Juthaphun (Jarmjuree) Phadungcheewit, 2008) says that in the post-modern world, cultural characteristics becomes the important factors in the same way as human physical description in dividing race groups in the world shows that a degree of cultural expression is used to divide races; such as British who have fair skin think their group is different from the South Asian Muslim group. This idea causes a tension of races. The cause is not only from skin color but also the differences of cultures that differentiate the in-groups and the out-groups.

Since 1970, the ethnicity studies both in sociology and anthropology have developed the concepts in many ways. The main concept is the concept of ethnic origin and ethnic frontier because these two concepts have an important point in ontology and epistemology and have a high power in anthropological study in the next age. Anthony D. Smith (as cited in Thirawuth Senakum, 2004) classifies ethnic origin into 2 ethnic subgroups; sociobiology and cultures. The basic concept of sociobiology is the belief that nation and ethnic are classifier of relatives’ relationship or bloodline. National identity and ethnicity are decided from biological factors. The concept of cultures is presented by Edward Shile and Clifford Geertz. Edward Shile gives an importance for the analysis of people’s relationships in modern society; he thinks the modern society relates with many kinds of human. However, the important issue is that Shile classifies the difference of people’s relationships in civilized relationships which is in the modern age and in advanced relationships by family and religion. This relationship comes before modern state origin but maintains in the modern state, and found in the symbols and public ceremonial of the modern state.

However, one of the most influential works in ethnic study is the work of Clifford Geertz. The important factors that Geertz repeats are lineage relationships,
language and culture for the things that are in that relation and might not be avoided, and the duty/ the necessity that must follow and be natural. This primary concept of fixed ethnicity might be summarized into 3 main issues. Firstly, identity or ethnicity is the thing that was given before, is natural, holy and unchangeable. The second point is that the relationship that is fixed to be ineffable and it is not the result of the social relationship. Rather, they are things that are given and the receiver must be related closely and unavoidably. Next, the relationship that is fixed in advance which is different from other societies because this advanced fixed relationship is an emotional, blood and soul relationship. However, the explanation of ethnic group or ethnic identity causes a question and many doubts; for example Jack David Eller and Reed M. Coughlan dispute that the ethnicity or the ethnic group in provincial parts in the world have an origin in colonialism. Ethnicity is mentioned as fixed in advance, while the truth is not as it is established after the ethnic group has borrowed the primary fixed ethnic concept from the academician for citing holiness of their own ethnicity and ethnic identity is not the thing that is unchangeable by time but it is modified, negotiated and constructed in the society. (Thirawuth Senakum, 2004).

The second concept that is influential in ethnic study is the concept that Jenkins calls ethnic concept in tool or ethnic boundaries. The work in this concept is the work of the very important anthropologist, Fredrik Barth. Jenkins (Thirawuth Senakum, 2004) observes that Barth inherits the ethnic concept from Weyber’s especially important book about Economy and Society which was printed in 1922. In that book Weyber presents that the ethnic group is the crowd that believes that their group inherits from the same ancestor although that ancestor will have investigated the history so far. From that definition, Jenkins construes that Weyber is the first thinker who believes that “Ethnicity is constructed”. Furthermore Barth disagrees with Geertz that the ethnicity does not have cultural substance or is fixed before in advance. In the important article which Barth writes in an introduction in a book Ethnic Group and Boundaries: The Social Organization of Cultural Difference, Barth thinks his study differs from former ethnic studies in 3 points. The first point is that Barth changes the meaning of ethnicity from the fixed thing of an anthropologist to be criteria which is decided and specified by the ethnic group. The second point is that Barth gives importance to the analysis, checking the construction process and
maintains the ethnicity. The last point, changes the highlight from an important ethnic character study to a boundary maintenance study. (Thirawuth Senakum, 2004).

The theory proposals of Barth are that ethnic identities can be held by preservation of ethnic boundaries which can divide one group from another. The borderline does not depend on the cultural difference but on social behavior which are related to acceptance of the members and the construction of difference of the group. Cultural items which are used to construct the difference differs in each the group, and can be a fractional element of the culture in the cultural repertoire. In order that the importance related to Barth’s theory to be acceptable and used in segmentary societies such as the society or the crowd which have a particular way of life, most of the majority has repeatedly produced or inherited with themselves but lack a leader organization center. Barth explains that it always occurred in the post-colonial age which has geographic frontier overlaps with all states nearby while the government in the colonial age tried to control many ethnic people. The minor societies are at risk if they disagree to be a part of the majority people or the classes which have a power in the administration; the minority will separate when the difference of language or religion are in doubt. Moreover, if new states are not strong in its economy and territory under the administration, the competition between crowds in the same provincial areas may become out of control from the government for peace (Suthep Sunthornphesut, 2005).

Barth suggests that anthropologists define ethnic group meaning in four ways: the groups that construct firmness for their own groups, the groups that have a system of basic participation cultural values, the groups that construct the communication network to contact and interact together, and the groups that get membership by specifying themselves or other people and the limitation is different from other limitations in the same system.

Barth does not deny the above original definitions but Barth gives an opinion that it is impossible to define the ethnic group in culture-bearing units to cause the difference. Nevertheless, the main point is that it is ethnic boundary maintenance between one group and another. (Suthep Sunthornphesut, 2005).

Barth (as cited in Anan Karnjanapan, 2010) suggests that it is not possible to study only the ethnic group but one also must look up the established relationship.
This still denies that ethnicity is not the cultural core following the concept of essentialism but it is just the form that can take substances such as language, religion, clothes, consumption habit and others to collect for distinguishing the difference between the groups. Thus, ethnic identity follows constructivism and is a phenomenon which depends on building meaning under the context and historical condition.

This education gets support from a very important historian, Eric Hobsbawm and T. Ranger, eds. (1983), in their book “The Invention of Tradition” which points out that the history has been constructed in culture in the process of righteousness construction to maintain the ethnic group and, thus, the history is the main point of ethnic relationship (Anan Karnjanapan, 2012).

Barth repeats that ethnic frontier and ethnic identity are constructed and will be constructed differently from other ethnic groups so the ethnic identity is not fixed in advance as in Geertz’s proposal but it occurs from interaction between one ethnic group and another. When there is an interaction, the result is the difference between the ethnic groups dividing their own ethnic group from other ethnic groups. However, in making differences, the ethnic group will make the differences of their own group by turning on some cultural characteristic. Thus, the ethnic identity is not fixed from cultural factors from the beginning. To the contrary, cultures are the tool of ethnic groups which are used to make differences of their own groups from other groups (Thirawuth Senakum, 2004).

A sample of a study of self-identity construction can be seen in the article of Charles F. Keyes (as cited in, Anan Karnjanapan, 2010) entitled “Who Are The Thai: Reflections of the Invention of Identity (1995)”. This study attempts to explain that ethnicity participation does not only depend on the basis of language and culture but it occurs under the political process of modern national state building as the imagined community which means the political organization which is built by giving new meaning in the form of symbols.

Anan Karnjanapan (2010) gives an opinion that the politics of ethnicity is the main issue in ethnicity study because it becomes a part of the meaning construction process in order to classify the crowds on the basis of power relationships in the case of other people’s image construction. Other ethnic groups are not only a defense as in
the ordinary age but form the group to call on the authorities that those Thai citizens must get together with the expression of ethnic identity by identity construction through the ceremonies and expressions. Sociology and anthropology call this process opening social and cultural areas of ethnic groups where the areas of an expression of ethnic rights include indigenous knowledge to define the different cultural existences and to fix the social relationship of themselves with other groups in the society instead of leaving other people to fix it individually. It is one of the community rights in a democratic system that is acceptable as a part of the civil society because of the truth of the present national state has various ethnicities. The societies which respect the right of various differences are called “Multiracial society”.

Many anthropologists were given a new viewpoint about the cultural adapting of ethnic groups in the South-east Asia by Edmund Leach (1954) observation that the ethnic groups in provinces of South-east Asia often rapidly change the cultural frontier. The individual might have social status in many social systems or be a member of many ethnic groups at the same time. In the same way F.K. Lehman (1967) presents that sometimes some communities might confront the problem in making a decision that they are members of which ethnic group. Nicholas Tapp (1969) explains that we should see ethnic identity as a part of historical consciousness and considers how the ethnic groups give a definition for their own group in the context of historical consciousness. To understand ethnic identity of each group it should begin with the study of historical consciousness of that group. Ethnicity is not fixed by the bloodline or biological factors, conversely every ethnic group defines their own identity and is defined by the historical consciousness which they construct by themselves at the same time. As a result of the above, ethnicity is not some readymade thing and there is not any logo for it. Nevertheless, it is chosen intentionally to indicate itself in one group in that time because the above mentioned behavior gives topmost advantage to oneself. The invention of tradition (E. Hobsbawm and T. Ranger, 1983) might occur all the time when one group of a people wants to adjust themselves corresponding with the age or the usage of cultural traditional characteristics as a weapon in the fight to protect the benefit for themselves (Yos Suntasombut, 2013).
2.4.5 Ethnicity, Identity and the Nation

David Brown (1994, as cited in Peerayut Oraphan, 2008) gives a political office science studies political story about the ethnic group in South-east Asia country for example Singapore, Burma, Indonesia, Thailand and Malaysia. Brown interprets the word “Ethnicity” in the form of ideology which the individual chooses to use for protecting insecurity which occurs from power structure in the area they are living in. Brown specifies that the ethnic consciousness and nationalism are related and have a relation with types of nationalism which is used in all countries.

Brown divides the nation into 2 characteristics based on the idea of Meinecke and Kohn that those are political nation and cultural nation. For the political nation, the state confirms that the population in the nation is a part of the nation because they prefer to participate in the form of one community; the citizen has equality without considering skin color, religion or language so the nation is the nation because they prefer and believe that they are one nation. Therefore, nationalism is defined by everybody having an equal duty, right and citizenship. Brown specifies that the mentioned nation is appropriate with the country in South-east Asia which is composed of various communities that have different ethnic cultural feelings or can say that the image of the mentioned nation is the community where ethnic consciousness is not taken to relate to politics. Brown specifies that it is the community which is composed of the crowd that has their own language, way of life, history and homeland. When the state insists on building the national culture, the state then seeks the right for itself to have a power related with the kinship myth and try to build society with one ethnic group. The assertion for the right of a cultural nation causes the state to need the loyalty of their population which is the ethnic loyalty.

Therefore, the nation is imagined as giving identity, safety and power to a member like a family has for descendants and conversely the nation calls for the need of loyalty from descendants like a family calls for loyalty from its descendants also. As mentioned, the more a state can indicate the same cultural property of the people in the nation, the more the state gets loyalty from members in the nation and the more the individual shows a cultural character which involves nationalism, the more the individual receives the citizen’s national right.
Weera Somboon (2010) in a book “The state-nation, ethnic” gives some observations about nationalism, state and ethnic problems. The principle of one state, one nation can be superimposed closely because the population has the same origin of races, history, language and cultures. Therefore, the state power is likely to spread throughout every square inch of the area and the people accept this principle willingly. There are two issues for political science analysis.

The first issue is the principle of unitary state-nation based on the hypothesis that the political unit is called “State” and living in the same society is called “Nation” and they must be alike completely and if compared “State” is the picture on the left side so “Nation” is the picture on the right side and must be symmetrical. Thus, a picture on the left can be folded and completely superimposed with a picture on the right.

Nevertheless, we can see that the state-nation in this world, both in the past, now and in the future, does not have to be like that. Many states are unitary states which are composed of various national units that govern themselves on one level. For the states which are the federal states composed of the subdivided states and in some cases the states which are clearly one area of nationhood (there is own ethnic, language and culture) or some states which are defeated in the war, the new state or the states where are appended with the trespass or agreement, the state-nation become the opposite of only one nation, as there are many power states to manage the power relations.

The second issue, this principle of state-unitary nation in the form of symmetry supports the belief that nationhood has an ethnic basis, history, language, culture, and a religion. Therefore, the national consciousness and national ideology are based on ethnicity and the nationalism of the state-nation has to be seen in terms of both ethnic nationalism and civic nationalism as the result of the fact and the belief that one nation is composed of various different ethnics. Nonetheless, this is less important than the feeling of citizenship within the same nation.

The researcher uses the concept of ethnicity to support analysis that the form or, the way of expression of Siamese-Malaysians’ ethnic identity is expressed in the form of action, ceremonies or the activities. The objective is for maintaining the status, the areas and Siamese-Malaysians ethnic identity, and how can Siamese-
Malaysians in Malaysia show their own ethnic identity that is changeable in the different contexts or situations in various ways?

2.5 Concept of Diaspora

Becoming diaspora of Siamese-Malaysians in Malaysia was by removing the landmark of the territory in the age of colonialism not from the enforced migration and moving out from the territory as victims or slaves. The characteristic of diaspora such as becoming diaspora from an imperialism system which expands the colony from settling down in the colonialism age and not being able to move back to that territory after changes in the colony can be used to explain the sharing characteristics of Siamese-Malaysians such as the sharing memory about the native land or the realization of ethnicity.

2.5.1 The Diaspora Concept of Steven Vertovec

The concept of diaspora is used to explain the characteristic of diaspora and the existence of the ethnic group in each area, Steven Vertovec, classifies the definition of diaspora in the three following meanings (Thirawuth Senakum, 2004):

2.5.1.1 First, diaspora is defined as a social formation. There are five important characteristics as follows: (1) a special form of the social relationship which is from the relationship of the crowd and the history and especially geography and regards the diaspora as being from a migration outside the motherland to abroad in at least two countries. These people still maintain sharing identity of the group and building a social network that crosses the state-nation frontiers. There is an organization of the group located in the country and contact with Mon people in the motherland for the solidarity with diaspora in the same ethnic group; however, living abroad and not being perfectly accepted by the society in the lived in country causes several differences and obstructions. (2) There is a way of life or specific culture originating from the above relationship and living in many societies at the same time. (3) There is a conflict of divided loyalties. One group is loyal to the motherland whereas another group is loyal to the living country. (4) There are three types of
relationship. Those are the relationship with the lived in country, the relationship with the motherland and the relationship with diaspora who belong to the same ethnicity living in another country and (5) there is a special economic strategy that makes the refugee group become influential in business and international finance.

2.5.1.2 The second meaning is a mode of cultural production. This meaning is found in the work of globalization studies, especially the anthropology studies that deny the cultural essence and the core identity. This study gives an importance to the cultural form and identity of diaspora and thinks that the identity occurs from cultural production and reproduction. The culture and identity of diaspora is hyphenated in identities such as Indian-American, Mexican-American, and African-France. Having a hyphen (-) means non-unitary, rupture, movement. Nonetheless, it is in between that might not reach to either side so the culture/identity/nationality of the mentioned crowd does not have an origin from one place, non-unitary but rather different and ruptured.

2.5.1.3 The third meaning of diaspora is a type of consciousness. Diaspora in this meaning emphasizes mental status and consciousness of diaspora including loss of consciousness, marginalization consciousness, obstruction consciousness, consciousness of maintenance in two places, consciousness of division of loyalty, consciousness of home not being home because the real home is far away, and consciousness of fact and imagination.

2.5.2 The Diaspora Concept of Osten Wahlbeck

Osten Wahlbeck (as cited in Thirawuth Senakum, 2004) discusses four meanings of diaspora as follows:

2.5.2.1 The first meaning is deterritorialisation of identities. The diaspora replaces the concept of ethnic groups or racism because these two concepts are dominated by the viewpoint of essentialism. Most of the studies that utilize this meaning of diaspora are those related to cultural work studies and those interested in overall analysis of identity or culture. Hybrid identities or cultures and the interested work are new ethnicities.

2.5.2.2 The second meaning is a mode of cultural production which is mostly found in the studies of anthropology interested in the cultural production and
reproduction in a dimension of crossing the frontiers and studies of culture interested in mixed cultures or identities and hybrid cultures or identities.

2.5.2.3 The third meaning is political dimension. This is mostly found in the studies of international political science and politics. These works place an emphasis on studying complicated international relationships that are not the relationships between the states but those between the motherland and the diaspora, those between the living state and diasporas, or the relationships of these three groups.

2.5.2.4 The fourth meaning is a form of social organization. In this view, diaspora is regarded as a type of frontier crossing community. Wahlbeck believes that frontier crossing community has existed for a long time but now this kind of community is different which means the relationship with the motherland is more concentrated than it once was in the past.

2.5.3 Communication and Diaspora

Somsuk Hinwiman (2014) explains the concept of communication and diaspora that while orientalism is interested in the analysis of communication with “other” construction, the academicians in other fields continue to develop the standpoints of cultural studies and give an importance to the process of struggle through representatives and globalization of communication. This theory is the concept of diaspora. For example, Daniel Dayan (1999) observes that the studies of globalization of communication follows a popular tradition are often interested in roles of communication in constructing new forms of political communication and culture, particularly the change of relationship between global and local including the phenomena that global cultures dominate the local communities. However, the academicians interested in diaspora are interested in studying another role of communication in deconstruction and maintenance of the constructed original communities. In fact, they are the original communities which are scattered in the big communities or diasporic communities. In this case, the academician in this field analyzes the three pole relationship between media, identity and dimension of frontier. The basic standpoint of this theory group focuses on the potential and working of media which is lower than national, denying the concept of cultural homogenization, and denying the belief of universalism of every culture in the world.
When considering globalization theory and the scope through the viewpoint of Arjun Appadurai, the concept of diaspora is concerned with ethnoscape. Historically, the process of diaspora is not a strange phenomenon but it has happened a long time ago since ancient times. In the past, Diaspora referred to the immigration of Jews after Babylon and Romans won in Palestine in from the six to the eighth centuries BC Nevertheless, in globalization “diaspora” becomes the word that is widely used and encompasses the phenomenon of people crossing frontiers due to many factors including war, starvation, political problems, selling foreign labors, racial violence and other disasters.

The concept of diaspora is influenced by the viewpoint of Benedict Anderson’s story of imagined community which explains that people who belong to the same nation or ethnicity will have collective consciousness and imagination through all of the communication process in order to build the firmness of those people such as speaking the same language, and building history for collective communication about the past (Somsuk Hinwiman, 2014). For Siamese-Malaysians in Malaysia, although they are not the diaspora in the meaning of people who come across one place to another society or immigration of people who come across the national state frontier, they are in the form of the national state frontier moving away causing the people to become diaspora outside the motherland border as a result of colonialism in the past. These Siamese-Malaysians become a group of minority under the Malaysian government and are faced with the right of living equally with other ethnic groups. That is why Siamese-Malaysians build the collective memory in an imaged community through the communication, language, religion and the culture to build the unity of an ethnic group who live in the states and include holding and supporting each other between the states to build the power for the privilege of their own group.

Furthermore, Somsuk Hinwiman (2014) shows the viewpoint that media and communication are important tools to propel the diaspora community contiously the following aspects: (1) they helps the culture of the diaspora to remain when there is a confrontation with the main culture; (2) they help to build nostalgia for the diaspora who live abroad; and (3) they function as a cultural invention by the hybridisation between the culture and diaspora.
From the above concept, we have observed that the existence of diaspora is related to the existence of identity and culture which Stuart Hall (1990 as cited in Sujitra Plianroong, 2010) mentions as the concept of identity and cultural practice, including culture production in the book “Theorizing Diaspora”. He forms two theories to reflect upon cultural identity as follows:

The first theory, he proposes that identity is for a given group having a collective history connected to race or ethnicity. It is stable and unchangeable.

On the other hand, his second theory, he proposes that identity is unstable and changes forms including having conflicts; in other words, this means that identity is also the same and different in some stories. From the second theory, it is complicated to understand about identity. Hall refers to the characteristic of multiple presences and absences which are important characteristics of cultural identity in Caribbean society by applying the theory of difference of Jacques Derrida. Hall thinks cultural identity of Caribbean is an integration of many groups of people from many areas (First world terrains) and from various descendants in the Caribbean islands.

Furthermore, Stuart Hall (1990 as cited in Sujitra Plianroong, 2010) specifies that this theory advises about “In our own name” or basically says from our own experience although when someone delivers a speech, the spoken story or mentioned story are definitely different; therefore, the identity is difficult to see clearly or maybe does not have as many problems as we think. Perhaps instead of thinking that identity is just the fact which is cultural practice in this age, we should think that “Identity is a product which is impossible to be complete and still proceeds following the process and concerns inside not outside expression”.

Therefore, the immigration of transferring the citizen and the change of the landmark pitch in colonialism causes Siamese-Malaysians to be in a diaspora status because they are separated from the motherland physically and still have collective historical consciousness and cultural heritage of the group including an intention for survival as the minority and obviously have the same identity.
2.6 Concept of Cultures

When considering the relationship between “communication” and “culture”, the theorists in the part of functionalism believe that communication has a role in specifying change of culture and the theorists in political economy have observed that social structure or culture has the power to fix the relationship structure in the communication process. Culturists believe both of these viewpoints are incomplete because the relationship between communication and culture are not as straightforward that one group decides for another group. Rather, it is the relationship that specifies each other (Somsuk Hinwiman, 2010).

![Figure 2.3 The Relationship Between Communication and Culture](source: Somsuk Hinwiman, 2010)

In the viewpoint of Juthaphun (Jarmjuree) Phadungcheewit (2008), when considering communication and culture, one must consider the issue of the process of communication and culture concurrently because communication and culture cannot be separated and they have both a direct and indirect meaning. An anthropologist, Smith (1966) suggests that whenever people interact with each other, they will communicate because humans must communicate in order to live in any society and to maintain their own culture.

Considering “culture” within the meaning similar to the word “communication”, the Culturalism has defined culture role as a mediator to develop social being of a person to become a man with a social consciousness. So, that culture characteristic of each society depends on context of society’s realities. Therefore, culture is a meaning and value system that is crystallized from an experience around the individual. (Kanjana Kaewthep, 2002) as the Figure 2.4 shows below.
2.6.1 The Characteristics of Communication

Juthaphun (Jarmjuree) Phadungcheewit (2008) explains the characteristics of communication as follows:

2.6.1.1 Communication is a dynamic process.

Communication is the non-stop activities (continuity) which means when a human communicates with others, speech (utterance) that they send to each other, movement of the behavior, countenance, expression of eyes, changing procedure of the speech or the action in the brain neither the belief, acknowledgement, popularity, or vision will be affected or replaced with words and action of others. It also causes change in relational contexts regularly like culture that always changes.

2.6.1.2 Communication is transitory.

As mentioned above, communication is dynamic when speech or action is used, it is unable to undo. T.S. Eliot, an English poet, discusses transitory nature of community that in the human longevity, the same time will not come back. This that means when one situation happens, we cannot undo or repeat it similarl to a Chinese proverb about the change of communication. It means that the shot arrow will not return again.

2.6.1.3 Communication makes human analyze and assess the situation and others before turning back to look at themselves (self-reflective)

When we consider all elements of communication context, we can see that an individual not only receives and sends a message but also analyzes the data and the response of things aroun them whether the context or a related person in communication assessment both of themselves and others. The importance is that
humans have an ability to think about themselves, an ability to observe the worldly possibility and reflect on the past, the present and the future and emphasize what can happen oneself during communication. We can stare, assess and amend our practices in the position of communicators among people around us.

Nevertheless, in some cultures, the ability of an individual to reflect might not be openly expressed due to the belief and the tradition. The culture emphasizes the group expression which emphasizes the importance of community with living with others, although bound with the activities that involve self-reflection during communication, but the main issue is relationship maintenance with others. For instance, Thai culture will emphasize the popularity of the considerateness, thus communication tend to favor empathic communication. On the other hand, some cultures will show interest of self over others such as Americans who might grow up with a belief that individuals is the center of the universe.

2.6.1.4 Communication is a symbolic system.

An ability of humans to create symbols causes using symbols for building intercompany interaction triggers the culture to be transmitted from one generation to another. Also, building and consuming symbols are unique communication abilities of humans for showing the communication process within individuals. In term of culture, using symbols depends on individuals and cultural context. Although every culture utilizes symbols, there are different specific meanings and objectives for using those symbols.

2.6.1.5 Communication is systemic.

Communication is influenced by natural system of all communications. Hall (1977) proposes that communication happens in a certain environment and communication depends on important measure of the environment mainly. Thus, environment helps humans give meaning to symbols and behaviors.

1) The first point is that humans will not act in the same way in every environment. These criterions are the basis of our culture such that almost all of the cultures have sanctuaries but the practice criterion in the religious places depends entirely on culture. For example, in Mexico, women and men can go to church together in a peaceful manner while in Iran, men and women are not allowed to worship together. However, they can only pray at the same time.
2) The second point is occasion. Communication specifies behavior of participants. Each culture has individual practice in some occasions such as the wedding party of Japanese dynasty will be in an atmosphere of solitude and peacefulness but, in Jewish culture it will have loud music and dancing and joyful activities for the gladness because of the belief of Jews (Jewish faith) of the popularity of giving importance to the relationship in a family.

3) The third point is time. Time is very influential in communication. Time controls both form of concepts and human behavior. Once communication occurs, the period of time of communication affects other situations such as general conversation in the society or a formal speech in public.

4) The fourth point is the amount of people affecting communication. That is, we might have different feelings and different forms of practices. Importantly, culture responds to change according to number of people. For example, most Asian people such as Thais and Japanese might feel cramped, anxious or have a high communication apprehension when giving a formal speech in public.

2.6.1.6 Communication concerns with inferential references (Inferential).

Humans are unable to appreciate thoughts and feelings of others directly but are able to deduce the experiences of the others from our experiences only. For instance, when Mr. A wants to communicate that he is full, we can deduce the message from his manners. His behavior makes us know about the experience of him being full.

2.6.1.7 Communication causes resulting effects (consequent).

When humans receive information, effects that might occur from the responses are both physical and mental. Both emotions and intellect such that the information that we receive might cause an expansion or a decrease of the pulse rate, enlarging of black iris, emotional changes and cause a change in belief. These things indicate that communication causes changes in human beings. Thus, we should be careful with our communication because it might affect others’ lives intentionally or unintentionally.
2.6.2 Communication and Culture

The speech of Hall (1977 as cited in Juthaphun (Jarmjuree) Phadungcheewit, 2008) suggests that culture is communication and communication is culture. This means that these two things are interrelated. People of all races who live in the different places will vary their form of the communication to match different level of acceptance and cultural practice.

Considering cultural characteristics, it has been found that the heart of the culture is composed of language, religion, popularity, and traditions which affect the communication (Juthaphun (Jarmjuree) Phadungcheewit, 2008), described as follows:

2.6.2.1 Culture is learning. Humans seek a meaning of living. Our lives are based on learning and culture. In other words, each culture emphasizes teaching its members to learn about situations and people who they might meet. In other words, it can be said that without learning from the older generations, it might not be possible to have culture. Knowledge does not have to be stored in the memory. Rather, it can be stored in books and all materials which can be used as references in the future. Also, these knowledge of houses become a core of cultural concepts through the process of socialization. From another point of view, culture has a tendency of unconsciousness. That is, it is a dimension hiding in each culture such as learning, cultural acknowledgement, criteria or behaviors that might proceed naturally. People might not realize or be careful with the way of culture. Cultural substance in human life will be reinforced and redone, and can become a form. For example, a daughter might have to nurse more than a son causing the myths of gender roles that a female is more cherished and when this belief exists in a culture, it is very difficult to change.

In addition, we learn culture from proverbs and aphorisms. That is to say that in all cultures, proverbs and aphorisms are forms of communication with the efficient languages. Since those words are brief, they become a part of a belief system of individuals and people learn culture from native stories, tales and legends. Stories are passed on from one generation to the next and important cultural characteristics in will be reflected in the tales as well. Stories and legends inform us about life which might be significant for people including using the tools in cultural instruction. Then we still learn culture through art that connect art and culture. In other words, art is a symbol in communication. It is responsible for communication, expression, popularity
reinforcement. Last but not least, we learn culture from the mass communication, especially in this globalization age. Mass communication and consumption of signs which only a handful of people will deny that nature of learning culture in modern society is deeply affected by the evolution of mass communication system through books, magazines, newspapers, radio, televisions, movies, tapes and videos. These mass communication takes a role in human life which is helping to preach our world. It is also called “mass learning”.

2.6.2.2 Culture broadcasts from one generation to the next by humans storing knowledge in many forms. Related and important knowledge is passed on, and culture then exists for a long time. Popularities deliver from one generation to another generation. The way that culture transmits is in many forms of socialization such as proverbs, customs, religions, and art. The transmission occurs by parents, friends, mass communication, schools, temples, and so forth. Important components of culture will be acknowledged together in each generation. Cultural transmission supports the concept that culture and communication are related and communication helps culture maintain.

2.6.2.3 Culture transmits via symbols through the language. Since language enables humans to communicate through interaction such as speech, writing and action. In the twentieth and twenty-first centuries, we will see the development of the phenomenon that is called “film tourism” or tourism from industrial film. That is, people see movies and have a cultural consumption of signs as symbols instead of cultures that appear in the movies similar to a Korean TV series like Dae Jang Geum and The Lord of the Ring” from Australia and Harry Potter which was shot in Scotland.

2.6.2.4 Culture is changeable. Even though the main core of culture is resistant to change, culture at surface level changes quickly. Thus, it can be said that culture confronts thought and data from outside through communication. This includes an example of the capitalism of Westerners. The technological progress in travel and communication enable people from different cultures to communicate easily. As a result, understandings and acknowledgement about time and places also change. Furthermore, there might be needs to modify laws and economies. Changes
of popularities occurring from wars and natural disasters might also cause cultural change.

The mechanisms which cause cultural change are as follows:

1) Innovation means the discovering of the concept, ideology, practices including the new form of tools that the members in the society accept and might cause the change of habits and behavior of the people in the society. For example, America continually develops new computer systems or communication technologies for the markets and becomes the mainstream culture in the world, or the claims process for women’s rights in the eighteenth and twentieth century so that the issue of genders and equality of homosexual become the important issue in the world.

2) Diffusion of innovation is the cultural borrowing from other societies. The expansion is a part of cultural communication as remaining cultures, such as using computer, mobile phone, eating fast food follows the west. However, for the right principle, other cultural borrowing should take and adapt in some parts that correspond with the original culture and must not be contrary to the popularity and the original social belief.

3) Acculturation occurs by receiving influence from the main culture. The change will occur in some parts which correspond to the deep structure of the original culture for example popularity, the unchanged belief. The example of acculturation such as the refugees in the United States of America will change form of the thoughts, behavior and the personality in order to correspond with the main society.

2.6.2.5 The holistic culture. Since culture is composed of all affected things. The main duty of culture is integration which affects the things in the society. Hall says that regarding this, when we have touched one culture it will affect the other things such as if the individual accepts the material popularity or it is called “Materialism”, it might be influential with the limitation of family size, the working popularity, living, interaction with the people around, setting up the vision in the life.

Furthermore, the culturists in some institutes have the basic concept that “Culture” is concerned with “Power”, such as self-confidence, the pride and the feeling in their own prestige and cultural identity is not only about “Indicator” which
is the cultural product, such as Thai food, Thai dance. In fact, it is about cultural process such as cultural identity preservation, the revival, and the maintenance.

General societies in the world are mostly the complicated societies in population, political economy system, and historical culture. These complicated societies are not in the unique social structure but they are in the heterogeneous structure which each quarter part reflects the requirement and the benefits of each group in the society and because the culture is the dimension which indicates the benefits and the power structure that are different in the people in each group. Some groups of academicians such as Birmingham Cultural Studies (BCS) thinks that even the building concept of subculture is one form of the cultural fighting (Kanjana Kaewthep, 2014).

Therefore, the relationship between the cultures in the context of society which receive the influence from the policy and the ideology of the state are complicated among the various cultures and the cultures are not just the tradition, beliefs, or behaviors but the culture is powerful and having the power by using a tool in building righteousness and the power in negotiation. The culture is the mechanism in the spreading of the ideology and building nationalism in different contexts in the same way as the ethnicity which has the powerful relationship that is the basic politic of identity or ethnic politics so it is the good condition which affects the cultural definition in all directions (Bhabha, 1994, as cited in Anan Karnjanapan, 2012).

2.6.3 Meaning of Culture

Culture means the thing that makes the growth in the group such as Thai culture, dressing culture, the way of life of group such as local culture, hill tribe’s culture (Royal Society, 2013).

Culture is the thing that the humans made, and established. It is not the thing that the human did instinctively. It might be the invention of objects for use or the behavior limitation or the thought including the method or the working process. Therefore, culture is the system in the human society which is made by humans; it is not the system which occurs naturally or instinctively. (Amara Pongsapich, 1994).

Culture translated word for word means the state of the growth. The culture is about the behavior, speech, manner, activity, and the result of activity of the humans
in the society, produce or adjustment from the nature and learning from each other by
the choosing, adjustment and holding until now. The culture is both the habits of
people or the crowd in the nation, doctrine, belief, language, tradition, nutrition, food,
equipment, arts including the practice in the society.

Culture is a sum of thought and intelligence of humans which is creative and is
held as practice in living. It can be categorized into the five major aspects (Nittaya
Bunsing, 2003), namely, linguistic culture and literature, objective culture, spiritual
culture, traditional culture or traditions and behavior, and aesthetical culture.

2.6.4 The Basic Characteristics of Culture

The anthropologists have summarized the important basic characteristics of
the culture in 6 points (Yos Suntasombut, 2013) as follows:

2.6.4.1 The culture is shared ideas and the social value which fixes the
standard of the behavior. The people in the same culture will be able to calculate the
behaviour of others in situations which make their behavior correspond with others.
One value in Thai society is the salutation of the elders when the children meet the
known adults, the children know very well that they should pay respect when greeting
and show the respect while the adults also can calculate that the children will pay
respect to them and they should return a greeting to them.

2.6.4.2 The culture is learned gradually from birth and growing up in
one society. The culture is like a social heritage which is transmitted from one
generation to the next generation by a cultural transmission process or enculturation
which includes the teaching of parents, teachers and all experiences that the humans
receive from the members of society. From this cultural learning process, the humans
are able to understand how they should behave in situations, and what behaviors
people accept as good and correct. Humans will take the attitudes, the values and the
beliefs that the society accepts to becomes theirs.

2.6.4.3 The culture has the basics from using symbols. The behaviour
of humans has an origin from using symbols. Our everyday life relates with symbols
whether money, traffic lights or religion symbols such as Buddha image. The
important symbol that the humans use is language which is a tool to communicate
with each other and then the language and other symbol systems help the humans
collect the understanding about the nature systematically to pass on knowledge to the new generation.

2.6.4.4 The culture is the total of the knowledge and the intellect. In this characteristic, culture has a duty to respond to the basic need of humans such as teaching humans to seek food efficiently, setting up the criterion for humans to live systematically in order to make the society work systematically. Furthermore, the culture helps humans to adjust themselves to suit the environment and it is the basis of technological development for human growth and survival.

2.6.4.5 The culture is the process by which humans fix the definition of life and things which are all-around us. For example, humans everywhere in the world fix the definition of life and the definition of the process of life in the form of religious beliefs, ceremonies, goddess stories, and cosmology. When the humans in one society try to fix the definition of the power, the mentioned definition process becomes the building of basic concepts of the political system in that society.

Through the definition process of life and these things humans built the institutes or the organizations to support the above interpretation such as when there is the definition process of the power, it might have set up the organizations or the political institutions following the interpretation. The interpretation in every part might change to a new interpretation which is different from the old one and accordingly cause the change in the form and the substance of social institutes.

2.6.4.6 The culture is dynamic; However, it adapts to change over time. Culture change has several causes, for instance, the change resulting from culture diffusion such as the ideas and values of other cultures and influences cause variation and acceptance in our culture. Culture change may be caused by changes in technology, the human effort to control nature and use energy more efficiently. When manufacturing technology changes, culture will change as well. If the technology changes too fast culture and traditional practices may not change as quickly. Culture lag and humans in societies’ sense of alienation may have a severe impact on the culture’s decay.
2.6.5 Cultural Capital

P. Bourdieu (1986, as cited in Kanjana Kaewthep, 2008) widened the concept of “Cost” (capital), which was originally understood as “Economic cost” only. There are four categories of capital.

2.6.5.1 Economic capital means an amount of assets

2.6.5.2 Cultural capital means cultural product or service including background/educational level.

2.6.5.3 Social capital means social networks such as friends.

2.6.5.4 Symbolic capital means righteousness son the symbol like the Buddha/national flag.

To use the concept of “Capital” Bourdieu approach to the cultural critical studies account of “Capital” is about “Power” which will be able to dominate others or to bargain/against/reject the domination. The four categories of capital mentioned can be transformed into each other. In Bourdieu's views the cultural capital can exist in three states which are:

Embodied state is a cultural capital that existed in persons, which has been taught in order to appreciate the value or understanding of different cultures.

Objectified form is a cultural capital that existed in objects such as book/text book, painting, and music instruments, which require the knowledge and skills in culture for their use.

Institutionalized form is a cultural capital that existed in institutions such as educational institution, folk artist training, group or club work of arts and culture.

2.6.6 Subculture

Hall and Jefferson (1976 as cited in Kanjana Kaewthep, 2014) said the subculture is how the sub-group deals with the life object and the other way of life that is different from the other group. The purpose is to create an identity, this operation is significantly group performed and realization of the “object/relationship/value system/belief system” that is produced to be unique, the example of a subculture that is easily accessible is “Ethnic identity”. Ethnic identity means a group of people differ from most people socially in one or more features or
criteria for example religion, language, nationality, racism, and community that has helped to preserve the identity of the groups mentioned above and makes it different from the others.

Kanjana Kaewthep (2014) expressed her views on the definition of subculture in the power structures that subculture exist in the difference hierarchical power structure between culture and subculture. Therefore, the word “Sub” means “small/little in term of power”, this “Subculture” means to use power domination, exploitation and manipulation on the subculture by culture. On the other hand that also means the counteraction/negotiation of subculture impacts on culture for the existence and inheritance of subculture.

Beside this it was also noted that the term “Racism” is often attached to the trailer with the word “Minority” (ethnic minority). This “Minority” has a two way meaning in terms of population and power but it seems it generally implies power since the social group in authority may have a small national population. It is not often that those in authority are called the “minority”; for instance, when Manchu rules over China. The story of racism was the subject of the power structure to create meaning.

However, it is clear that racism has “Ethnic identity” separate from the others. Thus, the process of cultural identity creation of people is the same process of building national unity. It is being built through the narrative, the use of symbol, and the rites.

2.6.7 Cultural Alteration

An alteration or adaptation of culture is often the merging of the old or existing culture and new culture. There are three patterns in the encounter between something old and new (Kanjana Kaewthep, 2006) including:
2.6.7.1 Pattern 1: Substitution

In this pattern the old (A) will be replaced by the new (B), this pattern is a main strategy in the past of Thailand’s social development such as the buffalo has been replaced by the tractor, chemical fertilizers replaced organic fertilizers, and plastic replaced bamboo.

![Substitution](image1)

Figure 2.5 Substitution

2.6.7.2 Pattern 2: Addition

The pattern combined all of the old (A) and new (B) together. For example, when Thai people got sick they often go to the doctor and are cured with modern medicine but at the same time they simultaneously pray and sprinkle holy water to exorcise, or a Thai housewife has modern kitchen but still has a traditional stove behind the house. This pattern is available under the terms that require sufficient resources to run both old and new.

![Addition](image2)

Figure 2.6 Addition

2.6.7.3 Pattern 3: Articulation / Hybridization

This is a hybrid pattern with some features of old (A) mixed with some features of new (B) and then combined into hybrid (AB). For instance, fermented fish
(Pla-ra) and glutinous rice culture from north east of Thailand come with pizza from Italy, both parties have recruited some features and mix together to become the fermented fish pizza.

![Articulation / Hybridization](image)

**Figure 2.7** Articulation / Hybridization

### 2.6.8 The Concept of Reproducing for Cultural Heritage.

Raymond Williams (as cited in Kanjana Kaewthep, 2010) divided the culture into two categories which are:

#### 2.6.8.1 Lived culture

Lived culture means every culture that exists at any one time in one place and only those who have lived in that time and that place can reach and sense that culture. For example, Thai dessert in the era of Ayutthaya or early Rattanakosin has varied and only the Siamese who lived in that era recognize or taste these desserts.

#### 2.6.8.2 Recorded culture

Recorded culture includes some segment of the culture the existed in the first group and has been recorded and reproduced for next successor. Williams called this Culture of the period such as in the past there are various Thai desserts but only a few that inherit to present such as Foi Thong, Thong Yib, and Thong Yod. Nevertheless, there are many other desserts that began to disappear in the present such as Sa-nay-jun, Som-ma-nus, and Ja-mong-kut. Williams’s remarks that the culture has been recorded are a part of the selective tradition. In the other words people in every society have the process of organized and prioritized culture and a
new culture is created over the time in our daily life (or the alive culture). However, the selective tradition acts to select certain culture only, which was reproduced for a long life (or the culture that has been recorded). This selective tradition usually has some hidden benefit behind it such as racism benefits, aesthetic benefits, economic and political benefits. Therefore, Williams has emphasized in every time when we analyze about the process of cultural production or reproduction by selective tradition. The questions always ask are what are some cultures that were selected to inherit it? How to conduct the selection process? And why such culture has been reproduced?

Another one concept that Williams has suggested in the book named ‘The Long Revolution’ is the structure of feeling. This concept is considered as one of the core ideas of Williams, trying to understand culture as a shared experience of people. (O’Connor, 2006 as cited in Kanjana Kaewthep, 2010). He explained that culture is related to people and their life, thus, in each social group people will interweave emotion, thoughts, values, lifestyle or some common sense that is distinctive and become a culture of the period for them. For instance, Isan people (people who live in the northeastern region of Thailand) were smelling pla-ra (fermented fish) not differently from Europeans that were smelling cheese, which communicates a sense in consciousness and emotion class that reflects the culture stereotypes of that group. Like the example of the northern people listening to fiddle music and southern people watching shadow puppet, it communicates the culture stereotypes as the structure of the sense of the same social group. Williams believes that every time we analyze the text in communication, whether poetry, fiction, drama, music, art or film what is hidden in the deep of the text is a structure of the sense of both the producer and the audience of culture as well.

R. Williams (as cited in Kanjana Kaewthep, 2002) classified the cultural action into three types which are dominant, residual (culture residues from the past that contrast to dominant), and emergent (cultures that were formed later, the aggregate of first two categories). For example, the tradition parade of Bodhi tree’s strut in Jomthong District, originally people have two residues of this tradition and hope to sustain Buddhism for a happy life and identity in their village. Thus, the parade will be decorated with distinctive features of each village and a village’s music. Then when the official needs to promote tourism, the parade has modified the
decoration with beautiful woman from each village instead (Dominant). The villagers tried to negotiate and the result turned into the parade that will be shown for two days, the first day is an official day and the second day is in a villager’s style. Therefore, what we will find is that the emergent culture was selected to reproduce.

Furthermore, there is the concept about selection and interpretation of culture, which is “The invention of tradition” of Eric Hobsbawm (as cited in Pattira Viriyasakultorn, 2008). The invention of tradition consists of the application of old in a new condition or new context or using the old format for a new purpose. The difference between the original traditional practice and new invented tradition is tradition usually happens in original communities; deeply connected with traditional practice, considered from the ritual transitional status. On the other hand, invented tradition usually occurs for embracing “Artificial community” such as nation, or country which tends to focus on unchanged and eternal features by creating ambiguity in values, rights and obligations of the group members; for instance patriotism, loyalty, duty, and school spirit. The key is to create a mood that shows a sign of group membership.

In cultural studies, Kanjana Kaewthep (2006) mentioned the core of Buddhism is said to work with anything to know the nature of that thing. Also the culture characteristics of each area led to discovery of the “Identity” of that culture. The identity is important in two respects; firstly, identity is a source of cultural diversity which led to a wealth of cultural riches. Secondly, identity is a source of cultural confidence, the feeling of dignity and pride.

Kanjana Kaewthep (2014) suggested that one perspective of cultural studies or interesting folk wisdom is the cultural product and cultural process consideration. Cultural product is the attention of wisdom (Text) such as the collection of lullaby music, legends, traditions, rituals, and traditional book. Cultural process / practice / production is influenced by Marxism which is interested in the production process. The important academics in this group such as R. Williams mentioned not only the product that needs the production process but also that the culture needs the production process as well. The key principles of this approach are often called Culturalist. When the culture is required the production process is similar to the product including elements of production, raw material, manufacturer, tool,
knowledge, place, time, dissemination, procedure, the consumer of products as well as a group of people using culture. As Marx said for the capital owners who produce those goods, if they need their capital that has a long lasting life, they cannot produce a single and quit. The reproduction is required for inheriting similar culture, if the culture is not to be reproduced in succession that culture will vanish or disappear. This culture may be something tangible for example a bowl, costume, and house or cultural abstraction such as the meaning of language or the way of thinking and so forth. Culturalism believed that each group has its own culture when they stay together in a village, District, province, zone, national, and global; this subculture will be negotiation, hybridization, and hegemony. In the reproduction process that guarantees invincibility of each of the local inherited media, there are several characteristics of inheritance from inherited duplication that is copied from the entire original to inheritance with modification. This may be due to the fact that the recipient needs to adapt the old to the new context of society.

Thus, a survey of identity status (Identity product/Identity marker), found the process of identity also; either the process of construction, maintenance, negotiation, or a decay of ethnic identity under the different Malaysian context.

The researcher uses the concept of culture to analyze how the Siamese-Malaysians indicated their cultural identity and those cultural characteristics that can be considered as a lap or cultural capital, and how it can be used to build the identity of ethnic groups?

2.7 Related Research

In the research study “Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia”, the researcher reviewed the literature for basic information that is beneficial and useful as a guideline for this work, as described below.

The review of research studies on the Siamese-Malaysians has found that most research studies are in anthropology. “A Study on Social and Cultural Development of the Siamese-Malaysians in Northern Malaysian State” by Kamnuan Nuansanong
(2003) and “Siamese-Malaysians in Kedah (Saiburi) : A Study of Siamese-Malaysians ‘s Existence in History (1909-2007)” by Pornchai Nakseethong and Anin Puttichot (2009) found that historical development of Siamese-Malaysians from Northern state of Malaysia was divined by time, according to the political regime or nation-building process which changed as a consequence of the colonial era as well as status of the Siamese-Malaysians under the rule of the colonial period in a different time. According to Kamnuan Nuansanong (2003), he also indicates that the continuation of social and culture development of Siamese-Malaysians in the Northern state of Malaysia having a major issue are the settlements of Siamese-Malaysians in the Northern states of Malaysia, the preservation of Buddhism, the establishment of a strong community, Thai cultural inheritance, the use of the name and surname in Thai and a mix of ethnicities. Pornchai Nakseethong and Anin Puttichot (2009) demonstrated the status of the Siamese-Malaysians under the rule of the colonial period in the different time and later annexed as citizens of Malaysia. The development of the existence of a history dimension of Siamese-Malaysians causes Thai cultural identity efforts and expression of ethnic groups through the establishment of social networking and cooperation in various fields.

There are three research studies in terms of economic and political governance that have been found including the research on “The Relations between Racial Concept and Political Policy of UMNO Party in Plural Society of Malaysia from the Past to the Present (1946-2007)” by Apichest Kanchanadit and Sayan Sittichok (2009), “Policy of Multi-Cultural Society in Kedah and Penang States Malaysia, 1970-2008” by Suppakarn Siripisan and Adisak Saksoog (2009) and “Preservation of Multicultural and Ethnicity in Malaysia : Case Study on Tradition and Culture of Siamese-Malaysians in Tumpat, Kelantan” by Abdurrohman Chapakiya, Dolwana Taye, Jaruwat Songmung and Mahamaroslee Maeyu (2009). It can be seen that the promotion of equality of ethnic groups has been used to implement government policy by all political groups. The research of Suppakarn Siripisan and Adisak Saksoog (2009) shows the economic and social policy with the adoption of the New Economic Policy and Policy Vision 2020. The process of state for running the policy of relationships of people of various ethnic groups that aim to reduce the social gap and bring equality happens to people of all races. Apichest Kanchanadit and Sayan
Sittichok (2009) studied the continuous relationship between the concepts of race and political policies of UMNO party and found that the political policies and actions of the UMNO party were based on the significant benefit of the Malays. Therefore, in the early stages the UMNO party has been recognized and accepted by many Malays. On the hand other political policies and actions which have an aggressive attitude toward other racial groups was the cause of the conflict with ethnic groups. Thus, the UMNO party approached the links and ranks the relationship between the races including the determining of the political role of other racial groups through the political negotiations between the UMNO party and the political organization of various ethnic groups. Abdurrahman Chapakiya et al. (2009) indicated that the PAS party has been entrusted by the people in Kelantan state to administration over 17 years under the important policy of Kota Bharu Membina Bersama Islam. This policy aims to create the unity according to Islam and simultaneously support non Islam and prioritize the ethnic group by promoting cultural activities. These can create equality of the welfare of state and create a compactness to happen.

Although Malaysia has had a problem of ethnic group confliction in a certain time period, the government deals with the problem by organizing the relation of a group of people in the form of creating a new ideology of Malaysia; the coordination of economic and political power allocation including managing the relationship between government and ethnic groups by activity participation and financial support to the various ethnic groups.

The research on social and culture dimension about social roles of Siamese-Malaysians from two research studies are “Ethnic Group Integration in Plural State: A Case Study of Siamese-Malaysians Ethnic Group in Kedah State, Malaysia” by Anusorn Mekboot (2006) and “The Social Role and Participation in Development of Siamese-Malaysians in Kelantan State, Malaysia” by Wanpichit Srisuk (2009) which studied in a different area. Anusorn Mekboot (2006) studied in Kedah State while Wanpichit Srisuk (2009) studied in Kelantan. The discovery was made that a common ground is the integration of ethnic groups in the plural society state of Malaysia to build unity; Malaysia has determined the Malay language as the national language, an equal discourse marker economic partnership for ethnic groups and defines a citizen “Bumiputera”. Although the opportunity to participate in the administration or take a
position of, the state of the Siamese-Malaysians are very rare because they are minorities the Siamese-Malaysians benefit from citizenship no less than other ethnic groups and from the creation of area of bargaining by social integration. Even the part of language would be reduced; Siamese-Malaysians acting the social role in the community by opening a Thai language school in the temple as a strategy to maintain the cultural identity of their own.

There are three research studies on the social and culture dimension of Thai culture in Malaysia including “The Cultural Identities of the Siamese-Malaysians in the Northern States of Malaysia” by Nibondh Tipsrinimit (2007), “The Culture of the Siamese-Malaysians in a Northern Malaysian State: A Case Study of Klongmai Village, Chitra, Kubang Pasu District, Kedah, Malaysia” by Somchart Sriraksa (2009) and “A Study of the Tenth Month Festival of Siamese-Malaysians in Tumpat District, Kelantan State, Malaysia” by Sutani Petchthong (2004). That research study found a common issue in cultural or spiritual heritage of the Siamese-Malaysians. Somchart Sriraksa (2009) found that four obvious characteristics of Siamese-Malaysians culture are 1) racial consciousness 2) the love of own language 3) faith in Buddhism and 4) belief in superstition which Nibondh Tipsrinimit (2007) agrees that the Siamese-Malaysians are idiom about faith and ritual, sacramental, ghost, and superstitions. Meanwhile, it was found that adapting and creating new cultural identity of the Siamese-Malaysians was used to establish cooperation in the social network. However, there are trends of shortage of Thai language teachers in Malaysia, including reduced values of the priesthood as a personal ritual media because most people ordained by tradition rather than faith are likely to affect the cultural identity of the Siamese-Malaysians. Sutani Petchthong (2004) studied the process and practice of Tenth Month Festival as public rituals media and found that ritual complies strictly with tradition.

Moreover, the research of Somchart Sriraksa (2009) shows the existing system of coexistence as a society, production system, language, religion, tradition that has an identity of its own are the strengths of Siamese-Malaysians. They can adapt to social problems, economy and culture, are able to live harmoniously and learn the cultures of each other with other ethnic groups. The trend of the unity of race, language, religion will be more prominent among different cultures.
There are two research studies on social and culture dimension about religious institution including “Buddhist temples in Kelantan: The Social and Economic Adaptation of a Buddhist Community in a Muslim State” by Phailada Chaisorn (2009) and “The Role of Siamese-Malaysians Monks in the Northern State of Malaysia” by Uthai Eksaphang (2012). They had a common discovery about the role of religious institutions. In the Siamese-Malaysian community, the priest holds a leading social role to preserving the Thai culture through language teaching in Thai language schools located in temple, while temple is a “Space” for Siamese-Malaysians in both political and cultural.

Phailada Chaisorn (2009) found that the current culture of consumerism and technological advances has reduced the role of the Buddhist temple and monks for creation, maintenance, modifications and passing identities of “Thai tradition” down due to the management of the Buddhist temple which is flexible according to the direction the economy. However, Uthai Eksaphang (2012) saw that structure / regularity / law and the management of ministry of Thai-Malaysian in Northern state of Malaysia continued to follow the example of the ministry in Thailand. The promotion of priest's ranks that depend on the ministry in Thailand and ministry relations between the two still can be a frame to control the operation according to the discipline of the clergy and the sustaining of Buddhist practice in the midst of a multicultural society.

The finding in communication and cultural identity dimension found in research about communications and journalism that mention about Siamese-Malaysians is a comparative study “Intercultural Communication of Malay-Thai in Southern Thailand and Siamese-Malaysians in Kelantan, Malaysia” by Peerayut Oraphan (2008). It was found that the concept to explain the communication behavior of Siamese-Malaysians is a positive perspective. For example, being part of the other group while it retains the own identity, highlight the common features and reserved the difference. While the environment in the border area of southern Thailand turns to be associated with negative communication behavior of ethnic Malays-Thai such as the escaping from the part of society in the other group, and the protection of minorities believe their ethnic identity suggestively. In the meantime it was found that
the two ethnic groups have four requirements from communication including separation, accommodation, assimilation and interaction.

Thatsanawadi Kaeosanit (2009) studied “Communications for Maintaining Cultural Identity of the Siamese-Malaysian community in Kedah State, Malaysia” showing that in the context of social transformation, the Siamese-Malaysian community can survive potential among the context of a different society and different culture by cultivating and creating awareness about the historical context resulted in the realization in the race and community of the community’s members, to develop and maintain the cultural context as a cost that is meaningful and valuable as the root of racism. Based on the context of a relationship is interacting face to face and social kinship that are strongly tied and communication context as a tool to force the efficiency development as well as the potential of personal media in the community as a tool for community empowerment for instance world leaders, religious leaders, spiritual leaders and official leaders along with the status and role of the media rituals that reflect cultural independence of community to strengthen the spiritual community for survive with identity dignity. Moreover when the form of communication becomes the indicators, it reflects that Siamese-Malaysians identity citizenship of Malaysia in an economic and political dimension while the identity of the ethnic is in terms of religion and culture.

The studied literature about the concept of identity and communication include “Communication for the Construction, Maintenance and Negotiation of a Monness Identity by a Diasporic Ethnic Mon Group Under Globalization Current” by Sujitra Plianroong (2010) and “Communication and identity discourses of the elderly in Thai Society” by Kamjohn Louiyapong (2010) which found that identity is being built up by using their own funds to be attributed to identity. Identity is not just one feature but there are many, features that can be chosen to be presented depending on the situation and context.

All literature reviews ware greatly beneficial to an application for analysis and understanding the existence of Siamese-Malaysians’ ethnic identity among different and changing social contexts over time. It was inevitable that alteration could be made according to different social contexts as well. The researcher was, therefore, interested in “Ethnic identity” of Siamese-Malaysians in multicultural society had
changed in terms of construction, maintenance, negotiation, or a decay of ethnic identity, and if their roles and duties had changed. Also, a recent study by the researcher was expanded to more comprehensive and broader areas than ever before. It found that Plairamai Village (Kg. Titi Akar) and Mai Son Village (Kg. Payamak Inson) in Kedah state, Malaysia, where most Siamese-Malaysians lived, to Perlis, Kelantan and Terengganu states lying on the Malay Peninsula, (that Thailand lost to Britain in B.E. 2452 and then transferred to government of the Federated Malay States), and Siamese-Malaysians was still now inhabited dispersedly in all states. The study on ethnic identity of Siamese-Malaysians in the four states, along with a study in recognition of definition and value of ethnic identity among each generation of four age groups (categorized by era of transition of political and government systems and socio-cultural environment in Malaysia), would provide existence dimensions of Siamese-Malaysians in different manners. These included government policy of each state, relations of the Siamese-Malaysians in communities and cross-communities of each state, social and cultural structures, communications networks in state and interstates in Malaysia and Thailand, existence status of the ethnic group and factors influencing sustaining or disappearing of ethnic identity of each state.

Therefore, in the study on “Dynamics of Ethnic Identity Construction of Siamese-Malaysians in Malaysia”, the researcher selectively studied “Identity product” in terms of qualifications/characteristics of ethnic identity of Siamese-Malaysians or Indicator/Identity markers and also “Identity process/production” in terms of how ethnic identity of Siamese-Malaysians is constructed. More importantly, as a journalist who strongly believes in the power and role of communication, the researcher was interested in the construction process of ethnic identity of Siamese-Malaysians. The researched was also interested in the interaction of Siamese-Malaysians in each area where different communication patterns among ethnic groups and between ethnic groups were found, and how Siamese-Malaysians’ ethnic identity changed in different contexts or situations. As well, the researched was interested in how the results of cultural communication and interaction among ethnic groups and with other ethnic groups enable Siamese-Malaysians to recognize, define and value ethnic identity. The study was based on the theory of Constructionism, considering identity as a constructed entity which can inevitably be deconstructed and
reconstructed. As a result, identity is dynamic and shifting through different social practices that are deemed “Site of identity production”. This leads to an analysis of the dynamic of ethnic identity construction of Siamese-Malaysians under the context of the nation state in Malaysia.
CHAPTER 3

RESEARCH METHODOLOGY

This study is about “the dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia”, the researcher studied the dynamic ethnic identity of Siamese-Malaysians through the dimensions of communication and studied the communication forms in the construction of Siamese-Malaysians’ ethnic identity under the context of the Malaysian nation state. This included the comparison of meaning and value perceptions of Siamese-Malaysians’ ethnic identity in each generation by using qualitative research methods of focus group interview, in-depth interview, participant observation and documentary research. The research is about 4 states which are Kedah, Perlis, Kelantan and Terengganu.

3.1 Sources of Data for the Research

For this research, the researchers collect the data from the following sources;

3.1.1 Primary Data using three methods;
   3.1.1.1 Focus group interview
   3.1.1.2 In-depth interview
   3.1.1.3 Participant observation

3.1.2 Secondary Data by analyzing the documentary research from three sources;
   3.1.2.1 Print media
   3.1.2.2 Radio and broadcasting media
   3.1.2.3 New media
3.2 Samples

3.2.1 Focus Group Interview composed by using purposive sampling of 80 people of the following samples;

3.2.1.1 Members of the community in different age groups by separating 4 generations following the periods of revolution of politics and governments and social cultures using 5 people per age group as follows:

1) Over 57 years old (Colonial period: before Buddhist era B.E. 2500) is the first group which lived in Kedah after Thailand had lost 4 territories to England which were Kelantan, Terengganu, Kedah and Perlis in 1909 and these territories were transferred to Malaysia in 1957.

2) Between 34-57 years old (Independent period: 1957-1981) is the group in the period of Declaration of Independence and Nation states which is called “Federation of Malaysia” and also in a period of Policy Declaration of Bumiputera including New Economy Policy (NEP) which is for equality and to resolve the problem of inequality between the races.

3) Between 16-33 years old (Nationalism period: 1982-1998) is the group in the period of Policy Declaration which is called “Vision 2020” or “Wawasan 2020” by Dr. Mahathir bin Mohamad. This period is in the period of laying the strong foundation for Malaysia in the Modern age and got affected by the economic crisis which is call “Tom Yum Kung Crisis” in Thailand.

4) Under 16 years old (Globalization period: 1999-Present) is the group in the period of economic progressive development in information multiplex such as Multimedia Super Corridor Project from the policy of Vision 2020 which opened the project “1 Malaysia” which expects agreement and unity of the population in various races and religions in the country.

3.2.1.2 Other ethnics who interact with Siamese-Malaysians ethnics such as Malay, Chinese and Indian, with a random purposive sample of 3-5 people in each state.
3.2.2 **In-depth Interview** composed of the following samples;

3.2.2.1 Formal and informal leaders of Siamese-Malaysian community in Plairamai (Titi Akar) village, Kedah state; Yawi (Jejawi) village, Perlis state; Yoongkao (Jubakar) village, Kelantan state and Pak Kiang village, Terengganu state, in Malaysia. These leaders are the people who participate in the activities of ethnic groups and cultural events which is accepted and gets respect from the people in the community including members in the community and representatives of organizations in society who form the groups for both of formal and informal privilege of their own ethnics. Each state has 4 people as follows:

1) Leaders of the Buddha’s teaching are the monks who lead the religious ceremonies and are the supporter of the mild members in the community.
   
   (1) Kedah: Phra Visuddhisilakhun, chief abbot of Visutthipradittharam Temple (Plairamai Temple)
   
   (2) Perlis: Phra Kru Opasprasittikhun, chief abbot of Matchimaprasit temple (Yawi temple)
   
   (3) Kelantan: Phra Vijarnvuthikhun, cheif abbot of Phikulthong Vararam temple and the Siamese sangha governor of Kelantan state
   
   (4) Terengganu: Phra Manoon Sungwatto, chief abbot of Buddhathaksin Phalukaram (located in Semerak village, Kelantan nearby Terengganu)

2) Leaders of society are the elders in the community who are responsible for passing on knowledge about dimensions of community’s cultures and are a good model for the offspring and also are the leaders of the family or relatives.

   (1) Kedah: Mrs. Lee Chankaewsuanmannee (ETHONG A/L PITKEW), 85 years old
   
   (2) Perlis: Mrs. Pua Khunpitak (PAO A/P ENDIN EAN), 80 years old
   
   (3) Kelantan: Mr. Siri Nengbuah (SIRI A/L NENG BUAH), 62 years old
   
   (4) Terengganu: Mrs. Nui Suksai (MEK SAR A/P MERAH), 77 years old
3) Leaders of the soul are the Kru Mor or the folk artists who
inherit and reflect the value of culture by their soul through cultural equipments.

(1) Kedah: Mrs. Pian La-ongmanee (PIAN A/P PHOM),
Nora Pian: Nora Rongkru

(2) Perlis: Mr. Charin Petchprasit (CHARIN A/L ENDIN
PELAT), voice actor of shadow puppets
Mr. Cit Suwankiri (DIN CIT A/L ENDEN NDET), Nora
Cit

(3) Kelantan: Mr. Chum Krongkraipet (EH CHUM A/L
CHADI), Nora Chum: Nora Khaeg

(4) Terengganu: Mrs. Awn Ongjinda (AWN OR A/L
WANG PANG LIANG), a leader prays / a clergyman

4) Formal leaders are the village headmen who are
responsible for managing the community in economy, society and culture to make the
internal and external members live peacefully in the community.

(1) Kedah: Mr. Boonprieng La-ongmanee (E FRIANG
A/L DIN PROM), a headman or JKKK of Plairamai Village
Mr. Uwam Ratthanapratrum (UWAM A/L DIN JOM),
an ex-headman or JKKK of Plairamai Village

(2) Perlis: Mrs. Chian Chooprasit (CHIAN A/P
ENDINKAM), secretary JKKK of Yawi village (or Setiausaha)

(3) Kelantan: Mr. Thawi Srisuwan (THAWI A/L EN
CHAI), a headman or JKKK of Yoongkao village

(4) Terengganu: Mr. Rin Saoriwong (ENOI A/L CHAN
NOI), a member of Siamese-Malaysians association of Terengganu

3.2.2.2 Representatives from social organizations which forms the
formal and informal groups for the privilege of their own ethnics / Monks from
Thailand (Dhummaduta) / Journalists

(1) Kedah: Mr. Manit Sripradit (MANIT A/L SEE NAM),
president of Siam cultural association of Kedah (Persatuan Kebudataan Masyarakat
Siam Negeri Kedah: PEKEMAS)
Ms. Pimon Saksangsopha (PIMON A/P PATIANG), a journalist of Radio Television Malaysia (RTM), Kuala Lumpur

(2) Perlis: Phra Niwat Nitisaro, monk from Thailand (Dhimmaduta) practicing Buddhist mission at Matchimaprasit temple (Yawi temple)

(3) Kelantan: Mr. Pin Auttarapan (PIM A/L CHAU DAM), president of Siamese-Malaysians association of Kelantan (Persatuan Masyarakat Siam Kelantan)

Mr. Chuan Khanitsorn (EA CHUAN A/L EA ENG), deputy president of Siamese-Malaysians association of Kelantan (Persatuan Masyarakat Siam Kelantan)

(4) Terengganu: Mr. Chan Suksawat (EH CHAN A/L EH TOM), member of Loy Kratong association of Terengganu (Persatuan Loy Kratong Kuala Terengganu)

Phra Baideekha Thanakorn Katapoonno, monk from Thailand (Dhimmaduta) practicing Buddhist mission at Vithatthammaphitak house of priest (Pak Kiang house of priest)

3.2.2.3 Siamese-Malaysians who are a part of Politics and Government in the policy of Malaysia officially is Mr. Boonsom Suwanmanee, Member of the Senate, Malaysia or a senator of Malaysia).

3.2.2.4 Representatives of Malaysian government who take care of Siamese-Malaysians officially are YB Dato Haji Mohd Rawi Bin Haji Abdul Hamid (Dato Rawi) who takes a position of Ahli Majlis Mesyuarat Kerajaan Negeri Kedah (Pengerusi Jawatankuasa Agama, Kerja Raya, pelancongan Warisan, Hal Ehwal Masyarakat Siam) or State Executive Councillor who are responsible about the religions, civil works/engineering, tourism and heritage and others about Siamese-Malaysians.

3.2.2.5 Representatives of Thai government who take care of Siamese-Malaysians officially are Mr. Jakrit Kanjanasul, the Consulate-General of Kota Bharu (During the year 2012-2015) and Dr. Paitoon Songkaew, the Consulate-General of Kota Bharu (year 2016-Present).
The researcher takes a random sample by using network sampling or snowball technique which is interviewing following the suggestion of the samples which was specified to get the in-depth data to cover completely.

**3.2.3 Participant Observation,** the samples are Siamese-Malaysians who participate in the activities of ethnic groups and cultural events. The researcher observes 2 times in the normal time and in the festival season as shown by the following details;

3.2.3.1 In the normal time (in the area of communities, temples, schools, and other social areas) composed of

1) Kedah:
   1. Thai language learning and teaching in the school at Visutthipradittharam Temple (Plairamai Temple)
   2. Visutthipradittharam Temple (Plairamai Temple)
   3. Kampung Kubur Panjang (Malay and Chinese community near Siamese-Malaysian community)
   4. Morning market and night market in the community area

2) Perlis:
   1. Thai language learning and teaching in the school at Dewan or community hall
   2. Matchimaprasit temple (Yawi temple)
   3. Morning market and night market in the community area

3) Kelantan:
   1. Thai language learning and teaching in the school at Matchimaram Temple (Klang temple)
   2. Matchimaram Temple (Klang temple, Yoongkao village)
   3. Prachumthatchanaram temple (Huanon temple, Yoongkao village)
   4. Pikulyai temple (Pom temple, Yoongkao village)
(5) Phikulthong Vararam temple (Borsamet village)
(6) Morning market and night market in the community area

4) Terengganu:
   (1) Thai language learning and teaching in the school at Vithatthammaphitak house of priest (Pak Kiang house of priest)
   (2) Vithatthammaphitak house of priest (Pak Kiang house of priest)
   (3) Buddhathaksin Phalukaram (located in Semerak village, Kelantan nearby Terengganu)
   (4) Morning market and night market in the community area

3.2.3.2 In the festival season (ceremonies, tradition, projects or activities of ethnics in Thailand and Malaysia) composed of

1) Kedah:
   (1) Songkran festival, Chukpra festival and The Tenth Month ceremony/Thai Festival at the End of 10th
   (2) Wedding ceremony / Funeral / Ordination ceremony
   (3) Ruamthai 2016 Camp
   (4) Activity of being Thai in abroad (JADI THAI DI LUAR NEGARA) by Thaksin University, Thailand

2) Perlis:
   (1) Kathin ceremony of Siamese-Malaysians clergy 2015
   (2) Buddhist holy day

3) Kelantan:
   (1) Ceremonies in Visakha Puja Day (Visa Day)/Loy Kratong festival
   (2) Ordination ceremony
   (3) Ruamthai 2015 Camp
   (4) Menora practice program (Program Perantisan Menora) by National Department for Culture and Arts, Ministry of Tourism and Culture (Jabatan Kebudayaan dan Kesenian Negara: JKKN), Malaysia
4) Terengganu:
   (1) Songkran festival
   (2) Buddhist holy day

5) Thailand:
   (1) Unity Kathin ceremony of Saiton temple, Rattaphum District, Songkhla province
   (2) Thai language and Thai culture training course by the volunteer of Siamese-Malaysians during 14-20 of March 2015 at Chaimongkol temple, the royal temple in Songkhla province

3.3 Research Instrument

3.3.1 Focus Group Interview

3.3.1.1 The researcher used the focus group interview as a tool to collect data from the members of the community in different age groups by separating into 4 generations following the period of revolution of politics and governments and social cultures and data such as

1) Property /identity marker / indicator of Siamese-Malaysians

2) Construction process of Siamese-Malaysians’ ethnic identity in Malaysia through the dimensions of communication and performance the own ethnic identity changes in different context and situations.

3) Communication forms in ethnic group and between the ethnic groups that interacts with Siamese-Malaysians in each area or state

4) Interpretation process for trying to understand about ethnic identity of Siamese-Malaysians causing the feeling of ethnic identity and dignity both in individual and in ethnic group.

5) The meaning and value perception of Siamese-Malaysians’ ethnic identity in different generations / age groups in Malaysia which has happened from the interaction of communication and cultural meeting in ethnic groups or other ethnic groups.
3.3.1.2 The researcher used the focus group interview as a tool to collect data from other ethnic groups that interacts with ethnic group of Siamese-Malaysians composed of Malay, Chinese and Indian such as

1) Property /identity marker / indicator of Siamese-Malaysians

2) Construction process of Siamese-Malaysians’ ethnic identity in Malaysia through the dimensions of communication and performance the own ethnic identity changes in different context and situations.

3) Communication forms in ethnic group and between the ethnic groups that interacts with Siamese-Malaysians in each area or state

4) The meaning and value perception of Siamese-Malaysians’ ethnic identity in different generations / age groups in Malaysia which has happened from the interaction of communication and cultural meeting with other ethnic groups.

3.3.2 In-depth Interview

The researcher used the interviewing form by referencing the semi-structural Interview/moderated scheduled interview to interview: the formal and informal leaders of Siamese-Malaysian community who are accepted by the people in the community; members of the community; representatives from social organizations who form the groups of both of formal and informal privilege of their own ethnics including Siamese-Malaysians who are a part of politics and government in the policy of Malaysia officially as shown by the following details;

1) Interaction patterns in the society between the government and Siamese-Malaysian community.

2) The factors which affect the efficiency of existence of ethnic groups in Malaysia especially the ethnic group of Siamese-Malaysians.

3) Policy administration becomes visible from government which relates with relationship management of ethnic groups in Malaysia.
3.3.3 Participant Observation

The researchers go to study the data following the study of Ethnography by entering and making a relationship with the people in the area and also participating in the activities of the community in order to observe behavior and feelings of the members of the community and analyze the data. Therefore, the data collecting occurs at 2 times; in the normal time and in the festival season as the following details show;

3.3.3.1 In the normal time (in the area of communities, temples, schools, and other social areas).

3.3.3.2 In the festival season (ceremonies, tradition, projects or activities of ethnics in Thailand and Malaysia) as the following details show;

1) Communication forms in ethnic group and between the ethnic groups that interact with Siamese-Malaysians in each area or state

2) Performance of the own ethnic identity changes in different context and situations.

3) Participation in the activities of ethnic groups of Siamese-Malaysians in different generations/ages in each area/state.

3.3.4 Analysis of the Documentary Research

Analysis of the Documentary Research by studying the sources of data composed of:

3.3.4.1 Print media

1) History books, student books and souvenir books

2) Research report of Malaysia Project: The significance of Thailand of the Thailand Research Fund (2008-2011)

3) Thesis of communication patterns, identity, and Siamese-Malaysians which has studied before

3.3.4.2 Radio and broadcasting media composed of:

1) News

2) TV programs
3.3.4.3 New media such as sources of data about communication technology

1) Data system Network (www)
2) Readymade Database (CD-ROM)

3.4 Collection of Data

Firstly, the researcher collected documentaries from print media, radio and broadcasting media or new media then designed the questions for interviewing using semi-structure interview with an open ended question form in order to gather the opinions. After that the researcher went to the area of research for focus group interview, interviewing the samples by in-depth interview and participant observation.

3.5 Analysis and Presentation of the Study

This research collects data from focus group interview, in-depth interview, participant observation and analyzing documents. The researcher analyzed the research results using a conceptual framework and the theories from chapter 2 to support the data analysis and interpret all data in descriptive information to present in a mind map in order to make the research results clear, easy to understand and more complete. The results and discussion of this study divide into various topics to be presented in chapter 4-chapter 7 as the following details show;

Chapter 4 Community context, National history and self-reflection

4.1 Siamese-Malaysian community context

4.1.1 Geography and location
4.1.2 History of Kedah, Perlis, Kelantan and Terengganu in Malaysia
4.1.3 Sociology and culture
4.1.4 Economy
4.1.5 Politics
4.1.6 Communication
4.2 Nation and nation building in Malaysia history textbooks

4.2.1 Malaysia history in Thai textbooks

4.2.2 Sejarah Malaysia or Malaysia history textbooks

4.3 Self-definition through the history: Siamese descendants or Siamese-Malaysians of Malaysia

4.3.1 Siamese descendants: Siam historical part which used to be the citizens of Siam kingdom in the past

4.3.2 Siamese-Malaysians of Malaysia (Siamese-Malaysians di Negara Malaysia): the historical part of Siamese-Malaysians who are the citizens of Malaysia currently

Chapter 5 Dynamic identity of Siamese-Malaysians in Malaysia via the dimension of communication

5.1 Identity product/Indicator

5.2 Identity process/Production

5.3 Construction process of Siamese-Malaysians’ ethnic identity in Malaysia

5.4 Factors affecting the Siamese-Malaysians’ ethnic identity in Malaysia

Chapter 6 Form of communication and perception

6.1 Communication form to construct Siamese-Malaysians’ ethnic identity in the Malaysia state context

6.1.1 Communication for learning and cultural transmission

6.1.2 Communication for participation

6.1.3 Communication for enhancing identity of community

6.1.4 Communication for ethnic interaction

6.1.5 Communication for network building

6.2 The meaning and value perception of Siamese-Malaysians’ ethnic identity in each generation / age group

6.2.1 Fundamental ideas of Siamese-Malaysians’ ethnic identity of each generation / age group

6.2.2 The meaning and value perception of Siamese-Malaysians’ ethnic identity of each generation / age group
Chapter 7 Conclusion, discussion and recommendation

7.1 Conclusion

7.2 Discussion of the results

7.2.1 Siamese-Malaysians ethnic in Malaysia

7.2.2 Siamese-Malaysians’ ethnic identity changed under the relationship conditions

7.2.3 Communications to construct Siamese-Malaysians ethnic identity in the context of Malaysia

7.2.4 Value, meaning and identity politics of Siamese-Malaysians as citizens of Malaysia

7.2.5 The dynamic of construction of Siamese-Malaysians’ ethnic identity in Malaysia

7.2.6 Siamese-Malaysians the significant to Thai with ethnic identities communication

7.3 Recommendations

7.4 Implication for further research
CHAPTER 4

COMMUNITY CONTEXT, NATIONAL HISTORY
AND SELF-REFLECTION

This study is about “the dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia”, the researcher studied the dynamic ethnic identity of Siamese-Malaysians through the dimensions of communication and studied the communication forms in the construction of Siamese-Malaysians’ ethnic identity under the context of the Malaysian nation state. This included the comparison of meaning and value perceptions of Siamese-Malaysians’ ethnic identity in each generation by basically studying the community context, nation and national building in the history textbooks including the self-definition through the historical part and presented the descriptive data by separating into topics as follows,

4.1 Siamese-Malaysian community context
   4.1.1 Geography and location
   4.1.2 History of Kedah, Perlis, Kelantan and Terengganu in Malaysia
   4.1.3 Sociology and culture
   4.1.4 Economy
   4.1.5 Politics
   4.1.6 Communication

4.2 Nation and nation building in Malaysia history textbooks
   4.2.1 Malaysia history in Thai textbooks
   4.2.2 Sejarah Malaysia or Malaysia history textbooks

4.3 Self-definition through the history: Siamese descendants or Siamese-Malaysians of Malaysia
   4.3.1 Siamese descendants: Siam historical part which used to be the citizens of Siam kingdom in the past
4.3.2 Siamese-Malaysians of Malaysia (Siamese-Malaysians di Negara Malaysia): the historical part of Siamese-Malaysians who are the citizens of Malaysia currently

4.1 Siamese-Malaysian Community Context

This research topic is composed of the data about geography, states and location boundary of villages, communities history, society, culture, economy, politics, and communication in the community which will help to build the understanding of the surrounding context of Siamese-Malaysian communities for the analysis about the community existence.

4.1.1 Geography and Location

Figure 4.1 Malaysia Map

Malaysia is located in South-East Asia near the equator and has a total land area of about 330,307 square kilometers which consists of 2 parts of territory separated by the South China Sea. The first part is The west of Malaysia or Malaysian Peninsular which has mountains extending along the middle and there is the plain braces both of 2 parts including the islands which consists of 11 states which are;
Kedah, Kelantan, Terengganu, Pahang, Selongor, Melaka, Johor, Perak and Negeri Sembilan and the north of Malaysia connects with Thailand and the south of Malaysia connects with Singapore. The second part is East Malaysia, which is an area covering 1/3 of the land in the northern part of the Island of Borneo where most of the area is mountains and there are the plateau and the plain along the coast which consists of 2 states which are Sabah and Sarawak. The land boundary in the south connects with Indonesia and the land boundary surrounds Brunei.

The land boundary between Malaysia and Thailand had the origin from the British political influence that has extended covering Peninsula by the upper section of Malay which is the Siamese-Malaysians vassal states, for example Pahang, Perak, Saiburi, Terengganu, Kelantan, and Perlis. Later England occupied Pahang and Perak, and Siam found that England occupied the two Siamese provinces and feared that England would not only stop there and so therefore on 29th of November, 1899, Krom Luang Tewawongwaropakarn, the Minister of Foreign Affairs in King Rama V, invited George Greville, the British Minister in Siam, to have a meeting and to make the boundary agreement between Siam and England in the Peninsula determining the boundary line between Raman (Yala province), Saiburi, Kelantan, and Terengganu which were the Siam provinces with Perak and Pahang which were occupied by England formerly.

Later on 10th of March, 1909, there was a boundary agreement between Siam and England where Siam agreed to give the land of Kelantan, Terengganu, Saiburi and Pelis including the islands nearby these cities to England in order to get a Siamese jurisdiction court which used to enforce the people who were under control of England and stayed in Siam. There is a boundary agreement attached with that agreement that defined the boundary line between Siam and English Malaya as: “the border from the north of Perlis river until the north of the mountain ridge in another side of Perlis river with the another side of Puyu river along with this mountain ridge until the top of Jeli mountain or Kolok river then the deep groove of Kolok was the border till the sea at Pak num tabai sub-District or Kuala Tabar”.

There after both sides established committees and pitched to divide England-Siam, Anglo-Siamese Boundary Demarcation Commission, and pitching to divide the border between Siam and English Malaya during 1910-1912. Those committees
pitched 72 pillar borders and 35 further pillar borders so the total was 107 pillar borders and the map which has the scale 1:100,000 and 1:250,000 which also indicated the position of the 107 pillar borders.

Afterwards, in 1970 the Thai Prime Ministers and Malaysian Prime Ministers, agreed to establish the committees to make the sharing of landmarks between Thailand and Malaysia for exploring and making landmarks supporting the former landmarks which were made by Siam and England and the ordinary landmarks which totaled 107 pillar borders in order to create clear border lines. The committees started working from 6th of July, 1973 and finished on 30th of September, 1985, the total of landmarks was 12,169 pillar borders with 551.5 kilometer which was about 87 percent of the landmarks by land and unfinished in 2 areas which were the area from 69-72 pillar borders and the boundary line that follows Kolok river because of the conflict and disagreement.

The total length of boundary line by land between Thailand and Malaysia was 647 kilometers and consisted of the followings:

1) The boundary line along with the watershed of San Kala Kiri mountain range which was about 552 kilometers long in Satun province, Songkhla province, Yala province and Narathiwat province.

2) The boundary line along with the deep groove line of Kolok river until the estuary which is 95 kilometers long in Narathiwat province (Thai encyclopedia for the youth by the royal wishes in His Majesty the King, 2007).

The border crossings in the Thailand-Malaysia border are in 4 provinces which are Satun province, Songkhla province, Yala province, and Narathiwat province as follows,

Satun province has two permanent border crossings as follows:

1) Wang Prachan checkpoint, Khuan Don District which connects with Wang Kelian in Perlis.

2) Satun checkpoint (harbor), Mueng Satun which connects with Kuala Perlis, Perlis, Jetty harbor in Kuah, Langkawi, Kedah and Telok Ewa harbor in Langkawi, Kedah.

Songkhla province has three permanent border crossings as follows,
1) Sadao checkpoint, Sadao District which connects with Bukit Kayu Hitam in Kedah.

2) Padang Besar checkpoint, Sadao District which connects with Padang Besar checkpoint in Perlis.

3) Prakob checkpoint, Na Thawi District which connects with Durian Burong, Padang Terap District in Kedah.

Yala province has one permanent border crossing that is Betong checkpoint, Betong District which connects with Bukit Berapit checkpoint in Kedah.

Narathiwat province has three permanent border crossings as follows,

1) Sungai Kolok checkpoint, Sungai Kolok District which connects with Rantau Panjang in Kelantan.

2) Tak Bai checkpoint (harbor), Tak Bai District which connects with Pengkalan Kubor in Kelantan.

3) Buketa checkpoint, Waeng District which connects with Bukit Bunga in Kelantan.

The researcher chose to study 4 states of Malaysia consisting of Kedah, Perlis, Kelantan and Terengganu.
Kedah or Saiburi has an area of 2,660 square miles. It is located on Malay Peninsulas in the north of Malaysia. Kedah consists of 12 districts which are Kota Setar, Kuala Muda, Kulim, Kubang Pasu, Pulau Langkawi, Padang Terap, Sik, Baling, Yan, Pendang, Bandar Baharu and Pokok Sena, by Alor Setar which is the capital of the state. Kedah has the boundary which connects with states nearby as follows:

North connects with Songkhla province and Yala province, Thailand
South connects with Perak and Penang
East connects with Perak
West connects with Perlis

Perlis or its full name is Perlis Indera Kayangan has an area of 130 square miles. It used to be a part of Kedah or Saiburi by separating from Saiburi when the Thai government managed new political borders in 1839 in the reign of King Nangklao Rama III. Perlis is the smallest state in Malaysia which consists of three districts those are Arau, Kangar and Padang Besar, by Kangar which is the capital of the state. Perlis has a boundary which connects with the states nearby as follows:

North connects with Satun province and Songkhla province, Thailand
South connects with Kedah
East connects with Kedah
West connects with Strait of Malacca

Kelantan has an area of 5,150 square miles. It used to be the ancient city like Pattani and Saiburi, and consists of 11 districts which are Bachok, Gua Musang, Kota Bharu, Kuala Krai, Machang, Pasir Mas, Pasir Puteh, Tanah Merah, Tumpat, Jeli and Lojing, by Kota Bharu is the capital of the state. Kelantan has a boundary which connects with the states nearby as follows:

North connects with Narathiwat province, Thailand
South connects with Pahang
East connects with Terengganu and South China Sea
West connects with Perak
Terengganu has an area of 5,050 square miles. It used to be the ancient city like Pattani and Saiburi. It is located in the east coast of Malaysia and consists of 7 districts which are Besut, Dungun, Hulu Terengganu, Kemaman, Kuala Terengganu, Marang and Setiu, by Kuala Terengganu is the capital of the state. Terengganu has a boundary that connects with the states nearby as follows:

- North connects with Kelantan
- South connects with Pahang
- East connects with South China Sea and Perhentian Islands
- West connects with Kelantan and Pahang

Therefore, 4 states of the case study have different area characteristics such as the difference of size or state areas. Kedah is the state which has the biggest size of area and Perlis is the smallest area. The nearness and the farness of Thainess of the motherland had Terengganu as the farthest and the border connection that Kedah and Perlis has the border that connects with many provinces in Thailand including Kelantan which has the border connecting with the provinces in Thailand which mostly has people who pay respect to Islam while Terengganu separates from Thailand completely. These different characteristics are the factors affecting the living of Siamese-Malaysian community in Malaysia. This research studied the areas in 4 states by studying in the communities which have many Siamese-Malaysians as follows:

1. Plairamai Village (Titi Akar), Padang Kerbau sub-District, Pendang District in Kedah or Saiburi
2. Yawi village (Jejawi), Arau sub-District, Kangar District in Perlis
3. Yoongkao village (Jubakar), Jubakar Darat sub-District, Tumpat District in Kelantan
4. Pak Kiang village, Keluang sub-District, Besut District in Terengganu
4.1.2 History of Kedah, Perlis, Kelantan and Terengganu in Malaysia

The South was appended to be a part of Thai kingdom follows Triburary system since Sukhothai, Ayutthaya, and Rattanakosin, or since 1 9th Buddhist era onwards.

During the 19th-20th of Buddhist era, Nakhon Si Thammarat city was the southern province in the position of Phraya metropolis city and each city had the governor who governed and belonged to the ministry of defence which was responsible for taking care of all the southern provinces but, Pattani was in the position of the colony for which the governor took a position of the king or sultan which governed itself freely but it depended on the vigorous city for protection. In the beginning of 20th Buddhist era, Pattani was the colony of Ayutthaya in the reign of Somdet Phra Borommarachathirat (1370-1388) , In 1757 Ayutthaya collapsed and there were new capitals in Thon Buri and Rattanakosin respectively. By 1782, His Majesty King Phra Buddha Yodfa Chulalok (Rama I) established Rattanakosin in the area which was called Bangkok and extended territory down to occupy Pattani city and Saiburi city at the same time that the British empire hunted the colonies to the Malay Peninsula and bay of Bengal. All of the Southern colonies which separated freely in the beginning of 24th Buddhist era consisted of Pattani, Kelantan, Terengganu, Saiburi and Perlis which were well-mannered for Siam again in the beginning of Rattanakosin until the middle of 25th Buddhist era. The army from
Bangkok attacked Pattani and governed it (Area around Pattani, Yala, Narathiwat, and Satun) and appended it to be a part of Siam kingdom.

Before being the national state, there was the Absolute Monarchy state in the second half of 24th Buddhist era or after 1807 until 1932 when during that time Pattani was separated into 7 provinces and moved the Buddhists to live in there in order to build the balance of power as the dissatisfaction of Siamese government caused the war in order to save the independence of Pattani in the reign of His Majesty King Nangklaao Chao Yu Hua (Rama III) in 1831 and by the cooperation of seven governors and sultans of Saiburi, the support from Kelantan and Terengganu which had the relative relationship but was suppressed in 1832. After this war in 1839, Saiburi was separated into 4 cities which are Saiburi, Perlis, Satun and Kubang Pasu belonging to Nakhon Si Thammarat and all seven cities of Pattani belonging to Songkhla.

In the reign of His majesty King Phra Chunla Chom Klao Chao Yu Hua (Rama V) allowed to use Tesapibal county system as follows.

Phuket county was established in 1894 consisting of Phuket city, Krabi, Trang, Ranong, Takuapa, Pang-nga and Satun.

Nakhon Si Thammarat county was established in 1896 consisting of Nakhon Si Thammarat city, Phattalung, Songkhla, and 7 provincial areas consisting of Pattani, Yala, Yaring, Ra-ngae, Raman, Saiburi and Nongjik with the head of the county being in Songkhla city.

Chumphon county was established in 1896 consisting of Chumphon, Langsuan, Chaiya and Kanchanadit.

In 1897 Satun belonged to Saiburi county as Saiburi County was a province in Malaya and it was a colony consisting of Saiburi, Perlis, Satun and the head of the county was in Saiburi city.

In 1906 Pattani county was established consisting of the 7 provincial areas which were separated from Nakhon Si Thammarat County by being abrogated in the 4 cities which are Pattani city, Yala, Saiburi and Ra-ngae (which was changed to Narathiwat later).

In 1909 in the reign of King Rama V, England extended its influence to invade the territory on the peninsula under the government of Siam which caused Saiburi,
Perlis, Kelantan and Terengganu to be transferred under the control of England which was the exchange territory under the Siam-England Treaty (Anglo-Siamese Treaty) which was the agreement for exchanging Malaya provinces between the Siam government and the British colonial government which gave Songkhla city, Yala, Pattani, and Narathiwat to Siam while Saiburi, Kelantan and Terengganu were under control of England but Perlis and Satun were the parts of Saiburi so Perlis belongs to England and Satun belongs to Siam.

In 1915 in the reign of His Majesty King Mongkut Klao Chao Yu Hua (Rama VI) he had assembled the counties nearby to be the provincial part, in the south the assembled counties were southern region and were changed from city to province until 1931 there were 14 provinces in the south and on 24th of July, 1932, the Kingdom of Siam changed the administration from Absolute monarchy system to Democracy system and changed the name from Kingdom of Siam to Thailand in 1939.

When World War II (1941) occurred, Japan returned Kedah, Perlis, Kelantan, and Terengganu to Thailand in one period but when the war was ended, the territory of Malaya province was transferred to the control of England and changed the political structure to one political area named Malay Union.

Then Chinese Malaysian formed to resist and warred with the British army because of the dissatisfaction with British government caused the Malay Union which led to England declaring an emergency to suppress the communists during 1948-1960.

With the concept of the change from dependency to independence and the reunification in Federation of Malaya (not include Sarawak and Sabah), the general election was set up in 1955 by Tonku Abdul Rahman Putra, the president of United Malays National Organization (UMNO) was the first Prime Minister of Malaysia and he was a leader in negotiating for the independence from England and declared independence officially on 31st of August, 1957 and appended Sarawak, Sabah including Singapore to govern in the name of Federation of Malaysia in 1963 before Singapore would be separated in 1965. The Federation of Malaysia consisted of 13 states in Malay Peninsula which is the same as nowadays.
The historical development of the Siamese-Malaysian community in the northern part of Malaysia could reflect the changes of the ages, transferring territory, the restoration and the adapting of the community including the fight for the rights of the Siamese-Malaysian community and being citizens under the administration of all countries. The researcher studied the Siamese-Malaysian community who live in the area of Plairamai Village in Kedah (or Saiburi), Yawi village in Perlis, Yoongkao village in Kelantan and Pak Kiang in Terengganu. Malaysia which was the Siamese-Malaysian community was ancient and held on a long time during the time of historical change and although it was located in the area which was surrounded by the different nationality society and some areas were far away from Thainess in the motherland completely but the existence of the community through the solidarity and the cultural identity of the community still appeared clearly among the variety of cultures of the nationalities in Malaysia as the following detail shows.

4.1.2.1 History of Kedah (or Saiburi)

Kedah or Saiburi was the ancient city with Pattani which was located on the sea coast by Saiburi and was located on the sea coast in the west of Indian ocean and Pattani was located on the sea coast in the east of the gulf of Thailand. Both
Saiburi and Pattani in the Indian culture age had influence from the beginning. These territories were called “Lungkasuka”. In the legend of Saiburi mentioned to King Marongmahawong that he was a villager in Rum city or Rome city and traveled to build Saiburi. King Marongmahawong had 3 princes and 1 princess and had separated to build the cities. The oldest prince went to the north to build “Siam”, the second prince casted lots by shooting an arrow which had silver on the arrow tip and built the city at the point that the arrow landed and named the city “Perak” which meant money in Malay. The third prince governed the city instead of his father and the princess built the new city named “Pattani”. The legend of building the cities found that the cities of the princes and the princess were combined to be one territory without administrative division as nowadays (Nibondh Tipsrinimit, 2007). Kedah was one of the most ancient states of Malaysia. From the archaeological evidence back to 6th century, in that age Kedah was known by the name of Kadaram which was under the administration of Srivichai kingdom, that civilization junction was around Lembah Bujung in the foothills of Gunung Jerai which environment was appropriate for a port of Srivichai kingdom where the Chinese merchants, Arab, Portugal, and England traveled to trade. In the 15th century, Arabs took Islam to propagate in Malaysia, and the people had taken Islam since that time (Wasan Cheewasat, 1997). In the age that the belief from India which was the Brahmanism and Buddhism started to have an influence in the Malay Peninsula. Thai territory appeared and Nakhon Si Thammarat or Tam Porn Ling Kingdom were firmly by 17th-18th of Buddhist era there were 12 cities which were called “12 zodiacs”. Saiburi was the city where the slaves held a dragon or a big snake as the symbol. In order that the satellites for 12 zodiacs made the people Saiburi and Nakhon Si Thammarat have a relationship with each other both in trade and visitors following the speech that “eat in Muang Nakhon, sleep in Muang Sai” which were the words that the people mention until now (Nibondh Tipsrinimit, 2007).

Under the administration of the colony of Siam, in the beginning of Ratanakosin, the 21st governor of Saiburi named Tonku Pa Ra-ngun did well by moving the troops to help in battling with Burma which besieged Thalang city and persuaded the governor of Perak to yield in being a Thai colony. His majesty Somdej Phra Buddha Loetla Nabhalai (King Rama II) was so kind to move the higher rank
to be Chao Phraya Saiburi. After that Chao Phraya Saiburi Pa Ra-ngun changed his mind to be a part of Myanmar and Vietnam to attack Siam kingdom but Siam found the evidence, His majesty Somdej Phra Buddha Loetla Nabhalai asked Chao Phraya Nakhon Si Thammarat to move the troops to subdue Saiburi but Chao Phraya Saiburi Pa Ra-ngun escaped to beg for protection from England in Penang. Saiburi city belonged to Siam absolutely and belonged to Nakhon Si Thammarat city and Pra Phukdee Borrirak (Sang) was the governor of Saiburi. In that time, Chao Phraya Nakhon Si Thammarat headed the family in Saiburi and took some parts to Bangkok and some parts to Nakhon Si Thammarat in order to reduce the power in fighting. Then in the reign of His Majesty King Nangklao Chao Yu Hao (Rama III), the descendants of Chao Phraya Saiburi were dissatisfied and wanted the power back by attending with pirates Wunmalee to attack Saiburi, Siam could suppress it and ceased fighting successfully and to protect for the unrest, Saiburi was separated into 4 cities which were Kubang Pasu, Perlis, Satun and Saiburi together with appointing Chao Phraya Saiburi Pa Ra-ngun’s descendants to govern the cities that belonged to Nakhon Si Thammarat city. Afterwards the reign of His Majesty King Chunla Chom Klao Chao Yu Hua (King Rama V) allowed reform of the administration in precinct system in 1897. All four provinces were established to be Saiburi county and to be kind enough to appoint Tunku Abdul Hamid who was the 27th Saiburi governor to be Phraya Ritthisongkhram Ramaphakdee, the chief governor of Saiburi county and to be governor regent. This Chao Phraya Saiburi had a wife who was a Siamese named Lady Nuang Nonta Nakhon who was the daughter of Luang Narabordeeluk who was the sheriff of Nontaburi in the reign of King Rama V (Nibondh Tipsrinimit, 2007). Lady Nuang was the person who had a role in building civilization for Kedah by dedicating the land and began to set up the market including building a temple in Alor Setar which caused Alor Setar to become the economical center and to lay the foundation of Buddhism in Kedah (Pornchai Nakseethong and Anin Puttichot, 2009). One of the sons of Lady Nuang was Tunku Abdul Rahman who was the first Prime Ministers of Malaysia.

In 1909 the Siamese government had to give the Malay provinces of Saiburi, Perlis, Kelantan and Terengganu to England following the Bangkok Treaty in order to exchange with the right of extra territoriality cancellation of the people who
were under control of England in Thailand. The contract between Siam and England at that time included the secret contract cancellation which Siam did with England in 1897 about building southern railroad that the England government gave a loan for the construction under the condition that building must under control and construction was to be manage by England. That agreement caused Siam to lose approximately 15,000 square miles of territory in Malay provinces to England including losing important economical natural resources together with at least 5 hundred thousand Siamese (Nibondh Tipsrinimit, 2007). Later, in a period of World War II during 1942-1946, Kedah was under the influence of Japan and the governed the Siam Kingdom in the name of fourgarland counties, although there were Siamese who had a role in politics in this time but found that the status and the way of life were faced with the problem of shortage difficulties due to the war. There was more effect after the end of the war when England came back to have an influence and was the government administrators in this area through the administration of Malay aborigines and there was the conflict which took to the emergency declaration during 1948-1960. The Malay government operated the new village project in the measure of the border was free from people and the policy of white area which the mentioned administration affected the status, rights, freedom of the Siamese and their community in the areas of Kedah, both in lives and assets. Many of the Siam villages were removed and the roles or the activities of the Siamese were controlled closely, in order that when the emergency declaration began to ease up, England gave independence back to Malay Union in 1957, and the Siamese in Kedah became citizens and part of Malaysian society (Pornchai Nakseethong and Anin Puttichot, 2009).

Plairamai community (Titi Akar) in Kedah

Plairamai community (Titi Akar), Padang Kerbau sub-District, Pendang District in Kedah (or Saiburi) was an ancient Siamese village. At first there was the old village which was called Ban Panchuakthao or Titi Akar, where the word Titi meant a bridge and the word Akar meant a root, a rope or vine. Ban Panchuakthao had a big tree that resembled a bridge and the people could walk across the canal by using this tree as the natural bridge. Then the people in Ban Panchuakthao expanded the family to live around the tip of Ramai canal at the slope of Pae-ra mountain and there were a lot of Ramai trees there. The new village was named Ban Plaiklongramai
and it was called shortly as Ban Plairamai. The ancient temple for this village was Visutthipradittharam Temple (Plairamai Temple) and there was Thai language teaching in the temple.

4.1.2.2 History of Perlis

Perlis used to be a part of Saiburi before Saiburi separated the administration into 4 cities which were Kubang Pasu, Perlis, Satun and Saiburi and belonged to Nakhon Si Thammarat city (Nibondh Tipsrinimit, 2007). Sayyid Hussein Yamalunlai had a lineage from Jana District in Songkhla province, a nephew of Sultan in Saiburi and was the first Raja of Perlis and the descendant of this Raja governed Perlis in a position of Raja which replaces a position of Sultan (Uthai Eksaphang, 2012). In 1962 in a reign of His Majesty King Chom Klao Chao Yu Hua (Rama IV), he was kind enough to allow Satun, Perlis and Saiburi (At that time, they assembled Kubang Pasu for the one city since the governor of Kubang Pasu was pass away in 1859) to build the highway from Saiburi to the Songkhla borderland. Chao Phraya Songkhla also built the highway from Songkhla to complete at the Songkhla borderland. Later, in 1876 Perlis governor, Saiburi governor and Satun governor helped each other to subdue Chinese rebel in Phuket city until in 1897 Siam set up the new administration system by establishing the tesapibal precinct to replace the old administration system. The provinces on the western sea coast were established to be the one county that was assembled with Saiburi, Perlis and Satun, the county was Saiburi county. Saiburi County including Kelantan and Terengganu but Satun was under the administration of Siam as before.

Jawi community (Jejawi) in Perlis

Jawi community (Jejawi), Arau sub-District, Kangar District in Perlis was 8 villages in Perlis. There were 3 temples which were Muchimaprasit temple, Kubangtika temple and Suwankiri temple and there were 2 houses of priests which were Kuankhanun house of priest and Tungtong house of priest.

4.1.2.3 History of Kelantan

Kelantan occurred after the loss of power of Srivichai kingdom in around the 18th Buddhist era which was the new provinces in Malay Peninsula. At the beginning, Kelantan was still under the power of Sukhothai kingdom or Hindu kingdom of Majapahit Empire in Sumatra island because both kingdoms also
competed for power in the north Malay peninsula and when Ayutthaya had power, Kelantan was under the power of Ayutthaya since that time but sometimes when Pattani and Malaka had power, Kelantan was under the power of both cities. In the time that Ayutthaya was broken out in 1767, Malay provinces were liberated, but Kelantan still belonged to Pattani in the beginning of Thonburi. At the end of Thonburi, Sultan of Terengganu who was of Pattani ancestry moved the troops to attack Kelantan then Kelantan belonged to Terengganu (Suthep Thepchai, 2002 as cited in Eh Lai Pra Muai, 2010).

In 1785, His Majesty King Phra Buddha Yodfa Chulalok (Rama I) was kind enough to allow Krom Phra Rajawang Bovornmahasurasinghanat to attack Pattani back and caused the Malay provinces such as Kedah (Saiburi), Kelantan, Terengganu to revert to the Siam troops so they agreed to surrender as before. Kelantan in the beginning of Rattanakosin belonged to Nakhon Si Thammarat and in 1791 Phraya Songkhla had the goodness to help Phraya Pattani to subdue rebels, His Majesty King Phra Buddha Yodfa Chulalok (Rama I) then was kind enough to allow Songkhla to belong to Bangkok and it did not belong to Nakhon Si Thammarat anymore and he was kind enough to allow Phraya Songkhla to govern Malay provinces in the Gulf of Thailand such as Pattani, Terengganu and Kelantan which at that time belonged to Terengganu and he was kind enough to allow Phraya Nakhon Si Thammarat to govern the Malay provinces in Andaman Sea or Kedah (Saiburi) (Taweesak Lomlim, 1973 as cited in Eh Lai Pra Muai, 2010).

Somdet Krom Phraya Damrong Rajanubhab mentioned to Kelantan and concluded that in the reign of His Majesty King Phra Buddha Loetla Nabhalai (Rama II), Phraya Kelantan (Lhongmamhud) brawled with Phraya Terengganu (Amhud). Phraya Kelantan gave a silver tree and a golden tree for Songkhla to offer to His Majesty King Loetla Nabhalai (Rama II) and asked for the king’s kindness to allow Kelantan to belong to Bangkok by the control of Songkhla. His Majesty King Loetla Nabhalai (Rama II) thought that Kelantan was close to Nakhon Si Thammarat before so, he was kind enough to allow Kelantan to belong to Bangkok by the control of Nakhon Si Thammarat since 1994 until now. (Somdet Krom Phraya Damrong Rajanubhab, 1972 as cited in Eh Lai Pra Muai, 2010).
Later in the reign of His Majesty King Nangklao Chao Yu Hua (Rama III), Phraya Kelantan (Lhongmamhud) died when he was 93 years old. His Majesty King Nangklao Chao Yu Hua (Rama III) was kind enough to appoint Ton Ni Pak Dang to be Phraya Kelantan and appointed the relatives of Phraya Kelantan to be in rank but for Phraya Bayoengramamuda and Tonku Pasa, His Majesty King Nangklao Chao Yu Hua (Rama III) did not appoint any rank for them because they conspired with Phraya Pattani to be rebels in 1831 causing Phraya Bayoengramamuda and Tonku Pasa to be dissatisfied with Phraya Kelantan and both of them staged an uprising anytime when they had a chance. There was an order for Chao Phraya Nakhon Si Thammarat (Noy) and Phraya Sripipat to help solve the problem in Kelantan because he thought Chao Phraya Nakhon Si Thammarat knew about Malay tradition well. Phraya Sripipat sent Luang Sorrasenee to judge but the unfairness of the judge escalated the problem. However, the problem must be solved. So, Phraya Kelantan divided the land into two so that Tonku Pasa could govern a part of it. Nevertheless, not long after that, due to the dishonesty of Tonku Pasa, His Majesty King Nangklao Chao Yu Hua (Rama III) had an order to separate Tonku Pasa from Kelantan in order to stop the problem by appointing him to be the governor of Nongjik. Nonetheless, due to his willing to stay Phraya Kelantan, the problem remained unresolved. This time, Songkhla and Nakhon Si Thammarat moved the troops to Kelantan to cope with Tonku Pasa and his partisans, and then the problem was resolved. In the reign of His Majesty King Chom Klao Chao Yu Hua (Rama IV), Kelantan did not have any problems; Kelantan was a Siam colony till the reign of His Majesty King Chunla Chom Klao Chao Yu Hua (Rama V). Malay provinces, namely, Kedah, Perlis, Kelantan and Terengganu were transferred to England on the 10th of March, 1909 (Taweesak Lomlim, 1973 as cited in Eh Lai Pra Muai, 2010).

Besides, during world war II when Japan returned Kelantan, Terengganu Kedah and Perlis to Thailand for a period of time, the Siam government sent the soldier troops to protect their people and to help the administration of soldiers and civil section in the area around Pikultongwararam Temple, Borsamed Village, Tumpat District in Kelantan as the location for the troops (Nibondh Tipsrinimit, 2007) but later when the war ended, those Malay provinces were transferred back to Malaysia until now.
Thus, the background of Siamese-Malaysians in Kelantan which was investigated from the historical evidence, royal annals, annals, the hearsay of Thais in Kelantan, ancient remains including the religious buildings of Siamese in the locality. There was enough evidence to believe that Siamese were located and lived in this territory for more than 400 years or about the reign of Somdet Phra Maha Thammaracha in Krungsri Ayutthaya kingdom which was founded from the building construction in Pikultongwararam Temple, Borsamed Village (Terbak), Tumpat District in Kelantan (Thamrongsak Ayuwattana, 2004). Prince Damrong Rachanupap explained about the politics of Kelantan in the royal annals which was the cause of the Luang Udomsombut letter (1972, as cited in Nibondh Tipsrinimit, 2007) that Kelantan was originally a colony of Pattani. Later, Terengganu was the colony and it was separated to be the colonized by Bangkok in the reign of King Rama II. His Majesty King Nangklao Chao Yu Hua (Rama III) at the time of subduing the disobeying of Malay colonial provinces, in the part of Kelantan, Phra Nakarin said that when the troops moved to subdue disobeying of Kelantan already, one third of the population who escaped to the forest came back to live in their own houses but the other two thirds did not come back, His Majesty King Nangklao Chao Yu Hua asked whether they were Muslims or Thais, Phra Nakarin answered that they were Thais.

Yoongkao Community (Jubakar) in Kelantan

Yoongkao Community (Jubakar), Jubakar Darat sub-District, Tumpat District in Kelantan was the Siamese community which was the most ancient and the biggest in Kelantan. Yoongkao was created from 2 causes: the first cause was named by the name of an old ban which was used to put some paddies and it was called following the dialect accent in the South of the people in the community. The second cause was from the Waitung tradition or the prostration at the front of the house by the ancient people who built the boats or raft to put in some offerings or sacrifice in the river. One day, the people in the village built the junk and put it on the foot of the river in order to put in the sacrifice in the next day and float it in the river, when it was the time to do that, the junk was burnt. The group of people who brought the sacrifice for floating asked the Malay nearby there who burnt the junk, and the answer was Yombakar, Yom was called a temple boy and bakar was Malay language which
meant burning. It was the rumor of the community and continued telling till it became popular to call Yombakar or Yoongbakar and it was taken to name the village officially Yoongkao (Jubakar). In the area of Yoongkao, there were 3 temples namely Prachumtatchanaram temple (Hua-non temple), Matchimaram Temple (Klang temple) and Pukulyai temple (Pom temple) which were adjacent.

4.1.2.4 History of Terengganu

Terengganu was originally a small village. There were not many houses in there. When it was established to be a city, the governor of Jahor asked Mamhad to persuade Chinese in other cities and after when it was established, Mamhad was appointed to be the governor of the city. Later, when Mamhad died, the governor of Jahor appointed Tuwan Maso or Ton Maso who was his brother in law to be the governor of Terengganu. After that Ton Maso and Ton Sa-et Ali Pasa who was his brother in law moved the troops to attack Kelantan and occupied Kelan to be a colony. In the reign of His Majesty King Buddha Yodfa Chulalok (Rama I), Krom Phrarajawang Bovorn Maha Sura Singhanat moved the troops to Songkhla in order to subdue Pattani which restored sovereignty. Ton Maso who was the governor of Terengganu knew about that and he was frightened so he prepared the silver and golden trees as the tribute and offered to be the colony of Siam as before (Because ordinary Malay was the colony of Siam since Sukhothai until Ayutthaya ). Later Ton Maso who was Phraya Terengganu died, his descendant then requested to appoint Tonku Yaena who was the son of Ton Maso to be the governor of Terengganu. His Majesty King Phra Buddha Yodfa Chulalok (Rama I) was kind enough to appoint Tonku Yaena to be the governor or Sultan of Terengganu. At that time, Terengganu was a wealthy and civilized city because Singapore was a small city; therefore, many merchants came to trade by ship at Terengganu. Tonku Yaena, Phraya Terengganu, was a governor for 16 years before he passed away, his descendant was appointed to be the governor instead until the reign of Phraya Terengganu Mungso which was in the reign of His Majesty King Nangklao Chao Yu Hua (Rama III), when Pattani restored sovereignty again. However, he was subdued and fled to stay with Phraya Terengganu Mungso, Phraya Terengganu Mungso and was boundover by Siam army leader, General Somdet Chao Phraya, but he confessed and was allowed to be governor and died after 6 years. Tonku Mamhad who was his son was appointed to be
the governor instead but he governed only 3 years when the lineage of the former governor rebelled and occupied the city so he escaped to Kelantant and passed away there. Tonku Auma who was the rebel leader and the son of Phraya Terengganu Amhud requested for kindness to be appointed governor instead of Tonku Mamud who was the younger brother of Rayamuda. Later in the reign of His Majesty King Chom Klao Chao Yu Hua (Rama IV), the governor of Terengganu disputed with the governor of Pahang because the governor of Pahang complained to Singapore and the England representative who governed Singapore accused Siam and quarreled with governor of Terengganu by using the warship to shoot the fortress of Terengganu and took the warship back to Singapore. Siam had to manage the quarrel between Terengganu and Pahang while England had to change the leader who governed Singapore.

Later when Rayamuda Mamud in Terengganu passed away, Phraya Terengganu requested to appoint Tonku Pasa who was the son of Rayamuda Mamud to replace Rayamuda Mamud, His Majesty King Phra Buddha Yodfa Chulalok (Rama I) was kind enough to appoint Tonku Pasa to be Raja Muda and it was the first time of giving the rank of nobility as Thai style to be Phra Chaiyenrittinarong. In the reign of His Majesty King Chunla Chom Klao Chao Yu Hua (Rama V), Phraya Terengganu Tonku Auma passed away after being governor of Terengganu for 37 years and he did not have any child. His Majesty King Chunla Chom Klao Chao Yu Hua (Rama V) was kind enough to appointed Phra Chaiyenrittinarong to govern Terengganu subsequently (Thamrongsak Ayuwattana, 2004).

Pak Kiang Community in Terengganu

Pak Kiang Community, Keluang sub-District, Besut District in Terengganu was a village which had the Siamese living there a long time ago. This village was established during 1890-1891 and Nai Deng Suksai was the leader who was the director of cultural heritage department of the state (Pengarah Bahagian Warisan Tidak Ketara, Jabatan Warisan Negara) and he took a position of the leader in Besut District after 4 years of the village being established. The king of Besut District appointed Nai Deng to be the leader of Siamese-Malaysians which was called Tok Long Merah, and the Malaysian people called Nai Deng, Tok Bahaman and also Mat Kilau. After the reclaiming of the village by Tok Pawah, the Siamese who lived
in Semerak village, Pasir Puteh District in Kelantan who escaped from the war, Tok Janggut, during 1915 migrated from the English army to live in Pak Kiang village. Since that time, there has been a marriage of Siamese between the villages and then people migrated to live in other villages such as Bukit Yong village and Seligi village, Pasir Puteh District in Kelantan and other places. Furthermore in the reclaiming of the area for establishing a Siamese village, there was cooperation of Chinese-Siamese namely Lim Po Yong or it was generally called Tok Yong and before that he lived in Beting Lintang village which was adjoined with Besut and Setiu village. Po Yong was the merchant who bought the agricultural products and married a Siamese woman who was the younger sister of Tok Pawah, so he settled down in Pak Kiang village and because of this nowadays many new generations who have Siam and Chinese nationalities live in the village (Mohd Taha Yaacob, 2015). Within the village, there are the houses of priest Vithatthammaphitak and there is the teaching in Thai language inside it.

4.1.3 Sociology and Culture

Malaysia consists of many ethnic groups and various cultures and is called a multiracial society. The original ethnic group is Orang Asli or its called Sakai. Most of them have an occupation of picking things from the forest for selling and hunting animals. The most important group is Bumiputera or the local Malay which is half of the country and it gets the special welfare in education, public health and occupation from the government. Chinese Malaysian is the second biggest group inferior to the local Malay which is separated into 2 groups called from the original Chinese, Peranakan and Baba-Nyonya which are the Chinese who migrated from the Strait of Malacca and got married with Malays and merged the original culture with Malay until there is the specific pattern of food, clothes and all traditions. Another group is the modern Chinese group who just came to be laborers in the age that the tin mines began and still uphold the original Chinese tradition while the rest of the population in other groups are the Malaysian population in law that are Indian and some of them descending from the Indian merchants who came a thousand years ago and the another part are Indian Tamil who were forced by colonialism to be laborers in rubber plantations and tin mines and there are also Eurasian who descend from Portugal
Moreover Siamese-Malaysians are one of the Malaysian ethnic groups who are the population of Malaysia with most of them living in the northern state of Malaysia (Department of Cultural Promotion, Ministry of Culture, 2013).

The population basic data of Malaysia in 2015 (Unjuran populasi penduduk 2015) specifies the amount of population divided into the following states and ethnic groups (Population by states and ethnic group / Penduduk Malaysia Mengikut Negeri dan Kumpulan Etnik). Malaysia consists of the total amount of population about 30,485.20 millions of which Malay (Malay / Melayu) are 15,479.60 millions, the people in other Bumiputera (Others Bumiputera / Bumiputera Lain) are 3,672.4 millions, Chinese people (Chinese / Cina) are 6,642 millions, Indian people (Indians / India) are 2,012.6 millions, other ethnic groups (Others / Lain-lain) are 267.4 millions and the crowd who are not Malaysian citizens (Non-Malaysian Citizens / Bukan warganegara Malaysia) are 2,411.4 millions (Government of Malaysia, 2015), among these people, Siamese-Malaysians are accepted as Bumiputera as found in HRMIS system (Human resource management information system / Sistem Maklumat Pengurusan Sumber Manusia) of official department (Ketua Pengarah Perkhidmatan Awam).

The Siamese-Malaysian community in the northern state of Malaysia lives with an extended family, the men are family leaders, they have their own real estates for earning a living. Generally Siamese-Malaysians often encourage their descendants to marry the Siamese-Malaysians so they almost have the same relatives in the community or the same ancestors including the relationship in the Patronage System. There is the deep connection in mind that expresses itself by the veneration like the relatives by the lineage that is called supported father, supported mother, supported elder brother, in order that if there is a marriage with other ethnic groups such as Chinese or Malay, most of the descendants will be looked after by a mother in their grandparents’ house but if their mother has to work outside, the descendants will be looked after by their grandparents. Malay people in each ethnic group who marry must have a child to receive the status and to use the family name of a father. For example, if a Siamese-Malaysians woman marries with a Chinese man, a child must use the family name of Chinese which is called Sae following Chinese-Malaysian or
if a Chinese woman marries a Siamese-Malaysians man, a child must use family name following Siamese-Malaysians but for the people who marry with Malay, most of them will pay respect for Islam. Furthermore, the data from observation found that the children who are born from the marriage between the Siamese-Malaysians woman and a man in another ethnic group might be looked after by a mother inside the grandparents’ house causing the children to learn Thai language and Thai practices since they are young so they can speak Thai language fluently and learn the Thai tradition from the old people in a family as well.

“We are all relatives and live in the houses nearby in the same area, the people who are related by marriage follow a father, mostly live together, live in Thai style, speak Thai, can write and read Thai”. (Lee Chankaewsuwanmanee, Kedah, In-depth Interview, April 15, 2015)

Because the houses of Siamese-Malaysians are located following the farms and the gardens and it is not popular to build the fences causing each family in the community to have a close relationship and know each other very well, there is the unity, always helping each other especially in the form of the ceremonies whether in a wedding, the ordains, funeral, and house-warming ceremony. If there is a ceremony in one family, other members in the community will participate in the ceremony and help to work upon their skills.

“When there is a ceremony here, there are the invitation cards like Thailand, the cards are in Thai language, Indian language, Chinese language. It is the style of the teenagers but generally for the ceremony we just tell other to go and help with every house”. (Pua Khunpitak, Perlis, In-depth Interview, February 2, 2015)

“Any ceremony we go, go to help, temple fair, relatives work, the work in the house, come to help each other. These are Siamese-Malaysians people, we come to enjoy many in one ceremony”. (Chan Suksawat, Terengganu, In-depth Interview, May 1, 2016)

Furthermore most of the Siamese-Malaysians have relatives in Thailand, partly from the migration in the past when Thailand and four states of Malaysia were in the same land before the transferring and limiting of the border and clearly including the migration for marriage and earning a living of the people because
nowadays Siamese-Malaysians still have relatives and relationships with people in Thailand and still visit each other regularly.

“Before they called me Chee Nui (Nun Nui) with a family name Suksai. My father came from Pron District, Thailand and I have a relatives there. My named on identity card (IC) wrote that MEK SAR A/P MERAH, which use a father named Dang, it meant red but wrote in Indian language as MERAH”. (Nui Suksai, Terengganu, In-depth Interview, February 10, 2015)

In the past Siamese-Malaysians had a chance to study when they became ordained or they were temple boys studying with the monks. Later when the schools were established, the Thai language teaching was in the temple in the community by the monks or the volunteers were the teachers causing the Siamese-Malaysians to study Thai reading and writing more like the development of education of Malaysia after the new economic policy, The Malaysian government specified having preschool education or kindergarten in the countryside as a part of the elementary education system so the Siamese-Malaysians children learnt the basic Malay before studying in the compulsory education system which specified Malay as the compulsory subject in the curriculum. After graduating in preschool education they studied in primary education for 6 years. There were two kinds of school; Standard primary school which taught in Malay and Standard-type primary school which taught in English, Mandarin and Tamil language by Tamil was the compulsory subject in the curriculum. Then the secondary education was divided in secondary education in 3 years studying (Form 1-3) and the high school education in 2 years studying (Form 4-5) and there were two types of secondary school which were National secondary school and National-type secondary school and aftergraduatingin secondary education in 2 years then studying in pre-university education (Form 6) which had 2 types which were the 2 years pre-university level studying and the Matriculation class which was a program that all universities set up for the students who prepared themselves to study in the university by studying in 1-2 years. Nowadays besides studying in compulsory education system of Malaysia, Siamese-Malaysians send their descendants to study Thai language in a temple in the community in the holiday taught by the monks or the volunteers who were the graduated seniors and some Siamese-Malaysians sent their descendants to
study in the high school education in Thailand such as Thaksin university that gave an educational scholarship for Siamese-Malaysians every year.

“The children of the people here study Thai language in the school in the temple, there are the teachers from Thailand, study on vacation like our generation but we studied with the monks in the temple. We send the children to study for their reading and writing ability and we have heard that the consul or the school have an official certificate so it is easy to look for a job because we are Siamese-Malaysians and we are good in Thai, Malay, and some study in the China school, they are good in Chinese and they are also good in English, too”. (Thawi Srisuwan, Kelantan, In-depth Interview, May 5, 2015)

“In the education in Malaysia or states, in Malaysia there is a Siamese-Malaysians association that come to give the assistance for Siamese-Malaysians children to have high level in education, have a chance to study what they want to study and our Siamese-Malaysians send their descendants to study in Thailand, there is the scholarship from the university in Thailand like Thaksin University, Songkhla province”. (Chuan Kanitsorn, Kelantan, In-depth Interview, March 20, 2015)

The basic faith that Siamese-Malaysians had for the religious institution with the social structure and the culture of the community made the monks who were the religious leaders get the respect from the members in the community because of the disciplinary regulations which specified the monks should have good morals and sacrifice themselves from the world. So it was believed that they would mainly think of the public and would be leaders who did not want any material advantage as compensation apart from the conservation and inheriting of Thai culture through the religious ceremony which was the observance of precepts followed the monks. The abbot still had an important role in the maintenance of cultural identity of the community such as building cooperation with the clergies of Thailand in asking for the representatives of the monk to stay in a Buddhist temple to teach Thai language and continue dhamma study for the children in the community because they foresaw that the Thai language was the communication tool and cultural transmission was important and worthy to be maintained or to mobilize the asset for restoring the ruined
ubosot. Many benefactions that were built for the community could build the belief of the members in the community.

Besides the monks who were regarded as the leaders in dhamma, the members in the community still paid respect for the old people in the community because they found that those old people had the knowledge and ability, and had an experience in living and the important thing was they were the intellect collection source of the community. In order that the respect for senior system and the acquainted closeness still carried on in the descendants, relatives including the members in the community had trustworthiness. The old people in the community then got the praise as the leaders in the world although without official guarantee but the collected experiences and the works or the benefactions along time ago were able to be the proof. Furthermore the members of the community still had the faith in their spiritual leadership such as Kru Mor and the folk artists with the basic belief in supernatural power which was the mind restraint that was influential for the behaviour specification of the members in the community. Along time ago Kru Mor and folk artists had a role in the position of the mental supporter of the members in the community and they had a duty to be the cultural inheritances. Although the Siamese-Malaysian community was just the small community among the different ethnic people a village headman was appointed to be the official leader for taking care of the peace in the community and had the important role to be the coordinator with the outside organizations and government including the duty to respond about the community administration management for the development in the economy, the society and the culture. The aim of the community administration management was to live worthily and help members in the community stay happy which made the members in the community have an awareness of the value of the community and cooperation in community cultural identity maintenance through participating in cultural activities of the community and cooperation with the leaders of the community for public benefit.

“The monks from Thailand who stay here help to teach Thai language for the children and collect Thai culture and tradition to teach the children to learn and when the children participate, the parents have to attend and take care of them, go to the temple and participate in the religious ceremonies and
tradition like the children take the adults to the temple and the old people lead their children by hands to go to the temple and pay homage to a Buddha image, the monks lead for the ceremonies and culture including Thai language”. (Phra Kru Opasprasittikhun, Chief abbot of Matchimaprasit temple, Perlis, In-depth Interview, March 17, 2015)

“In the Siamese-Malaysians village, the Siamese-Malaysians village headmen take care of everything, contact with the government, both earning a living and an occupation, we follows their support, the temple is a center, old people are respectful, there are a few Kru Mors who were very important in the ceremonies, a lot of people trust them”. (Rin Saoriwong, Terengganu, In-depth Interview, February 10, 2015)

The way of life of the Siamese-Malaysians is still related with the belief and the original ceremonies. Both the belief in supernatural things and mysterious powers integrated with the religious belief whether the Brahmanism, Hinduism and the Buddhism. Most of the Siamese-Malaysians ceremonies were based on Buddhism and bound with the belief about the supernatural power was not different from most of the ceremonies in the Southern of Thailand. Siamese-Malaysians society was the society that took the Buddha’s teaching in Buddhism to influence the specification of thought, belief, intellect and the behaviour to integrate with the belief system about the supernatural power including the close relationship with nature and the environment in depending on the dependence system. The belief system then was worthy in mind and helped to build the equilibrium in the relationship system between the Siamese-Malaysians who had the same culture and the nature and the environment including the belief system as the tool to affect the Siamese-Malaysians spirit to be able to live together. It was helpful because most of the media ceremonies were the medias that had the belief about “ghosts” and were responsible for limiting and controlling the behaviour of members in the community and was the important tool in passing cultural knowledge of Siamese-Malaysians among the changing society for the new generation.

“Whether doing anything must be in good things, the merit and demerit, the respect and worships for the holy things which the people here always do, both of a great-grandparents (ancestor ghost), both of Kru Mor,
everything that we respect, we teach our descendants, every house has them”.
(Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

Therefore, the collective belief system of the members of the Siamese-Malaysian community such as the respect in the same religion that was Buddhism, the faith in the same temple that was the temple in the village including having the same Thai cultural origin was the relationship restraint of Siamese-Malaysians together, so the belief system then was a very important factor which affected the cultural identity maintenance of the ancestors since the ancient times to exist and inherit continuously until it was the basis of the current practices of Siamese-Malaysians.

The closeness and the relationship of the members in Siamese-Malaysian community still caused the cooperation in the community administrative management in order to build the supporting and dependence system which made the members in the community be secure in living more and more such as the change in cooking food to offer the monks in the case of most the members in the community being rubber planters who had to go out to work early so they had no time to prepare food to give food offerings to Buddhist monks. Because of the consciousness in the spirit of being Buddhists who might not neglect the religious institution maintenance, the members in the community then had an agreement to take turns in cooking food to offer the monks every Buddhist holy day and every member in the house could follow the agreement completely and although on the Buddhist holy days they did not have to take a turn in cooking but the members in the community in each house prepared food to together closely offer the monks. The mentioned unity was the social capital which the Siamese-Malaysian community had vigorously including the cooperation in community administrative management by building the community welfare system in order that members of the community had life security when surfacing with problems such as the arrangement of the cremation funds in the village for helping the relatives of the dead people in the funeral ceremony following Thai tradition.

“Here we receive food in the Buddhist Lent day but we do not need to do that in the normal days, there is the bowl of curry from the villagers, if on the Buddhist holy day, they will make merit and give food offerings to a Buddhist in the morning, receive the precepts, especially the day of the hungry
ghost, Songkran festival has many people, other nationalities also come for example Chinese”. (Phra Manoon Sungwatto, Chief abbot of Buddhathaksin Phaluakaram temple, Kelantan, In-depth Interview, February 10, 2015)

“Without receiving food, people have a turn in taking food to offer at the temple, it is called Giliran (Giliran means a rank or a turn in Malay) like Giliran that person, Giliran this person like the turn of that person, the turn of this person, the people will come a lot on the important days such as Magha Puja Day, walking with lighted candles in hand around a temple ceremony but on the Buddhist days or the normal everyday days the people come to pray in the evening everyday like Pak Kiang, they do everything by themselves”. (Phra Baideekha Thanakorn Katapoonyo, Buddhist missionary of Thailand who stay in a Buddhist monastery during the Buddhist Lent at Vithatthammapitak house of priest, Terengganu, In-depth Interview, May 1, 2016)

“When there is the temple fair, the people from outside come to help in the kitchen, when there is the activity about Thai language school, sometimes come from Thailand, come a lot, there is the activity, there is the show, our community’s members come to help”. (Phra Visuddhisilakhun, Chief abbot of Visutthipraditharam, Kedah, In-depth Interview, February 5, 2016)

“This house has collected money to help when people die, it is a group that the villagers set up and when there is the ceremony, the people will not be critical”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

The context of society and culture of each state affected the existence of the community and by Kedah or Saiburi was the state that was famous for the most Siamese-Malaysians living in there and the important person like the governor of the state used to have the close relationship with Thailand a long times ago. The names of the cities in many places in Saiburi also had Thai names such as the word Changlun which was one of the District name in Kedah nowadays, the people assumed that it came from the word Chang Lon (the elephant falls down) in Thai. The Siamese-Malaysians lived scattered in many sub-districts and many districts including the temples, the Siamese-Malaysians who lived in Kedah were overcrowded in Plairamai
community, while in Perlis many Siamese-Malaysians were overcrowded in Yawi village, Arau sub-District, Kangar District, there was Muchimaprasit temple (Yawi temple) was the center of the community which had Thai language teaching, religious student teaching and dhamma study.

The society in Kelantan was the Multi-ethnic society and various cultures (Consulate General in Kota Bharu Malaysia, 2015) can be divided into 3 major groups as follows.

1) Malaysian ethnic group (Bumiputera) most of which were unenthusiastic, liked the comfortable life, lived in the countryside, were quite poor, disliked a trade, admired official work, were strict in religion and original tradition.

2) Chinese ethnic group was the nationalist, overcrowded group, diligent, traded, economical leaders (were the economic driving force of Malaysia) and had the high power in bargaining in trade.

3) Siamese-Malaysians ethnic group, lived in the general plain area, the coast of Kelantan river and the area nearby Narathiwat borderland, working on farms, gardens, and as employees, the status was poorer than other ethnic groups, had strong respect in Buddhism, persisted in the language, customs and culture traditions seriously and still maintained the Siamese-Malaysians identity closely.

In Kelantan, most of the Siamese-Malaysians had native habitats close to the Thailand borderland in three districts namely Tanah Merah District which had the border connected with Wang District of Thailand, Pasir Mas which had the border connected with Sungai Kolok of Thailand and Tumpat District which had the border connected with Tak Bai District of Thailand. Another part connected with the South China Sea by living near the river which connected with the South China Sea for example Sungai Kolok river (a river which divided borderland of Thailand-Malaysia), Kelantan river and Semerak river in Pasir Puteh District and some parts settled the houses in the other areas. Nowadays Siamese-Malaysians in Kelantan live in Tumpat District the most (Consulate General in Kota Bharu Malaysia, 2015).

Most of the Siamese-Malaysians who lived in Kelantan used Dambro in Tak Bai accent or Che He language in every day life. In the area of Kelantan, there were 20 temples and 10 house of priests in the Siamese-Malaysian community, while in Terengganu the most of Siamese-Malaysians lived in Pak Kiang District, Keluang
sub-District, Besut District and there was Vithatthammapitak house of priest as the center of the community where they had Thai language teaching.

“In Kedah, there were about forty-two thousand Siamese-Malaysians people (42,000 people), twenty-eight thousand people in Kelantan (28,000 people), eight thousand people in Perlis (8,000 people) and the remaining three thousand and two hundred people in Perak (3,200 people) and in Penang there was about 4,000 people, in Kuala Lumpur about 300 people and in Terengganu about 24 households”. (Boonsom Suwanmanee, member of the Senate, Malaysia, In-depth Interview, May 27, 2015)

The society of Kedah, Perlis and Kelantan had continuity a long time ago in many generations, there were the people who lived together a long time ago while in Terengganu was the community which was established later. Most of the people were relatives or came from the same ancestor that moved from Kelantan to settle down and cleared the jungle for a living. Then there was the migration and marriage with the people from other places and there was the movement of people where most of them got marriage with Siamese-Malaysians in Kelantan and moved to live in Terengganu.

4.1.4 Economy

The tropical weather in Malaysia had a good effect for growing the important industrial crop of the country which were rubber trees and palms. The rubber trees came into Malaysia in colonialism when all 4 states of Siamese-Malaysians were in the area of agriculture of the country. Kedah was the biggest source of rice production in Malaysia then the government gave an importanceto industrial management and there was the policy of developing Kedah to be the industrial state with the development of medium-sized industry and small-sized industry, the government supported many the industrial areas which were Bukit Kayu Hitam Industrial and Kulim High Tech Park (Consulate General in Penang Malaysia, 2012).

In a part of Perlis, it was originally the agriculture state and had changed to be developed for the industrial sector. There were 4 industrial areas which were Jelawi Light Industrial Estate, Chuping Heavy Industrial Estate, Kuala Perlis Industrial

Kelantan was ranked in the poorest group from every state of Malaysia. The national income per person (GDP per capita) of Kelantan was 10,677 ringgit (the average rate of the country equals 32,984 ringgit). Kelantan was the state where most of the areas were originally agricultural areas. The North of Kelantan was mostly for growing rice and rubber tree plantations. In the South was mostly for rubber plantations and palm oil. The industrial crop which generally grew in Kelantan were tobacco, palm, rubber trees and there was the domestic animals such as feeding cows, buffalos, sheep and doing fishery all the way along the 78.4 kilometers long sea coast. The working age population in Kelantan was 492,000 people, with a 2.8 percent unemployment rate (the average of country was 3.7 percent). Investments which had potential were wood industry, rubber trees, palm oil, domestic animals, agriculture, fishery, tourism, food and mineral (Consulate General in Kota Bharu Malaysia, 2015).

Terengganu was originally ranked in the poorest group of every state in Malaysia but the discovery of onshore petroleum and gas in 1974 made the petroleum and gas industry became the main industry in Terengganu. There was the petrochemical center in Paka and Kerteh. The national petroleum company of Malaysia Petronas and the transnational company were joint ventures. The subordinate important industries were tourism and fishery through the 225 kilometers sea coast including agriculture of industrial fruits which generally grew in Terengganu and were bananas, longgongs, durians, watermelons and other seasonal fruit and vegetables. Terengganu was well-known for wooden boat building, local carving which was called Bangau and the villages used the boats in fishery before changing to use motor boats as nowadays (Consulate General in Kota Bharu Malaysia, 2015). Most Siamese-Malaysians earned a living cultivating the products from growing rice, later when then Malaysian government turned to support growing tobacco the government built the in-house tobacco production factory, the villagers then changed to plant tobacco and had tobacco bans because growing tobacco produced the product in a short time of about 2-3 months and had a good price. After
the government canceled the policy in supporting planting tobacco they admired planting the backyard garden such as lettuces, cucumbers and long beans.

“Formerly growing rice, do it for eating, plough with the buffalos, not for selling, but stopped to do it long times ago, the next generation grows the vegetables, work in the market, some houses grow the tobacco, this you have seen is a tobacco factory but stopped to do it”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

The Siamese-Malaysian community in Malaysia admired agriculture and growing rice was the main occupation and they had their own rubber trees plantation, they had the land inherited from the ancestor to earn a living. Agriculture was managed following the economic policy of the government. The areas in Kedah, Perlis and Kelantan were suitable for growing rice and got support for fertilizers, tools and all recompenses. In a part of Terengganu, Siamese-Malaysians used to get support about growing industry which dropped following the National agenda such as tobacco caused Siamese-Malaysians stopped growing rice and turned to grow the tobacco and built the tobacco barn in the area in their own houses and later when the economic policy had changed making Siamese-Malaysians turned to grow vegetables instead.

4.1.5 Politics

Nowadays Malaysia is under administration of central government in BN party (Barisan Nasional) which consists of UMNO (United Malays National Organization), MCA party (Malaysian Chinese Association), MIC party (Malaysian Indian Congress) and other political parties. The opposition party consists of PAS party (Islamic Party of Malaysia), PKR party (People's Justice Party), DAP party (Democratic Action Party). Kedah, Terengganu and Perlis are under administration of BN party (Barisan Nasional) and Kelantan is under administration of PAS party (Islamic Party of Malaysia). The state government has a power in the legislation for state administration and uses it to enforce the citizens in each state, but not contrary with the topmost law of the country.

Kelantan is different from other states by being the conservative state which is stricter in Islam than every other state of Malaysia. The Kelantan government announced to make Kota Bharu the capital Kelantan an Islamic City and therefore the
state local policy emphasizes guiding the way of life of the people managing to follow the Muslim way strictly and gives an importance and the privilege of Muslim Malaysians which are the majority people with more than 90 percent of the population in Kelantan having an wide effect on the way of life and businesses of other ethnic group of Malaysian in Kelantan by emphasizing to change Kelantan to be an Islamic State by legislating regulations about Muslim criminal law (Hudud) to replace the general criminal laws in Kelantan such as the suppression of gambling and selling every kind of lottery within the states. Suppression by not showing non-Muslim entertainment, redoing entertainment and nightclub licenses, the suppression in not having a woman barber to service the male customers, the strictness of selling a beverage that has the alcohol in a shop with services for Muslim including the suppression in not putting up every kind of advertising signs which have the women picture who do not wear the Muslim clothes (Fostan and Muslim hijab head covering).

In the political context of Kelantan, the relationship between the state government and the central government was fully conflicted because the political party participated in setting up the Kelantan government for the opposition party at the national level and PAS party was the mainstay of united party of opposition party which openly acted as the enemy of the central government. PAS party tried to campaign for Kelantan to govern in an Islamic State and tried hard to use Islam criminal law (Hudud) instead of general criminal laws in Kelantan which was contrary to the policy of the central government which wanted Malaysia to develop in the form of Progressive Islam on the principle of Islam Hadari (Civilizational Muslim) in order for the economic development to go smoothly. The central government responded to the PAS party by motivating people in the state to realize the difference in living and backwardness from the administration of the PAS party. Moreover, the opposition party was limited in the progress from all measures of the government which used the mechanical parliament to amend many laws which intercepted the opposition party not to move in resisting the government conveniently and not to help for the advantage of the trade and the investment in Kelantan (Consulate General in Kota Bharu Malaysia, 2015)
In politics and government system the central Malaysian government had important representatives which were the representatives (Ahli Parlimen) and the senator. The senator was the representative of the minority in Malaysia such as aborigine (Orang Asli) and including Siamese-Malaysians which also has the representative who was chosen from the senators such as Mr. Charurn Intarachart who was the former president of Siamese-Malaysians association in Malaysia, next was Mr. Siw Chun Eamumpai (Siw Chun a/p Eam) who was the former vice-chairman of Siamese-Malaysians association in Malaysia and the adviser of king’s counselor of Perlis and nowadays is Dato Boonsom Suwanmanee (Boonsom a/l Inong) and took a position during 2010-2015.

In politics and the government system of state government has the state council administrator or the council of state local government administration (State Executive Councilor: EXCO / Majlis Mesyuarat Kerajaan Negeri) which are the state administrators because Kedah consists of many ethnic groups and there are the most Siamese-Malaysians compared with the Siamese-Malaysians in other states. The administration in the state level of Kedah has the state council administrators who are responsible in taking care of religion, transportation, tourism and the heritage and Siamese-Malaysians (Pengerusi Jawatankuasa Agama, Kerja Raya, Pelancongan dan Warisan, Hal Ehwal Masyarakat Siam) who is YB Dato Haji Mohd Rawi Bin Haji Abdul Hamid (Dato Rawi). Dato Rawi has Thai ancestry, his mother is Thai in Satun and Dato Rawi can speak Dambro fluently. The mentioned characteristic helped for the interaction with Siamese-Malaysians citizens in the administrative area in order to control and to build the understanding in the state administration management and it is useful for the Siamese-Malaysians ethnic group in communication to exchange the information which brings equality in protecting the rightsof ethnic groups.
“Siamese-Malaysians are under the law like Malay, the good thing that Siamese-Malaysians got and better than China is about the soil, the giving, get in proportion, get the soil, to buy and to get, there are three hundred thousand Siamese-Malaysians in Kedah, Most of Siamese-Malaysians live in Kedah and there are about 42 temples in Kedah and most of the temples have Thai language school and the teachers are from Thailand, taking care of Siamese-Malaysians has to take care for the big ceremonies such as Songkran festival, Loy Krathong, about the monks, about the temples, about Thai language, the total is 5 items, when we go we tell the brothers or sisters, we are only different in the religion, but for the other things we are the same as you”.

(Dato Haji Mohd Rawi, EXCO, In-depth Interview, May 27, 2015)

The politics and administration format in the community of Malaysia would have a village headman or Penghulu who was the senior official of the states and took a position in the sub-districts (Mukim) following the terms and might move to work in the other sub-districts within that state. The village headman would be appointed by nominating from the political party that governed that state, in Kedah and Perlis it was called Ketua Kampong and in Kelantan it was called Tok Penghulu. The village headman would be the chairman of the village committee and the full name was the Village Development and Security Committee (Jawatan Kuasa Kemajuan dan

Figure 4.5 Dato Rawi Greeted with Siamese-Malaysian in Songkran Festival
Keselamatan Kampung: JKKK). For the Siamese-Malaysians, there was the village headman who was appointed from the officials to govern a village, contact with the government sector for people, documents and welfare such as medical fees, education, and assistance for capital in cultivating including the receiver who used government policy in the village administrative management simultaneously under central government law and the law of each state.

“In the meeting, help for everything that required help, about houses, about lands, about culture, like the temple fair, their temple arranges it, they have their referees, New Year’s Day, Songkran festival, Loy Krathong, the temple committees manages, we also help, here a village headman has a meeting monthly, uses the telephone to call for the appointment, sends the messages, when there is the news to inform the villagers he must look what the news is about, if the news is normal and not urgent, they will tell the others because in the 40 households, the people attend the meeting as committees of about 4 people, those people help to tell the others, write in the paper for joy, in the meeting we take note of the meeting report and make a book to send to the government in Malay language, in the meeting we use Thai language because these are all Siamese-Malaysians houses, Indians also do it like this, have their own village headman, we have a meeting with them sometimes, when the big boss calls for the meeting, in the meeting with Indian also using Indian language and sometimes English depends on the language they are speaking”. (Chian Chooprasit, Perlis, In-depth Interview, February 2, 2015)

Malaysia and Thailand established a diplomatic relationship on 31st August, 1957. Thailand had the Royal Thai Embassy, Kuala Lumpur and Consulate General in Malaysia at 2 places which were Consulate General in Penang and Consulate General in Kota Bharu. For the institutes of Malaysia in Thailand there were the Malaysian Embassy in Thailand at Bangkok and Consulate General in Malaysia in Songkhla province. Under the international relationship, the Consulate General was very important in supporting, promoting and developing the potential of Siamese-Malaysians in Malaysia.

“The Consulate General has many projects in conserving and supporting the Thai culture distribution of Siamese-Malaysians in Malaysia such as supporting the
budget in Songkran festival arrangement at Buddhist temple in Kelantan, for the Thai language, there is the cooperation with Phra Wichian Molee foundation at Chaimongkol temple in order to continuously arrange the training course about the curriculum and Thai textbooks for Siamese-Malaysians”. (Paitoon Songkaew, The Consulate-General of Kota Bharu, In-depth Interview, May 1, 2016)

Therefore the development of the community occurred from the cooperation of the members in the community and from the political representatives including the organization cooperation which was the Civil Society of the ethnic groups and the government sector who had a duty to allocate the privilege for their own groups in order to build the equality in the citizens of the country.

4.1.6 Communication

The Siamese-Malaysian community in Malaysia communicated and received many types of medias consisting of personal media, traditional media, specialized media, mass media, new media and the communication network as the following detail explains.

4.1.6.1 Personal media

Personal media had a role in the existence of the Siamese-Malaysian community. From the study of the Siamese-Malaysian community in Kedah, Perlis, Kelantan and Terengganu of Malaysia found that personal media in the community had a role in the cultural identity maintenance of the Siamese-Malaysian community consisting of the monks, the old people in the community, Kru Mor and local artists including the village headmen. The study of the potential of personal media in Kedah in 2009 (Thatsanawadi Kaeosanit, 2009) found that the characteristics of the mentioned personal media in the community had the collective characteristics that were the people who had public in mind, public sacrifice, having the ability and experiences, and specific quality of personal media in the community. Each person still participated in supporting each other in a role of the cultural identity maintenance of the community. The monks were the dhamma leaders and the leaders in the religious ceremonies, maintained themselves as the center and the spiritual supporter of the members in the community and became the leader of the thought of the members in the community. The ceremonies which had the basis from Buddhism
were mainly inherited by the religious institute. The old people in the community who were the leaders in the world had the duty of passing on knowledge in the dimension of culture of the community and being the good model for descendants. They also were the leaders in the family or the relatives in senior system while Kru Mor and local artists who were the spiritual leaders had the duty in inheriting and reflecting the values of the culture by the spirit through the cultural tools. The village headmen who were the official leaders of the community had the duty in administrative management of the community both in social economy and culture including coordinating the understanding between the community and the government which had the different basis of the belief and culture in order to live peacefully with the members in the community and the people outside the community in the public social level.

With regard to the maintenance of cultural identity of the community, personal media in the Siamese-Malaysian community had the prominent characteristics in cultural resources administrative management of the community with the understanding under the concept about the nature of culture. Culture was unstoppable and changed all the time especially when it was in the context of the surrounding and the exchanging of other cultures that in some occasions might change or improve corresponding to the way of life but culture should change or integrate without losing cultural identity itself. For example, the monks maintained the original religious ceremonies which had been held since ancient times while the leaders in the new generation also tried to seek the strangeness to integrate and add in the part of the tradition for building the happiness and the fun and attracted the members in the community including motivating the people outside the community to participate more. In living among the various ethnic cultural identities, the strategy of communication or the communication expression pattern of personal media in Siamese-Malaysian community was under the concept of “Seeking for the center, conserve the differences” because although each culture would have the center to understand at the same time they must think of the differences between the cultures which brought misunderstanding and built conflict. Therefore personal media in the Siamese-Malaysian community had a role in adapting, coordinating the understanding between the people in and out of the community including personal media. This still had the method in mobilizing the forces for development by taking “Culture” as the
denomination and using the participated communication pattern to motivate the community to see the value of itself and to build the cooperation in the development from the members in the community. This brought mobilizing the forces and cooperation for the firmness of the community by using the variety of culture areas as the tools in adjusting itself which helped to maintain the cultural identity of the Siamese-Malaysian community among the other surrounding cultures.

“We live in Thai style, the temple is an important principle of the Thai here, every activity is arranged in the temple and the abbot is like the president that is higher than the village headman and what the abbot says is what we do but we sometimes argue with the village headman. We live like Thailand in the past. Malay village headman here must have a meeting and send the meeting report every month through online to the head office”. (Uwam Ratthanapratthum, a former JKKK Plairamai community in Kedah, In-depth Interview, January 5, 2016)

“Most of the people here stay with the monks in the temple, the abbot or the committee help each other even the old people in the village also help, the village headman knows Siamese-Malaysians in everything and before there were many Kru Mor the troupe headman”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

The Siamese-Malaysian community in Kedah, Perlis, Kelantan and Terengganu consisted of the religious leaders who were the monks and the leaders in the world were the old people in the community. The spiritual leaders were Kru Mor and the local artists including the official leader that was the village headman of the community. The monks and old people in the community had the role of controlling the culture of the Siamese-Malaysians ethnic group while the survey of Kru Mor and the local artists in the community found that Kedah and Perlis still had Manora Thai dance and the actors including a doctor for performing a ceremony for encouragement. Kelantan had a Siamese-Malaysians local artist for example Nora Khaek, and in Terengganu Kru Mor the local artists had all passed away. Studying in the areas of 4 states found that besides the potential of personal media inside the community which managed the existence of identity in the Siamese-Malaysian
community, the potential and communication skill of the personal media which must manage the relationship and resources from outside the community were the important mechanism that made the Siamese-Malaysian community strong and able to express itself freely both inside and outside the community.

“People living together must have unity, live together, we are Siamese-Malaysians so help each other, we have good culture to maintain but living in another city, must follow what they say and mutually depend on each other”. (Awn Ongjunda, Terengganu, In-depth Interview, February 10, 2015)

4.1.6.2 Traditional media

An example format of media was for example the ceremony Nora Rong Kru. Every sixth month of the year, Nora had Wai Kru ceremony or Wai Kru Mor Nora which was called Nora Rong Kru which meant Kru Mor Nora communicated with the spirit. Those families where the parents or the grandparents were Manora before, the descendants in those families must be Nora continuously and must worship Kru Mor strictly which had seen in Kedah the most. For Nora Khaek was the performance that integrated between Nora and Mayong, and there were lyrics in Thai and Malay. Musical instruments were two drums, one pair of tubs, tone or 2 klong khaeks, one gong, mong, flute, Sae or Trae and cymbal. Nora Khaek would dress similar in general to Nora, perform from the story in literature in the religious ceremonies or the making votive offerings ceremony that Nora Khaek was popular in Kelantan (Eh Lai Pra Muai, 2010).
“Nora Khaek here speaks Thai, Indian, plays from the literature is not the same as Thai Nora which was the poem, Nora Khaek in the past when we were 25 years old, there was a teacher who taught us, his name was Nora San, his house was in Bangsae which was close to Uttamaram temple and performed continuously”. (Chum Krongkraipet, Nora Chum Nora Khaek, Kelantan, In-depth Interview, May 3, 2015)

The sample format of media was the show such as shadow puppetry show or the villagers called Nang Talung or Nang Kwai followed the material that was applied to use in doing a shadow puppetry show and most of them were made of buffalo skin. It was the show that used the light and the shadow as the big-sized movie projector that made the puppets move on the cloth screen. The shadow puppetry show consists of Nai Nang who was the puppeteer and said the poem and narrated the conversation of the puppets following the plot and Nang Talung consisted of the musical instruments those were one pair of tub, one pair of mong, one pair of drums, one pair of cymbals and one flute. The puppets also were bought from Thailand, if prevented bought in Malaysia so the puppets were variously integrated.

The collected data found that in Kelantan, Nai Nang Talung of Siamese-Malaysians cancelled the show and made the house as the museum to show the puppets to the people who were interested and opened Kru Mor house in
superstition for changing someone’s bad fortune through a ceremony and foretelling the fate. It still had the show of Chinese Nai Nang who were able to show in Chinese language, Malay and Thai language so it was very popular because it could build the understanding and fun for every people in every ethnic group. In Perlis, Nai Nang Talung which inherited the knowledge from Nai Nang Talung from Thailand and at the same time the people in Thailand came to place themselves under his care while in Kedah, there were a few Nai Nang and in Terengganu had no Nai Nang in the village.

“The shadow puppetry show here, the overall image is not different with the show in Thailand but we call it because it shows in the Malay village so speaks Malay for integrating, when it plays in the Malay village it must play the very funny show but for Thai people it plays follow the plot both in the own plot of the stories that Thai people play”. (Charin Petchprasit, Nai Nang Talung, Perlis, In-depth Interview, February 6, 2016)

The format of media of the show included Thai dance, Thai folk dance, and long drum amusement of Siamese-Malaysians. Long drum amusement of Siamese-Malaysians was popular to play in the procession such as Naga procession, making and off-season offering of robes and other needs to the monks procession (Tod Phapa). The procession presents robes to monks at the end of Buddhist Lent (Tod Kathin), kratong procession, trays of gifts from the groom to the bride's family procession and general festivals including the welcoming party for the visitors of the community by the show was played by a pair of a man and a woman dancing together rhythmically using the fist, elbows, knees and the head to hit the drum rhythmically and amusingly (Eh Lai Pra Muai, 2010). The data from the observation found that long drum amusement in Siamese-Malaysian community in Kedah and Kelantan was practiced for both of the boys and the girls to hit the long drums and practiced the plays to attract the audience’s interest such as practice holding the drum, practice doing a pyramid of acrobats or turning a somersault. Besides, in the Siamese-Malaysian community, in each state the people assemble for practicing and arranging the plays in the areas of the other states.

The example format of media was the object such as the work of art by building the architecture which was the buildings in the Buddhist temple for example the Buddhist temple, the sermonhall in a monastery or the multi-purpose pavilion and
there was the mural painting that mostly was the story about the biography of Lord Buddha such as the mural painting in Matchimaram Temple, Yoongkao village, Tumpit District in Kelantan, the mural painting in Visuthipraditharam temple (Plairamai Temple), the mural painting in Matchimaprasit Temple (Jawi temple). The story of the mural paintings were not only for the beauty but they were the learning center about the story of the dharmic principle in Buddhism. The buildings and the important ancient religious places such as wooden Buddhist temple of Prachumthatchanaram temple, Yoongkao village in Kelantan which was built in 1885 and the villages gave the faith by the belief of the magical power that could exorcise the disease and could chase Satan and still had the format of local architecture which was maintained.

“Here has Manora, the temple fair has Nora and Nang Talung”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

“About the culture that the old people do, we keep doing it, Thai culture is still existing because we inherit like today there is Ruamtai project, it is the inheriting continuously, now Thai culture in Malaysia is existing but the ancient things are lesser and some Thai people go for the others”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

This study found that there was the folk media that was the ceremony such as Nora Rong Kru in the Siamese-Malaysian community in Kedah and Perlis while Kelantan had Nora Khaek and for the folk media there were the plays such as the shadow puppetry found in Siamese-Malaysian community in Kedah and Perlis while Kelantan has Wayang Kulit. The folk media were objects such as the mural painting or the buildings in the temple. In the temple of Plairamai community in Kedah where all of the members were Siamese-Malaysians, there wasn’t the integration of Therawas Buddhist Arts and Mahayana Buddhist Arts of the Chinese but the temple of Perlis and Kelantan had the work of art in Mahayana of the Chinese together with the Wheel of the Law symbol of Therawas.

In Terengganu folk media like ceremonies such as Nora Rong Kru wasn’t found but it used to have long drum amusement of the community in the group
of youth but did not find much Buddhist arts in the house of priest while the temple which was reconstructed in Terengganu was the cooperation of the Siame Buddhists and Chinese and so there was the integration of Therawas Buddhist Arts and Mahayana Buddhist Arts such as the Statue of Guanyin.

4.1.6.3 Specialized media

The specialized media which appeared in the Siamese-Malaysian community in Kedah, Perlis, Kelantan and Terengganu consists of textbooks which had the substance related with the temple and they were published by the Buddhists and the short story books of Siamese-Malaysians novelists. The textbooks about Thai language, religion and Thai culture for Siamese-Malaysians in Malaysia were the instructional media that occurred from the cooperation of the foundation and Thai language teaching, religion and Thai culture center in Matchimaram Temple in Kelantan and Thai language teaching, religion and Thai culture center in Boonyaram temple in Kedah. Malaysia cooperated with the Phra Wichian Molee foundation (Chalaem Khempunyo) in Chaimongkol temple (the royal temple), Muang District and Thaksin University in Songkhla province was established following the curriculum of Thai language teaching, religion and Thai culture in 1999 including the activities of school media and public relations signs of the community.

Siamese-Malaysians published the print media for recording the important and interesting stories which happened in the locality. The temple of the Siamese-Malaysians in Malaysia would have created print media both literary written by the local philosopher, taking the Buddhism teaching to publish and distribute or establishing on occasions such as Royal cremation ceremony of an ecclesiastical official, Commemorative books in Ubosot celebration, and the document records about the temple heritage. The mentioned print media were in the temple a lot and in the village of Siamese-Malaysians in Malaysia. Some stories were taken to read and tell continually and kept very well because for example they have the high value about the Buddhism teaching, the biography of very important people, and the story about the village.

The commemorative books in the Royal cremation ceremony of Phra Thepmongkolyarn (Kling Jittapalo) the former monk dean in Kedah-Perlis and the former abbot at Boonyaram temple in Kedah, Malaysia in 2011 specified the
biography and religious activities practice of Boonyaram temple including the text of Buddhist economics and the Buddhist sermon of Phrathammakosajarn (The heart of the Buddhist teaching) both in Thai and English language.

The books codify the prestige of commemorative books in Royal cremation ceremony of Phra Wijarnyanmunee (Mit Seenkuno) the former monk dean in Kelantan and the former abbot at Uttamayamunnee at Uttamaram temple, Repek sub-District, Pasir Mas District in Kelantan, Malaysia in 2005. They were about the history, codifying pictures of the background of Uttamaram temple which was the Traditional and Cultural transmission center for Siamese-Malaysians, the biography of the 4 abbots, the pictures of the beginning temple construction until now. The information was about religious student tests in Malaysia and the Buddha’s teaching including the name list of Thai Buddhist temple in Malaysia.

The book noted the heritage of the Buddhist temple in Kelantan which was established in 2010 and collected the information about the history of the community, the history of the temple, the biography of the abbot, the history of the building construction and the interesting religious places of Buddhist temple in Kelantan in 20 temples. They had the cooperation of the clergy in Kelantan, the Consulate General in Kota Bharu and Siamese-Malaysians society association in Kelantan by receiving the supporting budget from the Consulate General in Kota Bharu, collected and arranged by the Siamese-Malaysians in Malaysia who used to get the scholarship to study Thai language in Thailand and were accepted by leaders of Thai language education in Siamese-Malaysian community who were Mr. Weera Chansawad and Mrs. Pramote Mettasut.

It included the books that the Siamese-Malaysians had written such as Penantian Di Hujung Senja written by Mr. Dang (Eh Dang Eh Chik) who was the Siamese-Malaysians in Tumpat District in Kelantan and was a short story about Life and Society.

There were also the activities for building the relations of the schools which taught Thai language on important days such as Children’s Day, Father’s Day and Mother’s Day. They were the media activities to provide the knowledge to the children and the youth because not only making it fun for the students of the Thai language teaching schools but there could be the media which attracted the children.
and the youth to participate in activities with the friends and gave more interest in Thai learning in the Thai language teaching schools.

The Siamese-Malaysians liked to use specialized media for promoting the activities arranged in the community such as the billboards which were stuck on the front of the shops, the temple area or the billboard of the village with messages which were distributed always written in Thai language, Chinese and Malay so it was public relations for the other nationalities to come into the community and to know at the same time.

4.1.6.4 Mass media

In Kedah, Perlis, Kelantan and Terengganu, the Siamese-Malaysians liked to adopt many kinds of Malaysia media from television, and newspapers for following the information that happened in the country. For the youth, adopting all kinds of Malaysia mass medias from television, and newspapers was a high-level simultaneous way of learning the official language of Malaysia. It was found that Terengganu has Siamese-Malaysians who live there the least and they settled down in the community far away from the Siamese-Malaysian community in the other states and there was the limitation of teachers of Thai language. This was because the community center had the status of the priest house and the monks came to stay in a Buddhist monastery during the Buddhist Lent which in a short time caused the Thai language teaching management in the house of priest to be discontinued. The mass media then had a role in building the learning through listening and speaking Thai language (which was the Thai language in the middle part of Thailand) for Siamese-Malaysians but still lacked reading and writing Thai language skills. Some of the Siamese-Malaysians in Terengganu were able to communicate in Thai language but were unable to read and write Thai language, and sometimes it was found that some parts of Siamese-Malaysians admired of use English which was spelled following Thai pronunciation in communication (Karaoke language).

At the same time, the Siamese-Malaysians admired adopting media from Thailand for example television, radio, internet, and books by admiring following Thai TV drama, listening to the music from radio from Thai waves, following up the satisfied Thai artist singers, reading a book or a magazine from Thailand which is sold at the international checkpoint.
“We here take Thai television using an estro dish, the people here follow Thailand news, there is the IPM television that is very clear, watch every channel, watch news, can watch everything. We also watch Malay channel but Malay channels are a few and there are many Thai channels, if we want Thai channels just buy the dish and did not pay for the monthly payment”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Our Siamese-Malaysians like Thai stars because watch Thai channels, do not like to watch Malay channels but we read Malay newspaper”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

“We watch Thai television, watch Thai television more than Malay television, watch to know the situation in Thailand that how it is, want to see a drama, like Thai stars, see Thai drama because understand the story, but Malay drama is tasteless, like Thai stars such as Nadech, Dome Pakorn Lum, Yaya Urussaya, like everyone, listen Thai songs such as Ying Lee” (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015).

“Watch Thai television channel7, channel 3 and all channels, do not like Malay television, like Thai television more, like Aum in channel 7, like Yaya in channel 3, everyone in the house watch it, at home set up a Thai dish”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

Some part of Siamese-Malaysians worked in the mass media organization so it was the communication way or the important mouthpiece of Siamese-Malaysian community because of information transmission of the community to the outside world.

“In the position of the news reporter in Kuala Lumpur, used to do the news about Siamese-Malaysian community in Malaysia about the festivals such as Songkran festival and Visakha Puja Day which was the news presentation of minority group but in the political dimension, Siamese-Malaysians were a Bumiputera”. (Pimon Saksangsopha, the news reporter of Malaysia TV, In-depth Interview, October 10, 2015)
At the same time the story about the existence of the Siamese-Malaysian community in Malaysia had interest from the Thai mass media for example the feature program about Asian such as Kon Khon Kon program, Pun Sang Rung program, Klai Ta Asian program, Klang Muang program, Spirit of Asia program, Sawaddee Asian program including the news programs in the channels.

“In Kedah of Malaysia, there were more than ten thousand Malaysian Siamese-Malaysians people who were born and grew up there. In the past was Saiburi and it used to be a part of Siam kingdom. Although a century has passed nowadays Siamese-Malaysians there still are able to maintain culture and Thainess firmly, as time could not erode the origin of culture of Thai relatives there even living at the opposite side of the land.

In the modern age the trend of capitalism turned the culture into the same direction or propagandized that different culture was out-of-date while some groups used violence as the referent in maintaining their own way of life without the concern for the conflict and the loss. Thai relatives in Kedah learnt to maintain their own culture among the differences with the calm and peaceful way that meant learning to understand the real core of their own way of life more than the external appearance; therefore, it was not important to be born Thai people in this land or the other lands”. (Documentary research, Kon Kon Kon program in the episode of Thai bloodstain in Kedah, broadcasted on 5th of September, 2006 in channel 9 Modern Nine)

“In Kelantan, Malaysia, There is a group of Siamese-Malaysians speaking Thai Tumpat which is similar with Thai in the Jae He accent or someone calls Thai Tak Bai and it has the prominent cultural identity way of life. In Kelantan, most of the populations are Muslims and using the administration in Islam strictly more than the other states in Malaysia. However, the minority of Buddhist Siamese who are only 1 percent among the different people in Malaysia can maintain the identity and have peace among the various societies that are Buddhist, Hindu and Islam”. (Documentary research, Pun Sang Rung program in the episode of Thai Tumpat: Thai accent
in Kelantan, Malaysia, broadcasted on 22nd of February, 2009 on channel ThaiPBS)

“Since the day that Malaysia become one state together with Perlis, Kelantan and Terengganu more than 100 years ago, the original Siamese-Malaysian community still passes down the culture through the teaching and the telling of the people from one generation to the next generation with the temple as the center of transmission, maintaining the tradition and linguistic identity.

The righteous Buddhist temples in Malaysia are related to Buddhist temples especially Phra Mahathat Woramahawihan Temple which is the important destination of the people here. They believe that going to worship the Buddha's relics is an auspiciousness of the life and they like to send their children whether the son or the daughter to offer the ordination in front of the Buddha's relics like the good faith from Thai people who always go there.

The people in Kedah and Saiburi have traded with the people in Nakhon Si Thammarat for a long time until there is the word “eat in Nakhon and sleep in Sai” that expresses the relationship between the two cities that have the same heart as the Buddha's relics of Nakhon Si Thammarat”. (Documentary research, Klai Ta Asian program in the episode of the faith of two lands, broadcasted on 14th of September 2014 in channel ThaiPBS).

“The result of Thailand-England treaty in the beginning of the 20th century caused Thailand lost some territories to England but the marking of borderline in the past effected to the people who used to live together like the relatives to separate from the borderline in the map and became the citizens of that governed country implicitly like Thai southern provinces, the people are mostly Malaysian-Thai while there are Siamese-Malaysians in Malaysia at the same time.

The Siamese-Malaysians are the crowd which have a long history, have the tradition and culture which are collected continuously for a long time but most of the Malaysian population respect Islam, the traditional ceremony or the important religious day must be arranged under the
agreement from Malaysian government. Songkran festival of Siamese-Malaysians will be a great activity one day every year but it is the important activity that everybody’s waiting for”. (Documentary research, Klang Muang Khon program, broadcasted on 20th and 27th of October 2015 in channel ThaiPBS)

“The mixture of Siamese-Chinese bloodline and the Malay way of life are harmonious in three ethnic groups causing the beautiful difference in the life bloodline which is circulating within the Chinese Peranakan in Kelantan.

Malaysia is a country composed of people from various ethnic groups and the integration between the ethnic groups is not difficult, the beauty of the way of life that preaches together then occurs at the edge of Kelantan river under the cloth of Malay, on high basement houses of Malay among the society like Malays but the culture and the bloodline are Siamese-Chinese that hides in the middle of agriculture, the occupation which is passed on from many ancestors unless the famous Chinese Peranakan or Baba-Yaya”, Chinese Peranakan in Kelantan are living calmly inside their garden house and they are fighting to have a role in the society gradually”. (Documentary research, Spirit of Asia program in the episode of Chinese Peranakan in Kelantan, broadcasted on 27th of December 2015 in channel ThaiPBS)

“Under the concept of the different religions on the different areas, being steadfast because of the faith and the belief, when the religions are firm, the social groups are not weak and surrender for the solitude

Siamese-Malaysians in Malaysia land where most of the people are Malays with Malays in Thailand. At the three southern provinces are the interesting and attractive pictures of ways of life, they live on their fatherland since their ancestors but it looks unsystematic when there is land division. However, their way of life still goes on like it used to be, it goes on among the remaining memory, among the identity that the ancestors built and left to them, although both ethnic groups are different in culture and way of life but their main duty is the same point which is maintaining the constructed buildings since ancient times, to be praised in the future”. (Documentary
research, Spirit of Asia program in the episode of Thai-Malay on the visible land, broadcasted on 3rd of January 2016 in channel ThaiPBS)

“Kelantan is the state in the borderland of Malaysia and which is connected with the south of Thailand. There are lots of Siamese or Siamese-Malaysians living there so Thai language is the language that sounds familiar in Kelantan. Nowadays Siamese-Malaysians in Malaysia are a minority in Malaysia and related with agriculture and still maintain the Thainess identity even if they are not Thai nationals”. (Documentary research, Sawaddee Asian program in the episode of Trail of Siamese-Malaysians in Kelantan, Malaysia, broadcasted on 12th of January 2016 in channel Nation TV)

“Siames-Malaysian in the community or the Malay people called Siamese settles down and passes on Thai culture for a long time since the reign of King Rama V. Even the times pass by for a long time, many ages, many reigns, but Thainess in the Siamese-Malaysians bloodline has never faded and still speak and study Thai language, live in Thai way of life, have the culture like Thai people in the fatherland”. (Documentary research, Khem Khao Kum program in the story of Siamese-Malaysians way of life in Malaysia, broadcasted on 5th of October 2014 in channel PPTV news)

“Siames-Malaysians who live in Malaysia have Thai way of life especially the faith of the Buddhism, although Siames-Malaysians live abroad but they are proud of Thainesss and still maintain Thai way of life closely and one of the important things in their life is the attention that once in the life will go to worship the Buddha’s relics and take their offspring to be ordained at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat province for the propitiousness of the life”. (Documentary research, the Evening news in the story of Thai way of life, broadcasted on 20th of April 2008 in channel TV Thai)

The substance that appeared in the presentation about Siamese-Malaysians in Malaysia on TV programs and news program about Thailand were mostly presented about way of life and Siamese-Malaysians identity which were prominent both in language, religion and culture by reflecting the coexistence of the people who had the different nationalities in the multicultural society of Malaysia.
4.1.6.5 New media

Some Siamese-Malaysians like to communicate through the new media such as Facebook, Whatsapps on mobile devices and websites using them at home, in the workplace and in the shops. Services or the personal mobile phone was mostly for cooperation and forming a group for communication and for the protection of the benefits. For example, the Siamese-Malaysians Official Club (Kelab Siam Sektor Awam: KESSA) used Facebook for keeping the members of the group in touch or the Ruamthai Group Network used a website for communication between the members and for informing the information in the activities of the group.

“Here we receive the signal to watch Thai drama, there are the radios and except for TV, Thai drama, we learn from other media such as internet like in Ruamthai group, we communicate via the internet”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“When talking with friends I use the telephone, play Facebook, We chat or meet them when there is the temple fair, tell the others”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

By the pushing forward to follow the country development policy of Malaysia that wanted to have modernity and technological progress, even the community administration of the village headman must use an online recording information system for the working result report.

“The working time of the village headman must record the report in the workplace to report the head or the controller, use the online system, although someone is old but they must learn because it is the duty to do so and must take care of the villagers”. (Boonprieng La-ongmanee, JKKK Plairamai community, Kedah, In-depth Interview, January 5, 2016).

4.1.6.6 Communication network

1) Communication network within the community

The closeness of the members in the Siamese-Malaysian community that each family had for each other caused Siamese-Malaysians communication in the form of a communication network especially for the “Kin Ngan” (helping, eating and sharing in the ceremony) whether the wedding ceremony,
the ordination ceremony, and the cremation ceremony. The members in the community will help to work upon their abilities.

“Community’s members come to work when there is a ceremony like the banquet in the past, put in the tray and serve to eat, help to do, in the past not many people, now more people, still help each other but some part employed in the shop, it changes follows the age”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

Because the period of working of Siamese-Malaysians and the state of the houses located near the people in the different religions meant Siamese-Malaysians could not give food offerings to a Buddhist monk every day and the monks in Malaysia also could not ask for alms but Siamese-Malaysians had the communication network in order to maintain and care for Buddhism by arranging turns for offering food for the monks at the temple and circulated every day which was called “Kaeng Wien” (The community’s members have a turn of food offering to monk).

“The nearby temple is Semerak temple, Kelantan. We always go to give food offerings to a Buddhist monk every Buddhist holy day on the Buddhist Lent Day. About here in Terengganu if the monks are in the house of the priest, here we set Kaeng Wien”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

When there is the ceremony in a temple of the community, the Siamese-Malaysian community still has the communication network to build the routine called “Krua Wat” (cooking together at temple) in order to build the cooperation for Siamese-Malaysians to help each other to prepare the food for the visitors who come to the ceremony in the temple of the community.

“There is the ceremony, we help each other, do everything, boil rice, light up the fire, cook the curry, wash the bowls and the dishes”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

The network within the community still included the communication network for establishing the funeral ceremony funds in the village to
help the relatives of the dead person in the funeral ceremony following Thai tradition which was the cooperation in the community administration by setting up the “Welfare system of the community” for the members in the community to have the guaranty in life when faced with a problem and it was the supporting system and mutually depending on each other which made the members in the community have more and more stability in living.

“We sign the names in the whole village, collect money to use, when someone died using this money in the ceremony, many houses collected together, it was enough”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

2) The communication network between the communities

The communication between the communities or the states of Malaysia and the Buddhist temple in the stories such as the Thai language teaching by the Buddhist temple in Malaysia would set up the education center to take care and to search for the monks from the Buddhist monk college of Thailand to have a Buddhist teach Thai language in the Thai language teaching school together with the duty to propagate the Buddhism.

“Here is a Thai language teaching school, now we take the teachers from Thailand to teach, very good, we are the teachers, the government supports the Thai language teaching school in the temple, if there are many students, they help a lot. There has been a school for a long time but not many students here dislike the Putthataksin temple, there are many students there, there are the teachers from Thailand teaching there, it asks from the consul so the consul takes care and give the textbooks that are established for Siamese-Malaysians”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

Including the tradition management such as on April of every year, Siamese-Malaysians were often making an appointment to ordain their descendants at the same time there was the big religious ceremony of the community or some parts had an appointment to take the descendants who were at the age that could be ordained to be ordained at Phra Mahathat Woramahawihan Temple in
Nakhon Si Thammarat province by the relatives who came to participate in the ceremony and pilgrimaged a lot.

“We go in many buses and vans, many people go to ordain the children or the grandchildren, they believe like Thailand, We are old people and can hold the yellow robe of the Buddhist monk to go up to the heaven. This tenth month we go to Phra Mahathat Woramahawihan Temple, go to make merit, it is a big ceremony”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

Annually the Siamese-Malaysian community would arrange Tod Kathin ceremony in the state in order to earn money to restore the declined temples not only to see the cooperation of Siamese-Malaysians, the Siamese-Malaysian community also had Tod Kathin ceremony by Thais from Thailand come to enjoy the communication via the network between each community in Malaysia which affected the outside community network between the Siamese-Malaysian community and Thais in Thailand.

Figure 4.7 Maha Sangha Khatina Celebration 2015 Arranged in the Temple, Perlis

“Make a merit together always, the temple fair here, the Thais in Thailand also come to Buddhist temple in Malaysia. We all go together, it has been done for a long time, the venerable monk from Thailand
has always been in this temple but he went back already, we also follow him to make a merit at Tod Kathin in Thailand every year”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

Siamese-Malaysians built the communication network between the communities such as Siamese-Malaysians association in all states (Persatuan Masyarakat Siam), Siam culture association in Kedah (Persatuan Kebudatan Masyarakat Siam Negeri Kedah: PEKEMAS), Siamese-Malaysians official club (Kelab Siam Sektor Awam: KESSA), and the Buddhist monks network of Malaysia under the Malaysian Thai Buddhist Organization.

“Siamese-Malaysians association is here for a long time but has changed the name, changed the head, there is the Siamese-Malaysians association of women (housewife group), the monks also have one”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

The group combination still included group combination of Siamese-Malaysians of working age who had ever been ordained and lived in the temple by donating the things and the factors to help Siamese-Malaysians when they were in trouble such as having chronic illness, an accident, and faced with a problem.

“Here there are the temple boys who are the boys which are used to ordain in the temple, live in the temple, they form the group, the teenagers go to help the poor people, give some money and visit the people”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015).

The combination group of the Siamese-Malaysians youth who were studying in the university under the name “Ruamthai group” since 1992 aimed at the importance of education and expected that the Siamese-Malaysians juniors would progress more in their education. The working group is the Siamese-Malaysians youth group who were studying in the university of the states by the Buddhist monks and the senior group, who had graduated and had the good jobs, helped to support the budget including coordinating cooperation in activities. Ruamthai group had activities in the form of “Training Camp” that suggested the juniors who were going to study in the university choose the field following their skills. The preparation and adapting when attending the class included the way to
reach the education achievement. Every year the activity would take 2-3 days by using the temple area to do the activity and the form of the activity process depended on the faith in Buddhism to lead the activity such as the prayer in the morning before beginning the guidance, the schedule of listening to a sermon, the training about morality and virtue and the story about Thai culture so that as well as communication while doing the activity, the group used the website (www.ruamthai.net) in the communication between them.

“Ruamthai project, we do it for combining Siamese-Malaysians youth in Malaysia to form one group under the slogan “Ruamthai Ruam Jai Ruam Dhamma”, which is the 22nd round. The purpose for Siamese-Malaysians youth to combine and study Thai culture and one more thing is for Siamese-Malaysians youth to know what they want for their further study, which field is good and suits them in the three objectives. The first is combining Siamese-Malaysians youth around Malaysia to know each other, the second objective is the children learn Thai culture and know what Thai culture has and the third objective is their future, where do they study, what do they do to study in that field, to know that they will study at the high level in the future and we will suggest everything that they want to know. For the small children, they will learn by themselves, they will learn from their parents, when they go to study in the temple they will learn from the venerable monks, have their friends, at this age study from television, internet and they study more, they will know deeply for example this Ruamthai seminar”.

(Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015)

“We had come to this project before, we were the participants and after the seminar for 2-3 years, we study further and we come to be the assistants in the seminar and most of them come from the university and they must have the knowledge. If we ask Siamese-Malaysians here, everyone knows because we have done it for 22 years (2014) and expect to keep doing until our children and grandchildren. The people who established Ruamthai felt proud that this project still exists until now”. (Siamese-
Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“This project was established for Siamese-Malaysians in Malaysia to know because Siamese-Malaysians live around Malaysia, some areas we do not know them, make them know each other, come to do the activity together, when they need the help, Siamese-Malaysians will help each other, not need help from Islam or Chinese”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

3) Communication network outside the community

There is an appointment to take the descendants to be ordained at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat province every year and Tod Kathin ceremony or Tod Pha Pa ceremony together between the Siamese-Malaysians and Thais from Thailand which was the network between the communities that combined with the network outside the community. The network outside the community included the cooperation of the Thai and Malaysian clergy which the Buddhist monks in the states of Malaysia must practice regulated like the Buddhist monks in Thailand and always communicate with Thai clergy.

It included the cooperation of Thailand such as the instructional media production in Thai language textbook production project for Siamese-Malaysians in Malaysia in order to distribute to the Thai language teaching schools in Buddhist temples in Malaysia. This project was the cooperation of the foundation and the Thai language teaching, religion and Thai culture center at Matchimaram Temple in Kelantan and the Buddhism and Thai language teaching center at Boonyaram temple in Kedah, Malaysia participated with Phra Wichian Molee foundation (Chalaem Khempunyo) at Chaimongkol temple (royal temple), Muang District and Thaksin University in Songkhla province that arranged to have the education scholarship for Siamese-Malaysians for the further study in Bachelor degree at Thaksin University, Songkhla province.

Including the Siamese-Malaysians has a chance to welcome Thais from Thailand regularly for example the welcoming of the students from Thaksin University, Songkhla province in Tao Ngam Sumpan project brought the students to join the show in Art and Cultural performance for Siamese-Malaysians to
be admired. Participating experiences between the Siamese-Malaysians include the
ceremony to exchange culture study, the cultural identity expression together between
the Siamese-Malaysians and Thais in Thailand and the continuing social
relationships and networks such as combining for football competitions or meetings of
big bike fans.

4.2 Nation and Nation Building in Malaysia History Textbooks

To understand the background and the preaching acknowledgement process
and the understanding that Thai society and Malaysian society have in each other
needs study of the issue of the education in nation and nation building in Malaysia
history textbook and the position of the knowledge of nation building, nationalism
and the citizens of Malaysia in Thai textbooks and Sejarah Malaysia or, Malaysia
history in the Malaysia textbook. This includes the study of self-definition through the
Siamese-Malaysians history of who were the citizens or Siamese descendants of the
Siam kingdom in the past and who are the citizens of Malaysia in the present
including the Siamese-Malaysians of Malaysia.

4.2.1 Malaysia History in Thai Textbooks

The information about Malaysia that appeared in Thai textbooks since the
curriculum in 1960 until the curriculum in 2001 was the curriculum used currently by
the Ministry of Education. The acknowledged image of Malaysia through 12 years of
school education could be considered as 2 characteristics which were the situation of
the Malay provinces and the situation of the country (Chapa Jitpratum, 2014). The
situation of the Malay provinces began in the Sukhothai which had the border through
Malay Peninsula, the colonial city which was governed by the governor of Nakhon Si
Thammarat and had to send the tribute to Thailand. Among the 12 twenty seven
constellations of 133 stars of Nakhon Si Thammarat, Pattani and Saiburi had tried to
stay away very often. When England spread out the control to have a role in this area,
Saiburi rebelled and sought help from England. In the reign of His Majesty King
Nangklao Chao Yu Hua (Rama III), he divided the city into small-sized parts and then
in the reign of His Majesty King Chula Chom Klao Chao Yu Hua (Rama V), Siam had to give Malay provinces of Saiburi, Perlis, Kelantan and Terengganu to England which had the control over Malay Peninsula in that time. In the situation of being a country, after the World War II, England gave independence to Malaysia in 1957 and the textbooks acknowledged the image of Malaysia from the provinces that were under the control of Siam which was the neighborhood country in provincial South-east Asia. Some information in the textbooks was limited following the plan that caused some periods in history to be extracted. For example, the beginning since Siam had to give 4 Malay provinces to England until England gave independence to Malaysia during 1908–1957 disappeared in the textbook then the following thing was the loss of understanding which could not explain the relationship between the people or the crowd who lived in Thailand and the people or the crowd who lived in Malaysia. Even those people or those crowds that originally had the history together so the history about Malay provinces that were given to be under control of England at that time was the local history that wasn’t upgraded to be a part of the national history like the Malay provinces which were appended with Siam like Pattani. For this reason it might be a part of the unrest problem in the southern border of Thailand which was unresolvable.

4.2.2 Sejarah Malaysia or Malaysia History Textbooks

Malaysia history textbooks mentioned the origin of Malay nationality as Malacca being the first state that was the beginning of the nation’s history. It mentioned Parameswara who established Malacca, the transportation with the outside world, the coming of Islam, the power expansion and power deterioration of Malacca, the story of Malay states before and after Malacca, the facing up to colonialism and neighborhood countries, the coming of Japan which greatly affected Malay and brought the nationalism power construction to finally call for independence from England. The ethnic group areas which appeared in the textbooks were mostly the story of Malay people and their status as the original land owner since the Malacca establishment in the 15th century until now. It mentioned the Islam civilization and the expansion in the South-east Asia provinces including Malaysia, the integration between Islamic principles and original culture of Malay people becoming Malay-
Muslim culture in this province, and mentioned National heroes such as Parameswara who was the hero in the first age, Dol Said, Dato' Maharaja Lela, Tok Janggut who were the hero group that fought for the nation and resisted colonialism. The main representatives in the ethnic group were the Malay people under the leadership of Tunku Abdul Rahman, the Chinese people under the leadership of Tan Cheng Lock and the Indian people under the leadership of Tun V.T. Sambanthan which was the hero group that called for independence and Tunku Abdul Rahman who was the first Prime Ministers and called the father of independence, Abdul Razak bin Dato' Hussein who was called the father of development and Hussein bin Dato' Onn who was called the father of unity and regarded as the hero group who built the nation and developed the country. The textbook had the history of the Chinese and Indian ethnic groups in a related part of the economic structure adaptation of England in the Malay Peninsula but the part of colonialism and neighborhood countries which appeared in the Malaysia history textbooks specified the arrival for economic benefits such as England but at the same time the arrival of England laid the foundation of the education systematic structure for the coming of Japan which wasn’t regarded as the status of dependency because it was only fora short period. For Siam which was close to the Malay Peninsula most important was the neighborhood country where Kedah had become a dependency so they sent the tribute of silver and golden flowers to it but the strong fighting of Kedah caused Siam to withdraw the troops (Najamee Madmarn and Numan Hayimasae, 2012).

4.3 Self-Definition through the History: Siamese Descendants or Siamese-Malaysians of Malaysia

The historical development of Kedah, Perlis, Kelantan and Terengganu which for a long time were under the administration of Siam and the existence of Siamese-Malaysians in that state had a close relationship with Siam until now, indicated the background of the Thai nation and the combined relationship between the two lands that are currently separated by the national state border.
Siamese descendants continually tell the story of the Siamese ethnic group without a written record because learning through the transmission of the ancestors or the old people within the family was the best transmission through the basis of closeness and the teaching about Thainess since they were young to foster morality and virtue in order to build the mind’s values and appropriate behavior.

The history of Siamese-Malaysians in Malaysia was chosen and searched to use in explaining the source of their own ethnic group from one generation to the next generation by providing some parts of the history that were the important causes which made Siamese-Malaysians live in the country of other nationalities. When mentioning the historical story of Siamese descendants maintaining good relationships with the motherland like Thailand one must consider the loyalty that is expressed for the country where they live as citizens. This is because if the historical information which was chosen to explain or refer about the demand for the independence of the living land, the yearning of the origin or the race division, might make them unsatisfied with the current governor of that national state for the living among the multicultural society with the honorable identity and privileged protection they were supposed to receive. Siamese-Malaysians then searched from the history in some period to present and find the background and the definition of position and places of their own ethnic group in the society.

“Siamese-Malaysians lived in here in the old age since the ancestors. They have not though this is Malay city or this is Thailand but now we think that is Thailand and this is Malaysia, now going there have to use the passport but in the past we did not have it. In the past we did not have the word Thailand or Malaysia, we have never used it before, we have only Muang Nara, Muang Ra-ngae, Muang Kelantan, Muang Sai, Muang Nongjig, We are all the one land, nowadays here is Malay city but our father lives here, we live here and follow this country”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

It was believed that demarcating the border between Siam and England in 1909 was a big loss of territory of the Siam kingdom together with the population who lived in those lands. It was the historical ethnic group story which combined Siamese-Malaysians in Malaysia and Thais in Thailand together and it was the
connected point of the historical ethnic group story of Siamese-Malaysians and the other nationalities in Malaysia.

4.3.1 Siamese Descendants: Siam Historical Part which used to be the Citizens of Siam Kingdom in the Past

Kedah, Perlis, Kelantan and Terengganu used to be under the administration of Siam kingdom since Sukhothai, Krungsri Ayutthaya, Thonburi and Rattanakosin where the majority of people were Buddhist, send a governor who respected Buddhism to govern, and a city where the majority of people were Muslim also send a governor who respected Muslim to govern. It was normal that when the governed city sent the nobleman or the governor to govern it included the migration of the family, population and the troops there in order to build the balance of power and at the same time herded the native people to the capital to prevent them restoring power and to reduce the power of the city without restoring sovereignty again like the emigrating of people from Pattani to Bangkok in the past caused the emigrating of the population in various nationalities and religions in the areas.

After transferring the lands in Kedah, Perlis, Kelantan and Terengganu to be controlled of the administration of England in 1909, geographical characteristics were used as the borderline. At that time it included Tak Bai District, Sungai Kolok District and Waeng District too, but Siam claimed that there were temples and many Buddhist communities in those areas so requested England to move the limited borderline back for many kilometers and the land which was moved back had the Buddhist temple named Chontarasinghe temple which was located in Tak Bai District, Narathiwat province and the villagers called this temple that Pitak Pan Din Buddhist temple. That demarcating border used the borderline following the watershed of Sunkalakiri Mountain in Satun province, Songkhla province, Yala province and Narathiwat province and the borderline follow the deep channel of Kolok river till the estuary in Narathiwat province.

The alternating sovereignty on the land of Saiburi, Perlis, Kelantan and Terengganu caused many Siamese who lived in that land to become Siamese descendants currently under the sovereignty of Malaysia.
Nowadays, Siamese-Malaysians in Malaysia still tell the background of their ancestors and are in touch with their Thai relatives in Thailand who still visit each other although some people have passed away, they know from their ancestors that they are the people in the southern part of Thailand who emigrated to earn a living in this area for a long time before it became Malaysia. Some people know that there are the relatives who live in the southern part of Thailand because they cross the frontier for a wedding or travel to earn a living in other places while many people believe that their ancestors settled down and earned a living in this area from the beginning and did not migrate from somewhere. When they must interact with Thai people in Thailand, Siamese-Malaysians in Malaysia call themselves that Thai people or Siamese-Malaysians but if a person suspected that how are Siamese-Malaysians, Siamese-Malaysians explained that they have Thai ancestry and respect Buddhism and their ancestors lived in Saiburi, Perlis, Kelantan and Terengganu which used to be a part of Siam before losing it to Malaysia.

Therefore, the social and cultural relationship which Siamese-Malaysians have together with Thai people in Thailand, historically, the Siamese-Malaysians who used to be citizens of Siam kingdom take to define the self that Siamese descendants reflected the origin which was the “source/background” of the Siamese-Malaysian community in Malaysia.

“We here are called Siam but are not Thais, we are the people who come from that age, Siam age”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“Nevertheless, in the past as we know, we and Kelantan must send the interest (silver and gold flowers) to Thailand as the tribute, it indicated that our Thailand still protects here, in the history also have and not only in Kelantan, Terengganu also Pahang which send the interest (silver and gold flowers) to Thailand and for there were Kedah, Satun, Perlis but in the same time he told that the Malay land covered Suratthani which is the fact that nobody has written in the history at any time but we heard from the others. In the old age, there wasn’t any evidence like this age”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)
“We have known the story about this area such as from the Malay textbooks at
the school, the old people told that this area used to belong to Thailand before”.  
(Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview,
February 2, 2015)

“The Malay textbooks in Secondary 2 told that this area used to belong to
Thailand before”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus
Group Interview, May 5, 2015)

4.3.2 Siamese-Malaysians of Malaysia (Siamese-Malaysians di Negara
Malaysia): the Historical Part of Siamese-Malaysians Who are the
Citizens of Malaysia Currently

Malacca was the beginning of Malaysian history in the present. It was the port
city and the free state which controlled the trade in the straits and was the shortest
route between the Indian Ocean and South China Sea. Malacca lost independence in
1511 when Portugal which was the first western nation that traveled from Europe to
Malacca to seek the spices. Then about 130 years later it was the colony of
Holland and England respectively. England governed Malacca by keeping the Sultan
system of each state and announced for assembling the administration Malacca,
Penang and Singapore under the name Straits Settlements. After that in 1896, England
extended the power in the Malay Peninsula more by assembling the states under the
administration of Federated Malaya States and extended the power to attack the land
on the Peninsula in the administration of Siam kingdom by doing the Bangkok treaty
in 1909. This exchanged the extra territorial right of the controlled people of England
and loaned some money for Siam to build the southern railway causing Siam gave the
land of Saiburi, Perlis, Kelantan and Terengganu to England and Siamese who lived
in that lands had to live under the administration of England.

During World War II, the Japanese army landed in the southern part of
Thailand and the northern part of Malay Peninsula at Kota Bharu of Kelantan
although there was the regulation between Thai Prime Ministers, Field Marshal Por
Pibulsongkram, and Japanese Prime Ministers giving the land of Kedah, Perlis,
Kelantan and Terengganu to be a part of Thailand and the period of time that Japan
occupied the those areas was a difficult time of living for the people. The Siamese-
Malaysians in Malaysia were also confronted with the difficulty that they were herded to emigrate to the concentration camp which the Siamese called “Kok” (stable) and could go back to earn a living and take care of their house for a limited time only.

In 1945, after the war ended these colonial territories were to be administered by England again. The states also were added to the administration of the Malay Union. Later the conflict problem between the ethnic groups and the dissatisfaction in the administration of the England government caused England to declare a state of emergency to subdue the communist during midyear 1948. Later in 1955 the United Malays National Organisation (UMNO) won the general election for the first time in Malaysia by Tunku Abdul Rahman Putra (the fourteenth prince of Sultan Hamid of Kedah and M.R. Nueng Nonthanakhon who was Siamese and she was the governor of Nonthaburi’s daughter in the reign of King Rama V) who was the first Prime Ministers of Malaysia and was the leader to take the group to negotiate for the independence from England and announced independence on 31st of August, 1957. He was praised as the father of independence (Bapa Kemerdekaan) and a father of Malaysia (Bapa Malaysia). After that in 1963, Sarawak, Sabah and Singapore were appended to the Federation of Malaysia.

The Siamese-Malaysian community in Malaysia was called Kampung in Malay which meant Siamese village while Siamese-Malaysians were called “Siam” like the Siamese-Malaysians called their own ethnic group. The definition building of the citizen of Bumiputera which gave the benefits for the eminent ethnic group caused dissatisfaction and the conflict between the ethnic groups as in the past. The Siamese-Malaysians also faced inequality in the government welfare like the other nationalities who were not Malay but nowadays when the status of Bumiputera of Siamese-Malaysians was certified officially in the parliament meeting and it was certified from the government that the National entrepreneur company (Perbadanan Ushahawan Nasional Berhad: PUNB) would be accepted Siamese-Malaysians and the status of Bumiputera was specified in the database system HRMIS (Human Resource Management Information) of the official Department (Ketua Pengarah Perkhidmatan Awam) and could build satisfaction and security in living which was the honorable identity of Siamese-Malaysians in Malaysia.
Therefore, by the combination both in the economy and in the politics which Siamese-Malaysians have with the other nationalities in Malaysia the historical part of Siamese-Malaysians which are currently the citizens of Malaysia was used to define the self of Siamese-Malaysians of Malaysia that reflected the status and the citizen rights that was “possibility” of Siamese-Malaysians in Malaysia.

“The Siamese-Malaysians here, what the government says we follow it. We live together with Islam. We listen to them but now the government regards that we are also the original nation. We live here because they do not have our profiles when we came here, someone said like this but in fact we do not know when we came here. Nobody knows, no evidence and witness but there are the Buddhist temples that make us know we have been here for a long time”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Why Siamese-Malaysians can live here even if it is Malay city, never think about this story before, never doubt. The Siamese-Malaysians live here before because this area used to belong to Thailand before. We listen to the old people and the school has teaching about history. The textbooks have the information that it used to belong to Thailand”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“Siamese-Malaysians here are not the occupants, we are the natives not the occupants or emigrants from Thailand, we were truly born in this land, we have the history which tells further till the descendants, the old people tell that do not let it get lost from generation to the generation, we are proud that we know and we do not forget the origin and the background and still tell further, if we were them, we also tell further and there we do the activity Ruamthai because we want everyone to know”. (Siamese-Malaysians age between 34-57 years old in Perlis, Focus Group Interview, February 2, 2015)

“Malay people think we are the Thai people who emigrated here but the fact is we were Siamese-Malaysians here a long time before having the Islam in this area, perhaps they do not know that Siamese-Malaysians lived here but we know, we tell them to know”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015).
CHAPTER 5

DYNAMIC ETHNIC IDENTITY OF THE SIAMESE-MALAYSANS IN MALAYSIA VIA THE DIMENSION OF COMMUNICATION

This study is about “the dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia”, the researcher studied the dynamic ethnic identity of Siamese-Malaysians through the dimensions of communication and studied the communication forms in the construction of Siamese-Malaysians’ ethnic identity under the context of the Malaysian nation state. This included the comparison of meaning and value perceptions of Siamese-Malaysians’ ethnic identity in each generation by the study of dynamic ethnic identity of Siamese-Malaysians in Malaysia via the dimension of communication. The researcher presented the descriptive data by separating the topics as follows.

5.1 Identity product/Indicator
5.2 Identity process/Production
5.3 Construction process of Siamese-Malaysians’ ethnic identity in Malaysia
5.4 Factors affecting the Siamese-Malaysians’ ethnic identity

5.1 Identity Product/Indicator

In this research study, the study of Siamese-Malaysians’ ethnic identity in the first part was identity product or indicator which was studied by using the conceptual frame in the form of Essentialism in order to search for the ethnic identity of Siamese-Malaysians in the characteristic of fixed motionless by searching the identity characteristic or ethnic identity indicator which found that there were 7 issues. These consisted of greeting and communication, dressing, residents, food, disease preservation, religion, and ceremonies. The identity product was expressed in 2
dimensions which were in daily life and in the events which were the identity characteristic that still existed and it was a part of Siamese-Malaysians way of life that was expressed by nature and still found in the area of Siamese-Malaysian community of every state. However, Siamese-Malaysians chose some identities and managed those identity characteristics by planned emphasizing the clear attempt to push forward those identities to be descended under the mechanical which was built continually to be the security of the existence of Siamese-Malaysians ethnic group in Malaysia which consisted of the identity in language, religion and culture.

Therefore, in the first part, the researcher presented the basic data from the observation about the ethnic identity of Siamese-Malaysians in Malaysia which found that the everyday life of Siamese-Malaysians had the expression of the identity which could be seen as follows.

5.1.1 Identity Product which was Expressed by Nature

5.1.1.1 The greeting and communication
5.1.1.2 Dressing
5.1.1.3 Residences
5.1.1.4 Foods
5.1.1.5 Disease treatment
5.1.1.6 Religions
5.1.1.7 Ceremonies

as in the following details;

5.1.1.1 The greeting and communication

Siamese-Malaysians popularly greeted with each other by “Wai” (pray) using it when meeting with the Siamese-Malaysians. Siamese-Malaysians youth who studied in the Thai language teaching school in the temple of the village would be taught about Thai language together with Thai culture that was the social manners. For example, the three levels of the Wai were Wai the monks, Wai the older people and Wai the general people including the respect in any forms which were set in the curriculum of Thai language, religion and Thai culture teaching for the Siamese-
Malaysians in Malaysia in 1999 of Phra Wichian Molee foundations, Chaimongkol temple in Songkhla province in the Thai culture subject.

The greeting of Siamese-Malaysians and Malaysian, Chinese and other ethnic groups was using shaking hands, bersalam or raising up the hands.

“Nowadays we have seen clearly that we are Siamese-Malaysians by for example manners, dressing or separating us from Thailand also can do it because we’re not the same, when you look you will know that Siamese-Malaysians and Malaysian are exactly different”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

For the communication, Siamese-Malaysians often used Thai language in the communication but if communicating with other nationalities such as Malaysian they would use Malay or Bahasa Melayu or with the Chinese they would use Chinese but for the communication between Siamese-Malaysians they would use the Southern Thai language (Dambro) in talking which still used the ancient words such as Mueng (you), Ku (I), and Snub Plao (trousers). When speaking Southern Thai language of Siamese-Malaysians they would have the different accents and the language usages of Siamese-Malaysians in each state was the Southern Thai language which was used to communicate with Samese-Malaysian in Kedah and Perlis and was similar with the Southern Thai language which was used in Songkhla province and Nakhon Si Thammarat province of Thailand. Although, the Southern Thai language of Siamese-Malaysians in Kedah and Perlis were similar, the words or Thai language were different such as the chili, which in Kedah is called Plik Jeen (Chinese chili) but in Perlis is called Depree while the accent Southern Thai language of Siamese-Malaysians in Kelantan and Terengganu were similar to the accent of Jae He in Narathiwas of Thailand.

Therefore, Siamese-Malaysians could speak in many languages and can chat in many languages, and mainly can communicate in at least 3 languages; the Malaysia language, the Chinese and Southern Thai language and they also used the standard Thai language (central dialect) because there was the communication with Thai people more. Another part was from learning via the medias of Thailand which
were popular in Siamese-Malaysians group for example television, radio by admiring following news programs and the drama from the Thai television station, admiring listening to Thai songs, admiring Thai artists and stars including following the mass media. Some Siamese-Malaysians could communicate by Indian language and English.

“Any languages we also can speak, speak Thai with the people in home, speak Malay with Malaysian, speak Chinese with Chinese, sometimes speak Thai with Malaysian and speak Thai with you (the researcher) also understand very well”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Siamese-Malaysians here can speak many languages, meet the Malaysian speak Malay, meet the Chinese speak Chinese but sometimes meet the Malaysian speak Thai”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

“A friend has asked, “Where are you from? Are you from Thailand?” We told them we are from Kelantan because he knows there are Siamese-Malaysians in Malaysia, when talking with a friend we also speak Thai but if with the Chinese we will speak Chinese, if with Malaysian speak Malay, we can speak every language”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

Sometimes when speaking with Malaysian or Chinese they also spoke integrating Thai, Malay and Chinese for example speaking Thai integrated with Malay words or speaking Malay integrated with Thai words such as the sentence that “Kalu Ku Pai Ku Bork Mueng” which meant “If I go, I will tell you”. (Kalu comes from the Malay word “Kalao which meant if or if not”) and speaking Thai integrated with Chinese words in a word not in a sentence; for example, the Chinese word “Jia Pui meant eat rice. While, when the Siamese-Malaysians had to speak with Thais in the south of Thailand, the language which was often used was the Southern Thai language because they could understand such as Siamese-Malaysians in Kelantan could communicate with Thais in Narathiwat province understanding because of the similar accent or Thai language of Siamese-Malaysians in Kedah had the same accent
from the Southern Thai language of Siamese-Malaysians in Songkhla province and Nakhon Si Thammarat province or sometimes Siamese-Malaysians chose to speak the Thai language in Bangkok (Interlingua) or using the words in Interlingua to speak in the Southern Thai language.

While in some communities located near the Siamese-Malaysian community such as Ban Plewyao community or in Malay called Kampung Kubur Panjang in Kedah, all Chinese and Malaysian who were familiar in the community often used Thai language in communication, not only communicating with Siamese-Malaysians but also used in the communication between the Chinese and Malaysian because this area had many people in the different nationalities and regions who lived together there for a long time and it used to be a part of Thailand before. Thai language then was used for the interaction with each other in the daily life without the limitation of ethnic groups or regions.

“Chinese also can speak Thai and the houses are here, Malaysian-Chinese who live in the houses around here can speak Thai since they were young, the children also can speak in every language: Chinese, Thai, Malay. My father is Chinese, my mother is Siamese-Malaysian, the Chinese here can speak Thai, the Malaysian can speak Thai, the sister who sits over there also can speak Thai, they are Malaysian but speak Thai, the families around here speak Thai for all, it was Thai-Malaysian not using Thai in Thailand, it was not the same”. (Chinese ethnic group in Kedah, Focus Group Interview, April 16, 2016)

“Soem villages, we walk out to somewhere, we do not know which were Siamese-Malaysians, which were Malaysian because Malaysian also speak Thai, only the teenagers do not know about it”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“Speaking Thai since our parents, Malaysian also speak Thai, Siamese also speak Thai. We live in Ban Kuan. When we go to travel in Thailand, we also speak Thai but the Thais there speak in other accents, we understand a little bit”. (Malaysian ethnic group in Kedah, Focus Group Interview, April 16, 2016)
5.1.1.2 Dressing

The dressing of Siamese-Malaysians in the past usually wore the dresses which were, cut out from gently light clothes that were appropriate for the tropical weather of the Malay Peninsula. The men usually wore sarongs with the loincloth to place upon the shoulders and the women usually wore the short-sleeved shirts with sarongs which were different from Malaysian in Malaysia where the men usually wore long-sleeved shirts and sarongs and the women usually wore long-sleeved shirts with sarongs or Baju Kurung and using Hijabs.

Nowadays, in the group of Siamese-Malaysians, elderly people who live in the community, the men usually wear the short-sleeved shirts or long-sleeved shirts and the trousers or sarong and the women usually wear the short-sleeved lace shirts or the vests which was cut by themselves with sarong or Batik but if they have to go to the religious ceremony at the temple, the men usually use the loincloth to place upon the shoulders while the women usually use the soft and light clothes to cover their bodies like the shawls.

![Figure 5.1](image-url)  
Figure 5.1 The Outfit of Siamese-Malaysian Elder Women
Siamese-Malaysians who are of working age usually wear the clothes which are similar with Malaysian. That is the men usually wear the long-sleeved shirts with the trousers while the women usually wear Baju Kurung which is the cylinder-sleeved t-shirt covering the hip with the long skirt that suits with Batik or Banduang which is the long-sleeved and front splitting shirt and its edge slants curved with the long skirt. The Siamese-Malaysians teenagers usually wear the modern clothes such as T-shirts and jeans.

When there was the traditional ceremony of the community or the religious days and the Siamese-Malaysians came to merit at the temple, some Siamese-Malaysians usually dressed with Thai dresses which were cut neatly in Thai style in special ceremonies such as Songkran Day, Tod Kathin Ceremony, and Tod Phapa Ceremony. While for the celebration party or the special occasions which involved the participation of the people of various nationalities, Siamese-Malaysians also usually dressed with Thai dresses like the other participants who also dressed to show their own ethnic group to the party. For example, for the dressing for the party of the officials, the annual party of the financial funds for the Siamese-Malaysians housekeeper, the dressing for graduation celebration of Siamese-Malaysians students even the dressing for the celebration in Hari Raya which was arranged in the school, the Siamese-Malaysians usually admired their descendants to wear Thai dresses to the party.

“When working also wear the appropriate dresses, sometimes wearing the dresses like Malaysian that is the long-sleeved shirt with the sarong but we do not wear the Hijab”. (Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015)

“When there is the ceremony for the children at the school, we want them to wear the Thai dresses like us, we find the dresses from Thailand because we go there very often”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

5.1.1.3 Residences

The residences of Siamese-Malaysians in the past were built by wood and there were the posts or the high space under the houses which were called Rern in
the southern Thai language. The wooden houses with the posts are still found in the present and there was a custom of lifting the whole houses to locate in the other places which was called “Oak Pak Harm Rern” (asking a favor of lifting and move the houses). Nowadays, Siamese-Malaysians often settle up the houses closely.

Inside the houses of Siamese-Malaysians mostly had the Buddhist shrines in the living room and there were the pictures of His Majesty King Bhumibol Adulyadej and the other His Majesty Kings in other reigns together with the picture of the Malaysia King or Yang di-Pertuan Agong and Raja including Sultan of the state and his wife, the pictures of the Buddhist monks and the temples which were made annually for distributing the villagers who admired to count the date and time following the calendar in the lunar system like in the ancient times.

“We have respect for the king, the picture of the king and the dynasty which are in our house. We pray for long live the king although he’s not the king in our city but he is the king of Thais because our ancestors are from over there, we always follow him in his living, we are not good in using royal words but we are sincere in the respect and concern for him”. (Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015).

“Siamese-Malaysians houses here, as we see, most of them were built of wood with the two storied-houses and we know Siamese-Malaysians houses are in which area and Malaysian houses are in which area, in some places there is the integration of Siamese-Malaysians houses and Malaysian houses but we are Siamese-Malaysians, we know which are the areas where many Siamese-Malaysians live”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“The houses of Siamese-Malaysians in Yoongkao also were built of wood and usually with the two storied-houses and the high space under the house but for the Malaysian houses only one storey houses and the plan of the houses are also different. Malaysians like to live solitary but Siamese-Malaysians like to live together and in a big group that are close to
the temple”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015).

5.1.1.4 Foods

Eating culture or the production or the consumption by Siamese-Malaysians usually cooked food with the raw materials which they could find in the area or they bought them from the markets near the houses for example seafood and pork could be bought from the markets which were in the Chinese community or bought from mobile stores car that came to sell goods in the village.

Food that is always set up on the dining tables of Siamese-Malaysians consists of fried fish, chili sauce and fresh vegetables. If we do not count the food which is the prohibited food of Malaysian like pork, the food of Siamese-Malaysians is not much different from Malaysian food that consists of fried fish (Ikan Goreng), chili sauce (Sambal), all kinds of curry soup (Kuah) cooked from the spices which are very famous in Malaysia and the rice which is cooked by the mixing of many ingredients such as Nasi Hujan Panas of Kelantan.

Therefore, the food which has the special characteristic of Siamese-Malaysians is often found in the ceremonies such as making Khanom La, Khamon Joahoo (Deesum) and Khanom Pong in the traditional tenth month, making Khao Tom Mat wrapped with Krapor leaves. The procedure is formed by the group of the housekeepers that often take their descendants to watch too.

![Figure 5.2 The Housekeepers Producing Traditional Food for the Ceremony](image)
“The eating is different with Malaysians, it is easy to see, something we eat but it is the prohibition food of them but most of Siamese-Malaysians eat in the local style”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“We are different with the Malaysian about the eating, food and dressing”. (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)

5.1.1.5 Disease treatment

In the past, Siamese-Malaysians usually cured the cold by playing music which was Limon or Toe Kruem. It was the singing verse for offering sacrifices to a spirit of the grandparents ghosts or Kru Mor or the ceremony in Nora Rong Kru for offering sacrifices to a spirit of Kru Mor and the ancestors in order that there was the pregnancy care with the midwife which was called To Bi Dun by the pregnant woman who had to place herself under To Bi Dun’s care by preparing the flowers, the joss sticks, candles, betal palms, and rice for them for prenatal care.

Nowadays, Siamese-Malaysians usually go to cures in the government hospitals which are nearby the houses but there is the belief in the grandparents’ ghosts or the ancestors in the ceremony for example Yeab Sen ceremony or asking Nora to do the ceremony to cure Sen or the tumor which swells from the face skin or other parts of body of the children or the inviting Nora grandparents’ ghost to communicate with the spirit in the body of the children in order to tell the cause or to cure the children who are sick. Although in the present, the heirsof Nora do not inherit the show, there is the strict ceremony of Wai Kru Mor Nora.

“Before there were many people who believed but it is not the reason that they do not believe now but there are a few people now, the people seldom do it, Limon also have, To Bi Dun also have, Nora Rong Kru also have but they are fewer now. Kru Mor passed away but some family took Kru Mor from Thailand to do at the house of the descendants so not losing”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)
“It is the story of the belief and the faith but we believe that it is never ended because although without us, they take from the other cities like Thailand and we practice with our children and there are some disciples from the other places”. (Cit Suwankiri, Nora, Perlis, In-depth Interview, February 6, 2016)

5.1.1.6 Religions

Siamese-Malaysians in Malaysia respect Buddhism and believe in Buddhism strongly and strictly practice themselves as Buddhists by always going to merit at the temple especially offering food into the bowl of the Buddhist monks on the Buddhist holy days.

“On the Buddhist holy days, Siamese-Malaysians come to receive the precepts, offering food, offering things, the things for offering are also bought in the temple, there are not any shops and if we want to buy, we have to buy from Kolok or Tumpat and Kelantan, the teenagers also come to buy there”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015).

“Go to the temple every night if there is a monk, we will pray by ourselves, sometime by Mr. Rin and sometimes by Uncle Awn, pray in the ancient style, there are 5-10 people who come to pray every night but if on the Buddhist holy days, there are many people who come”. (Siamese-Malaysians age between 34-57 years old in Terengganu, Focus Group Interview, February 10, 2015)

Siamese-Malaysians has the temples and the Buddhist monks as the mind center of the members in the community, in order that whether the temples are the places to arrange the ceremonies and the traditional ceremonies, the temples are the center in management of the activities of the community. The temples are the public sphere of the community in the religious ceremonies, traditional ceremonies and the public activities of the community whether the state of the meeting for giving the information or asking for the opinion, they are the areas in arranging the activities for the children and the youth in the Thai language teaching schools including the areas of the meeting of Siamese-Malaysians with each other. The temples of Siamese-Malaysians in Malaysia are the information centers within the community or outside
the community including the places for supporting the visitors from the other villages or the policy or the government visitors who come to visit the village especially every time when the very important government people came to visit the village or the community, they come to meet the Siamese-Malaysians in the temples which are located in those communities. For example, when Najib Tun Razak who is the present Prime Ministers of Malaysia came to visit Siamese-Malaysians in Tung Kwai sub-District, Pendang District in Kedah on 20th of September, 2012, Siamese-Malaysians prepared the welcome by setting Visutthipradittharam Temple (Plairamai Temple) as the meeting area to meet with the Prime Ministers.

“Every activity, we do in the temple, when there is a ceremony like the center and the mind center of the people, Dato, the minister also comes to set up the stage at the temple to welcome the guests in this temple”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

While the Buddhist monks are not only on the duty to inherit the Buddhism and practice themselves to be the good models in the position of the priests, the Buddhist monks are the teachers giving the knowledge and on duty to be the consultants of the people in the community because in the past, most of people could not read the books, there wasn’t any schools in the community, the transportation was uncomfortable, the ancient people studied from the Buddhist monks and listening to the sermon for the knowledge so the role of the Buddhist monks were be respected very much.

“We studied with the Buddhist monks in the past, memorizing the words to ordain with the Buddhist monks but we had to study Thai language before then we could read the Buddhist chant and stayed in the temple, to be the temple boys so they would learn”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

The values of ordination of Siamese-Malaysians reflected that the Buddhism was rooted in the spirit of Siamese-Malaysians for a long time. Siamese-Malaysians usually ordained to study when they were at the appropriate age because of the belief that it was a tradition of the ancestors which was considered as a compensation to the parents and to discipline their minds. Some people tended to
travel to ordain at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat province, Thailand because they believed that they would make much merit and in some part because of the vow of their parents. Nowadays, the ordination of Siamese-Malaysians still has the strict ceremony to be held such as an appointment to take their descendants who are at the appropriate age to be ordained at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat province of the relatives such as at Boonyaram temple in Kedah, there has been activity every year since 1981 until now with 70-100 people.

The temples and the houses of priests in Malaysia are under control of the Siamese-Malaysians Buddhist monk organization in Malaysia (The Pertubuhan Sami Buddha Keturnan Siam Malaysia, 2015) as follows:


Perlis has 3 temples and 2 houses of priests which consist of Majchimaprasit temple, Kubang Tiga temple, Suwankhiri temple, Khuan Khanun houses of priest and Thung Thong houses of priest.


Perak has 8 temples and 1 priest house: Phodhiyaram temple, Siripunyamakkharam temple, Mekprasit temple, Sittawanaram temple, Intrawas temple, Theppradittharam temple, Devarajabanphot temple, Phikulboonyaram temple and Dalam Gua house of priest.


Selangor has 4 temples: Chetawan Thai Buddhist temple, Meh Liew temple, Buddha Jayanti temple and Promniwas temple. Also, Singapore has one temple – Utamayanamuni Buddhist temple.

Terengganu has 1 priest house which is Vithatthammaphitak house of priest but it does not show whether it is a part of the Buddhist organization in Malaysia because the Buddhist monks who stay in a Buddhist monastery during the Buddhist Lent are the Buddhist monks from Thailand and they do not usually stay in a Buddhist monastery during the Buddhist Lent or in the long term.

Figure 5.3 Vithatthammaphitak House of Priest, Terengganu
The Buddhist architectures are the constructed buildings in the temple of the village which are Buddhist temples. The sermon hall in a monastery is decorated beautifully to express the beauty of Thai artwork which is neat. However, some temples in Malaysia have integrated other arts and cultures such as Matchimaram Temple in Yoongkao community, Tumpat District, Kelantan which is Theravada Buddhism or Hinayana Buddhism. Nonetheless, some constructed buildings appear to be influenced by Chinese work of art in Mahayana Buddhism; for example, Lord Ulysses which is the Buddha image appearing in Chinese moral. However, some symbols are used to confirm the Theravada Buddhism such as the wheel of life which is on the chest of the big Buddha image outdoor or Phra Phutthabarameeumrusloke on the temple arch while the Sawastika symbol of Mahayan appears unclearly.

![Figure 5.4 The Buddhist Architectures in the Temple, Kelantan](image)

“The temples and the monks are related. The monks are the religious ceremony leaders”. (Siamese-Malaysians aged over 57 years old in Kedah, Focus Group Interview, April 15, 2015)
“If you do not make votive offerings, you can ordain. Every house has an ordination. They believe that the temple in Nakhon Si Thammarat is the temple related with the Buddha and there are Buddha’s relics. Siamese-Malaysians here believe that when they ordain, they want to go to the Buddha so they ordain there. It is not just for the making of votive offerings. Rather, there are many reasons including fulfilling the vow and wanting to ordain in the place which is close to the Buddha. Every Siamese-Malaysian have to ordain like those in Thailand when they are 21 years of age to compensate parents’ favor. Our tradition is like that in Thailand with the only different is the location where it takes place. Here they are strict about the ordination. For children, when on the vacation, there is a novice ordination project”. (Siamese-Malaysians aged between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“Our Siamese-Malaysians has religion, culture. Our eating is not the same as Muslim. We can separate these are Siamese-Malaysians houses or these are Malaysian houses from the living”. (Siamese-Malaysians under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

5.1.1.7 Ceremonies

Siamese-Malaysians in Malaysia have the religious ceremonies arranged on the Buddhist holy days including Magha Puja Day, Visakha Puja Day, Asalha Puja Day, The Buddhist Lent Day, The End of Buddhist Lent Day, Kathina Ceremony, Thod Pha Pa and the ceremony about the worship of the ghosts such as Nora Rong Kru, and grandparents ghosts. There are the collective ceremonies such as Songkran festival, The Tenth Month Ceremony Festival, and Loy Kratong festival and the individual ceremonies which are traditional since they were born until die including the local ceremonies such as Wai Thuad Pae-ra, meriting for the spirits of grandparents tradition.

The samples of the religious ceremonies of Siamese-Malaysians

Visakha Puja Day was announced by Malaysia as one of the important days of the country and it is the public holiday which is fixed as the yearly holiday on the 21st of May of every year which is called Wesak day/Vesak day.
The announcement for Visakha Puja Day is an official public holiday because it is an important religious day like those of other ethnic groups. For instance, Islam has Fasting Ramadan Festival in Ramadan month while Muslim has the big celebration in Hari Raya day for which the people will wear the new clothes and come out to participate in the ceremony since the morning including travelling to visit the relatives in any places. Chinese-Malaysian has the Chinese New Year, salutation of the ancestors and visiting the senior relatives, while the Indian-Malaysian has the celebration in Deepavali festival which is the lamp festival by Hindus who will celebrate this festival by praying for blessing and arranging the relatives meeting (Department of Cultural Promotion, Ministry of Culture, 2013).

The Buddhist lent day and the end of Buddhist lent day is in 1st waning moon of the eighth month when there is the parade of the big candle used in the temple during the raining season before the Buddhist lent day and in the first three days of the end of Buddhist lent day and there is the giving food offering to the Buddhist monks which is called “Tak Bart Hua Sa” and there is the popped rice celebration for 7 days and distributing the popped rice from the ceremony after that and after three months is the end of Buddhist lent day which is in the 15th waxing moon of the eleventh month.

The samples of the ceremonies about the worship of ghosts of Siamese-Malaysians

Kru Mor ghost is the worship of the teachers of performance science such as Nora. The disciples who learn from the teachers have the ancestry from the ancestors who were Nora and they must do the worship of the teachers by setting up the shrine to worship the teachers at home and do the ceremony of Wai Kru Mor following the tradition in the ceremony, inviting the ghosts of Kru Mor to be possessed in the medium which is called Nora Long Kru or Nora Rong Kru and do this ceremony once in a year in the sixth month.

The ghosts of grandparents is the worship of the ghosts of ancestors which they believe take care and protect their descendants by setting up the shrine of the ghosts of grandparents in the home for the descendants to worship and there is the cinerary urn which obtained the ancestors’ bone ash and on the Tenth Month
Ceremony Festival, the descendants will take this cinerary urn to the temple for laying down a funeral robe and donating the merit.

The samples of the collective ceremonies of Siamese-Malaysians

Songkran Day, for Siamese-Malaysians in Malaysia, the day before Songkran Day, there is the fifth month religious ceremony that is the praying and laying down a funeral robe for the dead people. Most of the bone ash of the ancestors is collected at the temple of the community. That is called “Bungsukul Bua” or “Tham Boon Suad Shue” in some communities call meaning praying the names meriting and some areas call “Wan wang” (a free day). There is the Rub Tium Da Ceremony (welcome the god of the house). It is believed to be held to receive gods at the night time. The receiving gods ceremony in some areas in Kedah is usually arranged in the twin days in the forth waning and in the daytime there is the ceremony of pouring water on the hands of revered elders and asking for blessing and in the nighttime there is the receiving gods ceremony by setting up 4 posts to put the offering which are the sweets and the bottles of water in each house, pitching a flag or the paper that is written in the house owner’s name. Then the Buddhist monks pray the Arattanaphoomor say prayers to worship the gods who protect the land and the next morning is the fifth waning of the fifth month, the villagers will take their own bottles of water back home and take the flags to pitch at the door for the protection of the gods and in this day is regarded as the New Year’s Day when it is believed that the new god comes to protect the world. Besides the Siamese-Malaysians in Malaysia, many Chinese who respect the Buddhism also merit. After the religious ceremony, there is the fun watering activity inside the temple. Songkran festival of Perlis will be arranged on the same day or the period near Songkran Day of Thailand which is during 13th-15th of April while Kelantan also has “Suad Bua or Bung Sukul Bua” in the nighttime of the 14th waxing moon and there is the watering activity of Songkran festival in the next morning. Terengganu is the group combination to arrange Songkran festival by the businessmen and the villagers both Siamese-Malaysians and Chinese; therefore, Songkran festival is a holidays or the days everyone has the same opinions.
For the watering activity in Songkran festival besides the traditional ceremonies of Siamese-Malaysians, from visiting areas the researcher found that Siamese-Malaysians usually arranges Songkran festival in the area of the temple of the community. The temples in each state will fix the days, some temples arrange on the same day of the Songkran festival of Thailand during 13th-15th of April while some temples arrange on the next day or on the parallel days causing Siamese-Malaysians having to change to participate in Songkran festival in the temples around every state. For example, in Kelantan, Wat Phikulthong Vararam always arrange Songkran festival on the same days as Thailand for 1 day only, while Wat Sukhontharam (Wat Bangyung) arrange Songkran festival yearly and there is the chairman to open the festival, there are the performances, shops and many villagers come to participate the festival. In Kedah, the temples will be chosen to arrange the big festival in each year with the supporting budget from the government alternately for example in 2014, the festival was arranged in Wat Visutthipradittharam (Plairamai Temple) in Kedah and in 2015, the festival was arranged in Wat Si Maha Pho (Baling) in Kedah while in Perlis, in the former times there was the festival arrangement in each village but later when there was the Siamese-Malaysians association establishment of the state then every village came to arrange the festival in the same place with the supporting budget from the government and the activities were sprinkling water onto a Buddha image, taking a shower for the old people, Miss Songkran beauty contest, and watering activity including taking the fire engine to spray water for fun for the participants. Inside the festival there was the entertainment from Thailand to show such as the artists, the stars or the musical bands. In Terengganu, the Songkran festival arrangement was the cooperation of the representatives of Siamese-Malaysians who were the rich businessmen and the Chinese in Terengganu by arranging the festival in April on the holiday of the majority people so the people had the most chance to participate in the festival.
The Tenth Month ceremony or Boon Duen Sib is one of the important traditions of Siamese-Malaysians when every temple in the community does it. Every temple will prepare in readiness for the Buddhists to come to participate the ceremony comfortably and will be arranged only for 2 days those are in the 1st waning moon of the tenth month as they believe that it is the day which the Prince of Devils liberates the hungry ghosts to meet the relatives in the world which is called “Sai Pret” and they will arrange it again in the 15th waning of the tenth month and it is a day to send the hungry ghost back to hell. In that ceremony, they take the sweets to sacrifice the ancestors such as Khanom Pong, Khanom La, Khanom Kong (Khanom Khai Phla), Khanom Joa Hoo (Khanom Deesum) and Khanom Ba. Taking the rice, onions, garlics, chili, salt, sugar, joss sticks and candles or other things necessary in the daily life to set the meal which the Siamese-Malaysians called “Mhrub”.

When finished preparing the things then they go to participate in the ceremony at the temple and put Mhrub together on the table for the hungry ghosts by binding the holy thread around the Buddhist monks. After finish the ceremony which is related with the Buddhist monks, the villagers will participate in the activity which is called “Ching Pret” which is the eating of food that is sacrificed to the ancestors. In some places there is the table for the offering or they pitch the posts higher using Lhacha-oen wood or the betal palm wood which is painted with oil, there are the
sweets and the money hanging on the tip of the wood to provide fun for the participants in the ceremony.

For Siamese-Malaysians, the Tenth Month ceremony is the ceremony which has the basic form of the belief of the ancestors’ ghosts which believe that it is the making merit and dedicating the merit to the dead ancestors by the dead people who have the sin must go to be the hungry ghosts and get in trouble in the hell and will be liberated to visit their descendants and get the dedicated merit from their descendants. This tradition will be arranged 2 times a year in the 1st waning of the tenth month which is called “Wan Rub Pret” and in the 15th waning of the tenth month which is called “Wan Song Pret”. The prominent characteristic of the Tenth Month ceremony of Siamese-Malaysians in some communities depend on taking “assumed hungry ghosts” to be a part of the ceremony by 4-5 children dressed like the hungry ghosts, decorating the clothes by the sticks, the leaves or the abundant things or the ghost mask to look strange. These assumed hungry ghosts have to participate in every step of the religious ceremony like the villagers by doing like this is not just to make fun, it makes the children see the image of the hungry ghosts which are in the belief clearly including the participation of the youth. The Tenth Month ceremony is the annual religious ceremony and it is the biggest combination of the relatives of Siamese-Malaysians which practice continually and there is the strict ceremony as before.

A role of public ceremonial media of “the Tenth Month ceremony” is for both the individual, group and community consisting of the role in the individual such as a role in finding out the origin of the basics of the belief of the ancestor ghosts of the ceremonial media in the community of Siamese-Malaysians and can combine the relationship between the alive people and the dead people harmoniously and make the new generation think backward to the ancestry of the ancestors of the nationality and learn about the source of themselves, the inheriting of the belief in the spirits by the belief of the spirit that combined the belief of reciprocal deeds, the belief of world, the belief of good deeds and the result of gratitude including the original basic belief about the power of supernatural things or the ancestor ghosts who settle deeply in the consciousness of Siamese-Malaysians, reflecting the imagined picture form of taking
“assumed hungry ghosts” to be a part of the Tenth Month ceremony by participating in every step of the religious ceremony like the villagers. It is the reproducing or the reflecting the imagined picture to see the image of the hungry ghosts which are in the belief clearly including the participation of the youth.

The role for the group/relatives/friends such as the relationship combination between the groups in the ceremonial media of the Tenth Month ceremony which has a duty to cooperate with the relationship between the groups both the relationship between the family members and the relationship between the people in the community and the temples because besides the making merit and dedication to the dead ancestors, the Tenth Month ceremony has the offering of food for the Buddhist monks to eat in the rainy season. The mentioned relationship indicates that Siamese-Malaysian community and the temples where are the mind center are aiding each other and they are the areas to get together the relatives. The ceremonial media of the Tenth Month ceremony is the area of meeting and celebrating between the relatives including the Siamese-Malaysians because the ceremonial media of the Tenth Month ceremony has a function of “times” or “occasion” for Siamese-Malaysians to express the “partisan” clearly among the context of the society and the culture in the different nationalities.

The role in the community/village such as the inheriting folk wisdom, sweets and food that are used in the Tenth Month ceremony are the important accessories of the ceremony including concealing the various interesting meanings those Siamese-Malaysians usually passing on the intellect through the telling and teaching the descendants to do it by themselves, and mobilizing the power of community. Every step of the Tenth Month ceremony needs the cooperation in doing and becomes visible whether making sweets or food, setting Mhrub, parading Mhrub, Ching Pret which need the mobilizing of the power of community in preparing things for the ceremony and being a part of the ceremony process to be successful by the power of unity of Siamese-Malaysians, building the collective memory. The ceremonial media of the Tenth Month ceremony combines the belief of the ancestor ghosts in many generations, the story about the long background of the ancestors in Thai races who settle down on Malay Peninsula might
be inherited by the descendants in the occasion of ceremony arrangement. The new generation will learn and build the memory which is combined with the older generation including building the memory and the shared feeling with the other participants, and building the honour identity for the community. The ceremonial media of the Tenth Month ceremony is the area for the Siamese-Malaysians to express the Thai nationality and Thai cultural identity together among the context and culture of the other nationalities by the self-construction through the cultural expression to tell the selfness of the people in the community and reflecting the collective identity of the community. (Thatsanawadi Kaeosanit, 2009).

Loy Krathong day, Siamese-Malaysians usually arrange Loy Krathong tradition in the 15th waxing moon of twelfth month like Thailand by taking Krathong which are made by themselves using the natural materials such as banana trees, banana leaves and other materials such as foam including providing Krathong from the stores of Siamese-Malaysians or from Thailand. There is the Krathong contest, Miss Noppamas contest, the music performance and the art of dancing in the temple with the Buddhist monks praying for blessing and celebrating Krathong before hitting long drum and float in the rivers or the canals near the temple. Some communities have the performance from Thailand to show in the temple for example shadow puppetry, folksong band, and contemporary music band. For example, in Kedah, Perlis and Kelantan, there is the Loy Krathong festival in each community alternatively with the government supporting the budget to arrange the festival, inviting the honour guests from Malaysia and Thailand to participate in the festival. In Terengganu, it is the group combination of Siamese-Malaysians businessmen and Chinese to arrange Loy Krathong festival greatly by fixing the days in the holiday for the people come to participate in the festival and arranging the festival yearly and continually.

The samples of individual ceremony of Siamese-Malaysians

Birth ceremony: in the past when the mother gave birth, the mother had to lie down on the wooden litter for lying by the fire after childbirth. When the infant was 40 days old, there was the washing head ceremony by the midwife or To Bi Dun who delivered the infant to do the ceremony for washing the head and
performing ceremony for encouragement for the infant. Nowadays the infants are born at the hospital so there is not the midwife to do the ceremony for them.

Ordination ceremony: in the past the Siamese-Malaysians before ordination had to be temple boys to learn Thai language textbooks and the prayers for about 3-6 months and after the ordination, they would stay in a Buddhist monastery during the Buddhist Lent in a whole period of Buddhist lent but nowadays they have the duty for being responsible so the Siamese-Malaysians men would be the temple boys in a short period less than 1 month so the ordination ceremony was arranged in the temple of the community and some part that vowed for offering would take their descendants to ordain at Phra Mahathat Woramahawihan Temple in Nakhon Si Thammarat province where the Siamese-Malaysians arrange the group ordination by collecting the descendants who are in the same age to do the ceremony at the same time.

Wedding ceremony: on the wedding day, the part of the groom will be to arrange the procession of the groom’ s parents and parade to the bride’s house for doing the wedding ceremony and paying respect for both of the wedding couple’s relatives which usually arrange in the second month, the fourth month, the ninth month and the twelfth month without pouring blessed water but there is the wedding couple compensation which is the ancient tradition by the belief that compensation is the propitiousness and the belief that the gods will come down to bless for the wedding couple to love each other and some houses will invite the Buddhist monks for blessing. Besides the form of the mentioned ceremony, Siamese-Malaysians wedding couple will dress with Thai dresses for the ceremony in the daytime but in the nighttime which is the wedding celebration and having food together of the relatives, the wedding couple will dress in the modern colorful dresses.

Death ceremony or it is called Ngan Doi which is practiced continually, if someone dies at home, they will arrange the making merits ceremony at home, but if someone dies outside the house, they will arrange the making merits ceremony at the temple, by cremating at the crematory and will make the merit ceremony again on the next day which is called making merit for praying the bones and then take the bone ash to keep in the shrine and bury down in the soil by the
shaman who will do every processes. Then the Buddhist monks are invited to do the religious ceremony by the people who come to mourn over a person's death but do not appear to have the belief of the dressing of black or white clothes for mourning over a person's death clearly.

In the individual ceremony, Malaysians who pay respect in the other religions often come to participate in the ceremony; for example the wedding party of Siamese-Malaysians where Siamese-Malaysians will arrange the food for Malaysian guests who pay respect in Islam especially inside the ceremony or for the funeral rites if there are the dead’s relatives who pay respect in other religions, they also come to participate in the ceremony for mourning over a person's death together with Siamese-Malaysians.

The samples of the specified local ceremony of Siamese-Malaysians

Wai Tuad Pae-ra ceremony of Plairamai community in Kedah is arranged in the last Thursday of the sixth month in the waning moon every year. The respect of Tuad Pae-ra which is the holy thing on Pae-ra mountain that is the important water source of Plairamai community and there is the belief that one can beg for the luck and if the things are lost when vowing also get it back later by in the sacrificial ceremony will set up the shrine of the household and there is the Kru Mor to do the ceremony and there are the Buddhist monks praying for the Buddha’s mantra and there are the sweets and food as the sacrificial offering.

The making merit ceremony for donating the merit to the former abbot Luang Por Saeng-Luang Por Ton of Jawi community in Perlis is the making merit and donating the merit to the former abbot of Wat Matchimaprasit. The villagers make an appointment to make merit and donate the merit for them yearly until it is the specified local tradition of the community.

The making merit ceremony for offering Salakpat of Yoongkao community in Kelantan is the ceremony where the Buddhist monks do the deed performed by Buddhist monks in the temple precincts by sitting Pariwat every year. When the Buddhist monks finished doing the deed for 10 days 9 nights, the folks, laymen and laywomen will come to make merit by offering Salakpat and go upward to the pavilion and do the Buddha images sacrificial ceremony, request for
percepts then all of the invited Buddhist monks come to draw lots and bless following the lots at the pavilions and those monks’ houses. (Weera Suwan, 2010)

“When Wat Yoongkao arranges the New Year party, the collected budget is used to support the educational management in Thai schools. The big ceremonies are New Year party, there are the singers, the performances, also arrange Loy Krathong festival here, arrange at the riverbank of the river and if for walking with lighted candles in hand around a temple can do at Luang Por Nueng, arrange in one temple and very big”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Like one group of Manora takes about 15-20 people so can play it, Shadow puppetry takes about 8 people so can play it, Thai folk dance takes at least 10 people so can play it but they have not time to practice but in our Thai culture if we do not conserve or practice, we cannot do it and it will be lost, it is unfortunate, we cannot do that because it relates with many people. It is unlike Thailand, Shadow puppetry is not the same, Thai shadow puppetry talks too much, we here like to watch the story, we’ve ever bought the CD to watch, employed the show but It is different. Now many people are unable to watch and understand it. Before there was the story of Ramayana but there is not any now”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

The product of identity that is expressed by nature found that there are 7 items which consist of the greeting and communication, dressing, residence, food, disease treatment, religions including the ceremonies which are expressed into 2 dimensions. Those are in daily life and in the events by the characteristics of the existent identity and being a part of the Siamese-Malaysians’ way of life although it still has been found in the area of Siamese-Malaysian community of every state. However, some identities cannot identify clearly that it different from the other ethnic groups in the area of the same state, for example food,where the Siamese-Malaysians usually use the raw materials or can buy from the markets in the neighborhood for cooking in the households such as the fish fries, green vegetables, and chili sauce that
does not count for the pork, forbidden food following the Malay dogma which Siamese-Malaysians can buy from the market in some areas. Food of Siamese-Malaysians is almost the same with Malaysian food. Therefore, Siamese-Malaysians choose some identities and manage the characteristics of those identities by planning and emphasizing to see the clearness and trying to push forward those identities to be mechanically inherited which is constructed continually for the coexistence of Siamese-Malaysians ethnic in Malaysia that consists of identity of language, religion and culture and the researcher has presented this in the second part as follows.

5.1.2 The Product of Identity which is Managed by Planning

5.1.2.1 Language identity

5.1.2.2 Religious identity

5.1.2.3 Cultural identity

consists of;

5.1.2.1 Language identity

Language identity which is found in the Siamese-Malaysian community consists of: speaking in communication in everyday life, using Thai language for the religious ceremonies, using Thai names and the popularity in using the family name by arrangement follows Malay, the calling by names of the places in Thai language, the establishing of Thai language teaching school in the temple of the community, the educational management curriculum of language, religion and Thai culture, the Thai textbooks publishing for Siamese-Malaysians in Malaysia, the training course in developing language and Thai culture teaching skill of the volunteer teachers of Siamese-Malaysians in Malaysia, the process of Thai language teacher production project including the attempt in Thai language teaching schools to be the primary schools where are accepted follows the educational system of Malaysia.
“We, Siamese-Malaysians, emphasize for our identity maintenance, first is language, the other people will know who we are, we speak first, we teach our descendants not be shy although studying in Malaysian schools, we can use our Thai language, they cannot speak our language but we can speak their language, we have advantage over them. If Siamese-Malaysians cannot speak their mother tongue, it means this language will be lost. Siamese-Malaysians have Thai language teaching school to teach grammar, culture, Buddhism and there is the curriculum for Siamese-Malaysians students in Malaysia which is not the same as Thailand and we will have a test soon”. (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)

Siamese-Malaysians uses Thai in the communication between each other in the everyday life both in the association, taking note of sign boards or public relations signs including recording or inscribing on the appliances within the temple

Figure 5.6 Thai Language Teaching School at the Temple, Kelantan
including using Thai in the religious ceremonies. Siamese-Malaysians in Malaysia usually have names that follow Thai tradition by form of the calling name in Malay which is using the names and follows with bin or binti which means son of or daughter of. For example, Mahathir bin Mohamad (Mahathir, son of Muhamad). Siamese-Malaysians uses the names followed with a/l (abbreviated from anak lelaki which means son of) or a/p (abbreviated from anak perempuan which means daughter of) for example Nongchran a/p En (Nongchran, a daughter of En). Most Siamese-Malaysians know what their Thai family names are and which origin they inherit from. Some modern parents name their children by ending the name with a family name. For example, Kingkew Narunggit a/p Boon Riang (Kingkew Narunggit, a daughter of Boon Riang) where the arranging of names in Malay has the same characteristic as Indian in using the name Subramaniam a/l Sathasivam (Subramaniam, a son of Sathasivam) and it is different from Chinese that use Sae for example Chau Sew Fang (Sew Fang Sae Chau) etc.

In the former times, Siamese-Malaysians usually changed the names in the Identity Card (IC / Kad Pengenalan) following the social status for example using Nain at the front names of those who and already left the Buddhist monkhood. Therefore, after leaving the Buddhist monkhood, Siamese-Malaysians usually changed the name in the Identity Card by using the front name that Din or Endin (means Nain) for example Din Hiang (Nain Hiang) so names of the next generation was written as Eplat a/l Din Hiang (Eplat, a son of Nain Hiang) etc. Although nowadays, changing the names after ordination is not popular but it is still called colloquially in order that using Nain (Din, Endin) at the front of the ordained people who already left the Buddhist monkhood of Siamese-Malaysians who pay respect in the Buddhism is like the Malaysian who pay respect in Islam who went to Hajj ceremony in Mecca also usually change the names by using the beginning word Hajj at the front of the names after participating in the ceremony.

At the same time Siamese-Malaysians who respected in Islam like Ban Khuan community, Pokok Sena District in Kedah which is located near Plairamai community (Titi Akar), Pendang District also used the Southern Thai language in communication with Siamese-Malaysians who respected in Buddhism or even with
Siamese-Malaysians who respected in Islam because some parts could not speak Malay. Besides the community history that specified that it was settled down in this area since 1920, the thing which could be the evidence that these group of people related with Siamese-Malaysians who respected in Buddhism by there is the same ancestry but was different in religion that was the father’s name which was used to end the name followed writing form of Malaysia such as Haji Ramli bin Inoi (Haji Ramli, a son of Inoi) and this father’s name that ended the name was the Thai ancient words such as Ai / Ie ect (Thatsanawadi Kaeosanit, 2013).

Siamese-Malaysians normally call the name of villages and places in Thai such as Plairamai Village (It located at the end of the river which have lots of Ramai trees), in Pokok Sena city calls Hin Sib Song (it called follow the marker of kilometer which start from Alor Setar City, the capital of the state of Kedah) or call the name of villages from the location e.g., Ban Na, Ban Kuan, Ban Rai, Ban Kok, or even the money currency called in Thai meaning e.g., 10,000 Ringgit, Siamese-Malaysians call ten-thousand (Sepuluh ribu ringgit in Malayu).

Most Siamese-Malaysians can read and write Thai because there are Thai schools at the temples in the villages. The teaching starts after the government schools finish and on national holidays. To encourage people in the community to learn Thai in four skills: listening, speaking, reading and writing. The clergy, monks, or leader of community are instructor at the schools teaching religion as well as Thai language.

“I have been teaching at this school for a year. I teach on Fridays and Saturdays during the government school vacation. I graduated dhamma scholar advanced level. The teacher here persuaded me to teach here to teach Thai: writing and reading, pre-elementary school. Monks are the inspector of teaching. There are about 11 teachers” (Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015)

“I have been teaching Thai and religion at Wat Matchimaprasit (Wat Yawee) for 11 years, in the state of Perlis. There are approximately 80 students. The class was taken at Dewan. I think teaching is similar to throwing the seed into the field. We expect children grow up gracefully, and we will
continue doing this. As we can see, the Siamese-Malaysians here has faith in Buddhism dramatically such as on the Sabbath, a lot of people come to temples and offer food. Even the little kids have good conscience. This is commendable”. (Phra Niwat Nitisaro, dhammaduta from Thailand, In-depth Interview, March 16, 2015)

Teaching Thai in Malaysia initial started in 1943, Phra Thepphamongkhonyan (Klink Jittapalo) was the abbot at Wat Boonyaram, the state of Kedah. Later on it was renamed to “The Study Center of Buddhism and Thai Wat Boonyaram (Mahachulalongkornrajavidyalaya University). Phra Thepmongkolyan was one of the Thai teacher. Later on, during 1984-1990, the school was running the scripture course in justice department until now. Moreover, the Education Center was established more branches: Sirinikom village, Manus village, Snaglang village, Numdam village, and Kuan Noi village. While in the state of Kelantan in 1993, Phra Wijarnyanmunee (Mit Seenkuno), the vice abbot of the state of Kelantan, collaborated with the abbots in every temple in Kelantan to set up a Thai language school in every temple by teaching primary school 1 and 2. There were about 200 students both Siamese-Malaysians and Chinese.

At Plairamai community in the state of Kedah, there are Thai Language School were located in Visutthipradittharam (Wat Plairamai). In 1963, there was a temporary school taught follow Thai curriculum level primary school 1-4. Students wore same uniforms as Thailand. There were approximately 60 students, the monks were a teacher at the school. Yawi community, the state of Perlis, there were Thai schools at the Matchimaprasit temples which located on the city highway. In the past, teaching Thai for half a day and half-day teaching Malay because there were fewer Siamese-Malaysians children. Therefore, Thai class was set for one hour per day, the rest were set to teach Malayu and English. The school has supported from Khun Ream Pesyanawin, the previous Miss Siam who is one of the wife of the Sultan of the state of Perlis. It has asked the government of Perlis to hire Thai teachers in who is a former abbot of the temple in the state of Perlis to teach Thai at the Thai schools. The school also has a library which built with the cooperation of the Thai Government and Malaysia in several temples in the state of Kelantan. Most temple
were used as a place to teach Malayu to the citizens. (Thamrongsak Ayuwattana, 2004).

In 1996, there was a partnership between Phra Thepmongkhonyan (Klink Jittapalo), the primate of the state of Kelantan and Phra Wichian Molee or Phra Thepsuthammayan, the abbot of Wat Chaimongkol, the royal temple in Songkhla to discuss the curriculum for teaching Thai, Buddhism, and Thai culture for Siamese-Malaysians in Malaysia, and to set up a working group to prepare the curriculum. Therefore, the curriculum for teaching Thai, Buddhism, and Thai culture for Siamese-Malaysians in Malaysia results of the collaboration between the Foundation of Phra Wichian Molee, Songkhla, Thailand and The Study Center of the Study of Buddhism in Thailand and Kedah State, The Study Center of Buddhism and Thai Wat Boonyaram, the state of Kedah, and The Foundation of Thai Language Teaching Center, Buddhism, and Thai culture, the state of Kelantan by the academic supporting from Thaksin University and Institutions in Songkhla.

The curriculum structure for teaching Thai, Buddhism, and Thai culture for Siamese-Malaysians in Malaysia in 1999 were three levels: first, second, and third. There were three subjects in each level: Thai module (pronunciation and conversation in Thai, Thai grammar, Thai skills and Thai with related to Buddhism), Thai Culture module and Promotion of the Quality of life module which took for two years for these modules’ sets and took six years for the whole course. In 1999, there were 400 places in the Siamese-Malaysians’ community in Malaysia that had the curriculum for teaching Thai, Buddhism, and Thai culture for Siamese-Malaysians: 17 places in Kedah, 4 places in Perlis, 16 places in Kelantan, only one place in Terenganu, Perak, and Kuala Lumpur (Foundation of Phra Wichian Molee, Songkhla, 2010).

Later, Phra Wijarnyanmunee (Mit Seenkuno) the primate of Kelantan died in 2001 and Phra Thepmongkolyan (Klink Jittapalo) the primate of Kedah and Perlis died in 2007. It resulted in the Foundation of Phra Wichian Molee (Chalaem Khempanyo) Wat Chaimongkol, Songkhla was under the responsibility of Phra Tepsuthamyen (Cheleam Khempanyo). It was a main organization that promoted the teaching of Thai, Buddhism, and Thai culture for Siamese-Malaysians in Malaysia.
Apart from the needs to preserve the religion and way of life in Thailand, there was the evidence showed that Wat Chaimongkol was built by Kelantan monks. The temple had been written on the large marble “Chaimongkol Temple or Wat Kok Samet had built since 1851” which is located in the temple, in the reign of King Rama IV by Phra Arjarn Chai the monk in Kelantan.

Phra Wichian Molee Foundation (Chalaem Khempanyo) transited from the center promoting Buddhism, language, art, and Thai culture. Phra Wichian Molee, Wat Chaimongkol, in 1999. The curriculum for teaching languages, religion, and Thai culture project for Siamese-Malaysians in Malaysian (1999), The production of Thai textbooks project for Siamese-Malaysians in Malaysia (2007-at present), The production of Thai teachers project (1999-at present), in cooperation with the Thaksin University allocates of quotas for admission by restraining tuition to young Malaysian descent Thai. Currently, there are two graduates of undergraduate are Mr. Weera Junsawad, and Miss Wandee Seng Guan, and graduated with a master's degree program, Master of Education, one graduate from Thai Program: Mr. Pramote Mettasut, the Phra Wichian Molee Foundation gave the responsibility to those three people to be Thai academic leader in Malaysia to coordinate the supervision of teaching, monitoring, evaluate Thai teaching, and report the results of the operations of the Foundation.

Moreover, there was the project of Thai and Thai cultural teaching of Siamese-Malaysians volunteers in Malaysia (2000-at present) by training the volunteers to develop knowledge, ability, and experiences in teaching basic Thai. Most of the volunteers, graduated Thai then wanted to be a Thai teacher volunteers in order to teach junior under the supporting of Siamese-Malaysians associate, the big consulate of Kota Bharu in the state of Kelantan. The Siamese-Malaysians Youth visit their homeland (2011-at present) to promote the Siamese-Malaysians youth in Malaysia to learn the history of ethic and inherit Thai culture to exist among a variety of cultures in Malaysia. These sort of activities had continued under the name of the youth relation inherit Thai Culture project, Youth training in Summer (1996-2010) under the supporting of the Ministry of Culture, Thailand.
“The big consulate of Kota Bharu arranged various activities about Siamese-Malaysians according to the initial objective of the establishment of the consulate. In an era when Malaysia gained independence is taking care and assisting Siamese people who became a citizen of Malaysia from the median line demarcation between Siam and the British, about a hundred years ago. The activities that we encourage continued conservation is preserved Thai language by action in the two forms together. The first form is to import Thai teachers from Thailand to teach in Kelantan, in the long vacation for three months only Fridays and Saturdays. Another form is taking Siamese-Malaysians from Kelantan to study in Thailand at Phra Wichian Molee Foundation because we use the textbooks from here. This is a great opportunity to learn of Siam-Malaysian volunteer teachers. The purpose of doing this is to take them to see the homeland and experience the Thai culture. Ninety percent of these young people have never been to Thailand. They were so excited when they saw Thai culture and closed to Thai people. It is important to build a network with Thai teachers who taught them in this project. The volunteers could learn from the Thai professional teachers and followed them to be a good teacher as well. In addition to build the strengthen of the Siamese-Malaysian community in Malaysia. For example, people in the community know Thai language, can communicate in Thai, go to temples and listen to the monks, and can pray. Buddhist Temple of Siamese-Malaysians can survive because the strengthen of the community will support the Thai language and Thai culture to be exist”. (Jakrit Kanjanakul, The Consulate-General of Kota Bharu, In-depth Interview, May 6, 2015)

Moreover, to emphasize the Siamese-Malaysians linguistic identity also includes efforts to support Thai schools to be a primary school that has been recognized by the Malaysian education system by planning to locate the school at Naka, Padang Terap, in the state of Kedah.

“We took our children to a Thai school. Everyone in our family members learn Thai because it is important in everyday use and it is our ethnic language”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)
“We encouraged our children to learn Thai because we are Thai. At least, our children can read and write Thai”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“We learnt Thai since we were kids. Even though, we did not ordain, we still had to learn Thai. If we know Thai, then we can go to Thailand very easily”. (Siamese-Malaysians age between 16-33 years old in Terengganu, Focus Group Interview, February 10, 2015)

“If Siamese-Malaysians cannot write Thai, they may feel embarrassed other Siamese-Malaysians, but if they know Thai they can understand what other people said”. (Focus Group Interview lower than 16 years old, the state of Perlis)

“Our parents took us to temples in order to learn Thai, Thai alphabets, Thai word. If we do not learn Thai, some Siamese-Malaysians may respect other religions e.g., Islam, they may take some Siamese-Malaysians to be Muslim”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

5.1.2.2 Religious identity

Religious identity is found in the Siamese-Malaysian community consists of assign the schedule to offer monks, prepare food by cooking together at the temples, the ceremony of novice ordinate, and ordained as a nun, an ordinate as a monk is an important traditional, Buddhism knowledge test at the Sanam Luang Dhamma Test by the Central Dharma Testing Service Headquarters of Thailand, the establishment of monks’ governance in Malaysia, and worked together with monks in Thailand, including the newly built temple.

“The Buddhist temples in Malaysia are not different from the temples in Thailand. When Malayu or Singapore people saw the temples and asked about the temples. We told them that the Buddhist temple. We know that Islam is the state religion but in constitution accepted all religions in order to practice or implementation of other religions freedom in Malaysia. Therefore, there are many temples and various Buddhism traditional events” (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)
Each area has people from different races, different religions live together so monks do not walk pass around the community in the morning to receive food from Buddhism. Therefore, Siamese-Malaysians arranged the schedule to offering food to the monks 4 to 5 families every morning and lunch time, swop with other families excepted on Buddhist’s Days or called “Kaeng Wein”. When their turn, the family members would have to discuss with the other family which have the same schedule that what food they would offer to monks. It is noteworthy that elderly people brought food to the monks, some of the youth group usually offer food to monks because their parents asked them to do but some youth did it because they wanted to do it and also persuade their friends to do so.

“Mum asked me to offer food to monks, today is a Buddhist's Day. I normally came with my mum but if she could not come, I brought it here. Sometime, I asked my friends to come together”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

When there was a fair at the temples in the village, Siamese-Malaysians joined together and cooked at the temple. It was called “Krau Wat”. They purchased raw materials from the market and cooked together.

“Sometime, we bought food, sometime we helped cooking food. We helped each other when any temples had events. We helped cooking together”. (Siamese-Malaysians age between 34-57 years old in Kelantam, Focus Group Interview, May 5, 2015)

The strong devout in Buddhist of Siamese-Malaysians results in Siamese-Malaysians suggested their children to attend the temples’ activities such as the ceremony of novice ordinate and ordinate as a nun in the vacation at Wat Visutthipradittharam (Wat Plairamai) etc.

“Parents allowed me to ordinate during a vacation. I would like to come here by myself. Many friends came here to ordinate. It is a merit” (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

There is a cultural expectation for Siamese-Malaysians men who are 20 years old and over to become a monk. In the past, three months before being a
monk, parents normally take their children to stay with monks in order to learn how to pray to become a monk (Tong Ngan Nak) and prepare the eight necessities of being a Buddhist monk which are the undergarment of a Buddhist monk, the yellow robe (of a Buddhist monk or novice), the outer robe of a Buddhist monk, alms-bowl, razor, needle, sash, and filtered water. These things can be taken from Thailand or hired from the temples. When time is close to the ordination’s day, the ordinand brings flowers, incenses, and candles put on a tray to pray for parents, relatives, and adults who he respects at home. The elder people will wish him luck and throw rice to Naka for prosperity. The Siam equate ordination as an important tradition of the village to be strictly complied with. The most popular monkhood is for a period of three months during Khao Phansa day but some people can do only a month because of work both in private or government sectors.

“The duration as ordinate depends on the need of the person. It normally lasts three months. Some people have to work in the city or from other cities so they ordinate for two months. The workplace allowed them to ordinate”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

The ordination of Siamese-Malaysians in terms of the existence among social context and different cultures affected not only the individual roles but also affected the community. The role of personal rituals media “Ordination” includes role of the party such as role in training morality / ethics among the social and cultural context of various nationalities. The ordination rituals media have a role to train the priesthoods’ minds under the framework of a moral/good ethical society including the will to follow the practical patterns of Thai. Buddhism is a religion as a tool to mentally anchor and a tool for education. The priesthood will have to learn Pali language and Thai to prepare for the priesthood. In addition, Thai is a language that helps the priesthood in learning and understanding in preaching of Buddhism. Meanwhile, the ordination rituals media were served retains value and reflects on the importance of learning Thai.

The role of clusters / family / friends elevates spiritual values. The ordination ritual media has helped elevate the spiritual values both for the priesthood
and relatives because rituals create a system of values that give meaning to changing the status from being an incomplete man to a complete man, and represents faith in Buddhism as the national religion of Thailand or even calling the person who became a monk to the priesthood. To continue and build and strengthen ecclesiastical institutions by the descendants of Buddha Sasana to serve Buddhism includes the maintenance of a monastic existence with strong institutions to anchor the center of the mind to the Siamese-Malaysian community.

The role of community / village is to build the interaction and experiences of the ethnic group culture in April. Siamese-Malaysians in the northern states of Malaysia often took their children who reach the age of ordination to Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat which is considered the cultural interaction between the Siamese-Malaysians themselves and a ritual to create a cultural experience together with the Thai people in Thailand to create unity, solidarity of the community. The ordination rituals Media also create a channel to express the unity of the community members. It is because the Siamese-Malaysians prefer priests who are in the same age range at the same time their sons, and the same village together before the Buddhist Lent Period. Therefore, a lot of relatives of the priesthood joined together (Thatsanawadi Keaosanit, 2009).

In Buddhist temples teaching the Divine Priesthood is divided by grade levels; Divine grade, Divine Master Class, and dhamma scholar advanced level. There is the Sanam Luang Dhamma Test in Malaysia, which first occurred in 1948 at Wat Samosorn Rajanupradis (Bakar Bata temple), Alor Setar, and the state of Kedah. The temple was built in 1910 by Khunying (a woman who is called Lady by courtesy or by virtue of the decorations she received) Nueng NontaNakhon, Abdullahman's mother. In the past, a theologian of the community was taught in the temple and the priests nearby the temple came to study together. For example, monks from Wat Matchimaram (Wat Klang), Yoongkao Community crossed the road to study at Wat Prachumthatchanaram (Wat Hua Non Yoongkao). This course has been open since 1952. At present, teaching theology for monks and secular religious education which is taught in Thai arranged the Sanam Luang Dhamma Test by the Central Dharma Testing Service Headquarters of Thailand, which is switching exams to the temples in
each state annually, and after three years changed the place to the other temples. Each state found that most young Siamese-Malaysians preferred to study a religious education course and earned a lot of the dhamma scholar advanced level

“Thai culture has a culture of respect (Wai). I just took the theologian test. I learnt Thai at the schools in temples: I can read Thai, write Thai, went to Thailand to buy stuff, travel in Chiang Mai, Bangkok, and Hatyai”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

“Learning Thai in the past took four years, then it was Dhamma Study but now it uses the new curriculum”. (Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015)

“When I was a kid, I learnt Thai at the temples until I finished the Divine Master, at this school the highest class is Pratom 4 then continued to do Dhamma Study”. (Siamese-Malaysians age between 16-33 years old in Terengganu, Focus Group Interview, February 10, 2015)

The ministry in Malaysia are trained to spread Buddhism continually such as the Buddhist Missionaries Project that sent out the monks to preach, discourse, describe the teachings of the Buddha, and Ethics training in the Siamese-Malaysians villages. For example, at Wat Boonyaram, the state of Kedah, the project started in 1962, and performs until today. Moreover, there is the training conference of Buddhist ecclesiastical monks in the state of Kedah-Perlis, and other states in Malaysia, and the training of “Nawaka” which has ordained novice monks both Siamese and Chinese during the Buddhist Lent Period from 1979 onwards by inviting the lecturer’s monk and the experts group from Bangkok and southern provinces of Thailand as well as a lecturer in Malaysia for both monks and secular to lecture and educate.

Monitoring and taking care of the ministries in the states by the primate state in each state contains Phra Rajdhammathada, the primate of Kedah-Perlis state, Phra Vijarnvuthikhun, the primate of Kelantan state, Phra Kru Panya Sasanurak, the primate of Penang state, and Phra Kru Suwandhammaphithak, the primate of Perak state. The ministry in Malaysia has also established a religious
organization under the name of “The Malaysian Siamese Buddhist Monk Organization” (Pertubuhan Sami Buddha Keturunan Siam Malaysia).

The objective is unity and solidarity among the clergy in Malaysia to promote education and Buddhism in order to be the coordination center of Buddhism between Malaysia and other countries around the world, to maintain good traditions, and to do any other public works, which is not against the law and discipline (Pertubuhan Sami Buddha Keturunan Siam Malaysia, 2015). At present, Phra Rajdhammathada, is the primate of Kedah-Perlis state, the president of The Malaysian Siamese Buddhist Monk Organization.

Figure 5.7 Phra Rajdhammathada is the Last Abbot in Kedah who Received the Priest Position as the Prelate under the Title of Phra Rajdhammathada from King Rama IX
The appointment of the Buddhist ecclesiastical monks will be received from the governor of Malaysia and Thai clergy. For example, Phra Wijarnyanmunnee (Mit Seenkuno) received the priest's title of “Phra Kru Sanyabut”, the abbot of Wat Rat Chun Tow, which Pra Kru Seankunaporn assigned to the large primate position, in Kelantan state (the primate of province) by the sultan of Kelantan since 1992. Later on in 1998, they received the priest’s position from the King Rama IX to be the “prelate” under the clerical title Phra Wijarnyanmunnee or Phra Thepmongkolyan (Klink Jittapalo) and received the priest’s position in 1952 to be an ecclesiastical dignitary from sultan of the state of Kedah and other states, and Malaysia as “Phra Kru Soporn Sungkakorn”. Then the King Rama IX of Thailand promoted the position from priest to a high ecclesiastical dignitary under the title of Phra Thepmongkolyan Seelajarnwisut Puttidhammasuntorn Mahakanissorn Bawornsungkaram Kamwasri Satit at Boonyaram Temple, the state of Kedah, Malaysia.

The beautiful moral conduct and faithfulness in monks in Malaysia means some monks are well known in the Malay Peninsula. For example, Phra Wijarnyanmunnee (Kron Punnasuwanno Ratcharean) the former big primate of Siam monks in the state of Kelantan, Terengganu, and Pahang. His expertise is about magic and superstition that everyone strongly accepted. Even Sultan Yahya Petra Almalhum Sultan Ibrahim, the sultan of Kelantan regarded him as a Tok Raja. In the last moments of his illness, the Sultan of Kelantan, also visited him at his house in the monastery.

Moreover, the emphasis of the religious identity of Siamese-Malaysians also includes efforts in building a new temple in the state of Terengganu by the cooperation of Siamese-Malaysians businessmen and Chinese Buddhists, which are currently under the action in Terengganu.

5.1.2.3 Cultural identity

Cultural identity which is found in the Siamese-Malaysian community consisted of arts, Buddhist rituals, rituals associated with the worship of spirits, collective rituals, personal rituals, local rituals of the Siamese-Malaysians, the cooperation about culture with state agencies, the establishment of association of Thai
culture, and the effort to add the important Siamese-Malaysians ethnic dates into the important dates in Malaysia’s calendar.

“Although we are Malaysian our predecessors are Siamese. We are a small group here. If we do not get together like we do now, we would not be important in Malaysia. If we do not cluster together, we would not keep our traditions. We may have become a large group Malaysia and not existed”.
(Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

Arts which appear in the Siamese-Malaysian community such as playing a long drum (Glong Yao), Thai dancing (Ram Thai), and Nora were everywhere in the community often showcased in the festivals of the community, and arts and culture of the public sectors, such as the Festival of Citrawarna Siam which is a showcase of the community in order to thank the ministers for their assistance, and support the activities of the Siamese-Malaysian community in Kelantan etc.

Rituals of Siamese-Malaysians including Buddhist rituals, rituals associated with the worship of spirits, collective rituals, personal rituals, and local rituals of the Siamese-Malaysians. Most of the rituals, according to our predecessors are no different styles from Thai rituals in the Southern part of Thailand but different in stages or the steps of rituals.

“Before here in Thailand, Saiburi of British, there are similar festivals. I've been to Thailand. I saw their festivals are very similar to the Thai festivals in Malaysia. Some festivals are different such as Nora and Shadow Puppet but more antique in Malaysia”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

The collaboration about arts and culture with the public organizations, included Mr. Siri Nengbua, the community leader who is regarded to be the National heritage person (Tokoh Warisan Kebangsaan Orang Hidup). The collaboration between the National Department for Culture and Arts and the Ministry of Tourism and Culture (Jabatan Kebudayaan dan Kesenian Negara: JKKN) contribute to the activities of the performing arts, and culture of Siamese-Malaysians. While civil society like Siamese-Malaysians Association of Malaysia or Siamese-Malaysians
society in various states create arts and cultures with outside organizations such as the Ministry of Foreign Affairs, consulate, and ambassador etc.

Figure 5.8 Mr. Siri Nengbua, the National Heritage Person (Tokoh Warisan Kebangsaan Orang Hidup)

Source: Abdullah Deen Mohd Zain, 2016.

“Thai Culture is the culture that we need to preserve such as Thai wedding, Thai costume, or can also dress like British too, Thai dances, and Thai country music (Look Tung). There is a karaoke Thai singing contest, Esan dance, etc. We should preserve our Thai arts and culture. However, we can also dance Likay Barak or Likay Hulu of Malayu, Joget traditional dance or Malaysian dances. The other day, my uncle took Siamese-Malaysians children to show Malaysian dance in Thailand. The Muslim audience in Thailand had never seen the dances before, when they see, they see the spirits of ancestor, see how they dance, but that is our Siamese-Malaysians children”. (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)

The Siamese-Malaysians have the Siam cultural association of Kedah (Persatuan Kebudataan Masyarakat Siam Negeri Kedah: PEKEMAS). In 2008, there was an establishment of the Thai cultural center (Pusat Kebudayaan Masyarakat
Siam) in order to conserve Thai culture in Malaysia to be the learning center of Thai culture and funding to support cultural activities of the Siamese-Malaysians in Malaysia.

“A lot of people are interested in tracking the history of Thai people who live here; not only people are from Thailand but also people from various universities in Malaysia such as University of Kuala Lumpur, Universiti Sains Malaysia, in Penang; they were here to collected data for their research. They would like to know the history of Siamese-Malaysians in Malaysia, initially they wanted to preserve “Nora”, but it is a wide culture, Thai lifestyle is a culture”. (Manit Sripradit, the president of the Siam Cultural Association of Kedah, In-depth Interview, April 15, 2015)

In addition, a focus on cultural identity of the Siamese-Malaysians also includes efforts to add the important dates into the important dates of Malaysian’s calendar. For example, to add Visakha Buja Day is an important day and the day off of Buddhists, to add 13 April, Songkran Day to be a holiday for Siamese-Malaysians in Malaysia in order to participate in the Thai New Year culture.

“We believe that Thai culture in Malaysia still remains in Malaysia because it depends on Siamese-Malaysians who live here whether we will continue preserve Thai culture or not. It would be great if we continue to preserve the Thai culture here, and pass it on to the next generations”. (Siamese-Malaysians age between 16-33 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Our culture, the younger generation like us are going to inherit Thai culture. We learn Thai, learn Thai dance but Siamese-Malaysians here do not learn about Thai history the same as Thai people who live in Thailand. It is because they have learnt Thai culture since they were a child, they grew up in Thai environment. Nevertheless, we learn from televisions, radios or people around them. The elderly people also tell us about Thai stories”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)
5.2 Identity Process/Production

The study of this identity uses the framework of constructionism which focuses on identity process/production of Siamese-Malaysians. It consists of language, religion, and culture. There are several steps: creating, maintaining and negotiation including how it dissolved under the context of Malaysia National State. The findings are below:

5.2.1 Language Identity Process/Production

5.2.1.1 New creating process

The learning of Thai (formal Thai) at an advanced level or specific vocabularies including the middle language or Bangkok language from mass media of Thailand is a new creating process of Siamese-Malaysians. It is because Siamese-Malaysians used the southern language in the past in order to communicate in everyday use and studying Thai at the temples. However, later on the Bangkok language (middle language) becomes popular. Siamese-Malaysians mainly learn from mass media such as radios, and televisions and apply in learning and studying at temples afterwards.

5.2.1.2 Inherited process

Nowadays, personal media is a media to help inherit the Thai language in everyday use. For example, monks who are Thai teachers, seculars who are volunteers, senior who are graduated students, who teach at Thai schools in temples. They take in turn to teach students at the schools. For example, during the Buddhist Lent period, there were monks at the temples in the community so monks were a teacher to teach Thai there, the graduate students who are free during the vacation, they become volunteers to teach at the Thai schools.

5.2.1.3 Application / Negotiation process

Malaysian education mainly uses Malayu in communication, which results in a limitation in learning and communicating Thai. However, Siamese-Malaysians have a way to preserve the language identity by teaching and learning
Thai at the temples in the community on holidays or vacations of the Malaysian education. Most of Siamese-Malaysians take their children to learn Thai regularly.

5.2.1.4 Dissolve process

The purpose of learning Thai from being a doy who serves a priest in a monastery before being a monk is to ordain for their parents and inherited Buddhism. The changing of learning Thai is to get economic benefits. For example, the companies pay more salary to their staff who can communicate in Thai by accepting the theologian certificate. However, to become ASEAN Community is to support to preserve Thai language by convincing other identities such as Chinese, Indian, and Malayian to learn Thai in order to have a benefit in business competition.

5.2.2 Religious Identity Process/Production

5.2.2.1 New creating process

Siamese-Malaysians in Malaysia believe in making wishes from holy things. For example, wish his wife pregnant with a boy to inherit the family’s name, when his son grows up, he will take his son to be a monk at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat, Thailand which is the place that keeps the bone of Buddha and it is also the nearest important place that they respect. To travel to Nakhon Si Thammarat from Malaysia was difficult and took many days. However, making a wish about being a monk at Phra Mahathat Woramahawihan Temple is decreasing but being a monk here is still popular among Siamese-Malaysians in Malaysia. It is because they still believe in the place and persuasion from other Siamese-Malaysians, signs at the temples “Once you are a human, you should be a monk at Phra Mahathat Woramahawihan Temple which in the Buddhist place of holy things is closest to Malaysia to visit and respect”.

5.2.2.2 Inherited process

In the past, being a monk is to repay their parents kindness which is an individualism role but for Siamese-Malaysians in Malaysia being a monk is a collectivism role. As you can see from building interactions role, cultural experiences of ethnics, including building unity for the community. Siamese-Malaysians in Malaysian get together with a priest their sons in the similar ages before the Buddhist
Lent period every year at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat. They believe that it is important there being a monk here who then goes back to stay in the Buddhist temple in the community during the Buddhist Lent period.

5.2.2.3 Application / Negotiation process

The physical characteristics of the temple in Malaysia has shown a pattern of changes from cultural dimension to economic dimension. For example, the Malaysian government determined that some temples are the important temples of the country; Wat Chaimangkhalaram, the state of Penang, Watnikrotaram, the state of Kedah, Wat Matchimaprasit, the state of Perlis, Wat Photiwihan, the state of Kelantan etc., including the art of Chinese Mahayana which appeared at the temple. It represents the coming of cultural imperialism through the capital system such as Wihan Sian, Tae Jong Oung, Phra Malaijean which appeared at Wat Prachumchanaram etc. However, a blend of Buddhist art is a form of adaptation to the existence of a temple in Malaysia.

5.2.2.4 Dissolve process

The maintaining of Buddhism in the context of the different races and different religions results in restrictions on the ministry of monks in some respects such as in the morning, the monks walk around the villages and wait for the villages to offer the food because Siamese-Malaysians’ houses are located in the same areas as other nationalities. Most of the Siamese-Malaysians in Malaysia have their own ways in agricultural production such as rice farmers, and rubber tree farmers. Therefore, people who do these careers cannot be offering monks food every morning. The monks cannot walk outside the temples and wait for the villages to offer the food in the community. However, being a good Buddhist, Siamese-Malaysians managed to arrange alternating shifts for 3-5 households per day to offer food to monks or calls “Kaeng Wien” by maintaining strict compliance until now.
5.2.3 Cultural Identity Process

5.2.3.1 New creating process

Cultural expression is a form of self-expression of the Siamese-Malaysians among the various ethnic cultures in Malaysia to strengthen unity and to strengthen ethnic identity distinct from other groups. By tradition, some of the Siamese-Malaysians were chosen to present in a variety of formats. For example, collective culture: the Tenth Month ceremony of the traditional Thai calendar, that is a big gathering of the Siamese-Malaysians, and if the children work in any location, they will return home to join the festival. In the ethnic identity of the Siamese-Malaysians, there is a creation or production of new cultural forms. For example, the imagination of jinn in the form of artifacts or the costume of the participants in the ritual which decorates with leaves or wear a ghost mask etc. The creation also includes the introduction of new models in the contest that have never appeared before into the community such as Songkran or Loy Kratong Festival such as Loy Kratong Festival, Miss Songkran Contest, includes Thai dance from various regions of Thailand to show etc.

5.2.3.2 Inherited process

For the existence of material culture, some restrictions may apply both in geography, political forms, social coexistence conditions, or lifestyle such as cultural costumes, and food, which are the composition of the four important things in human existence. However, Siamese-Malaysians in Malaysia have their ways to inherit by borrowing things from Thailand to use on special occasions such as borrowing Thai costumes from Thailand to use in a wedding ceremony. In contrast, food culture is different; it is difficult to find the traditional ready cooked food that is used in the Tenth Month ceremony but the material to cook the food is not difficult to find e.g., flour and sugar. Therefore, the knowledge about the process and how to produce food for the traditions to continue are inherited by word of mouth from one generation to the younger generations.

5.2.3.3 Application / Negotiation process

Siamese-Malaysians have some methods to select the cultures to identify their ethnicity. For example, preserving Menora of Siamese-Malaysians, they
mention that “Menora is not only ethnic performing arts but also national performing arts from the past to present which the Malaysian government should support and preserve as the National performing arts”. In the state of Kelantan, the National Department for Culture and Arts, and the Ministry of Tourism and Culture (Jabatan Kebudayaan dan Kesenian Negara: JKKN) support the activities inherited from Menora such as Program Perantisan Menora which come from the abilities of the leaders of the community to be the National heritage person (Tokoh Warisan Kebangsaan Orang Hidup).

5.2.3.4 Dissolve process
Beliefs which are part of the spiritual culture are a culture that existed intimately in the consciousness of ethnic Siamese-Malaysians. The ritual requires many spiritual leaders to dispel distress to build morale to a belief in those things such as the person who runs a ceremony for chanting loving kindness etc. The case of this person has reduced the number inherited in the professions both the decrease in the demand for this less inheritance of this knowledge, and the lack of written records of this knowledge (IngonJunlatrap, et.al., 2013). Although, the spiritual leader such as Kru Mor Nora will diminish in society, there is the belief that there is still a close association with the Siamese-Malaysians. The Siamese-Malaysians invited Kru Mor Nora from Thailand to do the traditional activities as well as invite Nora or shadow puppet to take part in the rituals that related in Kru Mor Nora and Kru Mor Nang Talung (shadow puppet). Although the family does not inherit the shows, there is still a ritual to strictly worship ancestors and Kru Mor Nora.

5.3 Construction Process of Siamese-Malaysians’ Ethnic Identity in Malaysia

Three ethnic identities of Siamese-Malaysians including languages, religions and cultures were highlighted by the Siamese-Malaysian community. The construction process which is characterized by maintaining or changing is in two parts which are content of identities and form of expression or identities presentation the process under the different socio-cultural, politics and economy dimensions. This
study found that three ethnic identities of Siamese-Malaysians have the appearance of static content mostly by changing the form of expression as detailed below.

5.3.1 Language

Siamese-Malaysians in Malaysia are communicating with the Thai language both in oral and written form such as speaking, reading, and writing in Thai. Meanwhile they can also communicate with Malay and Chinese language. Thai, Malay and Chinese language were used for public relations under the relationship occurring in social and cultural areas between difference ethnicities. Siamese-Malaysians chose to deploy a wide range of language skills depending on the people who they come to interact with. However, it is necessary to use the Malay language to converse with the majority but at the same time, if the communication is between the minorities together such as Siamese-Malaysians and Chinese there is a mixed Thai, Malay and Chinese language.

Therefore, the process of identity that happens to the Siamese-Malaysians language is the combination of mixed language such as speaking Thai mixed with Malay’s words or speaking Malay mixed with Thai’s words and speaking Thai mixed with Chinese words. When the Siamese-Malaysians in Malaysia have conversations with people in the south of Thailand, they are often use Thai southern language to communicate or sometime speak Thai formal language or replace some old dialects that are not widely used in some areas of the country. The identities creating process that appeared in the use of language to communicate between the different ethnic groups is a characteristic of maintaining content of the original word at the same time it change the form of expression, that the synonymous word from other language has been use to create understanding instead.

Under political relations in order to demonstrate the citizenship of the country, it is popular to set first and last names according to Thai tradition by assigning in the part of the name and the end with the form of Malays as “the son/daughter of…” (a/l: anak lelaki, a/p : anak perempuan) according to the laws of Malaysia. In their past, Siamese-Malaysians often use the word such as Dum, Noy as a name with title such as Ai and Ee as a way of old people. Nevertheless, today, some
of Siamese-Malaysians have popular fashionable names that end with the last name such as named according to Thai astrology, named like Thai celebrities as well as named by combining with names from other languages. These identity construction processes that appeared in the name forming still maintain the content or meaning of the name and last name in the same time the forms of expression were used to arrange names in Malay’s form as a cultural characteristics of the ethnic majority to be deployed. This includes a title added in the identification card that represents the changing status after a religious ceremony such as Din, Edin and Haji. This is the same concept which represents the content of changing status by the arrangement to forms of expression of ethnic Malays.

The relationship between language and economic dimension and the existence of Thai language in Malaysia today is not limited to Siamese-Malaysians only. Under globalization, the movement of people, trade and cross-border information widely and quickly, the ethnicities which need to develop and enhance their economic status were turned to focus on Thai language learning because it is considered as a competitive advantage in capitalism today. The ASEAN community is conducive to maintaining the language identity by letting the language of all ethnic groups skilled in Thai language in addition to Malay and English as the official language result in increased salary and this shows the increasing value of Thai language.

Meanwhile, the aftermath of Thai language learning of other ethnic groups such as Chinese, Malay and Indian caused Thai language school at the temple to be developed by funding of learner candidates. Thus, the characteristic of the identity construction process in this dimension is maintaining content in order to convey the same meaning of language but change in the form of expression or language to express it including changes in the level of the user where language identity is not only the identity of a particular ethnic group. The role of language is not significant for the Siamese in the social and cultural dimension only but it can be applied to other ethnic groups when the language’s role is significant in the economic dimension.
5.3.2 Religion

Religion linked communities together under the terms of the social and cultural relations. For example, the role of the ordination rite that originally was significant to individuals (Individualism) has generated a significance at the group level of Siamese-Malaysians in Malaysia with the ordination of all same age children in the village before the Buddhist Lent at the temple of the community every year. This includes the gathering to celebrate their child’s ordination at Wat Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat based on the belief emerging afterwards to be ordained at Phrathat Nakhon Si Thammarat and then go back to stay in a Buddhist monastery during the Lent at the temple in the community. This idea or concept can be compared with a trip to the Hajj at Mecca, Saudi Arabia. For Malay it can be considered that it is based on same concept. Going to the ordination ceremony of Siamese-Malaysians under the belief that in this life must ordain at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat is an identity construction process which maintains content of the inheritance form or practice of Buddhist ethnicity. Meantime it can be said that the trip to ordination at the holy places is a form of expression that was influenced by the concept of Malay pilgrims as well.

Under the conditions of political relations, Buddhism in Malaysia exists by the religious heirs that are Siamese-Malaysians monks and monks from Thailand who travelled to do the religious activity as Dhammaduta in Malaysia. The form of the clergy governance in Malaysia has the Sultan as the Head of State, and the sultan of each state is the upholder of all religions within the state authority and appoints the Buddhist ecclesiastical monks by subdivisions of the clergy including the inaugural priest’s ranks. For example, the Sultan of Kedah state will be appointed the primate of Kedah-Perlis where the Buddhist ecclesiastical monks in the clergy governance of the state or the Sultan of Kelantan will be appointed the primate of Kelantan. The priest who creates the religious activity and is virtuous for a long time will be appointed the primate by the King of Thailand including royal cremation when the priest has passed. This character is an identity construction process that maintains content of a religions protector of the Emir of Malaysia who like the King of Thailand has the prerogative to appoint and dismiss the founding priest of the Buddhist clergy in Thailand.
Nevertheless, in the meantime, the form of expression changed the inaugural accreditation status or dignity of Buddhist heir by Sultan of Malaysia in terms of politics which is not involved in any religious rites.

Under the conditions of the relationship in the economic dimension, the physical characteristics of the temple in Malaysia reflects the pattern of changes in the value of the cultural dimension to the value of the economic dimension. For instance, the government assigned some of the temples as major attractions of the country including the art of Chinese Mahayana which appeared in the temple that represents the cultural domination through the capital system. However, these Buddhist art combinations are an adapted form for the existence of a temple in Malaysia although the temple will support the preservation of religious sites in the form of a budget to prepare for the building by the Malaysian government and the majority of Chinese Buddhists. As a result, the fine arts inside the temple are in the form of a combination of art along the Mahayana of the Chinese and Siamese-Malaysians’ Theravada. Nevertheless, these appearances of pluralism fine arts is reflected in religious bargaining that is accepted partially adjusted better than being swallowed whole. For example, the statue of the Chinese Mahayana Buddha temples appears along with Thammachak as a symbol of Theravada Buddhism that appeared on the chest of the large Buddha outdoors on the arch of temple’s gate and on the pediment of the pavilion so on. Therefore, the identity construction process appearing in those combinations of Buddhist art of the temple in Malaysia is the content maintaining the core principle of Buddhism. It is a flexible form of expression of Buddhist art in different denominations together on the building only.

5.3.3 Culture

The existence of the Siamese-Malaysians under the conditions of social and cultural relation in the context of ethnic Malaysia requires the cultural maintenance and inheritance successively. Nevertheless, among the various ethnic groups where social interaction always contributes to the cultural process and tradition of selection and reproduction, thus, Siamese-Malaysians in Malaysia have been creating or producing the new form of the culture. For example, the artificial jinn created either in
the form of inventions or dress of participants in the ritual or the traditional selection such as taking the style contests that never has existed before in the community. For instance, Miss Noppamas and Miss Songkran Contest of Songkran or Loy Kratong festival as well as the dance show which are art shows in various sectors of Thailand and get various amusements from Thailand to perform. The new traditions production or known as the invention of tradition, is an attempt to bring some elements of traditional culture into the new production to meet the context of era and area. In addition to being the social and cultural areas of the community, it also creates a social and culture space for different ethnicities, different religions to take part in a non-religious ceremony. Moreover, the cultural process that happens to the identity form of Siamese-Malaysians included the culture references from Thailand that appears in cultural material; for example to attend a tradition such as Songkran, Loy Kratong and party among ethnic groups within the community with Thai silk dressing. Therefore, the identity construction process that appears under the terms of social and cultural relations between the various ethnic groups in Malaysia is maintaining the content of cultural identity and Siamese-Malaysians ethnicity while it chance the form of expression to present their ethnic identity either in the new form, the adjustment form and the form of reference or taken from elsewhere to construct the identity of the group.

Under the terms of the political relationship, regulating the citizens of each ethnic group in Malaysia with different cultural characteristics is a sensitive issue that must be given priority. The defined law on culture of the ethnic government may result in the cultural expression of ethnic groups or minorities in the country being deprived or may create misunderstandings. Thus, the act in order for the coexistence or prohibition was enforced through an agency specialized to supervise, coordinate and ensure the cultural expression of all citizens. For example, in Kelantan authorities have a Muslim Religion Council (Majlis Agama Islam) to manage the affairs of Islam and protect the interests of Muslims (Phailada Chaisorn, 2009). The management policy of the present State Executive Council aims to change Kelantan to be an Islamic state by issuance of rules and regulations based on the principles of Islamic Law (Hudud) replacing the general criminal law in Kelantan. For instance, the
prohibition of the non-Muslim amusements. (Consulate-General in Kota Bharu, 2555). Although there are guidelines the state has a flexibility policy for the ethnic group to show cultural expressions in the community area which they have to ask permission to state agencies before the event or show at all times. Meanwhile Siamese-Malaysians is a management area for culture expression by inviting close relation representatives or financial support to the community development to be the president of the organizers, causing Siamese-Malaysians culture to be expanded to reveal the identity from the performance in the local community and outside the community. This includes performances at a state or national level for example colorful display of Siam (Festival Citrawarna Siam) that shows the various culture of ethnic Siamese-Malaysians like Long Drum, Thai Dances etc.

However, these identity construction processes in a political dimension is the content maintaining the cultural expression which requires the presentation area in order to enhance dignity of their existence. It chances the form of expression rather than showing the identity in the community area to interact in a group only but selects these cultural area for interacting with the politician instead. The implications of the management resources of both the political and cultural dominance will benefit both Siamese-Malaysians citizens and politicians.

Under the terms of the economic relation dimension, the existence of the monastery is as a spiritual center and a public space for the community. Some traditions have been changed in format to conform to the context; for example the Kathin ceremony has a tradition to bring Kathin’s fabric to a Buddhist monk ceremony and this popular feature is the large Kathin ceremony also known as Kathin Samakkee by the secular management. Nevertheless, Kathin Samakkee in Malaysia is the integration of the group of clergy in order to manage the factors for the rebuilding of the temples in Malaysia. Each year the clergy groups will organize the charitable Kathin Samakkee ceremony at one temple in Malaysia and then rotate to each state. The cultural tradition is to preserve religious places to be with the Siamese-Malaysian community. This cultural identity construction process in the economic dimension is the characteristics of maintaining content of a traditional Kathin ceremony which has good result for priest and secular which is alms of priest
discipline. However, in the meantime the form of expression has been modified in the management by the clergy of all the temples in various states in Malaysia as a leader and spiritual linking of Siamese-Malaysians Buddhists as well as other nations in order to engage the collaboration in religious rites and further maintain the religious places as the unity creation space of the community.

Moreover, the construction process of Siamese-Malaysians’ ethnic identity in Malaysia has a characteristic of changed content but maintaining the form of expression as explained in the following details.

Construction process of Siamese-Malaysians’ ethnic identity in Malaysia changes content but maintains the form of expression or the identity presentation process. For example, Kaeng Wien as a popular tradition in the southern area, organized a task with responsibilities for cooking and providing for monks by rotating every household in the village. This usually occurs in the rainy season when villagers are farming and during that time the priest will have enough rice to eat. Hence their rules were put together by a cooking duty with alternatively cooking in the household every day. For the Siamese-Malaysians, Kaeng Wien is used to replace the alms of the monks, alms that could be due to several reasons. For example, in some areas Siamese-Malaysians houses are located in same area as Malays or other ethnic groups who go to work as rubber tappers as people who cannot give the priest alms, or even change their way of life of the clergy to conform to life in the context of a different religion. Thus, this religious identity construction process is changing content from the duty of food offerings to the priest during the rainy season to duty to give food instead to the priest alms to the monks in the context of different religions but maintaining the form of expression or those identity presentation processes which set the rules and the duty of locals in order to jointly preserve Buddhism.

The construction process of Siamese-Malaysians’ ethnic identity in Malaysia is changing in both form of expression and content; for example the organizing of New Year by Siamese-Malaysian community. Normally, according to the ancient Siamese-Malaysians account the day after meditating and taking a funeral (or memorial) robe is New Year's Day. Due to the angle ceremony being held when that day is the even day in the waning night the fourth day of the waning and the next
morning is the fifth day of the waning moon in the fifth month. It is believed that the new Angel came to serve the human world; therefore, it is considered to be New Year's Day. Siamese-Malaysians hold the New Year's celebration on this day. The religious rituals have playfully played splash in the temple which is annually held in the community. However, the International New Year is January 1 of every year. Thus, the Siamese-Malaysians have created a new cultural identity process by organizing New Year celebrations on New Year's Day in the community’s temple such as at Matchimaram Temple (Ban Yoongkao) Kelantan state involving cultural performances including music playback, singers and recreational activities where every year Siamese-Malaysians include other ethnic groups together. Therefore, these cultural identity construction process changed forms of expression or those identity presentation processes that are selected for celebrating the New Year by the international and changed content from celebrating New Year according to ancient rituals to a concurrent international celebration. This is part of the reason for this community celebration because of the need to raise funds in order to foster the Thai language learning in the temple as summarized in the table 5.1.
### Table 5.1 The Construction Process of Siamese-Malaysians’ Ethnic Identity under the Terms of the Relationship with the Socio-Cultural, Politics and Economy Dimensions

<table>
<thead>
<tr>
<th></th>
<th>Language Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Form of expression</strong></td>
<td></td>
</tr>
<tr>
<td>Social and cultural dimension</td>
<td>Adopted the synonymous word from other language used to build understanding instead as combination of mixed language.</td>
</tr>
<tr>
<td>Political dimension</td>
<td>The name written in Malay form and the form of title writing style that represents the changed status after the religious ceremony of votary such as Din, Endin like Haji of the Malay.</td>
</tr>
<tr>
<td>Economic dimension</td>
<td>A change in the form or how to use language to express the economic dimension. Including changes in the user level of other ethnic groups.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Maintain content or meaning of the used words.</td>
</tr>
<tr>
<td></td>
<td>Maintain the meaning of the name and last Thai traditional name of including the status of social transformation after the matriculation.</td>
</tr>
<tr>
<td></td>
<td>Maintain the meaning of language of the ethnic group and the meaning of it as the original language.</td>
</tr>
</tbody>
</table>
Table 5.1 (Continued)

<table>
<thead>
<tr>
<th>Form of expression</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social and cultural dimension</strong></td>
<td></td>
</tr>
<tr>
<td>Going to the ordination ceremony of Siamese-Malaysians under the belief that</td>
<td>Maintain the inheritance form or practice of Buddhism of ethnicity.</td>
</tr>
<tr>
<td>in this life must ordain at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat.</td>
<td></td>
</tr>
<tr>
<td>A form of travel to celebrate the ordination to the holy places that may have</td>
<td></td>
</tr>
<tr>
<td>been influenced by the concept of Malay pilgrims.</td>
<td></td>
</tr>
<tr>
<td><strong>Political dimension</strong></td>
<td></td>
</tr>
<tr>
<td>The sultan of each state is the upholder of religions of all religions within the</td>
<td>Maintain the meaning of religions protector of the Emir of Malaysia like the King of</td>
</tr>
<tr>
<td>state, with authority to appoint the Buddhist ecclesiastical monks subdivisions of</td>
<td>Thailand who has the prerogative to appoint the founding Buddhist priest in Thai clergy.</td>
</tr>
<tr>
<td>the clergy including inaugural priest.</td>
<td></td>
</tr>
<tr>
<td>This is the form of inaugural certification status or dignity of Buddhist</td>
<td></td>
</tr>
<tr>
<td>descendants by sultan of Malaysia in the dimension of politics, which is not</td>
<td></td>
</tr>
<tr>
<td>related to any religious rites.</td>
<td></td>
</tr>
</tbody>
</table>
### Table 5.1 (Continued)

<table>
<thead>
<tr>
<th>Religious Identity</th>
<th>Form of expression</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Economic dimension</strong></td>
<td>Combination of Buddhist Arts in Malaysia’s temples between Chinese Mahayana and Siamese-Malaysians Theravada. A lenient form of the art of Buddhism in different denominations on the structure together to satisfy Chinese Buddhist who are temple’s patrons.</td>
<td>Maintain the content or the meaning of the core principles of Buddhism.</td>
</tr>
<tr>
<td></td>
<td>Kaeng Wien is the maintaining the form of rules and the duty of locals in order to jointly preserve Buddhism.</td>
<td>Changing content from the duty of food offerings to the priest during the rainy season to duty to give food instead the priest alms to the monks in the context of different religions</td>
</tr>
</tbody>
</table>
Table 5.1 (Continued)

<table>
<thead>
<tr>
<th>Cultural Identity</th>
<th>Form of expression</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social and cultural dimension</strong></td>
<td>Culture is a form of flexible adjustments and a form of reference or taken from elsewhere. The form that community invented to construct group identity for example a dress in Thai Silk to attend the traditional in internal and external communities. The Thai Cultural performances of four regions.</td>
<td>Maintain the content or meaning of cultural identity and Siamese-Malaysians ethnicity.</td>
</tr>
<tr>
<td><strong>Political dimension</strong></td>
<td>The use of cultural area to interact with politicians rather than the identity of the local community to interact among group only. The implications of the management resources of both the political and cultural dominance, this will benefit both Siamese-Malaysians citizens and politicians.</td>
<td>Maintain the content or meaning of cultural expressions of ethnicity in order to enhance identity dignity to their existence.</td>
</tr>
<tr>
<td><strong>Economic dimension</strong></td>
<td>A modified form of managing a set of new robes offered to Buddhist monks from secular to the clergy’s Kathin.</td>
<td>Maintain the meaning of Kathin tradition with good result for priest and secular which is alms of priest discipline.</td>
</tr>
<tr>
<td></td>
<td>The international New Year celebration is characteristic of the changed form or the process of identity presentation of the Siamese-Malaysians through the celebrations held as international in community.</td>
<td>Changing the content or meaning from celebrating New Year according to ancient rituals to concurrent international celebration.</td>
</tr>
</tbody>
</table>
However, in the identity construction process the characteristics of the changed or maintained of the two parts are content of identities and forms of expression or those identities presented. These social and cultural, political and economy dimensions cause the changes to the productivity of the language, religion and cultural identity of Siamese-Malaysian community in each state having a different characteristic and concentrations of identities.

Thus, when “state” is a variable in the analysis of Siamese-Malaysians’ ethnic identity today, there were the study results as show in the table of the dynamics of identity in each state (Table 5.2). Meanwhile, if the “generations” is a variable in the analysis of Siamese-Malaysians’ ethnic identity, the results are reveal the dynamics of identity that occurs with each Siamese-Malaysians generation / age group (Table 5.3).
Table 5.2 The Dynamic of Identity in Malaysia’s 4 States

<table>
<thead>
<tr>
<th>Identity Product</th>
<th>Kedah</th>
<th>Perlis</th>
<th>Kelantan</th>
<th>Terengganu</th>
</tr>
</thead>
</table>
| **Language**     | • Thai language schools established permanently. Taught by monks, Siamese-Malaysians laymen and Thai people.  
• Siamese-Malaysians can speak reading, listening and writing. |
|                  |       |        |          | • Lack of Thai language teacher.  
• Siamese-Malaysians can listen and communicate but cannot read and write fluently. |
| **Religion**     | • The abbot is a Siamese-Malaysians.  
• Fine Arts in temple are Theravada (Hinayana). |
|                  | • The abbot is the priest from Thailand.  
• Fine Arts in temple are Theravada (Hinayana). |
|                  | • The abbot is a Siamese-Malaysians.  
• The temple’s fine art is blended between Theravada (Hinayana) and Mahayana. |
|                  | • There are only abbeys and the ongoing construction of the new temple. |
| **Culture**      | • A combination with Thai culture  
• A reference of culture pattern from Thailand. |
|                  | • There are many traditions.  
• The culture strengthening is from within but there are Thai-Malay culture. |
|                  | • The cultural area shared with neighboring communities in Kelantan. |
Table 5.2 shows the dynamics of the identity in each state, and it can be seen that Siamese-Malaysians have a strategy for managing through the creation of partnerships between state agencies or learning resources from Thailand since Thailand is the city's origins of Thai language, native speakers and the national language. Thus, Siamese-Malaysians employ a Thai language teacher from Thailand and send volunteer Malaysia teachers to study in Thailand. The dynamics of religious identity is caused by the synergy between Thai Buddhists and many Chinese living in Malaysia who believe in Buddhism. Most Siamese-Malaysians are responsible for managing the operations of the temple while the wealthy Chinese often support activities including renovation building inside the temple. These caused a Buddhist temple to exist in Malaysia. The dynamics of the cultural identity of each state found that Siamese-Malaysians are strongly incorporated in cultural civil society, and can get the cultural support from the government into the community in a variety formats either budget for organizing, the training and various representation areas. These resulted in the cultural identity of Siamese-Malaysians having been inherited continuously and transmitted to various ethnic groups in Malaysia with dignity.
Table 5.3  The Dynamics of Ethnic Identity that Occurs with each Siamese-Malaysians Generations / Age Groups

<table>
<thead>
<tr>
<th>Age group</th>
<th>Identity Product</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Language identity                  Religion identity                  Culture identity</td>
</tr>
<tr>
<td>Over 57 years old</td>
<td>Learning language in order to chant verses used during the ceremony.</td>
</tr>
<tr>
<td>Between 34-57 years old</td>
<td>There are Thai, English and Malay language schools at the temple.</td>
</tr>
<tr>
<td>Between 16-33 years old</td>
<td>There are Thai language schools by memorizing textbooks from Thailand.</td>
</tr>
<tr>
<td>Age group</td>
<td>Language identity</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Under 16 years</td>
<td>Managed identity language by prepared course of Thai language study, the teaching of skill training, creating educational leaders in Thai language by encouraging young people to be a main teacher. Set up a Thai language school inside the community’s temple and efforts to promote Thai language school to become an elementary School that has been accepted by the education system of Malaysia.</td>
</tr>
</tbody>
</table>
Table 5.3 shows the dynamics of ethnic identity that occur with each Siamese-Malaysians generations / age groups. It can be seen that Siamese-Malaysians have strategy to manage and determine language, religion, and culture identity. For Siamese-Malaysians aged between 16-57 years old, the characteristic of identity are part of their lifestyle which expresses itself naturally in two dimensions which are daily life and in the special sessions. Siamese-Malaysians aged under 16 years old have the tradition of selection some identities and manage the identities characteristic by planned. They emphasizes identity more obvious and promote for maintain their identity under their creat mechanism continuously in order to guarantee the existence of the Siamese-Malaysians ethnic in Malaysia. Their management cause of the learning from experience of the elder, then the elder create a strong foundation for the next generation of Siamese-Malaysians.

For the first generation who already aged over 57 years old, their language, religion and cultual identity forms an integral part of their lifestyle. The second generation (aged between 34-57 years old) starts their language, religion and cultural identity adaption in accordance with Malay society context and Malaysia nation building. The third generation, in turn, (aged between 16-33 years old) borrows from Thailand to build their language religion and cultural identity. The fourth generation (under 16 years), grew up in an age of more progressive economic, information services and borderless communication networks. This acquired set of language, religion and cultural identity helps to create the identity’s value, and make this identity a resources for the negotiation of the ethnic groups’s rights and benefits.

5.4 Factors Affecting the Siamese-Malaysians’ Ethnic Identity in Malaysia

Researchers have studied the factors affecting the Siamese-Malaysians’ ethnic identity, as illustrated in Table 5.4
Table 5.4 The Factors Affecting the Siamese-Malaysians’ Ethnic Identity in Malaysia

<table>
<thead>
<tr>
<th>Factor</th>
<th>Kedah</th>
<th>Perlis</th>
<th>Kelantan</th>
<th>Terengganu</th>
<th>Roles for Identities</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>Kedah and Perlis have a shared history, as the city was once part of Saiburi.</td>
<td>These Four Malay States lie between the Kingdom of Siam and the British governing Malaysia.</td>
<td>Kelantan was once a colony of Terengganu.</td>
<td>To jointly maintain and inherit common ethnic identity.</td>
<td></td>
</tr>
<tr>
<td>Social relations</td>
<td>Common ancestry Siamese-Malaysians prefer to intragroup marriage.</td>
<td>Village ancestors are from Kelantan.</td>
<td></td>
<td></td>
<td>Result in the maintenance and inherited identity.</td>
</tr>
<tr>
<td>Factor</td>
<td>Kedah</td>
<td>Perlis</td>
<td>Kelantan</td>
<td>Terengganu</td>
<td>Roles for Identities</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>--------</td>
<td>----------</td>
<td>------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>The geographic characteristics of a community</td>
<td>The community is located in the center of the state in a rural area. The state boundary with Thailand is in areas where the population is mostly Buddhist.</td>
<td>The community is adjacent to the road in urban areas.</td>
<td>Community is in rural areas.</td>
<td>Community is in rural areas.</td>
<td>Roles for identities help maintain identity in certain states, while in others identity decays away.</td>
</tr>
</tbody>
</table>

Table 5.4 (Continued)
Table 5.4 (Continued)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Kedah</th>
<th>Perlis</th>
<th>Kelantan</th>
<th>Terengganu</th>
<th>Roles for Identities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Governmental policy</td>
<td>Federal government: BN Party (Barisan Nasional)</td>
<td>Federal government: BN Party (Barisan Nasional)</td>
<td>Federal government: BN Party (Barisan Nasional)</td>
<td>Federal government: BN Party (Barisan Nasional)</td>
<td>This in some case causes preservation inheritance and negotiation of identity, while in some states identity decays away. The new creation from internal and external can also cause the blending of identities.</td>
</tr>
</tbody>
</table>

250
The survey results of Siamese-Malaysian community context in four states from Table 5.4 found the factors affecting the ethnic identity of Siamese-Malaysians in each state were either the process of reconstruction, maintaining inheritance, negotiation challenge and disappearance as follows.

5.4.1 The Maintaining Inheritance

There were two factors in this process affecting the maintaining inheritance process of Siamese-Malaysians' ethnic identity which are history and social relations of the ethnic group as follows.

5.4.1.1 History

The state of Kedah, Perlis, Kelantan and Terengganu have a shared history as Four Malay States between the Kingdom of Siam and the British governing Malaysia. The Kedah and Perlis was the city once a part of Saiburi (Kedah in the past) while Kelantan in the past had been a tributary state of Terengganu. History produces a connection between consciousness or bond between the past and the present life, it is a series of events that are meaningful to people today. Ethnic groups often have inherited their own separate culture and history from the majority of the nation state resulting in cultural and historical continuity. The history creation or the selection of certain aspects of the history of the Siamese-Malaysians is a process that happens constantly and as the struggle to define the identity of the group. Thus, history is an important condition of the process of inheritance and preserving ethnic identity.

“We are Bumiputera. We are Landscape sons because we live in Malaysia originally since 1909 onwards. The Anglo-Siamese Treaty of 1909 that separates the three provinces in Malaysia. Then the three provinces of Kelantan is Pattani. These discriminations became as issue that we used to fight in the congress that we did not come to a country like Chinese or others but we are original. Because some of Malays are from Indonesia but we were original. Our original land, we do not go to Thailand but we trust in the government of Malaysia. That is what makes us still live”. (Boonsom Suwanmanee, Member of the Senate, Malaysia, In-depth Interview, May 27, 2015)
In the context of social transformation, Siamese-Malaysian community can survive potentially in the context of society and culture of different ethnicities. The instilling and creating of the realization about the historical context caused community members to be thinking about race and there is the common realization as a community. To develop and maintain the cultural context has capital implications and is valuable as the root of racism using the context of a relationship is the face to face interaction and the strong connection of social relations in kinship. The communication context is a tool to drive the efficiency development including the role of the personal mediapotential as a tool for community empowerment. For example, leaders, religious leaders, spiritual leaders and official leadership as well as status and the role of ritual media that reflect the cultural independence of the community with the spiritual strengthening for the communities’s existence with identity dignity. In addition, the form of communication has become an indicator by reflecting Siamese-Malaysians presence in the citizenship of Malaysia in the political and economic dimension with identity or ethnic identity in terms of religion and culture. (Thatsanawadi Kaeosanit, 2009)

5.4.1.2 Social relationships

Siamese-Malaysians society is a fostering system and a dependence on the community which is a network of relationships among individuals and communities. The Siamese-Malaysians have strong relationships that are created in friendship or preserved in marriage. The relationship forms with social networks such as Kaeng Wien, Krua Wat and so forth, including kinship systems that marry with other Siamese-Malaysians causing Siamese-Malaysians society to have a spiritual and culture concentration and maintaining and inheriting identity is concentrated continuously.

“We are here, it is all our relatives. This village has a relationship of relatives”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“Mr. Dang is the pioneer of this village. Most of all the estate belongs to Mr. Dang and his grandchildren. Many families use the same surname and lived for
several generations”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015).

Siamese-Malaysians in Kedah, Perlis, Kelantan and Terengganu have social and cultural interchanges over time; the marriage, work and migration but always build the house nearby other Siamese-Malaysians. For example, in Terengganu they are descended from the same ancestor, the founder of the village. The areas adjacent to the Kelantan, Siamese-Malaysians children here have more opportunity to interact and marry with Kelantan Siamese-Malaysians than any other state.

5.4.2 Negotiation Challenge

In the negotiation challenge process, there were internal factors affecting the Siamese-Malaysians’ ethnic identity which is the civil society of ethnic groups as follows.

5.4.2.1 The civil society of ethnic groups

Both in the form of individual and group. The individual forms such as Senator is Datuk Boonsom Suwanmanee positioning during the year 2553-2559 and the person who has been honored as a national heritage person of Malaysia (T ok o h Warisan Kebangsaan Orang Hidup) is Mr. Siri Nengbua. The format of the group resulting from the merger in the form of the association are divided into different levels for example the association of monks (Pertubuhan Sami Buddha Keturunan Siam Malaysia), the association of Siamese-Malaysians at the state level (Persatuan Masyarakat Siam), village association(Persatuan wanita siam), the youth association (Ruamthai group, Aram Boy group), etc.

“We have many organizations to support this policy such as persatuan siam Malaysia or Siamese-Malaysians Association working in Kedah with branches all over including Thais in Kuala Lumpur and Selangor as well. This organization is working to support and expand the budget. We have only one Siamese-Malaysians Senator in council. Especially in Kelantan, we have Siamese-Malaysians Association in Kelantan for a decade around 40 years already but rename and reform several times. Nevertheless, the
Siamese-Malaysians Association support the activities related to the culture progress. For example, we have organized Songkran festival every year in April 13-14 at Sukontaram temple (Bangyung temple). The locals are known as Songkran Festival need to go Wat Bangyang because it is a state festival. The activities operated by the association and the director of Siamese-Malaysians Temple, the money from the government, office of tourism development and office of culture. Loy Kratong festival will be held at Pikultong Warararm temple, a state festival which is held along with Thailand. Siamese-Malaysians Women Association is responsibly for art and culture; arrange the Siamese-Malaysians colorful display or the colorful Siamese-Malaysians Kelantan as a dance performance at Matchimaram Temple. The locals or tourist will know and participate, if organized on the same day may have a little participation. Thus, the one big festival has been held, there are dance performances and contests which is we do to preserve our culture”. (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)

“Our Siamese-Malaysians Association, helping our children. helping the temple, helping Thai school at the temple, helped organize the Siamese-Malaysians festival. The government also help by doing the working paper to support requests. The association focuses on the cultural and religious culture management of Siamese-Malaysians”. (Pin Auttarapan, President of Persatuan Masyarakat Siam Kelantan, In-depth Interview, March 16, 2015).

The Siamese-Malaysians status under the colonial rule in different periods as well as after being annexed as a citizen of Malaysia, the existence development in the history dimension of Siamese-Malaysians caused the efforts to preserve Thai cultural identity and the expression of an ethnic group through the establishment of social networking and cooperation in various fields.

In the state of Kedah, Kelantan and Perlis, the Siamese-Malaysians that are gathered on behalf of the Association of Siamese-Malaysians (Persatuan Masyarakat Siam) are Siamese-Malaysians Association of Kedah, Perlis, Kelantan. In Terengganu some Siamese are a member of the Malaysian Siamese-Malaysians
Association as well as members from other states. Meanwhile, the incorporation as
the form of career group is the official Siamese-Malaysians Club (Kelab Siam Sektor
Awam: KESSA) which brings together the Siamese-Malaysians workers of the
government in every state for example teachers, polices, soldiers, judges, etc.
Including groups of the Siamese-Malaysians in various aspects is Siam Cultural
Association of Kedah (Persatuan Kebudataan Masyarakat Siam Negeri Kedah:
PEKEMAS), Siamese-Malaysians ecclesiastical organizations, etc. These civil
societies of ethnic groups were gathered to create a strong network in order to
negotiate with the government and other ethnic groups for the benefit of ethnic
identity and existence with dignity.

5.4.3 The Decays and Reconstruction

External factors that affect the Siamese-Malaysians’ ethnic identity in decays
and reconstruction process is the geographic characteristics of a community.

5.4.3.1 Geographic characteristics of a community

The residential area of Siamese-Malaysians in Kedah, Perlis, Kelantan
and Terengganu have border connections. The Siamese-Malaysian community in
Kedah state is located in the center of the rural areas of the state like the Siamese-
Malaysian community in Kelantan and Terengganu is located in a rural area. While
the Siamese-Malaysian community in Perlis is located near the city’s main road with
the state border connected to Thailand in areas where the population is mostly Muslim
as well as the Kelantan’s borders. The Kedah has state borders with Thailand in areas
where the population is mostly Buddhist, while the Terengganu have the state
boundaries connected to Kelantan without the state border with Thailand. Thus,
geography is a factor that makes identity in certain areas reconstructed while some
identity disappears. Kedah, Perlis and Kelantan which have borders connected to
Thailand both water and land. The area is connected to southern provinces of
Thailand and these can easily take resources from Thailand for example the rituals of
Wai Kru Nung Taloong. Some Siamese-Malaysian communities do not have a
shadow puppet master but can take the master from Thailand to the ceremony instead
eventhough the ritual is different as new identity creation taken from Thailand.
Meanwhile, Terengganu which is far away has shared resources with neighboring states like Kelantan. For example, when there is a simultaneous ordination in the village, Siamese-Malaysians in Terengganu had to travel to ordination ceremony at temple nearby Kelantan because they not do the ordained ritual at the community’s monastery.

“There are Nora, shadow puppet master like that taken from Thailand to perform at the village or the temple. It takes a short time to travel to Thailand, there are new checkpoints (bukit kayu hitam checkpoint), Durian Burung Checkpoint is not far away from here. People are travel to do sightseeing at the temple, nature and shopping in Thailand”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

Moreover, geopolitical also reflects the relationship between the northern states of Malaysia and the southern provinces of Thailand; for example the border between Kelantan and Narathiwat was set up under the Anglo-Siamese Treaty 1909. The Su-ngai Golok River has been use as a boundary resulting from the Pergau River and Jeli District of Kelantan today which were an original part of Ra-ngae District and became part of Kelantan.

On the other hand, the territory of Kelantan called a small corner in northeast of Kelantan has been give as part of the city of Narathiwat and become Tak Bai District today. (Nik Abdul Rakib Bin Nik Hassan and Sawawee Pakda Amin, 2009). Therefore, the border area between countries has been transition people and goods from the past to present. The interaction area between ethnicities causing a combination of social and cultural exchange continues. Cultural boundaries between ethnic groups are blurred and can not be distinguished clearly.

5.4.4 The Construction, Inheritance, Negotiation and Disappearance

In this four process the researcher found that in the external factor that affects the Siamese-Malaysians’ ethnic identity construction process is governmental policy.
5.4.4.1 Governmental policy

The promoting of equality of ethnic groups was used to be applied in the government policy by political groups. For example, New Economic Policy: NEP in 2514 B.E., the state process’s policy arranged the relationships of people of various ethnic groups with the aim to reduce the social gap and bring equality to people of all races. Because the policy and political movements of UMNO in the early stages based on the interests of the Malays importantly resulted in the UMNO and has been accepted and has support from many Malays. On the other hand, policy and political movements which have an aggressive attitude toward other ethnic groups have been in conflict with ethnic groups. Thus, UMNO have a method to seize and organize the ethnic relations including the political role of other ethnic groups through political negotiations between UMNO and groups / political organizations of various ethnic groups.

The PAS party has gained the trust of the people in Kelantan state for administration over a long time since the year 1990. Under the policy is the development of Islamic culture (Membanggun Bersama Islam) aimed to develop unity of the Islamic guidelines, promote the assistance of non-Islamic and focus on ethnic groups promoting cultural activities at the same time in order to create equality, the welfare state and building solidarity to society. Therefore, even Malaysia had a conflict of an ethnic group at a period of time but the government also has a solution to deal with the problem, by organizing a group relationship of people in the form of creating a new ideology of Malaysia and coordinating economic benefits and the allocation of political power to ethnic groups.

However, this also includes managing the relationship between the government and ethnic groups by attending the event and financial support to various ethnic groups. For example, the governor of the state of Kedah which consists of various ethnicities, the Siamese-Malaysians are resident most in comparison to other states. There is the Council of State that is responsible for religious matters, the Public Tourism and heritage and about Siamese-Malaysians (Pengerusi Jawatankuasa Agama, Kerja Raya, Pelancongan dan Warisan, Hal Ehwal Masyarakat Siam) that is
YB Dato Haji Mohd Rawi Bin Haji Abdul Hamid, to create equality in protecting benefits of ethnic groups.

Under the rule of the central government by the BN party (Barisan Nasional), Kedah, Perlis and Terengganu are under the rule of the government of the state from the UMNO (United Malays National Organization). The People First, Performance Now (Rakyat Didahulukan Pencapaian Diutamakan) policy focus on creating unity together of people of all ethnic groups in the country. The Kelantan that was under the rule of the government of the state is PAS party (Islamic Party of Malaysia) with the policy: the development of Islamic culture (Membanggun Bersama Islam) aimed at developing a state under the rule of Islam. This caused the identity to be maintained and inherited, and the identity negotiation of each state has to create a new identity from internal and external because certain aspects of the identity and assimilation decays away affecting the certain identity to be blended and disappear. For example, most of the Siamese-Malaysians live in Kedah compared with all of the other states. Dato Rawi had taken care about Siamese-Malaysians which particularly caused the contribution to the Siamese-Malaysians to express the identity freely under the supervision of the Council. Thus, the Siamese-Malaysian community can maintain identity and inherit it. Meanwhile, the new identity has been created from the outside such as adopting the performing arts from Thailand to be applied and so forth.

The Kelantan has been ruled by a government that focuses on Islamic principles resulting in the existence of Buddhism and Thai culture being a minority; there needs to be an adjustment in accordance with the government policy. Thus, some of identity is contraction inherited from for example the religious rites limited in temple of the community, carnival or games that are restricted in the areas of the community in order to avoid the religious combination according to the policy of the government of the state. Due to the policy in Kelantan not facilitating the implementation of various forms of entertainment a curtain identity has been created from inside such as the Siamese-Malaysians’ music band, the incorporation of Thai actors and so forth. Some identities were blended and disappeared such as there is not
the Nora rituals that are Buddhist rituals and superstition that combine with Brahmin
cult but there is a Nora Khake that has combined from Nora and Mak Yong dance.
CHAPTER 6

FORM OF COMMUNICATION AND PERCEPTION

This study is about “the dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia”, the researcher studied the dynamic ethnic identity of Siamese-Malaysians through the dimensions of communication and studied the communication forms in the construction of Siamese-Malaysians’ ethnic identity under the context of the Malaysian nation state. This included the comparison of meaning and value perceptions of Siamese-Malaysians’ ethnic identity in each generation and presented the descriptive data by separating into topics as follows.

6.1 Communication form to construct Siamese-Malaysians’ ethnic identity in the Malaysia state context
   6.1.1 Communication for learning and cultural transmission
   6.1.2 Communication for participation
   6.1.3 Communication for enhancing identity of community
   6.1.4 Communication for ethnic interaction
   6.1.5 Communication for network building

6.2 The meaning and value perception of Siamese-Malaysians’ ethnic identity of each generation / age group
   6.2.1 Fundamental ideas of Siamese-Malaysians’ ethnic identity of each generation / age group
   6.2.2 The meaning and value perception of Siamese-Malaysians’ ethnic identity of each generation / age group
6.1 Communication Form to Construct Siamese-Malaysians’ Ethnic Identity in the Malaysia State Context

The issue of communication forms build the construction of ethnic identity of Siamese-Malaysians. The researcher analyzed the communication form which consists of objectives of communication, media type used to establish communications, including the study of the content or meaning of identity, language, religion and culture which Siamese-Malaysians uses as a capital resources for communication of ethnic identity. The result found that under the context of Malaysia, Siamese-Malaysians have forms of communication to build ethnic identity which use several medias as a mechanism to achieve purposes. It will be explained in detail below.

6.1.1 Communication for Learning and Cultural Transmission

Most of Siamese-Malaysians in Malaysia are Buddhists. They communicate with Thai language and have Thai culture. Siamese-Malaysians create a learning and cultural inheritance for next generations by focusing on being Thai including language, religion, and culture through word of mouth and transfer Siamese-Malaysians’ ethnic identity to generations. Siamese-Malaysians learn about their history and identity of Thailand from the words of the old people and parents in the family, monks, teachers from the schools that teach in Thai, and learn from textbooks in Malaysian education system. The content consists of “Heritage of language, preserve culture, and sustain Buddhism” in order to spread them to next generations.

“Siam or Siamese-Malaysians are Buddhist. We pay respect (Wai) to monks and monastery. We have our own language that we must know. Thai-Malay language is not Thai language. We have Thai tradition and culture which is our heritage a long time ago and we continue doing it otherwise it will disappear and we will lose Thai”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

Because the Siamese-Malaysian community collects no cultural documents or keep a written record of history, Siamese-Malaysians are learning and cultural transmission is through cultivation and use of word of mouth as an important method
for heritage cultures from generation to generation. Siamese-Malaysians have an extended family so Siamese-Malaysians is quite closely correlated. Siamese-Malaysians have a form of a lecture and telling story from old people or do like old people did in the past including the operating following the master or “Thinking linked to the master”. It is a way to learn to communicate and convey the culture of Siamese-Malaysians. The historical evidence has shown that Kedah or Saiburi, Perlis, Kelantan, and Terengganu, once a part of Siam (Thailand), people were Siamese, Siamese was a primitive race, Siamese-Malaysians; therefore, appreciate that he is a man, who is Buddhist, Loyalty to all the Kings of Thailand, follows Thai cultures which are not different than living in Thailand.

“The King of Thailand, people here feel the same way as Thai people feel”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“We love the king, love as the Umma sponsor hold up Buddhism in the World the same as our provost. So the image of God, or even a picture on the calendar we are also respecting”. (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)

“Siamese-Malaysians have eating culture. We pay respect (Wai). We learn Thai language. We can speak, write, and read. We have been to Thailand when we were in Thailand, we normally visit temples. We love Thai food, it is very tasty. We know about being Thai because our Thai teachers who come from Thailand tell us the story. That is why we know about Thai language and stories of Thailand”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.1.1 Communication through personal media

To learn to communicate and transmit culture, each generation, each age group, have different ways of learning and conveying culture. For example, on the day of the festival in the temple, almost every Siamese-Malaysians household usually attends the festival. Some families, take their kids and relatives to join the festival and tell them about the importance of rituals so children will see every step of the ritual or take their children to participate in any ritual. For old people who are unable to attend the temple, they normally ask their children to bring food to monks
instead. This kind of activity helps children learn by learning and doing. While the group of middle-aged people have some communication form to convey the culture of “Show how to do” and “Being to see” which act as a role model for the next generation to see and learn from previous generations through “To teach and to do” method. To usually get into contact and engage in rituals leads to knowing by yourself. For the younger generation, they might sometimes think it is not so important to learn about the culture. However, to see and have the opportunity to attend frequently might enable them to learn and absorb the culture unconsciously.

Communication, learning and cultural transmission were inserted through the course in a Thai language school which was established in a village temple. In addition to the monk and secular people who are the instructors there are also students who complete the course and pass the exam of dhamma scholar advanced level who volunteer to teach Thai to younger generations which is called “Senior teaches junior”. The Siamese-Malaysians’ children will learn Thai at temples and have the opportunity for concurrent religious study.

“When we want to come to temples our children or relatives normally take us especially on Buddhist’s Day; it is a duty of Buddhists. We sometimes go to Thailand on Kathin ceremony (merit-making ceremony), festival of the Tenth Month ceremony, family and relatives normally come to the temples. When I was young, my parents took me to the temples. Since then, I always go to the temples. I remember, there are temples here since I was born”. (Siamese-Malaysians age between 34-57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“We first learned about Thai from our parents. Parents also taught us about being Thai such as go to the temple on the Buddhist Sabbath, the Buddhist Lent Day, how to pay respect (Wai), respect older people, teachers. All of these, parents should first teach their children then temples because most Siamese-Malaysians children study at Thai school in the temples. The monks play a role as a teacher about the steps of how to pay respect (wai) to monks such as worship the Buddha statue, receive the five precepts, components of five precepts, and how to be Thai”. (Siamese-
Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“When there is a temple fair, I take mothers to join. There are several singers or bands come from Thailand e.g., Loso band”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

“The elderly people told us that they are here for a long time, learning from history”. (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)

“When there is a temple fair, I go to temples with my grandparents or parents in order to offer food to the monks”. (Siamese-Malaysians age under 16 years old in Terengganu, Focus Group Interview, February 10, 2015)

6.1.1.2 Communication through folk media

Apart from learning and cultural transmission through communication media and individuals, Siamese-Malaysians use local media as a mechanism to create a learning and cultural transmission simultaneously such as Nang Kwai or shadow puppets. There is a puppet player who performs the puppets by making a movement and singing a song. The player often mentions about arguments, principles, or reminders in the performance. The audience listen and assimilate those teachings and experience the show at the same time. “Manora” is another dancing performance that add principles, or reminders in the show or even Nora Rong Kru ritual is an activity that encourages younger generations to remember their predecessors.

“After our generation, we taught 4-5 girls to dance. We practiced every night. We taught the kids to play drums in order to get elderly people’s attention to come and help. Therefore, they know how to dance and can pass the heritage to the next generations”. (Pian La-ongmanee, Nora Pian, Kedah, In-depth Interview, April 15, 2015)

6.1.1.3 Communication through specialized media

The schools that teach Thai in temples use learning and instructional medias through a partnership of the foundation and the teaching centers in Thailand, Buddhism and Thai culture at Wat Matchimaram, the state of Kelantan, and the Buddhism and Thai language teaching centers at Wat Boonyaram, the state of Kedah, Malaysia cooperate with the Phra Wichian Molee foundation, Chaimongkol temple
and Thaksin University, Songkhla in the Project of producing Siamese-Malaysians textbooks in Malaysia.

Moreover, there are activities that arrange to build the relationships at Thai Language Schools on important days e.g., Children’s Day, Father’s Day, and Mother’s Day. It is conducive for children and youth to learn as well because it is not only enjoyable but also attracts other youths to join the activities and be interested in Thai language more.

“In the past when I learnt Thai, I had to go Thailand to buy Thai books. These books are produced from the Ministry of Education. Nowadays, the Wichianmolee Foundation produces the books following the special curriculum”.
(Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“I applied to be a teacher by myself, the one that graduated dhamma scholar advanced level, then the monk requested to teach. On a special occasion, I arrange activities for students e.g., on Mother’s day. There were some activities e.g., pray, arrange activities’ in the temples in order to show the importance of mothers’ day to the kids”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.1.4 Communication through mass media

Mass media is partly to create a learning and cultural transmission to the Siamese-Malaysians. At present, Siamese-Malaysians are exposed to media and follows news media from Thailand. The media exposure including television, radio, newspapers, etc., of Malaysia and Thailand together. The media exposure from Thailand to expand more channels for learning about the traditions and culture of Thailand and its rituals. It also encourages the community to be able to choose, use or apply their experiences and existing knowledge to benefit the daily lives of community members.

“We watch TV at home. For Malay channel, just sit in the front of the room and for Thai channel, sit in the back but se prefer Thai channel more because we love watching soap opera at night and watch Thai news. We saw both Malay and Thai TV for a long time but nowadays there are not many Dhamma channels. So we watch IPM channel instead. We love to watch soap
opera and Dhamma”. (Siamese-Malaysians age between 34-57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“In the past, we rarely have mass medias, we have only radio media. We listen to Thai radio, listen to “Surapon’s songs” namely “Plean Promdan Song”. However, nowadays we have IPM, DTV which support Siamese-Malaysians in Malaysia to watch more TV channels. This is a media that is served into our bedroom. Therefore, we can see everyone is fond of Thai soap opera, Thai PBS’s news, Nation’s news. We follow the situations in Thailand but we also follow news of our nation”. (Siri Nengbua, National Heritage Person of Malaysia, In-depth Interview, October 29, 2015)

“We only listen to the radio here; we also know about Thai situations” (Siamese-Malaysians age under 16 years old in Perlis, Focus Group Interview, February 2, 2015)

“We watch TV everyday as a family, watch Thai politics program. We rarely watch Malay news, only read it from the newspaper. Most women and children like to watch Thai soap opera because they can understand more than news. However, children watch Malaysian TV programs which has benefit for their studying”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

6.1.1.5 Communication through new media

Perceptions of Siamese-Malaysians information from new media is the learning channel that expands outside the community and causes communication across borders. It is a channel that Siamese-Malaysians can learn and adopt different cultures which are going to affect the attitudes and behavior of the Siamese-Malaysians.

“Whatever we want to know nowadays we just look up on the Internet, we can connect to each other very easily both with friends here and in Thailand by just going online”. (Siamese-Malaysians age between 16-33 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Some people like to make traditional Thai things e.g., making Kratong on Loy Kratong’s day, wreath the flowers, flower decoration, or making others
traditional Thai things we look up on the Internet”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“We can also learn Thai from the Internet and computer software or an application on mobile phones e.g., some applications that we can type English or Malay then it will pronounce words in Thai which we can read and follow the applications”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

6.1.2 Communication for Participation

Siamese-Malaysians are a minority living in Malaysia. The collaboration in the activities of the community requires participation from all institutions: families, religious institutions and civil society groups of Siamese-Malaysians in order to continue to maintain ethnic identity. Thus, Siamese-Malaysians create the engagement of being Thai by highlighting the community members to cooperate under the concept of “Together as Thai not others”.

“If we are not together, not helping each other, we will not be strong. We have monks, temples, associations, senators, academic achievement people, to help. If we do not help, they will become part of the other sides. So we should be together”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.2.1 Communication through personal media

In cases, there is a tradition or rituals happening at the temple beside the baddish days that are happening every year. The Committee and the old people are the main force in setting up the events. The pastor is a head of the events. The committees of the temple will spread the information about the activities to residents or community members by “Face to face communication”. Telling the story or information using “Door to door” technique. These are the duties of the committee to do this with every family, every household in order to tell the host family to send a family representative to participate in a community meeting. Each family usually sends a person per family to participate in the meeting to share comments or suggestions. The meeting was also informed by the meeting schedule, dividing duties for the community members, and announced to everyone.
“When the festival’s happening, community members tell everyone in the community and they will help each other e.g., cooking, preparing the work at the temple. The events that have performances, lots of people come and join. When having the activities at home, people will go round to the person’s house and help”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

In the process of meeting, when community members are together, the temple committees will run the meeting and the pastor will be the head of the meeting. During the meeting the community members have an opportunity to express their opinions in order to create a framework to organize the events properly and recommend that it should be held in any form. Who would like to add or reduce any elements of the events are welcome etc. There is the exchange of ideas and listen to each other in the form of reason and “consult” in order to create a common understanding and agreement. If the discussion does not have conclusions, it will take a majority for the settlement.

“In the meeting, committees raise the points or give some suggestions then they corporate together”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

6.1.2.2 Communication through traditional media

Taking part in activities or traditions together with Siamese-Malaysians is creating a space to meet members of their ethnic group. This makes the relationship between the members to be closer.

“Dancing in the events, doing performances, mothers want us to dance with other people. The dancing teachers teach us to dance. We enjoy dancing with friends”. (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.2.3 Communication through specialized media

Siamese-Malaysians in each family usually have known each other well and often populated residential clustering nearby the village temple. During the major religious annual traditional events, community members join and help each other consistently and do so every time. The tradition of the Buddhist days are defined more clearly according to the lunar calendar, and most of the Siamese-Malaysians hang it at
home in order to remind community members to attend the festivals which are held at the temple regularly. The temple committees often use this opportunity to spread information, news, or schedules of next events.

“The temple committees announce information about festivals through the loud speaker so community members know which temples have the events then they can go there and help”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

The communication to create the involvement of the community are also using other medias such as billboard that stick it on shops, temples, or villages in order to announce information using three languages which are Thai, Chinese, and Malay. There is also a publication for other nationalities as well.

“Beside word of mouth, billboard can be made in many languages to communicate with Siamese-Malaysians and other nationalities. Other ethnic can joy our festivals, nothing wrong. We provide information in Thai, Malay, and Chinese”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.2.4 Communication through new media

Communications build community partnerships through new media like Facebook and websites in order to spread the information about the activities of the community to community members who live far away.

“If anyone has any event please provide the information about it so a lot of people will come to join the event. However, if you did not tell but post photos on new medias, people know about the event then they come to join”. (Siamese-Malaysians age between 16-33 years old in Perlis, Focus Group Interview, February 2, 2015)

“People who live far away from the community but work in the city, then they know what is happening. If we tell our friends on Facebook then our friends or relatives can come and join the activities”. (Siamese-Malaysians age between 34-57 years old in Perlis, Focus Group Interview, February 2, 2015)
6.1.3 Communication for Enhancing Identity of Community

The existence among different ethnic varieties results in Siamese-Malaysians needing to emphasize or reinforce ethnic identities to determine the location and identity in order to create awareness of the existence of ethnic groups as Siamese-Malaysians. The Siamese-Malaysians are regarded as the population of Malaysia who have Siamese descent or Thai race so that the identity of the dignity emphasized “Prestige of Thai nationality and rights of Malaysian citizens”.

“We are in Malaysia. We respect Malaysian’s law. We have land and houses here but we cannot forget where we come from, who we are, how we live, what we eat, that other nationalities can tell we are Thai from our identity. They can recognize us”. (Siamese-Malaysians age over 57 years old in Perlis, Focus Group Interview, February 2, 2015)

6.1.3.1 Communication through personal media

In a communication to enhance the prestige of the community identity, personal media have served as representatives of the community members to perform activities. For example, the Senator of Siamese-Malaysians serves as the voice for the rights of ethnic groups or a person who has been regarded as a national heritage and performs as mobilizing government support to improve the capital base and cultural resources of the community.

“A Siamese-Malaysians who is a senator acts as a representative of Siamese-Malaysians across Malaysia. He joins the Federal Council to attend a meeting about every three months to take care of them in particular. It is because there are a lot of Siamese-Malaysians in Malaysia that are under the senator’s responsibility e.g., Siamese-Malaysians are in Kuala Lumpur, Perak, and Penang”. (Dato Haji Mohd Rawi, EXCO, In-depth Interview, May 27, 2015)

6.1.3.2 Communication through traditional media

Siamese-Malaysian communities often express their cultural or ethnic identity through Buddhist’s traditions in such holy days; Makha Bucha Day, Vesak Day, Songkran Festival, Loy Kratong Festival, Rite of Ordination, 10th months ritual pilgrimages, including cultural performances showcased in the annual community and
organized by the Government of Malaysia such as long drum show, Nora, and shadow puppet show etc.

“Siamese-Malaysians in Malaysia, currently have a capacity equivalent to that of Malaysians. Siamese-Malaysians could be more upper class than Malaysian because Siamese-Malaysians gather together and help each other. While other countries have had larger groups their culture may change in somewhat. However, Siamese-Malaysians in Malaysia, still maintain the traditional culture of previous generations. It has never been changed. Durability is also same. This is the art of Thailand. The durability is also the same as before. The arts of Thailand: Thai language, Thai costume, and Thai culture still remain the same. Thai people still wear Thai costumes. Siamese-Malaysians dance Manora as good as Thai people. We are not boastful but we just say that we also love to dance Manora”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

Moreover, Siamese-Malaysian communities are in various states of Malaysia whether the state of Kedah, Kelantan, Terengganu, Perlis or any other states. Siamese-Malaysians live across Malaysian but they communicate with each other, and visit each other regularly, especially when there are festivals or rituals. Siamese-Malaysians normally go home and join the temples’ festivals in their homeland. This shows that the Siamese-Malaysian community in various states despite living far apart is still a strong relationship, and that reflects the traditions or rituals which are held in the community. It can create engagement and relationships between community members as well as a tool to unite and tie the community members who live far away from the community together.

“Children go to school in town. He went to school in Bangkok and has a family over there. He will return home next month to respect the elderly people”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“We are Kelantan people. I have a girlfriend here in Terengganu. I come home when my family has events at home and the monastery as well”.
In addition to preserving their village temple, Siamese-Malaysians pay more attention to Buddhist temples in Malaysia. Siamese-Malaysians cooperate in helping to build and renovate ruined temples. There are Chinese and Indian Buddhists who help preserve Buddhist temples.

“There are many Chinese who contribute to the building of Buddhist temples because there are an equal number of Siamese-Malaysians Buddhists”.

6.1.3.3 Communication through mass media

Communications occur through mass media such as television, radio, newspaper, and Internet. It also helps to strengthen the identity and dignity for Siamese-Malaysians through the presentation of various media. For example, Siamese-Malaysians receive information about Thai culture from Thai television. The communication with Thai Radio DJ can make the same sense and help Siamese-Malaysians link to the cultural relations of Thai people who live abroad. As well as “Being a person in a press” or seeing stories about their ethnic group presented through the media, it can create a sense of pride and cultural identity to be Siamese-Malaysians.

“Thai often come to Malaysia to film Siamese-Malaysians’ stories. There are various Thai TV channels that come to Malaysia. The day before, I saw Thai TV shooting team at the temple to film the lifestyle of Siamese-Malaysians. Malay newspapers also write about Siamese-Malaysians in Malaysia”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Many TV production team have been here. Our villagers took them to shooting the ancient of things in our community. We also can see when it on air”. (Siamese-Malaysians age between 34-57 years old in Kedah, Focus Group Interview, April 15, 2015)
6.1.3.4 Communication through new media

In a communication to enhance the prestige of the community identity, new media is a news channel without boundaries. The news which is happening in the community, was presented to the outside community in order to create awareness of Siamese-Malaysians ethnic identity.

“When we post photos on Facebook, other friends comment on them that those photos are beautiful e.g., photos of the temple festivals, singers or dancing. Sometimes, our Chinese on Indian friends also visit the festival”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.4 Communication for Ethnic Interaction

The coexistence of various ethnic groups in Malaysia, it has to be related to both daily and special occasions. Siamese-Malaysians have a relationship management in “Seeking common points, preserving different points” so that all ethnic groups can live together in harmony.

“People live in different states of Malaysia but we are Malays. We may have similar or different in food, languages, but we can speak many languages. We live here so we can speak Malay. We are not fighting anyone. Some people call us Siam-Melayu or Melayu-Siam. We all know each other”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

6.1.4.1 Communication through personal communication

Siamese-Malaysians communicate with each other using Thai southern language. When they communicate with other nationalities (e.g., Malaysian), they communicate in Malay or Bahasa Melayu. They communicate with Chinese using Chinese. Moreover, most of a new generation of Siamese-Malaysians can speak English very well.

“Communication with others, it seems like whatever languages that they speak we can respond. We can speak Malay, Chinese. Some people can also speak Hindi and Thai. It is because their parents teach them and they study in a Thai school so it is a good environment for them. Some people can
speak four languages”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Siamese-Malaysians here can speak in many languages e.g., Hindi, Chinese, Thai southern languages e.g., Songkhla, and Nakhon Si Thammarat”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

Personal media in the Siamese-Malaysian community must be represented in coordination with the government and should be a community development plan to fruition. Therefore, personal media in the community have a better understanding of the situation or the circumstances of the community. He can manage or develop the community in a right way and also know the strengths and weaknesses of the community including the ability to predict the future of the community. Among the social and cultural context of a variety of different people, we can get benefit from the development from the government. A personal media in Siamese-Malaysian community has strategies to find opportunities or grab opportunities by planning or preparing communities in advance and knowing situations in the outside community. It is clear from the results of the elections during the campaign. The laws of Malaysia allow the candidates to contribute to serve the citizens of the state during the campaign. The personal media in the community, having served as the induced benefits to the community through negotiations with the candidate directly.

It is because the Siamese-Malaysian community is a small community among the different ethnic groups. Therefore, the role of personal media in the community are very important as coordinator or representation of the community. The role of personal media also to negotiate the claims are entitled or seek cooperation from outside the community in induction of the government, spread news from the government to community members, as well as acting as a liaison for permission from the government when communities organized any cultural events.

In the case of having conflict in the community, the personal media person in the community often uses mediation compromise in order to satisfy both parties. This flexible approach leads to the mid-point or acceptable point. Because of the relationship of the community members have a high kinship and closely correlated
relationship so it can find the method of reconciliation easily. While having conflict between the community members and people from outside the community, personal media in the Siamese-Malaysian community will have a role in finding an area or channel to mediate the conflict by being a mediator and listen to both parties to negotiate and compromise for the settlement to be agreed with. The law does not always require to judge the conflict. In the case of conflict between ethnicities, personal media in the communities choose the talking method and convince the parties to compromise with each other in order to build a harmony. This is the ability to resolve problems in the community without external assistance of personal media. It is a reflection of the potential of the community to create a mechanism to organize society and fix the problem in the community.

6.1.4.2 Communication through traditional media

To join traditional activities or media folk rituals which is not contrary to the religious beliefs of each ethnic group it is also an opportunity for the coalition between the culture of ethnic groups and different ethnic groups in order to build interaction between each other.

“People here normally join the festivals at the temples. For example, people come to the temple on Makha Bucha’s Day to “wian tian” (walk around the temple three time with lit candle). They can wian tian at any temples but not in the state of Terengganu because the temple is located in Kelantan. Normally we do this at the house of priest. If there are monks here we will pray to the monks before wien tien but if there are no monks, we will read the prayer to offer candles then wien tien. The nearest temple is Buddhathaksin Phalukaram, Ban Semerak, Pasir Puteh District, the state of Kelantan, Malaysia. It is about twenty kilometers far from here. There are monks there”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Teenagers prefer to go to temples when they have temple fairs or ordination ceremony. They do not go on Buddhism's Day but they prefer to go on Songkran’s day to watch singers. If you want to see singers, we suggest you to go to the state of Kedah. There are more singers than the state of Kelantan. We used to go there and watch singers at the temple fairs”.
(Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“When we have festivals e.g., Songkran, Rub Pret Song Pret. We normally add Kanom Tom, Kanom La, Kanom Tien or sometime we buy these sweets from Thailand. For these festivals people who move to work in other places will come back home and join the activities. For Loy Kratong Festival arranged at the house of priest, people float the Kratong into the river that flows to the sea. Most Siamese-Malaysians join Tod Phapa and Tod Kratin Activities”. (Siamese-Malaysians age between 16-33 years old in Terengganu, Focus Group Interview, February 10, 2015)

6.1.4.3 Communication through specialized media

In a communication for the interaction of ethnic groups through specialized media such as wedding invitations also demonstrates the good relations between the Siamese-Malaysians ethnic groups and other groups. It is popular to design the wedding cards into three languages; Thai, Chinese, and Malay.

“Wedding cards are similar to Thailand; some couples do it in Thailand because it is more expensive here. There are many languages of the wedding invitation cards. If the guests are Muslim, they will sit in a specific seats and serve specific food for them”. (Siamese-Malaysians age between 16-33 years old in Terengganu, Focus Group Interview, February 10, 2015)

6.1.4.4 Communication through new media

New Media have an important role in communication between ethnic groups. It is very popular among Siamese-Malaysians group to communicate with other ethnic groups and Thai people.

“Children use new media to surf the Internet on mobile phones”. (Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“The communication using a new media is not difficult if we have mobile phones, computers or go to the internet cafes. We use WhatsApp, Line to chat with friends”. (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)
6.1.5 Communication for Network Building

To build strengthening of ethnic groups is a form of the integration to establish cooperation in various dimensions e.g., social, economic, and political dimensions. Thus, Siamese-Malaysians create a communication network between community members, and people outside the community in order to perform any activity in the community potential and substantial under the concept of “integration to empower the community”.

“If it is association, it is easy to manage. If separate the works to various responders, it is difficult to collect them and compound them together but if we do it together, it will become a big event that a lot people will see and want to come and join the event. It will be a good result”. (Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

Communications to create a network of Siamese-Malaysians in Malaysia, shows through a communications network within the community, communication network between communities, and communication networks outside the community, which can be classified as urban context as follows.

The communication network in social dimension e.g., Kin Ngan Network (helping, eating and sharing at the ceremony), burial fund network. A social network e.g., the organized football tournament group or bundles to meet the lovers of driving big bikes, the integration of Siamese-Malaysians women, and Aram Boy group (kids who are living in temples) etc.

Communication networks in economics and political dimensions include for example Siamese-Malaysians society in various states (Persatuan Masyarakat Siam) and officials Siamese-Malaysians club (Kelab Siam Sektor Awam: KESSA).

Communication network in language dimension e.g., Foundation and the Center for Teaching Thai language, Buddhism and Thai culture network, network for production the teaching materials of Thai textbooks for Siamese-Malaysians in Malaysia, Pha Wichian Molee Foundation (Chalaem Khempunyo), Wat Chai Mongkol (royal monastery), Muang District, and Thaksin University, Songkhla.

Communication network in education dimension e.g., Siamese-Malaysians scholarships for undergraduates studying at Thaksin University.
Communication network in religion dimension e.g., Kaeng Wien or Tak Baht network (offering food to monks’ network), Krue Wat network (cooking at temples), The Malaysian Thai Buddhist Organization, Network of Buddhist clergy are under control of promoting Buddhism between Thailand-Malaysia, ceremony management of state network.

Communication network in culture dimension e.g., Siam cultural association of Kedah (Persatuan Kebudataan Masyarakat Siam Negeri Kedah: PEKEMAS), Ruamthai network (Siamese-Malaysians youth), Cultural network in Toa Ngam Sampan Project, Thaksin University, Songkhla.

6.1.5.1 Communication through personal media

Siamese-Malaysians are gathered into groups or associations at both the state level and between states by linking people together with personal media. This is the opinion leaders of the Siamese-Malaysian community for solidarity and unity of the Siamese in various states.

“We look at the leaders and they persuade us to join the activities, join the group, arrange any activities together”. (Siamese-Malaysians age between 34-57 years old in Perlis, Focus Group Interview, February 2, 2015)

“Our project invited the important leaders, important people, seniors to speak to juniors to inspire Siamese-Malaysians to be together, help each other”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

6.1.5.2 Communication through new media

With today's modern technological advances, Siamese-Malaysians communicate through various new media e.g., Facebook, Whatapps, and Website etc. It is to collaborate and forms the group together to communicate and conduct advocacy activities e.g., Kelab Siam Sektor Awam (KESSA) use Facebook to create group members (Ruamthai group), use a website to communicate between members and inform the activities of the groups etc.

“Ruamthai Event, we only connected on the Internet. We used to write invitation letters and sent them to the temples so the abbot will manage them. It is because monks know Thai language, they learn Thai. Then the abbot will give the responsibility to a Thai teacher to spread the news.
Now it is the modern era, we use the advantages of technology to communicate with each other, make our lives easier both Facebook, email, phone, applying online activities. Senior public relations representatives at each temple in the areas where there may be no Internet distribute the application form. The funding was provided in such festivals e.g., Loy Kratong festival, we set up a booth to raise funds for the activities as well as advertise the seminar”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

Therefore, communication form in construction of Siamese-Malaysians’ ethnic identity uses various media as a powerful mechanism to drive and achieve the purpose or goal of communication. The detail is in Table 6.1.
### Table 6.1 The Function of Media to Identity Process

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<tr>
<th>Type of communication</th>
<th>Identity Process</th>
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<tbody>
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<td></td>
<td>Maintenance</td>
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<tr>
<td>Personal media</td>
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<tr>
<td>Monk</td>
<td>Monks serve as a means for linguistic identity by being Thai teachers at Buddhist temples, and thereby help preserve the cultural identity of Buddhism.</td>
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<td>Elderly people</td>
<td>Similarly serve as cultural models and models.</td>
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<td>Type of communication</td>
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<tr>
<td><strong>Traditional media</strong></td>
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<td>Type of communication</td>
<td>Maintenance</td>
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<tr>
<td><strong>Specialized media</strong></td>
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<td>· Thai textbooks are a means of teaching and learning this language, religion, and culture.</td>
<td>· Books of short stories which written by Siamese-Malaysians writers in Malaysia, widen the social and cultural ethnic of Siamese-Malaysians.</td>
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<td>· Thai funeral books are a media that bring together the history and ministry of priests who are associated with the development of the Siamese-Malaysian community in Malaysia.</td>
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<td>· Similarly, school activities, facilitate student learning.</td>
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<td>· Advertising boards in 3 languages, Thai, Chinese, and Malay, help to build recognition about communities’ activities.</td>
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<td>Type of communication</td>
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<td>example, Bangkok Thai language</td>
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<td>and culture of Thai in each</td>
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<td>regions.</td>
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<tr>
<td>New Media</td>
<td>New media facilitates the</td>
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<td>learning of language, religion</td>
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<td>and culture from Thailand.</td>
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<td>Being a space to create set of</td>
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<td>Siamese-Malaysians in Malaysia</td>
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<td>Being a learning center for the</td>
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<td>new cultural construction, for</td>
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<td>example, work of art, dancing</td>
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<td>art, language and other specific</td>
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<td>art and culture.</td>
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Table 6.1 (Continued)

<table>
<thead>
<tr>
<th>Type of Communication</th>
<th>Maintenance</th>
<th>Identity Process</th>
<th>Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communication network</td>
<td>• These connect people together to rally and take part in activities which facilitates the ethnic identity of Siamese-Malaysians within community, between their communities and with other ethnic communities.</td>
<td>• Representing Siamese-Malaysian ethnic as a leader in arranging the activities or festivals of communities e.g., Community welfare in education, religion, and culture</td>
<td>• Communication networks between Siamese-Malaysian communities and their counterparts in Thailand help to plan and manage the unique Siamese-Malaysians ethnicity.</td>
</tr>
</tbody>
</table>
From the details of the function of media that the Siamese-Malaysian community act as a producer and sender e.g., personal media, traditional media, specialized media and communication networks. The researchers found that the media of Siamese-Malaysians has a role in maintenance and inherited ethnic identity which is important. Next is a role to negotiate and construction.

At the same time, the function of media which people from outside the community being a producer and messenger e.g., mass media have a role in communications to construction more than maintain and inherit. Because of most Siamese-Malaysians exposure from the media of Thailand, the media is a channel to learn new languages and cultures e.g., learning to speak a formal language or languages spoken in Bangkok, and learning the various sectors of cultures in Thailand to be applied as part of the cultural performances of Siamese-Malaysians in Malaysia e.g., Thai dancing in four sectors..

In addition, mass media also reproduced the pictures of being Siamese-Malaysians in Malaysia which continues to maintain ethnic identity. Being a person in the press can create a sense of pride and awareness about the existence of ethnic Siamese-Malaysians in Malaysia by the constraints of time and place. The researchers found that the role of the new media on the identity process is the role of communication for the maintenance and creation of a new successor. The features of the new media allow users to be both senders and receivers e.g., the areas in the creation of knowledge in order to inherit and spread the story of the Siamese-Malaysians ethnic groups in Malaysia or learn to create a new culture e.g., arts and crafts, culture, and language.

6.2 The Meaning and Value Perception of Siamese-Malaysians’ Ethnic Identity of each Generation / Age Group

Ethnic identities are created that may be different from the others’ perception or definition depending on the definition of identity and perception on the conditions. For example, while the Siamese-Malaysians perceived that they are in a Siamese-Malaysians adjacent residential land since ancient times others understand that they are Thais who emigrated from Thailand with a common similarity or agreement such
as the representation as an ethnic identity that was strictly in existence as a Buddhist and so forth. In the big picture although the Siamese-Malaysians are continually linked with Thailand and some other differences in culture also understand all as Thai people from Thailand but Siamese was declared their ethnicity on the land since ancestral times and they called themselves as Siam in Malay.

According to showing their identity as a citizen of Malaysia where Siamese-Malaysian community can potentially survive among peoples of different cultural and social context. The four contexts are the cultivating and creating awareness about the historical context, community members are ethically aware and realize the community in order to develop and maintain the cultural context which is meaningful and valuable capital as roots of racism. Based on the context of a relationship are face to face interaction and strongly tied social kinship and the context of communication as a supplement to propel the efficiency development.

6.2.1 Fundamental Ideas of Siamese-Malaysians’ Ethnic Identity of each Generation / Age Group

Transition of time and development of political and social culture to create the unity of the Malaysia affects the meaning and values perception of Siamese-Malaysians’ ethnic identity of each four generation/age group differently. It is caused different fundamental ideas as follows.

6.2.1.1 Siamese-Malaysians age over 57 years old. (The colonial period: the period before 2500 B.E.) As the earliest group lived in the state of Kedah since Thailand lost territory of four states including Kelantan, Terengganu, Kedah and Perlis state to England in 2452 B.E. before being transferred to Malaysia in 2500 B.E. This is the group of people who have been affected by colonization and expansion of the influence of various nationalities as well as the continued establishment of a nation state causing the subsequently migration several times before getting settled and allocation of assets that the state provides as citizens. Under the rule of different religions and cultures people who are the majority ethnic group is trying to preserve ethnic identity continued through inheritance from generation to generation, conservation, regulatory controls and the interface between ethnic groups. Thus, the
fundamental idea of this group is the innovator, founder, relay regulator and maintaining the cultural and ethnic identity as important (Cultural origin).

6.2.1.2 Siamese-Malaysians age between 34-57 years old. (The independence period: During the year 2500-2524 B.E.) A group of people who live in an era of national declaration of independence and national inclusion as “Federation of Malaysia”, at the time the Bumibutera was announced including New Economy Policy (NEP) to create equality and tackling inequality between ethnic groups. This is the group of people who are completely affected by the declaration of independence and Malaysia’s national creation. The establishment of Bumibutera discourse causes the minorities not to have equal rights as well as a New Economy policy that aims to create equality but causes the dissatisfaction because the policy is more beneficial to the majority ethnic group. Thus, this group is trying to claim the same benefits as Bumibutera because the Siamese-Malaysians ethnic group is considered as indigenous as well. The political negotiations under the integration in the form of associations has the representatives of ethnic groups to act in the negotiations to retain the right of group in the political system of Malaysia. Therefore, the citizen’s rights related to politics and government of Malaysia is the fundamental idea of these groups (Political status).

6.2.1.3 Siamese-Malaysians age group between 16-33 years old. (The nationalism period: the year 2525-2541) A group of people in the era of the policy “Vision 2020” or Wawasan 2020 by Dr. Mahathir Bin Mohamad which was a solid foundation for modern Malaysia and as the consequences or the economic crisis “Tom Yum Kung crisis” from Thailand. A group of people who are affected by being intensely nationalistic for the development of the country’s foundation and getting through the economic crisis. Thus, these groups of people developed themselves with the basic concepts of nationalism based on ethnicity, by creating a strong group under the name Ruamthai in order to connect people in the same ethnic group together and building relationships in the form of a training camp for personal development as guidance to the youth group. Let the successful people to talk and exchange experiences for inspiring the next generation to be realized and turn to focus on making progress for themselves, society, education and career. Therefore, the
foundation idea of this group aims to improve educational and career quality in order to create an economic foundation (Economic status).

6.2.1.4 Siamese-Malaysians age under 16 years old. (Globalization period: Year 2542 B.E.-present) A group of people who are in an era of progressive development of economic information for example the Multimedia Super Corridor consequential of the Vision 2020 policy and announced the “1 Malaysia” an anticipatory reinforcing of reconciliation and a unity of people of different nationalities and religions in the country. A group of people who are affected by the aim of basic resources and communication technology incessant development with the pace of the ASEAN community, the social spaces for learning are endless and creating language independent with each Ethnicity. This group of people have a progressive education, a communication skill in multiple languages and more extensive areas of cultural expressions. Therefore, the elevation of social status is a fundamental idea of this group (Social status).

6.2.2 The Meaning and Value Perception of Siamese-Malaysians’ Ethnic Identity of each Generation / Age Group

The four Siamese-Malaysians generations/ age groups perceived meaning and value of ethnic identity as follows.

Language identity for the age group over 57 years and age between 34-57 years agreed that learning Thai language is learning for priesthood. Learning Thai language to read the ordained psalm requests is an ordination value of Siamese-Malaysians males. The religious identity is meant to be an educational institution and reminds reliance of community. People are relying on preserving the religion by being a layperson before being ordained and studying at the temple, the monks are the religious leaders of the ethnic group while cultural identity is a part of living on the basic of faith, value and social discipline. However, the group of people aged between 34-57 years agree that for the young people today, the identity of language, cultural and religion is a capital that ethnicity has as an important resource to negotiate politically for the rights and benefits of ethnic groups.

“Now most people let their child learn Thai language because they do not need Thai language to disappear. They gradually strengthen and encourage
learning Thai language. After finishing Thai language learning they are continuing learning theology, there is a Thai language school name Wat Yoongkao opening on Friday and Saturday because the Muslim school is closing on these day. Some children who are good at Thai language also turn to teach younger children. Now more children have to study not only Thai people, Chinese people also take children to learn to know more languages”.

(Siamese-Malaysians age over 57 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Siamese-Malaysians practice of Buddhism, praying, working with the pure according to Buddha’s lesson. There are cultures here such as Long drums are available for children to practice. In the past we have Manora, shadow puppet and traditional dance but now it is gone because nobody preserves it. It is just lost not too long, who can dance are dead and children do not learn. We've adults who ever counsel together why it was missing. It found that children today go to work. They are creating objects in the house, a car, a house. This is not like the old days, people did not work in the city, and they worked at home and only growing or farming. Nevertheless, this was not like before, Thailand also”. (Siamese-Malaysians age over 57 years old in Terengganu, Focus Group Interview, February 10, 2015)

“She dance and shadow puppet typically took from Thailand. When I was young there are Nora dance and Shadow puppet, I am a drummer in Shadow puppet band that has been performed around but now the band was stopped. In the past Malay Nora (Thai Nora that performed in Malay language) all band leaders are dead. It is rare, to be taken from Thailand. When the temple has festival all singers are from Thailand, a lot of people even Chinese from different states including Johor and Terengganu state”.

(Siamese-Malaysians age over 57 years old in Kedah, Focus Group Interview, April 15, 2015)

“Today Siamese-Malaysians go to the temple less than before because in the past there are no attractions, thus, they are gathered at the temples. Now temple is a learning place that people send their child to learn Thai language. We are also learning Thai language at the temple. We are learning enough for
basic reading and writing because we are only using it for everyday life not for working but when applying to the work application we are privileged that we are multilingual”. (Siamese-Malaysians age between 34-57 years old in Kelantan, Focus Group Interview, May 5, 2015)

This corresponds to the age group between 16-33 years and the group aged less than 16 years to see that language, religion and culture identity is a resource to negotiate for the existence of an ethnic group. The language is valuable for commercial because the Thai language skills gain increased compensation for work and also elevated social status. Because Thai language skills make the opportunity to get a better job and has been recognized by other ethnicities. At the same time language and religion is conducive to the existence of each other. Moreover, the expression of cultural identity will also strengthen the prestige of ethnic groups as well.

“The benefit of being Siamese-Malaysians knowing many languages either English, Malay, Chinese. Speak Thai when meet Siamese-Malaysians, speak Malay when meet Malaysian, and speak Malay when meet Chinese because we do not know Chinese language, at school we learned that it is both teaching and non-teaching Chinese. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“I’ve talked to people from the Thailand, they said that our southern language is very old. It has no words from Thai central language including, not like southern language in Thailand. We are still using Thai informal language but we are use different southern language in different states. This is unique like in Thailand, there are different language in different parts such as Thai northern language, Thai Esan and Thai southern. The accent is different but we can understand”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“The benefit from being Siamese-Malaysians of such as language is because as Thai people our parents will send us to study in Thai language school at the temple and now Malaysia’s companies need a lot of people who can speak many language such as Thai, English and Malay because they need to communicate with foreigners. This is why Siamese-Malaysians youth have
a better chance to work than others because of their ability to speak Thai and most customers are from Thailand. Thus, Siamese-Malaysians youth in Malaysia are not depressed and are also important to the state because we can be the communicator or translator for the people of Thailand and other countries. Today, companies that trade or transport export goods need people like us who can write and read Thai and they will give the privilege to increase commissions and salary, they also give a special salary for a Thai speaker. We can say that we are proud to be Siamese-Malaysians in Malaysia, nothing makes us to suffer at all”. (Siamese-Malaysians age between 16-33 years old in Kedah, Focus Group Interview, April 15, 2015)

“Knowing Thai language can get a good job, and when travel to Thailand can understand Thai language. About the language it is our credit, knowing many languages can give an advantage over others and more opportunity to work more than others”. (Siamese-Malaysians age under 16 years old in Kelantan, Focus Group Interview, May 5, 2015)

“Thai language is helpful, when we get the certificate we can use it for finding the job”. (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)

The Siamese youth group under 16 years old agrees that language, religion and culture identity in addition to present the ethnicity also let them know the stories of themselves about who they are? Where they from? And how they live in society? That so called Siamese-Malaysians in Malaysia.

“We know that we are Thai and how we are here, where the old people come from or how they live” (Siamese-Malaysians age under 16 years old in Kedah, Focus Group Interview, April 15, 2015)

“Being Buddhist Siamese-Malaysians, when we studied we were praying, which teaches to be a good person and grateful”. (Siamese-Malaysians age under 16 years old in Terengganu, Focus Group Interview, February 10, 2015)

“Learning language is benefit because know we the history of Siamese-Malaysians in Malay”. (Siamese-Malaysians age under 16 years old in Perlis, Focus Group Interview, February 2, 2015)

The following table shows the meaning and value perception of Siamese-
Malaysians’ ethnic identity in four groups (generations).
<table>
<thead>
<tr>
<th>Age group</th>
<th>Language identity</th>
<th>Religious identity</th>
<th>Cultural identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over 57 years</td>
<td>Learn to be ordained (Learn Thai language in order to read the ordained psalm requests according to the ordination value of Siamese-Malaysians male)</td>
<td>Educational institutions and mind reliance of community. (people are relying and preserve the religion by being a layperson before the ordaining and study at the temple, the monks are the religious leader of ethnic group)</td>
<td>Lifestyle (Culture is a part of life on the basis of faith, values and social discipline)</td>
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<tr>
<td>Between 34-57</td>
<td>Learn to be ordained (Learn Thai language in order to read the ordained psalm requests according to the ordination value of Siamese-Malaysians male)</td>
<td>Educational institutions (Ordination and study Thai language at the temple)</td>
<td>Lifestyle (Culture is a part of life on the basis of faith, values and social discipline)</td>
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<td>years old</td>
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<td>Mind reliance of community (monk as a religious leader of ethnic group)</td>
<td>Resources to negotiate (cultural capital is an important resource for political negotiation for protecting the rights and benefits of ethnic groups)</td>
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<tr>
<td>Age group</td>
<td>Language identity</td>
<td>Religious identity</td>
<td>Cultural identity</td>
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<tr>
<td>Between 16-33 years old</td>
<td>Economic value (Has Thai language skills can gain increased compensation for work.)</td>
<td>Cherish the Thai language learning of the ethnic group. (Thai language school in temple is Thai language learning area of Siamese-Malaysians ethnic group)</td>
<td>Resources to negotiate (cultural capital is an important resource for political negotiation for protecting the rights and benefits of ethnic group)</td>
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<tr>
<td></td>
<td>Elevated social status (Thai language skills lead to better job opportunities and recognition from other ethnic groups.)</td>
<td>The ethnic identity present area (Temple is an area to express the ethnicity and interaction of group)</td>
<td>Identity dignity (Cultural expression to enhance the prestige of ethnic identity.)</td>
</tr>
<tr>
<td>Age group</td>
<td>Language identity</td>
<td>Religious identity</td>
<td>Cultural identity</td>
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<td>-------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Under 16 years old</td>
<td>Economic value (Has Thai language skills to gain increased compensation for work.)</td>
<td>Cherish the Thai language learning of the ethnic group. (Thai language school in temple is Thai language learning area of Siamese-Malaysians ethnic group)</td>
<td>Resources to negotiate (cultural capital is an important resource for political negotiation for protecting the rights and benefits of ethnic groups)</td>
</tr>
<tr>
<td></td>
<td>Elevated social status (Thai language skills lead to better job opportunities and recognition from other ethnic groups.)</td>
<td>The ethnic identity present area (Temple is an area to express the ethnicity and interaction of group)</td>
<td>Identity dignity (Cultural expression to enhance the prestige of ethnic identity.)</td>
</tr>
<tr>
<td></td>
<td>Perceived identity (Language reflects the social and ethnic identity.)</td>
<td>Teaching to be a good man (Buddhism teaches people the precepts and Dharma.)</td>
<td>Reflect ancestral roots (Cultural links among the present people to learn the culture of their ancestors in the past.)</td>
</tr>
</tbody>
</table>
The difference of meaning and values perception of Siamese-Malaysians ethnic identity in each four generation will likely contribute to the trend of language identity. They have more extensive learning which is profound, not only learning for the priesthood but learning Thai language in more detail and more complex in order to take advantage of Thai language knowledge. It can be seen that a number of Siamese-Malaysians get a scholarship to study Thai language in Thailand then come back to be a teacher in Thai language schools of the temple and become an educational leader of the community. The young people who go to study in Thailand higher education by themselves, the number of Thai language learners at community’s temple increasing every year, not only Siamese-Malaysians but also Chinese, Indians and some of Malays pay attention to learning Thai language causing Thai language to be popular and widely used. It also makes the Siamese-Malaysians have the opportunity for better and more diverse work.

While the religion becomes a main institution to sustain Thai language education, the form of learning as a part religious ritual is an element of the learning system. For example, chanting before going to class, implanted morality through school activities or even the monks are teachers. Including the value of ordination that continually abides and the popularity to be theologian and the religious education of Siamese-Malaysians resulted in Buddhism still being in the soul of the young Siamese-Malaysians, acting to cultivate the morals of Siamese-Malaysians. This is an internal mind control creating solidarity and unity.

The cultural identity as part of Siamese-Malaysians lifestyle and as an important capital resource for political negotiation for protecting the rights and benefits of the ethnic group. It tends to be inherited and enhanced to be even more remarkable because as long as the cultural expression of the ethnic groups make more benefits it is causing more effort to show more cultural identity. Moreover among different social cultures, the dominant culture is clearly an identity remarking and reflecting the prestige of ethnic identity also.

Therefore each Siamese-Malaysians generation / age group perceived the meaning and values of ethnic identity in different way as the following shows.

First Siamese-Malaysians generation aged over 57 years old, a group of people with fundamental ideas of the founding, transferring, governance of and
preserving the cultural and important ethnic identity. A meaning and values perception of Siamese-Malaysians ethnic identity is “Being Siamese-Malaysians because make the difference”.

Second generation of Siamese-Malaysians aged between 34-57 years old, a group of people with fundamental ideas about civil rights associated with the administration of Malaysian politics. A meaning and values perception of Siamese-Malaysians ethnic identity that “As Siamese-Malaysians because make the equivalent part”.

Third generation of Siamese-Malaysians aged between 16-33 years old, a group of people with fundamental ideas aimed at improving the quality of life and education for professionals to build the economic foundation. A meaning and values perception of Siamese-Malaysians ethnic identity that “Being Siamese-Malaysians because they have something more”.

And fourth Siamese-Malaysians generation aged less than 16 years old, a group of people with fundamental ideas to elevate the social status. A meaning and values perception of Siamese-Malaysians ethnic identity is “Being Siamese-Malaysians because make lofty”.

In the opinion of the researchers, perceptions about Siamese-Malaysians ethnicity requires the perception of the Siamese-Malaysians as insider (Emic) and perception of other ethnic groups as outsider (Etic) which not need be the same always but if it is accurate and synchronized it means that Siamese-Malaysians identities communication style is productive and achieves the goal of communication. Thus, the initial perception about Siamese-Malaysians ethnicity from two perspectives must start from the recognition of the existence before. The study found the perspectives of other ethnic groups is, If residents in the same community or nearby area interact with the Siamese-Malaysians they will recognize the existence of Siamese-Malaysians ethnic groups in the area as well as Siamese adjacent land that has been occupied since their predecessor. Nevertheless, for those who live far away from the community or the state is regarded as the Thai people who immigrated from Thailand because of lack of awareness and interaction.

In addition, the meaning and value perception of Siamese-Malaysians ethnic identity in the perspective of Siamese-Malaysians as insider (Emic) and the meaning
and value perception of Siamese-Malaysians ethnic identity of other ethnic group’s perspective as outsider (Etic) also demonstrates the influence and effectiveness of communication identities of the Siamese-Malaysian community that can build awareness and understanding of the people of outsider ethnic groups recognized accordingly.

In the perspectives of other ethnic groups, Siamese-Malaysians ethnic identity is distinguished by three kinds which are; Outsiders believe that Siamese-Malaysians are strictly Buddhist and some have a magic in superstition. Siamese-Malaysians has beautiful art and culture and fun. The Siamese-Malaysians have a language of the ethnic group as well as other ethnic groups and the variety of language skills.

“The Siamese-Malaysians is here like us, cooking rice and taking it to the temple, when the festival also to see the performance such as Nora and singing. We like brothers, speak Thai, Chinese and Malay”. (Chinese ethnic group in Kedah, Focus Group Interview, April 16, 2016)

“Siamese-Malaysians are praying, go to the temple like us. It is not different, Siamese-Malaysians monk, Siamese-Malaysians Kru Mor. Spectacular Thai Dance. If go to the temple and does not speak Chinese that man was Siamese-Malaysians”. (Chinese ethnic group in Kelantan, Focus Group Interview, October 30, 2015)

“Siamese-Malaysians who lives here has a little house near the temple but there a person takes care of them. Organized Songkran festival, Loy Kra Tong festival and a big music performance”. (Chinese ethnic group in Terengganu, Focus Group Interview, May 1, 2016)

“Siamese-Malaysians’ house near the temple, live as a community. Always go to the temple, speak their Thai language and can speak Malay or Chinese”. (Malaysian ethnic group in Kedah, Focus Group Interview, April 16, 2016)

“Most Siamese-Malaysians lives near the temple because they are Buddhist. There are many temples included as a larger group. They gather together when there is a festival, there is a beautiful performance which most get the support of the government. Thai language school in the temple acts to preserve Thai language”. (Malaysian ethnic group in Kelantan, Focus Group Interview, October 30, 2015)

“There are many temples of Siamese-Malaysians, the temple always
has a festival and they always going to temple a lot. There is a performance at the temple, a lot sell product. Siamese-Malaysians has a unique language and somebody can speak various languages”. (Malaysian ethnic group in Perlis, Focus Group Interview, November 7, 2015)

“We know that they speak Thai’s language, they always speak when they met each other. Most Siamese-Malaysians like to go to the temple, have a festival at the temple. I had to join their party; they all know each other it makes the party fun”. (Indian ethnic group in Kedah, Focus Group Interview, April 16, 2016)

“Working with Siamese-Malaysians, we knew that they are Buddhists and have their own language that we've heard in a way. Their differences are evident when the festival or party they wear their own dress”. (Indian ethnic group in Kelantan, Focus Group Interview, October 30, 2015)

Therefore, it can be seen that the identity of ethnic groups that Siamese-Malaysians try to emphasize and ongoing management is consistent with the perception of other ethnic groups, the perspective happening is going in a good direction.
CHAPTER 7

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

This study is about “the dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia”, the researcher studied the dynamic ethnic identity of Siamese-Malaysians through the dimensions of communication and studied the communication forms in the construction of Siamese-Malaysians’ ethnic identity under the context of the Malaysian nation state. This included the comparison of meaning and value perceptions of Siamese-Malaysians’ ethnic identity in each generation. The researchers concluded the research results, discussion and suggestions below.

7.1 Conclusion

7.2 Discussion of the results

7.2.1 Siamese-Malaysians ethnic in Malaysia
7.2.2 Siamese-Malaysians’ ethnic identity changed under the relationship conditions
7.2.3 Communications to construct Siamese-Malaysians’ ethnic identity in the context of Malaysia.
7.2.4 Value, meaning and identity politics of Siamese-Malaysians as citizens of Malaysia.
7.2.5 The dynamic construction of Siamese-Malaysians’ ethnic identity in Malaysia
7.2.6 Siamese-Malaysians the significant to Thai with ethnic identities communication

7.3 Recommendations

7.4 Implication for further research.
7.1 Conclusion

7.1.1 Community Context, National History and Self-Reflection

7.1.1.1 Siamese-Malaysian community context

Malaysia is located in South-East Asia near the equator and consists of 2 parts of territory separated by the South China Sea. The first part is The west of Malaysia or Malaysian Peninsular which consists of 11 states which are; Kedah, Kelantan, Terengganu, Pahang, Selongor, Melaka, Johor, Perak and Negeri Sembilan. The second part is East Malaysia, which consists of 2 states that are Sabah and Sarawak.

Malaysia consists of many ethnic groups and various cultures and is called a multiracial society. The original ethnic group is Orang Asli or its called Sakai. Most of them have an occupation of picking things from the forest for selling and hunting animals. The most important group is Bumiputera or the local Malay which is half of the country and it gets the special welfare in education, public health and occupation from the government. Chinese Malaysian is the second biggest group inferior to the local Malay while the rest of the population in other groups are the Malaysian population in law that are Indian and some of them descending from the Indian merchants who came a thousand years ago and the another part are Indian Tamil who were forced by colonialism to be laborers in rubber plantations and tin mines and there are also Eurasian who descend from Portugal. Moreover Siamese-Malaysians are one of the Malaysian ethnic groups who are the population of Malaysia with most of them living in the northern state of Malaysia.

The Siamese-Malaysian community in the northern state of Malaysia lives with an extended family, the men are family leaders, they have their own real estates for earning a living. Generally Siamese-Malaysians often encourage their descendants to marry the Siamese-Malaysians so they almost have the same relatives in the community or the same ancestors including the relationship in the Patronage System.

The way of life of the Siamese-Malaysians is still related with the belief and the original ceremonies. Both the belief in supernatural things and mysterious powers integrated with the religious belief whether the Brahmanism,
Hinduism and the Buddhism. Most of the Siamese-Malaysians ceremonies were based on Buddhism and bound with the belief about the supernatural power was not different from most of the ceremonies in the Southern of Thailand. Therefore, the collective belief system of the members of the Siamese-Malaysian community such as the respect in the same religion that was Buddhism, the faith in the same temple that was the temple in the village including having the same Thai cultural origin was the relationship restraint of Siamese-Malaysians together, so the belief system then was an important factor which affected the cultural identity maintenance of the ancestors since the ancient times to exist and inherit continuously until it was the basis of the current practices of Siamese-Malaysians.

The Siamese-Malaysians lived scattered in many sub-districts and many districts including the temples, the Siamese-Malaysians who lived in Kedah were overcrowded in Plairamai village, while in Perlis many Siamese-Malaysians were overcrowded in Yawi village, Arau sub-District, Kangar District. In Kelantan Siamese-Malaysians live in Yoongkao village, Tumpat District the most while in Terengganu the most of Siamese-Malaysians lived in Pak Kiang village, Keluang sub-District, Besut District. The society of Kedah, Perlis and Kelantan had continuity a long time ago in many generations, there were the people who lived together a long time ago while in Terengganu was the community which was established later. Most of the people were relatives or came from the same ancestor that moved from Kelantan to settle down and cleared the jungle for a living. Then there was the migration and marriage with the people from other places and there was the movement of people where most of them got marriage with Siamese-Malaysians in Kelantan and moved to live in Terengganu.

In economy context, the Siamese-Malaysian community in Malaysia admired agriculture and growing rice was the main occupation and they had their own rubber trees plantation, they had the land inherited from the ancestor to earn a living. Agriculture was managed following the economic policy of the government. The areas in Kedah, Perlis and Kelantan were suitable for growing rice and got support for fertilizers, tools and all recompenses. In a part of Terengganu, Siamese-Malaysians used to get support about growing industry which dropped following the National agenda such as tobacco caused Siamese-Malaysians stopped growing rice and turned
to grow the tobacco and built the tobacco barn in the area in their own houses and later when the economic policy had changed making Siamese-Malaysians turned to grow vegetables instead.

In politic context, nowadays Malaysia is under administration of central government in BN party (Barisan Nasional). Kedah, Terengganu and Perlis are under administration of BN party (Barisan Nasional) and Kelantan is under administration of PAS party (Islamic Party of Malaysia).

In politics and government system the central Malaysian government had important representatives which were the representatives (Ahli Parlimen) and the senator. The senator was the representative of the minority in Malaysia such as aborigine (Orang Asli) and including Siamese-Malaysians which also has the representative who was chosen from the senators.

In the state government has the state council administrator or the council of state local government administration (State Executive Councilor: EXCO / Majlis Mesyuarat Kerajaan Negeri) which are the state administrators because Kedah consists of many ethnic groups and there are the most Siamese-Malaysians compared with the Siamese-Malaysians in other states.

The politics and administration format in the community of Malaysia would have a village headman or Penghulu. The village headman would be the chairman of the village committee and the full name was the Village Development and Security Committee (Jawatan Kuasa Kemajuan dan Keselamatan Kampung: JKKK). For the Siamese-Malaysians, there was the village headman who was appointed from the officials to govern a village.

In communication context, the Siamese-Malaysian community in Malaysia communicated and received many types of medias consisting of personal media, traditional media, specialized media, mass media, new media and the communication network within the community, between the community and outside the community.

7.1.1.2 Nation and nation building in Malaysia history textbooks

Malaysia history in Thai textbooks acknowledged image of Malaysia through 12 years of school education could be considered as 2 characteristics which were the situation of the Malay provinces and the situation of the country. While
Sejarah Malaysia or Malaysia history textbooks mentioned the origin of Malay nationality as Malacca being the first state that was the beginning of the nation’s history. The ethnic group areas which appeared in the textbooks were mostly the story of Malay people and their status as the original land owner since the Malacca establishment in the 15th century until now.

7.1.1.3 Self-definition through the history: Siamese descendants or Siamese-Malaysians of Malaysia

The historical development of Kedah, Perlis, Kelantan and Terengganu which for a long time were under the administration of Siam and the existence of Siamese-Malaysians in that state had a close relationship with Siam until now, indicated the background of the Thai nation and the combined relationship between the two lands that are currently separated by the national state border.

Siamese descendants continually tell the story of the Siamese ethnic group without a written record because learning through the transmission of the ancestors or the old people within the family was the best transmission through the basis of closeness and the teaching about Thainess since they were young to foster morality and virtue in order to build the mind’s values and appropriate behavior.

The history of Siamese-Malaysians in Malaysia was chosen and searched to use in explaining the source of their own ethnic group from one generation to the next generation by providing some parts of the history that were the important causes which made Siamese-Malaysians live in the country of other nationalities.

7.1.1.4 Siamese descendants: Siam historical part which used to be the citizens of Siam Kingdom in the past

The social and cultural relationship which Siamese-Malaysians have together with Thai people in Thailand, historically, the Siamese-Malaysians who used to be citizens of Siam kingdom take to define the self that Siamese descendants reflected the origin which was the “source/background” of the Siamese-Malaysian community in Malaysia.
7.1.1.5 Siamese-Malaysians of Malaysia (Siamese-Malaysians di Negara Malaysia): the historical part of Siamese-Malaysians who are the citizens of Malaysia currently

By the combination both in the economy and in the politics which Siamese-Malaysians have with the other nationalities in Malaysia the historical part of Siamese-Malaysians which are currently the citizens of Malaysia was used to define the self of Siamese-Malaysians of Malaysia that reflected the status and the citizen rights that was “possibility” of Siamese-Malaysians in Malaysia.

7.1.2 Dynamic Ethnic Identity of the Siamese-Malaysians in Malaysia via the Dimension of Communication

7.1.2.1 Identity product (Indicator) and Identity process (Production)

Identity product or indicator of Siamese-Malaysians were found 7 issues. These consisted of greeting and communication, dressing, residents, food, disease preservation, religion, and ceremonies. The identity product was expressed in 2 dimensions which were in daily life and in the events which were the identity characteristic that still existed and it was a part of Siamese-Malaysians way of life that was expressed by nature and still found in the area of Siamese-Malaysian community of every state. However, Siamese-Malaysians chose some identities and managed those identity characteristics by planned emphasizing the clear attempt to push forward those identities to be descended under the mechanical which was built continually to be the security of the existence of Siamese-Malaysians ethnic group in Malaysia which consisted of the identity in language, religion and culture.

The study of this identity product uses the framework of constructionism which focuses on identity process/production of Siamese-Malaysians found that there are several steps of identity process: creating, maintaining and negotiation including how it dissolved under the context of Malaysia National State.

7.1.3 Construction Process of Siamese-Malaysians’ Ethnic Identity in Malaysia

Three ethnic identities of Siamese-Malaysians including languages, religions and cultures were highlighted by the Siamese-Malaysian community. The
construction process which is characterized by maintaining or changing is in two parts which are content of identities and form of expression or identities presentation the process under the different socio-cultural, politics and economy dimensions. This study found that three ethnic identities of Siamese-Malaysians have the appearance of static content mostly by changing the form of expression. Moreover, the construction process of Siamese-Malaysians’ ethnic identity in Malaysia has a characteristic of changed content but maintaining the form of expression and also changing in both form of expression and content.

However, in the identity construction process the characteristics of the changed or maintained of the two parts are content of identities and forms of expression or those identities presented. These social and cultural, political and economy dimensions cause the changes to the productivity of the language, religion and cultural identity of Siamese-Malaysian community in each state and generations having a different characteristic and concentrations of identities.

7.1.4 Factors Affecting the Siamese-Malaysians’ Ethnic Identity in Malaysia

The factors affecting the ethnic identity of Siamese-Malaysians in each state were either the process of reconstruction, maintaining inheritance, negotiation challenge and disappearance. There were two factors affecting the maintaining inheritance process of Siamese-Malaysians’ ethnic identity which are history and social relations of the ethnic group. In the negotiation challenge process, there were internal factors affecting the Siamese-Malaysians’ ethnic identity which is the civil society of ethnic groups. External factors that affect the Siamese-Malaysians’ ethnic identity in decays and reconstruction process is the geographic characteristics of a community. In this four process the researcher found that in the external factor that affects the Siamese-Malaysians’ ethnic identity construction process is governmental policy.
7.1.5 Form of Communication and Perception

7.1.5.1 Communication form to construct Siamese-Malaysians’ ethnic identity in the Malaysia state context

Under the context of Malaysia, Siamese-Malaysians have forms of communication to build ethnic identity which use several medias as a mechanism to achieve purposes. It consist of (1) communication for learning and cultural transmission through personal media, folk media, mass media and new media; (2) communication for participation through personal media, traditional media, specialized media and new media; (3) communication for enhancing identity of community through personal media, traditional media, mass media and new media; (4) communication for ethnic interaction through personal communication, traditional media, specialized media and new media; and (5) communication for network building through personal media and new media.

7.1.5.2 The meaning and value perception of Siamese-Malaysians’ ethnic identity of each generation / age group

Transition of time and development of political and social culture to create the unity of the Malaysia affects the meaning and values perception of Siamese-Malaysians’ ethnic identity of each four generation/age group differently. It is caused different fundamental ideas that are: Siamese-Malaysians age over 57 years old have the fundamental idea of cultural origin while political status is the fundamental idea of Siamese-Malaysians age between 34-57 years old. Siamese-Malaysians age group between 16-33 years old have the fundamental idea of economic status and Siamese-Malaysians age under 16 years old have the fundamental idea of social status.

Each Siamese-Malaysians generation / age group perceived the meaning and values of ethnic identity in different way that are:

First Siamese-Malaysians generation aged over 57 years old, a group of people with fundamental ideas of the founding, transferring, governance of and preserving the cultural and important ethnic identity. A meaning and values perception of Siamese-Malaysians ethnic identity is “Being Siamese-Malaysians because make the difference”.

Second generation of Siamese-Malaysians aged between 34-57 years
old, a group of people with fundamental ideas about civil rights associated with the administration of Malaysian politics. A meaning and values perception of Siamese-Malaysians ethnic identity that “As Siamese-Malaysians because make the equivalent part”.

Third generation of Siamese-Malaysians aged between 16-33 years old, a group of people with fundamental ideas aimed at improving the quality of life and education for professionals to build the economic foundation. A meaning and values perception of Siamese-Malaysians ethnic identity that “Being Siamese-Malaysians because they have something more”.

And fourth Siamese-Malaysians generation aged less than 16 years old, a group of people with fundamental ideas to elevate the social status. A meaning and values perception of Siamese-Malaysians ethnic identity is “Being Siamese-Malaysians because make lofty”.

7.2 Discussion of the Results

The researcher discussing the results of the study “Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia” has found the following interesting topics.

Among the current multi-cultural issues arising from interaction between globalization and local complex dynamics both enmity and epiphytic. Postmodernism refused the dichotomies and essentialism by turning to focus on an Ethical Relativism description, with attention on diversity, context and intertextuality. The identity is not referring to core features of something that is fixed or the original set by nature but means the process and the authority to negotiate and create a definition in the social space between the groups. Thus, the definition of identity was defined socioculturally and can change according to the context (Apinya Feungfusakun, 2010).

Modifying the definition of these concepts makes a different stance in change analysis of the world system structure as well as the occurrence of a variety of academic to globalization communication. The positive view is a fundamental belief that globalization communication will help the solidarity of world civilization connected as single entity or help citizens achieve modernization and common equity.
According to the concept of a global village of Marshall McLuhan (1964, 1989), the media as a mechanism of connecting people across borders caused the citizens and cultures to step into the state of global village. While the negative view regards that globalization communication will erode local civilization to become weaker and dominate local culture. The concept of media imperialism and cultural domination is that a minority may not access or capture areas in the mainstream media, or may be presented only occasionally. The local power also has potential to fight against global culture or western culture as well. The negotiable perspective is influenced by cultural studies which academics call the communication process and will either have to negotiate, adapt and integrate global and local cultures together. The culture is a process that is dynamic and has evolved into the interaction with other cultures. Under the concept of nation and nationhood globalization will assail the local community and maybe absorbed to fade into the national consciousness but the process of communication making the nation continues to be maintained constantly (Som Suk Hinwiman, 2014).

This study used a negotiative perspective in the study of the potential existence of the Siamese-Malaysian community in Malaysia to analyze the relationship between communications. The identity and the border areas of Siamese-Malaysians ethnic groups in Malaysia is based on the power of communication. The process of identity is dynamic However, modifies flow context and conditions, to derive meaning and value of identity as well as national citizenship consciousness.

Under the concept of lineage it was found that the Siamese-Malaysians continue to communicate to build ethnic identity under the dynamics of various conditions and benefits. Among the interactions between cultures and other ethnic groups in the Malaysian state, the pre-defined state territory demarcates the territory as the political invention of the modern state. The Siamese-Malaysians are associated with a local identity. Descendants as part of the Siamese-Malaysians is what occurred after being completely annexed as a part of Malaysian state since 2452 B.E. onwards.

### 7.2.1 Siamese-Malaysians Ethnic in Malaysia

Siamese-Malaysians or Orang Siam as they used to call themselves when interacting with others means Siamese-Malaysians Buddhist lineage that lived on the
land since ancestral times without awareness about fencing states to create national
territory of any state and only know that they lived and have occupied from the older
generation to the younger generation today. The majority used Southern Thai language
for communication and there are Buddhists rituals and inherited traditions as a
continual cultural heritage. Others call this group Siam, Siamese-Malaysians,
Malaysian Thai descents, Buddhist Malay, Thais in Malaysia and Malaysians who
spoke southern Thai language. Thus, the perspective of an outsider to the ethnic
Buddhist Siamese-Malaysians lived in Malaysia is the characteristics of classified
communication identity.

The existence of the Siamese-Malaysians in Malaysia becomes a characteristic
of Siamese-Malaysians diaspora in Malaysia mainly caused by the shift of boundary
marker in colonial times. It is not caused by being forced to migrate out of the
territory in the manner of a victim or as slave labor but some characteristic of diaspora
such as the diaspora from imperialism when colonies have been expanded. It arises
from the settlement from colonial power and they cannot move back when the
territory was handed in rotation from colonists. It can be used to describe some
common characteristics of Siamese-Malaysians such collective memories about their
origin or the realization of an ethnic group concentrated on.

Therefore, the migration of population and the shifting of territory boundary
marker in colonial times affected some characteristics of the Siamese-Malaysians
diaspora. This may be the use of the word for the “Siamese adjoining land” because of
separation from the motherland in the physical territory. They are maintaining a
common sense of historical and cultural heritage of the group including willingness to
survive as a minority form of “Siamese of Malaysia” and a common identity to appear
prominently.

7.2.1.1 The history narrative process: Siamese adjoining land –
Siamese of Malaysia

There are three main issues that demonstrate the dynamic change in
historical aspects which appear in the process of Siamese-Malaysians history narrative
including; Homeland is Thailand that rules the land where their lived since ancestral
times; Race which is Thai race or Siamese; the last are language, religion and culture.
The identity of Siamese-Malaysians ethnicity was emphasized and managed for
sustainability. These three elements are often told through two major changes since the north territory of the Malay Peninsula is a tributary state of the Kingdom of Siam in the Sukhothai, Ayutthaya and Krung Rattanakosin periods. Until the border demarcation between Thailand and England in 2452 the Kingdom of Siam was forced to transfer territory of the states of Kedah, Perlis, Kelantan and Terengganu to the British. When the territory was annexed as part of Malaysia, the Siamese-Malaysians living in those lands were annexed into the land which became adjoining. The second movement is the existence of Siamese-Malaysians ethnic groups under sovereignty of Malaysia today as the Siamese-Malaysians of Malaysia.

7.2.1.2 Siamese-Malaysians’ ethnic identity

The concept of territorial sovereignty has been reinforced with the idea of using the same language, a common ancestor, the same race and has become a fundamental part of the nation-state. Before the concept of localism has been reinforced and become a part of social life of various ethnic groups that reside in the same state in the Post-capitalism era. The Localism is a direct impact nationally and began to challenge the legitimacy of state power.

For the sake of existence of Siamese-Malaysians as a citizen of Malaysia, to express themselves as Siamese-Malaysians housed on the land from their ancestors not Thais that emigrate from the country later the ethnic group is entitled to receive support from the government. The Siamese-Malaysians must focus on identity, something unique and different from other ethnic groups to confirm the existence with dignity and protection status of citizens.

Characteristics of identity or ethnic identity of Siamese-Malaysians found in this study included communication and greeting, dress, residence, food, treatment, religion and rituals. This was expressed in two dimensions in daily life and the special event, the identity characteristic that existed and is a part Siam life which is expression naturally (by nature) and still appears in the Siamese-Malaysian community areas of every state. The Siamese-Malaysians have chosen certain identity and management that identity characteristics “by planned” emphasis on distinguished efforts for those identities to be inherited under the mechanism created constantly to guarantee the existence of ethnic Siamese-Malaysians in Malaysia that consists of language identity, religion and culture.
7.2.1.3 Language of Thai race

Malaysia's multicultural society caused a variety of languages although Malay is the national language but each ethnic group often used their language to communicate. For example, the Siamese-Malaysians often use Thai language to communicate together with the Siamese-Malaysians or sometime they can use it to communicate with people of different ethnicities such as Chinese or Malay. In addition to speaking and listening for communication in daily life, Siamese-Malaysians also study to write and read Thai language. In the past, Siamese-Malaysians often learned Thai language together by reading chants of priests and understand the book of discipline to dominate the clergy. Nevertheless, later, when the Thai language school started in the community temple, the youth have the opportunity to learn reading and writing and Thai language increased along with religious education also being popular. Then the Siamese-Malaysian community continued to transfer its linguistic identity to future generations because language can express the social status of the user and can connect together social relationships between members of a particular culture.

7.2.1.4 Buddhist in Islam city

The close relationship with Buddhists of Siamese-Malaysians in Malaysia caused monks, principles and temples to become the heart and soul of the community members. The Siamese-Malaysians have held their own in the Buddhist preservation and expressed their faith deeply in Buddhism.

In the past, the study of the Siamese-Malaysians took place inside the temple both as a layperson or ordained by the temple. The Siamese-Malaysians male will need to study the scripture for long months before becoming ordained in order to deeply understand the scripture and recognize the merits of ordination. However, later Siamese-Malaysians males do not live long at the temple before ordination because they have to work. Nevertheless, the ordination values of Siamese-Malaysians males still can be seen in every community where it is popular to ordain their children together and also group ordination together at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat, Thailand in every year.

Thus, the strong commitment of the Siamese-Malaysians is relying on the religious institutions to join their minds together. As E. Durkheim (1965 as cited
in Kanjana Kaewthep, 2014) concludes that in every society since ancient times to the present, in order to maintain the solidarity of society includes the commitment of each member of society to feel a part of society requiring religious institutions to act together for collective consciousness.

7.2.1.5 Thai culture in Malay peninsula

Cultural identity of the Siamese-Malaysians in the context of Malaysia has been presented in a variety of formats according to the situation. When social conditions change cultural identity needs to be changed or adapted to the existence of ethnic groups. In case of structural hostility to other ethnic groups it needs to be modified into the dualistic (Kanjanan Kaewthep, 2014). Most Siamese-Malaysians using modified forms of expression but content is still a significant potential. For example, the Songkran or Loy Krathong festival still preserves the beautiful meaning of the ethnic ritual by religious rites within the community but the format of the event has modified according to government policy for tourism, held inside the temple area or areas of the ethnic group only and has no connection with religion that is contrary to the practice of other ethnicities.

Therefore, the form of social organization ethnicities of Siamese-Malaysians (Weera Somboon, 2010) includes the core culture linked to ethnic and ancestral, territory, bordering and space in political, economic and media discourses as well as media and communication processes which process identity for the core culture. This includes communication to people outside or inside the group to be aware of the existence of ethnic Siamese-Malaysians clearly continuing. Considering the elements mentioned above it can be seen that Siamese-Malaysians ethnicity is a dynamic core culturally and identity must be adapted to the environment within the flexible territory or space, widening or narrowing the scope to follow the situation, epiphytic to the media and communication process to express the dynamic of Siamese-Malaysians ethnic identity.

7.2.2 Siamese-Malaysians’ Ethnic Identity Changed Under the Relationship Conditions

In the communication process to create ethnic identity of Siamese-Malaysians is used to communicate in different ways to identify with a goal to say “Who are we?”
at the same time to tell people “Who they are?” and finally communicate to say “What are the differences or similarities between us and them?” (A. De Fina, 2011 as cited in Kanjana Kaewthep, 2012). The communication process to create ethnic identity is not just for individuals or ethnic groups to consider to identify or distinguish themselves from the crowd, but also includes an analysis of the context around about how people come to interact with us and recognize our identity. The awareness of the value and meaning together of people inside and outside the group is the same or different. Considering the communication process to create ethnic identity of the Siamese-Malaysians under the concept of the communication theory of identity (CTI) (Littlejohn, 2009 as cited in Kanjana Kaewthep, 2012) the theory determines the identity is humans who are social beings surrounded by communication, relations and community all the time. Thus, we must study the identity under the relationship with other contexts including the concurrent study of identity management using the identity analytical method in the four frames found.

Siamese-Malaysians are aware of the iridentity of “Who are we?” (Personal frame). The Siamese-Malaysians realized their history together is “the land adjacent people who residential on the Malay Peninsula from their ancestors”. Before the land has been transferred under British rule and Malaysia today became a citizen under the Malaysia state. They continue to define themselves as Siamese-Malaysians or Siamese of Malaysia. Siamese-Malaysians has the way to tell others who they are (Enacted frame) through performance or expression of the identity to others. Forms of communication or identity markers consist of communication and greeting, dress, residence, food, treatment, religion and rituals existence inthe two dimensions of daily life and event. The management of identity focuses on a certain identity to appear intensely including language religion and culture which the selection process select some aspect to use in context.

While the perception of other people about who we are (Relational frame) will occur with relationships such as other ethnic groups in Malaysia, recognition of the identity of the Siamese-Malaysians is interrelated. This may be perceived as similar or different as Siamese-Malaysians communicate identity was realised. For instance, the Nora Rong Kru ritual that is a Siamese-Malaysians hallow teacher ritual, Malay or others may perceive it as a ritual or a performance of Siamese-Malaysians. Finally,
members in the same group that looked at themselves and think they are the same (Communal frame), which recognized common identities (Collective identity) that Siamese-Malaysians shared with others in the same group. For example, when Siamese-Malaysians communicate together, they realize the common identity of their language.

However, the result of the identity of the fourth frame may be inconsistent thus the identity negotiation is the most important process of identity managing according CTI theory. For example, the recognition of other Malaysians ethnic living in urban areas may over generalize that Siamese-Malaysians are Thais who emigrated from Thailand. The Siamese-Malaysians living in state areas mostly bordering to Thailand are a minority. Nevertheless, the Siamese-Malaysians had declared their ethnicity lived on the land since ancestral times and call themselves as Siam (in Malay word) to identity themselves as citizens of Malaysia. Under the close relationship of the same ethnic group, concentration in the expression of identity may not be great or mention the iridentity openly positive or negative aspects may be possible. There needs to be more concentration on the identity if it is in the context with the ‘Other’ who for example participated in the traditions. The Siamese-Malaysians ethnic groups may not dress in Thai silk but when participating in the celebrations of other ethnic groups Siamese-Malaysians will dress in Thai silk and express good manners in Thai as a positive culture of Siamese-Malaysians only.

Therefore, the study of identity according to the concept of CTI is that communication is identity while the symbolic interaction bureau concluded that identity is a product of social relations. Several postmodern thinkers like M. Foucault suggested that identity is a product of discourse. Under the viewpoint of various schools influences the direction of the study to divide into two groups. The identity product in essentialism suggested that identity is a stable or constant of some core essence of a certain person or group. The identity process education under constructionism regarded that identity is being constructed and when it was built it would deconstruct and be reconstructed. Thus, our identities are multiple shifting identities in various forms of social practice such as working, leisure, attending ceremonies. There is a site of identity production at all times (Kanjana Kaewthep, 2011).
To demonstrate the concept behind the study to build ethnic identity Siamese-Malaysians, the researcher proposes the basic concepts of ethnic identity communication in two types which are the selection a single identity and the selection of various identity in conditions. Before analysis of Siamese-Malaysians ethnic identity that is diverse and dynamic depending on the situation, how is identity created?

7.2.2.1 A national identity “Is Thai vs. being other”.

Changing conditions will affect the identity of the individual or group especially if the change is a political change and when the modern nation formed the population that is under the jurisdiction of the state it must have own national identity no matter if it is the individual identity or the original identity. They and their ethnic group would have a new identity to replace whether it may be conforming to the identity of this or not. For example, Karen people's case, they all feel that they are relevant and descended from the same place whether any group speak any dialect. As shown in mythological tales or legends told for natives that have been told from one generation to another. However, there are reports that the Karen people in Thailand have a feeling that they are people of Thailand and try to show that they do not have any relationship to Karen people in Myanmar or movements fighting for independence of Karen with the Burmese government because Karen in Thailand are afraid there are trouble with authorities if they do not show that they are not related to the political problems in Burma. In this case, national identity is more important than ethnic identity (Niti Pawakkapan, 2015). Thus, the national identity has been caused by political changes, colonization of the West and the declaration of independence of the country that was under the colonial West entails the characteristic of the position of selection of the identity of Thai vs. being other”.

7.2.2.2 Flipped identity “Sometimes Thai sometimes not”

Postmodern thinkers have focused on Dominant discourse of meaning of identity crossing borders. They have turned their attention to the complexity of the multicultural in cultural hybridity and multiple identity that is not a rigid culture unit of the ethnic stereotype and regarded culture as a key area of identity negotiation which has variety and is dynamic. For example, Homi Bhabha which emphasizes cultural hybridity or a hybrid culture where identity can overlap; people can be
members of multiple communities. Paul Gilroy argued that ethnic identity is a process of creating identity that never ends. The defining cultural boundaries are an unacceptable form subjected to the process. Niti Pawakkapan also viewed that Thai is not fixed but identities vary according to the situation. (Anan Karnjanapan, 2012)

The concept of ethnic oscillation or selection and switching of ethnic identity was developed by Judith A. Nagata from the research on the relationship of ethnicity in the city of Georgetown, Penang. The research represents a dynamic of ethnic boundary expression and change of people in urban areas which are flexible and vary according to the condition and situation. They mentioned about a woman that was complimented about cleaning the house very neatly. The woman replied that she was the Arab which is not idle like Malaysian. Nevertheless, in other situations such as when the villagers felt afraid that private companies allocate land to cause a negative impact on their own. Thus, villagers had gathered as Malaysian people talking about the threat to the interests of the Malaysian people. Nakata called it “Situational selection of ethnic identity”. She compared it with West Africa which the identity of the local people alternated between being a Muslim and tribal identity. She concluded that the switch of ethnic identity in the case of the Malay occurs because individuals saw that they could benefit more from switching identities to and fro. The research revealed that the Malay who married a Javanese or Minangkabau might present themselves as Malaysian, Javanese or a terminal of Minangkabau depending on the situation that suits them. This is not a change of identity but the dynamics of Malay identity. Because the Malays can be Arabs or Javanese as well, this is not two separate identities but the switch of identities under the circumstances. Thus, Muslims in southern Thailand may consider themselves as Malay (Ethnic identity) and Thai (National identity) according to the concept of flipped identity “Sometimes Thai Sometimes not”. (Niti Pawakkapan, 2015)

However, the issue of ethnic identity is according to Bart's concept that ethnicity is a cultural division (Culture-bearing units) in which the members of the group would always share a total assemblage of cultural traits. Thus, culture is the major cause of ethnic characteristics. This was rejected by Charles F. Keyes who suggested that ethnic identity is a source of cultural characteristics of ethnic groups. Origin and background is a foundation of ethnic identities communication in terms of
a cultural expression as a symbol of ethnic identity and meaningful to the individual and created meaningful relationships between individuals and ethnic groups. It also causes the eminently different cultural appearance between ethnic groups. The expression of a complex characteristic and flexibility happened especially when competing to acquire the resources needed for production (Productive resources) or for wealth. This is an adaptive strategy. (Niti Pawakkapan, 2015)

Therefore, the concept of identity communication is in characteristics that were mentioned above. Either national identity that is caused by political change and colonization the evocative characteristic of the position selection of the identity “Is Thai vs. being other” or the concept of switching identities depending on the situation that is expressed in the flipped identity concept “Sometimes Thai Sometimes not”. This leads to the study of researchers in Constructivism to reveal the analysis under the concept of selection and switching of Siamese-Malaysians’ ethnic identity choosing to present their identity consisting of language, religion and culture in two elements which are content or meaning and form of expression under the conditions of the relationship with the socio-cultural dimension, politics and economy.

However, the dynamics construction of Siamese-Malaysians’ ethnic identity in this study developed the basic concept from three characteristics of determining identity which are dichotomy is the selection of one of their own identity definition or the opposites such as the selection will be Thai or the Karen.

Next the situational selection is the selection of a switch of two identities such as sometimes Thai sometimes not.

Finally, matrix identity is defined as identity focused on the mechanism of creating identity to show relevance of the content and form of identity.

This study is the study of postmodern identity that shifts from the concept of the group of Structuralism aimed at giving meaning to things or phenomena is fixed and emphasizes the universality to give priority to the study of the process of social meaning by the study of Constructionism that demonstrates the mechanism of identity creation and appeared identity characteristics. The Siamese-Malaysians ethnic identity building consists of language, religion and culture in the form of expression and content under the conditions relevant to political dimension, socio-culture and economy as mentioned below.
The ethnic identity building of language has a political dimension, and the Siamese-Malaysians have a written form of the name in Malay. The writing style title that represents the status changed after the religious ceremony such as Din, Endin (novice) as well as Malay but still has a meaning in the traditional Thailand name including the status of social transformation after the ordination.

In the economy dimension, Siamese-Malaysians build their religious ethnic identity by combining the Buddhist temple in Malaysia with art of Chinese Mahayana and Siamese-Malaysians Theravada. As a form of relief they have the Buddhism art in different denominations together on the building in response to the Chinese Buddhist temple contributor. This is a form of maintained content or meaning of the core principles of Buddhism.

As the cultural ethnic identity creation in the dimensions of social and different cultural race in Malaysia, the forms of Siamese-Malaysians cultural expressions are fine relief as a reference from elsewhere. The new forms created by a community build a new identity of the group such as dressing in Thai silk when participating in the tradition inside and outside the community, and the expression of four Thai cultural sectors in order to maintain the content or the meaning of cultural identity and Siamese-Malaysians ethnicity.

Moreover, the ethnic identity creation of Siamese-Malaysians also found that changing the content continues the form of expression. For example, Kaeng Wian (take turns in cooking and responsibility bringing food to monks) is characteristic of the fixed maturity model rules and duty arrangement of locals together to preserve Buddhism by changing the content or the meaning of the shifts in offerings of food to monks during the rainy season. To arrange duty of culinary offerings to monks instead the monks' ask for alms in the context of different religions including changing the form of expression and content. For instance, the New Year celebration is characteristic of changing the form or process of identity presentation of Siamese-Malaysians through the New Year celebrations held universally in the community and changes the content or the meaning from the only ancient New Year rituals changed concurrently to universal.

It can be seen that the identity construction process that occurs in various dimensions demonstrates identity management of the Siamese-Malaysians. These
strategies modify and adapt identities to suit the situation and the context. There is a process of identity negotiation, which occur in communication of the ethnic group dynamically. For example, the Siamese-Malaysians took the written form of a traditional Malay name or the ability to communicate with Malay of Siamese-Malaysians to indicate that the Siamese-Malaysians are part of Malaysia. At the same time, it isolated Siamese-Malaysians from the people in Thailand and the Thais who newly migrated. On the other hand when traveling to Thailand Siamese-Malaysians may identify as Thais, call themselves Thai, and communicate with the Thai language in order to show they are the same when they have to negotiate a purchase.

Therefore, the cultural identity emphasizing of Siamese-Malaysians ethnic groups as a result deliberately chose to identify themselves with any groups at any time and created a series of historical realizations together or options for certain aspects of history because these actions produced maximum benefit to their group in present conditions. As Stuart Hall (Niti Pawakkapan, 2015) said, ethnic identity is a process that never stops and is always dynamic which results in individuals and groups only partially having the characteristics of this process and being incomplete. Often identity is determined by the condition called Discursive practice, which is a behavior associated with language and meaning being created. The incident is rational or common purpose (Contingent events) among others and the process causes isolation between us and them. This is the result of the definition of “The other” and because the system of meaning and cultural representation is more pluralist, thus no identities are fixed permanently.

### 7.2.3 Communications to Construct Siamese-Malaysians’ Ethnic Identity in the Context of Malaysia.

The communication and culture interaction of ethnic groups within the Malaysia context found that the Siamese-Malaysians used forms of communication to build their ethnic identity consisting of communication for learning and cultural transmission, communication for community involvement, communication for enhancing the community’s identity prestige, and communication for the interaction of ethnic groups and communication for creating a network. From the perspective of the new paradigm of communication studies, media management in the integration of
communication regarding the media as not just a tool or method that was used to reach the goal only. All media is a culturalism entering into cultural process (Kanjanan Kaewthep, 2012). A form of communication to build Siamese-Malaysians ethnic identity in the Malaysia context results from the combination of the four communication processes (S-M-C-R). With the purpose or goal of communication these forms of communication that take place in different space and time are communication for learning and cultural transmission, communication for community involvement, communication for enhances the community’s identity prestige, and communication for the interaction of ethnic groups and communication for creating a network. Those were used at times for the integration and segregation of ethnic groups. The appearance of the space, communication for learning and cultural transmission, communication for community involvement and communication for enhancing the community’s identity prestige usually occurs in areas of the community. While communication for the interaction of ethnic groups and communication for creating a network including communication for enhancing the community’s identity prestige usually occurs in the space between communities or among ethnic groups. However, overlapping forms of communication that take place in communities and between communities or an ethnic group is communication for enhancing the community’s identity prestige. This is a method of communication in the community to enhance the prestige identity through folk media or cultural importance.

Communications to build ethnic identity alluse the potential of media as a force to drive the various forms of communication to achieve the goal. For instance, a communications form for learning and cultural transmission with the use of personal media such as old people are the relaying through traditional media or folk media such as traditional cultures held within a community. A cultural space for learning and transfer between the old generation to the new generation and knowledge has appeared in various media statements such as documents in the course of time. Including mass media and new media signifies the expansion of learning outside the community and relies on a strong network of communication to attract resources from the community and outside the community to engage efficiently in learning and cultural transmission. For example, cooperation to prepare the curriculum and Thai
textbooks for Siamese-Malaysians between authorities in Malaysia and Thailand. This is a contribution of old media and new media which shows a consistent role for the existence of the Siamese-Malaysian community. The incubation process purifies the old media endowed with a feature that facilitates anchored fusion of new media. There is a key mechanism to add the breath of Thailand to show the identity and maintain ethnic identity on the Malay land.

When analyzed under the four elements (S-M-C-R) of communication it found the Siamese-Malaysians (Sender) have a communication process to build an identity for a variety of purposes (Message). Communications use the various media as a channel (Channel) to convey interaction to people (Receiver) using the identity product including the language, religion and culture smooth and complex, variation and modifications to the context. The identity process happens all the time although the Siamese-Malaysians are a minority in Malaysia but Siamese-Malaysians would ensure a potential existence of community. Siamese-Malaysian community capital including (1) Economic capital in an agriculture form (2) Cultural capital is existence of ethnic consciousness of Siamese-Malaysians (Embodied State) existing in the body (Objectified Form) such as textbooks, cultural arts and the existence of institutions (Institutionalized Form) such as family and religion institutions of Siamese-Malaysians (3) Social capital is the ties of kinship and face-to-face social interaction including the communication network of Siamese-Malaysians groups and (4) Symbolic capital that was Thai language, the most important interpretation symbol and faith in Buddhism so on. The approach in the critical cultural studies considers “Capital” is about “Power”. It will be used to dominate others or to negotiate / resist / reject domination. (P. Bourdieu, 1986 as cited in Kanjana Kaewthep, 2008). Thus, these capitals are used to declare identity and create negotiation power with the larger group. This negotiation may not attempt independence from rule but it is an attempt to establish the location of existence and show ethnic identity and equality as citizens.

However, these capitals are taken as part of the creating of Siamese-Malaysians ethnic identity in the context of Malaysia. Based on the revised application forms or changes culture in two patterns, the first pattern is addition. For example, Siamese-Malaysians linguistic identity already is the Thai language but adopting another language used with Thai language such as Malay, Chinese and
English. The use of all language in the daily lives of Siamese-Malaysians is the introduction of the new schemes with the addition of the remaining Thai language capital. The second pattern is articulation/hybridization. For example, the religious identity of Siamese-Malaysians has as capital of faith in Buddhism the same as the Chinese Buddhists. The different Buddhist sect of the Siamese-Malaysians is Hinayana (Theravada) whereas for Chinese it is Mahayana, with the different characteristics of beliefs. For example, Siamese-Malaysians pay respect to monks and worship Buddha while the Chinese popularly worship a graven image. The Buddha, gods and Theravada sects use the Thammachak brand while Mahayana uses the swastika. Therefore, in order to coordinate the preservation the Buddhism of Siamese-Malaysians Buddhist and Chinese, the cultural adaption in a second map was applied by picking out certain features of Theravada Buddhism of the Siamese-Malaysians and the sect of Chinese Mahayana mixed together. It is simply the mix in the form of a building just inside the monastery because mostly the monks in Buddhist temples in Malaysia are Siamese-Malaysians and part of those are from Thailand. These are not deploying a third map replaced (Substitution) in any way.

Moreover, social, cultural, economic and political dimensions of each state also affects the concentration of ethnic identity communication of Siamese-Malaysians in each different area. For example, in the Malay world especially Kelantan, the interaction between the Malay and Siamese-Malaysians are lived reciprocally. Both parties often rely on each other, thus, Siamese-Malaysians can speak both Malay and Thai languages, are familiar with Malay culture and most likely a Malaysian (Niti Pawakkapan, 2015). The policy of Islamic culture of Kelantan local government causes Siamese-Malaysians fears about the control of the ruling government of the state which has a strict policy against any attempt to bring religion into the religious mix. The framed policy on the cultural traditions of ethnic groups in Kelantan is concentrated including geography of the area next to Thailand where most residents are Malay culture causing the identity communication of Siamese-Malaysians to remain concentrated in a traditional core. The selection of cultural capital in the community identity for identity is a combination or borrowed from Thailand. For instance, the shadow puppet or Manora show of village philosophers which the various dimension of Kelantan created an identity for Kelantan citizens has
overlapping identities of Siamese-Malaysians Kelantan also. In the state of Kedah whose borders connect to Thailand, most citizens have a similar culture and are particular taken care of by the federal agent which is local government because it is the state that most of Siamese-Malaysian community reside in. Therefore, the cultural identity is free and mix or change over to the Kelantan. These causes did entity communication of the Siamese-Malaysians in Kedah state to combine between core traditional cultures and the culture borrowed from Thailand. For example, the amusement received from Thailand to perform at various festivals. Thus it can be seen when that living among the different contexts in the society is very rigid and has a strong siege mentality, identity will be even more prominent like the Siamese-Malaysians identity in Kelantan.

However, to create a Siamese-Malaysians ethnic identity in the Malaysia context it was found that media types include personal media, traditional media, specialized media, mass media, new media and communication networks play a role in communication to create the Siamese-Malaysians ethnic identity in different ways. That is in Kelantan where the Siamese-Malaysian community exists among the Malay and Chinese majority. The Government has a policy to govern the State by way of Islam thus Siamese-Malaysians culture is a combination form of Thai-Malay culture. For example, Nora Khaek, Wayang Kulit where the community personal media has an extremely important role in order to maintain these cultures. Mr. Siri Nengbua who is a leader of the Kelantan community has been honored as a National Heritage person of Malaysia (Tokoh Warisan Kebangsaan Orang Hidup) of Siamese-Malaysian community in Kelantan as a media personality who has been recognized and played an important role in order to creating a partnership with the National Department for Culture and Arts, Ministry of Tourism and Culture (Jabatan Kebudayaan dan Kesenian Negara: JKKN) for contribution to the arts and cultural activities of ethnic Siamese-Malaysians.

In Terengganu Siamese-Malaysians are living in minimum numbers and the community are far away from the Siamese-Malaysian community while another state include restrictions on Thai teachers. The teaching lack of continuity of Thai language in Buddhist monasteries affects the mass media to play a significant role increating a linguistic identity of the Siamese-Malaysians in Terengganu. Due to Siamese-
Malaysians popularity of installing satellite dishes to receive television signals from Thailand the media plays a role in learning Thai listening and speaking skills in Thai as a common language to Siamese-Malaysians as part of the new process to create Siamese-Malaysians ethnic identity, but those learning from the media lack the skills to read and write in Thai. Some of the Siamese-Malaysians in Terengganu can speak Thai but cannot fluently read and write in Thai.

Perlis in which the Siamese-Malaysian community is located close to Thailand about 30 kilometers away and taking only 45 minutes to travel causes cultural borrowing for instance traditional media from Thailand is easier than any other state. The pastor as an important media personality is a priest from the southern provinces of Thailand. Most cultural operations are southern Thai rituals and at the same time preserving traditional local rituals inherited methodically like the dedication ceremony for former pastor Saeng-pastor Tin conducted annually. Thus the role of local media in Perlis is preserving the cultural inheritance and the Siamese-Malaysian community. While considering the role of each media type it was found that the communication networks have a prominent role compared to the four state areas.

7.2.4 Value, Meaning and Identity Politics of Siamese-Malaysians as Citizens of Malaysia.

In the last two decades, identity was created on the foundations of a nation state and has moved from a crisis until collapse in many countries. The traditional image of a community about the conditions of the citizens of the state began to sharply deteriorate critically under the storm surges of globalization. The new imagined community basis of ethnic groups, race and locality started a more important role. (Yos Suntasombat, 2013). Perspective of the nation state borders defining change from the territory refers to the physical space and sovereignty over the territory to focusing on the cultural boundaries as a tool to organize and build social interaction that is smooth, complex and changes in the conditions of each ethnic group. This is a form of social organization or group under the relations of a cultural network.

The interaction between ethnic groups resulted in a definition of being a member of a group and the process of identity creation to determine their location in
societies. The identity creation process does not happen when the social interaction of ethnic groups has been occurring in the cultural dimension only but also the political and economic dimensions. Especially in the modern society the context that ethnic groups interact with each other via market mechanisms in the current capitalist system where the enterprise management model in ethnic groups is tactical in benefit allocation and takes advantage of resources with other ethnic groups.

Malaysia is one of several countries of Southeast Asia where the ethnic groups have changed their own cultural boundaries over time. The identity creation process of the ethnic group establishes the social status for the group and the definition of being a member of group in various formats. Sometime the ethnic groups take the identity to determine being a member of any groups while in other situations may opt for another identity instead. However, claiming to be the same or differentiate by secession from other groups is an issue of power relations that occurred under one condition. The Siamese-Malaysians found themselves gaining benefit from trying to separate from other ethnic groups. Meanwhile, it has certain privileges from a group claiming to be the same. The Siamese-Malaysians used identity communication to distinguish themselves from other ethnic groups in Malaysia including to separate themselves from Thai people in Thailand and Thai who were new immigrants and at the same time claiming to be Bumiputera for the privilege by selection of their own history choice or picking the event or story in the past to reinterpret in a significant way the group. For example, the selection of Siamese-Malaysians ethnic group history who had been living on this land for a long time since their ancestors was presented in order to express the indigenous and cultural identity of ethnic groups that are continually deeply rooted in this land. The claim by the Malaysian Constitution has given the privileges of the Malays and the indigenous owners of the land or Bumiputera for protecting the benefit of ethnic group. Malaysia's multicultural society comprising various ethnic groups caused the citizens to form a diverse population with a variety of nationalities, religion and culture. Bumiputera policy benefits the majority ethnic group causing grading of classes of citizenship with different privileges. The citizens of Malaysia are comprised of Malay, the largest and most privileged group, following by Chinese, Indians and other groups (Lain-lain). When considering the population, Siamese-Malaysians is a minority group. The Bumiputera policy of
Malaysian government enforcement facilitates benefits to the majority ethnic group whether in the economic dimension, political or social dimension and culture. Who is entitled to Bumiputera policy means that Malay Muslims as well as indigenous Siamese-Malaysians declared themselves as residents on this land since ancestral times defining themselves as people who are adjacent to the land or natives with honorable rights equivalent to Bumiputera. It is shown in the population background in Malaysia that it is indicated there is some part of population that was classified among Bumiputera Lain. So Siamese-Malaysians in Malaysia have minority status rights equivalent to Bumiputera.

However, identity defined as the positioning of the Siamese-Malaysians ethnic in a multicultural society does not mean it can control perception and be accepted to perform with the equality of large ethnic groups or other ethnic group in any context. For example, In a social context the ethnic group interaction between the market mechanism and capitalism is increasing the disparities in resource allocation and using the power within a social system that lived together. The forms of struggle are used to manage the relationship and identity of ethnic groups that was used to build and manage an organization to unite in order to fight against other interest groups. These are tactics of exploitation under the terms of the interaction between the various groups that have changed over the time. For instance, efforts to push Thai language schools into elementary schools that were accepted by the Malaysian education system, the creation of a new temple and to defined the dates of important religious traditions of the ethnic groups as a holiday of the country. This is identity politics or politics of identity not only a claim for identity accepting who we are or what is the identity we have. Nevertheless, it is the fight for equal justice to acquire the rights that have been certified as accepted and legitimate. As Homi Bhabha (1994 as cited in Anan Karnjanapan, 2012) suggested that implications of power relations of various groups in society is called politics or the politics of ethnic identity which was an important condition that will affect the cultural meaning in a different direction.

**Meaning and value perception of identity**

Among the political transition occurring in each era of Malaysia either the Empire era, Colonial Western in English, Portuguese, Dutch, the world war two until it cleared a path to the country independence and present Malaysia we cannot deny
that development of democratic, political and social cultures in order to build the unity of the country not only affected the regime but political and social culture of the country changed. The aftermath of the historical development in each different period would affect the Siamese-Malaysians ethnic identity dynamic as well as affect emotions and realization behavior of the multicultural society of all ethnicities of Malaysia. Ethnic identity created may be different from the others or based on the definition of identity and perception of the conditions. For example, while people who were insiders viewed their ethnicity as a people resident in adjacent land since ancestral times, but outsiders viewed it as Thai people who immigrated from Thailand with the similarities/common consensus regarded as rigorous ethnic identity in existence as Buddhist and so forth.

While although the Siamese-Malaysians stereotype is linked with Thailand continually some people of different cultures also view the stereotype as a “Thai” from Thailand but the Siamese-Malaysians had declared their ethnicity on the land since ancestral times and called themselves the “Siamese” or “Siam” in Malay. In order to show they identity as a citizen of Malaysia the Siamese-Malaysian community has the potential to survive among peoples of different cultural and social context. The four contexts that were applied are the cultivating and creating awareness about the historical context for community members who are thinking about race and realized in the community in order to develop and maintain the cultural context as a capital that is meaningful and valuable as the progenitor of racism. Based on the context of a relationship is interaction face to face and strong ties of social kinship and context of communication as a supplement to efficiency of development.

The perception of meaning and values of the ethnic identity of the Siamese-Malaysians in each generation / age group can divide into four eras according to transition of regime, political and social culture, including the colonial era (before 2500 B.E.), autonomy era (2500-2524 B.E.), nationalism era (2525-2541 B.E.) and globalization era (2542 B.E. to present), where it was found that there was a difference. Siamese-Malaysians aged over 57 years old (colonial era) have a fundamental idea of the founder, builder, transferal, supervision and preservation of cultural and important ethnic identity (Cultural origin). This acts as a refinery or a cultural generator because those must act as cultural prototypes for future generations.
Siamese-Malaysians aged between 34-57 years old (autonomy era) have the citizens right unaffiliated with political right as the foundation ideas of Malaysia (Political status). Because this group of people had a stake of organizing the country's citizens after the independence declaration, a group of people played a huge role in the negotiations in order to maintain the benefits of ethnicity in Malaysia's politics using history and culture as the capital (Cultural negotiation). The Siamese-Malaysians aged between 16-33 years old (nationalism era) have radical ideas aimed at improving the quality of life and education for the foundation of professionals and economics is important (Economic status). Since the group was grown in the presence of family and country which are affected by economic problems and in the countries that have developed a nationalism based on ethnicity by the Dr. Mahathir. In the era of this group is adopting various capitals from Thailand as a mother land comprising language, religion and culture for identity creation (Cultural hybridization). Siamese-Malaysians aged under 16 years old (globalization era) have elevated social status to radical ideas (Social status) because a group of people in the eras where the Malaysia leader focused on policies to strengthen the unity of ethnic groups in the country parallel with the development of information technology in advanced and internationally competitive in globalization. The existence among cultures of the Malay ethnic group is under the ideological core of 1 Malaysia that created a power structure by the ruling class which caused linguistic, religion and culture identity of the Siamese-Malaysians to be administered and in the perimeter of the culture had to fight for the ideology all the time. While the public culture attempted to occupy ownership culture, minorities are also trying to create an ideological opposition to maintain their own independence and identity over time (Cultural hegemony).

Each group has given a different meaning to the importance of Siamese-Malaysians ethnic identity. The group of people aged 34 years old and over focus on religious identity rather than, language and culture identity. This group of people are in the colonial and independence era where the chaos and organization of citizens as well as becoming a minority in a society of people of different religions thus people in this age mainly need to rely on aspiritual center. The culture is part of their lifestyle, a fervent faith in Buddhism and the values of the priesthood. The study of Thai language makes them able to read and understand the principles before being ordained. People less aged 33 years old and below
viewed language, religious and cultural identity value to the existence of self and community no differently. The current development of the country caused language and culture identity to become increasingly important in the economic dimension. Thus the trend for the existence of Siamese-Malaysians ethnic identity should be a link, dependent and conducive to the existence of each other. A religious institution acts to nurture Thai language ethnic education and provide a space for self-expression and interaction of ethnic groups. The value of learning Thai language before ordainment is a mechanism that enables a religion to remain and also plays a role in elevating the social status. This creates the chances of getting a better job as well as increasing the economic value to be paid for work. The cultural capitals are important resources to bargain for political advocacy of ethnic groups and cultural expression to enhance the prestige of Siamese-Malaysians ethnic identity among the multicultural society of Malaysia.

Therefore, radical ideas and value are perceived as the meaning of the above Siamese-Malaysians identity, as a result of communication to build Siamese-Malaysians ethnic identity including language, religion and culture have two dimensions of existence which are life existence naturally (By nature) and existence under identities management (By planned). Analysis from the past to present will see the dynamics of identity that occurs with each Siamese-Malaysians generation / age groups as shown below.

**Language Identity**

Among the colonial usurpation of the ruling international class in Malaya, language identity exists in the everyday lives of people in each race and religion. For Siamese-Malaysians the Thai language is used as a medium of communication between them. The value of the language is very important and the use for communication is the learning of writing style and understanding the meaning of the Pali and Thai language to be ordained by the discipline of the Buddhist faith. The Siamese-Malaysians aged over 57 years old learn language in order to say the ordination request with the interaction with the master priest. The Siamese-Malaysians second generation (aged between 34-57 years old) learning of a language is more extensive according to the policy of nation building in Malaysia at that time. There are Malay, English and Thai language schools in temples. Later the Siamese-Malaysians in Malaysia settle on stability. Third generation Siamese-Malaysians
(aged between 16-33 years old) have a language school in Thailand and teachers are priests and laity taught by memorization from textbooks bought from Thailand. For the current young generation of Siamese-Malaysians (under 16 years) Siamese-Malaysians managed language identity which was planned by the previous generation in order to build a solid foundation for the ethnic identity of the Siamese-Malaysians language. The teaching of the Thai language curriculum, the teaching of skills training and the creation Thai educational leaders were established by pushing the youth to be the main teacher, an set up a Thai language school within a community temple and efforts to push the Thai language school to become an elementary school that is accepted by the education system of Malaysia.

**Religion Identity**

Communities in the past are a community where religious institutions are a spiritual center and the temple is a source of learning to purify people's minds. Thus the ordination is a tradition that Siamese-Malaysians males must be in strict compliance with. First Siamese-Malaysians generation (aged over 57 years old) is popular in the priesthood to train the mind and Buddhist heritage. Later, religious institutions in Malaysia have been teaching for a theologian, priest and theology studies for laymen as well as organized exams by Central Dharma Testing Service Headquarters of Thailand after Malaysia declared independence. Second generation Siamese-Malaysians (aged between 34-57 years old) who remain conservative clerics and laymen have been educated in theology and religious education. This is considered a form of social change (social mobility). Later to build solid and lasting contributions to the existence of Buddhism in Malaysia, the ministry in Malaysia has asked the Bachelor of Buddha and professional monks from Thailand to help Buddhist practice for ministry and issuing theologian authority and religious education in both Thai and English language. Third generation Siamese-Malaysians (aged between 16-33 years old) have an opportunity to learn and acquire knowledge of the language, religion and culture by preaching Ambassadors from Thailand including the use of diplomas in theology and religious education to apply for work in organizations that require a wide range of language skills. The current young generation Siamese-Malaysians (aged under 16 years old), managed religious identity was planned by the previous generation to sustain the religious identity of ethnic
Siamese-Malaysians to remain firmly in the context of the Malaysia states by creating a Buddhist learning plan, a course in Thai language teaching, novice ordination and Brahmin ordination for youth, training the new ordained for Siamese-Malaysians and Chinese, the theologian examination and religious education by Central Dharma Testing Service Headquarters of Thailand, the certifications theologian and religious studies in Thai and English language and attempting to build a new temple in the state of Terengganu that originally have only a monastery.

**Cultural Identity**

Culture is part of the lifestyle of ethnic Siamese-Malaysians. The first generation Siamese-Malaysians (aged over 57 years old) are adhering to traditional rituals that are practiced continuing from generation to generation that due to switching realm in colonial era do not more greatly affect cultural expressions that are part of the culture of ethnic groups. For the existence of Siamese-Malaysians second generation (aged between 34-57 years old) under the rule of Malay and society where Malay is a large group in the area, there needs to be modifications to a certain culture to comply with society and culture. For instance, the tradition of giving alms to adjust to the food deck or called Kaeng Wien from each family turns to giving alms to the monks at the community temple and to preserve the ethnic dignity among different nationalities, the process of creating a new identity appeared in the third generation of the Siamese-Malaysians (aged between 16-33 years old). Bringing the cultural traditions from Thailand to be applied in the form of relief adjustments and a form of reference or from elsewhere that the new community create for create group identity. For example, a show or contest in the tradition of the community. For the young Siamese-Malaysians (aged under 16 years old), the managing of cultural identity was planned by the previous generation to empower and create meaningful value for the cultural identity of ethnic Siamese-Malaysians. There was a management of cultural identity by creating a cultural learning space both personal and collective, a course in Thai language teaching, Thai cultural skills training, minister of Thailand, creating a partnership to support arts and culture with government agencies of Malaysia and Thailand, the establishment of Thai cultural association and the efforts to push for important dates of the race as part of Malaysia’s important day.
It can be seen that the Siamese-Malaysians’ ethnic identity is changing identities in various fields dynamically in order for the stability of existence because the procreation of the new state in Malaysia after the change of political regime and the influence of people discriminating in the concept of a colonial state caused the identity determining with more clarity. The ethnic qualification and determination stereotyping are attached to the realm. The creation of the otherness dominated the identity of the group in order to manage the dominance of groups according to state policy by referring to the stability of the nation and nationhood. Therefore, the variety of population in Malaysia caused Malaysia to be a multicultural society. This ethnic group has to continually adapt at odds with the policies of the multicultural nation state. With an attempt to define the identity and representation as citizenship of the state in a variety of formats and flowing over time thus Malaysia is a country in Southeast Asia with the appearance of image creating two forms together. Including national political and national culture as Brown (Peerayut Orphan, 2008) identify that the state confirmed that it will provide equal rights to all citizens based on national politics but with the definition of national culture superiority for certain cultural expression that represents a nationhood since the state leader views that cultural nationalism is the strong unity and loyalty over the political nationalism that was seen as the origin of Western imperialists. Thus Malaysia has created the nation image as a set of any one cultural characteristic or any one of the values that predominate in society as core of nationhood that is a character of Bumiputera. While in Thailand, it was culture and the kings from central country (Peerayut Orphan, 2008). The national identity creation under the concept of national and Siamese-Malaysians nationhood in Malaysia is aims to maintain an intensive core of their original ethnic identity but trying to become part of mainstream culture and society at the same time. This process was occurring in the form of adjustment, change, and combination of identities under the conditions of relationships that change over time.

7.2.5 The Dynamic Construction of Siamese-Malaysians’ Ethnic Identity in Malaysia.

Identities are tactical in their positioning that changed according to context conditions and situations as a tool to manage and coordinate social relations if the
cultural boundaries transcend it can benefit ethnic groups. Members of the group may use one identity to identify with a group of people or may choose to focus on another identity to identify with another group. The identity of the other one may be interpreted or valued differently between people in the same culture and outsider culture. Thus, social interaction, maintaining ethnic identity of the group gives priority to the construction and reproduction of cultural characteristic to dynamics delimitation of ethnicity either in the form of interpretation, negotiation and retaliation to the situations that ethnic groups face especially when the process of globalization has connected the world together. The key factor is a revolutionary communication system that makes a narrow space, while time is accelerating faster to begin the melting together of dimensional space and time including the borrowing of complex and diverse cultural integration. Production of capitalism affects the changed experience of time and place not just the result of the production and consumption on the global economy but the cultural dynamics of globalization has encouraged power to review a definition of their identities and raise localism awareness that power creates cultural diversity. The interactions between each other, the occurred experience space affect consciousness causes a review of the position of the identity, creating a new meaning of identity. Identities have been demolished and built new ones by adjusting according to ambient conditions and contexts.

The relationship of ethnic groups under the influence of nationalism classified people into majority and minority groups based on power relations. Making the minority’s culture like Siamese-Malaysians is a combination of the traditional ethnic and state ethnic. Kanjana Kaewthep’s opinion is that sub-culture existed in the different hierarchical power structures, the characteristics of the domination power (Domination, exploitation, manipulation) is main culture against sub-culture. Nevertheless, the other side was meant to retaliate, bargaining of subculture towards the core culture for existence and inheritance as well (Kanjana Kaewthep, 2014). For example, maintaining Manora in the Siamese-Malaysian community when the government agencies provide support for inheriting the cultural tradition in the community. The open community area for people who are interested come together to learn and trained Manora that descant switching between Thai and the Malay language from artist or spiritual leader of the community. The shadow puppetshow
(Wayang Kulit) in the community area by creating a space for cultural learning with community members although not the Siamese-Malaysians shadow puppet master but the form of a poem that is sung in three languages of artists consisting Malay, Thai and Chinese reflects the characteristics of a multicultural society of diverse audiences as well. This includes different shapes or features of a Shadowpuppet such as dragon, pavilion (Balai Besar) or hermit which also shows the ethnic diversity characteristics in Malaysia society. Even the picture on the canvas of the display for example the dialogue of the characters/NooNui character/Malay character reflects the social interaction of various peoples in Malaysia too.

Furthermore, Siamese-Malaysians in Malaysia also has reserved an adaption method for culture. For instance, organizing the traditional cultures annually, choosing a big event at the state level for funding such as Songkran and Loy Krathong in the state of Kedah, Perlis and Kelantan which established the participation of ethnic groups as well. The organizing event held during the day closely makes Siamese-Malaysians who work or live far away from the community change participation. Siamese-Malaysians in Terengganu were minimal in number compared with other states. They tend to group together for cultural interaction with their ethnic neighbours in nearby states of Kelantan, including an event held annually by the Siamese-Malaysians business community and Chinese. The resource management model preserves the identity of Siamese-Malaysians ethnic group, either the distribution, exchange, and borrowing mutual resources in a state where the Siamese-Malaysians lived most, the state of Kedah, or in small states like Perlis including states governed strictly religiously like Kelantan, the state with the least Siamese-Malaysians which is far away from other states like Terengganu. This is the tactical existence of the Siamese-Malaysians in order to preserve ethnic identity.

The study of ethnic identity communication under the influence of the political economy found that among the interaction of cultural ethnic groups, identities will be presented in different dimensions depending on the context, conditions and situations. The identities were selected to negotiate or fight to scramble meaning. These negotiations may support the original identity more firmly or it may lead to modifications and offer new identities continually for opening the social space of the ethnic group. Because for the existence of ethnic groups if social conditions changed,
the attempt to seized their own with some ethnic identity may show the ability to adapt to the decline. Thus, ethnic identity is adaptable, adjustable and moveable constantly in aims of existence. Some Siamese-Malaysians ethnic identity was chosen to serve the adjustment of elements in different ways. For example, language identity that Siamese-Malaysians adopted patterns compiled a used of Malay name but still use the name that has meaning in Thai. Religious identity that Siamese-Malaysians allow includes the image of Hinayana Buddhism located alongside Thammachak of Theravada Buddhism in the Buddhist temple of the Siamese-Malaysians. The cultural identity that Siamese-Malaysians take involving culture deriving from a combination of Nora Thailand and Ma Yong of Malay is culturally ethnic in Siamese-Malaysian communities.

Moreover, ethnic identity is intimately related with the process of creating a nation-state, and the expansion of state power to control the area and citizens. Under the power relations that nation-state defines cultural boundaries of citizen groups by reinforcing sovereignty over the territory. The concept of sovereignty is being challenged in the borderless world with the interchanges of people across the borders of nation states. The concept of localism that shared common history, sense and social space together caused a commitment feeling of local continuity and concentration over the citizenry of the nation state. The flow of people and goods across the borders of nation states quickly including crossed the border of the diaspora, immigrants and migrant workers caused cross communities around the world. As a result the nation-state borders faded while diverse and overlapping identities of citizens was emphasised as more prominent and became challenged bargaining tactically to derive the benefits of the ongoing context and conditions that occur and change over time.

Therefore, the influential concept from the Bureau of Political Economy of R. Williams (Kanjana Kaewthep, 2014) emphasizes that approach to culture study must be considered as substantial and must emphasizethe cultural production process (production) and reproduction to inherit the culture (reproduction) to ensure the continuation of those. Each culture has “A tradition of selection” as the culture involves the selection or cutting some media out. In addition, R. Williams classified cultural action into three types including dominant (core culture), residual (culture residues from the past, manner contrary to core culture) and emergent (cultures were
formed later, combination of the first two categories). For example, Songkran of Siamese-Malaysians was originally a villager’s culture of residual ceremony. The day before Songkranis New Year's Day and the Siamese-Malaysians will hold a prayer for ancestors’ bones in the morning called “Bang Sa Kul Bua” or in some communities it is called “Thum Boon Suad Shue”. That day water is poured on the hands of revered elders who ask for a blessing ceremony. The night is a ceremony of received angels with the belief that new angels came to protect the human. A lot of relatives including family members who work far away from the community will join together. Later when the Malaysian government provided support to promoting the Songkran Festival as one of festivals of the country. There modifications of the traditional model to the contest and performances including fire truck spraying water for fun (Dominant) which is characterized a selection of activities unrelated to religion. Later Siamese-Malaysians held the Songkran festival over two days. The first day is a traditional ritual that is practiced continually in the community. The second day is Songkarn festival sponsored by the government which is an Emergent culture that was selected to reproduce.

The process that retains the ethnic culture will occur in all ethnic groups of mankind as well as nation states having a policy to support and promote the culture and ethnicity of the own nation state. It affects the relationship between the majority and the minority. The relationship will be in a direction to anywhere based on the use of state power over the minority, management of relationships between people as well as the ethnic awareness and culture of each ethnic group. Thus culture is about the meaning and value system of Siamese-Malaysians ethnic group that crystallizes from surrounding experience and context. Kanjana Kaewthep (2014) expressed the view that culture acts as a mediator. The social being of a person to became social consciousness of man. For this reason the cultural characteristic of each society depends on the reality context of society. Thus, ethnic identity is due to awareness to themselves, community or social unit of Siamese-Malaysians. This makes the Siamese-Malaysians separate themselves off from other groups in a social context, culture, government politics and economy. Ethnic identity is formed by the assembly building constructed as a process powered by both internal factors and external factors of ethnic groups that have a role to identity the process in different ways. The
historical factors and social relation factors are the important foundation or base of the knowledge capital's major ethnic group, the Siamese-Malaysians. The relationships that exist in the social institutions of the Siamese-Malaysians are learning media and cultural transmission including the important historical story in order to tell the origin of the major ethnic groups. The geographic factors affecting Siamese-Malaysians identity creation process are either in the form of adjustments, addition, missing and reconstruction of identity. Especially the self-determined position in a multicultural society while aspects of the civil society groups and the policy of administration government factor affects preserving succession and negotiations about identity. The socialization between cultures and controlled by the majority ethnic groups caused social relationships that seized Siamese-Malaysians together is establishment a strong civil society in order to maintain ethnic identity and to sustained benefits of the Siamese-Malaysians under the administration policy of Malaysian government. Thus, preserving the ethnic identity Siamese-Malaysians to inherit the core content and meaning of identity is an adjustment and negotiates identity by adjusting the presentation that is not hostile towards the society as a whole and is secured to prevent the loss of identity disappear in the end.

However, the study about ethnic Siamese-Malaysians in Malaysia has found Siamese-Malaysians ethnic identity varieties under the relationship conditions. Communication is used for building Siamese-Malaysians ethnic identity in the context of Malaysia in order to create value and meaning perception and political identity of the citizens of Siamese-Malaysians. The pattern is proceeded dynamically as shown in the following model.
Figure 7.1 Model of Dynamic Construction of the Siamese-Malaysians’ Ethnic Identity in Malaysia
From the model of dynamic construction of the Siamese-Malaysians’ ethnic identity in Malaysia comes the study in aspects of “Siamese-Malaysians ethnic identity construction” from the opinion of researchers, the identity is formed by dynamic building. With this resulting feature this study aims to study the characteristics of identity product and the establishment form, maintaining, negotiation, and disappearance of Siamese-Malaysians ethnic identity (Identity process) under the context of Malaysia. Communication patterns build Siamese-Malaysians ethnic identity (Communication Form) including meaning and value perception of ethnic identity. The basic concept is that the communication of Siamese-Malaysians’ ethnic identity flow according to dynamic context and situation. It was found that the dynamic construction of Siamese-Malaysians ethnic identity in Kedah, Perlis, Kelantan and Terengganu state of Malaysia consisted of the following elements.

1) Siamese-Malaysians ethnic identity

   (1) Identity product

   Identity product is a characteristics or property to indicate who we are or tell others who we are. The identity of the individual or group will have different characteristics depending on the definition of the identity or the definition of society position. The study found that the daily life of the Siamese-Malaysians expressed the identity that can be observed including greeting and communicating, the dress, housing, nutrition, treatment as well as religious rituals. This identity production is expressed in two dimensions of daily life and a special event.

   The identity characteristic that existed and is part of the Siamese-Malaysians culture with natural expression (By nature) still can be seen in the Siamese-Malaysian community of every state’s areas. However, some identities are diluted as it was not clear or has been unable to determine whether it is the same or different as other ethnic identities. In the same area, such as the cuisine where Siamese-Malaysians popularly use their own produced ingredients or purchase from a market in the neighborhood for cooking in a household. For example, fried fish, fresh vegetables and Nam Prik (chili sauce) excluding pork, which is a food is prohibited by the religion of the Malays that Siamese-Malaysians can purchase from the market in some areas. Siamese-Malaysians cuisine is hardly much different than Malay food.
The Siamese-Malaysians have the selection certain of identity and manage that identity characteristic (By planned) by emphasizing prominent efforts to push those identities which have been inherited under a mechanism created constantly guaranteeing the existence of the ethnic Siamese-Malaysians in Malaysia consisting of language, religion and cultural identity.

(2) Identity process / Production

Identity process is identity occurrence by sequentially changing a system effect on another. The identity process consists of the process of maintenance or inheriting negotiation; dissolving and rebuilding. The proportion of each identity process depends on the status or capital that Siamese-Malaysians have with the environment context affecting identity changed along the process. For instance, the teaching in the education system of Malaysia using the Malay language as the main language of communication caused Thai language communication and learning space of Siamese-Malaysians to be limited. However, the Siamese-Malaysians have maintained a method of language identity by teaching the Thai language school in the community temple on holidays or spare time from studying the system of compulsory education in Malaysia. Most Siamese-Malaysians still send their children to study in the Thai language regularly as negotiation of the application process happened to the language identity of Siamese-Malaysians ethnic groups in Malaysia.

2) Dimensional structure of the relationship

(1) Culture and social

Siamese-Malaysians in Malaysia is a minority in that multicultural society in which the Malay ethnic group is a majority and other minorities as such as Chinese, Indian and so forth. Lifestyle of the Siamese-Malaysians ties to traditional beliefs and rituals, faith in Buddhism and the original traditions and culture, as Thai. Moreover, the social context of the state of Kedah, Kelantan and Perlis continued for several generations, and people are lived together for a long time. While most people in Terengganu are related from the same ancestor who moved from Kelantan to settle and pioneer the arable staked areas. Later when the migration and marriages with foreigners caused interchanges of people, most of them are married with Siamese-Malaysians from Kelantan and have moved to residence in Terengganu.
(2) Economy

The Siamese-Malaysian community in Malaysia is an agricultural society. Growing rice is the main occupation and they own rubber plantations, and have arable land inherited from the predecessor. Agriculture is conducted in accordance with economic promoting policies of government. The state of Kedah, Perlis and Kelantan is suitable for planting rice supported by the fertilizer, livelihood and various compensations. In Terengganu, the Siamese-Malaysians had been encouraged to grow economic crops on the national agenda such as tobacco which caused Siamese-Malaysians to quit rice farming and turn to farming tobacco and build their own curing barns in the their home area. Later as a result of economic policy changes the Siamese-Malaysians turned to vegetable gardening.

(3) Politics and government

Currently, Malaysia is under the rule of the central government of BN (Barisan Nasional) party. The state of Kedah, Terengganu and Perlis were under the rule of the BN (Barisan Nasional) party and Kelantan was under the rule of the PAS (Islamic Party of Malaysia) party. As the state government (State Government) has the power to legislate for administration and enforcement of the citizens in that state, not contrary to the supreme law of the country. In addition, the Siamese-Malaysians has an important delegate in the political system of the Federal Malaysia is Senator, in the politics of the government of the state of Kedah has the State Executive Councillor (EXCO) is an administrator of Siamese-Malaysians ethnic. And at the community level the Siamese-Malaysians has a village leader or Penghulu administration the District level (Mukim) and chairman has served as village headman (Jawatan Kuasa Kemajuan dan Keselamatan Kampung: JKKK).

3) Factors affecting the ethnic identity of Siamese-Malaysians in Malaysia

(1) Necessary factor is the important factors for create the desired effect to occur. Siamese-Malaysians is a minority group in Malaysia. There are factors that make ethnic group can survive amidst a multicultural society with dignity identity consists of several key components following.

(1.1) Collective memories about the origin

Siamese-Malaysians in Malaysia recognized their historical ethnic together constantly although the ethnic history of the Siamese-Malaysians is
not prominently displayed in history of Malaysia and not compiled into book of the history of the ethnic groups. There are only recorded incident of a community or a short time through the pages of a commemorating book of the monks who ever been in the temple only. Nevertheless, the story about the origin history and ethnicity has been told from one generation to the next generation importantly. As a result, perceived and create memories about the origin being forwarded along with the emotions and a sense of the narrator, deep thoughts and behavior of the narrator would be as good media to communicate an emotional story to the recipient to absorb the memories and understand deeply.

(1.2) A sense of ethnic concentration

Siamese-Malaysians in Malaysia are aware of the identity of ethnic groups in strictly compliance with the ancestors or family elder lifestyle. The Siamese-Malaysians are aware of that as the Siamese-Malaysians must have a love of Thais, speak Thai, live like Thai, Buddhist, preservation of Buddhism and have a good Thai culture whether is in anywhere. This not only the sense of emotion but also the straight forward expressed of awareness including loyalty to the nation and the king. Siamese-Malaysians in Malaysia respect to the King of Malaysia or Yang di-Pertuan Agong, Sultan of State and Royal family and also respect to the King of Thailand and the Royal Family as well. Distinguishable from Castors of the king, the two countries were suspended in the houses of Siamese-Malaysians in Malaysia distinguishable from castors of the king of the two countries were hung in the houses of Siamese-Malaysians in Malaysia.

(1.3) Social relationships in communities / Ethnic groups

Siamese-Malaysians in Malaysia has strong ties relations together. Moreover the relation of kinship and blood relations or caused from “marriage”or marry among Siamese-Malaysians. The part of relationship also due to “the relatives” with respect or the relationship tie called “supported father, supported mother, supported elder brother”. In addition, the relationship between them has caused a mutual dependence. The Siamese-Malaysians have a strong relationship called fellow and Siamese-Malaysians as patronage system also relying on the community which a network of relationships among individuals and communities has a relationship formatting with social networks such as Kaeng Wien network, Krue
Wat network and so forth. These social relations are considered as one of the social capitals that create the realization is to happen and Siamese-Malaysians can stably coexist.

1.4) The geography of the area is conducive to living

The residential homes of the Siamese-Malaysians in Malaysia mostly in the abundance area in the northern states of Malaysia which agricultural area. Most Siamese-Malaysians are farmer for example farming rice, plant and rubber. In addition, resident’s areas also have some border with Thailand too. As a result, Siamese-Malaysians able to purchase raw materials or appliances required in the rites of various ethnic groups easily and convenient. In the area of Kedah and Perlis state, Siamese-Malaysians can travel to the Thailand by car while Siamese-Malaysians in Kelantan and Terengganu can travel by car and boat.

2) Sufficient factor is factor which sufficient to support the potential for the desired effect. The factors necessary to achieve the desired effect when they are linked support or integrate with such factors suffice. In this case sufficient factor caused ethnic group can survive in the midst of a multicultural society with identity dignity composed of various components including.

2.1) The attitude of the government towards the existence of ethnic groups

Malaysia is a federal country caused by the combination of the various groups together. Thus, building of country unity of Malaysia cannot just rely on the cooperation of the Malay ethnic group which is the majority only but must coordinate benefits to include other ethnic groups which are minority too. The allocation of profits in different ways has been used to manage the relationship between the ethnic groups. Although the Siamese-Malaysians are a minority in Malaysia but Siamese-Malaysians is Bumiputera with equal rights to the Malays and natives only to acquire rights based on the acceptance, enforcement and discrimination of minorities importantly. Therefore, it cannot deny that the government's attitude towards the ethnic group is an important factor for the existence of an ethnic identity with dignity amidst a multicultural society like Malaysia and to build the unity of the country and reduce tensions between different ethnic groups as citizens of the State.
(2.2) Civil society ethnic groups and network management

Siamese-Malaysians ethnic has a civil society in the form of individual and group. The individual forms such as Senator is “Dato” Boonsom Suwanmanee served during the year 2553-2559 B.E. And who has been honored as a national heritage of Malaysia (Tokoh Warisan Kebangsaan Orang Hidup) is Mr. Siri Nengbua. The group resulting from the merger of the association is divided into different levels such as association of Priests (The Siamese-Malaysians Buddhist Monk Organization), the association of Siamese-Malaysians state level (Persatuan Masyarakat Siam), village association (Persatuan wanita sian), the youth association (Thai group, monastery boygroup). In addition in the state of Kedah, Kelantan and Perlis, Siamese-Malaysians is gathered on behalf of the association of Siamese-Malaysians (Persatuan Masyarakat Siam) is Siamese-Malaysians association of Kedah, Siamese-Malaysians association of Perlis, Siamese-Malaysians association of Kelantan. The Terengganu, there are part of Siamese-Malaysians as a member of the Siamese-Malaysians Association as well as members from other states. Meanwhile, it has gathered a group of career is Malaysian Thai officials Club (Kelab Siam Sektor Awam: KESSA) which the incorporation of Siamese-Malaysians who work for government of every state such as teacher, police, solider, judge etc. Including the integration of the Siamese-Malaysians in various fields is Siam cultural association of Kedah (Persatuan Kebudataan Masyarakat Siam Negeri Kedah: PEKEMAS), Loy Krathong Association of Terengganu (Persatuan Loy Kratong Kuala Terengganu). The civil society of these ethnic groups was gathered to create a strong network of community-level networking, between the community and outside the community to negotiate with the government and other ethnic groups in order to the benefits of ethnic identity and existence with dignity.

These civil societies of ethnic group play a key role in network management to preserve Siamese-Malaysians ethnic identity. There are two network is major capital that linked Siamese-Malaysians closely together including Archetype network which Thailand is the city's cultural origin of ethnic Siamese-Malaysians group. The Siamese-Malaysians is often used as learning resource and cultural references for example getting to ordination at Phra Mahathat Woramahawihan Temple, Nakhon Si Thammarat with strong faith in Buddhism. Substitute network is
the neighboring state such as. In case of using templeas place to ritual, Siamese-Malaysians in Terengganu need to attend religious ceremonies at temples in Kelantan.

4) Communication form

Siamese-Malaysians in Malaysia are communicate and receive information from medias including personal media, traditional media, mass media, new media and communication network. Siamese-Malaysians using communication to build ethnic identity in various forms are (1) Communication for learning and cultural transmission for the “Inheritance language culture and sustain Buddhism “; (2) Communication for participation under the concept “Together as Thailand is not another”, (3) Communication for enhancing identity of community to highlight “Thailand racial dignity and rights of the citizens of Malaysia”; (4) Communication for ethnic interaction to manage the relationship “Seek common reserves different” and (5) Communication for network building under the concept of “Integration to empower the community”.

The ethnic identity communication creates perceived value and the sense of ethnic identity, if these communication influence and effectiveness will result the identity formed by communication and perceived are congruence.

5) Identity management

The three characteristics of communication identities to determine the identity concept either the national identity caused by political changes and colonization evocative characteristic of the selection of the positioninagas “being Thai vs. other”. These define selection of their identity in one or opposites (Dichotomy) or the concept of identities switching under the circumstances. As attitude expressed the identity turning “Sometime Thai sometime not”. The selection of identity definition as selection switches of the two identities (Situational selection) lead study of researcher in artificial created or definition created (Constructivism). Identity definition on assembling mechanism identity to illustrate the relevance of the content and form of the Matrix identities associated with showed the concept of selection and switching of ethnic identity as such. Siamese-Malaysians presentation ethnic identities including language identity, religion and culture in two terms of element are content or meaning and form of expression under the condition of the relationship with the socio-cultural, political and economy dimension. Siamese-Malaysians ethnic identity construction
used adjustment application strategy or culture changes have two stereotypes. The first stereotype is addition such as language identity that Siamese-Malaysians already has a Thai linguistic capital but adopting the other language Malay, Chinese and English used in conjunction with Thailand. And a second stereotype is Articulation/Hybridization such as coordination and Buddhist maintenance of Siam and China together. Selected some features of Theravada Buddhism of the Siamese-Malaysians and Mahayana Buddhism of Chinese to combining without the deployment of third stereotypes (Substitution).

However, when describing the relationship between communication and Siamese-Malaysians ethnic identity according to The Communication Theory of Identity theory (CTI). The analysis of identity with the frame / layer of identity found Siamese-Malaysians are aware of the identity of their own “Who we are” (Personal frame) Define their ethnic as Siamese-Malaysians or Siam in Malay language. Siamese-Malaysians can tell others who they are (Enacted frame) through performance or expression of identity to other that is a form of communication or identity marker. While the other perception about “who we are” (Relational frame) occur when a relationship for example Malay recognize that Siamese-Malaysians are strong faith in Buddhism. And finally recognition identities (Collective identity) that Siamese-Malaysians are shared with others in same group. The same group views the same as one (Communal frame) for example when Siamese-Malaysians communication each other, they recognize the common identity of ethnic groups. In addition if the result of four frame identity is inconsistencies, this will cause the identity bargaining process (Identity negotiation). Thus, Siamese-Malaysians ethnic identity creation has the selection either identity communication focused on the association of the content and forms in matrix identity characteristic and uses the adjustment application and culture change strategy including the negotiation identity process to create a consistent of frame/ layer of identity. In addition, Siamese-Malaysians ethnic identity dignity maintains under the identity management with identity modification and reverse strategy that proper to situation and context. This is the processes of identity negotiation occurring in communications of ethnic groups dynamically.
7.2.6 Siamese-Malaysians the Significant to Thai with Ethnic Identities Communication

National boundaries that connected state border between Thailand and Malaysia today is the model of territorial determine for sovereignty indication and control citizens as part of the political structure of the nation state. When look back at the history of expanded political power to demarcate the territory of the Kingdom of Thailand and the Federation of Malaya in the past will find that border areas are overlapped with the social relations of people. The development continued even territories lines are more clearly defined under the treaty Anglo-Siamese in 1909. The existence of people still relation cross the border either races, religion and culture.

The defined territory of the Kingdom of Thailand and the Federation of Malaya at that time caused Malay ethnic group of Muslims living in the area of Pattani, Yala, Narathiwat, Satun and a part of Songkla province which a majority of those area become a minority of Thai social. Meanwhile, a group of Buddhists Siamese-Malaysians who live in the state of Kedah, Perlis, Kelantan and Terengganu of Malaysia become a minority in Malaysia social. Thus, the existence of these two minority groups is in the characteristic of citizenship in the territory of the country that majority ethnic group has a different religion and culture from their own group. And at the same time the religion, cultural and social space that linked with the majority of another country. Thus, Malay ethnic in Thailand and Siamese-Malaysians ethnic in Malaysia is a characteristic of modification and reverse in each side of ethnic identity dynamic to context and conditions occurred and changed over time in order to manage social relationships and to survive with dignity identity of ethnic groups.

Cultural boundaries are not fixed along the boundary of the state but flexibility to modify according to interaction with the target. The understanding of Malays identity ethnic in Thailand and the Siamese-Malaysians in Malaysia need to consider cultural action as power relations between peoples. Including local identity appeared in the fairy tales, legendary and stories describe the historical development of the peoples and show the coexistence of the people in a multicultural territory as integrity of the nation-building process (Adisorn Saksong, 2006) in order to understand the roots and clue of local. In addition, the definition of diaspora is not limited to only those people who move across borders of the state but also includes people who state
borders have moved across. Therefore studying the roots of the people on the nation state, former border today is a history that cannot be left behind.

**Malay in Thailand**

Although in the southern unrest has occurred over a long period since the annexation of this area to be a part of Siam. As tension generated controversy and led to violence between Thailand and the Muslim groups. Nevertheless, many believe that violence erupted again as the crisis in the South in 10 years is guns robbery from the fourth Battalion of the Narathiwat Royal camp or Pi-Leng Camp in Jor Ai Rong District of Narathiwat in 2547 B.E. causes unrest deteriorating steadily.

Framework to explain the problem of violence in the southern provinces of the National Reconciliation Commission divined by concept of violence level, when arranged in a level the description the phenomenon of violence can see that the violence caused by three conditions. The first is an individual condition including the insurgents and the government responded with violence. The second is a structural condition including injustice causing from justice and the rule, economic and natural resources that most people suffer. The study is inhospitable to citizens the power over the social challenges in various ways both secular and religious. The condition of the population and problems in geopolitical context resulting the clearly comparisons in quality of life between people with the same religious lineage is Muslims Malay are the same two countries are the southern border of Thailand and in Malaysia. The third is cultural conditions including religious and ethnic identity in the area is Islam, Malay language and history of Pattani, these are the social conditions which serves to justify the use of violence or making people not less agree or disagree with the violence. All of this makes the insurgency in the southern provinces use conditions of ethnic and religious integration as an excuse to justify the use of violence in the struggle to their goals on behalf of the Muslim identity. According to analysis the violence continues. The National Reconciliation Commission suggested that peace and stability in the country based on two-dimensional relationship including the vertical relationship between the state and citizens in the southern border provinces and the horizontal relationship between people and different people. Most of them are Thai Muslim Malays ethnic with Buddhist Thai is a minority in the area and both
relationship existence in international relations in Southeast Asia regional and international level (The National Reconciliation Commission, 2006).

One of the problems of unrest in the southern provinces are the culture policies and local democratic changed by the time. For example, national policy in 12 states required convention in the first modern is the Field Marshal Plaek Phibunsongkhram’s government (2481-2487 B.E.) created of a national policy on control culture caused Thai Muslim Malays ethnic are restricted freedom in culture by forbidden to dress as a Muslim. Not allow to teach the Malay language in schools. Do not speak Malay when contact the government. Using a Thai tradition in many fields (The National Reconciliation Commission, 2006) same as Thailand that tried to break up the identities of the Lao ethnic groups that live in the Northeast and a new definition called an ESAN and forcing Chinese to show their loyalty to the State Thailand. By changing the name, surname in Chinese used the word Thailand (Ekkarin Tuansiri, 2010) the process of establishing a national state of Thailand may be due to the efforts of the leaders who want to adapt with the influence of colonialism from Western countries. By choosing form of colonial rule in the West which view cultural diversity with ideas about race and ethnicity or racism used to replace traditional conservative government focused on fostering ethnic groups as a tradition rules is strengthening the prestige and legitimacy to parents. Start by switching to uphold the rule territory by accepting the principles defined borders instead of controlling a person as before in order to create a new nation-state of Thailand (Thongchai Winichakul, 1994 as cited in Anan Karnjanapan, 2012).

The Muslims Malay ethnic in the southern provinces of Thailand is ethnic groups who have been directly affected by the creation of the modern nation state. In particular, the modern state development their own the unity and stability by the invasion to destroy four dominant identity including the nation (Malay), language (Jawi), religion (Islam) and the history of the original state (Patani). For example, The intervention control of local traditional Po No education system, the selection of some religious leaders or elite groups and take stigmatization for a specific group to be involve in Islamic movement throughout the world (Ekkarin Tuansiri, 2010) including are treated by the state with violence led to tensions between the state and citizens.
Siamese-Malaysians in Malay states

Apart from the Malay ethnic group is the largest group in Malaysia. There are the migrations for mining tin of Chinese in Malay Peninsula in the 15th century. The trading, laboring in agriculture and construction of the Indian Tamils in 19th century, the migrants crossing country in the minority including the existence of the Siamese-Malaysians in the area of the northern state of Kedah, Perlis, Perak, Kelantan and Terengganu resulted Malaysia is multicultural society that consisting of various ethnic groups with cultural diversity.

During that Malaysia was under British rule before independence. Malay is a majority and the rights above all minorities, thus, they are political authority. While the Chinese and Indian are minorities that potential trade than Malay. Later, when the Federation of Malaya Agreement occurred between the British government and the Malay groups gathered in the representative of UMNO party in 2491 B.E. identify the citizenship of the Federation of Malaya that definition of citizenship from birth. Assigned to using Malay and English in order tooffering privileges to the Malays including the government changed the education system. From management by each ethnic groups to the same standard and learning of Malay and English as well as policies to support the economic viability of the Malays over other races. As result the minority resentment and affect attitudes towards the Malays. Chinese ethnic minority use the situation at that time to create unrest. It aims to overthrow the British government and the build communist system to the reigning instead.

After Malaysia gaining independence, UMNO government has implemented preferential policies for Malays in various fields such as working, education, heath by creating a discourse Bumiputera which means son of the land. This is caused the displeasure to other races in Malaysia who not Muslims. These led to a collision between Chinese groups in the opposition party and Malay in Kuala Lumpur central government party in 2512 B.E. After the election results were announced, the opposition party has won in the Batu, Selangor state, the incident raged caused a riot for a while. Then the government has implemented the New economic policy (NEP) aims to eradicate poverty to create equality and a reduction of ethnic conflict but it also considered that the Malay rights and build social inequality as before.
For Siamese-Malaysians whose relationship with the Malays than Chinese and has been attended more by government since the days of Dr. Mahathir. Due to Siamese-Malaysians is a group living in the north of the country with the PAS party which holds the Malay voters in the area and be an important political opponents of UMNO party. Some of Siamese-Malaysians is participate in a political activity of the parties also. Thus political interests are critical conditions can reduce the relationship gap between a Siamese-Malaysians minorities and Malay. However, although the Siamese-Malaysians are social status better than the Chinese and Indian but in the past the Siamese-Malaysians minority is still not privileged rights as Malay as well as other minority groups. Therefore, Siamese-Malaysians had to struggle to define the identity and rights to be son of land as well as Malay. With claims as a resident or land adjacent housing before the rule shifting to over this land until the current Siamese-Malaysians recognized and certified by the government that has the status of Bumiputera are justified in obtaining rights under the citizenship of the country.

History communication

Under the establishment of a national state of Thailand in the last 100 years, the nation-state is tied to the culture of Thai only. Spite of the fact that a previous state, people are exchanged learning and integrated cultural and ethnic backgrounds as a multicultural characteristics of the society in the past always. Cultural diversity is an expression of identity and ethnic identity.

The narrative of the history of Pattani in Thailand, in the view of Sorayut Aim-Aur-Yut (2008) there are three main elements that demonstrate the dynamics of change are homeland to consider that this land belongs to whom. This is related to second be race which discusses groups of people who took on the role of this region like worldview and a major change in lifestyle of Malay which is bound to this land. The three elements are often told through two major changes since the development of the state in the peninsula (Maritime state) as a major port state control of maritime trade. Until the late 23 Buddhist centuries which role of the state has deteriorated to a state tribute of Siam in the early Rattanakosin period until Pattani state was degraded the local authority becomes the outer seven districts of Siam. And a change during the second part is the annexation was part of monthon Pattani state under administrative of Bangkok city which is the center of power until now. Consist of process of cultural
assimilation, process of cultural acculturation and the insurgence by local process continues.

While one side of historical data argues that the unearthed evidence of ancient art architecture Yarang (Pattani) indicates that the stereotypes was a Hindu from Buddhist Indian subcontinent (India) at the same era and similarity. Thus to confirm that area of Pattani alluvial of Yala, Pattani and Narathiwat ever be a city before. And a network of autonomy states of Sri Lanka that history older than the state of Sukhothai which sequel development to Langkasuka state and Pattani state change from Hindu-Buddhist into Muslim to the present (Sujit Wongtes, 2004). Thus Mythology that many people views Malays in the southern most provinces as stranger guest who immigrants later not consistent with the historical evidence.

The form that Malay in Patani used to communicate identity is changing themselves calling from Jawi which refers to people who speak Jawi and the use of Jawi alphabet and people from Pattani into Nayu people or Malay in Malay standard language of Malay people in Thailand. There are observer and commented that it may started when Siam separate some original Patani state to English in 2452 B.E. so far. Until today outsider know the Tani people in the name of Nayu over the Jawi because each people are called themselves Nayu or Orang Melayu in order to differentiated from Orang Siam or Siamese-Malaysians (Ekkarin Tuansiri, 2010). As Chaweewan Prajuabmoa (1980 and 1982 as cited in Sorayut Aim-Aur-Yut, 2008) said that religion and language as the ethnic borders to separate Muslim Malay and Buddhist Thai apart as the name themselves of Malay as Orang Melayu, which means people who are Muslim and speak Malay. This is different from Orang Siam, which means people who speak the Thai language and Buddhist. The self-definition process is dynamic, which is always based on a series of relationships too. In some cases, people who call themselves Orang Melayu may be defined self as Orang Siam in meaning of the Thailand state.

While the Siamese-Malaysians narrative history has a key elements that demonstrate the dynamics of change in three issues similar as history of Pattani. Including homelands that definition itself is attached land or land owner which related to second issue is race that used for separate groups that play a role in this land. And finally is language, religion and culture which an identity of Siamese-Malaysians
ethnic. Those three elements are often told through two major changes since the land north of the Malay Peninsula is the tributary state of the Kingdom of Siam in the Sukhothai, Ayutthaya, Thon Buri and Krung Rattanakosin period. Until the boundary separated between Thailand and England in 2452 B.E., the Kingdom of Siam forced transfer the state of Kedah, Perlis, Kelantan and Terengganu to the British rule. When the land was annexed as part of Malaysia, Siamese-Malaysians living in those areas became a people of those annexed land tacitly. Then the second is the existence of Siamese-Malaysians ethnic groups under sovereignty of Malaysia as Siamese of Malaysia today.

Narrative about Siamese-Malaysians which was broadcast locally from one generation to another demonstrates identity communication through interaction between Siam and Malaya since 19th century. The Siamese-Malaysians in southern Thailand lives with their neighbors Malay and Chinese enabling them to speak Thai Tak Bai and Malaysia Kelantan. A bilingual people inherited and causing Siamese-Malaysians culture blend with the local culture became a joke among the Tak Bai people ridiculed the Siamese-Malaysians Kelantan as Buddhist Malays. (Louis Golomb, 1978 as cited in Niti Pawakkapan, 2015). While the study of Thais people living in the state of Kedah, Perlis and Kelantan of Malaysia that Thai Buddhist temple distributed in the villages, this group is called the Thais in Malaysia (Thamrongsak Ayuwattana, 1974). As well as the study of the humanities and social sciences that called them a Malaysian Thai descents. While some people called Malaysian speak Thai southern language according to when interacting with the people of Thailand, Siamese-Malaysians in Malaysia typically Southern dialect and represent themselves as Thais. Nevertheless, if interact with Malaysian, Siamese-Malaysians often represented as Siam in Malay language. This is called the name of nation for identify the ethnic group to distinguish themselves from other peoples in Malaysia and Thais in Thailand.

The most Siamese-Malaysians is the Buddhist revered Theravada Buddhism while part of a Siamese-Malaysians Islam which is called Sam-Sam (Keiko Kuroda, 2002). The census in 1911 government has classified Malay Sam-Sam (most founded in Kedah, Perlis and Perak) out from the Malays and the Sam-Sam in the state of Kedah more than 14,000 people or about 7.5 percent of the population in the year 1921
(Andaya, Barbara Watson & Andaya, Leonard Y., 2008). However, as citizens of Malaysia a group Sam-Sam of in the state of Kedah is an ethnic Malay Muslims choose to Malay (Malay Muslim) still use Thai language to communication and interaction with Siamese-Malaysians speaking Thai. Nevertheless, to abandon a Muslim that does not be at the beginning (Not-pious Muslim) they need to learn the Malay language and assimilation into the process to be Malay. Because their tradition and culture was not a Muslim as a result was spared, thus they need to learn the Malay language and assimilation into the process (Assimilate) to be Malay. The Sam-Sam chooses the way to be a Malay Muslim by education and eventually get the status of a majority (Keiko Kuroda, 2002). From the current study there no information about the Siamese-Malaysians Islamic called Sam-Sam again there only a presumption from Siamese-Malaysians in Malaysia that the group Sam-Sam may choose to be Malay completely. Not only Muslims only but also the language and cultural traditions may not anything possibly not definition link with word Siam. All that remains to be seen just a matter of using the Thai language of Malays who live in rural or neighboring villages with Siamese-Malaysians only. Which is could not tell that they were Siamese-Malaysians called Sam-Sam in present or not.

It can see that the terms of the relationship in each situation are a power relations and ideological dominance causing a scramble for the classification or definition of the relationship between the various groups. In order to be able to manage relationships with others appropriately which is an attempt to adjust of the members in the search for a perfect the position fit between ethnic preservation and a membership of state in a variety of situations. Thus under Thailand state authority and Islamization current that spread into challenges and degrading a local. Resulted formats of negotiating and adapting process occurred in social life and culture of the Malay Muslims. Eventually the Malay Muslims ethnic or the Patani Malays had become something that was built by the Muslim in order to identity flow and change according to age (Sorayut Aim-Aur-Yut, 2008). As well as Siamese-Malaysians trying cultural identity and has a tactical to present aspects of ethnic identity or reverse the ethnic identity either language, religion and culture under the difference condition and situation in Malaysia social context. On the inaugural Malaysia renders Bumiputera that beneficial to the largest ethnic group. Being
Bumiputera, which implications of the historical roots of the owners of the land and ancestral lineage caused Siamese-Malaysians in Malaysia aware of the realization common history in a series or choose some aspect of the Siamese-Malaysians history to determine the society existence in Malaysia. In order to reinforce the status of Bumiputera from ancestral times that no different from the Malays. Historical reference is guaranteed the status and existence of the Siamese-Malaysians in Malaysia. As Eric Hobsbawn and T. Ranger, eds. (1983 as cited in Anan Karnjanapan, 2012) in the book The Invention of Tradition which suggests that history is characteristic of a culture creation. As the process to justify the existence of ethnic groups; therefore, it is considered the history is an essence of ethnic relations.

**Others ethnic in their territory**

In Thailand State area, perspective on the ethnic as the thing what was created. Were classified by the state through various strategies or operating for example creation of geographic mapas study in The others within of Thongchai (2000 as cited in Sorayut Aim-Aur-Yut, 2008) study the trip recorded in the transition to a modern state (Modernity) from colony faced of Siam chiefs who government practice to the cities. Until knowledge evidence about people has been occur which called Pseudo-ethnic categorization, divided group of people by geography and ecology by authority from the outside regardless of the specific features of various different of people. Thongchai called these group of people as The others within including the wild others means Karen, Lahu, Hmong, Khmu, Lua and Tribal (later), implied touncivilized or not Thai. Another group is the rube means people in the ground level away from the center such as Lao, Lu people, Shan people and other non-Thai groups. These rube groups is classified as other people can become Thais (The docile others). Thus the definitions of others created a representation in order to reduction values of the others by the assumption only.

In Thailand State area, among the interaction between Malay Muslims who have differences in the interpret of the religion and attitude to the state. New conductors (or Muslims) have the opportunity to significantly break away from the old conductors (The Malays) through the seal onto the old ways in the sense of the unknown dangers. On the other side, denying the past and memories on kinship relations that Thai Buddhist community on the Muslim community as a whole has
risen simultaneously. The relationship between ethnicity, which is full of prejudice arising from the decision in advance caused Malays ethnic in Thailand is a clear border and inflexibility to become a part of the illusion of cultural violence (Sorayut Aim-Aur-Yut, 2008).

In Malaysia, influenced by discriminating the nation group in colonial state is to be used as a tool to manage relationships with various groups. In the colonial government of Malaya the British guardian are looking at China as an economic benefit but distrust and not allow to political participation and looking at Malay people as lazy but conservative then must teaches politics and agricultural development. And Tamils from India that looked like a wild man obedient is ideal to use as a worker in a large farm (Goh 2008 as cited in Anan Karnjanapan, 2012). The Siamese-Malaysians is a minority, mostly living near the temple community. Other ethnic people are aware of their faith in the Buddhist of the Siamese-Malaysians and stories about the expertise in specific science and the sanctity of priests in the each temple that Chinese and Malay are also know widely.

While the social relations of ethnic groups in Malaysia, Siamese-Malaysians, Malay and Chinese are interact in daily life. Whether communicating, intercourse, exchange activities that are beneficial to each other and in fragile issues which may considered not in accordance with Islamic principles. For example, Malay relies on Siamese-Malaysians enchanter or participating in rituals of black magic of the Siamese-Malaysians. However, such form of interaction was meant to be a social interaction that does not cause a combined religious in any way.

Moreover, a comparative study on the communication between the culture of Malaysian-Thai in Thailand and Siamese-Malaysians in Malaysia of Peerayut Oraphan (2008) use Co-Cultural Communication Theory Mark P. Orbe. This theory tries to explain the behavior of intercultural communication and the factors influencing the communication between the cultures of minorities with the majority of society under the unequal power. The concept that describes communication behavior of Siamese-Malaysians has a positive outlook. For instance, being part of the other group and retains their identity at the same time, common highlighted and protect the different and so forth. While the environment in the border area of southern of Thailand turn to associate with communication behavior of Malaysian-Thai ethnic in
negative. For example, escape from being part of a social group to another, the significant protection of their belief and so forth. Meanwhile, it was found that those two ethnic groups have the requirement resulted in communication in four styles including separation, accommodation, blending harmoniously with other ethnic groups and assimilation which is the desired outcome of such communications is one of influential factors of co-cultural practice selection.

**The relationship between Thailand and Malaysia and outside country relations structure**

Each local has a relationship of the difference ethnic groups in the unique complex and all reasons or conditions cause the interaction between different ethnicities. Prior to the borderline state people are exchange knowledge and cultural assimilation continuity. This is a result of no real ethnic identity but due to the scramble and construct from experience and learn from each other. Especially in the border areas of the boundaries filled with intricate relationships of various ethnic groups. For example, the existence of the Siamese-Malaysians in Malaysia and Malay in Thailand are status as minority of the country but relation connection with majority ethnic groups in another country that divided by the borders of the state. Thus, being Malay associated with a local identity. As Malay in ethnic turned to what had just happened after was appended as a state by Thailand completely from the year 2500 B.E. onwards. (Sorayut Aim-Aur-Yut, 2008). Like a Siamese-Malaysians in Malaysia that ethnic perspective is just happens after was appended as a part of Malaysia completely from the year 2542 B.E. onwards which is more than a century ago.

However, the intimate relationships of the four states in Malaysia which Siamese-Malaysians living and land in south of Thailand in the past reflecting the influence of various dimensions between Thailand and Malaysia government. For instance, historical relationship between Kelantan, Terengganu with the kingdom of Pattani in the past caused the connection area between have a community named to a former resident or name of location that they from such as Patani Community or Patani in Terengganu. Including connections of the dynasty who ruled Kelantan that said they are come from Pattani. And the last dynasty was ruled Pattani is Kelantan dynasty. Even local political policies of Kelantan highlight development policy of
Islam resulting PAS party can strongly maintain the political in Kelantan more than 20 years continuously. It also affects the political views of the people in the three southern provinces of Thailand. Including media issue which people in the three southern provinces of Thailand is more reliable on mass of Malaysia than Thailand (Nik Abdul Rakib Bin Nik Hassan and Sawawee Pakda Amin, 2009).

In addition, the relationship between the Siamese-Malaysians in Malaysia and Thailand also happened in 2507 B.E. when Field Marshal Sarit Thanarat was Thailand's Prime Ministers. The government of Thailand helped the Siamese-Malaysians in Malaysia which has not been treated equally with Malaysia under the rule of the British government. The Consulate of Thailand in Kota Bharu in Kelantan with abbot of Buddhist temple have recruited Siamese-Malaysians who want to immigrants work in the settlement areas of the South in Waeng and Sukhirin District, Narathiwat province, and give them a Thai nationality in order to gain citizenship rights. Even though it will take time to implement legally for more than 18 years but the performance of the government at that time creates a balance of nationalities to happen (Janwit Sittidamrong, 1999). The Siamese-Malaysians lived in these areas continue to interact with the Siamese-Malaysians in Malaysia; there is a kinship and visiting each other until now.

However, information concept to describe the violence in parts of southern show that structural condition that make comparisons on quality between Muslim in two countries. The area of southern border between Thailand and Malaysia is problem in the geopolitical context. Therefore, we cannot deny that the country's external relations related to Thailand and Malaysia affects the identities communication of ethnic groups and can be linked to feelings of people together. As Asawin Nedpogaeo (2006) show the opinion that the structure of countries external relations involved in the Southern Thailand province is another factor that should be considered along with the structure of power relations that existed in the country. Which are classified into three levels based on geographic proximity and influence included the first is to understand the Malay world of the neighborhood. For example, the confrontation between the ruling party and the opposition party of Malaysia use the issue of religion as justification for the political competition. Indonesia occur the controversy advantage among moderate Muslims against innocent Muslims since the struggle for
independence from the Dutch colonial system. The second is the civilization of the east Muslim community as presence of the center, as the holy land of the Arabian Peninsula caused the direction of information flowed and religious ideology must be published and sent from the Middle East through South Asia. Before distribution to the region of Southeast Asia eventually. And the third is the world borderless village resulting from the connection of science communication in the modern era of globalization. This has provoked consciousness in the minds of the people more aware of the identity of Muslim brotherhood common throughout the world and can be linked into a network to create a joint movement easier.

Meanwhile, the links between Siamese-Malaysians in Malaysia and Thais in Thailand is a structure of countries external relation’s form that Siamese-Malaysians in Malaysia is associated with Thailand. The Siamese-Malaysians have idea link to the original in dimensions of society and culture. Thus, among ethnic diversity and existence in an area with majority ethnic is Malay such Malaysia. Siamese-Malaysians ethnic groups are efforts to meaningful fighting for existence of difference in the area by creating an imaginary past of the area. As Patcharin Sirasootporn (2013 as cited in Kamjorn Louiyapong, 2014) called communities of memory which a common realization of member resulting collective subject and lead to a communal identity.

The dignity of ethnic identity

The encounter to the coming power of the state in each period reflects the historical dynamics of the local community. Social phenomena on the modernization of the Malay world caused culture and identities have increased power over the economy and ideological that decreased important. As a result, the return to the traditional connections in the local becoming more concentrated, this is reflected clearly in adaptation, struggle, the negotiation of people at all levels on the changes that affect their own unavoidable. This adaption needs the local politics area of identity that is linked to local and political area of nation unavoidably.

However, Malays in Thailand have emphasis the Malay identity and the living according to Islam by transfer or operate discourse (Discursive Practice) through some school and educational institutions in a course on the history of Patani, or Sejarah Patani. Modification of Islam in accordance with the modern world, with
working integration and connection with civil society and establish partnerships between the old and the new. In order to reduce conflicts of ideas and solutions the common problems in the context of violence that formed by a group of insurgents and some policies of state opposition to community life that leading to anti-state. (Ekkarin Tuansiri, 2010).

While the evidence tells of the Malays in Thailand some studies of Sorayut Aim-Aur-Yut (2008) present that the Malays have been asked with the questions that reflect on the relationship with Thailand directly when violent in Pattani during 2547 B.E. incidents onwards. The group which interprets according to Islamic is difference within the community caused clashes and negotiation the meaning of Malay through symbols and rituals. With the difference perception to Thailand and adoption of legitimate authority including attempt to separate the Muslims from the Malay cause a Malay is still a mystery as no fixed answer and have been defined to date. Among the separation between Thailand and the Malay, there no space for express themselves clearly in the lifestyle and thinking that differently. Caused some groups of Malays in Thailand sense that “It is difficult to be ‘Nayu’ (Payoa Noa Yadee Na Yu)”

A part of Siamese-Malaysians in Malaysia convey their feelings about the existence in Malaysia that although perceived as Siamese-Malaysians in Malaysia are quite limited in the northern states of the country, the Siamese-Malaysians and other ethnicities in different states have good relations. Siamese-Malaysians and Malay communicate and come to each other. A cultural exchange does not to outpace religion and the relationship between the Chinese and Siamese-Malaysians resulted in a combination of Buddhist art in Theravada and Mahayana inside the Buddhist monastery of the Siamese-Malaysian community. This is an area opened to people of different ethnicities have been involved in the preservation of Buddhism and sustainability to the Buddhist in Malay kingdom. Thus, Siamese-Malaysians ethnic identity in Malaysia is a form of an adjustment according to context and the goal of dynamic communication is to provide Siamese-Malaysians existence in a multicultural society as part of the Malay told about the attitude to Siamese-Malaysians in Malaysia that “Siam-Malay, Malay-Siam (Siamese-Malaysians and Malay together)”.
Identity construction of Siamese-Malaysians in Malaysia and Malay in Thailand shows the evolution of existence and identities communication to the identity of ethnic groups. The Siamese-Malaysians in Malaysia present ethnic identity to verify the citizenship of Siamese of Malaysia through identity communication of language religion and culture in various ways. That is adjusted and application accordance with the Malaya social context of Malaysia based on historical factors and social relation factors as knowledge capital to build a Siamese-Malaysians. There is geographic and civil society ethnic acting as a mechanism forcing the expansion of social space to reveal the dignity of ethnic identity under the rule of the state policy that aimed to creating equality for ethnic groups as citizens.

The social space or an area thought opened to manage authority relationships and ideological significance to existence of group ethnic identity dignity within the boundaries of the nation state. Thus, identity communication of Siamese-Malaysians ethnic is not a matter of adhering to the cultural heritage inherited from the past and passed from the one generation to another. It is a social practice that Siamese-Malaysians used to manage ethnic organizations and communication processes to manage the identities of ethnic groups in order to construct, bargain and scramble to definitions as well as determine the position of the identity of their group and others.

Traces of the past has hidden in the current lifestyle of each nation is the truth holdover from the previous experience of the individual play a role in creating the shared memories to the people in the group. Bringing the cultural landscapes in the past used to build ethnic identity of the Siamese-Malaysians present is tactics deployed in their proper context which changes according to conditions under the power relations in society.

Between relationship among ethnic consciousness of the Siamese-Malaysians and Malaysia nation identity, the space opened in order to create perceived about certain facts due to the history and roots of the local community. The ethnic group has the opportunity freedom to communicate language identity, religion and culture of their group. Siamese-Malaysian communities can balance their identity process either in the form of maintenance, negotiation and reconstruction or for the replacement loss of some identity. The Siamese-Malaysian community still exists with dignity, identity in the context of Malaysia.
7.3 Recommendations

The study will be a new dimension in understanding the cultural diversity of different areas in the context of the 21st century. Apart from the knowledge and understanding about the status and the existence of ethnic identity dignity in the context of multiculturalism, could be solution to solve the problems from conflicts between ethnic identity and displaced people in the future. The findings about the identity cognitive in communication dimension and identity construction process that variable to context or different situations of ethnic group both in terms of politics and culture. It would be useful for the planning and strengthening development to the various ethnic groups in proper and in accordance with the area. It may be an alternative solution to solve the problem of the unrest situation in the southern border provinces of Thailand. Especially the management of relationship to the ASEAN countries with a variety and complex socio-cultural will lead to the creation of stable relationships of the ASEAN Community literally.

7.4 Implication for Further Research

1. The new methodology should have been used to better understand social phenomena according to the changing of the Siamese-Malaysian community in Malaysia.

2. This study explores the Siamese-Malaysians ethnic in four northern states which is the rural areas of Malaysia. Thus, the future study will give priority to the study of the existence of Siamese-Malaysians ethnic in urban areas or Siamese-Malaysians live and working in urban areas. Or studying Siamese-Malaysians ethnic in other states such as the state of Perak and Penang due to the time of existence and the transition of social and cultural are differences detailed. Or studying Siamese-Malaysians ethnic in Malaysia compared to in Malay in Thailand by study compared a form of identities communication, culture interaction as well as factors affecting ethnic identity.


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