

หลุนอีร์จาราชันย์แห่งภูต: การวิเคราะห์ว่าทกรรม ความเชื่อทางศีลธรรมในหนังสือการ์ตูนญี่ปุ่นชุดแปลอังกฤษ

Shaman King Analects: Analysing Discourse of Moral Beliefs in a Translated Japanese Comic Series

瓦รี อ่อนหมันธ์^{1*} ชินมี อุปรา² สุดารัตน์ พญาพรหม²
Varie Onchomchant^{1}, Simmee Oupra², Sudarat Payaprom²*

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บทคัดย่อ

งานวิจัยชิ้นนี้มีวัตถุประสงค์เพื่อ 1. ศึกษาคำศัพท์ที่แสดงความเชื่อทางศีลธรรมในการ์ตูนญี่ปุ่น แปลอังกฤษชุด ราชันย์แห่งภูต (Shaman King) 2. จัดกลุ่มแนวคิดทางศีลธรรมต่างๆที่พบในการ์ตูน และ 3. อธิบายแนวคิดทางศีลธรรมแต่ละกลุ่มด้วยชุดความเชื่อทางตะวันออกที่ปรากฏในสังคมญี่ปุ่น โดยใช้วิธีแบบ “ว่าทกรรมวิเคราะห์” ศึกษาในระดับตัวบท ระดับผู้นำเสนอสาร และระดับสังคม-วัฒนธรรม ซึ่งนำชุดความเชื่อทางศีลธรรมตะวันออกที่ปรากฏในสังคมญี่ปุ่น ได้แก่ พุทธ ชินโต ชงจืว อเต้ เชน และบูชิโด มาเป็นตัวอย่าง อธิบายแนวคิดที่ค้นพบจากการ์ตูนชุดนี้ จากการศึกษาพบว่ามีแนวคิด 9 หมวดหมู่ คือ บุคลิก ตัวอย่าง สภาวะทางจิต การจัดการความทุกข์ สังคมสัมพันธ์ ความเป็นผู้นำ มนุษยกิริยกรรมชาติ อนาคต การล้างแค้น และโทษประหาร การถอดความบทสนทนากับการ์ตูนนั้นสังเกตได้ว่าจะทำให้เกิดตัวบทที่มีรูปแบบคล้าย “หลุนอีร์” ซึ่งแปลว่า “ข้อความคัดสรรเบ็ดเตล็ด” จึงมีข้อเสนอว่า วรรณกรรมประเภทเรื่องเล่าที่มีบทสนทนาทุกชนิด สามารถถูกนำมาคัดสรรให้เป็น “หลุนอีร์” ตามความหมายข้างต้นเพื่อวิเคราะห์ได้ทั้งสิ้น

คำสำคัญ: การ์ตูนญี่ปุ่น, ความเชื่อทางศีลธรรม, ว่าทกรรมวิเคราะห์, หลุนอีร์

¹ ศิลปศาสตรมหาบัณฑิต สาขาวิชาอังกฤษ มหาวิทยาลัยราชภัฏเชียงราย

¹ Master of Arts, English, Chiangrai Rajabhat University

* Corresponding author. Tel. 087-1919298 E-Mail : varie.the.rain@gmail.com

² คณะมนุษยศาสตร์ มหาวิทยาลัยราชภัฏเชียงราย

² Faculty of Humanities, Chiangrai Rajabhat University

Abstract

This research has the objectives to 1) To analyze English lexical features used in expressing the moral ideologies in the comic series Shaman King, 2) To extract the moral ideologies found in the comic series, and 3) To explain the moral ideologies embedded in the comic series by Eastern moral believes. The method of this research is Critical Discourse Analysis (CDA) which used Fairclough's Three-Dimensional Framework studying the text description, the producer interpretation, and the socio-cultural explanation. In text level, the researcher investigated the lexical features from conversations. In the producer level, the moral ideologies found from the comic series are categorized into nine categories (model personality, states of mind, suffer management, social relationship, leadership, human and nature, future, revenge, and death penalty). In the cultural level, the researcher used Eastern moral believes said to be manifested in Japanese society, including Buddhism, Shinto Values, Confucius teachings, Dao philosophy, Zen, and Bushido, to explain the moral ideologies in each categories. There is a notice that to extract the texts from a comic series would produce a text in a form similar to "The Analects", which generally means "selected miscellaneous written passages, fragment or extract from literature". The researcher would like to propose that any conversation literatures could be extracted to produce some analects for further studies.

Keywords: Japanese comics, Moral believes, Discourse Analysis, The Analects

Background of the Study

Eastern civilization nowadays is growing against the West, such as in China, Korea, or Japan. One factor to maintain their successful cultural and economic identity is their unique moral believes. One root of their moral believes stem from Confucius' teachings (Rainey, 2010) inherited into a book named "the Analects". The style of the Analects is mostly conversations between Confucius and his students (Legge, 1892; Satha-anan, 2019) similar to the Testaments (the Bible) of the Catholic Church. To consider in this aspect, some literatures in a similar form, like story conversations, could be investigated to find some moral believes manifested with a similar method of analyzations.

'Comics' are found as a kind of art integrated with literature, popularly distributed to youth and adult readers around the world. Fischbach (2014) found in her

experiment that this modern form of narrative is a more effective method for the ethic trainees with less job experience, her qualitative findings said that comics are more enjoyable, clarify the situations, and improve understanding of emotions.

Educative comics circles might be growing in the age of plentiful media, but they still cannot compete, in the quality of arts, with the mainstream comics and animations which are produced popularly on “action stories”. Most children reading or watching action stories perceive only the actions those are oftenly violences (Coyne et al, 2017), and the adults or parents are too busy to watch all the discursive processes and explain the reasons of violence expressions in those discourses.

However, Gerde & Foster (2008) still claimed that many action comics have developed in representing or discussing social issues alongside with their successful entertainments until they meet potentials to be used in classrooms to lead understandings or discusses in several topics such as ethics, leadership, teamwork, marketing, or technology. For example, Yamauchi & Iwamoto (2019) used Eiichiro Oda’s popular Japanese comic series “One Piece” to analyze a method to form a good business team.

Nevertheless, in the field of morality, there are still very few researches discovering this kind of contents in the mainstream comics, as a discovery of Buddhism in “Star Wars” by Bortolin (2005), and in “the Adventures of Tintin” by Thiengkrathok (2009). Some of the very few studies in this area, for example, Fronk (2016) had studied comics influenced by religions those are international, or in the other word, printed in English. Only some Asian comics about Hindu gods or Buddha’s biography are discovered.

In addition, even there are some studies scrutinizing morality contents in Japanese contemporary comics and animations (Thomas, 2012), the emphasis is still exposed on religious images and symbol in spite of the moral dialogues or actions in the stories. However, Thomas (2012, p.60) could address from his survey on Japanese comic audiences respondents that only 7% to 8% figured their interest in religions from comics, and “named works like Neon Genesis Evangelion, On Yasukuni, and Shaman King as examples”.

To this selection, “Shaman King” (Takei, 1998-2004) is a highly successful and long-running Japanese comics representing interactions and possessions between human and spirits (Dawson, 2011, p.142). In discovery of Shaman King, this series allegorized a competition of shamans to find the future Shaman King who will be able to possess the Great Spirit to save the world. The author characterized several groups of shamans and

spirits from several believes, from Pharoah to Vikings, Ganesha to Michael. The story supposed conflicts between these agents through several negotiations until it ended in harmony. Figures and symbols from several believes around the world are massively used, but the moral believes found in the main idea of each stage in the story tend to be rooted mostly from Buddhism and Daoism, alongside with the presentations of Japanese cultural items dominantly.

Thus, the researcher has studied Eastern moral believes, which are Buddhism, Shinto values, Confucius teachings, Dao philosophy, Zen, and Bushido, said to be manifested in Japanese society (Kanchanomai, 1997; Paramore, 2016) to analyse the comic discourse while collecting and transcribing the significant discourses from the comic series into a form similar to the Analects.

In the field of Discourse Analysis, a linguistic approach which helps to clarify some social agendas enacted in the discourses (Fairclough, 2009), not only the ‘macro’ level of social explanations would be studied, but also the ‘micro’ level of linguistic features has to be investigated, especially when studying about moral discourses, because the “language” is a part to assemble moralities in human minds, as Haidt (2006, p.15) reminded that:

“Controlled processing [morality] requires language. You can have bits and pieces of thought through images, but to plan something complex, to weigh the pros and cons of different paths, or to analyze the cause of past success and failures, you need words.”

So, the researcher has chosen to investigate the “words”, or “lexical features”, such as wordings, phrases, and idioms, to clarify how the morality or moral believes are expressed, manifested, and transferred within this title of comic series. Without the lexicon, it might not be able to explain or understand complex moral believes with other people. Reading a translated comic series about moral believes in English language could help the reader construct a steady framework with generalized vocabulary of comics, and communicate these moral believes to the society. “Without knowing the force of words, it is impossible to know men.” Confucius (Legge, 1892, p.354)

Objectives of the Study

1. To analyze English lexical features used in expressing moral ideologies in the comic series
2. To extract the moral ideologies found in the comic series
3. To explain the moral ideologies embedded in the comic series by Eastern moral believes

Methodology

This research used Fairclough's Three-Dimensional Framework (1995, p. 98) of Discourse Analysis as a basis of analysation. It consists of: (1) the Text, for the description; (2) Discursive Practice, for the interpretation; and (3) Socio-Cultural Practice, for the discourse explanation; in the aspect below:

- 1) English Lexical Features: This level will collect the significant words, phrases, and idioms from the extracted discourses and organize them by subcategorizations to find the significant contents of Shaman King's Eastern moral believes expressed to youth comic readers.
- 2) Shaman King Discourse Production: This level interprets the discourse producer's significant expressions in the comic series by categorizing similar discourses into groups to summarize the conveyed ideologies comparing with the producer's background data and context before proceeding in a bigger level.
- 3) Eastern Moral Believes: The Socio-Cultural Values in this research is limited in the scope of Eastern moral believes. The analysis in this level will compare and explain the extracted discourses of Eastern moral believes from the series with the Eastern ideologies of Buddhism, Shinto values, Confucius, Dao philosophy, Zen, and Bushido.

The analysis process could not be done by following the analysis levels respectively from Fairclough's framework, because the extracted discourses are collected in a big amount. Thus, they need to be firstly categorized, and categorization also gives benefits to the analysis in lexical level. This process needs interpretation, and when the interpreted discourses result in categories, then they could later be proceeded to the description and explanation levels.

Research Findings

By the big amount of data procession, the findings have to be preceded by categorizations. The extracted significant discourses are categorized into nine categories, those are:

1) Model Personality; 2) States of Mind; 3) Suffer Management; 4) Social Relationships; 5) Leadership; 6) Human and Nature; 7) Future; 8) Revenge; and 9) Death Penalty.

The first finding is Shaman King's moral lexicon, that is produced from the significant moral lexical items extracted subcategorized. They will not be presented in this article as a massive data.

The second finding from this research is the contents interpreted from each discourse category as moral ideologies expressed in Shaman King. They will be presented in the nine categorizations.

The third finding, in order to follow Fairclough's Three-Dimensional Framework (1995, p.98) of the Discourse Analysis discipline, is the socio-cultural explanations of Shaman King's discourse of moral believes, using the Eastern ideologies of Buddhism, Shinto values, Confucius, Dao philosophy, Zen, and Bushido, those are said to be manifested in Japanese society, as the frames of explanations and further discussions.

After the significant discourses expressing moral believes were collected from the comic series, they are categorized into nine categories. From the research extraction, there are 115 discourses consisting 136 speeches. (While some discourses are conversations, one discourse might contain more than one speech). In these 115 discourses, they are:

Table 1: Discourse Categories and the Ratio of Each Category

| Category | Percent | Discourses |
|---------------------|---------|------------|
| Social Relationship | 21.74% | 25 |
| Revenge | 14.78% | 17 |
| Human and Nature | 13.04% | 15 |
| States of Mind | 12.17% | 14 |
| Suffer Management | 12.17% | 14 |

| Category | Percent | Discourses |
|-------------------|---------|------------|
| Model Personality | 11.30% | 13 |
| Future | 6.09% | 7 |
| Leadership | 5.22% | 6 |
| Death Penalty | 3.48% | 4 |

From the table, the most discourses are categorized in ‘Social Relationship’ (21.74%) because most kinds of morality are concerned with social relationships, followed by ‘Revenge’ (14.78%) that busts most believes in action comics, and ‘Human and Nature’ (13.04%) which supports Shinto believes.

The categories are ordered in sequences, beginning with 1) Model Personality, as the story starts from the protagonist’s personal introduction, then moves on to look at 2) States of Mind, for the insights of the coming characters. It’s a common sense that the unwanted state for most characters is suffering. Thus, 3) Suffer Management follows. After managing one’s own mind, one could have 4) Social Relationships, and could also engage in the 5) Leadership. To lead people, one has to understand the concept of 6) Human and Nature. And if one gets this insight, there could be a view to the 7) Future. But to do something wrong might follow with 8) Revenge. And some revenges could develop to be called the 9) Death Penalty.

The following topics will be presented in this mentioned categories order. Each topic will include the category title description, subcategorizing approach, its interpreted moral ideologies, and the moral believes explanations.

1. Model Personality

This is a category where the story could begin, and also with the reader’s investigation on oneself about the expected personality, either to have a start milestone for the story or to reflect someone’s insight in real life. There are six subcategories categorized from this category:

1) The Model’s Goal, 2) The Model’s Avoidance, 3) Positive Views on the Model 4) Negative Views on the Model, 5) The Expected Goal, 6) The Unexpected Personality

From the lexical categorization, it could be said that the model personality in this comic series is all from Yoh Asakura’s characteristics, which could be investigated from Yoh’s (a protagonist’s) speech about himself or from Yoh’s surrounding people (even an opinion of a villain).

Yoh Asakura’s goal is an easy life, to enjoy life, live in comfort and convenience, relax and be happy. From others’ views, he is lazy and carefree. Sometimes he might be seen as a “slacker”, as an affront to all life. However, living in relax and carefree is a flagship personality of the Daoists. The Daoist principle named “Wu Wei”, meaning “do nothing”, or “make no cause of consequences”.

Yoh Asakura doesn't worry about winning or losing because he doesn't want to be disappointed. He doesn't like overreach or overworking. He won't do something that doesn't represent himself. He would not like to be on anybody's side. He is different from the ordinary fighters in action comics. He is not a slave to ambition, he would never choose glory over freedom. When he fights with the opponents, he could elude like he's made of wind. He proves a proverb that "Brute force cannot crush the wind".

Dao philosophy teaches not to be ambitious in politics or to control the subordinates. To find a best path to conquer people is to keep ambition away from one's habit. Dao philosophy also says that true strength is softness and flexibility, such as to elude the crushing power like the wind.

Yoh Asakura is expected from others to be the savior of the world. He is not expected to have Gung-Ho fanatics, not out to save the world for himself, not all talk, not all about glory, not to have such ego, desire, greed, or drive. He is not expected to change when he gets what he wants, not to be corrupted by hunger for power after he achieved the goal.

To dream for relaxing until it's a goal for someone's life is truly value-breaking to the old Japanese society. Japanese people aware of dangerous nature and fight for living until they have to be patient, thrifty, and hard-working. To demonstrate relax or to be lazy in this comic series might notify Japanese people to recognize the change of their convenient life they have built in their own country.

2. States of Mind

This category let the readers survey into their mind by narrating the examples combined with the images which help visualizing the manners of mental states and mental lexical items are discovered. There are four subcategories categorized from this category:

- 1) Positive State 2) Negative State 3) Functional State 4) Overview Statement

The comic series give a teaching of human mind's investigation in basic. To investigate one's own state of mind is the main practice in Buddhist method. For the positive states of mind, Shaman King suggest to focus, calm, be strong, smart, confident, flexible, happy, and "achieve a normal state of being".

For the negative side, this series says not to be angry to cause a desire of revenge, not sad, not allow fear to overcome, also to watch one's own state of mind to keep it strong, not weak and stiffened. Very few sets of moral believes directly teach not to fear.

A dominant belief to overcome the fear is from Bushido. Japanese samurais have to be prepared for death in battles (or even to suicide) and this could be said as a form of “courage”, the opposite state of mind against the fear.

In spirit possession. One has to space out, clear a channel in one’s mind, empty oneself, and open oneself to the ghost’s powers. This could be explained by Dao philosophy. Emptiness is a cause of bearing something. To empty one’s mind creates a channel for ghost’s spirit through the shaman’s body.

In addition, this series suggest to kill the ego, not to do anything on purpose to crash with the opponent, like the proverb “oak may fall when reeds stand the storm”. One has to see, feel, control, believe, remember, and grasp the essential nature of things. If one believes in his/her heart that something’s impossible, he/she might have already lost.

Killing ego, or to reduct its existence, is both Buddhist and Daoist. Buddhists try to avoid every existence (Atta) to unattach or free the soul to be empty (Anatta). Dao philosophy suggests “not to do anything, on purpose” that is in a principle called “Wu-Wei”. The proverb “Oak may fall when reeds stand the storm” praises flexibility or softness, like Yin that is preferred than the Yang or toughness.

There are emphasizes in soul and emotion. There are some overviews about the state of mind that the life is similar to a roller coaster, and when one make it through a crisis, he or she will get stronger. The passage “Life is similar to a roller coaster” is in a Buddhist view. A crisis is an opportunity in Shinto values. “Musubi” or creative power is stimulated from struggle between good side and bad side. Thus, the bad cannot be separated to produce creative results.

There is a passage similar to Zen’s koan in chapter 17 by a character of Kung-Fu master. He said “You say you’ve lost everything? Then why are you angry? You haven’t lost your desire for revenge.” This speech shows that anger or desire, or desire for revenge, all are entities in human’s mind that could be cast away, and to lose these states of mind makes life better.

3. Suffer Management

The lexicon in this category is subcategorized using Buddhism’s Ariyasacca 4 (the Four Noble Truths) in framing. The discourses discuss about how to manage one’s suffering in oneself, and Ariyasacca 4 fits this idea to operate. There are four subcategories categorized from this category:

1) Suffering (Dukkha) 2) Origin (Samudaya) 3) Cessation (Nirodha) 4) Path (Magga)

The comic series Shaman King concerns on the happiness of every characters, And when sufferings come, the characters suggest among themselves how to manage it. Ariyasacca 4 (the Four Noble Truths) includes: Dukkha (suffering), Samudaya (the origin of suffering), Nirodha (the cessation of suffering), and Magga (the path to the cessation of suffering).

Looking at first on the suffer phenomenon. The series say that it is unhappy and it is not easy. Sometimes it is about the sins, guilts, pain, hurt, loss, fear, anxiety, or indebtedness.

After experiencing suffer, one could investigate where the suffer comes from. The origins of sufferings are from human hearts or souls. The common suffer may be being under attack or in a battle. In another way, to hate someone cause suffers too. To think something is important creates earthly desires or selfishness, and suffering to lose the thing one feel connected.

To cease the suffers out, one has to see the goal in an optimistic way (or at least, neutral). This series emphasizes on “happiness”, to be better, in peace, pleasure, and dream. The cessation of suffering in Buddhist principle was not numerized. Cessation is just Nirvana, when one has eliminated all craving, desires, delusions, and be free from every consequences, every feelings, or even every happiness that still belong to the Five Aggregates. It could be defined as “peace”.

After one has a goal (to cease the suffer), one could find the paths (to the cessation of sufferings). It might be to escape, exorcise, block out, defeat, fixating, saving, or just to help someone. It could also be to accept, forgive, and let go, or someone might want to be punished for atonement.

4. Social Relationship

This category is based on Buddhism's Brahma Vihāra 4 (the Four Sublime States): Mettā (love), Karuṇā (compassion), Muditā (sympathetic joy), and Upekkhā (equanimity). However, the researcher has found that the frame could not cover all of the concepts presented in this category, and thus expanded the semantic frame to the other four titles, those are: giving, empathy, forgiveness, and growth. There are four subcategories categorized from this category:

1) Giving 2) Empathy 3) Forgiveness 4) Growth

Giving: The series proposes to share, and even the position of authority could be shared. There is no need to compete for a position if the one who takes that position could "share" or work for the rest competitors and other people to make a win-win solutions. Giving or sharing is a practical part of Mettā which means love or goodwill, a will for the other people to be happy.

Empathy: The series teaches not to judge other people into good or bad but to see that everyone has their own unique personality or reasons to think and choose their own way. The main protagonist in this series cannot even fight if he does not know the opponent's reason to fight with him. He does not want to hurt other people or make some people hate (or to be hated). Empathy is to understand the others' conditions before Karuṇā or compassion occurs as a will to help others to be released from suffering.

Forgiveness: To forgive is to eliminate hatred. Forgiveness also means "sympathetic joy", not to be jealous. A protagonist in the fight created a celebration custom after fights and cheers to the winner who was tough enough to beat someone even himself. He said the strength like that deserves respect. Forgiveness is more inclusive than Muditā or sympathetic joy. However, to forgive is also a part of Upekkhā or equanimity, which is to let go all the good or bad consequences happening to other people's action by not to intervene the flow of situations. The positive part of equanimity is forgiveness.

Growth: The series teaches the readers to see opponents (or enemies) as friends who help each other to develop everyone's skill through fighting or competitions. "So long as they do all their best, it matters not who wins in the end." Growth is a concept beyond Buddhism's problem solving. Growth is a creation whether the problems are solved or not. Creativity is a concept in Shinto value, saying when the good and the bad struggle against themselves, the results are always creative. In addition, to respect in the skills of the fighters or one's own opponents, and to let both sides do all their best in fighting, are prevalently expressed in many Japanese action comics as a Bushido principle found in *Hagakure* saying not to embarrass anyone in duty either they are doing good or bad.

To be prepared to face the consequences of one's own actions is obviously Buddhism, but Buddhism rarely talks about laws. Confucius teachings are sometimes against the laws. He concerned rather on the cause, which are usually from the corrupted governments, than the consequences.

5. Leadership

This category compares the ideology of leadership with the protagonist's role and the antagonist's role in the comic series, and also finds the roles of the subject to be treated as the subordinates of the leaders. There are four subcategories categorized from this category:

- 1) Ideal Leader 2) Protagonist 3) Antagonist 4) Subject's Role

Common leaders in action stories go off to fight the demon in order to save the princess. The ideal leader in Shaman King helps people. They don't fight for political interests or greed. They have to sacrifice their own wishes in order to look out for their people "to ensure that the world remains a place where dreams are possible". Confucius saw that the purpose of the government is for the benefit of the people, making decent living, and making good economics to allow people to live on.

The main protagonist in Shaman King is said to "never fight with hate in his heart". He even wants to save the demon's heart. Buddha always use Mettā (goodwill - love) to defeat the hearts of the opponents, either in symbolic or narrative situations.

The main antagonist in Shaman King is invincible. If he died, he just has reincarnated to continue his mission for a thousand years. He is "imprisoned by the demon of obsession". He is actually lonely and the hope is that someone might be able to defeat him by fulfilling his heart and his soul. To reincarnate, in Buddhism, the body is said to be obsessed by the soul to select what it desired to become.

The subject to be protected by leaders might be weak yet adorable like a princess. They could pursue their own dreams with little regard for others. They are able to be losers or destroyed. They could be afraid or betray to a corrupt leader. They think they can do something instead of waiting for the leaders. To make subordinates aware of their collective ability to operate some big issues is quite avant-garde to action-hero stories. This collectivist concept might be inherited in Japanese society through Shinto value.

6. Human and Nature

This category investigates how the comic series sees the nature and the relationships between human and nature in order to operate or justify any operations toward human and nature. There are four subcategories categorized from this category:

- 1) Culture 2) Abstract 3) Practice 4) Wild

Culture is made by civilization. It concerns about men, individuals, persons, people, and society. The civilization creates numbers such as grades, performance reviews,

salary, or dress size in human's life. It binds people into families, ethnicities, or nations, giving the kings, laws, games, battles, and wars that need powers or poachers to fight until there are victors and losers in the history.

From the series, there is a passage: "Truth is indifferent to good and evil. People assign meaning to thing because it makes them feel better."

Wilderness is about the cycle of life, about the world, the nature, creatures, human beings, and everything. Dao philosophy said nature is neutral and indifferent. One thing could be both good or bad in the same time or when the time passed, as the duality. Only the fittest to the nature survives.

The belief about nature which is to let human coexist and receive natural power could be the way of "Kami" or Shintoism, and something might concerns with the ancient Japanese ethnic group Ainu.

7. Future

This comic series shows some different (but not opposite) views about future between different character positions. Someone may be hopeful and expectful, hopeless and expectless, or just neutral. There are three subcategories categorized from this category:

- 1) Description
- 2) Expectation
- 3) Expectlessness

The future is unknown, not to know what is awaiting. People worry and fear to encounter the unknown future. Thus, they want to know or foresee their awaiting outcomes. However, ones can lessen their excessive worry by expecting that "everything will work out", "what will be, will be", or "we will find out soon enough". Not to expect anything coming in the future may seems to be apathetic, but to worry about future always seems like a waste of energy. The protagonist lives better in present, moment by moment. Don't fear or give too much thought to it. Buddhism lets the observers release the obsession on the passed past and unexisting future, and stay with the present, moment by moment. Zen spreads a slogan "Happiness is here and now".

8. Revenge

"Revenge" is another interesting theme in this comic series. The passage "If you hurt people, they will hurt you back." is used 7 times like a preach from chapter 187 to chapter 197. There are three subcategories categorized from this category:

- 1) Reason
- 2) Consequence
- 3) Escape

- The Reason: Sometimes ones fight to help or protect others. Sometimes they think they are justified to hurt people when someone is harmful. Sometimes they just hate or get mad. In Bushido belief, to revenge preserve social order in the time when there is no criminal court. Bushido claims justice to assign the children or the subordinates of the murdered to be the ones who are justified to revenge.

- The Consequences: When a vendetta is fulfilled, it will not fix anyone's mistakes. Even revenge could make someone feel better, they have to accept that their target might want to avenge their party. It also blinds the avengers to the people they really care about. To say "If you hurt people, they will hurt you back." is to be prepared to get revenged and not to start hurting anyone again.

- The Escape: One has to know when is it not too late to turn back, not to start senseless fights. To decide that "enough is enough" is the way to free from the chain of revenge for their own sake. Buddhists say "Averā" in Pali chants. "Verā in Pali means revenge or feeling of duty to revenge. Thus, Buddhists praise forgiveness, like a Spanish proverb: "No revenge is honorable than the one not taken."

Shaman King also proposes a strong concept against death penalty. There might not be so many discourses to say it directly, but the protagonist's effort shows throughout the story not to kill anyone even they are guilty or harmful. There are two subcategories categorized from this category:

- 1) Against Death Penalty
- 2) Support Death Penalty

- Against Death Penalty: A pure heart might not accept killing that is the most evil action to humankind. Either the justice is right or wrong, killing has to be stopped. In Buddhism, not to kill any living beings is the first precept in the basic fight precepts for laypeople.

- Supporting Death Penalty: The evil criminals are too deadly and vicious than to negotiate in peace. Peace is safeguarded by laws. If the criminals are pardoned, law and order would break down. In Bushido, some samurais might accept their "suicide penalty" by performing Harakiri formally to recover their mistake to become honored back.

To conclude this section, he most believes used to explain the most moral discourses in this comic series are from Buddhism. Dao philosophy is enacted to the series' characteristic. Shinto values are in the comic's atmosphere. Bushido hits some highlights, Confucius nourishes in background, and a Zen koan in chapter 17 leaves

a significant puzzle for the reader to make a pause and think carefully. In the big picture, this comic series emphasize not to hate anyone until it ends up with fights or revenges.

Discussions

The objectives of this study follow Fairclough's Three-Dimensional Framework (1995, p.98) of Discourse Analysis, those are: descriptions in linguistic features, interpretations in discourse production, and cultural explanations. This section discusses the research findings in these three objectives.

1.1 Findings in the Moral Lexical Feature Used in Shaman King

The moral lexical features used in the English translated version of Shaman King are mostly simple. Thus, some readers might not notice the religious or philosophical intentions in the discourses. There are no technical terms or transliterated vocabularies. Every word in the selected moral discourses has its direct and simple meaning, yet also has potentials to convey the series' complicated intention to explain its moral ideologies to youth readers.

1.2 Findings in the Moral Ideologies Found in Shaman King

The most discourses expressing moral ideologies in this comic series are talking about social relationship (21.74%), revenge (14.78%), and human and nature (13.04%). The least are about death penalty (3.48%), leadership (5.22%), and future (6.09%). Between these are; model personality (11.20%), states of mind (12.17%), and suffer management (12.17%). However, the quantities of discourses are not as important as how much impact they have. For example, when the protagonist said "what's more evil than killing?" only once, this discourse has a potential to argue against the neutral killer claiming justice who preaches the death penalty like a teacher with a higher lexicon.

1.3 Findings in the Explanations from Eastern Moral Beliefs in Shaman King

The discourses expressing moral ideologies in this comic series are mostly explainable by Buddhism. Actually, Buddhism is a religion since 2500 years ago, so it might try to explain every phenomenon happens in everything. The more wonderful findings in this section is that the comic series tend to express Dao philosophy even Dao philosophy might not try to explain everything (it even tries to leave something with ambiguousness). Confucius, Shinto values, and Bushido helps to explain and understand Japanese moral believes emerging in this comic series. Something very Zen, such as a koan appeared, it was dominantly noticed.

Recommendations

The researcher has noticed many interesting issues missed or omitted while studying from Shaman King, firstly with the cultural items and symbols those are very diverse in a multicultural context, which concerns semiotics and sociology. This first issue has to give respect to the author artist who dedicated a lot of referential researches to produce this comic canon.

The second issue is about the female protagonist in Shaman King, a girl who was very young when being engaged. She is very tough and very pretty. She forces her fiancée to be Shaman King, but what makes her not to fight by herself? Why should she keep herself at home and wait for her fiancée who passed her hard training to fight outside with the other boys? Following questions come with the opportunities to elevate the woman's position through comics or other fictional media. Have there been any comics with female characters dominated? What are the underlying ideologies in sexuality?

Lastly, reading other comic series gives the senses of other contexts and thus, other field of lexicons. For example, Shojo manga or girls' comics could give more vocabulary about feelings, emotions, and romantic relationships. Otherwise, if there are some comic artists interested, they might learn from these suggestions and find or create more woman-leading comic series, represent woman's characteristic, and develop woman's role.

In sum, the comic series Shaman King express several aspects of moral believes. Being selected, extracted, analysed, and explained, proves that this comic series has a potential in moral cultivation for readers such as youths, even it is one of mainstream action comic for boys in the main purpose of entertainment. The researcher tried to convert this comic medium into the 'analects' form for philosophic readers and prove that this analects could be processed by Discourse Analysis and give some ideologies.

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