Language, Script, and Identity in Thailand's Deep South: 
*Implications for Educational Planning*

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Outlines of Presentation

- Language and script situation.
- Languages, scripts and identity issues.
- Thai-based PM orthography.
- How MTB-MLE addressed languages and scripts for education planning.
Their mother tongue (Patani Malay) is widely used in everyday communication and social interaction.

As Thai citizens, the Patani Malay people are exposed daily to the Thai language in government, education, and the media.

As an Islamic community, Arabic is used for religious purposes, as well as classical Malay written in the Arabic-based “Jawi” script.

As a part of the Malay world, Standard Malay written in Roman-based script (Rumi) is used for teaching Standard Malay.
Language Situation Survey (2007)

Language use in daily life:
- PM: 75.20%
- MX: 13.20%
- TH: 8.00%
- Others: 0.50%
- ST: 0.30%
- SM: 0.10%

Language Ability:
- PM: 94.90%
- TH: 45.40%
- SM: 11.80%

Attitude about preference languages:
- PM: 64.49%
- TH: 21.89%
- Others: 7.15%
- ST: 4.67%
- SM: 0.82%

Language children know when they start school:
- PM: 59.60%
- TH: 22.80%
- MX: 3.40%
- ST: 2.80%
- SM: 0.70%
Components of the Patani Malay Identity

1. Ethnic Identity
   - PM Language and Culture

2. Islamic Identity
   - Arabic language/Al-Qur'an
   - Jawi Script
   - Muslim Lifestyle
   - Ancient History
   - Islamic traditional institutions

3. National Identity
   - Thai Language and Culture
…In daily life, at mealtimes, at school, with father, with elderly people most [of us] use Melayu. (8)

This local Melayu language is our original language because it’s the language of our ancestors and it’s our treasure. (8)
People in the area give it importance because they think Jawi is equal to the religion. That is how they see it. Without the Jawi script there would be no religion. (6)
Language is the life of the race.

If the language disappears the race disappears.
Besides this, the language that is most important is the Arabic language. Because we respect the Islamic religion. We must use the language that enables us to enter into the religion. It must be the Arabic language. Because the religion comes from the Arabic language. (19)

The Arabic language is used when we pray. It is used when we meet Arab people. We are able to ask their names and where they are going. Even if we can only ask these two things. (19)
Thai Language

The Siamese language is necessary. We must be able to speak Siamese because we live in Thailand. We must be good at the Siamese language. Because if we will go to the hospital, or to the district office, we must speak the Siamese language. (5)
Multiple Languages & Scripts

- Patani Malay (Thai script)
- Arabic (Arabic script)
- Central Malay (Jawi script)
- Standard Thai (Thai script)
- Standard Malay (Rumi script)
Multiple Languages & Identities in TDS

- Regional Identity: Standard Malay (Rumi)
- Religion Identity: Classical Malay (Jawi) & Arabic
- National Identity: Thai
- Local Identity: Patani Malay

Multiple: languages, scripts, and identities of PM people
Establish PM orthography

Jawi Orthography Reform

Thai-based PM Orthography Development
Why Thai - Based PM Orthography?

➢ Easy to be learned by PM native speakers and non-PM native speakers.
➢ Children can easily transfer to Thai literacy.
➢ It can be used to record local wisdom and knowledge.

Why NOT Jawi PM Orthography?

➢ Too difficult for non-PM native speakers.
➢ Complicated spelling system (one symbol may represent more than one sound).
➢ Adding diacritics to Jawi script is considered damaging to the script.
Manual for Writing Thai - Based PM Orthography

PM Alphabet Chart
Melayu Reading Materials – Big books and Small books

کمپیع ماكن سایور
قامه مانه اعماق

شرا روای

سلام إحنا راجع

 đổیس گووکیم

เจک สะกิม

 مااس

 مااهی

 فوکو كلوندين روم

 پراي ماهن ละناب ان

 จำนวน กาย

 ละบาน ลานะร

 จำนวน นุสิป เนย

  บรรณาธิการ มะณีอาน มะณีอาน

  บรรณาธิการ มะณีอาน มะณีอาน
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<th>Language of Instruction</th>
<th>Class</th>
<th>Kg 1</th>
<th>Kg 2</th>
<th>G.1</th>
<th>G.2</th>
<th>G.3</th>
<th>G.4</th>
<th>G.5</th>
<th>G.6</th>
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<tr>
<td></td>
<td>Patani Malay (PM Thai Script)</td>
<td>Oral PM, Pre-reading, Pre-writing</td>
<td>Oral &amp; written PM</td>
<td>Oral &amp; written PM</td>
<td>Oral &amp; written PM</td>
<td>PM language &amp; culture</td>
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</table>
|                         | Patani Malay & Thai          | Patani Malay as LOI                       | Patani Malay as LOI                       | Patani Malay as LOI, Introduce Thai academic terms, PM to check comprehension | Patani Malay as LOI, Introduce Thai academic terms, PM to check comprehension | PM -Thai-PM as LOI, Begin testing in Thai | PM -Thai-PM as LOI, Begin testing in Thai | PM -Thai-PM as LOI, Begin testing in Thai | PM -Thai-PM as LOI, Begin testing in Thai | Thai as LOI; PM to check comprehension
KG.2 students’ learning to read PM  
G.1 students’ learning to write PM  
G.1 students’ create a story in PM
Creative writing in Thai
(group & individual work)
Standard Malay teaching (Jawi & Rumi)
Students’ work in Standard Malay (Jawi & Rumi)
Conclusion

➢ The Thai-based PM orthography can help to preserve PM language and culture.

➢ Learning PM by using Thai-based orthography facilities PM speaking children’s literacy in Thai.

➢ The Thai-based PM orthography is not difficult because most PM people are familiar with the Thai script.

➢ Thai-based PM orthography give more opportunity for non-native speakers to study PM (provide accessibility).
Thank you very much