

INTERNATIONAL JOURNAL
OF LAW, GOVERNMENT
AND COMMUNICATION
(IJLGC)

www.gaexcellence.com/ijlgc



**NAVIGATING CULTURAL AND RELIGIOUS
BOUNDARIES: INTERCULTURAL COMMUNICATION
IDENTITY IN NOVEL RUSNEE BY MONTRI SRIYONG AS
A REFLECTION OF THAILAND'S MALAY-MUSLIM
COMMUNITY**

Sahidin Nitiphak^{1*}, Nordiana Ab Jabar²

¹ Department of Heritage Studies, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, Malaysia.

 c24e2729f@siswa.umk.edu.my

 <https://orcid.org/0009-0003-6618-8640>

² Department of Heritage Studies, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, Malaysia

 nordiana.aj@umk.edu.my

 <https://orcid.org/0000-0003-4676-0577>

*Corresponding Author

Article Info:

Article history:

Received date: 25.01.2026

Revised date: 17.02.2026

Accepted date: 10.03.2026

Published date: 17.03.2026

To cite this document:

Nitiphak, S., & Ab Jabar, N. (2026). Navigating Cultural and Religious Boundaries: Intercultural Communication Identity in Novel Rusnee by Montri Sriyong as A Reflection of Thailand's Malay-Muslim Community. *International Journal of Law, Government and Communication*, 11(43), 350-361.

Abstract:

Thailand's Deep South has experienced protracted violent conflict rooted in tensions between state-imposed Thai-Buddhist identity and Malay-Muslim cultural heritage. Despite extensive research on political and security dimensions, intercultural communication and identity negotiation through literary analysis remain underexplored. Correspondingly, this study examines how cultural symbols function as identity markers and analyzes intercultural communication patterns in Montri Sriyong's novel Rusnee, which portrays Thailand's marginalized Malay-Muslim community. Employing qualitative critical literary analysis, this research integrates cultural identity theory, critical discourse analysis, and narrative theory. Systematic close reading identifies cultural symbols and examines silence as communication, trust erosion, and the transmission of intergenerational trauma. Furthermore, cultural and religious symbols function as powerful markers, creating us-versus-them boundaries, with hijab-wearing triggering state surveillance and discrimination. Meanwhile, communication patterns reveal silence as strategic resistance, community leadership collapses due to a trust deficit, and trauma transmission across generations. In addition, characters navigate contradictory identities through constant boundary management between religious obligations, cultural traditions, and state expectations. Overall, this research contributes Southeast Asian perspectives to intercultural communication scholarship, demonstrating

the literature's dual role as a societal mirror and a cross-cultural bridge. Additionally, findings offer implications for educational curriculum development and policy formulation in ethnically diverse regions experiencing protracted conflicts.

DOI: 10.35631/IJLGC.1143023 **Keywords:**

Cultural Representation, Intercultural Communication, Literary Discourse, Thai Literature



© The authors (2026). This is an Open Access article distributed under the terms of the Creative Commons Attribution (CC BY NC) (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact ijlge@gaexcellence.com.

Introduction

Thailand's Deep South, comprising Pattani, Yala, and Narathiwat provinces, is a complex, multicultural region where identity negotiation occurs daily amid protracted violent conflict. Since violence resurged in 2004, many lives have been lost in a conflict that extends beyond religious differences to encompass deeper tensions in intercultural communication and identity politics (Jitpiromsri, 2015). For instance, Burke, Tweedie, and Poocharoen (2013) argued that sustainable conflict resolution requires fundamental changes to governance structures rather than economic or social initiatives. These aimed to win “hearts and minds,” yet such approaches have demonstrated limited impact on the conflict's underlying dynamics. Conflict management and intercultural sensitivity have thus received considerable attention in the past decades (Sternberg & Soriano, 1984; Triandis, 2006; Yu & Chen, 2008). Central to this conflict is the tension between state-imposed “Thainess” intrinsically linked to Thai-Buddhist identity and the Malay-Muslim cultural heritage that local communities seek to preserve. Despite some recognition of the military’s contributions to community development since mid-2009, Jitpiromsri (2010) observed that trust toward security forces, particularly the military and police, remained low. This is mainly due to persistent human rights violations and the state's failure to recognize local populations' rights to cultural identity. Concurrently, this trust deficit has profoundly affected intercultural communication patterns in the region.

Literature offers a powerful medium for understanding these complex dynamics by providing insights into lived experiences that quantitative research often overlooks. Condon (2007) pioneered the use of literature as a tool for exploring intercultural communication, arguing that literary works offer emotional depth and diverse perspectives that conventional social science research cannot fully capture. While Horkheimer and Adorno (2002) critiqued how research organizations reduce populations to statistical categories that obscure individual agency and authentic experience, the literature provides an alternative lens that accesses subjective realities

and cultural nuances. Moreover, Montri Sriyong's novel *Rusnee* offers a rare window into the Malay-Muslim community's perspective through the story of twelve-year-old Rusnee, who lives in a village at the foot of Mount Budo. Through her eyes, readers witness the erosion of trust, the collapse of community leadership, and the daily negotiations of identity amid fear and violence. The novel reveals how cultural symbols function as markers of difference and sites of identity contestation.

The Context Of Conflict In Thailand's Deep South

The Malay-Muslim population in Thailand's southernmost provinces has maintained distinct linguistic, cultural, and religious traditions that differ significantly from the Thai-Buddhist majority. Thailand, known as a Theravada Buddhist country, has a Muslim minority of up to 8 percent of the population. Notably, Muslims form the majority in three southern provinces. The Patani Malays, similar to those in other states of the Malay Peninsula, possess a highly complex system of cultural customs encompassing social organization, religious practices, and community governance. This intricate cultural framework, developed over centuries, represents a sophisticated civilization with its own values and structures that resist assimilation into Thai national identity (Gilquin, 2005, Mohd. Zamberi A. Malek, 1994). However, historical attempts by the Thai state to assimilate these communities through various nationalization policies have created enduring tensions between state expectations and local identity preservation (Askew, 2007; McCargo, 2008). The violent conflict that erupted in 2004 represents not merely an armed insurgency. Rather, it is a profound crisis in intercultural communication characterized by mutual misunderstanding, stereotyping, and the absence of effective dialogue channels between the state and local communities. This communication breakdown manifests in daily life through silence, suspicion, and the strategic deployment of cultural symbols. As a result, community members must constantly manage boundaries between religious obligations, cultural traditions, and state expectations, a process that Hall (1996) described as ongoing identity negotiation. The conflict has particularly affected marginalized voices within the community, including women and children, whose perspectives are often excluded from mainstream discourse about the region.

As A Literary Bridge For Intercultural Understanding

While extensive research exists on the political, security, and economic dimensions of the southern conflict, studies examining intercultural communication and identity negotiation through literary analysis remain limited. Nevertheless, literature offers unique advantages: it provides access to subjective experiences, emotional landscapes, and cultural nuances that survey data cannot capture (Nussbaum, 1996). Furthermore, literary narratives create what Green and Brock (2000) term 'narrative transportation,' enabling readers to develop cross-cultural empathy by experiencing the world through characters' perspectives. Essentially, *Rusnee* is particularly significant as it presents the Malay-Muslim community's viewpoint, a perspective rarely represented in Thai mainstream literature. The novel demonstrates literature's dual role as both a societal mirror, reflecting existing tensions and communication patterns, and a cross-cultural bridge fostering understanding across ethnic and religious divides. Thus, this research addresses the scholarly gap by employing cultural identity theory to analyze identity as an ongoing negotiation through boundary-making practices, explaining how cultural symbols function as markers that define group boundaries and us-versus-them distinctions.

Building on this foundation, this study employs critical discourse analysis to reveal how language and symbols maintain power asymmetries in communication. This indicates that intercultural dialogue in conflict zones is never neutral, though it is embedded in relations that privilege state perspectives while marginalizing minority voices. Following this, narrative theory demonstrates literature's capacity to foster cross-cultural empathy through narrative transportation. This, in turn, enables access to subjective experiences that quantitative methods cannot capture. The novel *Rusnee* exemplifies literature's dual role as both a mirror reflecting existing boundary-making practices and communication breakdowns, and a bridge fostering understanding across ethnic-religious divides through narrative engagement. By analyzing how cultural symbols function simultaneously as communication tools and identity markers, this study contributes Southeast Asian perspectives. It also challenges Western models that assume cultural negotiability in multicultural contexts, despite extensive research on intercultural conflict management. Most studies focus on Western models of conflict resolution, with limited exploration of cultural approaches (Guo, 2025). Correspondingly, this study has two primary objectives: first, to analyze the role of cultural and religious symbols as markers of difference and sites of identity contestation in *Rusnee*, and second, to examine intercultural communication patterns in the novel.

Literature Review

Intercultural communication scholarship has extensively examined identity negotiation and cultural boundaries in multicultural contexts. In this regard, Hiranburana (2013) established frameworks linking intercultural communication with globalization and social justice, emphasizing how power dynamics shape communication patterns in diverse societies. Meanwhile, Jentsantikul (2015) identified four critical aspects for understanding ethnic relations in Association of Southeast Asian Nation (ASEAN) communities: recognizing ethnic differences, respecting human rights, acknowledging ethnic histories, and ensuring participatory processes and principles that provide analytical frameworks for Thailand's southern border provinces.

Literary analysis offers unique advantages for intercultural communication research. For example, Doungphummes, Vicars, and Tumpayamongkhul (2025) demonstrated how reflexive autoethnography and narrative inquiry reveal affective dimensions of intercultural collaboration. This validates literature as a research tool for accessing lived experiences that quantitative methods cannot capture. Moreover, the literature provides contextualized, narrative-based insights into identity negotiation processes, emotional landscapes, and everyday communication strategies, dimensions that existing studies, which are predominantly focused on political and security perspectives (McCargo, 2008; Jitpiromsri, 2015), systematically overlook. Consequently, this makes visible the lived cultural and communicative experiences of marginalized populations whose voices remain excluded from official discourse.

Studies examining Montri Sriyong's *Rusnee* have identified multiple socio-cultural problems such as separatist movements, distrust toward authorities, ethnic-based hatred, human rights violations, and educational challenges (Jaewaeh, 2019). In line with this, Meena and Paruechakul (2019) examined Muslim women's representation as victims of both conflict-related and sexual violence, portrayed as vulnerable and requiring male protection. This demonstrates literature's role as a mirror reflecting social realities and a space for political discourse. Still, how these transform everyday citizen-state interactions (Jitpiromsri, 2010), or

how psychological wounding transmits intergenerationally through fragmented narratives (Bruner, 1991). As such, the present study addresses this by analyzing *Rusnee* through integrated intercultural communication frameworks. This aims to reveal how cultural symbols function simultaneously as identity markers and communication tools in conflict zones, and how marginalized voices, particularly women and children, develop alternative communication strategies under sustained oppression.

Methodology

This study employs a qualitative research methodology, grounded in critical literary analysis, to examine intercultural communication and identity negotiation in Montri Sriyong's novel *Rusnee*. Specifically, the primary data source is the novel itself, supplemented by secondary sources including published academic research on Thailand's Deep South conflict, ethnographic studies of Malay-Muslim communities, and theoretical frameworks on cultural identity and intercultural communication. Furthermore, the research integrates critical discourse analysis with narrative theory to decode communication patterns and identity construction within the text. In addition, cultural identity theory, drawing on Hall's (1996) conceptualization of identity as ongoing negotiation, serves as the primary theoretical lens. The analytical process involves a systematic close reading that identifies cultural symbols, particularly silence and its meanings and instances of identity negotiation. Following this, narrative segments are thematically categorized to examine how characters navigate multiple identities, how trust erosion manifests in communication breakdown, and how intergenerational trauma transmits through storytelling. Overall, this approach treats literature as both primary data and an analytical lens, revealing subjective experiences and cultural nuances that quantitative research cannot capture. This ultimately demonstrates how traditional narratives inform contemporary understanding of intercultural conflict and identity politics in multicultural societies.

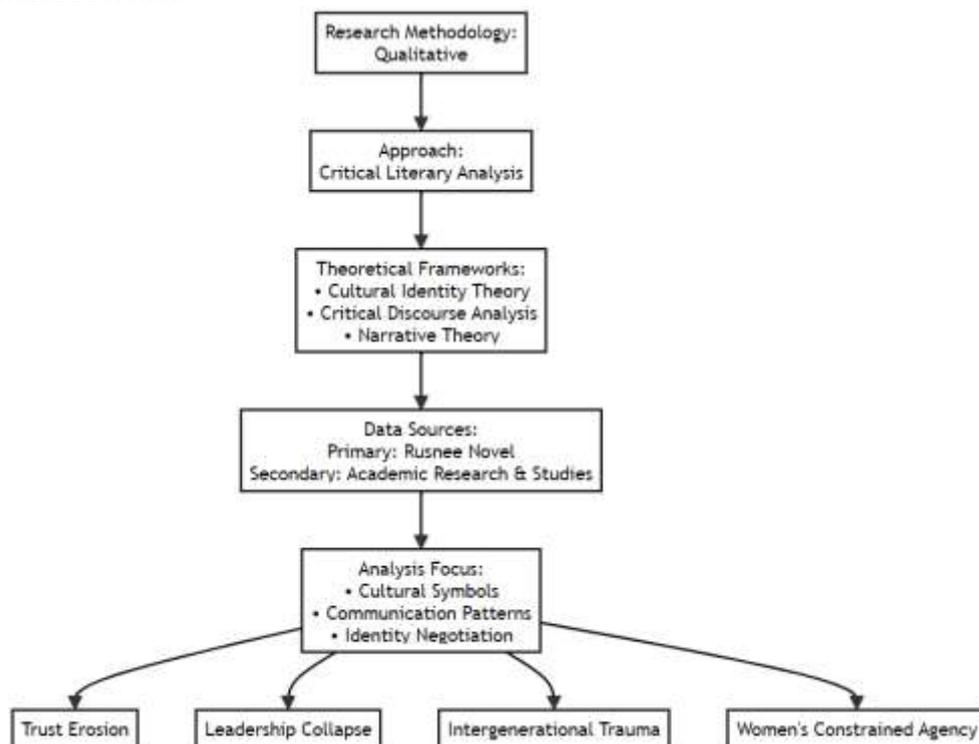


Figure 1: The Qualitative Methodology for Analyzing

Finding and Discussion

Cultural and Religious Symbols as Identity Markers

The analysis of Rusnee reveals that cultural and religious symbols function as powerful markers of difference and sites of identity contestation in Thailand's Deep South conflict zone. Throughout the novel, hijab-wearing triggers surveillance, suspicion, and discrimination from state authorities, creating a clear “us versus them.”

These findings challenge Western intercultural communication models that assume cultural symbols can be negotiated or compromised for the sake of harmony. In the Deep South context, the hijab represents a non-negotiable core of religious identity that cannot be set aside to satisfy state expectations of “Thainess.” The novel illustrates this tension through a scene where:

“No one knows who part of the separatist movement is, just as no one knows who is an informant for the state. Everyone is acutely aware of the near-impossible security. Sergeant Tawee watches a young woman wearing a hijab walk past. Arita holds her face veil firmly in place. This young girl grew up alongside Rusnee and, now fully grown, is extraordinarily beautiful. Sergeant Tawee raises his eyebrows high, smiling with satisfaction at Arita's beauty, before walking back into the military base.” (Sriyong, 2012:57)

This passage reveals how the hijab simultaneously functions as a religious obligation, protective covering, and object of male gaze that crosses ethnic and power boundaries. Arita's gesture of holding her veil firmly demonstrates both adherence to religious modesty and a defensive response to surveillance. At the same time, Sergeant Tawee's appreciative gaze represents the state's invasive scrutiny that penetrates even religious symbols meant to preserve privacy and dignity.

The symbol functions simultaneously as a spiritual obligation, a cultural heritage marker, and a political act of resistance, demonstrating that identity negotiation in conflict zones operates under fundamentally different dynamics than in peacetime multicultural contexts. The Patani Malays, comparable to those in other states of the Malay Peninsula, possess a highly complex system of cultural customs that cannot be reduced to state-defined categories. However, as Horkheimer and Adorno (2002) observed, dominant systems attempt to quantify and categorize populations using indices to control them more completely. In this situation, the Thai state similarly attempts to classify Malay-Muslims into manageable categories, loyal citizens versus insurgents, moderate versus extremist, erasing the complexity of their cultural identity. Interestingly, this finding aligns with Hiranburana's (2013) emphasis on power dynamics in intercultural communication. This suggests that successful communication in asymmetric power relations requires recognizing certain identity elements as inviolable rather than compromising on all cultural differences.

Islamic prayer practices similarly serve as crucial sites of cultural preservation and identity assertion. The novel depicts daily prayers not merely as spiritual rituals; instead, they also act as cultural survival amid violent conflict.

Scenes illustrating fear during prayer times and the community's determination to maintain prayer schedules despite danger illustrate how religious practices become political statements of continued existence and resistance to erasure. The novel depicts this tension vividly:

“Yahya and Rusnee walked into the village silently and somberly. It was afternoon, and the sun was scorching intensely... Both of them received strict orders forbidding them from leaving the village under any circumstances” (Sriyong, 2012:38).

The imposed curfew restricts physical movement and access to religious spaces during prayer times. Despite these constraints:

“The electricity had been cut off throughout the village since an hour ago. The transformer was not far away. Yahya still sat hugging his knees at the mosque. The pervasive anxiety and fear made him want to find a quiet place to sit for a long while in the spacious and comfortable mosque” (Sriyong, 2012:39).

Yahya's determination to remain at the mosque despite the power outage and the surrounding danger demonstrates how the mosque serves as both a sanctuary and a site of resistance. Consistent with this, the analysis reveals that prayer serves as a mechanism of community solidarity, connecting individuals through shared ritual even as external violence fragments social cohesion.

While Bakir (2023) noted that Islamic practice varies widely across contexts, the core obligation of ritual prayer remains universal. In this state, this universal practice acquires localized political significance as cultural resistance. This finding contributes to intercultural communication scholarship by demonstrating that in conflict zones, religious practices transcend their spiritual functions to become communication tools that assert collective identity and maintain cultural boundaries against state pressure. As a result, this validates the literature's role as both a societal mirror and an analytical tool, as Rusnee captures nuances of religious identity negotiation that quantitative conflict studies often overlook. At the same time, it supports Condon's (2007) and Nussbaum's (1996) arguments for literary analysis in understanding intercultural dynamics.

Intercultural Communication Breakdown Patterns

The novel reveals silence as a primary communication strategy employed by the Malay-Muslim community in response to state violence and surveillance. In this context, intergenerational wounding represents a particularly insidious communication breakdown, as violence and fear pass from adults to children through fragmented narratives and witnessed behaviors rather than direct explanation. Rusnee's twelve-year-old perspective reveals how children absorb trauma through incomplete stories and observed violence, learning through emotions and experiences rather than explicit instruction. She learns to fear soldiers not through being told they are dangerous but through observing adults' terror, witnessing violence's aftermath, and experiencing sudden silences when security forces approach:

“The village of Khaelae was burned. Soldiers cordoned off forces all around. Gun barrels pointed at every Khaelae villager's chest... Some rifle butts were thrust into young men's chests before they were dragged and forced onto GMC trucks (a military 10-wheeler) to unknown destinations. The wailing cries of young women running in to pull them back, cursing soldiers crudely” (Sriyong, 2012:65).

This childhood suffering manifests in Rusnee's adult life through profound emotional withdrawal:

“Rusnee wore her hijab tightly covered. She found another cloth to cover her nose and mouth. Dull, faded-colored clothing covered her from head to toe. Only her sad eyes could be seen, gazing vacantly at everything in a detached manner” (Sriyong, 2012:182).

Her excessive veiling represents not merely religious practice. Rather, it is a physical manifestation of voicelessness learned through witnessing state violence. This extends intercultural communication scholarship by demonstrating that conflict shapes current patterns and future generations' capacity for intercultural engagement. Connecting to Meena and Paruechakul's (2019) examination of victimization, this reveals how psychological wounding transmits across generations. It particularly affects marginalized women and children excluded from mainstream discourse. Therefore, breaking these cycles requires addressing current violence and creating spaces where children can process experiences, develop alternative narratives, and learn communication strategies beyond silence.

Silence extends beyond communication failure. Instead, it is a deliberate communicative choice, a protective mechanism developed in response to the trust deficit between the community and the state. The novel illustrates this through Suhaiming's encounter at the police station: despite coming to seek help:

“All those suffering came seeking help from the police. He saw very few police officers and no way to alleviate everyone's suffering. 'From Yala?' the police lance corporal recording the daily log asked again, while raising his head to meet Suhaiming's eyes. 'Uh, yes.' Silence. He felt as if being pressed down. Every pair of eyes turned to stare at him, as if about to tear his body into small pieces” (Sriyong, 2012:122).

When identified as being from Yala. This silence represents not a communication failure but a deliberate communicative choice, a protective mechanism developed in response to the trust deficit between the community and the state. The hostile surveillance Suhaiming experiences demonstrates why Malay-Muslims withhold information from authorities, as speaking risks being categorized as an insurgent rather than receiving assistance. While Pasha (2003) suggested that recognizing other cultural worlds, including Islam and the identities lurking behind that generic label, would not be overly challenging after all, the novel reveals the opposite. That is, genuine intercultural recognition is impossible under conditions of militarized suspicion.

Identity Negotiation in Marginalized Voices

The novel demonstrates that characters navigate multiple, contradictory identities simultaneously as Thai citizens, ethnic Malays, and practicing Muslims, each identity carrying distinct obligations in the context of the conflict. Accordingly, characters navigate multiple, contradictory identities simultaneously as Thai citizens, ethnic Malays, and practicing Muslims, each carrying different obligations in the context of the conflict. In addition, marginalized voices, particularly women and children, experience compounded vulnerability as their perspectives are systematically excluded from both community and state decision-making. Concurrently, Rusnee's perspective as a young girl reveals how gender and age intersect with ethnicity and religion to create multiple layers of marginalization.

While women are depicted as victims of both conflict-related and sexual violence, requiring male protection (Meena & Paruechakul, 2019), the analysis extends this understanding by revealing how exclusion from formal channels forces women to develop alternative communication strategies within domestic and female-only spaces. For instance, Rusnee's response to objectification demonstrates this constrained agency. When men joke about wanting Muslim wives without religious commitment, expressed as:

“His old friend rambling on, he could not help feeling annoyed. 'You want a Muslim wife? Are not you afraid of getting circumcised?' Joe joked back with a smile, his eyes drifting toward Rusnee. 'You are Buddhist. I am Muslim,' Rusnee said only that, then turned back to arranging clothes as before. 'The problem is that many men want Muslim wives but do not want to be circumcised,' Joe nodded at him. 'Right?' Then laughed playfully, making him lower his head, both embarrassed and not knowing what to do” (Sriyong, 2012:205).

Her brief statement and physical withdrawal communicate refusal without confrontation, a survival strategy for women who lack the power to challenge male discourse openly. This reveals the absence of essential peace culture characteristics: respect, trust, equality, and shared participation (Mamah et al., 2020). The men's objectifying discourse demonstrates neither respect for Rusnee's religious identity nor recognition of her as an equal participant in dialogue. Women thus transmit cultural knowledge and maintain community cohesion through subtle resistance rather than overt communication.

Conclusion

Montri Sriyong's Rusnee emerges from this study as both a mirror and a bridge, reflecting the intercultural communication crisis in Thailand's Deep South while offering pathways toward understanding. The novel documents how Malay-Muslim communities negotiate contradictory identities amid violent conflict, where cultural symbols become sites of contestation and everyday survival strategies. Furthermore, the findings reveal interconnected challenges stemming from state violence and cultural non-recognition, community leadership collapse, creating communication voids, and intergenerational wounding, embedding fear and silence into family structures. Similarly, women's constrained agency, manifested through minimal speech and physical withdrawal, demonstrates how conflict zones eliminate the foundational elements of peace culture identified by Mamah et al. (2020): respect, equality, and shared participation.

This research contributes significantly to Southeast Asian intercultural communication scholarship by challenging Western peacetime models and demonstrating that conflict zones operate under fundamentally different dynamics in which certain identity elements remain non-negotiable. It advances theoretical understanding of silence as strategic resistance in contexts of power asymmetry. It also establishes literature's methodological value for accessing marginalized perspectives excluded from official discourse. Practically, the findings inform education by providing frameworks for curriculum development using literary texts to foster cross-cultural empathy in safe spaces; policy by revealing that sustainable peace requires cultural identity recognition, genuine dialogue channels, and accountability rather than security measures alone; peacebuilding by highlighting the necessity of addressing intergenerational wounding through spaces where younger generations can develop alternative narratives beyond inherited silence; and cultural understanding by providing majority populations access to minority lived experiences that transform attitudes. In response, by illuminating intercultural

communication under sustained oppression, this research offers evidence-based pathways toward recognition, reconciliation, and sustainable peace in Thailand's Deep South and similar Southeast Asian conflict contexts.

Acknowledgements: I would like to express my sincere gratitude to the Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, for providing the academic environment and support that enabled this research. My most profound appreciation goes to my supervisors for their invaluable guidance and scholarly insights throughout the development of this study.

Funding Statement: According to the authors, this article has no financial support.

Conflict of Interest Statement: The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the International Journal of Law, Government and Communication (IJLGC).

Ethics Statement: This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.

Author Contribution Statement: All authors contributed significantly to the development of this manuscript. Sahidin Nitiphak designed the research, conducted the literary analysis, interpreted the findings, and wrote the original manuscript. Nordiana Binti Ab Jabar supervised the research and conceptualization.

References

- Askew, M. (2007). Conspiracy, politics, and a disorderly border: The struggle to comprehend insurgency in Thailand's Deep South. *Policy Studies*, 29, 93-95.
- Bakir, A. (2023). Islam and International Relations (IR): why is there no Islamic IR theory? *Third World Quarterly*, 44(1), 22–38. <https://doi.org/10.1080/01436597.2022.2121695>
- Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry*, 18(1), 1-21.
- Burke, A., Tweedie, P., & Poocharoen, O. (2013). *The contested corners of Asia: The case of Southern Thailand*. San Francisco, CA: The Asia Foundation.
- Condon, J. (2007). Exploring intercultural communication through literature and film. *World Englishes*, 5(2–3), 153–161. <https://doi.org/10.1111/j.1467-971X.1986.tb00722.x>
- Doungphummes, N., Vicars, M., & Tipayamongkhogul, M. (2025). Knowing Otherwise: Affective Actions in Intercultural Communication And Professional Practice. *Journal of Intercultural Communication*, 25(4), 101-109. <https://doi.org/10.36923/jicc.v25i4.1255>
- Green, M. C., & Brock, T. C. (2000). The role of transportation in the persuasiveness of public narratives. *Journal of Personality and Social Psychology*, 79(5), 701–721.
- Gilquin, M. (2005). *The Muslims of Thailand*. Silkworm Books.
- Guo, W. (2025). Conflict resolution in intercultural communication: Strategies for managing cultural conflicts. *Humanities and Social Sciences Communications*, 12, 1-9. <https://doi.org/10.1057/s41599-025-04391-0>
- Hall, S. (1996). Introduction: Who needs identity? In S. Hall & P. du Gay (Eds.), *Questions of cultural identity*. (pp. 1–17). Sage.
- Hiranburana, K. (2013). *Intercultural communication: Globalization and social justice* [Book review]. *Paritas Journal*, 28, 111–116. https://www.culi.chula.ac.th/Images/asset/pasaa_paritat_journal/file-12-126-hjx08c248318.pdf
- Horkheimer, M., & Adorno, T. (2002). *Dialectic of Enlightenment: Philosophical Fragments*. Stanford University Press.
- Jehawe, A. (2019). *The socio-cultural problems of Patani Malays in Thai novel: A case study of Rusni by Montri Sriyong*. *Journal of Humanities and Social Sciences*, 15(1), 182–198. <https://so03.tci-thaijo.org/index.php/eJHUSO/article/download/199173/143512/>
- Jensantikul, N. (2015). *Ethnic diversity with ASEAN community: Problems and considerations*. *Executive Journal*, 35(2), 33–56. <https://so01.tci-thaijo.org/index.php/executivejournal/article/view/81299>
- Jitpiomsri, K. (2015). Peace education: Roles and activities on conflict transformation. *Journal of Learning Innovation*, 1(1), 53-76.
- Jitpiomsri, S. (2010). Sixth Year of the Southern Fire: Dynamics of Insurgency and Formation of the New Imagined Violence. Deep South Watch.
- Mamah, M., Pichayapaiboon, P., & Sangvanich, K. (2020). Thai Wisdom Activities to Promote Peace Culture. *Journal of Liberal Arts Prince of Songkla University*, 12(1), 41–62. <https://so03.tci-thaijo.org/index.php/journal-la/article/view/244492>
- McCargo, D. (2008). *Tearing apart the land: Islam and legitimacy in Southern Thailand*. Cornell University Press.
- Meena, N., & Paruechakul, W. (2019). The representation of Muslim women and victimization in the novel of Rusnee written by Montri Sriyong. *Al-Hikmah Journal Fatoni University*, 9(18), 107-117.
- Mohd. Zamberi A. Malek. (1994). *Patani Dalam Tamadun Melayu*. Dewan Bahasa dan Pustaka.
- Nussbaum, M. C. (1996). *Poetic justice: The literary imagination and public life*. Beacon Press.

- Pasha, M. K. (2003). Fractured Worlds: Islam, Identity, and International Relations. *Global Society, 17*(2), 111–120. <https://doi.org/10.1080/1360082032000069037>
- Sriyong, M. (2012). *Rusni*. Samanchon.
- Sternberg, E. J., & Soriano, L. J. (1984). Styles of conflict resolution. *Journal of Personality and Social Psychology, 47*, 115-126.
- Ting-Toomey, S. (2006). Managing intercultural conflict effectively. In L. A. Samovar, R. E. Porter & E. R. McDaniel (Eds.), *Intercultural communication: A reader* (pp. 366- 377). Belmont, CA: Wadsworth.
- Yu, T., & Chen, G.-M. (2008). Intercultural sensitivity and conflict management styles in cross-cultural organizational situations. *Intercultural Communication Studies, 17*(2), 149–161. <https://web.uri.edu/iaics/files/12-Tong-Yu-GM-Chen.pdf>