

CHAPTER SIX

CONCLUSION

This thesis has examined in detail two sermons by Tuu Cok, 'Religion and Society' and 'The Worth of Humans', in order to investigate the discourse structure this well known monk uses in his preaching. This chapter summarizes the study and findings about his discourse structure. Then, follows a discussion of what can be learned from this study.

6.1 Summary

Typically, the structure of Tuu Cok's sermons is composed of a salutation, stage, body, conclusion, and terminus. The features occurring in the surface structure include phrases of address, mitigated commands, sermon theses, introduction to the teaching points, antithetical statements, definitions, reasons for the preaching, metaphors, proverbs, a saying, simile, examples, folk stories, Pali words, rhetorical questions, quotes from the Buddha, an ending phrase, and the giving of a blessing.

Various types of mitigated command forms are used by the monk in order to convince his audience to follow those commands. These types of mitigated command forms are direct inclusive, direct partially inclusive, direct exclusive, indirect inclusive, indirect partially inclusive, and indirect exclusive. The monk uses indirect inclusive commands most frequently and rarely uses direct partially inclusive commands. There are other types of commands where the command form is not stated and the monk does not explicitly tell the audience what to do. These are implicit commands. There are three ways Tuu Cok makes commands implicit. The first way is to use a conditional sentence: *t^ha:⁶* 'if'. A second way is to use the connection word: *ko:³* 'also'. A third way is to use particles *hia¹* and *ka:²* at the end of the sentence.

The rhetorical techniques the monk uses to make his preaching interesting include hesitation, doublets, repetition, parallelism, and humor. Hesitation occurs throughout the entire sermon. Hesitation occurs when he gives examples, when he uses mitigated commands, when he asks questions, when he uses both mitigated commands and questions in the same sentence, and in his conclusion. The monk also uses doublets that Northern Thai people often use in everyday conversation. There are several types: nominal, verbal, adjectival, and prepositional. There are two ways to form doublets, the first way is when two words are combined to make a compound, and the second way is when two words are compounded by adding a third to each. There are two methods the monk uses to emphasize and call attention to the crucial points in his preaching. These methods are repetition and parallelism. Repetition is when the monk repeats exactly the same statement while parallelism is when the monk does not repeat the same statement exactly; but changes some parts in the second statement. The type of rhetorical device that makes this monk famous in Northern Thailand is humor. The kinds of humor that the monk uses are imitation, contraexpectational response, metaphor, ironic situation, and word play.

Finally, it was found that language use varies according to the social context. The features affect the language register used according to the social context. The social context is determined by the setting, participants, activity, channel, code, message form, and subject matter. *Tuu Cok* also refers to many cultural activities specific to Northern Thai people.

6.2 Discussion

From the study, it was found that the sermons of Phrakhru Sophon Boonyaphorn consisted of well organized teaching points. Each teaching point had one main theme or topic. To help the audience understand the teaching points, he gave examples that occur in Northern Thai society.

As a result of the limited study of the rhetorical devices in this thesis it became apparent there were many rhetorical devices which would be suitable for future research. These include reduplication, intonation, more in depth study of rhetorical questions, doublets, and so on.

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