

## CHAPTER 3

### RESEARCH DESIGN

This chapter gives an overview of how the research was conducted. Three aspects are discussed in this section: 1) data collection, 2) theoretical framework, and 3) data analysis. The data collection and analysis present the details of data collected and include the theoretical approaches that are used as a theoretical framework for analyzing the data used in this study.

#### 3.1 Data Collection

The data for this study were obtained from all five chapters in the above-referred Thai novel *The Judgment*, written by Chart Korbjitti. It was published in 1981 and received a Thai National Book Award in the same year. Thereafter, it was extended the S.E.A Write Award in 1982. *The Judgment* is a story of Fak, a former novice who was well known for being grateful to his father and a role model son for his village. He was doing well as a novice, but he decided to leave the world of religion to take care of his old father, a school janitor at the temple school. Fak helps his aging father with the work and later takes over the job when his dad is too old to work any longer. After his father's death, people begin to wonder about a relationship between Fak and his step mother. Fak tries to explain the truth but it seemed like no one listens to him. This recurring sorrow makes his life quite difficult for him. Fak also becomes friends with someone who, initially, he did not want as a friend, Uncle Khai, an undertaker. Uncle Khai encourages Fak to drink whisky. Due to all that Fak had to go through, whisky becomes an exit and a relief for him since it makes him forget all the bad things in life.

He spends more of his time with whisky and is finally fired. People repeatedly blame him for all kinds of bad things. Fak frees himself from all judgment by a flight into death. It could be stated that the unfair judgments from people surrounding him were tools that eventually destroyed Fak's life. Therefore, conversations between Fak and the people in this story were chosen for this research.

### 3.2 Research Process

Two theories were used in this study to analyze the utterances that other people made to the protagonist. The first theory is Searle's typology of speech acts. This taxonomy includes five types:

**Representatives**, speech acts that commit a speaker to the truth of expressed proposition e.g. report, announce.

**Directives**, speech acts that are to cause the hearer to take a particular action e.g. urge, command.

**Commissives**, speech acts that commit a speaker to some future action e.g. offer, promise.

**Expressives**, speech acts that express the speaker's attitudes and emotions towards the proposition e.g. saying thanks, congratulations.

**Declarations**, speech acts that change the reality in accord with the proposition of the declaration, e.g. in sentencing, baptisms.

The second theory is the Grice's co-operative principle, which clarifies the flouting of maxims in the utterances. The co-operative principle is based on four maxims, which are:

**Maxim of Quantity:** speaking truth or fact.

**Maxim of Quality:** giving information as needed.

**Maxim of Relation:** being relevant.

**Maxim of Manner:** being brief, orderly and avoid ambiguity.

If any utterances break any of the maxims above, it is considered “Flouting maxims” such as:

**The Flouting Maxim of Quantity:** the speaker did not speak the truth nor was it factual.

**The Flouting Maxim of Quality:** The speaker gave too much or too little information.

**The Flouting Maxim of Relation:** the utterance was not relevant

**The Flouting Maxim of Manner:** the utterance was not brief, it was ambiguous or it was too brief.

Here are some examples as found in the novel;

**Representatives:** ฟักได้เล่าความจริงเกี่ยวกับความสัมพันธ์ของเขาและนางสมทรงผู้เป็นแม่เลี้ยงให้แก่สัปเหร่อไข่ ฟักย้อนถามลุงไข่ว่าเชื่อเขาหรือไม่ สัปเหร่อไข่ตอบว่า “ถ้าเอ็งรับปากว่าเอ็งพูดเรื่องจริง ข้าก็เชื่อเอ็ง...” (120)

Fak tells Uncle Khai, an undertaker, the true relationship between Somsong, his stepmother, and himself. Fak asks whether Uncle Khai believes him. Uncle Khai replies, “**If you insist you are telling the truth, then I believe you.**”

From this example, Uncle Khai breaks the Maxim of Quantity. Since Fak's question is a Yes-No question. Uncle Khai's answer should be a Yes or a No only.

**Directives:** มีหมาบ้าหลุดเข้ามาในโรงเรียน ครูใหญ่จึงสั่งให้นักเรียนคนหนึ่งไปตามหาตัว  
พิกที่กระท่อมหลังโรงเรียน เมื่อพิกมาถึง ครูใหญ่กล่าวกับพิกว่า “จัดการที”(85)

There was mad dog at the school premises. The headmaster asked one of the students to find Fak in his hut behind the school. Once Fak arrives, the headmaster tells him “**Get rid of it.**”

The above example is not flouting a maxim. It is obvious that the headmaster speaks to Fak with a maxim of manner. Because his order is very clear.

**Commissives:** พิกฝากเงินเดือนทั้งหมดของเขาไว้กับครูใหญ่ วันนี้เขาต้องการจะถอนเงิน  
เพื่อไปจัดงานศพให้แก่พ่อ แต่พบว่าครูใหญ่ยังไม่มีเงินสดพอที่จะให้พิกเบิก ครูใหญ่บอกพิกว่า  
“ตอนนี้ยังมีไม่ถึงหรอก คอยพรงนี้แล้วกัน จะไปเบิกมาให้”(131)

Fak deposits his salary with the Headmaster. Now he wants to withdraw two thousand Baht to pay for his father's funeral. The headmaster does not have the money, so he tells Fak “**I don't have that much with me right now. Wait until tomorrow. I'll go and get it from the bank.**”

This example shows that the headmaster is flouting the maxim of quality. He just wants to refuse to give Fak this money, thus he lies to Fak that he does not have money.

**Expressives:** เมื่อฟักตระหนักได้ว่าถูกครูใหญ่โกงเงินเสียแล้ว เขาเริ่มตะโกนโหวกเหวกกลางหมู่บ้านว่าครูใหญ่โกงเงินเขา ครูปรีชาที่เดินผ่านมาเห็น จึงเดินเข้าไปหาฟักแล้วบอกกับเขาว่า “อย่าเที่ยวพูดไปไม่ดีหรอก”(277)

Once Fak realizes that the headmaster cheated him of his money. Fak starts yelling in the middle of the village that the headmaster has cheated him of his money. Master Preecha, one of the teachers walks by and tells Fak “**Fak. It’s no good to talk like that.**”

From this example, Master Preecha tells Fak a fact. Therefore, this utterance is a maxim of quality.

**Declaration:** ช่วงที่ผ่านมามีคนดื่มเหล้าหนักมาก ที่ประชุมโรงเรียนทุกคนมีความเห็นว่าฟักควรออกจากงาน ครูใหญ่จึงเรียกฟักเข้ามาพูด “เราประชุมกันแล้วว่าอยากให้แกลาออก...”(218)

Since Fak drinks a lot recently, a school board meeting agrees that Fak should leave his job. Therefore, the headmaster tells Fak “**We have had a meeting. We want you to resign.**”

This utterance is a maxim of quality because the headmaster tells the truth.

These examples represent a typology of speech acts and the co-operative principle can be found in *The Judgment*. Therefore, it is interesting to study a Thai novel from the perspective of linguistics focusing on speech act theory. Even though some research work has been conducted on Thai novels employing Speech act theory, none of them contain conversations of local Thai people as they occur in *The Judgment*.

### 3.3 The Analysis of Data

The data were analyzed using a typology of speech acts based on Searle's theory and the co-operative principle by Grice. The analysis began with the collection of utterances made by the people when speaking to Fak covering the entire novel. Then, the utterances were analyzed pragmatically, based on speech act theory of Searle. The utterances were categorized into five types of speech act to see the pragmatic use in this novel. The results show which type of speech acts are used in this novel. In addition, the same set of data was analyzed by Grice's the co-operative principle to clarify the misunderstanding of conversations in *The Judgment*. The outcome should help readers to understand actions of vague conversations as these impact on the protagonist in the novel.