Perspectives towards Schoolscapes in the Deep South of Thailand: A Case Study of Two Islamic Private Schools in Yala and Pattani

Adeelah Ayae

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Teaching English as an International Language
Prince of Songkla University
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I hereby certify that this work has not been accepted in substance for any degree, and is not being currently submitted in candidature for any degree.

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Abstract

This study was carried out in two private Islamic schools situated in the Deep South of Thailand with the purpose of investigating the languages employed on signs and obtaining perspectives of three different groups of participants: teachers, students, and administrators. The findings indicated that Thai and Malay were the most commonly used languages in the linguistic landscape of the schools. Thai was predominantly used on monolingual signs, while bilingual signs featured both Thai and Malay equally in both schools. Regarding multilingual signs, School A displayed a greater variety of languages in comparison to School B. Furthermore, the study revealed that bottom-up signs created by school insiders were more widespread than top-down signs generated by government entities. The utilization of the Malay language was also evident in both schools, with both the Arabic-derived Jawi and Latin-derived Rumi scripts used. In summary, this research underscores the significance of examining the linguistic landscape of educational institutions, especially in regions characterized by diverse linguistic backgrounds. The prominence of Thai and Malay in the schools emphasizes the requirement for language policies that endorse multilingualism and honor linguistic diversity. The dominance of bottom-up signs also implies the importance of giving space for school insiders to have a voice in shaping the linguistic landscape to promote a wide range of languages used on signs to support multilingual students.

บทคัดย่อ

การศึกษานี้ดำเนินการในโรงเรียนเอกชนสอนศาสนาอิสลามสองแห่งที่ตั้งอยู่ในภูมิภาคชายแดนใต้ของประเทศไทย โดยมีวัตถุประสงค์เพื่อสำรวจภาษาที่ใช้บนป้ายและสำรวจมุมมองจากผู้เข้าร่วมสามกลุ่มที่แตกต่างกัน ได้แก่ ครู นักเรียน และผู้บริหารโรงเรียน ผลการวิจัยพบว่า ภาษาไทยและภาษามลายูเป็นภาษาที่ใช้มากที่สุดในภูมิทัศน์ภาษาของทั้งสองโรงเรียน ป้ายภาษาเดียวส่วนใหญ่เป็นภาษาไทย ในขณะที่ป้ายสองภาษามีทั้งภาษาไทยและภาษามลายูเท่ากันในทั้งสองโรงเรียน สำหรับป้ายหลายภาษานั้น โรงเรียนเอ (A) มีการใช้ภาษาที่หลากหลายมากกว่าเมื่อเปรียบเทียบกับโรงเรียนบี (B) นอกจากนี้การศึกษาพบว่าป้ายจากล่างขึ้นบน (Bottom-up) ทำโดยบุคคนภายในโรงเรียนมีจำนวนมากกว่าป้ายจากบนลงล่าง (Top-down) ที่ถูกทำขึ้นโดยหน่วยงานของรัฐ การใช้ภาษามลายูยังเห็นได้ชัดในโรงเรียนทั้งสองโดยมีการใช้ทั้งอักษรยาวีที่มาจากภาษาอาหรับและอักษรรูมีที่มาจากภาษาละติน โดยสรุปงานวิจัยนี้เน้นย้ำถึงความสำคัญของการศึกษาภูมิทัศน์ภาษาของสถาบันการศึกษาโดยเฉพาะอย่างยิ่งในภูมิภาคที่มีภูมิหลังทางภาษาที่หลากหลาย ความโดดเด่นของภาษาไทยและภาษามลายูในสองโรงเรียนนี้เน้นย้ำถึงข้อกำหนดตามนโยบายด้านภาษาที่สนับสนุนการใช้พหุภาษาและให้เกียรติความหลากหลายทางภาษา ความโดดเด่นของป้ายจากล่างขึ้นบนยังบอกเป็นนัยถึงความสำคัญของการให้พื้นที่แก่บุคคลภายในโรงเรียนที่จะมีสิทธิ์มีเสียงในการสร้างภูมิทัศน์ภาษาเพื่อส่งเสริมการใช้ภาษาที่หลากหลายบนป้ายเพื่อสนับสนุนนักเรียนพหุภาษา

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Adeelah Ayae

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Introduction

Background and rationale

Due to the status of English as a vital global language, it plays a significant role in many aspects of the globe, as it enables its users to increase their competence and get involved in the international realm (Nair et al., 2014). However, in a multilingual context, English is not the sole language conveying information, including in public spaces alongside the streets. When people with distinct backgrounds and languages stay together in a specific society, these groups of people will bring their own identities and linguistic traditions to interact within the community. Henceforth, different languages are signified to serve the diversity of the languages they utilize (Suaykratok & Manosuthikit, 2019).

Despite the fact that, according to the Thailand National Statistical Office website, the majority of Thais (94.6 percent) are Buddhists, 4.2 percent are Muslim, 1.1 percent are Christian, and 0.1 percent are those who practice other religions. As a response, Thailand has permitted and encouraged religious organizations to contribute to educational establishments (Office of the Educational Council, 2018). The country's Deep South provinces, often known as the three southern border provinces or Deep South of Thailand, have their own unique identity, culture, and traits when compared to other Thai regions, most notably their beliefs (Yukhong et al., 2019). Islamic institutions have played a significant role in supporting both formal and non-formal education for Muslims, both children and adults, throughout the country, particularly in these three provinces (Office of the Educational Council, 2006). Education or school itself are aligned with an individual's way of life; hence, the Office of Bureau of Educational Development revealed in 2008 that around 70% of students in this region were enrolled in private Islamic schools rather than public schools owing to their faith in Islam (Yukhong et al., 2019).

Furthermore, in the matter of language use, in Thailand where bilingual or even multilingual populations could be found virtually everywhere, studies on language use

have been conducted throughout the country. For example, the survey by Premsrirat and Person (2018) explored the use of Thailand's multilingual policy and practice under the National Language Policy (NLP). It was discovered that among the social variety, more than 70 ethnicities were concentrated mostly in remote parts of the country's north and south, Thai national policy has authorized the use and education of all their children's mother tongues (Premsrirat & Person, 2018). To be more specific, in the Deep South region of Thailand, numerous sectors have emphasized a mother language-based curriculum to multilingual learners since children will learn more effectively with their mother tongue in the early stage of their age (UNICEF, 2016). For instance, cooperation between Mahidol University and UNICEF, support the Mother Tongue-Based Multilingual Education (MTB MLE) project which promotes the languages and cultures of multilingual learners in four of the Deep South of Thailand provinces by reinforcing the use of Malay as a medium of instruction (Premsrirat, 2019). Except for the Thai language as their academic and national language, Malay and Standard Malay are the second most important languages in the region due to the historical background and geographical location connected to Malaysia (Cho & Teo, 2014; Widiawati, & Savski, 2020).

In fact, several studies have been highlighting that in the region, more than seven languages have been recognized in studies of linguistic landscape or use of languages on signage in public places. Such research in the Deep South has highlighted the value of Malay, which reflects identity constructions such as their ethnic, religious, and Malay world identity among this cultural minority group in the country (e.g., Samoh, 2018; Suaykratok & Manosuthikit, 2019). To emphasize the significance of the language, Malay, which is the first language of people in this region, is also the only language that Keyes (2003) defined as a "truly successful case of the perpetuation of a nonstandard Thai writing system for use among a significant population" when compared to other nonstandard Thai writing systems used throughout the country (as cited in Joll, 2018, p. 254). The script used for Malay is the traditional 'Jawi', derived from Arabic script, though in recent years this has been increasingly displaced by the newer, Latin-derived 'Rumi', also widely used in Malaysia and Indonesia. Although Malay is not officially included and accepted in the curriculum in public schools, it has

been used and represented as their mother tongue with approximately 2,000,000 users or encompassing 83% of the overall population in active oral use in the region (Department of Provincial Administration, 2016; Premsrirat, 2010, as cited in Samoh, 2018). Additionally, young learners at Islamic Schools are also encouraged to learn Arabic as they need to use it when it comes to religious practices on a daily basis (Malee, 2018). However, more importantly, 'in formal education of Thailand, English is set as a compulsory subject in school' (Trakulkasemsuk, 2018). Thai school students, including students in this region, have been 'required to study English from Grade 1 to Grade 12' (the Basic Education Core Curriculum, 2008, as cited in Trakulkasemsuk, 2018) as one of the most important international languages and lingua francas in both educational and tourism sector as Thailand is one of the most visited countries in the world (Kirkpatrick, 2010, as cited in Trakulkasemsuk, 2018. p 100).

Since the context of the Deep South of Thailand serves with the present trend of the study in linguistic landscape field, which currently tends to shed light in the context of multilingualism in order to gain a better understanding of the connections between the functions of linguistic objects and its influences associated with "language choices, hierarchies of languages, contact-phenomena, regulations, and aspects of literacy" and reveal "the conflict and contact of languages" (Gorter, 2013, p. 191). It is thus an important tool to keep track of environments like the Deep South, where pluricultural groups, including the majority of the Malay ethnic people, are present and various languages are spoken. Most significantly, linguistic landscape research is able to provide valuable evidence regarding the interaction between language education and the context in which it takes place. Most significantly, it can provide information about how learners relate to different languages in the spaces around them, how these languages become part of their identity, how the presence (or absence) of multilingualism in public areas motivates (or demotivates) them, etc. In minority language areas like the Deep South, where the multilingualism found in the linguistic landscape is different from the rest of the society, such information is particularly valuable.

Henceforth, this study focuses on the way that learners relate to different languages in the area of their school. Though several studies have been conducted in school areas

where several languages are clearly visible, the literature review in the context of the southmost part of Thailand provinces revealed that little attention of the works of literature was paid to decision making and the reasons behind the availability of linguistic landscape, and whether it promotes the language acquisitions of multilingual learners in this particular setting: Thai as an official language, Pattani-Malay as a local language, and English as an international language. As a result, the aim of this study is to investigate stakeholders' perspectives on language circumstances in schools of multilingual learners where multiple languages are employed in various educational domains. Furthermore, multilingual students are interviewed in order to obtain viewpoints concerning multilingual repertoire on the issue of the language *schoolscapes* in which they are immersed.

Research objectives

The objectives of this research are:

1. To identify predominant languages in Islamic private schools setting within Thai Deep South context.

2. To gain a better understanding of related people's perspectives toward different languages used in educational spaces.

Research questions

The research answers the following research questions:

1. What are the predominant languages present in the linguistic landscape of 2 private Islamic schools in Deep South Thailand context?
2. What are the views of educational administrators, instructors, and students regarding the presence of languages in the linguistic landscape throughout the two schools?

Literature Review

Linguistic Landscape

Pioneering work in linguistic landscape

Linguistic landscape as one of the new branches under sociolinguistics and applied linguistic areas investigating the use of language in the public sphere, especially in multilingual contexts since language is recognized as 'the most immediate and direct identifier of people and the most immediately sensitive indicator of social change' (Blommaert & Maly, 2015). The emergence of this field of study has been identified in the 1990s when Rosenbaum et al. (1977) studied the spread of English language in the public domain in West Jerusalem by analyzing the signs and interviewing the pedestrians (Gorter, 2003). Gorter (2003) added the information on the pioneer of this field of study when in 1987, Tulp researched on the dispersal of two languages, Dutch and French, in Brussels to observe how they functioned in this plurilingual metropolis. While there did not appear to be much variety in academic works at the time, and most research involved counting how often particular languages appeared on signs, Backhaus (2019) concluded that recently, "separate approaches dispersed across different disciplines is now building up into an increasingly coherent body of research dedicated to studying written language in public space." (p. 152).

Definition of linguistic landscape

The definition of this field of study was made by Landry and Bourhis (1997) and it has long been repeated in various academic publications that "the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combine to form the linguistic landscape of a given territory, region, or urban agglomeration" (as cited in Gorter, 2006, p. 2). The term 'location' or 'area' of the study mostly focuses on where various languages are present in a geographical site, referred to as a 'multilingual setting' *(Gorter, 2013; Aristova, 2016; Backhaus, 2019)*. Furthermore, in order to have a deeper understanding of language as an object of study in this field, Backhaus (2019), who has been

committed to Linguistic Landscape research in Japan, summarizes it as ‘gengo kaikan' in Japanese, with the following implications:

> (a) It is visual, not aural. It includes signboards and large printing on product packages but not audio information such as announcements in a subway car. (b) It is in public spaces, not private; thus, it includes a sign in a store window, but not a sign inside a home like “God bless our mess”. (c) It is aimed at multiple and unspecified readers. It would include a note on a shop door that says, “back after lunch”, but not such a sign on the door of a home. (d) It is information acquired passively. It would include headlines at a newsstand but not articles in a magazine. The English translation of this list of features, from which I am quoting here (Long and Nakai 2014: 229), adds a fifth quality to the linguistic landscape: (e) It gives us a sense of being in a particular place or which affects our perception of that place. (Backhaus, 2019, p. 150)

The roles and purposes of linguistic landscape

Once language serves as a tool in communication, the presence of Linguistic Landscape in a community also plays a crucial role in several aspects. For instance, it signifies the language policy by the central government to the territory, reflects on the identity of the language users of the focused setting, yet, more importantly, can be utilized as pedagogical tools in language education.

(1) Although several studies have not considered ‘the language object creator’ as a factor of language use in the Linguistic Landscape context, numerous works have believed that there are the influences of the originator on its users (e.g., Cenoz & Gorter, 2006; Marten, 2010; Shohamy, 2015), especially when those messages are created by the government. It is treated as “an effort to foster a common national identity and a nationalistic spirit among its multiracial citizenry” (Fei, Siong, Kim, & Yaacob, 2012, as cited in Manan et al., 2015, p. 34). The messages in the public area were categorized into two types depending on its creator, bottom-up and top-down. Bottom-up simply refers to “the sign created by the individual” and top-down refers to signs where “the message originator is a language management authority (e.g., a government; a religious and ethnic authority), with the power to impose and execute policies on language choice” (Backhaus, 2007, as cited in Gomaa, 2020, p. 23). (2) Linguistic Landscape can

also be used to create communities' identity as Silvia (2009, as cited in Manan et al., 2015) confirmed its social purpose by stating that "it can act mainly as a marker of identity" (p. 33). Besides, one of the three views of influences of language forces by sociologists, Ben-Rafael et al. (2006, as cited in Huebner, 2016, p. 3), they emphasized that "the LL can be seen as a vehicle for the presentation of self and as a community identity marker".

And lastly, (3) to promote language learning, Linguistic Landscape can potentially serve "as a source of authentic input or learning method in second language acquisition, in particular for the acquisition of pragmatic competence and multimodal literacy skills" (Cenoz & Gorter, 2008, as cited in Gorter, 2013, p. 200). The roles of Linguistic Landscape in language education have long been studied, including the study of Dressler (2015) who studied the promotion of Linguistic Landscape to bilingualism in Canada (as cited in Huebner, 2016). Huebner (2016) came to the following conclusion on the importance of Linguistic Landscape in language learning:

> The potential of LL as a pedagogical tool is powerful. At the linguistic level, student explorations of signs in the LL can contribute to increase awareness of lexical borrowing, syntactic patterning, and phonological adaptation and rhetorical devices like assonance, alliteration, metaphor, and personification, and can generate discussion of the purposes and effects of code-switching and hybrid language. (Huebner, 2016, p. 6)

Linguistic landscape studies in general settings

Various studies have been exploring Linguistic Landscape approaches in the context of multilingualism or investigating it in the minority languages regions (e.g., Backhaus, 2006, 2005; Cenoz & Gorter, 2006; Aronin & Laoire, 2013; Guo & Shang, 2016; Stroud & Mpendukana, 2009; Albury, 2021). Backhaus (2006), for example, investigated the usage of foreign language signs in Tokyo, Japan, and sought to categorize the signs into two types: official and non-official signs. It was discovered that in the multilingual setting of Tokyo, signs inscribed in Japanese outnumber those written in other languages, demonstrating the power of the Japanese language among the many linguistic minorities in this capital city. Shang and Guo (2017) came to a similar

conclusion after observing the shop names in Singapore. English and Mandarin, as opposed to Malay and Tamil, were determined to be the most visible languages in the market area among Singapore's four primary languages. Apart from public locations, the study of linguistic landscapes has been conducted in a variety of settings, both on-site and online. For example, Ivkovic and Lotherington (2009) have researched on multilingualism in cyberspace, and Biró (2018) explored the virtual language environment on the Facebook platform.

Linguistic landscape studies in educational settings

Simultaneously with the Linguistic Landscape study in general settings, the research in this field, which is relevant to the educational language study, Gorter (2006) noted that the Linguistic Landscape is a new growth of the research technique under the combination of sociolinguistics and applied linguistics. Brown (2012) was reported to be the one who employed the term 'schoolscapes' as she examined the linguistic landscapes in school spaces, including classrooms, entrances, foyers, and school hallways (as cited in Gorter, 2018). In academic environments, opinions on the linguistic landscape are regarded as "the most salient marker" (Landry & Bourhis, 1997, as cited in Qi et al., 2020), since it incorporates the participants' individual and subjective perceptions (Qi et al., 2020).

The importance of conducting the study in educational places have been mentioned in several research as it is regarded as the place while develops individuals and plays the role “in the (re)production and challenging of ideologies; the languages that are used (or not used) in schools and school districts convey meaning related to politics, culture, and the society in general.” (García, 2011, as cited in Bernardo-Hinesley, 2020, p.6-7). Regarding the ideologies, she highlighted that the educational places, where the students are prepared to enter the reality (outside the school space), serve the students the signs containing “shifting or contradictory local and national ideologies towards languages” (p. 21). Gorter and Cenoz (2015) conducted the research of the Basque language on signs in multilingual schools and found that other than giving direction or information to the students, the signs also remind them of diversity of the cultures in developing their cross-cultural awareness as well.

As it has been discussed in the previous part that the Linguistic Landscape tends to be studied on the public signs in the minority region. Several studies these days also combine the schoolscapes with the minority region and becoming another interesting research sites which include both private and state schools or universities in the ethnic minority regions to be able to see the relationship between the participants' perspectives, including the sign makers, and Linguistic Landscape. For example, Astillero (2017) explored the Linguistic Landscape in a public secondary school in the Philippines and found that while English is the most seen language and the national language came second, the local language was barely seen on the signs. This has some connections to the political choices even it is in the school spaces. He concluded that a particular school's language policies and infrastructure fall short of adequately assisting local multilingual speakers, which is in direct opposition to the objective of encouraging multilingualism in education.

Another way of utilizing linguistic landscape in educational settings is to bring the public signs inside the classrooms as authentic learning materials. This approach was demonstrated by Aladjem and Jou (2016), who immersed 52 students in a contextual language learning project using social media and smartphones to analyze foreign languages on signs. The study found that this approach significantly increased students' awareness of language learning and motivated them to continue learning language(s). This highlights the potential of linguistic landscape as a valuable resource for language education and encourages further exploration of innovative approaches to incorporate it in the classroom, especially to support the multilingual learners.

Multilingualism in the Deep South

According to Okal (2014), it was stated that "the term multilingualism is derived from two Latin words namely "multi" that means many and "lingua" that means language which is referred to as the ability of a speaker to express himself or herself in several languages with equal and native-like proficiency" (p. 223). Correspondingly, Tokuhama-Espinosa (2003) said similarly which is it refers to one who can demonstrate proficiency in two or more foreign languages. These two are in line with what Suaykratok and Manosuthikit (2019) concluded in their study of the concept of

multilingualism; it defines those who can perform his or her linguistic competence in more than one language in the appropriate contexts. Still, multilingualism is not solely defined as the individual's ability, but it is also considered as a social phenomenon because "it is more likely that the individuals who live in a multilingual community speak more languages than individuals who live in a monolingual society" (Cenoz, 2013, p. 5). In conclusion, multi-lingual speakers are essentially individuals who communicate in multiple languages and have a tendency to dwell in the same community, share similar ideologies, develop social norms and practices, and engage in several languages.

Historical context

The Deep South of Thailand region (or Patani) refers to three provinces: Pattani, Yala, and Narathiwas plus one, some districts in Songkhla, located on Thailand's southern edge, adjacent to the Malaysian border (Premsrirat, 2008). These provinces contain nearly 90% of the total Muslim population in Thailand with the biggest Muslim populations in the country. Muslims in this region have grown extremely strong Islamic and Malay cultures by practicing their lifestyles that are closely governed by Islamic laws from birth to death. This is in striking contrast to most other Thai people whose lifestyles are founded on Buddhist culture. In terms of language, they speak their mother tongue the Patani dialect of Malay. In addition, the three provinces are generally identified because of cultural, religious, and ethnic commonalities but recently they have been subordinated to Siamese (Thai) rule and annexation since its conquest in 1785 (Aphornsuvan, 2003; Arphattananon, 2011).

The Deep South region of Thailand or previously the kingdom of the Malay Sultanate has for a long time been an area of multicultural and linguistic features. Briefly, after the ancient Hindu-Buddhism kingdom of Langkasuka had faded from the Malay peninsula, the Patani kingdom was continued to establish at the beginning of the 15's. The Kingdom of Patani, unlike the name of a small province of Thailand these days, once was the name of the busiest and most popular harbor in the region as it had been mentioned by Teeuw and Wyatt (1970, as cited in Bougas, 1994) as "it was an important port for Asian sailors; particularly when marines began to sail directly across the Gulf

of Siam from the southernmost tip of Vietnam to the Malay Peninsula which often brought them to landfall in the region of Patani. (p. 6)

The Kingdom of Patani became one of the strongest sultanate kingdoms after the king converted to Islam in 1457 due to the trade relationship with Muslim merchants, from Arab and Persia, simultaneously with other Southeast Asian significant harbors at that time, such as Malacca, Pasai (or Aceh), and so forth (Baugas, 1994; Porath, 2011; Farih Ali, 2012, Chambers et al., 2019). However, at the same period of time, from the 14th to the early 20th century, the Sultanate of Patani was a tributary state of Siam (Thailand). In 1909, the land of the kingdom was divided into two pieces by a treaty with Britain in the Anglo-Siamese Treaty between the Kingdom of Siam and the British empire. In the north, known as Pattani, Yala, Narathiwas, and some parts of Satun and Songkhla in these days, Siam was given over while in the south British Malaya came under the control, which has become unfederated Malaysian states, Kedah, Kelantan, Perlis, and Terengganu. As a result, the original Muslim, Malay-speaking Patani area became absolutely and formally under a Buddhist, Thai-speaking country. Language and cultural identity issues have since been fundamental to political turmoil in this area (Siam Treaty with Great Britain, 1909; Premsrirat, 2015).

Figure 1

Map showing the ethnic distribution in the Deep South of Thailand

Historic pressure from central Thai government on the population of Deep South Thailand

After the conversion of Patani's king to Islam, based on Islamic ideology, practices and, faith, which are extremely diverse from Buddhist beliefs, the status of Patani as Ayutthaya's vassal was not simple. Syukri (1985, as cited in Chambers et al., 2019) described the difficulties of the shift of Buddhist identity to Islamic identity that resulted in occurring of political issues until the present.

> This shift in religious identity, though part of a trend in the Islamization of Java, created immediate frictions with the mighty Ayutthaya Buddhist kingdom to the North. Patani became an uneasy vassal state for Ayutthaya. However, when Patani refused to pay tribute to a usurper to the Ayutthaya throne in 1629, Ayutthaya in 1632 sent troops to repress the insurrection—but the offensive failed. In 1632, Ayutthaya unsuccessfully attacked Patani. The memory of this incident, together with Ayutthaya's own military problems with then-kingdoms of present-day Myanmar, guaranteed an uneasy ceasefire between Patani and Ayutthaya for 150 years. (Chambers et al., 2019, p. 2)

The Siamese government undermined the Muslim territories right after they joined the monarchy and became increasingly opposed following the 1904 and 1909 Anglo-Siamese treaties, which acknowledged the Siamese rule of Pattani. The Kingdom built a centralized bureaucracy and gained majority control of the land under King Chulalongkorn's reform efforts in the 1890s and successfully divided the region into provinces (Islam, 1998, as cited in Croissant, 2005). After the implementation of a nation-building policy by the royal government of Bangkok that pushed the transformation of Siam's multiethnic society into a monoethnic Thai country. Bangkok controlled dissidence in the country's south part mostly by putting Muslims alone. More intensively, after Field Marshall Phibun Songkhram became the Prime Minister of Thailand in 1938, he implemented the 'Thainess' or Thai nationalism policy to make Thailand the united country, by forcing assimilation of the diverse ethnic minorities, including Patani, into mainstream Buddhist nation, and provoking the rises of several separatist movements to fight for an autonomous Patani, up to the current day (Reynolds, 2004; Croissant, 2005).

Multilingualism in Deep South Thailand today

Status of Standard Thai and Thailand language policy in the minority region institutes

Although there are more than 70-80 languages in the country spoken by numerous ethnic groups of people, Standard Thai (ST) is the sole official and formal language later 'Thailand' officially renamed after 'Siam' in 1939, and language was one thing that the modern Thai nation needed to take in consideration to make Thailand united (Darasawang & Watson Todd, 2012; Premsrirat, 2015; Draper, 2019). According to The Royal Gazette 57th volume (1940), Thai inhabitants must learn Thai as their national language regardless of where they were born or what language they speak. If they are born in Thailand, they must be Thai and speak Thai. For the language policy in Thai educational institutions, Breazeale (1975, as cited in Draper, 2019) concluded the launch of the policy in connection with the language policy in Thai academic institutions:

> Thai language education policy began in 1892, when the Ministry of Education (MoE) was established, together with a new English curriculum and examination criteria which stated that primary school in Thai must be completed before English (and Malay) could be taught as electives starting at secondary school; this position was maintained until 1909. Countering weak provincial demand for modern elementary education, in 1898 the first national education plan was announced. Provisional regulations modernized the Buddhist Sangha and its role in education, including language education, with only schools teaching Thai being supported. (Draper, 2019, para. 3)

Hence, to conclude, ST has been functioning as the country's official language in the region, including as the medium of instruction, when making the public announcement by the government, in formal secular contexts, and also in the media (Nookua, 2011).

Status of Patani Malay as the local language and mother tongue

Patani-Malay belonging to the Austronesian language family is the language spoken among more than a million people of the original Patani Sultanate in Thailand's Deep South provinces; it is a dialect of standard Malay (Bahasa Malaysia) spoken by 83 percent of the population in the area where ongoing violence and political turmoil

happens primarily due to language issues and identity crises (Nookua, 2011). Before this native language developed into one of the dialects spoken in Thailand today, it had long been an important formal language of the kingdom's residents. Since the kingdom was previously considered as one of the primary Islamic study centers in Southeast Asia for many centuries (the other being Aceh), local people adopted the Arabic script as a written version of the language when the region became under the influence of Islamic ideology. The language is very similar to language used by people in Kelantan and Terengganu states in Malaysia. It is part of the "Malay cultural world" from the North Peninsula of Malay, the Indonesian Sumatra Island, and the South Philippines (Premsrirat, 2015). The use of Malay as an official language was halted when the kingdom was officially split and recognized as several official provinces of Thailand by a treaty signed in 1909 between the British Empire and the Siamese Kingdom (Thailand) (Siam Treaty with Great Britain, 1909). In addition, it compelled any Thailand's local language to be assimilated automatically when it came to an era of the enormous shift in 'Thainess' or united Thai policy, including Malay. Jory (2007) summarized it as followed,

> Under the assimilationist policies of national integration which began in Thailand during the Phibun period and held sway through to the 1990s, Malay ethnic identity as expressed in terms of language, dress, education, history and custom was consistently discouraged by the state. (Jory, 2007, p. 84)

Although the Thai government does not formally recognize Malay to be used in public education, people in the Thailand's Deep South still use the language in their daily life and educational matters since they attend Tadika [pre-school] when they were young and Pondok (traditional Islamic private school) when they go to primary school and higher (Samoh, 2018). Outside the educational context, this dialect is not a written language in general, though it is occasionally written in casual situations. When writing is required, an old-fashioned variant of Standard Malay is employed, or a modified variant of the Arabic script adapted for writing Malay (Premsrirat, 2008; Nookua, 2011). In conclusion, the speakers of this Malay dialect as their mother tongue are a totally Malay ethnic group of people who are Muslim. Hence, Sisamouth and Lah (2015) affirmed that "the Thai Malays in this region are unique and distinct from the

Thai majority who speak Thai as their mother tongue" (p. 241). And they use the language to be "emphasizing their uniqueness and a focal point of their unity" while speaking Thai "is tantamount to abandoning their language, religion, culture, and the Muslim Ummah (community)" (Yegar, 2002, p. 80). In the educational institutions in this region, spoken Malay and Malay text in Jawi script have been available in both traditional and modern Islamic private school systems or previously mentioned as Pondok (Premsrirat, 2015).

The differences between local Malay and Standard Malay

Patani Malay and Standard Malay are two distinct varieties of Malay language with significant differences in their cultural and linguistic features. Patani Malay, also known as Yawi/Jawi, is a dialect of Malay that is spoken in the southern provinces of Thailand, particularly in Pattani, Yala, and Narathiwas which exhibits phonological similarities with the Kelantan dialect in Malaysia (Yupho, 1989; Iamdanush & Pittayaporn, 2014). Standard Malay, on the other hand, is the official language of Malaysia, Brunei, and Indonesia (Tuan-Imron et al., 2021).

Culturally, Patani Malay is heavily influenced by the local traditions and practices of the Patani people, who have a rich history of trade and cultural exchange with neighboring countries such as India and China (Jory, 2013). The language also incorporates elements of Thai and Arabic cultures, reflecting the region's diverse ethnic and religious backgrounds. Standard Malay, on the other hand, is influenced by the Islamic and Hindu cultures of the Malay Archipelago, as well as the colonial legacies of the Portuguese, Dutch, and British (Cavallaro & Serwe, 2010). The cultural differences between Patani Malay and Standard Malay are reflected in the language's vocabulary, grammar, and syntax. Linguistically, Patani Malay and Standard Malay differ in their pronunciation, vocabulary, and grammar. Patani Malay is characterized by a distinctive accent, with differences in intonation and stress patterns compared to Standard Malay (Mamah et al., 2021). The vocabulary of Patani Malay includes loanwords from Thai, Arabic, and other local languages, which are not always used in Standard Malay.

Status of other languages in Deep South Thailand region: Standard Malay, Arabic, and English

In various respects, both official and informal, this region is home to a number of important languages. Standard Malay, Arabic, and English are the most commonly used foreign languages in the region, as demonstrated by various studies below.

Standard Malay (SM), in this region, functions as a medium of religious instruction and for connecting with other Malay World nations for commerce and pleasure, such as Malaysia, Indonesia, and Singapore. In terms of educational standing, SM is the language to learn religion and language in Pondok since most Islamic texts are written in SM and Arabic. However, not everyone in the region can comprehend SM in common, as several elements in Malay make the local Malay language extremely distinct from SM (Nookua, 2011).

Based on historical relations between the Kingdom of Patani and Arab merchants, not only the religion but also the Arabic language have long ago been brought to the region and have become an indissoluble language concerning people's beliefs and cultures since it functions as a medium of religious sacred texts and in religious ceremonies. Although individuals may not grasp the content communicated by Arabic, it serves a well-defined social position as the ritual language of the religion. Muslims revere and respect those who know Arabic and can read the Qur'an. For Muslims, Arabic has a high significance since it represents a larger collective identity as an international Islamic brotherhood (Nookua, 2011). Arabic, apart from being the religious language, it is also represented the identity of local people by being borrowed as Malay written language, the Arabic-based Jawi script. The script significantly “gives it power in the thinking of the local people, as the language is linked to Islam” (Samoh, 2018, p. cxxi).

As in other parts of Thailand, English has been promoted to learn as the most vital foreign language and is one of the compulsory subjects taught at schools across Thailand based on the Basic Education Core Curriculum reforms (Kaur et al., 2016). Despite the similarity, what seems to contradict in learning languages to the mainstream Thais is most of the Thais learn English as their second language while “for the Thai

Muslims in these Deep South provinces, Patani Malay is their mother tongue with Thai as their second language, and English as a third language which they learn in school" (Badklang & Srinon, 2018, p. 109).

While in the region people appear to have a native language when interacting, several international crucial languages are found in the region. It is because of certain connections to the Malay world and religious connections of the Arabic language and, most important, the fact that the country's educational policy is based on English as a lingua franca. Hence, "these people have more than one language in their linguistic repertoire, knowing when to use them – they are classified as bilinguals or multilinguals" (Sisamouth & Lah, 2015, p. 242).

Multilingualism and linguistic landscape in the Deep South of Thailand

In conclusion, in Thailand, according to the United Nations Committee on the Elimination of Racial Discrimination, Thailand is home to more than five ethnolinguistic families (2011), however, only Thai as an official language and English as a universal language and lingua franca in the ASEAN community were commonly visible at Thai Universities, where various languages are learned, taught, and spoken.

In the Deep South context, in light of this, to the best of my knowledge, only one study dedicated to throwing light on academic works on the Linguistic Landscape area which is the investigation on public signage used in the Deep South general context, both from private and formal sectors, by Suaykratok and Manosuthikit (2019). The result revealed that, along the street of Pattani, Yala, and Narathiwas city, Thai language was the most detected language on signs in this region context while the local language inclusively displayed on bi/multilingual signs with other languages due to the concept of nationalization. Notwithstanding, the aforementioned work has not yet examined and highlighted the explanations behind the existence of multilingual signages, especially in educational settings in these provinces of Thailand by interviewing its originators. To delve deeper into the linguistic conditions in this specific environment, this study will concentrate on the investigations on the usage of multilingual objects depicting

within multilingual schools, exclusively in private Islamic schools in Thailand's Deep South provinces.

Methodology

Research design

The research was conducted by employing a qualitative case study approach on multilingual learners, teachers, and educational administrators at two specific school settings located in the Deep South provinces of Thailand using a combination of semi-structured interviews and linguistic landscape analysis. The selected research design allowed the researcher to investigate the perspectives of a group of people who shares their similar background living in the particular place as it "is used to generate an in-depth, multi-faceted understanding of a complex issue in its real-life context" (Crowe et al., 2011, p. 1).

Table 1

The overall picture of the research design

Research question	Objectives	Types of Data Needed	Sources of Data
RQ1: What are the predominant languages present in the linguistic landscape of two private Islamic schools in Deep South Thailand context?	To identify predominant languages in Islamic private school settings within Thai Deep South context	Evidence establishing predominant languages in the selected Islamic school settings in Thai Deep South context	Photos of linguistic objects taken across educational spaces
RQ2: What are the views of educational administrators, instructors, and students regarding the presence of language in the linguistic landscape throughout the two schools?	To gain a better understanding of related people's perspectives toward different languages used in educational spaces.	Evidence establishing stakeholders' perspectives regarding the emergence of languages used on linguistic objects within the setting	Interview data from educational administrators, teachers, and students with a multilingual background in Islamic schools setting

Research sites

In this study, two secondary schools were compared in order to gain a deeper understanding of the sign itself and its originators in two different settings in the same context, which is in the Deep South region. One site was at a sizeable Islamic private

school in Muang district (School A), and the other approximately 25 kilometres outside of Muang district (School B). To put it another way, School A is in the urban area, but School B is in the rural area. School A is situated in the city context's multicultural belief community. For example, there is a primary public school in the neighbourhood of School A that attracts children who practice both Buddhism and Islam. The location of School B, on the other hand, is surrounded by numerous traditional and old *Pondok*-style institutions. Although these schools primarily support students who can speak both Thai and Patani Malay as their first languages, as well as at least one extra language acquired, and encourage a bilingual curriculum that is appropriate for the students (Thai, Arabic, standard Malay, and English are taught to students of various levels), the different settings in terms of community forms, urban and rural, have given a wide distinct view on the use of multi-languages in the linguistic objects due to the different level of influences from the locals, the intensity of religious beliefs and practices, and outside forces. Comparing these settings were benefit and add on more information in the area of Linguistic Landscape since it allowed the researcher to gain a deeper understanding of the target objects. As a result, participants chosen for this study were asked about their opinions on the diversity of the use of multiple languages in written signs depicting across the schools, as well as whether it supports the learning process of multilingual learners. Furthermore, the rationale behind the languages presented on the selected signboards was explored as well.

Participants

Since the study emphasizesd the area of the multilingual context, the participants were chosen using purposive sampling. This is due to the fact that the selected participants must have a comparable personal history in terms of language acquisition, as purposive sampling “involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest” (Creswell & Plano Clark, 2011, as cited in Palinkas et al., 2015. p. 534). As a result, prior to the actual interviews, the researcher carefully and thoroughly selected participants based on these criteria, their language skills and family background. The chosen participants had to be multilingual, speaking Malay, Thai, and at least one other language such as Standard Malay, Arabic, or English as a foreign language effectively.

Furthermore, participants must be born in the Deep South provinces in order for their broad understanding of the context to be acknowledged. In this research, the participants came from three separate groups: school administrators who initiated the linguistic landscape policy, teachers who constructed the boards, signs, and other visible labels in the school areas, and students who occasionally produced, recognized, or were the primary target of the availability of linguistic symbols. Gorter (2018) indicated that in a learning environment, the linguistic landscape can be employed with any age group, including students and instructors, to raise awareness and address challenges connected to multilingualism, multiliteracy, and diversity. The total number of participants in this study was 30 participants from 3 groups. However, each group had different numbers of participants in the investigation due to its size in terms of school populations. The school administrator seemed to be the smallest number of populations in both schools. Hence, gaining information from one school administrator is sufficient. The following group was teachers with 4 participants at each school from various departments, such as the language department, religious department, and social study department. Lastly, the student group consisted of 10 participants at each school since they are the largest population of the schools. The conclusion of the participant's number is shown in the table below:

Table 2

Number of participants from three groups

Participant group	Role	Number of participants at each school
1	School Administrators	1
2	Teachers	4
3	Students	10

Instruments

The data was collected in two approaches: taking pictures of the signs and interviewing the participants. Firstly, the study focused on 'perceived space' of the school as research setting because perceived space is the "physical dimension of the LL, that is, the actual distribution of languages on signs that can be observed and documented by camera"

(Malinowski, 2015, p. 106-107). The pictures of educational places within the school area were taken using a camera. The school area was divided into two areas which were inside and outside the schools' buildings. The inside building area included classrooms, corridor, library, meeting room, canteen, *musolla* (prayer hall), art room, and school mart while the outside building area included the main entrance, dormitory area, playground or football field, schoolyard, pathway, and buildings' walls as shown in Figure 2 and 3 below:

Figure 2

Area 1 and 2 of the School A

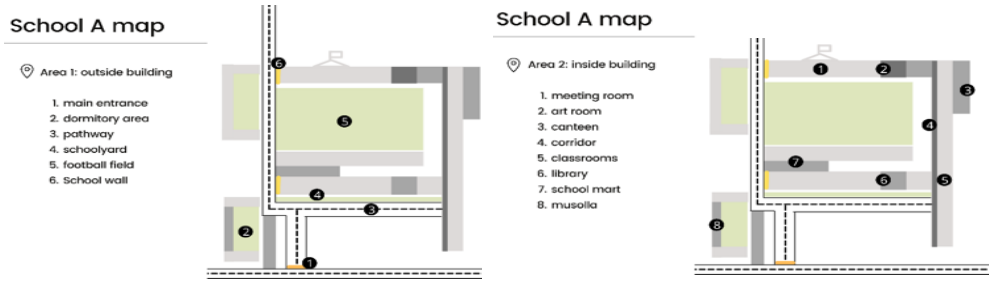
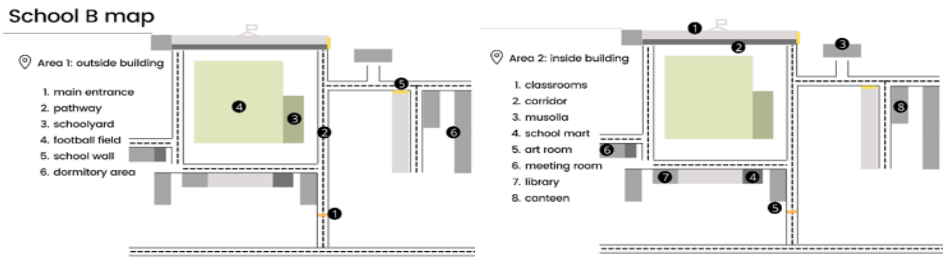


Figure 3

Area 1 and 2 of the School B



Secondly, the researcher used semi-structured interviews as a way to collect the data. Due to government restrictions during the strongly transmitted COVID-19, including the limitation on entering other areas at the time the interview was performed, the handling of data collection was different between the two schools. As a result, the interview session was first performed online with the entire groups of participants from School A, and then face-to-face with the entire groups of participants from School B because that school's location was accessible at the time.

Data collection procedures

As it has been mentioned in the previous parts that the data was collected by both taking pictures of the signs within the schools' area and interviewing the triangular participants, the data collection procedures are described below.

(1) The study started by taking pictures of monolingual, bilingual, and multilingual signs found around inside and outside the schools' buildings. Following the photographing of the signs, they will be organized based on the names of the areas utilizing location notes written during 'the photography session' according to the procedure suggested by Dressler (2015) and kept for use during the interview and more importantly for the data analysis session.

(2) The semi-structured interviews were separated into online and offline interviews. The questions for the interview gained their perspectives towards the use of multilingual signs and the reinforcement of its use to multilingual learners regarding the importance of four major languages: English, Thai, Malay and Arabic in the area of linguistic landscapes. Before the interviews were conducted with the participants, it was piloted to a similar group to ensure that the interview questions and the selected instruments are valid and appropriate to be utilized with the target group since the pilot studies 'might give advanced warning about where the main research project could fail, where research protocols may not be followed, or whether proposed methods or instruments are inappropriate or too complicated.' (Van Teijlingen & Hundley, 2001). Moreover, for a better quality of the research data, the interviews were conducted using Thai and Malay as the participants are mostly familiar with. While the interviews were conducted, it was recorded for the process of the analysis and the reliability of the data. After all data were obtained, it was transcribed, translated to English, and reorganized preparing for the evaluation process.

Data analysis

For the analysis of the signs' photos, they were categorized according to its originators, as "top-down if they were official signs of the government or outside agency and bottom-up if the signs were created locally (i.e., in the school)" (Dressler, 2015, p. 133),

then analyzed using thematic analysis whether the language/s used in written those signs are Malay, Thai, English, or in any other foreign languages to gain the information on the most dominant language on linguistic objects in these multilingual schools.

For the analysis of the interview sessions, following the collection of all data from the informants, it was compared across three groups of participants and between two schools to group the knowledge concerning the multilingualism issues, predominant languages, nationalization, localization, and lastly whether they were used as pedagogical tools, and analyzed using thematic analysis. In this phase, a unique code was assigned to each participant when referring to them in the results part, as outlined in Table 3. The reason for using this type of analysis is related to the study's instrument, the photography session, and interviews of the perspectives of the three groups of participants. If the thematic analysis "is a method used for identifying, analyzing, and reporting patterns (themes) within the data" (Braun & Clarke, 2006, as cited in Jugder, 2016, p. 2), it allowed the researcher to re-group and identify the same patterns of photos and responses from each group of the participants systematically according to the research questions. For the responses, the analysis was made through verbatim transcribing. However, when it had been verbatim transcribed, the data was sent back to the informants for member checking and tape-recording the interviews before being analyzed to ensure its trustworthiness. It was then coded and included into the table in accordance with the themes derived from the main ideas of the verbatim transcripts.

Table 3

Interview code identifying interviewees

SCHOOL A	MEANING	SCHOOL B	MEANING
SA1	Student from School A No. 1	**SB1**	Student from School B No. 1
SA2	Student from School A No. 2	**SB2**	Student from School B No. 2
SA3	Student from School A No. 3	**SB3**	Student from School B No. 3
SA4	Student from School A No. 4	**SB4**	Student from School B No. 4

SA5	Student from School A No. 5	**SB5**	Student from School B No. 5
SA6	Student from School A No. 6	**SB6**	Student from School B No. 6
SA7	Student from School A No. 7	**SB7**	Student from School B No. 7
SA8	Student from School A No. 8	**SB8**	Student from School B No. 8
SA9	Student from School A No. 9	**SB9**	Student from School B No. 9
SA10	Student from School A No. 10	**SB10**	Student from School B No. 10
TA1	Teacher from School A No. 1	**TB1**	Teacher from School B No. 1
TA2	Teacher from School A No. 2	**TB2**	Teacher from School B No. 2
TA3	Teacher from School A No. 3	**TB3**	Teacher from School B No. 3
TA4	Teacher from School A No. 4	**TB4**	Teacher from School B No. 4
AA	Admin from School A	**AB**	Admin from School B

Validity and reliability

In order to ensure that the process of data analysis is valid and reliable, 15% of the data was given to a second researcher (thesis supervisor) to analyze following the procedure described above. Subsequently, all coded data was also submitted to the second researcher. Moderation meetings was then held to verify the appropriateness of the themes, and adjustments was made to the coding scheme as needed.

Results

On the four primary languages utilized in the schools, the three participant groups from the two Islamic private institutions in Deep South of Thailand have some common perspectives and convictions. Thai was the language that received the most emphasis in schools since it is the predominant language spoken in the country and as the main medium of the instruction. However, the participants mostly spoke the local dialect of Malay as their first language, which was equally important to them both orally and academically as it has also been taught at the schools as part of the religious curriculum. Additionally, these two locations' use of Arabic, Standard Malay, and English which reveals various beliefs related to nationalism, religion, and modernity. This section of the results will include a summary of the main data conclusions, while the second subsection below will have more detailed information about the interview.

RQ1: What are the predominant languages present in the linguistic landscape of two private Islamic schools in the Deep South Thailand context?

Table 4

Languages found on signs within the schoolspaces of both schools

NO.	LANGUAGES USED	NO. OF SIGN IN SCHOOL A	NO. OF SIGN IN SCHOOL B
1	Thai	75	80
2	Malay	72	57
3	Arabic	34	34
4	English	32	23
5	Chinese	1	0

The first set of data was obtained when the researchers went to the school and took photographs inside and outside the school. The most common language that appears to have the highest priority in both schools are Thai with 75 signs in School A and 80 signs in B, with Malay coming second in schools with a significantly higher number in School A (72 signs) and School B with 57 signs. Furthermore, among the other languages found, Arabic is the most used with equal numbers in both schools, while English comes second with a higher number in the A school. At the absolute least,

Chinese is utilized; it appears only once, as the greeting sign, at School A as shown in Table 4.

Table 5

The percentage of linguistic signs in School A and School B

		School A		School B	
	Languages	**Top-down signs**	**Bottom-up signs**	**Top-down signs**	**Bottom-up signs**
Monolingual	Thai only	2 (3.33%)	15 (25%)	6 (8.96%)	23 (34.33%)
	Malay only		5 (8.33%)		4 (5.96%)
	English only	1 (1.67%)	1 (1.67%)		1 (1.49%)
	Arabic only		2 (3.33%)		2 (2.99%)
Bilingual	Thai & Malay	1 (1.67%)	6 (10%)	1 (1.49%)	4 (5.96%)
	Thai & Arabic	1 (1.67%)	5 (8.33%)	1 (1.49%)	2 (2.99%)
	Thai & English		3 (5%)	1 (1.49%)	3 (4.48%)
	Arabic & Malay		2 (3.33%)		3 (4.48%)
	Malay & English		1 (1.67%)		1 (1.49%)
	Arabic & English				1 (1.49%)
Multilingual	Thai & English & Malay		3 (5%)		
	Arabic & Malay & English		1 (1.67%)		1 (1.49%)

	Thai & English & Malay & Arabic		7 (11.67%)		1 (1.49%)
	Thai & Malay & Arabic		1 (1.67%)		4 (5.96%)
	Thai & English & Arabic		2 (3.33%)		6 (8.96%)
	Thai & Malay & English & Chinese		1 (1.67%)		
	Without any languages				3 (4.47%)
	Total number	5 (8.33%)	55 (91.67%)	2 (2.99%)	65 (97.01%)
		60 *(100%)*		67 *(100%)*	

All the signs were categorized into bottom-up and top-down according to their originators (see methodology section). In both schools, bottom-up signs, created by the school insiders such as students, teachers, including the school administrator, were found with the greatest quantity with 91.67% and 97.01% in School A and B, respectively. For top-down signs, School A appeared to show considerably high number of them with 8.33% and only 2.99 in School B. Here, government entities emerge predominantly as designers of exterior signs, with preferences for using solely Thai or using it in conjunction with another language as bilingual signage (see Figures 5 and 13 in the following section).

When all signs classified according to the types of languages used on them namely monolingual, bilingual, and multilingual, it could be seen from the Table 4 that on the monolingual signs, Thai was seen the most with 28.33% (both bottom up and top-down sign) in School A and more so in the School B's signs with 43.29% (both bottom up and top-down sign). As for the bilingual signs, both seem to have equally used Thai and

Malay with a slightly larger number in the School A (11.67%) compared to 7.45% in School B. Additionally, School A tended to have a variety of languages on the multilingual signs more than School B. For example, seven signs or 11.67% of multilingual signs comprising four languages, Thai, English, Malay, and Arabic, were found in School A while the most seen multilingual signs with only three languages, Thai, English, and Arabic, were found on 6 signs or 8.06% in School B.

Table 6

The comparison of Jawi and Rumi script in both schools

NO.	SCRIPT	NO. OF SIGNS IN SCHOOL A	NO. OF SIGNS IN SCHOOL B
1	Jawi	34.09%	47.22%
2	Rumi	65.91%	52.78%

When comparing the schools, a notable contrast was observed in their use of different scripts to represent Malay. Specifically, School A displayed a preference for using Rumi compared to School B, which had a higher number of Jawi signs. For instance, during my visit to School B, I observed a variety of signs, including official Covid-related warnings, in Jawi, whereas at School A, such signs were more commonly presented in Rumi. Furthermore, School B demonstrated a more extensive utilization of Jawi for religious purposes, which aligns with Samoh and Premsrirat's (2021) findings regarding the intricacy of languages and scripts in the Deep South.

RQ2: What are the views of educational administrators, instructors, and students regarding the presence and the use of languages in the linguistic landscape throughout the two schools?

Thai

Importance of national language

The Thai language was found the most on the monolingual signs in both schools according to the result above with the highly significant presence in School B. It has

been highlighted by the participants towards its significance as the national language, especially by sign makers at both schools that it is most often shown in the most prominent position or with the contrasting color that the target audiences may clearly perceive when it comes to bi- or monolingual signs. For example, in Figure 4, we can see that Thai is made most visible due to the contrasting colors between its background and the letter (green and white) and placed in the eye level, where is Figure 5, it is represented with the larger letters compared to another language. On the one hand, it is also the only language of the official announcement of the government agencies, as can be seen in the Figure 6 below. Although their schools place a greater emphasis on the religious curriculum, the majority of the participants have a similar set of opinions on the usage of Thai in the schools in the sense that they see it as the most crucial language to the students because it is used by the majority of Thai people (e.g., from SA3, SA7, SA8 and SB3, SB8, TB3, AB) and will therefore be valuable in the future (e.g., SB2). Additionally, they also mentioned the significance of the language to outsiders (e.g., AB). Some of the participants appear to be concerned that if Thai language was not widely present in the school, it would be strongly difficult if Thais from other regions come to the school, regardless of whether they are representatives of the government or if they are the students' parents (who may be from other regions and do not speak Malay). Hence, the high visibility of Thai in the linguistic landscape of both schools is agreed by all groups of participants from both schools.

Figure 4

Thai language is in the position of eye level

Figure 5

Thai language is presented in the larger letter

Figure 6

Thai language is the sole language on government signs

Figure 7

Thai was used to communicate to the school mart's customers

School A:

"It is common that most children understand Thai more than Malay. Using Thai language may be better for communication than using another language that may be less well known or less understood by the school, so you have to choose a language that the majority of people understand." (SA3)

"If it is the view that we are in Thailand I think that the school should use the Thai more." (SA7)

"...because we are in Thailand where Thai is the primary language used by most of the Thai people." (SA7)

"It's because we are in Thailand. Therefore, this language is the most common in school." (SA8)

".. we have to admit that the Thai language must come first, the students are already using the Thai language to communicate." (AA)

School B:

> “It is very important in terms of communication. In this school it is true that it is a private School, but most of the children, as you can see, speak some Malay and some Thai. The Thai language is very important as well.” (SB1)
>
> “...since we are in Thailand, the Thai language must be important as well.” (SB3)
>
> “Thai is an official language, because we live in Thailand, we have to have Thai” (SB3)
>
> “However, Thai language is important because living in Thailand makes it easy to communicate because most Thai people speak Thai as their mother tongue.” (SB8)
>
> “Since it is a common language used for communication, we still have to use Thai.” (TB3)
>
> “If we write all in Thai, most students will understand more if we write in other languages.” (TB4)
>
> “Of course, the Thai language is important in the study of academic subjects, they will use the Thai language mainly.” (TB4)
>
> “When education officials come to assess the school, we also need to have media with signs that make them understand. If we don't have the Thai language there, they may not understand. Because actually in our school, it's not just for local students. We also have students from various areas, such as from Bangkok, from Surat Thani, Phatthalung, Krabi, Phang Nga, so if we don't add multiple languages, it will be difficult to communicate.” (AB)

The excerpts above reveal a few shared points between students from schools A and B, including: 1) the value of respecting one's primary language because they reside in a country where Thai is the official language; 2) the need for students to have a solid understanding of Thai because doing so will assist them learn more effectively as it is used as a medium of instruction and use it to promote the students’ learning process; and 3) the importance of Thai for visitors from outside the region who come to the schools, including the parents, the assessors, and even the students who could not use Malay like the students in the region.

Language and culture

A particular language sometimes conveys some beliefs or some proverbs that could be directly translated into other languages. A participant from School A and B agreed that Thai should be used in some specific context when it comes to (1) governmental announcement to preserve the original meaning (e.g., TA3) and (2) appropriate place of use, when Thai could be used more in the city context (e.g., AB).

School A

> "Why they don't use English [on this sign]. It is because if you can see the big word there "*จะหนัก จะเบาให้เราช่วยดูแล*". How can you say [it] in English? Because they try to play with the language. How can you translate to make it [right]? No, it's very impossible. You know it's very hard. It's like you have to explain that [sentence using] long time. Some of English cannot be translated to Thai, you have to explain, for example, *เกรงใจ* [Kreng jai]. There is no word in English right? It means you have to [take some time to] explain that. This would be consistent with the policy of creating a Thai identity of Field Marshal P. I think there will be similarities here in the sense that the Thai state has tried to use the Thai language while our local area has tried to preserve the Malay language. So, there's a conflict here." (TA3)

School B

> "In the city, people prefer to use Thai to communicate more, but in our home or village context, the dialect is more used. If asked if people in villages or rural areas can speak Thai, we can speak Thai, but which language we speak depends on the context." (AB)

Reflecting on government policy

Thai language not just in academic situations, but it begins when people are born in Thailand regardless of their ethnicity or origins. Furthermore, some of them have faced linguistic prejudice when the state stresses the country's sole language regulation when they were in state elementary schools (in the region) without considering students' mother tongue development and showing no promotion of the local language as it should (e.g., TA4, SB5, and SB9).

While their perspectives were thus often critical, the participants from both schools nevertheless showed some understanding toward the policy and the acceptance of the use of Thai language in the region (e.g., TA4 and SB2). They consider it as a type of language promotion similar to what the local community has also done to increase awareness of utilizing the local Malay language in both official and casual context (e.g., by including more Malay signage in local government offices).

> "This will be the policy of the state that when it is a sign of the Thai state, it means that it must be in the Thai language because it is considered a governmental sign. I think that the government also tries to promote the Thai language in our home context. However, if they wanted to support other languages, they would insert other languages into the sign as well. In fact, the Thai language policy in three provinces has been experienced by us since elementary school." (TA4)

> "It's actually a different perspective. On the government's side, they might see that they didn't do that. But on the Malay side, some of us see it as instilling Thai language to Malay people." (SB2)

> "Actually, with Thai language, we have been indoctrinated since elementary school and we have to speak Thai fluently because when we go outside (three provinces), most of them will use the Thai language because we are in Thailand. Like primary school teachers, they would not let us speak Malay at all, they will speak all Thai." (SB5)

> "For me, I think that the state should give equal importance to all languages. Because right now the state doesn't have that kind of multilingual support." (SB9)

Malay

Different types of Malay were relevant to the schools, in particular the local variety (Pattani Malay) as well as Malaysian standard Malay (Bahasa Malaysia), which has become relevant through connections with modern Malaysia. Apart from the variation of Malay in terms of its spoken language, several different scripts are employed to represent it in the region: Jawi (derived from Arabic), Rumi (derived from Latin) and Thai. The signs collected from both schools demonstrated varying points of view on the use of different types of spoken and written Malay.

Jawi vs. Rumi

I saw numerous examples of written language as I entered both institutions, including Thai, English, Malay, and Arabic. What distinguishes the schools in this region and in another region is that they write Malay in three scripts: Rumi (based on Latin script), Jawi (based on Arabic script), and Thai (using Thai script to represent Malay phonetically). In this study, only the first two were observed, and no instances of Thai script being used for Malay were found at either school. Several interviewees stated that the employment of Rumi and Jawi scripts reflects the users' preferences. Some see Jawi as the old variety of written Malay in the region, as they saw it as most associated with elderly people who had been educated at religious schools and, by extension, lacked literacy in Rumi (or Thai) script. Because the bulk of the elderly in the region are unable to utilize the newer Rumi script, these participants believed it is necessary to display Jawi on signs to assist them when visiting the school, particularly for children' guardians and old religious teachers (e.g., SA1, SA2 and TA1).

Figure 8

The same statement written in two different scripts for different sign readers

> “The Jawi script is for religious teachers who can't read Thai.” (SA1)

> “I think that people in the area are better at reading Malay Jawi than Rumi because the students used to study in Tadika [pre-school]. In Tadika, the emphasis is on Jawi, and parents who study at Tadika can read Jawi.” (SA2)

> “Like Malay proclaimed for ustaz [religious teacher], some religious teachers may have graduated from Indonesia or from other countries. So, they don't know Thai language. Here, using the Malay language is to convey the meaning of the same thing for them.” (TA1)

> “It is not about culture; it is about generation.” (TA1)

Another important point of view stated by the participants from both schools is that the Rumi script is viewed as the global and modern form of Malay, as it might be the lingua franca that connects them to the Malay world and the ASEAN community, which includes Malaysia, Indonesia, and Brunei. They believe it is more understandable to visitors who visit the schools and is considerably more significant than using Jawi since it can be utilized more widely when written in Rumi, similar to English (e.g., TA1, SB3, SB4, SB5, TB2, and AB).

> "Like Malay proclaimed for ustaz [religious teacher], some religious teachers may have graduated from Indonesia or from other countries. So, they don't know Thai language. Here, using the Malay language is to convey the meaning of the same thing for them." (TA1)

> "Because using only Rumi, it feels like we don't attach importance to our language with the Jawi script, but the presence of Rumi may be seen because it is easier to read than Jawi. Rumi is more modern and more approachable. Foreigners who are not Malays can read it." (SB3)

> "Malay Rumi is seen as an important language of ASEAN so writing signs in Rumi is a practice for us." (SB4)

> "Some countries, for example, Brunei they use English when writing Malay, so they use English to write. In Malaysia it is probably the same. Rumi is like middle Malay while Jawi is seen as the main language of our area." (SB5)

> "Bahasa will also be the lingua franca." (TB2)

> "It is seen that the local Malay language is important to children in daily life. but if in teaching, it is seen that the use of a common language will help students to build on it because it is a language commonly used in ASEAN. Here, I think that using both writing styles will encourage students to use the language in different contexts." (AB)

> "By using only Rumi, it feels like we don't attach importance to our language with the Jawi script, but the presence of Rumi may be seen because it is easier to read than Jawi. Rumi is more modern and more approachable. Foreigners who are not Malays can read it." (SB3)

In terms of educational benefits, they viewed that Malay is more intelligible when written in Rumi as opposed to Jawi. Furthermore, they argued that because they both use the same script, Rumi helps them learn English more effectively (e.g., SB5 and SB9). Moreover, some of them added that Jawi is important primarily in religious classes, rather than for more general use, since the Ustaz utilize it as the translated language from Arabic (e.g., SA3 and SB1). As a result, it is vital for them to acquire it in order to aid themselves when studying religious lessons and to utilize it on a daily basis in the local context.

> "Some countries, for example, Brunei they use English when writing Malay, so they use English to write. In Malaysia it is probably the same. Rumi is like middle Malay while Jawi is seen as the main language of our area." (SB5)

> "I think that the Rumi language is like a foundation that makes us understand English like some people, for example, I'm a person who doesn't speak Malay very well. Therefore, using Rumi language will be an important solution for us to be able to keep up with friends." (SB9)

> "To be honest, it's rarely used [Jawi] because it's local. But when studying religion, ustaz [religious teacher] will also translate it using the local Malay language, not the Malay language used in Malaysia or in Indonesia like the one used in the book." (SA3)

> "All books are in Arabic, so we have to translate it into Jawi, where Ustaz translated it for us. We have to write the meaning of that Arabic word; we also need to know how to write this language." (SB1)

Building cultural and religious identity

The Malay language is a key part of the local identities of both schools in the sense that it reflects their deep use of the language on a daily basis, and it also binds with their religious beliefs because many words of their language are borrowed from the Arabic language and are normally related to religious rituals and traditions. These two schools frequently utilize Malay to reflect on those two aspects.

When I arrived at School A, a big sign (see Figure 9 below) was very visible, with the usage of Jawi when introducing the audience to the school's founder. My interviews

with the school administrator indicated that he believed that putting Jawi on this sign is highly important to the pupils since it promotes the Islamic identity of the school and showing the development from Pondok [pre-school] to religious school, today. More obviously, another sign from School A (Figure 10) reflects fully on the importance of the Jawi as it was placed on the top most of the signs. Different students agreed that the position of the sign could reflect on the hierarchy of the languages used in the school (e.g., SA5 and SA7).

Figure 9

The use of Jawi in introducing the school's founder

Figure 10

The Jawi on the top most of the sign

> "Well, putting Malay at the top would probably show that they might place the emphasis on Malay the most because it would preserve the language of our native Malay language." (SA5)

> "Because we are in the area of three southern border provinces, therefore, the school would like to emphasize the local language the students have used all along and not let us forget it." (SA7)

Another sign discovered at School A while walking around the school was in front of the male dormitory and displayed just Jawi, with the dark background allowing the script to be plainly seen (Figure 11). Some participants said that this sign, proclaiming to readers "Brothers and sisters, please preserve our Malay language and culture!", might serve as either an incentive or as a warning sign (TA4). The objective of the sign in Jawi can enhance the students' awareness in using it and make them familiar with this kind of script. Several participants agreed that the existence of the Jawi sign helps them to familiarize with the Arabic alphabet which always reminds them of the religion (e.g., SA3).

Figure 11

The sign encouraging the students to use Jawi and not to forget it

> “There is the use of Malay on sign and I agree because this sign is also made to show the school's position or identity and what the school wants to emphasize. Like this school, it emphasizes the Islamic culture, so there must be a sign to show the identity of the school a bit.” (SA3)

Some participants, for whom Malay, particularly the local variety, was not the dominant language, had a different perspective on the sign in Figure 11. A participant from School A saw the sign, in which Jawi script is used to represent Pattani Malay, as too forceful because of its use of multiple exclamation marks, since it may give the feeling of compulsion to utilize the local Malay dialect (T4). She indicated that it also represents certain conservative beliefs about the region's use of the language. Based on her experiences, she has been criticized on her use of Thai in the Islamic private school since she was a student here and until now as a teacher. Her belief was that some individuals are excessively preoccupied with nurturing the Malay language, ignoring the fact that the majority of the locals are bilingual, having Thai and Malay as first languages. This issue was also mentioned by other participants, involving the balance of many types of persons who may utilize two languages, Thai and Malay, at the same time. While some of them had unpleasant experiences with added pressure to utilize local Malay, many of them believed that both Jawi and Rumi signs would encourage students to be better at keeping up with their own language (e.g., SA7, SA9, SA10 and TA1).

> “This may be related to religious or cultural implications because our home context is very conservative. Personally, I have been asked by a religious teacher that, “You live here [in this region] but don't speak Malay fluently?' So, I replied that because I speak Thai more at home, he was like, 'Why people these days teach their children not to conserve the language?'. Until now as a teacher here, I have also been asked when they hear me trying to speak Malay” (TA4)

> “Because we are in the area of three southern border provinces, therefore, the school would like to emphasize the local language the students have used all along and not let us forget it.” (SA7)

> “And in religion classrooms, religion teachers constantly remind the students to reduce Thai speaking and to speak Malay instead because we have to conserve the language by using Malay a lot.” (SA7)

> “Here, I see that it is unique to each area, as it is a culture that we have inherited, so we don’t want it to disappear, so we have to have this language.” (SA9)

> “The Jawi language is a cultural heritage so that the local people can read the Jawi language continuously. Writing like this will not disappear.” (SA10)

> “I think, that at present, the school is trying to focus on cultivating religion, that is, emphasizing the awareness of the use of the Malay language so that it doesn't disappear nowadays.” (TA1)

> “The state has to understand the context of Islamic private schools, if they appear to be targeting groups, they must build trust in order to reach more. They must be aware to use the language that the school emphasizes to some degree. They should add that language. It seems like psychology that it is more approachable if one pays attention to what the other person is aware of.” (TA1)

In line with the higher proportion of signs written in Jawi at School B (47.22% vs 34.09% in School A), the participants from this school shared similar perspectives on the use of Malay in the school, particularly on the use of the Jawi, whereas the participants from School A appear to have two distinct perspectives on the use of the Jawi as a reflection of their local identity and the use of Thai as the national language at the same time. Another element that appears to impact the participants' thoughts is the location of the school. As mentioned in the methodology part that School B is located in the rural area, the participants in School B totally agreed on the use of the Jawi that the use of it on the signs will not only help them to be always aware of being unique in having their own script to write (e.g., SB3, SB9, and TB3), but it also helps them to connect with the local people easily since the school is located in the village surrounded by the local villagers (e.g., SB9 and TB3). The sign makers at School B stated that it is necessary to always include Jawi on the sign because when people from the surrounding community come to the school to arrange or participate in events, they will completely and easily grasp the contents on the signs (see AB). Additionally,

several of the participants stated that it aids them in the learning process since they have been using it from birth and identified as Melayu (Malay) people, who have their own culture, values, and language (e.g., SB3, SB7, SB8, SB10, TB2, TB3, and TB4). It's interesting to note that the government signs at this school differ from those in School A since they attempted to include Malay in the signs as well, using both Jawi and Rumi script (see Figure 13 below). This might be interpreted as a compromise made by the local government organization in an effort to blend in with the community. Likewise, a number of Jawi words on School B signs included Arabic sentences. Figure 12, for instance, demonstrates that the Prophet's utterance was described in Jawi and not in any other language (or even in Rumi script). One of the participants explained that this is the case since writing about religion in Arabic alphabet will appear to be solely based on religious dogma. On the other hand, because Rumi is a Latin-inspired script, writing them in Rumi will feel more cosmopolitan for them and it might not direct translate its meaning from Arabic language (TB4).

Figure 12

Using Jawi alongside Arabic to create parallelism in written script

Figure 13

The state sign using Jawi and Rumi to reach a wider audience and assimilate with locals

“The teacher therefore wants the children not to forget and to use the Malay language. (Malay at the school dorm)” (SB2)

“Because we were born as Malays, we have to have our own language and have our own characters to preserve our culture.” (SB3)

“The Malay language is the language of three provinces. It has been the language since the olden days. It seems that the school chooses the language. It is that we conserve our language because if it is not conservative, like we absorb Thai language through various social media and if we don't bring Malay to us in a way that we can learn in a familiar way, it will make the Malay language fade away because most of the children these days are on phones.” (SB7)

“Actually, it has some connection because the area around here is the Malay area, it is a Malay community. I think it's more about the culture, language, and lifestyle of the people around here, even though ours is Jawi.” (SB8)

“For me, I think that it is recommended to have Malay language as well because there are parents who send students to school or if there is, besides us, there are communities and houses around the school as well, so I want the general public to understand what the school offers through the local language.” (SB9)

“… the Malay language has been in the land of Malay for a very long time, so the language is one of the important characteristics of Malay, which we should preserve.” (SB9)

“They probably thought that it was their parents' language because this place from the beginning did not belong to Thailand, it was Malay. The land was initially shared with many Malay-speaking countries, and then recently came to be Thai.” (SB10)

“Feels like we're in Malaysia or Indonesia if we see the Rumi sign. But if you come across Malay like Jawi, you feel like our country. But it's actually the same language, just written differently, but for Rumi and Jawi, Rumi is easier to read and it's easier to understand.” (SB10)

“It's related because writing a Jawi and speaking like this is something that doesn't require much learning. It will be the language of the child's culture and children are already learning from birth.” (TB2)

“It is consistent with the area we live in with the Jawi language here. It reflects the culture of the past generations until now that they still use this language.” (TB3)

“When they come to a private religious school, they have to get it in the local language or Arabic because our lifestyle or the way of life sticks to the principles of life. Our faith principles need to be known in this part as well, so it is important that children also need to learn them.” (TB3)

“If it's dua, in my view, they'd probably write it in Jawi, because if we wrote it in another language, it sounded distorted.” (TB4)

> “The Jawi language is very important because most of the students here are local children in the neighborhood of schools where most of them use Jawi rather than Thai.” (TB4)

> “..because the community will come to organize activities and the school has activities to promote academic activities in English or other languages. We have labels to show that the school is promoting various language usage.” (AB)

> “If we use Thai in rural contexts, people may not understand because we use local languages more. Here we see that the school is trying to encourage students to use different languages in context.” (AB)

Past and future of the students

The usage of both Jawi and Rumi scripts at the two schools has the same concept regarding the language users' background, present, and future, particularly for students. Participants from School A stated that the Jawi reminded them of the school's history when it was a *Pondok* rather than the modern Islamic school it is now. Despite the fact that the educational system has long been shifted from the old religious system (the *Pondok* system) to a contemporary religious school that offers both academic and religious courses, the school still uses Jawi from then till now. However, the more modern Rumi script has been introduced to the school since then in order to encourage the future of students who choose to continue or connect with the Malay world. The participant from School B thought that standard Malay is commonly used currently and would become more generally used in the future. Preparing and exposing pupils to be able to prepare themselves when they are in secondary school will provide them more opportunities in the future both for their professional or educational path.

Figure 14

Both scripts of Malay were shown parallelly

> "The Jawi Malay choice may convey something that may also be related to history because this school used to use the pondok system before, focusing on teaching in Malay from the past to the present." (SA4)

> "It is important because Malay Even if it's a language that doesn't look very big, if we are really good at Malay, we will be able to go to many countries. If we look at the website, the statistics [of the use of languages, Malay] is ranked in the most widely used languages in the world. We can use it when we go to Malaysia, Indonesia, it is available in many places." (SA6)

> "From Indonesia or Malaysia, most of the texts are written in Roman, but if Malay is written by Jawi writing, it must be old kitabs [religious text], old experts in the area. We can find, but it can be obtained in small numbers. So now the school is trying to put a Jawi writing curriculum for basic religious studies and students studying more advanced religions will learn Rumi Malay. If the students go to Indonesia or Malaysia one day to study, if we encourage students to use Jawi writing, their studies may get stuck in the future because sciences are more written in Malay." (AA)

> "In everyday life, if you go to a government official's place, they don't have a language (Malay) like this but if we go to Malaysia. Students will remember that having seen them before. In our country, very few of them are labeled in Rumi and Arabic." (TB1)

Arabic

Arabic is the most important language for all Muslims worldwide as it is the source of the religious origin, including those in Thailand's Deep South. Participants confirmed

its significance in both schools where the research was conducted, and it could be classified into several reasons, including it improves learners' language competence, it is associated with their Islamic and school identities, and it is about the uniqueness of the type of people in the area.

For future educational advantages

According to some studies, the linguistic landscape might be employed as authentic resources in language teaching (e.g., Cenoz & Gorter, 2008). Several people from both schools appear to endorse this view, reflecting that studying languages like Arabic in class alone is insufficient. Their schools' provision of opportunity for them to encounter Arabic signs outside of the classroom is thus seen to benefit their learning process. Several of them also noted that doing so may help them get more comfortable with the language and prepare them for future study abroad, particularly in an Arab country (AB). They mentioned that although they do not understand one hundred percent of the Arabic language, the school also puts some symbols to help them learn the language (SA8). One of the students from School B also mentioned that the school encourages them to learn Arabic by offering scholarships to those who want to study in Egypt. Being surrounded by Arabic will enable them to learn more effectively (SB2). Furthermore, some of them highlighted the influence of having the Linguistic Landscape on their future career, stating that it will help them get into more work chances if they can learn Arabic, since it is the fourth most utilized language in the world in their opinion.

School A

Figure 15

This sign aids multilingual learning by providing multiple languages and a symbol for comprehension assistance

Figure 16

The monolingual sign in Arabic found in School A

> "Arabic on the label is important because it makes us familiar with the language we are learning. If we don't understand, we can look at the signs in Thai. At least if there are multiple languages, and if we don't understand one language, we can look at another." (SA8)

> "I think that the school uses Arabic for children to practice because it's like they are studying in a classroom, but if they leave the classroom and can't find Arabic at all, they may not develop themselves in terms of reading skill. But if they see it outside of the classroom and find out that it is Arabic, they will read it and remember what they learned as a review." (SA10)

School B

> "Because in the past, for those who graduated from 10th grade (the highest grade on the religious side, compared to the 6th grade of high school), the school will have two scholarships per year by the school director to study in Egypt. Therefore, foreign languages are encouraged because it will be easier for those who will go to study in Egypt and get used to Arabic as well." (SB2)

> "Second, because Arabic is now the 4th most important language, if I remember correctly, the language is very important. If we understand Arabic, it will be easier if we graduate from university and apply for a job like we have an advantage over competitors because we can use many languages." (SB9)

> "It seems that our school says students have to learn Arabic in case they go abroad, if they see these languages, they will be able to remember." (TB2)

> "If the Arabic language is available, students can use it when competing in Arabic abroad." (AB)

Islamic and school Identity

School A:

Arabic was embedded in the region through relationships between Arab merchants and villagers, and it became officially used in their daily lives when the Sultan admitted to converting to Islam in 1457 (Baugas, 1994; Porath, 2011; Farih Ali, 2012). One of the influences of this shift are Pondok(s) as sites of Islamic education, now officially categorized as Islamic private schools. Reflecting this history, as I was walking through the schools, I noticed that partly Arabic environments have been created to help students become acquainted with the language. Arabic appeared in a variety of signs. Figure 17 shows, for example, that the Arabic was used by the school and served to inform the students about the location. Figure 18 also demonstrates how the school tries to promote its identity by depicting the ideal classroom of the school. The most visible language in that figure was Arabic. Several participants agreed on the phenomenon that the schools have done an excellent work of representing their identity as Islamic private schools where two curricula have been promoted (see SA3, SA9, SA10, AA, SB3, SB9, and SB10). SB10 and SB9, for example, made some connections between the use of

Linguistic Landscape and the textbook. It was stated that Linguistic Landscape in Arabic is required in the school because students must learn Arabic textbooks in the classroom anyway. It just makes sense to have them outside of the classroom.

In the same way, Arabic on Linguistic Landscape reflects the significance of Islam in the lives of Islamic believers and its centrality to the identities of the schools. Both schools make an effort to incorporate prophetic sayings (see Figure 19) into the school setting. Participants also stressed how important it is for students to focus on learning religious lessons. Some of them also take an evening course as an extracurricular activity in which they learn specifically about the Qur'an and Islamic doctrines (SB2).

Figure 17

This figure illustrating Arabic as one of four main languages used in the school

Figure 18

School promoting multiple languages through art wall display

Figure 19

The prophet's saying sticking on the classroom wall

"In my opinion, because of the common dual-curricular schools with religion, most of the religious sector is the content, not just language, but also religious content. Since the origin of our religion is from the Arab, most of the courses or books are in Arabic and therefore one has to understand Arabic to understand them." (SA3)

"I think that's quite true because this school really focuses on Arabic. But whether all students get Arabic is another matter. But asked if the curriculum focuses on Arabic or not, it is emphasized a lot with the emphasis on the same level as the academic program. But the part that is not true is that in the picture there is almost no Thai language, although in fact there are half of the Thai language. As for English, they made it a little

small, but their purpose was to create a multi-culture combined by taking Malay and Arabic as the main language, followed by Thai and English. Honestly, this school is a religious private school. We focus mainly on religion, and it will be directly related to the Arabic language because it will play a role in the curriculum of the religious department." (SA9)

"I think it's about culture because most of the religious teachers in schools are from Arab countries and they are probably trying to incorporate the Arabic language environment into the school to make the school semi-Arabic environment. There are quite a few Arabs in the school too." (SA10)

"In most private religious schools, there will be automatic trilingual language, clear Thai, clear Malay, Arabic and now English." (AA)

School B

"As I said, this school is a religious school, they have an Arabic language course, that is, Arabic language is required." (SB3)

"Since we are a two-way school with an academic and religious focuses on Arabic language, so incorporating Arabic into the sign is like encouraging children to use the language and gain a better understanding of the language." (SB9)

"It's important because all religious textbooks are Arabic subjects and teachers will translate into Malay. We will write Malay meanings that we see every day in the Arabic language course. It's a language that other religions can speak if they want to, it's a universal language. But for us to feel more deeply because Muslims will read the Quran in Arabic." (SB10)

"Arabic is the language of the Qur'an and besides studying at school, students also take lessons at night as an additional course using Arabic and Malay." (SB2)

"Most of the time, Arabic is written only in dua and hadiz [Prophet's sayings] because maybe if we write it in another language, it will be distorted because language is also a culture." (SB3)

> “And I think that Arabic words are related to Islam because when we study Arabic in school it is related to religion, when we use a sentence or take a word from Arabic it is often related to religion.” (SB7)

> “As we are Muslims, it helps us to understand the Quran language better.” (SB9)

Arabic as lingua franca:

Several participants emphasized that the distinctiveness of the people in the region is one of the reflections of the region's linguistic diversity. They noted that one distinct characteristic that distinguishes them from the people from other region is that many of the students in the schools had returned from Arab countries after having been brought up or their parents having moved to Saudi Arabia, Egypt, Jordan, and so on. Those individuals are unlikely to comprehend a single word written in Thai. Using Arabic will help them grasp what they need to improve on. This results in a greater diversity of languages being utilized by people in the region when they need to use certain Arabic terms to assist them to connect with new migrants. Some words of Arabic have long been used as well. For example, the Figure 20 below is one of the influences of the use of Arabic in their everyday life. The word ‘مطعم’ [maṭ‘am] or canteen in English is used by the students in the schools when calling the canteen instead of using ‘Rong-a-haan' which is the Thai language represented on the sign.

School A

Figure 20

The students sometimes call this cafeteria using Arabic words

> “We must have it. This school is not just for children in three provinces. There will be students, growing up among Arabic, who only understand a little bit of Malay and English, and rarely understand Thai, and they don't understand what is on the signs.” (SA6)

> “If it is the view that we are in the country, I think that the school should use the Thai language as the largest. Some parents who come here rely on the Thai language to read the most. But if we look at this school as a private Islamic school, we will study Malay and the religious sector. We should focus more on Arabic.” (SA7)

School B

> “Many school children also speak Arabic because Ustaza/Ustaz [religious teacher] will emphasize and teach, including children returning from Arab countries such as Mecca. So, they'll be able to see what this means.” (TB1)

> “Their reason is that our area is diverse. People are linguistically diverse. Like some people who have just moved back from an Arab country, they will come to live in this area. When they come across a sign like this and if it only has the Thai language, they can't read it. It also solves this problem by making the signs more responsive to a wider group of people.” (TB2)

> “In the life of Muslims, of course, we adhere to the principle of learning of the religion, so that Thai children will be able to receive information through the media in this country well. But when they come to a private religious school, they have to get it in the local language or Arabic because our lifestyle or the way of life sticks to the principles of life. Our faith principles need to be known in this part as well, so it is important that children also need to learn here.” (TB3)

<u>English</u>

Walking to the schools, I noticed that practically all of the languages we encountered within the schools can be seen on the entry sign or the greeting sign in both schools: Thai, Malay, Arabic and English. If we look at Figure 21, English appears to play the most important function here, and it has the same level as other languages on Figure 22. It is consistent with the findings in Table 4 that English is more prevalent in School A than in School B (32 signs compared to 23 signs). The participants from both institutions, nevertheless, agreed on the same things in that regard. Their opinions may be divided into two categories: those that relate to using it to demonstrate the school's modernity and those that relate to using it as a teaching tool.

Figure 21

English is used to welcome visitors to the School A

Figure 22

English is used to welcome visitors to the School B

International, modern lingua franca

The participants consider English to be a universal language. This is consistent with how Thailand's government treats English as the most significant foreign language based on the Basic Education Core Curriculum reforms (Kaur et al., 2016). When questioned about the above figures (21 and 22), the participants emphasized that English serves as a universal language that may reach more groups of people when passing by the schools. A participant said that the way the school is the Islamic private school, the school should emphasize more on the use of Malay and Arabic, but he agreed that using English on the main entrance sign is fine and understandable (SA7).

In addition, some people recognized the school's process of modernization and internationalization by adding English to the sign. The relevance of the ASEAN economic community is mentioned as the primary reason for this, followed by the value of it for visitors. Other than Malay, English might be utilized as a lingua franca to link them with the visitors and the contemporary world (SA10 and TA2). SA9 stated that, in order to make the school more multi-cultural, Thai and English should be included to the signage following the emphasis on Malay and Arabic. A teacher (TA1) and an administrator (AB) came to an apt conclusion on this, concluding that using English on the signs could ensure the promotion of the various uses of the languages in the school, including English, and will have best prepared the students to enter the outside world in the future.

School A

> “English should be added because it's worldwide, a lot of acquaintances, more people can use it” (SA1)

> “We must know [English] because it is a universal language. It's a language that is not needed today, but in the end, it will be used in the future. In the country, it may not be used often, but who knows where we will go in the future. Finally, it's a language that is used internationally, so learning it is better than not knowing” (SA3)

> “But if we look at this school as a private Islamic school, we will study Malay and the religious sector. We should focus more on Arabic but using English here as it is more universal is understandable.” (SA7)

> “We will see English first because it is an international language. It will hit you first.” (SA8)

> “I believe that the whole world can read English even if they can't communicate. Here, the school must have made it so that the people who visit them will know that the name of the school reads like this.” (SA9)

> “As for English, they made it a little small, but their purpose was to create a multi-culture combined by taking Malay and Arabic as the main language, followed by Thai and English.” (SA9)

"What I think is that they set it up with English because it's the lingua franca that people in the whole country can read. When people from Bangkok, people from foreign countries or other regions come in, they will understand English." (SA10)

"Like this sign, the school chooses to use English more than other languages. In terms of management, they may think that it focuses on the signs to let the visitors who come to the school know that they (the students) are prepared for a certain level of English. It can help them see that our school doesn't ignore to let students study more English." (TA1)

"Actually, there should be another English language because English is the lingua franca." (TA2)

School B

"For me, it's important that Thailand is now entering the AEC (ASEAN Economic Community) era with many nationalities coming together. As in AEC not only the Thai language is used. For example, Malaysians may not be good at the Thai language, but they may be able to read in English." (SB1)

"I think that one more language should be added which is English because English is an international language. If a foreigner came in, then she/he would understand that the sign had this language in this way." (SB3)

"English is an international language. If possible, I would like English on the sign. That is, every sign must have English language to support foreigners as well." (SB3)

"We can learn more like English [from multilingual signs] because if we understand English we can go anywhere." (SA8)

"If it's better, switch to multiple languages such as English because it's very important to the modern world, it's almost the main language." (SB8)

"Of course, it's important that every school encourages children to be proficient in English as the number one priority." (SB9)

> "Because the community will come to organize activities and the school has activities to promote academic activities in English or other languages. We have signs to show that the school is promoting various language usage." (AB)

As a learning tool

Several research have emphasized the successful use of linguistic landscape as an instructional tool (e.g., Dumanig & David, 2019; Algryani & Syahrin, 2021). This educational advantage was strongly agreed upon by all groups of participants from both institutions. Several of them noted that when someone sees the signs, they may learn how to speak, read, and understand English by looking at the meaning from the other languages on the same signs (e.g., SA8, SB3, and SB7). Creating the setting and exposing the children to the language in this manner would undoubtedly benefit their linguistic development (AB). One of them asserted that having English on the sign helps students learn Malay better as well since these two languages share the same scripts (TA3). Furthermore, it not only supports learning of the students but also encourages outsiders to learn more about the language used on signs. According to a teacher from School B (TB3), using it on the signage may promote visitors' learning habits, and they may return to learn more about the language.

School A

> "I see that it helps to study because I'm someone who is not good at English, but when I see it often, I can remember it." (SA7)

> "If there are some English, it would have gained knowledge [from the sign]." (SA8)

> "Why do we use English in every sign? It is because in my opinion, they take the English language to be the way to pronounce of this language [Malay language]." (TA3)

> "It has highlighted a bilingual, trilingual school where students can read and understand as they read, and they understand what they absorbed every day. Creating a learning atmosphere is the most necessary. For the most part, we have created an English environment." (AA)

School B

> “It encourages us to know that if English is written in this way, it is to familiarize us and make us learn the language better.” (SB3)

> “English, there, is an international language. Like when they see those signs, it will benefit the people who see it in many parts.” (TB3)

> “If I understand Thai and it has English too, I can learn how English is written or called or can be pronounced accordingly.” (SB7)

> “People who had never seen these languages may be curious and want to know. It is also learning from outsiders from our area. People who may not be from the area, such as when they come to deliver their children or government and private agencies, are not familiar with these languages. They come in and they may be interested and curious. They may go on to study (about these languages) more.” (TB3)

Discussion

English is not the only relevant international language in this community

This study demonstrates that in a multilingual community like the Deep South of Thailand, various languages hold great importance, both spoken and written. Other than seeing several languages on linguistic landscapes throughout the two schools, I could see some different utilizations of English by the users in this region from the mainstream Thai. In the interviews, the participants underlined the significance of English for their future. However, when it came to reality and practice, they also tended to emphasize the value of other languages inside and outside the classroom, including Thai, Malay, and Arabic. To clarify the points, several perspectives, like World Englishes, language as a lingua franca, and translanguaging and other multilingual practices, are relevant to how the participants view and use these languages compared to the use of English.

We could not deny the fact that the Thai government prioritizes English as the most important foreign language in Thailand (Kaur et al., 2016). But, given the prior chapter, we can now understand and comprehend the significance of the several languages used by the people in the area, even in the context of schools where multiple languages are taught. Most importantly, the languages in question are relevant to international communication, not merely local purposes. In the Malay world, Malay has been used to communicate across the boundaries of numerous ASEAN nations for centuries both as official and spoken language (Yahya et al., 2017). As shown in the findings, Malay was found across both schools in both the Jawi and Rumi script, with much reflection on the choice between these two by sign creators. In another case, when a lot of people from the region moved to some countries to work, they also employ the language(s) used by the people there. This also happened in this region, particularly when it came to economic migration to other Islamic nations. For example, Arabic is indeed the most important religious language to Islamic believers, but it has also functioned as the medium of communication to the people in the region who had spent time working in Arabic-speaking countries, e.g., Saudi Arabia, and those who had finished their higher education in those countries, such as Jordan and Egypt. Hence, we can conclude that

Malay and Arabic are relevant as lingua franca(s) in the Deep South, not merely English as Thai national policy has often assumed.

In contrast to Malay people from Malaysia, Malay people from Thailand's Deep South learn English as their third or fourth language (Badklang & Srinon, 2018, p. 109). This also contradicts the findings of earlier researchers that conducted Linguistic Landscape studies in Thailand and found English to be the most prevalent foreign language on signs (Ngampramuan, 2022; Vivas Peraza, 2020; Manosuthikit, 2019; Prapobratanakul, 2016; Huebner, 2006), even though one of the studies was conducted in the Deep South of Thailand. For example, the research by Suaykratok and Manosuthikit (2019) who analyzed languages on signs in the main cities of the three provinces in the Deep South region where one of my researched schools is located. The results of their investigation revealed that English one of the top three ranking languages written on the multilingual signs in the cities' public areas, and they also highlighted that 'influential foreign languages such as English expands its power and identity as the second most seen language on signs' (p.14). As a result of the impact of their first and second languages, Malay and Thai, respectively, are featured and promoted within the context of Islamic educational institutions in the region making English be treated very differently from another context, such as in the public area, both in the Deep South and outside the Deep South.

The administrators and teachers at the two schools I visited said that the use of many languages in the school environment is very common and beneficial to the students. This was one of many initiatives that were taking place during my visit. This is consistent with the findings that have been cited by Cenoz and Gorter (2017) from Otheguy, García, and Reid (2015) addressing the benefits of using several languages in communities where the majority language of a nation is not the only language spoken, such as those that, "Translanguaging, then, as we shall see, provides a smoother conceptual path than previous approaches to the goal of protecting minoritized communities, their languages, and their learners and schools." (p. 904)

Individuals from both schools stated that they used several languages simultaneously while learning both religious and academic subjects, and we could also see this on

several multilingual signs around the schools. In religious classes, for example, typically, they explained that while their books are written in Arabic, their religious instructor generally explains the meaning in Malay, both local and standard. The students then write the meaning of the translated words in Jawi underneath the Arabic words in their books. Sometimes Thai terms may also be used to help them interpret words that cannot be referred to in Malay, however Jawi is preferable since it uses the same characters as Arabic. Translanguaging occurs frequently in religion courses and other classes when teachers are required to code switch when students cannot understand or connect to certain terms in their learning of language. L1 proficiency, whether it Malay or Thai, is vital in these circumstances for facilitating effective and efficient learning. Several participants highlighted that the presence of all these languages on signs also represented the variety of languages spoken in the spaces of both schools, facilitating them to acquire languages more easily as they could refer to other languages when they could not fully understand the message on a sign in one language.

Signs were seen to be linked to multiple different audiences

The usage of languages on signs within educational settings has been the subject of investigation and analysis in a number of different studies (e.g., Gorter & Cenoz, 2021; Jocuns, 2021; Qi et al., 2020; Pakarinen & Björklund, 2018; Siricharoen, 2016). Yet, the use of these tools as pedagogical tools seems to be of the utmost importance, and this aspect has received the greatest attention. For instance, Gorter and Cenoz (2015) stated that using it as a teaching tool is the most relevant to the context of education. However, while this may generally have been relevant to the two schools studied in this research, there were also numerous instances in which the languages written on signs were described by participants as not intended for local students but rather for someone else, most notably visitors from outside the institution and the region. In the context of Islamic private schools located in the most southern region of Thailand, a discussion of a few key considerations to keep in mind when developing multilingual signs will be discussed.

At both schools, multiple languages could be seen in signs (see the figures in the results part), and when participants were questioned about the reasons for including different languages, they consistently mentioned the similar issues when it came to the audience of a sign. The majority of them will see the local Malay, represented in Jawi script, to be intended for two types of individuals, namely older people and religious teachers. This indicates a close link between Jawi and the conservative traits that participants associated with these figures, a link not made with reference to any other language, including Arabic (perhaps as a reflection of its currency as a lingua franca, see above). Their view of Jawi script was that it exists on the signs to demonstrate respect for the beliefs of older local people, despite the fact that it does not serve the same purpose as the Thai signage. However, Malay in Jawi script was also argued to represent the identities of both schools as part of the community. Some potential for conflict existed around this choice, since it may have triggered resistance from those who saw the connection with conservative values as potentially problematic (see Figure 13 of the Result part).

Consistent with other studies of the Thai language in the educational field, as it serves as the informational signs for a wide range of recipients, including outsiders. In her examination of Linguistic Landscape in a university in northern Thailand, Chuaychoowong (2019) discovered that Thai and English were predominantly used for informational and commercial signs. However, there appears to be some difference in that English is used less frequently in the setting of the Deep South and Thai is utilized for more than merely providing information to sign readers, instead also serving a symbolic purpose. Several participants in my study mentioned the use of Thai as a symbol to government visitors, communicating that while the school, as an Islamic institution, is dedicated to maintaining local identity, they also promote the use of the official language to operate the academic curriculum, and that this aids the schools in passing state evaluations. Another noted that it aids state visitors in recognizing that the locals are well-cooperative and consistent in their usage of the national language. In conclusion, unlike in other regions of the country, the use of Thai on school signage in the Deep South may be indicative of the schools' conformity to the same norm of LP usage across Thailand's institutional places.

Student reflections indicate future relevance of multiple languages

As discussed in the previous point, an important reason for the visibility of Thai at both schools was the aim of local policymakers, particularly administrators, to demonstrate that their schools followed government policy. However, when interviewing the students at both schools, it emerged that they are less likely to link their perceptions to government policy and are more likely to value languages if they are seen as vehicles driving them to a brighter future, either educational or career path.

Students' engagement with the signs provided an insight into the different motivations underlying their language learning, and their perception of the relevance of the linguistic landscape in this learning. As the national language, Thai, most visible throughout both schools, is used as the medium of instruction in mainstream subjects in the schools. The students thus perceived that they need to learn it for their academic advantages, only switching to Malay (L1 for most students) when necessary. Several students from both schools highlighted that the use of Thai on the signs in the classroom would be beneficial to their future in other regions of Thailand, where people use Thai as the primary language, including in the linguistic landscape as stated in several studies. For example, if they were to continue their study in the Upper South, Central, or in the North of Thailand, using Thai will help them blend in with other Thais more easily. Similarly, familiarity with Thai was seen to be crucial when it comes to professional opportunities. The student participants stated that using fluent Thai will benefit them in the future career as well. This issue has been discussed in Srisompob and Panyasak's (2007) study, which showed that 'for Muslim students who do not or cannot use the Thai language, jobs are often more difficult to come by' (p. 8). This is due to a perceived lack of literacy among Muslims, leading to fewer employment opportunities than Buddhists. Indeed, only 2.4% of all working Muslims in the Deep South were reported to be government employees in 2007, compared to 19.2% of Buddhists (Srisompob & Panyasak, 2007, cited by Chambers et al, 2019). Thus, while they are comfortable with using less Thai in their daily spoken language and written signs, they also seem to be concerned about their future if they cannot use Thai properly.

While Arabic was developed as a consequence of religious influences on their society, the responses in this research indicate that it has been successfully integrated into their way of life and has come to be seen as important to the future of new generations. Similar to the Thai language, students from both schools cited a variety of potential prospective benefits of learning Arabic. Islamic private schools in Thailand provide both religious and academic education, with Arabic used in the religious curriculum alongside Malay. Thus, it could be assumed that Arabic-language signage can aid their learning in religious subjects as reported in several studies that Linguistic Landscape can assist students in learning processes (e.g., Algryani, 2021; Li, 2020; Aladjem & Jao, 2016). In reality, however, while many of their religious teachers are from the local area, some also come from Arabic-speaking nations, giving students the opportunity to learn Arabic for more practical purposes and enhancing their future possibilities of studying or working in Middle Eastern countries. Part 4.2.3 of the prior chapter demonstrates this, as students focused both on the relationship between religion and the Arabic language on signs as well as the future possibilities Arabic represented. In response, both schools emphasized the necessity for Arabic signage to acclimate students to the Arabic environment. Moreover, they also provide funding for their students to study in Arabic nations as proven by the interview data of School B's administrator, who acknowledged granting an annual scholarship to study in Egypt. According to the Royal Thai Embassy in Riyadh (2022), a number of Islamic nations have provided financial assistance and donations to Thai Muslims in this region. In addition, there are universities in around 15 Islamic nations where Thai Muslim students are now enrolled, especially Muslims who come from the Deep South of Thailand.

Jawi and Rumi scripts are linked to different identities

Many individuals in the region acquire Malay as their first language. However, it is difficult to determine which language serves as their primary language for each individual in the region, Malay or Thai, as this depends on factors such as family history and place of residence, whether urban or rural. Malay is extensively utilized and is spoken with a great deal of intensity, despite the fact that there are other languages in the region. The majority of people in the area speak Jawi, although the written version

of this language is becoming less frequent as the written form of Rumi becomes increasingly acceptable in both schools and public settings.

The decline of the Jawi was mentioned several times during the interviews by participants from both schools. The fact that the schools were different made no difference – while Jawi was more common in School B, interviewees from this school also saw it as less relevant. While I observed the schools and conducted interviews, including about the script and language usage, several participants stated that they are more at ease with the Rumi script than the Jawi script because it makes them feel more connected to global norms because it is written from left to right, and it helps them learn English better because the two scripts are identical (see the result part, 4.2.2.1). This also happened in other countries where both scripts are used, such as in Malaysia. Emri and Ibrahim (2020) examined the level of what affected the learning of Jawi of the students in a state school in Malaysia and found that students had weak motivation in learning Jawi, feeling a lack of ownership of the script, which was seen to be associated with history and tradition, not modernity. They suggested to solve this problem by adopting more modern teaching methods for Jawi.

Connecting the use of Rumi and Jawi to the linguistic landscape in the research, the older participants, such as administrators and teachers, appeared to be concerned with making more information accessible to a larger range of sign readers. In their view, while the availability of the signs in Jawi may serve as an identity symbol, the use of Rumi will make the school more welcoming when visited by the outsiders from other nations. The administrators of both schools also revealed their hope that immersing students in Rumi writing in signs would also help them to understand the world outside the region better and enable them to study in other Malay-speaking countries where Rumi is used. This is comparable to the reason why other languages were found in these two schools as well, such as Arabic and Thai, and appeared to legitimize why they appear to be more visible than the local language itself. We may conclude that in some cases of the minority region like the Deep South context, not all participants place importance on the connection between a historic script like Jawi and the local identity, and set themselves apart from these issues. Student participants especially often seemed to be more focused on their future practical relevance of languages, rather than their

symbolic meaning. This illustrates a tension between a conventional, historic vision of local identity, built mainly around the local language in its traditional form (Jawi), and the modern identity assumed by participants, in which multiple languages are relevant. Hence, the decline of the Jawi on signs could not be concluded in a simple way as a sign of the decline of the local identity, as they are also trying to enhance the quality of life by embracing a more globally-relevant multilingualism.

Conclusions

Summary of research findings

Research question 1: What are the predominant languages present in the linguistic landscape of two private Islamic schools in Deep South Thailand context?

The most commonly used languages in two schools, School A and School B, are Thai and Malay, which are the national and local languages respectively. The Thai language has the highest number of signs in both schools due to Thailand's language policy, followed by Malay, Arabic, and English. However, Chinese is only used once as a greeting sign in School A, despite being an important language globally. Monolingual signs in both schools predominantly use Thai as an informative language, followed by Malay, English, and Arabic. On bilingual signs, both schools equally use Thai and Malay for translation purposes. However, School A has a slightly larger number of bilingual signs due to its location in the city. School A has more multilingual signs than School B, with signs comprising Thai, English, Malay, and Arabic languages. In contrast, School B has the most common multilingual signs with only three languages, Thai, English, and Arabic.

The signs in both schools are also categorized into bottom-up and top-down signs. School insiders such as students, teachers, and administrators create most of the bottom-up signs in both schools. Government entities create more top-down signs in School A than in School B. The government entities prefer to use solely Thai in School A, while they use Thai and Jawi languages as bilingual signage in School B, located in a rural area. Malay language appears in both Jawi and standard Malay in both schools, with School B having a higher number of Jawi and School A having a higher number of standard Malay signs.

Research question 2: What are the views of educational administrators, instructors, and students regarding the presence of languages in the linguistic landscape throughout the two schools?

In conclusion, it appears that participants from both schools acknowledge the significance of Thai as the national language and its use on signage, especially in prominent positions or with contrasting colors. Thai is also important for students' future and for visitors from outside the region. Additionally, findings confirm that languages can convey beliefs or proverbs that may not translate well into other languages. Participants agree that Thai should be used in specific contexts, such as government announcements and in the city context. However, due to the country's sole language regulation and insurgency in the region, some participants have faced linguistic prejudice in educational contexts as well. Nevertheless, they still understand and accept the use of the Thai language in the region as a type of language promotion.

While different scripts are used to represent Malay in the research context, including the local variety (Pattani Malay) and Malaysian standard Malay (Bahasa Malaysia), the two primary scripts used are Jawi (based on Arabic script) and Rumi (based on Latin script). Participants had varying viewpoints on the use of each script, with some preferring Jawi for religious purposes and others seeing Rumi as the more modern and global script. Malay is a significant part of the local identities of both schools and is used on a daily basis. The use of Jawi is seen as important for promoting the Islamic identity of the school, while Rumi is viewed as more intelligible and helpful for learning English in some contexts. The existence of Jawi signs helps students become familiar with the Arabic alphabet, which is associated with religion. Some participants had a different perspective on the use of the sole local Malay dialect, feeling that it was forced upon them and that the majority of locals are bilingual in Thai and Malay.

Furthermore, these findings provide additional information about the importance of the Arabic language for Muslims, particularly in Thailand's Deep South. Arabic is viewed as beneficial for language competence, Islamic and school identity, and potential future career opportunities. The interview data highlights how Arabic is embedded in the region's history and is used in daily life, with schools promoting their Islamic identity

by using Arabic in signs and promoting Arabic language education. Arabic is also seen as a lingua franca for the region's linguistic diversity, with some students having returned from Arab countries and using Arabic terms to communicate with new migrants.

Regarding the prevalence of foreign languages on signage in Thailand, English is the most commonly used language. Participants agreed that English is important as a universal language for modernization and as a teaching tool. The use of English on signs can help students learn the language and improve their linguistic development, and also encourage outsiders to learn more about the language. Participants also recognized the importance of other languages such as Malay and Arabic in reflecting the cultural and religious identity of the schools.

Significance and implications

Implications for theory and future research

When this study highlights the use of different languages, such as Thai, Malay, Arabic, and English, in schools, it contributes to the theory of multilingualism by shedding light on the complexities and nuances of language use in a fully multilingual context. These findings can inform future research in the field of multilingualism, especially in the context of minority languages in the Deep South region of Thailand.

Future research could expand on the findings of this study by examining the relationship between language use and the perspectives of students and teachers in different schools across the Deep South region. By conducting a larger study across various schools, including both private and state schools, and provinces, researchers can gain a better understanding of the language dynamics in the region and how they relate to cultural, social, and historical factors. Additionally, future research should further develop and confirm these initial findings by comparing the linguistic landscape of the Deep South with other minority regions in Thailand, such as the northern region, to identify similarities or differences in the use and perception of different minority languages. Such studies can contribute to the development of policies and practices that promote

multilingualism and intercultural understanding toward readers outside of the marginal regions.

Implications for professional practice

The study findings hold significant implications for professional practice in schools that cater to multilingual students. Schools must pay attention to regulating the use of languages in their educational environment, particularly in regions with a minority population. To foster a sense of community and inclusivity, it is recommended that schools launch more multilingual signs, which include local languages on school premises. Moreover, it is advised that schools add international languages such as English to cater to students' needs to become competent in a globally connected world.

Furthermore, the implementation of linguistic landscape approaches within the classroom can provide students with authentic materials and practical language usage scenarios. Teachers can embed these approaches within their language teaching methodologies to enhance students' language proficiency and understanding of the social and cultural context of language usage. By integrating these approaches, teachers can create a more engaging and dynamic learning environment, which is more effective in promoting students' language acquisition. Overall, this research suggests that schools should adopt an inclusive approach, cultivate a welcoming environment for students from diverse backgrounds, and utilize effective teaching strategies to enhance students' language learning outcomes.

Limitations

Data collection procedures during the pandemic

The COVID-19 pandemic has caused significant limitations on this research project, particularly regarding data collection procedures. As a result of the restrictions imposed by the Thai government in response to the pandemic, the number of places available for photographing linguistic objects in school areas was reduced. Inaccessible places such as art room and other areas were excluded, which may limit the overall scope of the research. Moreover, the researchers had to rely on soft copies of permission and

consent documents, which were delivered to the schools and participants through email, rather than hard copies.

Furthermore, the researcher was unable to conduct face-to-face interviews with participants from School A due to the restrictions imposed by the Thai government. Instead, they had to shift to online platforms such as Zoom, Google Meet, or Microsoft Teams. While these platforms allowed for interviews to take place, they may have limited the overall depth and quality of the data collected. Online interviews may not be as effective in eliciting participants' perspectives on linguistic objects, and may also be affected by technical issues such as poor internet connection, which may result in incomplete data. Despite these limitations, I have done my best to adapt to the changing circumstances and still managed to collect data that could contribute to the study.

Number of schools

As this research is a case study conducted with only two Islamic private schools, it may not be representative of the entire Deep South region. The two schools selected may differ in terms of social influences and cultural practices compared to other areas in the region. For example, some districts of Yala are connected to the intensive Thai society of Songkhla province, while other parts of the region border Malaysia, where Malay traditional beliefs are practiced more intensively. Therefore, the findings of this research may not be generalizable to the entire Deep South region and should be interpreted with caution.

Furthermore, the sample size of this research is limited to two schools, which may not be sufficient to capture the full range of perspectives and experiences of students and teachers in the Deep South region. It is possible that other schools in the region may have different practices and challenges related to the promotion of linguistic diversity and the maintenance of local languages. Thus, the results of this study should not be taken as definitive, but rather as a starting point for further research and exploration into the complex issues surrounding language education in the Deep South region.

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Appendix

Appendix 1: Consent form

ผู้เข้าร่วมวิจัยประเภท : นักเรียน

ชื่อโครงการ (ภาษาไทย) : ทัศนคติสามด้านต่อภูมิทัศน์ทางภาษาในสถานศึกษาเพื่อสนับสนุนผู้เรียนที่มีความสามารถทางภาษาที่หลากหลายในพื้นที่สามจังหวัดชายแดนภาคใต้ กรณีศึกษาในสองโรงเรียนเอกชนสอนศาสนาอิสลามในจังหวัดยะลาและปัตตานี

ชื่อนักวิจัย: นางสาวอาดีละห์ อาแย

สถานที่วิจัย 1. โรงเรียนธรรมวิทยามูลนิธิ ที่ตั้ง 762 ถนนสิโรรส ต.สะเตง อ.เมือง จ.ยะลา 95000

2. โรงเรียนประสานวิทยามูลนิธิ ที่ตั้ง 85/1 ม. 5 ต.ยะรัง อ.ยะรัง จ.ปัตตานี 94160

ผู้ให้ทุน คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์

ก่อนที่ท่านจะลงนามในหนังสือแสดงเจตนายินยอมร่วมวิจัย ท่านควรได้รับทราบว่า

- - โครงการนี้เป็นโครงการวิจัย ไม่ใช่ การเก็บข้อมูลของหน่วยงานภาครัฐ
- - ท่าน ไม่จำเป็นจะต้องเข้าร่วมในโครงการวิจัยนี้ และสามารถถอนตัวออกจากโครงการได้ทุกเมื่อ โดยจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ
- - ในเอกสารนี้อาจมีข้อความที่ท่านอ่านแล้วยังไม่เข้าใจ โปรดสอบถามหัวหน้าโครงการวิจัยหรือผู้แทนให้ช่วยอธิบายจนกว่าจะเข้าใจดี
- - นักวิจัยผู้ขอความยินยอมต้องให้ ข้อมูลและเวลาที่เพียงพอ ในการตัดสินใจอย่างอิสระ ก่อนที่ท่านจะเข้าร่วมโครงการวิจัย ท่านอาจจะขอเอกสารนี้กลับไปอ่านที่บ้านเพื่อปรึกษาหารือกับญาติพี่น้อง เพื่อนสนิท แพทย์หรือบุคลากรด้านสุขภาพ เพื่อช่วยในการตัดสินใจเข้าร่วมการวิจัย

- **ปัญหาหรือเรื่องที่ทำวิจัยนี้ เป็นอย่างไร**

ถึงแม้ว่าภาษาอังกฤษได้กลายเป็นภาษาที่สำคัญในบริบทสากล แต่ในบริบทของผู้ที่ใช้ภาษามากกว่าสองภาษาในชีวิตประจำวันแล้วนั้น ควรมีการสนับสนุนให้มีป้ายข้อมูล ป้ายประชาสัมพันธ์ และป้ายอื่นๆในบริเวณโรงเรียนที่หลากหลายเพื่อให้เหมาะสมกับบริบททางภาษาและวัฒนธรรมในสามจังหวัดชายแดนภาคใต้ ผลการวิจัยเกี่ยวกับความหลากหลายทางภาษาบนแผ่นป้ายตามท้องถนนในพื้นที่สามจังหวัดชายแดนภาคใต้ที่ทำการวิจัยโดย Suaykratok & Manosuthikit (2019) ชี้ให้เห็นว่า ในพื้นที่สามจังหวัดชายแดนภาคใต้มีการใช้ภาษามากถึงแปดภาษาบนแผ่นป้าย แต่อย่างไรก็ตามในบริบทของโรงเรียน โดยเฉพาะโรงเรียนเอกชนสอนศาสนาอิสลามที่ทางโรงเรียนควรมีความพร้อมในการส่งเสริมให้นักเรียนที่สามารถพูดได้หลายภาษาได้แวดล้อมไปด้วยป้ายต่างๆที่หลากหลายด้วยเช่นกัน เช่น ควรส่งเสริมให้มีการจัดบอร์ดโดยใช้ทั้งภาษาไทย ภาษาอังกฤษ และภาษาท้องถิ่น เพื่อสนับสนุนผู้เรียนเหล่านี้ เพราะฉะนั้นโครงการวิจัยนี้จึงจัดทำขึ้นเพื่อสำรวจความหลากหลายทางด้านภาษาที่มีอยู่เดิมในบริเวณโรงเรียนข้างต้น เพื่อกระตุ้นให้เกิดการตื่นรู้ทางด้านภาษาที่ใช้ในบริเวณโรงเรียนให้มีความหลากหลายมากยิ่งขึ้น

- **เหตุใดท่านจึงได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ (สำหรับนักเรียน)**

- ท่านได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ เพราะท่านเป็นหนึ่งในผู้ที่ได้รับผลกระทบโดยตรงภายหลังจากการออกกฎระเบียบเกี่ยวกับการใช้ภาษาในบริเวณโรงเรียนที่อาจมีผลต่อการเรียนรู้ภาษาของท่าน เช่น ภาษาบนแผ่นป้าย เป็นต้น

- ระยะเวลาที่จะทำการวิจัยทั้งสิ้นของโครงการนี้ (มีนาคม/2565) จะมีผู้เข้าร่วมการวิจัยนี้ทั้งสิ้น 30 คน

- **ข้อมูลที่ได้จากการทำวิจัยจะนำไปทำอะไร**

ด้วยโครงการนี้จัดทำขึ้นเพื่อ 1. สำรวจจำนวนภาษาที่ใช้ในบริเวณโรงเรียนจากแผ่นป้ายต่างๆ เพื่อระบุว่าภาษาไหนมีการใช้มากที่สุด 2. รับทราบถึงทัศนคติของผู้ที่มีความเกี่ยวข้องกับการทำ และการใช้ป้ายนั้นๆ ว่ามีการส่งเสริมให้เกิดการใช้ภาษาที่หลากหลายหรือไม่ เพราะฉะนั้นข้อมูลที่เก็บจะนำไปใช้เพื่อวิเคราะห์การใช้ภาษาในพื้นที่สามจังหวัดชายแดนภาคใต้ โดยเฉพาะในบริเวณโรงเรียนเพื่อกระตุ้นให้มีการใช้ภาษาที่หลากหลายมากยิ่งขึ้น

- **วิธีการทดลองที่ใช้ในโครงการนี้**

- โครงการวิจัยนี้ ได้มีการเก็บข้อมูล 2 แบบด้วยกัน คือ 1. การถ่ายภาพแผ่นป้ายในบริเวณโรงเรียน 2. การสัมภาษณ์

- วิธีการที่ใช้ในการวิเคราะห์การศึกษาครั้งนี้คือ การวิเคราะห์แก่นสาระ (thematic analysis) เพื่อรวบรวมข้อมูลที่มีความคล้ายคลึงกันจากการวิเคราะห์ภาษาของป้ายที่ได้จากการถ่ายภาพและการสัมภาษณ์

- **ขั้นตอนการปฏิบัติเมื่อท่านเข้าร่วมโครงการ (หรือ การศึกษานี้เกี่ยวข้องกับตัวท่านอย่างไรบ้าง)**

  - ก่อนการให้สัมภาษณ์ขอให้ท่านอ่านแบบฟอร์มชี้แจงนี้โดยละเอียด ด้วยว่าการวิจัยนี้จะมีการบันทึกเสียงการให้สัมภาษณ์ของท่านเพื่อใช้ในการวิเคราะห์ข้อมูลอย่างถูกต้องและละเอียด ภายหลังการให้สัมภาษณ์ หากท่านไม่ยินยอมให้มีการบันทึกเสียงในขณะให้สัมภาษณ์นี้ ท่านสามารถแจ้งแก่นักวิจัยเพื่อยุติและขอถอนตัวจากการให้สัมภาษณ์ได้ทันที

  - หากท่านสมัครใจเข้าร่วมโครงการและลงนามในเอกสารยินยอมแล้ว นักวิจัยจะขอให้ท่านให้สัมภาษณ์เกี่ยวกับการใช้ภาษาบนแผ่นป้ายในบริเวณโรงเรียน โดยท่านสามารถดูรูปภาพแผ่นป้ายต่างๆ ประกอบการให้สัมภาษณ์ถ้าหากมีความเกี่ยวข้องกับคำถามนั้นๆ โดยใช้เวลาในการสัมภาษณ์ไม่เกิน 1 ชั่วโมง จำนวน 1 ครั้ง

- **ประโยชน์ที่ท่านอาจจะได้รับจากการเข้าร่วม**

- ท่านจะได้รับประโยชน์โดยตรงจากการผลการศึกษาในครั้งนี้ เพราะองค์ความรู้ที่ได้ สามารถนำไปต่อยอดเพื่อพัฒนาบริบททางการเรียนการสอนภาษาในโรงเรียนให้ดียิ่งขึ้น

- ท่านจะได้รับของที่ระลึกภายหลังจากการให้สัมภาษณ์นี้สิ้นสุดลง

- **ความเสี่ยงและความไม่สะดวกสบายที่อาจจะเกิดจากการเข้าร่วมโครงการ และวิธีการป้องกัน/แก้ไขที่นักวิจัยเตรียมไว้หากมีเหตุการณ์ดังกล่าวเกิดขึ้น**

- การวิจัยครั้งนี้จะมีการบันทึกเสียงของท่านเพื่อการวิเคราะห์ข้อมูล หากท่านไม่สบายใจสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ

- **หน้าที่ของท่านในฐานะของผู้เข้าร่วมในโครงการวิจัย**

- ในการเข้าร่วมโครงการ ท่านต้องให้ข้อมูลเกี่ยวกับภูมิหลังของท่าน อาทิเช่น ชาติพันธุ์ ที่อายุอาศัยเดิม รายละเอียดเกี่ยวกับบรรพบุรุษ เป็นต้น เพื่อยืนยันว่าท่านมีคุณสมบัติตรงตามความต้องการของนักวิจัย

- **ข้อมูลส่วนตัวของท่านจะถูกเก็บไว้อย่างไร และจะมีใครนำไปใช้หรือไม่**

- นักวิจัยจะบันทึกข้อมูลการให้สัมภาษณ์ของท่านลงในแบบบันทึกข้อมูลและจะถูกนำไปเก็บในตู้ที่มีกุญแจล็อคอย่างปลอดภัย (สำหรับไฟล์อิเล็กทรอนิกส์จะถูกเก็บในคอมพิวเตอร์ของโครงการวิจัยซึ่งต้องใช้รหัสผ่านในการเข้าถึงข้อมูล)

- เพื่อรักษาความลับของข้อมูล ในแบบบันทึกข้อมูลจะใช้รหัสแทนการใช้ชื่อ นามสกุล ของท่าน เพื่อไม่ให้ระบุตัวตนได้โดยง่าย นอกจากนี้จะไม่มีการเผยแพร่ผลการวิจัยที่มีข้อมูลที่ระบุถึงตัวตนของ

ท่าน แต่จะนำเสนอเป็นข้อมูลวิชาการในภาพรวมเท่านั้นและจะไม่มีการส่งต่อข้อมูลของท่านไปให้กับบุคคลอื่นโดยไม่ได้รับอนุญาต

- อย่างไรก็ตาม ผู้ตรวจสอบมาตรฐานโครงการวิจัย และคณะกรรมการจริยธรรมฯ อาจขอตรวจสอบบันทึกข้อมูลอาสาสมัคร เพื่อให้มั่นใจว่าโครงการวิจัยมีการดำเนินการที่ถูกต้องเหมาะสม

- **ท่านมีสิทธิถอนตัวจากโครงการหรือไม่ และต้องทำอย่างไร**

- ท่านมีสิทธิถอนตัวออกจากโครงการได้ทุกเมื่อ โดยท่านสามารถแจ้งความประสงค์ของท่านต่อนักวิจัยตามที่อยู่ที่ให้ไว้ และลงนามยืนยันการถอนตัวจากโครงการ การถอนตัวของท่านจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ อย่างไรก็ดี ท่านไม่ควรถอนตัวโดยไม่แจ้งให้นักวิจัยทราบ เพราะบางครั้งการหยุดการทดลองอย่างทันทีทันใด อาจส่งผลต่อความผิดพลาดของการวิเคราะห์ข้อมูลได้

- หากท่านขอยกเลิกการให้คำยินยอมหลังจากที่ท่านได้เข้าร่วมโครงการวิจัยแล้ว ข้อมูลส่วนตัวของท่านจะไม่ถูกบันทึกเพิ่มเติม อย่างไรก็ตามข้อมูลอื่น ๆ ของท่านอาจถูกนำใช้เพื่อประเมินผลการวิจัย และท่านไม่สามารถกลับมาเข้าร่วมโครงการวิจัยได้อีก ทั้งนี้เนื่องจากข้อมูลของท่านที่จำเป็นสำหรับเพื่อใช้ในการวิจัยไม่ได้ถูกบันทึก

- การบันทึกการให้สัมภาษณ์ในรูปแบบการเขียน/พิมพ์ข้อความเป็นอีกทางเลือกหนึ่งที่ทางคณะวิจัยยินดีให้ท่านสามารถทำได้ ในกรณีที่ท่านไม่ยินยอมหรือไม่สามารถให้มีการบันทึกเสียงในขณะให้สัมภาษณ์ โดยท่านสามารถแจ้งถึงทางเลือกนี้แก่นักวิจัยก่อนให้สัมภาษณ์

- ขณะที่ท่านให้สัมภาษณ์ หากท่านรู้สึกไม่สบายใจที่จะตอบคำถามบางข้อ ท่านสามารถข้ามข้อคำถามนั้นไปได้ หรืออาจจะหยุดการทำสัมภาษณ์ได้ทุกเมื่อ

- **กรณีที่นักวิจัยอาจขอให้ท่านออกจากโครงการวิจัยโดยที่ท่านไม่ได้ถอนตัว**

- นักวิจัยอาจขอถอนท่านออกจากการเข้าร่วมวิจัยหากคุณสมบัติของท่านไม่ตรงตามเป้าประสงค์ของโครงการ

- **ท่านต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยหรือไม่ และอย่างไร**

- ท่านไม่ต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยนี้

- **หากท่านได้รับอันตรายที่เกี่ยวข้องกับการร่วมในโครงการวิจัย**

- โครงการวิจัยนี้ไม่ได้มีการทำการทดลองที่อาจก่อให้เกิดผลกระทบทางร่างกายแก่ท่าน แต่หากท่านเกิดความไม่สบายใจในขณะให้สัมภาษณ์ ท่านสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ

- **จะเกิดอะไรขึ้น หากนักวิจัยพบข้อมูลใหม่ที่เกิดขึ้นขณะกำลังทำวิจัยนี้**

- หากมีการค้นพบข้อมูลใหม่ที่อาจมีผลต่อความปลอดภัยของท่านในระหว่างที่ท่านเข้าร่วมโครงการวิจัย นักวิจัยจะแจ้งให้ท่านทราบทันที เพื่อให้ท่านตัดสินใจว่าจะอยู่ในโครงการวิจัยต่อไป หรือจะขอถอนตัวออกจากการวิจัย

หากท่านมีข้อข้องใจเกี่ยวกับขั้นตอนของการวิจัยหรือได้รับผลกระทบที่ไม่พึงประสงค์จากการวิจัย ท่านสามารถติดต่อกับ **นางสาวอาดีละห์ อาแย ได้ที่ บัณฑิตศึกษา คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์ หรือตามหมายเลขโทรศัพท์มือถือ 0806485580 ได้ตลอด 24 ชั่วโมง** หรือ **สามารถติดต่อได้ที่อาจารย์ที่ปรึกษาวิจัย อาจารย์ Kristof Savski ตามเบอร์โทรศัพท์มือถือ 0994955889**

หากท่านได้รับการปฏิบัติไม่ตรงตามที่ระบุไว้ในเอกสารชี้แจงผู้เข้าร่วมการวิจัย สามารถขอรับคำปรึกษา/แจ้งเรื่อง/ร้องเรียน ได้ที่สำนักงานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ สาขาวิทยาศาสตร์สุขภาพ มหาวิทยาลัยสงขลานครินทร์ โทรศัพท์ 0-7428-6955 หรือจดหมายอิเล็กทรอนิกส์ arunwan.s@psu.ac.th

อาสาสมัครโปรดให้ความสำคัญ

- ท่านจะได้รับเอกสารชี้แจงและหนังสือแสดงเจตนายินยอมที่มีข้อความเดียวกันกับที่นักวิจัยเก็บไว้ 1 ชุด ท่านควรเก็บไว้กับตัวเพื่อเป็นหลักฐานและอ่านเมื่อมีข้อสงสัย

- ส่วนท้ายหนังสือแสดงเจตนายินยอมเข้าร่วมโครงการ จะต้องมี 1) ลายมือชื่อของท่าน 2) ลายมือชื่อนักวิจัยที่ให้คำอธิบายเกี่ยวกับโครงการ และ 3) วันที่ที่ลงนาม ซึ่งท่านต้องเป็นผู้ลงวันที่ด้วยตนเอง

ผู้เข้าร่วมวิจัยประเภท : ครู

ชื่อโครงการ (ภาษาไทย) : ทัศนคติสามด้านต่อภูมิทัศน์ทางภาษาในสถานศึกษาเพื่อสนับสนุนผู้เรียนที่มีความสามารถทางภาษาที่หลากหลายในพื้นที่สามจังหวัดชายแดนภาคใต้ กรณีศึกษาในสองโรงเรียนเอกชนสอนศาสนาอิสลามในจังหวัดยะลาและปัตตานี

ชื่อนักวิจัย: นางสาวอาดีละห์ อาแย

สถานที่วิจัย 1. โรงเรียนธรรมวิทยามูลนิธิ ที่ตั้ง 762 ถนนสิโรรส ต.สะเตง อ.เมือง จ.ยะลา 95000

2. โรงเรียนประสานวิทยามูลนิธิ ที่ตั้ง 85/1 ม. 5 ต.ยะรัง อ.ยะรัง จ.ปัตตานี 94160

ผู้ให้ทุน คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์

ก่อนที่ท่านจะลงนามในหนังสือแสดงเจตนายินยอมร่วมวิจัย ท่านควรได้รับทราบว่า

- - โครงการนี้เป็นโครงการวิจัย ไม่ใช่ การเก็บข้อมูลของหน่วยงานภาครัฐ
- - ท่าน ไม่จำเป็นจะต้องเข้าร่วมในโครงการวิจัยนี้ และสามารถถอนตัวออกจากโครงการได้ทุกเมื่อ โดยจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ
- - ในเอกสารนี้อาจมีข้อความที่ท่านอ่านแล้วยังไม่เข้าใจ โปรดสอบถามหัวหน้าโครงการวิจัยหรือผู้แทนให้ช่วยอธิบายจนกว่าจะเข้าใจดี
- - นักวิจัยผู้ขอความยินยอมต้องให้ ข้อมูลและเวลาที่เพียงพอ ในการตัดสินใจอย่างอิสระ ก่อนที่ท่านจะเข้าร่วมโครงการวิจัย ท่านอาจจะขอเอกสารนี้กลับไปอ่านที่บ้านเพื่อปรึกษาหารือกับญาติพี่น้อง เพื่อนสนิท แพทย์หรือบุคลากรด้านสุขภาพ เพื่อช่วยในการตัดสินใจเข้าร่วมการวิจัย

- **ปัญหาหรือเรื่องที่ทำวิจัยนี้ เป็นอย่างไร**

ถึงแม้ว่าภาษาอังกฤษได้กลายเป็นภาษาที่สำคัญในบริบทสากล แต่ในบริบทของผู้ที่ใช้ภาษามากกว่าสองภาษาในชีวิตประจำวันแล้วนั้น ควรมีการสนับสนุนให้มีป้ายข้อมูล ป้ายประชาสัมพันธ์ และป้ายอื่นๆในบริเวณโรงเรียนที่หลากหลายเพื่อให้เหมาะสมกับบริบททางภาษาและวัฒนธรรมในสามจังหวัดชายแดนภาคใต้ ผลการวิจัยเกี่ยวกับความหลากหลายทางภาษาบนแผ่นป้ายตามท้องถนนในพื้นที่สามจังหวัดชายแดนภาคใต้ที่ทำการวิจัยโดย Suaykratok & Manosuthikit (2019) ชี้ให้เห็นว่า ในพื้นที่สามจังหวัดชายแดนภาคใต้มีการใช้ภาษามากถึงแปดภาษาบนแผ่นป้าย แต่อย่างไรก็ตาม ในบริบทของโรงเรียน โดยเฉพาะโรงเรียนเอกชนสอนศาสนาอิสลามที่ทางโรงเรียนควรมีความพร้อมในการส่งเสริมให้นักเรียนที่สามารถพูดได้หลายภาษาได้แวดล้อมไปด้วยป้ายต่างๆที่หลากหลายด้วยเช่นกัน เช่น ควรส่งเสริมให้มีการจัดบอร์ดโดยใช้ทั้งภาษาไทย ภาษาอังกฤษ และภาษาท้องถิ่น เพื่อสนับสนุนผู้เรียนเหล่านี้ เพราะฉะนั้นโครงการวิจัยนี้จึงจัดทำขึ้นเพื่อสำรวจความหลากหลายทางด้านภาษาที่มีอยู่เดิมในบริเวณโรงเรียนข้างต้น เพื่อกระตุ้นให้เกิดการตื่นรู้ทางด้านภาษาที่ใช้ในบริเวณโรงเรียนให้มีความหลากหลายมากยิ่งขึ้น

- **เหตุใดท่านจึงได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ (สำหรับครู)**

- ท่านได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ เพราะท่านเป็นหนึ่งในผู้ที่มีความเกี่ยวข้องโดยตรงในการควบคุมการใช้ภาษาในบริเวณโรงเรียนที่อาจมีผลต่อการเรียนรู้ภาษาของนักเรียน เช่น ภาษาบนแผ่นป้าย เป็นต้น

- ระยะเวลาที่จะทำการวิจัยทั้งสิ้นของโครงการนี้ (มีนาคม/2565) จะมีผู้เข้าร่วมการวิจัยนี้ทั้งสิ้น 30 คน

- **ข้อมูลที่ได้จากการทำวิจัยจะนำไปทำอะไร**

ด้วยโครงการนี้จัดทำขึ้นเพื่อ 1. สำรวจจำนวนภาษาที่ใช้ในบริเวณโรงเรียนจากแผ่นป้ายต่างๆ เพื่อระบุว่าภาษาไหนมีการใช้มากที่สุด 2. รับทราบถึงทัศนคติของผู้ที่มีความเกี่ยวข้องกับการทำ และการใช้ป้ายนั้นๆ ว่ามีการส่งเสริมให้เกิดการใช้ภาษาที่หลากหลายหรือไม่ เพราะฉะนั้นข้อมูลที่เก็บ

จะนำไปใช้เพื่อวิเคราะห์การใช้ภาษาในพื้นที่สามจังหวัดชายแดนภาคใต้ โดยเฉพาะในบริเวณโรงเรียนเพื่อกระตุ้นให้มีการใช้ภาษาที่หลากหลายมากยิ่งขึ้น

- **วิธีการทดลองที่ใช้ในโครงการนี้**

- โครงการวิจัยนี้ ได้มีการเก็บข้อมูล 2 แบบด้วยกัน คือ 1. การถ่ายภาพแผ่นป้ายในบริเวณโรงเรียน 2. การสัมภาษณ์

- วิธีการที่ใช้ในการวิเคราะห์การศึกษาครั้งนี้คือ การวิเคราะห์แก่นสาระ (thematic analysis) เพื่อรวบรวมข้อมูลที่มีความคล้ายคลึงกันจากการวิเคราะห์ภาษาของป้ายที่ได้จากการถ่ายภาพ และการสัมภาษณ์

- **ขั้นตอนการปฏิบัติเมื่อท่านเข้าร่วมโครงการ (หรือ การศึกษานี้เกี่ยวข้องกับตัวท่านอย่างไรบ้าง)**

  - ก่อนการให้สัมภาษณ์ขอให้ท่านอ่านแบบฟอร์มชี้แจงนี้โดยละเอียด ด้วยว่าการวิจัยนี้จะมีการบันทึกเสียงการให้สัมภาษณ์ของท่านเพื่อใช้ในการวิเคราะห์ข้อมูลอย่างถูกต้องและละเอียด ภายหลังการให้สัมภาษณ์ หากท่านไม่ยินยอมให้มีการบันทึกเสียงในขณะให้สัมภาษณ์นี้ ท่านสามารถแจ้งแก่นักวิจัยเพื่อยุติและขอถอนตัวจากการให้สัมภาษณ์ได้ทันที

  - หากท่านสมัครใจเข้าร่วมโครงการและลงนามในเอกสารยินยอมแล้ว นักวิจัยจะขอให้ท่านให้สัมภาษณ์เกี่ยวกับการใช้ภาษาบนแผ่นป้ายในบริเวณโรงเรียน โดยท่านสามารถดูรูปภาพแผ่นป้ายต่างๆ ประกอบการให้สัมภาษณ์ถ้าหากมีความเกี่ยวข้องกับคำถามนั้นๆ โดยใช้เวลาในการสัมภาษณ์ไม่เกิน 1 ชั่วโมง จำนวน 1 ครั้ง

- **ประโยชน์ที่ท่านอาจจะได้รับจากการเข้าร่วม**

- ท่านจะได้รับประโยชน์โดยตรงจากการผลการศึกษาในครั้งนี้ เพราะองค์ความรู้ที่ได้ สามารถนำไปต่อยอดเพื่อพัฒนาบริบททางการเรียนการสอนภาษาในโรงเรียนให้ดียิ่งขึ้น

- ท่านจะได้รับของที่ระลึกภายหลังจากการให้สัมภาษณ์นี้สิ้นสุดลง

- **ความเสี่ยงและความไม่สะดวกสบายที่อาจจะเกิดจากการเข้าร่วมโครงการ และวิธีการป้องกัน/แก้ไขที่นักวิจัยเตรียมไว้หากมีเหตุการณ์ดังกล่าวเกิดขึ้น**

- การวิจัยครั้งนี้จะมีการบันทึกเสียงของท่านเพื่อการวิเคราะห์ข้อมูล หากท่านไม่สบายใจสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ นอกจากนี้ ท่านยังสามารถพูดคุยกับผู้ที่มีความรู้ทางจิตวิทยาการศึกษาภายหลัง หากท่านมีความไม่สบายใจเกิดขึ้น ระหว่างหรือหลังการให้สัมภาษณ์

- **หน้าที่ของท่านในฐานะของผู้เข้าร่วมในโครงการวิจัย**

- ในการเข้าร่วมโครงการ ท่านต้องให้ข้อมูลเกี่ยวกับภูมิหลังของท่าน อาทิเช่น ชาติพันธุ์ ที่อายุอาศัยเดิม รายละเอียดเกี่ยวกับบรรพบุรุษ เป็นต้น เพื่อยืนยันว่าท่านมีคุณสมบัติตรงตามความต้องการของนักวิจัย

- **ข้อมูลส่วนตัวของท่านจะถูกเก็บไว้อย่างไร และจะมีใครนำไปใช้หรือไม่**

- นักวิจัยจะบันทึกข้อมูลการให้สัมภาษณ์ของท่านลงในแบบบันทึกข้อมูลและจะถูกนำไปเก็บในตู้ที่มีกุญแจล็อคอย่างปลอดภัย (สำหรับไฟล์อิเล็กทรอนิกส์จะถูกเก็บในคอมพิวเตอร์ของโครงการวิจัยซึ่งต้องใช้รหัสผ่านในการเข้าถึงข้อมูล)

- เพื่อรักษาความลับของข้อมูล ในแบบบันทึกข้อมูลจะใช้รหัสแทนการใช้ชื่อ นามสกุล ของท่าน เพื่อไม่ให้ระบุตัวตนได้โดยง่าย นอกจากนี้จะไม่มีการเผยแพร่ผลการวิจัยที่มีข้อมูลที่ระบุถึงตัวตนของท่าน แต่จะนำเสนอเป็นข้อมูลวิชาการในภาพรวมเท่านั้นและจะไม่มีการส่งต่อข้อมูลของท่านไปให้กับบุคคลอื่นโดยไม่ได้รับอนุญาต

- อย่างไรก็ตาม ผู้ตรวจสอบมาตรฐานโครงการวิจัย และคณะกรรมการจริยธรรมฯ อาจขอตรวจสอบบันทึกข้อมูลอาสาสมัคร เพื่อให้มั่นใจว่าโครงการวิจัยมีการดำเนินการที่ถูกต้องเหมาะสม

- **ท่านมีสิทธิถอนตัวจากโครงการหรือไม่ และต้องทำอย่างไร**

- ท่านมีสิทธิถอนตัวออกจากโครงการได้ทุกเมื่อ โดยท่านสามารถแจ้งความประสงค์ของท่านต่อนักวิจัยตามที่อยู่ที่ให้ไว้ และลงนามยืนยันการถอนตัวจากโครงการ การถอนตัวของท่านจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ อย่างไรก็ดี ท่านไม่ควรถอนตัวโดยไม่แจ้งให้นักวิจัยทราบ เพราะบางครั้งการหยุดการทดลองอย่างทันทีทันใด อาจส่งผลต่อความผิดพลาดของการวิเคราะห์ข้อมูลได้

- หากท่านขอยกเลิกการให้คำยินยอมหลังจากที่ท่านได้เข้าร่วมโครงการวิจัยแล้ว ข้อมูลส่วนตัวของท่านจะไม่ถูกบันทึกเพิ่มเติม อย่างไรก็ตามข้อมูลอื่น ๆ ของท่านอาจถูกนำใช้เพื่อประเมินผลการวิจัย และท่านไม่สามารถกลับมาเข้าร่วมโครงการวิจัยได้อีก ทั้งนี้เนื่องจากข้อมูลของท่านที่จำเป็นสำหรับเพื่อใช้ในการวิจัยไม่ได้ถูกบันทึก

- การบันทึกการให้สัมภาษณ์ในรูปแบบการเขียน/พิมพ์ข้อความเป็นอีกทางเลือกหนึ่งที่ทางคณะวิจัยยินดีให้ท่านสามารถทำได้ ในกรณีที่ท่านไม่ยินยอมหรือไม่สามารถให้มีการบันทึกเสียงในขณะให้สัมภาษณ์ โดยท่านสามารถแจ้งถึงทางเลือกนี้แก่นักวิจัยก่อนให้สัมภาษณ์

- ขณะที่ท่านให้สัมภาษณ์ หากท่านรู้สึกไม่สบายใจที่จะตอบคำถามบางข้อ ท่านสามารถข้ามข้อคำถามนั้นไปได้ หรืออาจจะหยุดการทำสัมภาษณ์ได้ทุกเมื่อ

- **กรณีที่นักวิจัยอาจขอให้ท่านออกจากโครงการวิจัยโดยที่ท่านไม่ได้ถอนตัว**

  นักวิจัยอาจขอถอนท่านออกจากการเข้าร่วมวิจัยหากคุณสมบัติของท่านไม่ตรงตามเป้าประสงค์ของโครงการ

- **ท่านต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยหรือไม่ และอย่างไร**

  ท่านไม่ต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยนี้

- **หากท่านได้รับอันตรายที่เกี่ยวข้องกับการร่วมในโครงการวิจัย**

  โครงการวิจัยนี้ไม่ได้มีการทำการทดลองที่อาจก่อให้เกิดผลกระทบทางร่างกายแก่ท่าน แต่หากท่านเกิดความไม่สบายใจในขณะให้สัมภาษณ์ ท่านสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ

- **จะเกิดอะไรขึ้น หากนักวิจัยพบข้อมูลใหม่ที่เกิดขึ้นขณะกำลังทำวิจัยนี้**

  หากมีการค้นพบข้อมูลใหม่ที่อาจมีผลต่อความปลอดภัยของท่านในระหว่างที่ท่านเข้าร่วมโครงการวิจัย นักวิจัยจะแจ้งให้ท่านทราบทันที เพื่อให้ท่านตัดสินใจว่าจะอยู่ในโครงการวิจัยต่อไปหรือจะขอถอนตัวออกจากการวิจัย

หากท่านมีข้อข้องใจเกี่ยวกับขั้นตอนของการวิจัยหรือได้รับผลกระทบที่ไม่พึงประสงค์จากการวิจัย ท่านสามารถติดต่อกับ **นางสาวอาดีละห์ อาแย ได้ที่ บัณฑิตศึกษา คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์ หรือตามหมายเลขโทรศัพท์มือถือ 0806485580 ได้ตลอด 24 ชั่วโมง** หรือ **สามารถติดต่อได้ที่อาจารย์ที่ปรึกษาวิจัย อาจารย์ Kristof Savski ตามเบอร์โทรศัพท์มือถือ 0994955889**

หากท่านได้รับการปฏิบัติไม่ตรงตามที่ระบุไว้ในเอกสารชี้แจงผู้เข้าร่วมการวิจัย สามารถขอรับคำปรึกษา/แจ้งเรื่อง/ร้องเรียน ได้ที่สำนักงานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ สาขาวิทยาศาสตร์สุขภาพ มหาวิทยาลัยสงขลานครินทร์ โทรศัพท์ 0-7428-6955 หรือจดหมายอิเล็กทรอนิกส์ arunwan.s@psu.ac.th

อาสาสมัครโปรดให้ความสำคัญ

- ท่านจะได้รับเอกสารชี้แจงและหนังสือแสดงเจตนายินยอมที่มีข้อความเดียวกันกับที่นักวิจัยเก็บไว้ 1 ชุด ท่านควรเก็บไว้กับตัวเพื่อเป็นหลักฐานและอ่านเมื่อมีข้อสงสัย

- ส่วนท้ายหนังสือแสดงเจตนายินยอมเข้าร่วมโครงการ จะต้องมี 1) ลายมือชื่อของท่าน 2) ลายมือชื่อนักวิจัยที่ให้คำอธิบายเกี่ยวกับโครงการ และ 3) วันที่ที่ลงนาม <u>ซึ่งท่านต้องเป็นผู้ลงวันที่ด้วยตนเอง</u>

ผู้เข้าร่วมวิจัยประเภท : ผู้บริหาร

ชื่อโครงการ (ภาษาไทย) : ทัศนคติสามด้านต่อภูมิทัศน์ทางภาษาในสถานศึกษาเพื่อสนับสนุนผู้เรียนที่มีความสามารถทางภาษาที่หลากหลายในพื้นที่สามจังหวัดชายแดนภาคใต้ กรณีศึกษาในสองโรงเรียนเอกชนสอนศาสนาอิสลามในจังหวัดยะลาและปัตตานี

ชื่อนักวิจัย: นางสาวอาดีละห์ อาแย

สถานที่วิจัย 1. โรงเรียนธรรมวิทยามูลนิธิ ที่ตั้ง 762 ถนนสิโรรส ต.สะเตง อ.เมือง จ.ยะลา 95000

2. โรงเรียนประสานวิทยามูลนิธิ ที่ตั้ง 85/1 ม. 5 ต.ยะรัง อ.ยะรัง จ.ปัตตานี 94160

ผู้ให้ทุน คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์

ก่อนที่ท่านจะลงนามในหนังสือแสดงเจตนายินยอมร่วมวิจัย ท่านควรได้รับทราบว่า

- - โครงการนี้เป็นโครงการวิจัย ไม่ใช่ การเก็บข้อมูลของหน่วยงานภาครัฐ
- - ท่าน ไม่จำเป็นจะต้องเข้าร่วมในโครงการวิจัยนี้ และสามารถถอนตัวออกจากโครงการได้ทุกเมื่อ โดยจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ
- - ในเอกสารนี้อาจมีข้อความที่ท่านอ่านแล้วยังไม่เข้าใจ โปรดสอบถามหัวหน้าโครงการวิจัยหรือผู้แทนให้ช่วยอธิบายจนกว่าจะเข้าใจดี
- - นักวิจัยผู้ขอความยินยอมต้องให้ ข้อมูลและเวลาที่เพียงพอ ในการตัดสินใจอย่างอิสระ ก่อนที่ท่านจะเข้าร่วมโครงการวิจัย ท่านอาจจะขอเอกสารนี้กลับไปอ่านที่บ้านเพื่อปรึกษาหารือกับญาติพี่น้อง เพื่อนสนิท แพทย์หรือบุคลากรด้านสุขภาพ เพื่อช่วยในการตัดสินใจเข้าร่วมการวิจัย

- **ปัญหาหรือเรื่องที่ทำวิจัยนี้ เป็นอย่างไร**

ถึงแม้ว่าภาษาอังกฤษได้กลายเป็นภาษาที่สำคัญในบริบทสากล แต่ในบริบทของผู้ที่ใช้ภาษามากกว่าสองภาษาในชีวิตประจำวันแล้วนั้น ควรมีการสนับสนุนให้มีภูมิทัศน์ทางภาษาที่หลากหลายเพื่อให้เหมาะสมกับบริบททางภาษาและวัฒนธรรมนั้นๆ ในสามจังหวัดชายแดนภาคใต้ ผลการวิจัยเกี่ยวกับความหลากหลายทางภาษาบนแผ่นป้ายตามท้องถนนในพื้นที่สามจังหวัดชายแดนภาคใต้โดย Suaykratok & Manosuthikit (2019) ชี้ให้เห็นว่า ในพื้นที่นี้ มีการใช้ภาษามากถึงแปดภาษาบนแผ่นป้าย แต่อย่างไรก็ตาม ในบริบทของโรงเรียน โดยเฉพาะโรงเรียนเอกชนสอนศาสนาอิสลามที่ทางโรงเรียนควรมีความพร้อมในการส่งเสริมให้นักเรียนที่สามารถพูดได้หลายภาษา ได้แวดล้อมไปด้วยภูมิทัศน์ทางภาษาที่หลากหลายด้วยเช่นกัน เช่น ควรส่งเสริมให้มีการจัดบอร์ดโดยใช้ทั้งภาษาไทย ภาษาอังกฤษ และภาษาท้องถิ่น เพื่อสนับสนุนผู้เรียนเหล่านี้ เพราะฉะนั้นโครงการวิจัยนี้จึงจัดทำขึ้นเพื่อสำรวจความหลากหลายทางด้านภาษาที่มีอยู่เดิมในบริเวณโรงเรียนข้างต้น เพื่อกระตุ้นให้เกิดการตื่นรู้ทางด้านภาษาที่ใช้บริเวณโรงเรียนให้มีความหลากหลายมากยิ่งขึ้น

- **เหตุใดท่านจึงได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ (สำหรับผู้บริหาร)**

- ท่านได้รับเชิญให้เข้าร่วมโครงการวิจัยนี้ เพราะท่านเป็นหนึ่งในผู้ที่มีความเกี่ยวข้องโดยตรงในการออกกฎระเบียบการใช้ภาษาในบริเวณโรงเรียน เช่น ภาษาบนแผ่นป้าย เป็นต้น

- ระยะเวลาที่จะทำการวิจัยทั้งสิ้นของโครงการนี้ (มีนาคม/2565) จะมีผู้เข้าร่วมการวิจัยนี้ทั้งสิ้น 30 คน

- **ข้อมูลที่ได้จากการทำวิจัยจะนำไปทำอะไร**

ด้วยโครงการนี้จัดทำขึ้นเพื่อ 1. สำรวจจำนวนภาษาที่ใช้ในบริเวณโรงเรียนจากแผ่นป้ายต่างๆ เพื่อระบุว่าภาษาไหนมีการใช้มากที่สุด 2. รับทราบถึงทัศนคติของผู้ที่มีความเกี่ยวข้องกับการทำ และการใช้ป้ายนั้นๆ ว่ามีการส่งเสริมให้เกิดการใช้ภาษาที่หลากหลายหรือไม่ เพราะฉะนั้นข้อมูลที่เก็บจะนำไปใช้เพื่อวิเคราะห์การใช้ภาษาในพื้นที่สามจังหวัดชายแดนภาคใต้ โดยเฉพาะในบริเวณโรงเรียนเพื่อกระตุ้นให้มีการใช้ภาษาที่หลากหลายมากยิ่งขึ้น

- **วิธีการทดลองที่ใช้ในโครงการนี้**

- โครงการวิจัยนี้ ได้มีการเก็บข้อมูล 2 แบบด้วยกัน คือ 1. การถ่ายภาพแผ่นป้ายในบริเวณโรงเรียน 2. การสัมภาษณ์

- วิธีการที่ใช้ในการวิเคราะห์การศึกษาครั้งนี้คือ การวิเคราะห์แก่นสาระ (thematic analysis) เพื่อรวบรวมข้อมูลที่มีความคล้ายคลึงกันจากการวิเคราะห์ภาษาของป้ายที่ได้จากการถ่ายภาพ และการสัมภาษณ์

- **ขั้นตอนการปฏิบัติเมื่อท่านเข้าร่วมโครงการ (หรือ การศึกษานี้เกี่ยวข้องกับตัวท่านอย่างไรบ้าง)**

- ก่อนการให้สัมภาษณ์ขอให้ท่านอ่านแบบฟอร์มชี้แจงนี้โดยละเอียด ด้วยว่าการวิจัยนี้จะมีการบันทึกเสียงการให้สัมภาษณ์ของท่านเพื่อใช้ในการวิเคราะห์ข้อมูลอย่างถูกต้องและละเอียด ภายหลังการให้สัมภาษณ์ หากท่านไม่ยินยอมให้มีการบันทึกเสียงในขณะให้สัมภาษณ์นี้ ท่านสามารถแจ้งแก่นักวิจัยเพื่อยุติและขอถอนตัวจากการให้สัมภาษณ์ได้ทันที

- หากท่านสมัครใจเข้าร่วมโครงการและลงนามในเอกสารยินยอมแล้ว นักวิจัยจะขอให้ท่านให้สัมภาษณ์เกี่ยวกับการใช้ภาษาบนแผ่นป้ายในบริเวณโรงเรียน โดยท่านสามารถดูรูปภาพแผ่นป้ายต่างๆ ประกอบการให้สัมภาษณ์ถ้าหากมีความเกี่ยวข้องกับคำถามนั้นๆ โดยใช้เวลาในการสัมภาษณ์ไม่เกิน 1 ชั่วโมง จำนวน 1 ครั้ง

- **ประโยชน์ที่ท่านอาจจะได้รับจากการเข้าร่วม**

- ท่านจะได้รับประโยชน์โดยตรงจากการผลการศึกษาในครั้งนี้ เพราะองค์ความรู้ที่ได้ สามารถนำไปต่อยอดเพื่อพัฒนาบริบททางการเรียนการสอนภาษาในโรงเรียนให้ดียิ่งขึ้น

- ท่านจะได้รับของที่ระลึกภายหลังจากการให้สัมภาษณ์นี้สิ้นสุดลง

- **ความเสี่ยงและความไม่สะดวกสบายที่อาจจะเกิดจากการเข้าร่วมโครงการ และวิธีการป้องกัน/แก้ไขที่นักวิจัยเตรียมไว้หากมีเหตุการณ์ดังกล่าวเกิดขึ้น**

- การวิจัยครั้งนี้จะมีการบันทึกเสียงของท่านเพื่อการวิเคราะห์ข้อมูล หากท่านไม่สบายใจสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ

- **หน้าที่ของท่านในฐานะของผู้เข้าร่วมในโครงการวิจัย**

- ในการเข้าร่วมโครงการ ท่านต้องให้ข้อมูลเกี่ยวกับภูมิหลังของท่าน อาทิเช่น ชาติพันธุ์ ที่อายุอาศัยเดิม รายละเอียดเกี่ยวกับบรรพบุรุษ เป็นต้น เพื่อยืนยันว่าท่านมีคุณสมบัติตรงตามความต้องการของนักวิจัย

- **ข้อมูลส่วนตัวของท่านจะถูกเก็บไว้อย่างไร และจะมีใครนำไปใช้หรือไม่**

- นักวิจัยจะบันทึกข้อมูลการให้สัมภาษณ์ของท่านลงในแบบบันทึกข้อมูลและจะถูกนำไปเก็บในตู้ที่มีกุญแจล็อคอย่างปลอดภัย (สำหรับไฟล์อิเล็กทรอนิกส์จะถูกเก็บในคอมพิวเตอร์ของโครงการวิจัยซึ่งต้องใช้รหัสผ่านในการเข้าถึงข้อมูล)

- เพื่อรักษาความลับของข้อมูล ในแบบบันทึกข้อมูลจะใช้รหัสแทนการใช้ชื่อ นามสกุล ของท่าน เพื่อไม่ให้ระบุตัวตนได้โดยง่าย นอกจากนี้จะไม่มีการเผยแพร่ผลการวิจัยที่มีข้อมูลที่ระบุถึงตัวตนของท่าน แต่จะนำเสนอเป็นข้อมูลวิชาการในภาพรวมเท่านั้นและจะไม่มีการส่งต่อข้อมูลของท่านไปให้กับบุคคลอื่นโดยไม่ได้รับอนุญาต

- อย่างไรก็ตาม ผู้ตรวจสอบมาตรฐานโครงการวิจัย และคณะกรรมการจริยธรรมฯ อาจขอตรวจสอบบันทึกข้อมูลอาสาสมัคร เพื่อให้มั่นใจว่าโครงการวิจัยมีการดำเนินการที่ถูกต้องเหมาะสม

- **ท่านมีสิทธิถอนตัวจากโครงการหรือไม่ และต้องทำอย่างไร**

- ท่านมีสิทธิถอนตัวออกจากโครงการได้ทุกเมื่อ โดยท่านสามารถแจ้งความประสงค์ของท่านต่อนักวิจัยตามที่อยู่ที่ให้ไว้ และลงนามยืนยันการถอนตัวจากโครงการ การถอนตัวของท่านจะไม่มีผลกระทบต่อสิทธิประโยชน์ใด ๆ ที่ท่านพึงได้รับ อย่างไรก็ดี ท่านไม่ควรถอนตัวโดยไม่แจ้งให้นักวิจัยทราบ เพราะบางครั้งการหยุดการทดลองอย่างทันทีทันใด อาจส่งผลต่อความผิดพลาดของการวิเคราะห์ข้อมูลได้

- หากท่านขอยกเลิกการให้คำยินยอมหลังจากที่ท่านได้เข้าร่วมโครงการวิจัยแล้ว ข้อมูลส่วนตัวของท่านจะไม่ถูกบันทึกเพิ่มเติม อย่างไรก็ตามข้อมูลอื่น ๆ ของท่านอาจถูกนำใช้เพื่อประเมินผลการวิจัย และท่านไม่สามารถกลับมาเข้าร่วมโครงการวิจัยได้อีก ทั้งนี้เนื่องจากข้อมูลของท่านที่จำเป็นสำหรับเพื่อใช้ในการวิจัยไม่ได้ถูกบันทึก

- การบันทึกการให้สัมภาษณ์ในรูปแบบการเขียน/พิมพ์ข้อความเป็นอีกทางเลือกหนึ่งที่ทางคณะวิจัยยินดีให้ท่านสามารถทำได้ ในกรณีที่ท่านไม่ยินยอมหรือไม่สามารถให้มีการบันทึกเสียงในขณะให้สัมภาษณ์ โดยท่านสามารถแจ้งถึงทางเลือกนี้แก่นักวิจัยก่อนให้สัมภาษณ์

- ขณะที่ท่านให้สัมภาษณ์ หากท่านรู้สึกไม่สบายใจที่จะตอบคำถามบางข้อ ท่านสามารถข้ามข้อคำถามนั้นไปได้ หรืออาจจะหยุดการทำสัมภาษณ์ได้ทุกเมื่อ

- **กรณีที่นักวิจัยอาจขอให้ท่านออกจากโครงการวิจัยโดยที่ท่านไม่ได้ถอนตัว**

- นักวิจัยอาจขอถอนท่านออกจากการเข้าร่วมวิจัยหากคุณสมบัติของท่านไม่ตรงตามเป้าประสงค์ของโครงการ

- **ท่านต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยหรือไม่ และอย่างไร**

- ท่านไม่ต้องเสียค่าใช้จ่ายในการเข้าร่วมโครงการวิจัยนี้

- **หากท่านได้รับอันตรายที่เกี่ยวข้องกับการร่วมในโครงการวิจัย**

- โครงการวิจัยนี้ไม่ได้มีการทำการทดลองที่อาจก่อให้เกิดผลกระทบทางร่างกายแก่ท่าน แต่หากท่านเกิดความไม่สบายใจในขณะให้สัมภาษณ์ ท่านสามารถยุติการให้สัมภาษณ์ได้ทุกเมื่อ

- **จะเกิดอะไรขึ้น หากนักวิจัยพบข้อมูลใหม่ที่เกิดขึ้นขณะกำลังทำวิจัยนี้**

- หากมีการค้นพบข้อมูลใหม่ที่อาจมีผลต่อความปลอดภัยของท่านในระหว่างที่ท่านเข้าร่วมโครงการวิจัย นักวิจัยจะแจ้งให้ท่านทราบทันที เพื่อให้ท่านตัดสินใจว่าจะอยู่ในโครงการวิจัยต่อไป หรือจะขอถอนตัวออกจากการวิจัย

หากท่านมีข้อข้องใจเกี่ยวกับขั้นตอนของการวิจัยหรือได้รับผลกระทบที่ไม่พึงประสงค์จากการวิจัย ท่านสามารถติดต่อกับ **นางสาวอาดีละห์ อาแย ได้ที่ บัณฑิตศึกษา คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์ หรือตามหมายเลขโทรศัพท์มือถือ 0806485580 ได้ตลอด 24 ชั่วโมง** หรือ **สามารถติดต่อได้ที่อาจารย์ที่ปรึกษาวิจัย อาจารย์ Kristof Savski ตามเบอร์โทรศัพท์มือถือ 0994955889**

หากท่านได้รับการปฏิบัติไม่ตรงตามที่ระบุไว้ในเอกสารชี้แจงผู้เข้าร่วมการวิจัย สามารถขอรับคำปรึกษา/แจ้งเรื่อง/ร้องเรียน ได้ที่สำนักงานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ สาขาวิทยาศาสตร์สุขภาพ มหาวิทยาลัยสงขลานครินทร์ โทรศัพท์ 0-7428-6955 หรือจดหมายอิเล็กทรอนิกส์ arunwan.s@psu.ac.th

อาสาสมัครโปรดให้ความสำคัญ

- ท่านจะได้รับเอกสารชี้แจงและหนังสือแสดงเจตนายินยอมที่มีข้อความเดียวกันกับที่นักวิจัยเก็บไว้ 1 ชุด ท่านควรเก็บไว้กับตัวเพื่อเป็นหลักฐานและอ่านเมื่อมีข้อสงสัย

- ส่วนท้ายหนังสือแสดงเจตนายินยอมเข้าร่วมโครงการ จะต้องมี 1) ลายมือชื่อของท่าน 2) ลายมือชื่อนักวิจัยที่ให้คำอธิบายเกี่ยวกับโครงการ และ 3) วันที่ที่ลงนาม ซึ่งท่านต้องเป็นผู้ลงวันที่ด้วยตนเอง

Appendix 2: Certificate of ethical approval

บันทึกข้อความ

ส่วนงาน สำนักวิจัยและพัฒนา **โทร** 6955
ที่ มอ 014.4/65- ๗๐๕ **วันที่** ๓๑ ตุลาคม 2565
เรื่อง ผลการพิจารณาจริยธรรมการวิจัยในมนุษย์

เรียน คุณอาดีละห์ อาแย คณะศิลปศาสตร์

ตามที่ท่านได้เสนอโครงการวิจัยเพื่อขอรับพิจารณาจริยธรรมการวิจัยในมนุษย์ เรื่อง ทัศนคติสามด้านต่อภูมิทัศน์ทางภาษาในสถานศึกษาเพื่อสนับสนุนผู้เรียนที่มีความสามารถทางภาษาที่หลากหลายในพื้นที่สามจังหวัดชายแดนภาคใต้ กรณีศึกษาในสองโรงเรียนเอกชนสอนศาสนาอิสลามในจังหวัดยะลาและปัตตานี รหัสโครงการ: HSc-HREC-64-036-1-3 มาแล้วนั้น

บัดนี้ โครงการวิจัยดังกล่าว ได้รับการพิจารณาโดยคณะกรรมการจริยธรรมฯ มีมติคือ รับรอง จึงขอส่งหนังสือรับรองมาพร้อมนี้

จึงเรียนมาเพื่อโปรดทราบ

(ผู้ช่วยศาสตราจารย์ ดร.สมชาย ศรีวิริยะจันทร์)
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มหาวิทยาลัยสงขลานครินทร์

คณะกรรมการจริยธรรมการวิจัยในมนุษย์
มหาวิทยาลัยสงขลานครินทร์

หนังสือรับรองฉบับนี้ให้ไว้เพื่อแสดงว่า

รหัสโครงการ: HSc HREC-64-036-1-3

ชื่อชุดโครงการ: ทัศนคติสามด้านต่อภูมิทัศน์ทางภาษาในสถานศึกษาเพื่อสนับสนุนผู้เรียนที่มีความสามารถทางภาษาที่หลากหลายในพื้นที่สามจังหวัดชายแดนภาคใต้ กรณีศึกษาในสองโรงเรียนเอกชนสอนศาสนาอิสลามในจังหวัดยะลาและปัตตานี

นักวิจัยหลัก: น.ส อาดีละห์ อาแย **สังกัด:** คณะศิลปศาสตร์
นักวิจัยร่วม: Asst Prof Dr.kristof savski **สังกัด:** คณะศิลปศาสตร์

เอกสารที่รับรอง:

1. แบบเสนอเพื่อขอรับการพิจารณาจริยธรรมการวิจัยในมนุษย์	ฉบับที่ 4 ลงวันที่ 13 กันยายน 2565
2. โครงการวิจัยฉบับสมบูรณ์	ฉบับที่ 3 ลงวันที่ 22 กุมภาพันธ์ 2565
3. เอกสารชี้แจงอาสาสมัคร จำนวน 3 ฉบับ	ฉบับที่ 4 ลงวันที่ 13 กันยายน 2565
4. เอกสารแสดงเจตนายินยอมของอาสาสมัคร	ฉบับที่ 2 ลงวันที่ 30 ธันวาคม 2564
5. แบบบันทึก/แบบรวบรวมข้อมูล จำนวน 2 ฉบับ	ฉบับที่ 1 ลงวันที่ 14 ตุลาคม 2564
6. ประวัตินักวิจัยทุกคน	

ได้ผ่านการพิจารณาและรับรองจากคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยสงขลานครินทร์ โดยยึดหลักจริยธรรมของปฏิญญาเฮลซิงกิ (Declaration of Helsinki) และแนวทางการปฏิบัติการวิจัยทางคลินิกที่ดี (The International Conference on Harmonization in Good Clinical Practice)

ข้อมูลการพิจารณา ในบันทึกการประชุมคณะกรรมการจริยธรรมฯ ครั้งที่ 7/2564 วาระ 3.4.01 วันที่ 30 พฤศจิกายน 2564

ขอให้นักวิจัยรายงานความก้าวหน้าโครงการวิจัย ทุก 12 เดือน และยื่นต่ออายุก่อนถึงวันหมดอายุอย่างน้อย 30 วัน (กรณีเป็นรายงานผู้ป่วย ไม่ต้องรายงานความก้าวหน้าต่อคณะกรรมการจริยธรรมฯ แต่ขอให้รายงานสรุปผลการวิจัยเมื่อสิ้นสุดโครงการ)

(ผู้ช่วยศาสตราจารย์ ดร.สมชาย ศรีวิริยะจันทร์)
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มหาวิทยาลัยสงขลานครินทร์

วันที่รับรอง: 22 กันยายน 2565
วันหมดอายุ: 21 กันยายน 2566

สำนักงานคณะกรรมการจริยธรรมการวิจัยในมนุษย์
มหาวิทยาลัยสงขลานครินทร์
15 ถนนกูเจนวณิชย์ ตำบลหาดใหญ่ อำเภอหาดใหญ่ จังหวัดสงขลา 90110
โทรศัพท์ 0-7428-6955
โทรสาร 0-7428-6961

Appendix 3: Interview protocol

Research Protocol: Guideline Questions for Interviews

Section One: Demography
(To ensure that individuals fulfill the criteria for multilingual speakers and have a shared origin with other participants.)

1. Can you introduce yourself? (Name, Age, Level of Study, Duration of study/which year now, Hometown/Country, Family Background, Education Background, Position in Organization/Academic/Non-academic Society).

Section Two: Contributing Factors
Participants is shown several pictures of the signs and asked a few questions, for example,

2. Have you seen this sign in the school area?

3. What do you think about language(s) use on this sign?

4. Do any of these languages have special meaning for you?

5. Have you used this sign (or any kind of sign around the school area) in your class?

6. Do these languages reflect something for you either religion, identity, central policy, or etc.?

Appendix 4: Published paper

International Journal of Multilingualism

Routledge
Taylor & Francis Group

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Echoes of the past, hopes for the future: examining temporalised schoolscapes in a minority region of Thailand

Adeelah Ayae & Kristof Savski

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Echoes of the past, hopes for the future: examining temporalised schoolscapes in a minority region of Thailand

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ABSTRACT

Recent work on linguistic landscapes at schools (schoolscapes) has highlighted the complex dialogic relationship between the semiotics of public signage in educational spaces and policies seeking to enforce dominant ideologies. In this paper, we discuss the results of research conducted in the Deep South of Thailand, a minority region in which the predominant language, ethnicity and religion are different from the rest of the nation, and which has over the last century been exposed to significant assimilatory pressure. Drawing on an analysis of language use in two Islamic schools in the region, as well as interviews and focus groups with administrators, teachers and students, we focus on the temporality of meanings – how schoolscapes are anchored in narratives of the past, present and future. Historical memories evoked by particular elements of the schoolscapes are discussed, particularly in light of the efforts of the local population to resist assimilatory policies. We also discuss the aspirations of our participants for the future, observing that, while recent language policy in Thailand has focussed primarily on promoting Thai and English, our participants saw a much more varied plurilingualism as relevant to their lives.

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KEYWORDS
Schoolscape; linguistic landscape; temporality; minority language

Introduction

Research on linguistic landscapes (LL) has, over the past two decades, made a significant contribution to the scope of multilingualism research, highlighting how languages are embedded in social and physical space (Shohamy & Gorter, 2009). As the scope of what precisely is meant by LL has expanded from the initial focus on the visibility of languages on signs (Landry & Bourhis, 1997) to include analysis of a variety of semiotic elements beyond language (Shohamy & Gorter, 2009), more attention has also been paid to the kinds of meaning that the LL mediates in public spaces. In particular, recent writing has highlighted the inherent temporality of the LL, with Hutton for instance discussing the 'layered' nature of the LL in the city, seeing it as 'an archive or set of archives [whose] materiality and textuality shapes and re-shapes individual and collective memory' (2011, pp. 181–182). This is particularly evident when semiotic elements are strategically deployed to evoke particular temporalised meanings, for instance those associated with

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modernity (e.g. Savski, 2021) or with historical memories (e.g. Jocuns, 2021). While these points were made with reference to cities, the traditional loci of LL research (e.g. Shohamy et al., 2010), the same is true of other spaces. The LL of educational spaces, or schoolscapes (Brown, 2005, 2018), has recently become a focus of study (see e.g. Krompák et al., 2022), a reflection of the central role displays of language at schools have in socialisation and in the reproduction of linguistic hierarchies.

Our focus in this paper is on schoolscapes in the region of Thailand known as the Deep South, comprising of the country's three southernmost provinces, Pattani, Yala and Narathiwat. The three provinces represent a complex research context, as they lie along a broader geographic and cultural contact zone, between Mainland and Maritime Southeast Asia, between predominantly Buddhist and predominantly Muslim societies, and between the Kra-Dai and Austronesian language families. Historically, the territory was independent as a Muslim sultanate, though under significant influence from the different Buddhist kingdoms that ruled the area of modern-day central Thailand. Its nominal independence was ended in 1909, when the Siamese kingdom and the colonial government of British Malaya signed a treaty awarding the region to Siam. Since then, the population has had the status of a minority community, as the majority of the population of the three provinces is distinguished from the rest of Thailand by religion (Islam) and first language (Malay). In all, the local language – Pattani Malay, similar to the Kelantanese dialect across the border in Malaysia – has approximately 1.5 million speakers, accounting for around 85% of the population of the region (Lo Bianco, 2019). Mirroring other parts of Southeast Asia, two scripts are used for Malay. The first is the older Arabic-derived 'Jawi', while the second is the newer Latin-derived 'Rumi', which is most closely associated with the standardised Malaysian variety of Malay.

While Malay remains the dominant L1 in this region, there are significant tensions around language in the region as a result of the policies of the Thai state. The establishment and consolidation of present-day Thailand can be traced back the 1930–1940s, when the country was transformed from a pre-modern absolute monarchy (Siam) to a modern, unitary nation-state (Anderson, 1998). A key figure in this process was Field Marshal Plaek Phibunsongkhram, Prime Minister during 1938–1944 and again during 1948–1957, whose government drew inspiration from European nationalism, in particular Italian fascism, when constructing and enforcing a common Thai national identity. As part of a broader set of measures aimed at cultural unification, assimilatory language policies were enacted to suppress minority languages like Pattani Malay and promote Thai as the unifying national language (Premsrirat, 2011). Since then, Thai has been the sole official language of the country, resulting in the development of diglossia in minority regions like the Deep South, where a large proportion of the population is now bilingual. As catalogued by Lo Bianco (2019), the fact that the Thai-focussed language policies have largely remained in place has become a source of significant conflict in the Deep South over recent decades. As a result, there have been occasional acts of terrorism by local separatist groups as well as violent reprisals by the Thai state, with the actions of both sides leading to over 7000 deaths (Deep South Watch, 2022).

The impact of the Thai government's assimilatory policies has been felt particularly strongly in education, both in terms of how the policy has shaped educational provision in the region and with regard to the impact this has had on the population. Historically, education in the region was primarily coupled to religion, either Buddhism – temples

were key sites of learning throughout historic Siam – or Islam. In the Deep South, basic education was in the past thus the purview of Islamic boarding schools known as *pondoks*, common throughout the Malay world (Liow, 2008). Thai-medium state schools were introduced in 1922, though education remained predominantly Islamic, Malay-speaking until the early 1960s, when the government introduced a scheme under which *pondoks* could receive financial support from the state if they agreed to start following the mainstream curriculum, with Thai as the medium of instruction (Liow, 2008). This scheme marked the start of the current educational paradigm in the Deep South, where the majority of students are enrolled in Islamic private schools in which both the state-mandated basic curriculum and a religious curriculum are taught, with only a minority studying at public schools (ibid.). This hybrid model also carries with it a linguistic hierarchy, with the mainstream curriculum taught exclusively in Thai and the religious curriculum in Malay and Arabic. Indeed, until a recent push for integration of mother tongues as part of a UNICEF project (Person, 2018), no scheme existed to integrate Malay, as most children's L1, into mainstream education, with the practice instead being one of Thai immersion. This has, on the whole, been a failure, as educational achievement in the Deep South has consistently been lower than in the rest of Thailand (Premsrirat, 2011), mirroring similar imbalances in other multilingual communities where monolingual ideologies dominates teaching and assessment practices.

This article examines schoolscapes in the Deep South of Thailand as located at the intersection of multiple timescales, mediating multiple temporalised meanings to those who populate them. We approach schoolscapes by reflecting on the ways in which the semiotic landscape of an educational space is subject to top-down forces as well as how it is co-constructed by the agency of local actors, like administrators, teachers and students. The theoretical framework through which we conceptualise the relationship between language policy, schoolscapes and temporality is described in the following section.

Language policy, schoolscapes and temporality

While conceptualisations of their relationship may vary, the fact that the association between language policy (LP) and linguistic landscape (LL) goes back to the very beginnings of sociolinguistic research into language use on public signage (see e.g. Landry & Bourhis, 1997) highlights the close links between the two. Shohamy (2006) positioned LL as a key space in which LPs are enacted, arguing that 'the presence (or absence) of language displays in the public space communicates a message, intentional or not, conscious or not […] with regard to the centrality versus the marginality of certain languages in society' (p. 110). LPs can thus be seen from a LL perspective as 'attempts at modifying the semiotic structure of a particular space through the application of institutional power (of the state or another type of organised polity), typically overt or covert regulation of particular elements within it' (Savski, 2021, p. 3). It must immediately be remarked that such interventions in the semiotics of public space are not one-dimensional applications of top-down force, but rather complex processes of recontextualisation across different scales of time and space (e.g. from policy negotiation in government to the designing of an individual public sign) in which, inevitably, there is tension between the structural power of an institution (e.g. the state) and the agency of individuals. As highlighted in recent LP literature, the power of individuals to interpret and decide LP ('policy arbiters',

following Johnson & Johnson, 2015) is indeed often decisive in determining the way LPs play out in different context.

Much recent research on the interplay between structure and agency in LP has taken place in educational spaces, perhaps not surprising considering that such spaces are key sites of ideological struggle in LP (e.g. Johnson & Johnson, 2015) and that they are often characterised by complex internal hierarchies though which LPs pass as they are appropriated into local practice (e.g. Widiawati & Savski, in press). The study of how the (in)visibility of languages constructs schoolscapes, understood as 'the physical and social setting in which teaching and learning take place' (Brown, 2005, p. 79) is also subject to such factors, since the setting of a school is highly heterogeneous, co-constructed by those who inhabit it. This is the case in a literal sense, as physical signs are displayed in schools by different people with different agendas (Biró, 2016; Szabó, 2015), and in a discursive sense, as the symbolic meaningfulness of those signs is likely to vary depending on whose gaze they are exposed to. As highlighted by Jocuns (2021), a variety of individual and institutional narratives can be evoked when exploring a schoolscape with participants using a 'walking tour' methodology (Garvin, 2010). As highlighted in Brown's (2005) relatively broad understanding of schoolscapes, such symbolic meanings inherent to the display of language in educational spaces are a component, along with other elements (e.g. languages heard in public spaces, classrooms), of how a schoolscape works to enact the centrality or peripherality of particular languages, following Shohamy's (2006) view of LL as a mechanism of LP. In this way a schoolscape helps place valuations on segments of students' linguistic repertoires, potentially normalising certain types of multilingualism and pathologising others (e.g. promoting forms of elite multilingualism as opposed to the multilingualisms of minorities, see Barakos & Selleck, 2019). This symbolic significance of schoolscapes complements their more practical contribution to language acquisition, as exemplars of language use in context (Cenoz & Gorter, 2008).

In addition to highlighting how public signage makes space a site of potential enforcement and challenge of dominant language ideologies, recent research has underlined the role of temporality in the LL. By this, we refer to how elements of the LL can create a sense of anchoring in time, whether by reference to specific moments in time (e.g. particular events), or by more generic references backward or forward in time (historicity, futuricity), by highlighting links to the present (contemporaneity), as well as how LL can themselves dynamically change through time. While early approaches to LL to an extent de-temporalised public spaces, imbuing them with a sense of timelessness rooted in the moment of data collection and thus representing 'the LL of a place' as a static product, there is now a growing awareness of the need to overcome this methodological obstacle. Work on protest movements, which by default involve temporary transformation of the LL of large public spaces, has in particular focussed on how the mobility of signs to, from and around a space can transform its semantics (Aboelezz, 2014; Chun, 2014). On a somewhat larger scale, Brown (2018) has highlighted the value of diachronic investigation of LL, illustrating the processual nature of space in general. Aside from the dynamic nature of LL, a further consideration is how the configurations of space themselves encode particular temporalities. Drawing on examples from Hong Kong, Hutton (2011) contrasts the organic, bustling, messy spaces rooted in the history of the city and its inhabitants – he terms these 'vernacular spaces', as a reflection of the fact that they are, *inter alia*, spaces of vernacular language use – with the planned, standardised,

clean 'non-places' produced through urban redevelopment processes and seen to be reflective of a particular type of modernity. The demarcation of such spaces through the LL – typically by way of explicit imposition of decontextualised signage with 'no reference to the place in the world where the signs appear' (Scollon & Scollon, 2003, p. 146) – underlines the key role language plays in mediating temporalised meanings in public space, in isolation or as part of an array of interwoven semiotic elements indexing historicity, contemporaneity and futuricity. In the LL of a university cafeteria, Savski (2021) for instance examines how the top-down imposition of English in the space, driven by the university's internationalisation policy, contrasted with the more organic multilingualism, rooted in the history of the area, contained in signs produced by individual food vendors (for a similar contrast between contemporaneity and historicity, see Zhang & Chan, 2017).

A further theme raised by recent LL scholarship, often in close relation to the temporalised nature of the semiotics of public space, is how particular places are involved in 'structuring the affective affordances and positionings of individuals and groups' (Wee & Goh, 2019, p. 8) by evoking from those who inhabit them particular emotional responses, such as cuteness, reverence, romance, friendliness, casualness. In other words, this work argues that particular places are produced with a view to evoking a particular type of affective response – and that this is often done strategically, in service of ideological hegemony, as part of what Wee terms 'affective regimes' (2016). While such regimes may be of different types, studies have highlighted the relationship between affect and temporality in LL, with the link most overtly foregrounded in commemorative spaces. Multiple temporalised narratives are for instance mediated by a monument at Thammasat University in Bangkok, Thailand, dedicated to the student demonstrations that occurred there in 1976 and in particular the violent suppression of the protest on 6 October of that year, as examined by Huebner and Phoocharoensil (2017). Their analysis underlined the multiplicity of narratives to be considered, examining the monument as conceived space at the centre of struggle between ideological 'grand narratives', as perceived space whose physical features evoke a particular narrative of the 6 October massacre, and as lived space inhabited by actors who bring their own historical bodies into it. The point about the need to consider not only how memorials try 'to set out some facts concretising a consciousness of the past' (Ben Rafael, 2016, p. 207) but also how such top-down narratives are received (or rejected, subverted) is underlined by Jocuns (2021), whose study investigated how present-day students of Thammasat perceived the broader area in which the monument is located, finding a variety of affective responses from participants. The diversity found in such responses highlights a final point, namely that temporalised meaning in any public space is unlikely to be one-dimensional, but rather heteroglossic (Bakhtin, 1981), reflective of the multiple timescales make relevant to the space by those active within it.

Methodology

Research sites

The study was carried out at two Islamic schools in the Deep South of Thailand. Both are historic educational sites, having been established by community leaders over 50 years ago as *pondoks*, though both are today integrated into the Thai education system and

provide a blend of Islamic and secular content (see above). A typical day at these schools includes half a day of mainstream secular subjects, aligned to the national curriculum and delivered in Thai, and half a day of Islamic religious content, delivered in Malay and Arabic. The latter is also taught as a foreign language within the Islamic curriculum, with English the main foreign language in the mainstream curriculum. While the schools are comparable in an educational sense, they are located in significantly different ecologies. School A is located in the centre of one of the largest cities in the region and is surrounded by other schools, marketplaces, a central mosque, and other typically urban spaces. School B is located in a small town outside the same city, approximately 20 kilometres from the centre. Our decision to include both an urban and rural school is based primarily on the need to consider the broader context in which schoolscapes are located. Public signage within the area of a school may be partly separate from the surrounding area – both schools were arranged as mini-campuses, physically separate from the buildings around them – but it is nonetheless part of an interrelated array of spaces and reflective of the linguistic ecology these create.

Phase 1: schoolscape analysis

Prior to collecting data, we surveyed the sites of both schools and identified the different spaces to be documented, located inside and outside buildings (Figures 1 and 2). Using a digital camera, we then photographed all in each space, including permanent, semi-permanent and temporary signs of different types. Each sign was tagged according to key characteristics, including its location within the school, the languages and scripts included, creator (top-down signs originating from outside the school, bottom-up signs originating from inside the school), and any other observations made. This information was then quantified to provide an overall picture of the presence and prominence of different languages and scripts at each school.

Phase 2: interviews

After collecting LL data and conducting an initial analysis, we conducted interviews with three groups of participants at each school: students, teachers, and school-level

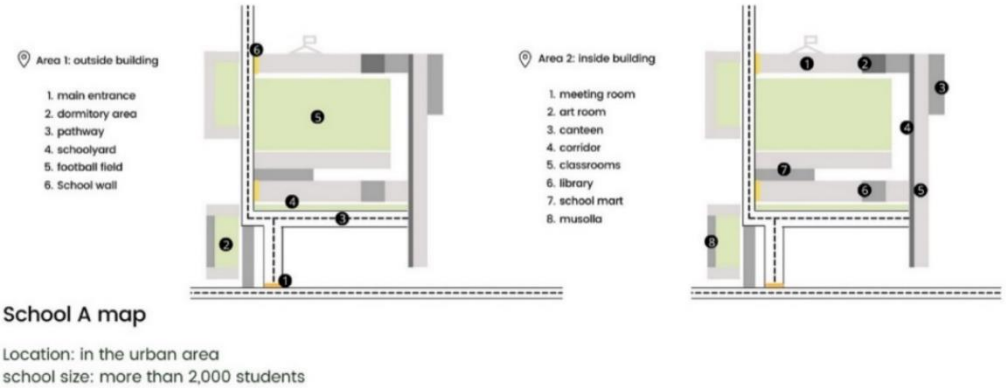
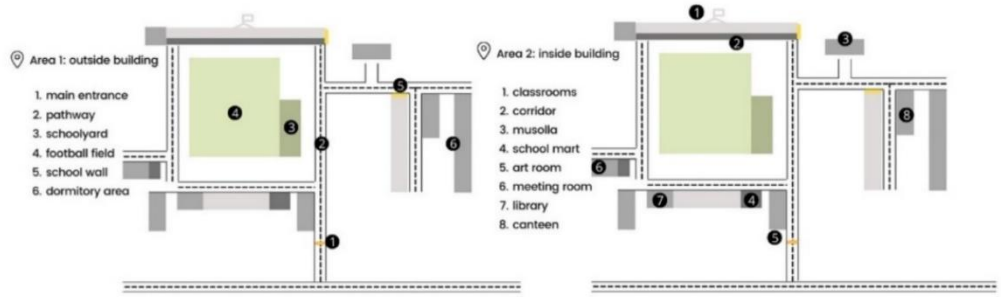


Figure 1. Map of School A.



School B map

Location: in the rural area (sub-district area)
school size: more than 2,000 students

Figure 2. Map of School B.

administrators (see Table 1). Our aim was to obtain a cross-section of the population regularly present in each space, as well as to represent the voices of those with power to create the schoolscape (administrators, teachers) and those positioned as its recipients (students, teachers). The aim was to move beyond mere categorisation of signs according to the presence or prominence of languages, toward providing insight into the complex semiotics of each schoolscape. Our initial plan was to conduct 'walking interviews' (Garvin, 2010) to maximise participants' reflection on the space around them, but the continuing Covid-19 pandemic meant that free access to both schools could not be guaranteed. We thus elected for more conventional interviews (a mix of online and in-person meetings, according to participants' convenience). After giving informed consent,[1] participants were asked general questions about their linguistic ecology (their own use of language, their attitudes toward languages), and were then shown examples of signs located at their school. The signs shown were chosen purposefully to represent different patterns observed at the schools (e.g. monolingual signage in Thai, use of different scripts for Malay), though we varied which specific signs were shown to different participants. In the case of each sign, participants were asked about its location (this gave them time to reflect on the sign and locate it in the schoolscape) and about the languages represented on it. In many cases, this naturally led participants to reflect more broadly on issues of language and identity in the region, or to reflect on their own past experiences. We then carried an inductive content analysis (Hsieh & Shannon, 2005) to identify emergent themes, taking care to preserve the distinctness of views associated with each school and by different participant groups (e.g. administrators as part-creators of the schoolscape). Both researchers participated in this process, with the first author conducting the primary analysis and the second author acting as a second coder.

Table 1. Overview of participants.

	School A	School B
Students	10	10
Teachers	4	4
Administrators	1	1
Total	15	15

Results and discussion

This section begins with an overview of our analysis of the two schoolscapes, before passing to a discussion of a particular theme emerging from the data, the temporalisation of meaning in linguistic landscape.

Overall picture of the schoolscapes

In a broad sense, our analysis indicated that the two schoolscapes mirrored the multilingualism in the community around them to a fair extent. Thai, Malay, Arabic and English were found to be represented, all appearing on a number of signs, while a solitary instance of Chinese was also seen at one school (see Table 2). Thai was clearly the preferred code at both schools, being particularly common in monolingual signs. However, many signs also featured combinations of Thai and all three other languages, while signs without Thai were also observed (for full overview of language combinations, see Appendix). There appeared to be a particular preference for Thai in top-down signage (created outside the schools) and, in general, to signs with regulatory functions (see below). Malay, the language associated with the Deep South and the predominant L1 among the population of the region, was the second most represented language at both schools. However, we noted a significant disparity between its use at School A (in roughly half of signs) and School B (in less than a third), which we discuss in more detail below. Also prominent were both 'foreign' languages taught at the schools, namely Arabic (closely associated with Islam and thus most often, thought not exclusively, present in signage with religious meanings, see below) and English.

As indicated above, a key difference between the two schools was with regard to the presence of Malay in the schoolscape, with the language represented more often at School A than School B. We note that 'Malay' in this context almost always exclusively refers not to the local dialect (Pattani Malay) but to the standardised variety which serves as the official language of Malaysia – only one sign in our data represented the local dialect (see below). An additional difference was observed in scripts used for Malay (Table 3). At School A, there was a balance between the two scripts, 'Rumi' and 'Jawi'. While a comprehensive functional analysis was outside the scope of the study, we observed rough tendencies in the use of the two scripts at the school, with Rumi appearing somewhat more on what Dressler described as regulatory signs, i.e. those which 'direct the actions and behaviours of the social actors' (2015, p. 131), and Jawi more often in signs of a more symbolic character, that is, those primarily geared toward identity-building. Figure 3 presents an example of Rumi signs from School A, a sign describing restrictions related to Covid-19 (these were particularly common in

Table 2. Proportion of all signs in which specific languages were represented.

Language	School A	School B
Thai	47 (78%)	52 (78%)
Malay	28 (47%)	19 (28%)
Arabic	21 (35%)	21 (31%)
English	17 (28%)	15 (22%)
Chinese	1 (2%)	0
Total number of signs	60 (100%)	67 (100%)

Table 3. Use of Malay scripts at both schools.

Script	School A	School B
Jawi (Arabic-derived)	17 (51.52%)	17 (85%)
Rumi (Latin-derived)	16 (48.48%)	3 (15%)

both schools) and a sign in which Jawi (positioned at the centre – with Thai at the top and bottom) communicates the school philosophy: 'Righteous, Proficient, and Socially Valuable'. In contrast, few examples of Rumi were observed at School B, with Jawi the primary script for both regulatory and symbolic signs. For instance, in Figure 4 Jawi is used to enact Covid-19-related regulations (the sign also contains an Arabic quote from the *Hadith*, presented in the green cloud). Likely, this disparity is at least partly a reflection of the differing contexts where the schools are located, with urban spaces in the Deep South, like the city where School A is located, more closely linked to Malaysia and thus more exposed to the centralising power of Rumi (Coluzzi, 2022) when compared to rural areas like that around School B.

Historicity, locality and oppression

As highlighted above, while both schoolscapes were multilingual spaces, there was a marked tendency toward the use of Thai as the primary language. While we gave examples above of Malay being used for signage associated with the Covid-19 pandemic, we note that the general tendency across both schools was to use Thai for regulatory functions (e.g. signs marking which seats in meeting rooms should be left free, signs mandating the wearing of masks), generally following standardised patterns. Elsewhere, signs imposed by institutions associated with the state were also displayed, such as a sign relating to crime prevention, created by the Ministry of Justice (Figure 5). Considering the presence of such signs in light of Hutton's (2011) observations regarding the relative genericity of top-down urban planning in Hong Kong, it is worth highlighting the extent to which such externally imposed universal signage marks spaces like schools as

Figure 3. Rumi and Jawi signage at School A.

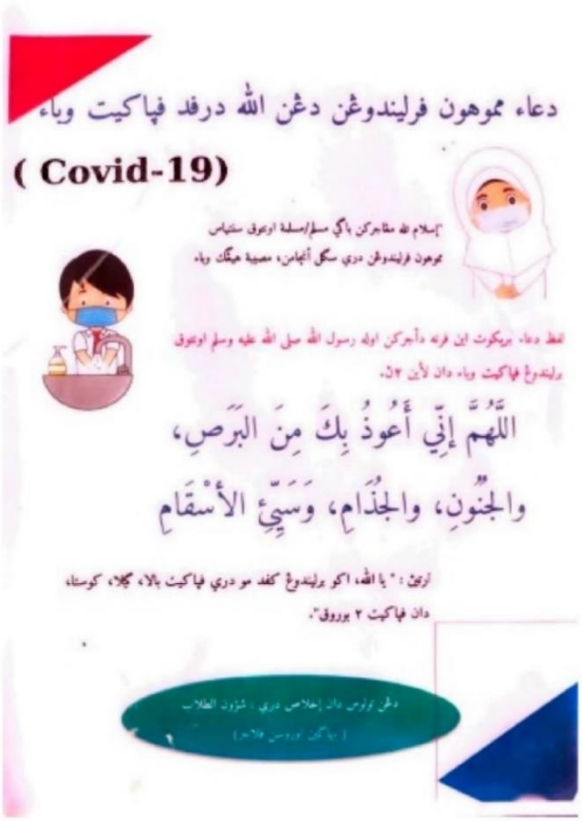


Figure 4. Jawi signage at School B.

'non-places'. This is particularly visible in minority communities like the Deep South, since the imposition of universalised signage typically coincides with the promotion of the national language and deletion of the local language.

Figure 5. Sign created by the Ministry of Justice, located at School A.

In implicit dialogue with this universalising tendency of top-down signage were the many efforts observed in the LL of both schools to affirm their status as 'places', involving appeals to the history of the schools themselves. At School A, a series of murals lined the external walls of buildings, displaying historical images of the school's inside and outside (Figure 6). Of note in this case was the inclusion of Malay (both Jawi and Rumi scripts), as well as Arabic and English, on the classroom wall depicted on one of the murals. At School B, historic photographs of the school's beginnings were displayed (Figure 7), while murals on the external walls depicted various scenes, including those indexing local identity (e.g. fishery, a typical employment for Malay Muslims in the Deep South) and religion (e.g. images of mosques). Such appeals to broader identities, particularly those associated with Islam, were especially widespread across both schools. We observed many examples of signs indexing Islamic values, typically in Malay and/or Arabic, including quotes from religious texts. Green, a colour associated with Islam (as compared to, for instance, the widespread use of red and yellow in Chinese communities, see Savski, 2021), was also the dominant colour on many signs at both schools. Coupled with these were occasional explicit appeals to local identity, for instance, in a sign at School A which appealed directly for the protection of local language and culture (Figure 8). This sign was additionally notable in that it was the only sign in which the local dialect (Pattani Malay) was represented, as opposed to the Malaysian standardised variety.

Through such construction of the two schools as 'places', associated with local linguistic and religious identity, and particularly through references to their history as educational spaces pre-dating Thai state control over Islamic education in the Deep South, the semiotics of both schoolscapes was imbued with temporality. It was clear from interviews with participants at each school that, for them, the schoolscapes evoked various narratives from the history of the community as well as memories from their own lives. Furthermore, the schoolscapes appeared to place many participants in dialogue with historic and current LPs in Thailand, as evidenced by the reactions of two teachers at School A to the sign shown in Figure 5:

> [The use of Thai on a Ministry of Justice sign] would be consistent with the policy of creating a Thai identity of [Field Marshal Plaek Phibulsongkram]. I think there are similarities here in how the Thai state has tried to use the Thai language, while people in our local area have tried to preserve the Malay language. So, there's a conflict here. (TA3[2])

Figure 6. Murals on the walls of School A.

Figure 7. Displayed image of the historic site of School B.

Figure 8. 'Brothers and sisters, please preserve our Malay language and culture!' at School A.

> It is a national policy that when it is a sign of the Thai state, it means that it must be in Thai language because it is considered an official sign. I think that the government also tries to promote the Thai language in our home context because if they wanted to support other languages, they would insert other languages into the sign as well. In fact, we have experienced the Thai language policy in the Deep South since elementary school. (TA4)

In both cases, the participants immediately make links between the signs and the LP of the Thai state, particularly its relative intolerance of Malay in the Deep South. In the case of TA3, this is articulated through a reference to the historic political leader most closely associated with this policy (see above). With TA4, the reference is more subjective, as the participant draws a link between what they describe as a policy to 'impose the Thai language' and their own experiences as a student. Other participants, especially students, made similar connections between the schoolscape, the policies of the Thai state, their own experiences in education and/or their own views regarding the issue:

> Actually, with Thai language, we have been indoctrinated since elementary school that we have to speak Thai fluently because when we go outside [the Deep South], most people will use Thai language because we are in Thailand. For example, primary school teachers would not let us speak Malay at all, they would ask us to speak only in Thai. (SB5)

> For me, I think that the state should give equal importance to all languages. Because right now the state doesn't have that kind of support for multilingualism. (SB9)

These views highlight a key effect (calculated or not) of the historicisation of schoolscapes, as exemplified by both schools we examined, namely the cultivation of resilience and resistance among community members. In its recent history, the Deep South has seen much violence, with the result being a more or less permanent state of emergency in the region. One consequence of this are limits to fundamental rights, including freedom of expression, since any discourse openly resistant to the policies of the Thai state is, whether so intended or not, at risk of being branded as seditious and prosecuted. Our data suggest that, under such a restrictive regime, with explicit acts of resistance excluded from acceptable discourse, schoolscapes are potentially key spaces for tacit grass-roots resistance. Appeals to local history and identity which evoke collective and individual memories are particularly important to the formation of such resistance. However, as highlighted by Moriarty (2015), a key challenge for any community seeking to resist colonising language policies or to undo their effects is to avoid creating a situation where local languages are seen in the community to index exclusively historicised identities (traditions, conservative values) and not as vital codes suitable for mediating practices of contemporary culture. We discuss the contemporaneity and futuricity of Malay and other languages in both schoolscapes in the following section.

Futuricity, mobility and liberation

In the previous section, we highlighted the historicity inherent to the LL of the two schools, particularly with regard to how the schoolscapes were used to construct narratives and associate the schools to broader identities of region and religion. The data further showed that this was part of a wider set of temporalised meanings in the two schoolscapes, related to the past and present of the communities around the schools but also to more aspirational notions of future for our participants. In large part, these

Figure 9. Use of Jawi and Rumi scripts at School A.

revolved around the representation of Malay through different scripts. As we highlighted above, this was an area of clear contrast between the schools, with signs at School A often containing the Rumi script used in other Malay-speaking nations in the region (see Figure 9) and those at School B predominantly using the more traditional Jawi script (see Figure 10). Above, we interpreted this as a reflection of the location of each school, School A in a large urban centre and School B in a more rural area. In interviews, students at the schools often presented the relationship between the two scripts not in a geographic but in a temporalised and field-specific manner, with Jawi often described as a traditional, conservative choice, most often linked to the narrow context of religious education and teachers of religious subjects (referred to locally with the honorific 'Ustadz'), as well as to older generations in general:

> I think that people in the area are better at reading Malay Jawi than Rumi because the students used to study Tadika. In Tadika, the emphasis is on Jawi, and parents who study at Tadika can read Jawi. (SA2)

Figure 10. Use of Jawi script at School B.

> All books are in Arabic, so we have to translate it into Jawi, where the Ustadz translated it for us. We have to write the meaning of that Arabic word; we also need to know how to write this language. (SB1)

A similar set of temporalised meanings was also referenced by the two school-level policy makers we interviewed, with both making a contrast between the perceived historicity of Jawi and the value of Rumi for the futures of students:

> From Indonesia or Malaysia, most of the texts are written in Roman, but if Malay is written by Jawi writing, it must be old kitabs, old experts in the area, to find books like that. We can find them, but they can only be obtained in small numbers. So now the school is trying to put a Jawi writing curriculum for basic religious studies and, if students are studying more advanced religious studies, they learn by Rumi script. Schools see it that if students go to Indonesia or Malaysia one day to study, if we encourage them to use Jawi writing, their studies may get stuck in the future because Rumi Malay is used for academic writing. (AA)

> It is seen that the local Malay language is important to children in daily life. but if in teaching, it is seen that the use of a common language will help students to build on it because it is a language commonly used in [the regional political union] ASEAN. Here, I think that using both writing styles will encourage students to use the language in different contexts. (AB)

These extracts indicate a broader tension evident in the voices of our participants when it came to identification with Malay. At the heart of this struggle were relatively distinct attitudes toward Malay as a language with decidedly local value, embedded in the history of the Deep South and in its Islamic culture but relatively valueless elsewhere in Thailand, and toward Malay as a lingua franca cutting across the borders of four nation states (Thailand, Malaysia, Indonesia, Brunei). Indeed, in the context of deepening regional integration as part of the Association of Southeast Asian Nations ('ASEAN'), the potential of Malay to function as a language of transnational mobility appeared highly relevant to our participants' aspirations for the future, though we did also observe other languages referenced in similar light. English (compulsory part of the mainstream curriculum) and Arabic (part of the religious curriculum) were displayed widely throughout both schools (see Figures 11 and 12) and were both seen as relevant to their futures by

Figure 11. Use of Arabic and English at School A.

Figure 12. Use of Arabic and English at School B.

participating students, who saw the presence of these languages in the schoolscape as key for their own educational goals:

> I see that [having English in signs] helps me to learn because I'm someone who is not good at English, but if I see it often enough [in signs] I can remember it. (SA7)

> [Arabic is valuable] because in the past, for those who graduated from [high school], the school offered two scholarships per year from the school director to study in Egypt. Therefore, foreign languages are encouraged because it will be easier for those who will go to study in Egypt and get used to Arabic as well. (SB2)

These aspirations present an intriguing contrast with how official LPs in Thailand and more widely in SE Asia have often envisioned 'the future'. Over recent decades, language education policy in Thailand has remained fixated on the promotion of English as the main 'foreign language' of the nation. Indeed, recent strategic documents have appeared to envision a bilingual future for the nation, with Thai, as the national language, joined in a position of prominence by English as the language of international mobility and competitiveness (Baker & Jarunthawatchai, 2017; Savski, 2020, in press). Similarly, LP efforts in ASEAN (the regional political and economic association) have tended to position English as the primary, if not sole, lingua franca of the future (Lee et al., 2022). This English-centric policy background contrasts with the multilingual aspirations of students participating in our study, who can be seen as LP actors in the sense that they are discussing their own desire for acquisition of particular languages (Turner & Lin, 2020). At the very least, their voices problematise the assumptions underlying recent LP trends, namely that national languages like Malaysian or Indonesian necessarily index national identities and that a 'neutral' international language like English is thus a more suitable lingua franca (Lee et al., 2022). For our participants, a much more complex web of multilingualism, closely embedded into their identities as Muslims from the Deep South of Thailand and reflected in the schoolscapes around them, was seen as a vehicle toward an empowered future.

Conclusions

In this article, we examined how schoolscapes can as carriers of temporalised meanings, whether referring to the past, present or future, taking two Islamic schools in the Deep South, a minority region of Thailand, as our focus. Photographic data indicated that both schoolscapes were highly multilingual, with a variety of combinations of four key languages: Thai, Malay, Arabic and English. While Thai, the national language, was

represented most at both schools, it was far from being the sole language of education, as national language policies in Thailand have tended to position it. Indeed, while the two schoolscapes may be seen as indicators of oppression (that is, of deprivation of linguistic rights, e.g. though Thai-only medium of instruction policy), they are also spaces in which resilience and counter-hegemony are constructed. At both schools, there were clear appeals to their history as educational spaces, and to the history of the region in which they are located. Such appeals to the past appeared relevant to our participants, as they evoked both collective and individual memories, thus seemingly strengthening local identity. Our participants also highlighted a further, equally valuable function of schoolscapes in the maintenance of language and identity, namely their ability to index not only historic but also aspirational narratives. The use of both the Jawi and Rumi scripts, as well as the presence of Arabic and English throughout both schools, was clearly positioned by participants as forward-facing, part of the schools' mission to integrated youth from the local community into transnational cultural flows. Particularly notable in this regard is the way such meanings were indexed by Malay and Arabic, which while being associated with the local space and its religion, were also seen as tickets to future mobility as part of transnational Islamic culture (Liow, 2011), thus having significant currency as means of empowerment.

From a more conceptual perspective, this study sheds light on the location of schoolscapes at a nexus of several tangents of identity. One of these is temporality, which emerged as a theme central in both the photographic data collected at the schools as well as from our interviews with students, teachers and administrators at each school. As we highlight, building on a pattern already documented by Brown (2005, 2018) and Jocuns (2021), many elements of the schoolscape were imbued with temporalised meaning, or evoked temporalised responses from participants. This highlights a further consideration for future analysis of schoolscapes, namely their location at the intersection between the individual and the social, or between the agglomeration of each individual's experiences and perceptions and the historical body of a space, community or a nexus of practices (Scollon & Scollon, 2005). For many of our participants, reacting to the schoolscape brought up narratives containing both personal and collective memories, a reflection of how involving participants in the study of LL can drive people to place their bodies in space, and thus provide a fuller picture of the semiotics of public spaces.

Notes

1. Data collection procedures were approved by the Health Science Human Research Ethics Committee, Prince of Songkla University.
2. The codes refer to participants according to their role (T – teacher, S – student, A – administrator), school (A or B) and ID number. For instance, TA3 refers to 'Teacher 3 from School A'.

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Appendix. Complete overview of language combinations at both schools

	Languages	School A Top-down signs	School A Bottom-up signs	School B Top-down signs	School B Bottom-up signs
Monolingual	Thai only	2 (3.33%)	15 (25%)	6 (8.96%)	23 (34.33%)
	Malay only		5 (8.33%)		4 (5.97%)
	English only	1 (1.67%)	1 (1.67%)		1 (1.49%)
	Arabic only		2 (3.33%)		2 (2.99%)
Total monolingual		3 (5.00%)	23 (38.33%)	6 (8.96%)	30 (44.78%)
		26 (43.33%)		36 (53.74%)	
Bilingual	Thai & Malay	1 (1.67%)	6 (10%)	1 (1.49%)	4 (5.97%)
	Thai & Arabic	1 (1.67%)	5 (8.33%)	1 (1.49%)	2 (2.99%)
	Thai & English		3 (5%)	1 (1.49%)	3 (4.48%)
	Arabic & Malay		2 (3.33%)		3 (4.48%)
	Malay & English		1 (1.67%)		1 (1.49%)
	Arabic & English				1 (1.49%)
Total bilingual		2 (3.33%)	17 (28.33%)	3 (4.48%)	14 (20.90%)
		19 (31.66%)		17 (25.38%)	
Multilingual	Thai & English & Malay		3 (5%)		
	Arabic & Malay & English		1 (1.67%)		1 (1.49%)
	Thai & English & Malay & Arabic		7 (11.67%)		1 (1.49%)
	Thai & Malay & Arabic		1 (1.67%)		4 (5.97%)
	Thai & English & Arabic		2 (3.33%)		6 (8.96%)
	Thai & Malay & English & Chinese		1 (1.67%)		
Total multilingual			15 (25%)		12 (17.91%)
		15 (25%)		12 (17.91%)	
	No languages				3 (4.48%)
	Total number	5 (8.33%)	55 (91.67%)	9 (13.43%)	59 (88.06%)
		60 (100%)		67 (100%)	

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List of Publication and Proceeding

Ayae, A., & Savski, K. (2023). Echoes of the past, hopes for the future: examining temporalised schoolscapes in a minority region of Thailand. *International Journal of Multilingualism*, 1-20. http://doi.org.10.1080/14790718.2022.2164770