

A Culture-Based Instructional Program for
Teaching Thai Language to Foreigners

by

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ABSTRACT

The purpose of this study is to examine and develop an instructional program for teaching the Thai language and culture to foreigners. This program combines the teaching of the Thai language and culture together in the belief that learning them together helps one to learn a second language effectively.

The program is designed to teach communication through speaking and listening for a specific target audience, namely Westerners whose mother tongue is English, or who understand English very well. The content of the language and culture in this program emphasises Thai words based upon the basic needs of daily life, and the necessary phonological and syntactical patterns. The content of Thai culture is based upon the basic needs of daily life influenced by Buddhism and the Ramayana.

The program is designed for learners to complete in a relatively short time. It contains 15 units, each of which has a language part and a culture part. Each unit is designed for completion in approximately two hours, plus extra practice time. The program can be used in three ways: self-instructionally, tutorially, and in Thai language and culture classes. The program is suitable for foreigners who require a basic knowledge of the Thai language and culture prior to visiting Thailand.

The design of this instructional program is based upon the four steps of a systems approach to instruction: (1) analysis, (2) synthesis, (3) modelling and (4) simulation.

The analysis step begins with a brief description of the present relationship between Thailand and the West, pointing out that foreigners who have business dealings with Thailand may now find it useful to learn basic Thai language and culture prior to visiting Thailand. At the present time there are few if any appropriate materials or methods for effectively teaching the Thai language and culture to foreigners.

The synthesis step provides the design and development of an instructional program relating the theories and practices of teaching Thai as a second language, to instructional technology.

The modelling step comprises the design of the organization and presentation of program materials, including organization of the content of selected language and culture parts in each unit to fit appropriate instructional media.

Simulation involves evaluating the instructional program to make sure that it works in real-life situations.

The complete lesson plans for the first six units of the program are in Appendices A and B.

This program has been evaluated twice by five Thai academic judges. Between 1989 and 1991 it was evaluated by three groups of adult students in Thai Language and Culture classes at the University of Victoria; with a group of sixteen students of the Pacific Rim project: Future Partners; and with individual students in private, tutorial and self-instructional situations in Victoria who required basic knowledge of the Thai language and culture prior to visiting Thailand. The results of these evaluations are included in Appendix C.

Recommendations for the implementation of this program have been provided.

Suggestions for further study have been indicated.

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Chapter 1

INTRODUCTION

Background

This study concerns the development of instructional materials for teaching and learning Thai. The most effective way to teach and learn Thai is to do so within the context of the culture. There are four aspects of Thai culture that are significant in forming this cultural context: linguistic culture, aesthetic culture, customary and traditional culture or folk culture and spiritual culture. All of these are based upon Buddhism and the Ramayana, the most famous legend imported from India.

Thailand was for centuries a remote and culturally isolated country that developed a unique stratified social system whose various levels were clearly defined by language. As the country emerges into a modern and global political and economic system, its language is becoming more significant than ever. Thailand is presently of economic interest to Westerners. Thai is the only official language of Thailand and a rapidly increasing number of Westerners now find it advantageous to know the language. Few Thais speak English. It could be hypothesized that several decades may pass before this situation will change. Thus, there appears to be a need to develop a method of teaching Thai to westerners. Thai is a tonal language, and often difficult for a westerner to understand. Very little attention has been paid to the instruction of Thai. My intention is to make a contribution to the knowledge of the instructional processes that will contribute to the effective learning of Thai, and I will do this by referring to the role of Buddhism and the Ramayana in Thai daily life because comprehension of any language is integrally linked to an understanding of the culture within which it grows. Ward Goodenough (1957) has proposed that a description of a culture - an ethnography - should properly specify what it is that a stranger to a society would have to know in order to appropriately perform any role in any scene staged by the society. Buddhism, the primary religion of Thailand, and the Ramayana, are interwoven into the fabric of Thai life. Buddhism strongly influences the language of education. The Ramayana provides a basis for the stratification and organization of Thai society and culture. In fact, it is reasonable to state that Thai society and culture have been constructed upon these two

Indian antecedents. I believe that comprehension of Thai is closely linked to an understanding of the Sanskrit-based cultural influences that have shaped Thai culture, for example, the concept of the King as a god. This still exists today in Thailand, and the social structures that support that reality originated with the Ramayana (set in northern India), not far from present-day Varanasi (Benares), in a city named Ayudhya. The official language of Thailand - the dialect of central Thailand - defines and describes this hierarchy. That language is based upon a tonal modification of Sanskrit as well as upon its own native roots. In this context the western student of Thai who wishes to comprehend the language beyond the superficial level of word-translation will discover that this process involves studying a modern social and cultural system based upon a philosophy that was originally expressed inflectionally in Sanskrit. I intend to develop instructional materials that will facilitate this study, with reference to the following five factors:

- 1) historical and cultural elements of the Thai language, including the ways by which Buddhism and the Ramayana carried a specific set of cultural traits, in Sanskrit, into Thailand, Thai acceptance of these cultural traits, and modification of Sanskrit loan words to Thai sound patterns;
- 2) the ways in which understanding of these phenomena is critical to comprehension of the applications of language by the Thai;
- 3) *curriculum theory*;
- 4) language learning theory, the pedagogy of second language teaching, and technology and language instruction;
- 5) comparative linguistic features between Thai and English.

There is a small body of research on the Thai language, some of which touches on Thai's Sanskrit borrowing. None, however, attempts to draw instructional implications for the Westerner trying to comprehend Thai culture and the various strata of the Thai language. Anuman Rajadhon Phraya (1954) in Thai Language, presents a general analysis of the Thai language, a member of the Kam-Thai branch of the Austro-Tai family, (Ruhlen, 1975, pp. 104-5) and refers to its Sanskrit borrowing. Henderson, et. al (1971) , in Area Handbook For Thailand, describe the stratified applications of the

Thai language and the significant influence of the official language on Thai life in general and the education system in particular.

Purpose

There is a need to develop a systematic and efficient instructional package for adult learners who wish to learn Thai.

This instructional program is based upon a modification of two models: a systems model for the development of distance learning materials developed by Brahmawong, (1990) and the Chulalongkorn University model for teaching Thai language and culture in the U.S.A. (1988)

The materials in this program are designed to be used in three ways: self-instructionally, tutorially, and in Thai language and culture classes.

Research problems

There are six primary research problems: (1) to choose the essential Thai words; (2) to choose the appropriate cultural references; (3) to choose appropriate phonology; (4) to choose appropriate syntax; (5) to establish the relationship between these elements; and (6) to identify the model for constructing them into an instructional package.

Limitations

This study has the following limitations.

1. It is directed towards a specific target audience: Westerners whose mother tongue is English or those who understand English very well. It is limited to basic terms in Thai.

2. The term "teaching language" refers in this study to communication through speaking and listening, but not through reading and writing.

3. The instructional package is intended for adults.
4. The study employs one particular approach to second language instruction.

Rationale

The learning of a language is intimately related to the culture that produces that language; therefore, it is reasonable to assume that successful learning of the Thai language is related to an understanding of Thai culture.

The instructional package is designed according to a system model that consists of, in varying degrees, six components: (1) (self) pretest; (2) advance organizers; (3) body of content; (4) assignment activities; (5) feedback; and (6) (self) post-test. It is assumed that these components, individually and combined, are instructionally effective.

As noted earlier by Goodenough (1957), it is essential that learning a new language must accompany certain features of the society in which the language functions for one to be able to comprehend and perform appropriately. The Thai language is influenced by the intersection of Buddhism and the Ramayana and these two essential influences will thus make one of the supporting structures underlying this instructional program.

This research uses a systems approach as defined by Brahmawong (1990) in that this is a method of designing a new system or improving an existing one for the purpose of solving existing problems or improving the efficiency of the present operation by laying down a set of logical steps that will help to accomplish the tasks according to the established goals. (p.106) The six components identified above arise out of the schedule of steps recommended by Brahmawong. These are: (1) the analysis and review of the content and units; (2) the identification of teaching units; (3) the planning of the lessons; (4) the preparation of learning activities; (5) the production of multi-media packages; (6) the construction of test items; (7) the combining of multi-media into distance learning packages; (8) the conducting of developmental testing of the multi-media packages; (9) the implementation and evaluation of the multi-media packages.

Assumptions

Theoretical Assumptions

1. Language and culture are integrated.
2. The phonological and syntactic features of the Thai language can be learned in a functional context.
3. A structured systems approach to curriculum development can be used to organize essential learning activities.

Pedagogical Assumptions

1. Integrating cultural concepts into language learning produces more effective learning.
2. Learners must be exposed to cultural artifacts and experiences.
3. Using multi-media is an effective way of combining language and culture.
4. Learner motivation must be encouraged.

Definitions

Culture means "way of life" or "social heritage". The word "culture" in this dissertation means Thai culture as identified in the four aspects: linguistic culture, aesthetic culture, customary and traditional culture or folk culture, and spiritual culture. (Thai Life, 1981, p.6)

Buddhism refers here to those elements of Buddhist culture in Thailand experienced by non-Thais. Thai Buddhism is Hinayan, or Theravada, a Buddhist sect that spread through South and Eastern Asia. I do not intend to describe Buddhist doctrine here, but rather focus my attention on those aspects of Buddhist culture that underlie the living experience of Thai people and are observable by the foreign visitor.

Sanskrit in this dissertation refers to those Sanskrit loan words into Thai that have been modified both phonologically and syntactically according to Thai patterns.

Ramayana in this dissertation refers to the Thai modification of the ancient Indian legend, composed by King Rama 1 (1782-1809) and in Thai, called Ramakian. The plot

of the Ramakian is the same as that of the original Ramayana with the exception of most personal and place names which have been modified to fit the Thai sound pattern. The cultural influence of the Ramayana is very strong and is observed in many aspects of Thai daily life.

Chapter 2

BACKGROUND LITERATURE

The research literature for "A Culture-based Instructional Program for Teaching the Thai Language to Foreigners" is scanty, so this chapter reviews the literature on the following topics:

1. Thailand: culture and society
2. Historical and cultural elements of the Thai language
3. The ways by which understanding of these phenomena is critical to the comprehension of the applications of language by the Thai
4. Comparison of the linguistic features of Thai and English
5. Theories of second language instruction to teach Thai as a second language.
6. Technology in second language instruction
7. The development of a curriculum for the teaching of the Thai language to foreigners.
8. The development of an instructional package for teaching Thai language and culture to foreigners.

Thailand: Culture and Society

Thailand has a history that is 4500 years old. The word Thai means "free; the name Thailand means " the land of the free". The country is approximately the size of France, and divided into four regions: the North, the North-east, the Central area and the South. Each region has its own dialect, but the official language is the Central dialect which was influenced by Sanskrit loan words from Buddhism and the Ramayana.

Thailand has its own culture. According to an article in Thai Life (1981), this

culture may be divided into four major aspects: linguistic culture, aesthetic culture, customary and traditional, or folk culture, and spiritual culture. (p.6)

The term "linguistic culture" refers to language, including reading and writing. The Thai language is basically monosyllabic and tonal. Official Thai is predominantly influenced by Sanskrit from the Ramayana and Pali from Buddhism. The official Thai language has five tones and comprises many Sanskrit loan words. Official Thai is required to be used in schools, government, the press and broadcasting. The Thai language is stratified. The monosyllabic words appear largely in the vernacular and are used by native people and those with no formal education. Courtesy and superior class requires the use of the official Thai language. Thai also has its own written language. Aesthetic culture consists of man-made cultural elements, such as paintings, sculpture, architecture, drama, music and dance. It is strongly influenced by Buddhism and the Ramayana. For example, the architecture of Thai Buddhist temples appears to have been derived from the Ramayana: from the places where gods lived in a paradise of glittering gold and crystal. High-peaked pagodas stretched into the sky, reaching towards paradise. The murals on temple walls tell the story of the Buddha and the Ramayana. The interior decorations in the temples comprise many sculptured Buddhas in a wide variety of poses. The outsides of the temples are decorated with sculptures of demons and gods and legendary animals of the Ramayana. Thai dance, music and literature are based upon the themes of the Ramayana and Buddhist legends.

Customary and traditional or folk culture is always concerned with the relationship between humans and Buddhism. Thai customs and festivals are linked directly with Buddhism and the Ramayana, for example, the king's and queen's birthdays and their special anniversaries. Furthermore, Thai society is arranged according to a hierarchy. Thais pay respect to their elders, parents, teachers and the king and members of the Royal Family.

Spiritual culture refers predominantly to the bond between Thai life and Buddhism. Buddhism has played an important role in the way of life of the Thai people for thousands of years. This is captured in a stone inscription of the Sukhothai period

(1257-1378 A.D.) which may be quoted in essence as follows:

Good are the Sukhothai people.
 They are of generous and moral habits,
 always observing precepts and giving alms.
 The people of this Sukhothai, old and young,
 male and female, all of them are pious,
 cherishing their faith in Buddhism, each
 observing precepts during the rainy season.
 After Lent, the Kathin (the ceremony of saffron robe
 presentation) is observed for a period of one month. (Thai Life,
 1981, p.9)

Until the present time, Buddhism has played a most important role in Thai life. According to the report of the Office of National Statistics, 95.24% of Thais are Buddhists; there are more than 300,000 Buddhist monks and novices, and more than 25,000 Buddhist monasteries throughout the country. There are, as well, two Buddhist universities and some 7,000 schools for Buddhist education run by ecclesiastical authorities. These schools and universities are in addition to over 10,000 schools for boys and girls which are situated in the monasteries themselves. (Thai Life, 1981, p.9)

Vongvipanond (1987) writes about Thai spiritual culture indicating that Buddhism is the core of Thai culture. It shapes the way the Thais think, and it is the basis of their traditions and art. However, the Thais are tolerant enough to allow and adopt beliefs and practices of other religions, such as Brahminism or Hinduism. In addition, many of their original animistic beliefs are still maintained, which makes Thai Buddhists rather unique. They worship Lord Buddha and at the same time also worship the spirits of the land and other holy beings.

Buddhism in Thai Society

Thais are surrounded by Buddhism. The Thai Government publication Thailand Into the 80's contains the following statement:

Buddhism has been the main driving force in Thai cultural development. Much of classical Thai art, particularly architecture, sculpture, painting and early literature, is really Buddhist art. Then, as now, Buddhism coloured everyday Thai life. (p.44)

The Thais have a long history, stretching from the Ancient Period, some 4500 years ago, to the present Rattanakasiri Period which began in 1782. Buddhism first appeared in Thailand during the third century B.C. when missionaries despatched by the Buddhist Indian emperor Ashoka (267-227 B.C.) visited Nakorn Pathom, today a province about thirty miles from Bangkok. The country has always been ruled by kings, who were all Buddhists. Even though the country practises religious freedom, as pointed out earlier more than 95% of Thais are Buddhists. Buddhism is the primary national religion of Thailand.

From dawn until dark the Thais live their lives surrounded by Buddhist culture. Early in the morning, before dawn, Buddhist monks walk barefoot, in yellow robes, with alms bowls in both hands, begging for food. Thais start their daily activities by giving food to the monks. On the way to school, or to work, they pass at least one Buddhist temple every kilometre. In school, before classes begin, pupils spend a few minutes praying together. Most schools are located on and supported by Buddhist properties. It is popular for Thais to wear Buddhist pendants or rings as ornaments for good luck. Most Thai homes and offices have Buddhist icons. In rural Thailand the Buddhist temple is the main centre of a community for all kinds of activities: education, politics, socialising, recreation and counselling. The temple is at the same time, a spiritual and business centre. Many Thais end their daily activities by praying in front of the Buddhist icon to concentrate their minds for a short time on the Buddha, before going to bed.

The lotus is the symbol of Buddhism in Thailand. Flowers and jasmine garlands are sold everywhere, in sophisticated florists' shops, in local markets, by street vendors and even right in the street during a traffic jam. The flowers are used mainly for Buddhist activities.

Thailand is often described by foreigners as "the land of smiles". Visiting

foreigners are often impressed by Thai hospitality, particularly the friendly smiles on the faces of many of the poor, who seem to be satisfied with whatever they have and to live quite happily with very little. A lot of poor people behave like this because of their Buddhist beliefs. Buddhism teaches people to behave well: not to harm any life; to live in the middle path, not being greedy and knowing how to give to others. Buddhism teaches them to be happy with what they have: to do their best for the present and hope for a better life in the near future or in a future incarnation. This philosophy comforts the poor to be happy and to behave well, and to do their best. Buddhism also warns the rich that every object is impermanent; to behave well and to be pleasant; to give more than one gets, so that they will always live happily. The Thai Government publication Thailand Into The 80's (1984) states that Buddhism gives a person an explanation for his existence and offers hope for a better life in future incarnations:

Buddhists believe that one's life does not begin with birth and end with death, but is a link in a chain of lives, each conditioned by volitional acts (karma) committed in previous existences. The concept of karma, the law of cause and effect, suggest that selfishness and craving result in suffering. Conversely, compassion and love bring one happiness and well-being. Therefore, only by eliminating desire can one find peace of mind. The ideal Buddhist aspiration is to attain perfection through Nirvana, an indescribable, immutable state unconditioned by desire, suffering or further rebirth, in which a person simply is, yet is completely at one with his surroundings. (p.44)

The Ramayana in Thai Society

The Ramayana is a very well-known and very ancient legend. The original story came from India. The Ramayana is Indian literature of Hinduism (Brahmism). The Indian

version of the Ramayana is about as old as Buddhism, that is, about 2500 years. It is traditionally believed in India that the author was a rishi, or hermit called Valmiki. (Snidvongs, 1987, p.92) The Indians believed it, both as a myth and as a religion. They believed that anyone who had the opportunity to read or to listen to the story would be absolved from all sin; have everything they wanted, live a long life, and, when they died, enter paradise. (Ramakian, Ministry of Education, Thailand, 1977, p.145)

The Ramayana is the story of King Rama who was believed to be, in Hindu writings, a god born to be human to rid the world of the demons and evils that cause people their troubles. Hindus believe in King Rama not only as a hero, but also as a king, merciful and honest, grateful to his parents, kind to his relatives and loving to his wife. King Rama brought happiness. The Ramayana is the most popular story in India, the basis of myths and religious beliefs. It has been carried to neighbouring countries and translated into many languages. The belief that Rama is a god has had a powerful effect upon the countries into which the Ramayana was accepted: Indonesia, Sri Lanka, The Philippines, Thailand, Burma and Cambodia. Over the centuries many stories have developed from the Ramayana, distorted from the original somewhat, but still with the same theme.

The Ramayana has influenced Thai culture as Thailand's best-known piece of literature, which is called the Ramakian. It influenced Thai culture through drama, dance, puppets, architecture, sculpture, painting, Thai traditional costume and ceremonies, and Thai spiritual culture, such as spirit houses. The story is well known by every Thai child. The complete story takes 700 hours to perform as a drama. The main theme is the struggle between King Rama and Tossakan, the king of the demons, who has stolen Sida, the beautiful wife of King Rama. Determined to get her back, Rama prepares for battle and sends his monkey-servant, the indestructible Hanuman, to rescue Sida. There are several dramatic versions of Hanuman's adventures among the demons. The war lasted for fourteen years, the battle being fought between Rama and Tossakan. But Tossakan is also indestructible. His soul is hidden in a box in a mountain cave. Rama sends Hanuman to retrieve the box. The fortunes of battle sway back and forth until Hanuman returns with the box and releases Tossakan's soul. Tossakan knows he has lost. Rama kills him and is reunited with Sida. There are additional episodes

focussing on the proving of Sida's virginity while she was Tossakan's prisoner for fourteen years. Sida proves herself by walking through fire. King Rama and Sida live happily together and have a child. The story continues, but in Thai culture, as usual, it has a happy ending.

The time of the Ramayana's extension from India into Thailand is uncertain, but it has influenced Thai culture for more than a thousand years, as evidenced by the murals, sculptures of ancient architecture, and ceremonial and place names. There is also evidence that the Ramayana influenced Thai personal and place names as far back as the time of King Ramakamhaeng (1275-1317) in the Sukhothai period. The Thai Government publication Thailand Into the 80's (1979) provides the following information about the Ramakian:

Early Thai versions of the Ramakian were lost with the destruction of Ayuthaya. The longest of the three present versions was written in 1798 by the first Chakri king Rama I and his intimates who incorporated Thai and Buddhist ceremonial elements into it to preserve oral knowledge of Ayuthayan state rites and traditions. Indeed, Rama I's Ramakian is the major historical source of medieval Thai courtly traditions. (p.91)

Snidvongs, (1987) provides evidence that the Ramayana came to Thailand more than 900 years ago:

The story of the Ramayana must have come to Thailand no less than 900 years ago. At the Khmer Temple in Phimai, there are sculptures in stone depicting scenes from this great epic. Also the stone inscription of King Ram Khamhaeng of Sukhothai mentions certain caves called Rama and Sita caves. In the reign of King Narai the Great (Ayutthaya Period) 'Niras Sita' was written. This work is a lament by Rama when he sets out in search of Sita.
(p. 92)

The Ramayana greatly influenced Thai aesthetic culture and personal and place names. As Snidvongs (1987) writes,

Many forms of works of art are inspired by the Ramakian - paintings, sculptural works on marble at the gallery around the 'ubosoth', or ordination hall, at Wat Pho (Wat Phra Chetuphon), and gilded lacquerworks. As the Ramakian is non-Buddhist, paintings depicting scenes from the Ramakian are not normally found inside any ubosoth. Apart from the Thai fine arts, evidence of the admiration for the Ramakian can be found in other Thai ways of life, too. In the Sukhothai period there was a king with 'Rama' as part of his name (King Rama Khamhaeng). The name of the capital city of Ayutthaya itself is a derivation from Ayodhya, the capital city of Rama. The word 'Ramadhibodi' forms part of the titles of several kings of the Ayutthaya period. There are also placenames such as Rama Cave, Sita Cave and Lop Buri (Lop Buri means City of Lop who is Rama's son). Since the story of Rama comes from the Vishnu sect of Hinduism, Thai people show reverence to Vishnu. We have a big town called Phitsanulok (meaning the world of Vishnu) and stories made up to fit the Ramayana such as the story of the place name "Thalae Choob Sorn" (the lake where Rama ritualistically dips his bow and arrows before he goes to fight.) (p.95)

The Relationship between Buddhism and the Ramayana and their Effect upon Thai Culture and Society

Thailand is the land of Buddhism, but Thai culture has been influenced by both Buddhism and the Ramayana from Hinduism. There are, however, strong differences

between the effect of the Ramayana in India and its effect in Thailand. The influence of the Hindu Ramayana on Thai culture is not exact even though the Ramayana is the myth upon which Hinduism is based. Buddhism and Hinduism are different in many ways. Buddhism has no gods, no dogma and no sacrifice. Anuman-Rajadhon (1981, p.200) explains that the way the Thais believe in religion can be compared with the form of a pagoda. The base or foundation of the pagoda may be compared to the spirit of nature, ghost. The middle of the pagoda is like the gods and superstition in Brahminism or Hinduism. The top of the pagoda is like Buddhism. This means that before Brahminism and Buddhism people believed in the spirits of nature. With the development of Brahminism, people added beliefs in gods and kings. With these came many superstitions and rituals which developed into traditions. With the growth of Buddhism, Buddhist doctrine was added to these beliefs. These three phenomena formed Thai culture, and Thai people have always had the right to believe whatever elements of this combination they choose. Mulder (1990) further supports this concept:

Whether the religious complexes that deal with such power are classified as animistic, Brahministic or Buddhist, is irrelevant because the way in which they deal with power is inspired by the same animistic mentality. In that mentality supernatural powers do not question intentions but react reflexively to a show of respect, to ritual prescriptions and to ceremonial form. They can be hoodwinked by pretensions, by a nickname or a mask; they do not distinguish between the genuine and the false.(p.24)

The relationship between Buddhism and the Ramayana and their effect upon Thai culture and society can be reflected in linguistic culture, aesthetic culture, folk culture and spiritual culture in the following way.

Linguistic culture is influenced by Pali and Sanskrit loan words from both Buddhism and the Ramayana. Pali is the language used for recording Buddhist doctrine and legends. In the early times in India Sanskrit was the language of members of the high class such as in literature, education and the court. Pali, a branch of Sanskrit, was the language of ordinary people. When Buddhist doctrine entered any country it did so

through Pali. Most of the doctrine and legends of Buddhism were recorded in a mixture of Sanskrit and Pali. But Pali had no alphabet of its own, so when it entered any country it was recorded in a combination of that country's alphabet and Sanskrit (Makjang, 1984, p.7). Sanskrit influenced Thai in the way by which Thai society acquired an official language full of Sanskrit loan words. Thai is stratified. The Sanskrit loan words influenced the Thai stratified language of courtesy in daily life, the language of the court which was influenced by Sanskrit literature and the Ramayana. The Thai monosyllabic lexicon which has synonyms of the Sanskrit loan words in the official language and the language of the court can be used only in a colloquial context. Anuman Rajadhon (1954) illustrates stratification by referring to the word "head" In monosyllabic Thai word it is hua, and in the language of courtesy in daily life it is sisa from Sanskrit. In the language of the court it is sian from Sanskrit. (p.24).

Aesthetic culture is similarly influenced. In Buddhist temples sculptures of Buddhas are combined with scenes from the Ramayana that include demons and other creatures of the imagination. Temple murals usually tell stories of Buddhism and the Ramayana. Thai traditional dress, dance and music has been influenced by the Ramayana. Shearer (1989) writes about the influence of Buddhism and the Ramayana on Thai arts:

This essentially Thai art form first appeared in the seventeenth century and was employed mainly in the decoration of manuscript cabinets. Gold, the most precious metal, was already used for covering and worshipping Buddha images. It was only fitting that it should also be applied to decorate and magically protect chests containing the words of the Master and the doors and windows of the temples which house them. Favourite subjects for gilded lacquer were the Ramakian (the Thai version of the Indian epic Ramayana), the life of Buddha, and scenes from the Three Worlds (a major Thai epic which dates from the fourteenth century), (p.7)

Folk culture strongly reveals the combining of these two powerful elements.

Thais live their lives following Buddhist doctrine. They also have had kings and they pay respect to the king and the Royal Family. As in the Ramayana, Thais pay respect to their elders, parents and teachers. Wives pay respect to their husbands and allow them to be the heads of families, again in accordance with the Ramayana.

Mulder (1990) wrote about this culture in Thai society:

Social relationships are hierarchically ordered and valued in terms of gratefulness and reciprocity. These perceptions belong to national culture and are valid for almost all Siamese Thai participants irrespective of their class position. (p.4)

Many Thai ceremonies also combine Buddhism and the Ramayana. There are, for example, combined ceremonies at birth, while attending school (Thais have a ceremony in which students pay respect to teachers before education starts); at weddings; at the opening of a new office or a new home; at the celebration of a victory; and upon one's death. All of these ceremonies combine Buddhism and the Ramayana. The Thai Government publication Thailand Into The 80's (1984) offers examples of one of the ways in which Brahminism touches the lives of present-day Thais:

The traditional and formal Thai wedding ceremony is entirely Brahmin in origin. Brahmins still preside over various royal Thai court rituals and Brahminic shrines can be found throughout the country. (p.44)

Mulder (1990) writes:

The power of Buddhism is most clearly demonstrated on the occasion of the supreme confrontation with chaos-death. Whereas there are many animistic and Brahminic elements in Thai death ritual, the core manifestations to restore order and to ensure the well-being of the deceased are clearly of Buddhist derivation. (pp. 22-24).

Concerning spiritual culture, Buddhism is the official religion of the Thais. They

believe in the Buddhist doctrine. The Ramayana influenced the belief of the Thais that the king is a god. They also believe in the gods of nature. Buddhism helps them to travel successfully through their daily lives in relative happiness and contentment. The Ramayana, in the form of spirit houses, provides special events for their lives concerned with a wide variety of phenomena such as finding good fortune, good luck or special rewards, for example nowadays winning the lottery or a contest, passing an examination, or recovering from an illness. Mulder (1990) writes about how the spirit houses influence Thai life:

In almost every house compound there is a small and attractive spirit shrine of the phraphuum. Phraphuum is the 'lord of the place', that is, the local ruler whose presence should be recognized and respected. Just as all goods have their owner, all places have their local lord not because of a higher order of legitimation but as a matter of fact and natural right. The incidental human occupants of a compound therefore need to pay respect to the local potentate in order to be safe and avoid its wrath which can be provoked because of negligent or non-respectful behaviour. If respected, well-treated and occasionally feasted, phraphuum will be protective in return and care for the safety of the place. (p. 17)

Historical and Cultural Elements of Thai Language

The history of Thai language with which this study is concerned is the way in which Buddhism and the Ramayana carried cultural traits and modification of Sanskrit loan words into Thai sound pattern.

The Thai language belongs to the Kam Thai branch of the Austro-Tai family (Ruhlen, 1975, pp 104-5). Thai has four dialects identified geographically in the south, the north, the north-east and the central areas of the country. There is, however,

only one official language in Thailand, the central dialect, which consists of many Sanskrit loan words. Blanchard, (1958) states that:

The Thai language is tonal, uninflected, and predominantly monosyllabic. Most of the polysyllabic words in the vocabulary have been borrowed: a great many of them are of Khmer, Pali, or Sanskrit origin and have been taken over together with other elements of Indian culture. (p.75)

Thai is a stratified language, with many different levels each of which is a form of polite usage. Sanskrit loan words are used as the official language both in speaking and writing, including polite dialogue. The vocabulary used for the king or in higher education comes from Sanskrit. Many Thai monosyllabic words have synonyms in Sanskrit. From time to time the inflectional endings of Sanskrit words have been dropped to fit the Thai monosyllabic form. The Sanskrit sound pattern, which Thai never imitates, has been modified to fit the Thai consonant phoneme inventory. For example the retroflex [ʈ ʈʰ ɖ ɖʰ ʂ ʂʰ ʐ ʐʰ] have been changed into [t d s n r] and the palatalized [ɲ̃] and [ʃ̃] have been changed into [n] and [s] in Thai sound. Thais also insert tones into Sanskrit loan words. Thai has five tones, mid (no signal), low (`), falling (^), high ('), and rising (ˇ). Sanskrit grammar seems not to link with Thai grammar because Thai has no verb conjugation or declension of nouns, pronouns and adjectives. So it is only lexical items that Thai adapted from Sanskrit. (Henderson et al 1971, p.137)

Sanskrit also has had much influence on the Thai writing system. King Ramkamhaeng (1277-1317) established the Thai alphabet, adapting it from the Mon-Khmer and Sanskrit scripts. (Henderson et al, 1971, p.139)

The Ways in which Sanskrit has Historically Influenced Thai

Sanskrit entered the Thai language through Indian culture. During the early part of Thai history, Indian civilization influenced Thai in many ways. The Thais accepted Indian culture in the forms of religion and tradition, art, language, literature, drama and dance. (Vongvipanond, 1987, pp.41-42). Indian culture influenced Thai both directly and indirectly, as Vongvipanond (1987) states:

Directly, it was the Brahmans who came to Thailand and taught Brahmanistic knowledge and rituals. Indirectly, the Thais learned Indian art, religion and tradition through Mon and Khmer cultures. It can be said that the influence of Indian culture over Thai culture was very strong during the early periods. (p.43)

Sanskrit is the linguistic culture which the Thais accepted from the Indians through cultural contacts. The Thais used to have their own monosyllabic words, but Sanskrit influenced the Thai language through Buddhism, literature, drama and art. Antilla (1972) refers to the ways in which one language influences another by cultural contacts:

In many documented cases throughout the world, it is possible to observe borrowing situations take shape when a foreign upper class imports or imposes its way of life on speakers of other languages. (p.162)

After the Thais accepted Indian culture, which entered through Buddhist literature, drama and art, Sanskrit began to influence Thai language. Monosyllabic Thai words were replaced with Sanskrit loan words. Sanskrit had been borrowed for use as the formal or official Thai language. The Thai language is stratified into the language of the ecclesiasts, the language of the courts, and the language of courtesy in daily life. Thus, Thai monosyllabic words which are used colloquially have many synonyms in Sanskrit.

Sanskrit has influenced Thai in primarily four ways: through Buddhism, the court, education and the courtesies of daily life. Most Sanskrit words are used in Thai official language, and some are used for personal and place names in Thai.

1. Through Buddhism

Historically, research shows that Sanskrit influenced Thai at the same time that Buddhism came to Thailand, in about 200 B.C. during the reign of King Asoka in India (Makjang, 1984, p.6). The Thai Government publication Thailand Into the 80's (1984) states:

Buddhism first appeared in Thailand during the 3rd century B.C. when Theravada Buddhist missionaries dispatched by the emperor Asoka (267-227 B.C.) visited Suwanabhumi (Suwanaphum), in the area of present-day Nakhon Pathom, a provincial capital and site of the world's tallest Buddhist monument. (p.43)

The above statement shows how Sanskrit was transferred to the Thai people through Theravada Buddhism. The Sanskrit word for Thailand is "Suwanabhumi" which means "the Golden Land".

Buddhism came from Northern India to Thailand in many different geographical ways, for example, through Sri Lanka and Indonesia to the south of Thailand. The oldest Sanskrit stone inscription about Buddhism was created in Nakorn Srithammarat, the southern part of Thailand in 775 A.D. (Makjang, 1984, p.7.)

Some examples of Sanskrit loan words which came through Buddhism are:

- / asoka / > / asòk / (he who has gone beyond sorrow),
- /buddha / > / p^hút / (the enlightened one),
- / deva / > / t^hép / (god),
- / karma / > / kam / (action)

2. Through Literature

The Ramayana, which is called the Ramkian in Thai language, is thought to have been the first epic written in Sanskrit, around Panini's time, the Classical Sanskrit period in the Fifth century B.C. in the north of India. It has become one of the most popular pieces of Thai literature and has influenced Thai art and traditional dance (Baldi, 1983,).

Examples of Sanskrit loan words which came through literature are:

- / rama / > / ram / (the name of a king),
- / si:ta: / > / si:da: / (the name of Rama's wife),
- / nata / > / nâ:t / (dance),
- / li:la / > / li:la: / (play)

3. Through the Court

In court, the royal language, which has been borrowed from Sanskrit and Khmer, is used when speaking to or about the king and the royal Family, including the highest nobility. Handerson et al (1971) state

This royal language is based on Sanskrit with strong Khmer and Pali influences. It was never formally taught but was acquired through study of literary classics dealing with royalty and through use in court circles. (p. 136)

The Ramakian was largely responsible for the Thai belief that the king is a god. Many of Thailand's kings' names have been influenced by Sanskrit names in the Ramakian, from King Ramakamhaeng in the Sukhothai period (13th. century). The kings were all called Rama. Most of the words used in the court came from the Ramakian literature.

Examples of Sanskrit loan words in Thai which came to the Court are:

/ ra:ja: / > / ra:c^ha: / (king),
 / ĵa:ya: / > / c^ha:ya: / (wife),
 / pra:sa:da: / > / pra:sà:t / (palace)
 / hasta / > / hàt / (hand)

4. Through Education

Thai education originated with the Buddhist monks who used Pali and Sanskrit language at the time that Buddhism arrived in Thailand. The Brahmans who came to Thailand and taught. Brahmanistic knowledge and ritual had brought Sanskrit also. Inevitably the language of education has comprised Sanskrit loan words since that early time. The word / k^hurú / (teacher), derived from the Sanskrit / guru /; and / aca:n / (higher degree teacher) derived from the Sanskrit / acharya /. The Brahmans brought the traditions and values of Sanskrit education from those ancient times: the ceremony of respect to teachers. In the ancient Sanskrit times, before students started their lessons they had to perform a ceremony of respect to their teachers. Thai people have accepted this ceremony as a tradition since then. Today, in every educational institution, that ceremony of respect to teachers is performed at the beginning of the academic year

by all new students.

Examples of Sanskrit loan words which came through education are:

/ guru / > / k^hurú / (teacher)

/ acharya / > / a:ca:n / (higher degree teacher)

/ vidya: / > / wit^haya: / (knowledge)

/ vidhi / > / wit^hi: / (method)

5. Through Courtesy in Daily Life

In all dialects a complex vocabulary is used to express the fine gradation of deference, intimacy, condescension or humility appropriate to conversations between persons of differing status. Personal pronouns indicate the relative status of the speaker, the person spoken to, or the person spoken about, There are synonyms for many common nouns and verbs. The particular synonym used depends on the gradation of the courtesy to use for the relative ranks of the persons involved in the conversation.

(Henderson et al, 1971,p, 135)

The lowest gradation of the courtesy words referred to above are monosyllabic words of real Thai language; however, the higher and the highest words are Sanskrit loan words. For example, the word / mia / (wife) is not used in official language, and is considered to be impolite. The Sanskrit loan word for wife, / p^hanya: /, is acceptable.

Courtesy has brought Sanskrit loan words into use in Thai daily life. The language of education, which uses a lot of Sanskrit words, influences the Thai young generation because all Thai children must attend school at the age of 7 years for at least four years. The official Thai language influences broadcast television, radio and communications.

Examples of Sanskrit loan words which came through courtesy in daily life are:

/ srirasa / > / si: sà / (head),

/ b^harya: / > / p^hanya: / (wife),

/ pitr / > / bida: / (father),

/ ma:tr / > / ma:nda: / (mother)

The Modification of Sanskrit Loan Words into Thai Sound Pattern

The sound patterns of Sanskrit and Thai are quite different, even though both languages have aspirated consonants. Most Thai consonants are voiceless and there is no retroflex series. Sanskrit has voiced aspirated consonants / b^h, d^h, ḍ^h, g^h, ṅ^h / but Thai does not. In Sanskrit / t, t^h, d, d^h, s, n, l, r / are pronounced by dental, but in Thai they are pronounced by alveolar, with the exception of / d^h / which does not exist in Thai. Sanskrit has several palatized consonants / ś, ç, ç^h, ṣ, ṣ^h, ñ, y /. Thai has only three, / y, ç, ç^h / .

Both Sanskrit and Thai have short and long vowels. Sanskrit has fewer vowels than Thai. Original Sanskrit has only three vowels, i, u, a. Later, two more vowels developed: e and o. Additionally, Sanskrit has two other vowels: ṛ and Ṛ. Sanskrit has, however, only two diphthongs: ai and au. By comparison, Thai has many vowels and diphthongs, totalling twenty-eight; and additionally uses tone to indicate change of meaning. There are five tones: mid, low, falling, high and rising. Sanskrit has no tones. The following charts illustrate this.

Table 1: Phonemic Inventories of Thai and Sanskrit
Thai Consonants

	Labial	Alveolar	Palatal	Velar	Glottal
Stop	p p ^h	t t ^h		k k ^h	ʔ
	b	d			
Fricative	f	s			h
Affricate			c c ^h		
Nasal	m	n		ŋ	
Liquid (Lateral)		l			
(Flapped)		r			
Glide			y	w	

Sanskrit Consonants

	Labial	Labio-dental	Dental	Retroflex	Palatal	Velar	Glottal
Stop	p p ^h b b ^h		t t ^h d d ^h	ʈ ʈ ^h ɖ ɖ ^h		k k ^h g g ^h	
Fricative		v	s	ʂ	ʃ		h
Affricate					ç ç ^h ʃ ʃ ^h		
Nasal	m		n	ɳ	ɲ	ŋ	
Liquid			l r	ɭ ɭ			
Glide					y		

The Processes of Sound Change

After the Thai borrowed Sanskrit, they adapted Sanskrit loan words to fit their own sound pattern and characteristics.

The predominant modification of Sanskrit loan words into Thai is via apocope. Apocope is the loss of segment or segments at the end of a word. Thai is not inflectional so most of inflections in Sanskrit have been deleted to fit the Thai sound pattern, for example:

/ sinha / > / sĭŋ / (lion), / naga / > / nâ:k / (snake),
/ mitra / > / mĭt / (friend), / nama / > / na:m / (name)

The other predominant modification of Sanskrit loan words into Thai via obstruent devoicing, for example:

/ b^hra:ma:na / > / p^hra:m / (Brahman),
/ giri / > / k^hi: ri: / (mountain),
/ desa / > / t^hesa / (place, region),
/ devi: / > / t^he wi: / (goddess)

Obstruent devoicing is quite natural for the Thai language because mostly Thai obstruents are voiceless. Thai people cannot pronounce voiced obstruents correctly, so they usually use the obstruent devoicing process to fit the Thai consonant sound of the Sanskrit loan word.

**The Ways by which Understanding of These
Phenomena is Critical to Comprehension of
the Applications of Language by the Thais**

Thai people obtained Sanskrit loan words which come through Buddhism and the Ramayana, naturally from the ancient time until the present. In the ancient times, Buddhist temples were the earliest sources of Thai education. Buddhist monks were the first people to bring education to the Thais. Most Thais in ancient times never attended school and were illiterate. Thai men educated themselves by spending a part of their lives in a Buddhist monastery to study Pali or Sanskrit. Women, or other Thais who had no opportunity to study in the Buddhist monasteries, learned informally by lived experience, and this is still done today. Once a week on the Sabbath day Thais go to the temple to listen to the monks lecture about the Buddha and Buddhist legends. By listening to these legends they become familiar with the Pali and Sanskrit loan words from the vocabulary of the legends. In this way they also learn how to use Pali and Sanskrit from Buddhism. The Ramayana also has brought a lot of Sanskrit loan words to Thai. These are used for stratification of language in the court. Ordinary Thais need to use Sanskrit loan words to talk with the king and members of the Royal Family. They learn informally from the Ramakian in the forms of literature, drama, dance, music and puppet plays. Today the official Thai language is the central Thai dialect, which contains many Sanskrit loan words. The Thai Government requires that the education system, broadcasting and the press, throughout the country use the official language.

The Thai form of social hierarchy is based upon Buddhism and the Ramayana. Thais place Buddhist monks and the king and members of the Royal Family on a higher stratification in society, than others. Sanskrit loan words from Buddhism and the Ramayana influenced the forms of stratification of the Thai language. These words replaced Thai monosyllabic words in Buddhist language, the language of the court, and in the language of courtesy in daily life. Thus monosyllabic Thai language has become colloquial. The Sanskrit loan words, which are dominant in the language used in Buddhism, the court and the courtesies of daily life have the purpose of showing prestige of language in Thai society. This phenomenon has made the Thai language more abstract

by giving it many stratifications. Antilla (1972), describes the way in which loan words coming from one culture to another influence the language to be used by making the receiving language more abstract (for reasons other than prestige). He states:

Prestige is itself a rather elusive notion, although it is clearly the driving force in social interaction and linguistic change. As one dialect, (whether social or regional) may be regarded prestigious compared to others, so certain foreign languages may exert the same influence. This happens often if the ruling class speaks a different language from the subjects, or if the speakers of a foreign language represent a culture that is being imitated. (p,155)

The Thai Government publication Thailand Into the 80's (1984) describes the stratification of Thai language as four different languages:

There are, in effect, four different languages - a royal language, an ecclesiastic language, a polite, everyday vernacular, and an earthy, pungent, slang. Illustrative of this wide range of variations is the verb to 'eat'. In royal language, the word is 'sawoei'; in ecclesiastic Thai, 'chan'; 'rapprathan' is a formal word used on engraved invitations and its shortened form 'than' is everyday polite usage, 'kin' is a colloquial form used between friends. To use it with a new acquaintance would be viewed as presumptuous. (pp 59-60)

Blanchard (1958), describes how abstract the stratification of Thai language is, and notes that Sanskrit loan words in Thai have more prestige than Thai monosyllabic words:

There are synonyms for many common nouns and verbs; the particular synonym used depends on the relative ranks of the persons involved in the conversation. Thus 'kin' (to eat) is used by common people among themselves or by an upper-class person speaking to or referring to

his servant; 'rappathan', also meaning "to eat", is more formal and polite and is generally used by and in reference to people of higher social rank. In writing even for a popular audience and in public speaking the formal language is invariably used, so that a foreigner with a good knowledge of colloquial Thai may have difficulty understanding publications or radio broadcasts. It is interesting to note that where there are two or more synonyms the one of Khmer or Sanskrit origin usually has more prestige than the word of Thai origin. A still more formal vocabulary is used in addressing members of the Buddhist monk-hood and the royal family. The preference for words of Khmer or Sanskrit derivation is marked in the palace or royal language, which is used when speaking to or about the king and the highest nobility. Here words derived from Khmer and Sanskrit are used almost exclusively for many objects and concepts in place of the Thai expressions of the common language. Special pronouns and particles are also used. The royal language is taught in the schools and formerly was always used when speaking with royalty. (pp.75-76)

Thais are very familiar with Sanskrit loan words used in Buddhist language, the language of the court and the language of courtesy in daily life. They learn these loan words formally at school and informally through Buddhism, literature, radio, television and the press. Buddhism has played an important role in daily life, particularly in education, community service and culture.

Thais live their lives surrounded by Buddhist culture. They obtain Pali and Sanskrit loan words from joining in Buddhist activities such as listening to legends and talking with Buddhist monks. Formally, the Thai curriculum requires students in primary and secondary schools to learn all Sanskrit loan words used in Buddhist language and the language of the court. It also requires that students learn the Ramakian and other literary works which are full of Sanskrit loan words. Most literature is about the Royal Family, and in this way students obtain the language of the court also.

Informally the language of the court enters Thai daily life through broadcasting and the press, whose news is often about the Royal Family. Segaller (1989) makes the following point about the language of the Thai court:

When speaking to or about Royalty, a special form of Thai is used. It's known as "RACHASAP"- "the Royal language". The first part of this word RACHASAP comes from the ancient Sanskrit word "RAJ", meaning "great, powerful, a ruler;" the word as a whole means literally "the Royal vocabulary." RACHASAP today forms a fundamental part of Thai culture and tradition - every bit as much as during its earliest known origins in the Sukhothai period some 700 years ago, and its qualities and meaning have changed very little since then. Every Thai knows about Rachasap, though comparatively few are able to speak it correctly. But it can be heard almost every day spoken on TV and radio, whenever there's a news item or programme about Their Majesties or other members of the Royal Family. (p.15)

The language of courtesy in daily life is the language required in education, broadcasting and the press in Thailand. Thais obtain this language in school and from radio, television and the press. It is the language used in Thai conversation in daily life.

The essential effect of Sanskrit loan words in Thai came through personal and place names. Most Thai personal and place names are Sanskrit loan words. Thais believe that having names in Sanskrit loan words is more prestigious than having them in monosyllabic Thai. They also believe that names connected with Buddhism (for example, "Lotus"), or vocabulary from Buddhist legends and the Ramayana, will bring the owner good fortune. The form of the names connected with Buddhism and the Ramayana come in Pali and Sanskrit loan words which sound more beautiful than monosyllabic Thai. Thais do not like to be named in monosyllabic Thai because such names sound too simple, and have very obvious meanings in Thai colloquial language. The meanings of the Pali and Sanskrit loan words are not well-known by most ordinary people unless they are very

well educated. Personal names connected to Buddhist legends are about all kinds of things: flowers, trees, plants, parts of Buddhist buildings, utensils, rivers, water, the sea, mountains and the names of novices or characters in the legends. "Lotus" is the favourite name for persons in the Royal Family, the high class, the middle class and the low class. There are many kinds of lotus and many Pali and Sanskrit loan words that mean lotus, for example, Ubol, Nilobol, Nilubol, Slobol, Kumut and Pratum. But the Thai monosyllabic word for lotus is Bua. Some people, mostly in the low class, are named Bua, but this is not as popular name as are all of the Pali and Sanskrit loan words listed above. People in the high class or the Royal Family like to add some other Pali and Sanskrit words to the Pali and Sanskrit loan words for Lotus to make a name more particular and more beautiful sounding. For example, the name of the first daughter of King Rama IX is Ubolrat, which means "crystal lotus" naturally; but the name Ubol which means "Lotus" has added to it the word rat which is a modified Sanskrit loan word from the original ratana which means "crystal, to make the name more special. A lot of women in the noble families of the high class are named Slobal, Nilobol, or Nilubol. Pratum sounds quite normal, so it is used by members of the middle class. Members of the lower class use Bua.

The Pali and Sanskrit loan words concerning rivers or the sea and the ocean are used as personal names a lot by all people from the Royal Family to the lower class, for example, Malin and Malinee which both mean river; Cholatee, Cholticha, Natee, Warin and Waree which mean "water" are Pali and Sanskrit loan words. But in monosyllabic Thai, nan means "water" and mae-nam means "river". Nobody likes to have a name like Nam or Mae-nam even though they have the same meaning as their Pali and Sanskrit loan words from Buddhism and the Ramayana.

Names that come from the Ramayana are the same as those connected with Buddhism. Thais obtain personal names from the names of mountains and other natural things like the water, rivers, the sea, the ocean, trees and characters such as Sida and Laksaman; but the name Rama is reserved only for the king. People do not use the names of evil characters, like Tossakan or any demon or monkey character. For example, a lot of males are named after the mountains in the Ramayana such as Klailas and Sumeru. Some males are named after a god of architecture named Wisanu; but no-one dare to use

the names of other gods believing that the gods' names are too elevated for ordinary people to use. In fact, they believe they will die young if they use a god's name. They believe this because of the experience that many young men thus named died young. It seems to be all right for women to use the names of wives of gods, such as Uma, the wife of the god Narai, and Suchada, the wife of the god Indra, and Sida the wife of the King Rama.

Thai place names are strongly influenced by Sanskrit loan words from Buddhism and the Ramayana. The names of 37 of Thailand's 73 provinces are Sanskrit loan words from Buddhism and the Ramayana. Bangkok, Thailand's capital city, has the most fascinating set of names. It is in the Guinness Book of Records for having the longest place name in the world. Non-Thais are amazed by it. Bangkok may be the name they use for the capital of Thailand, and Krungthep, which means "the City of Angels", may be the short name for the city; but the real, full name, as written in Thailand Into the 80's (1979) is Krungthep mahanakorn ar onratanakosin mahintraayuthayan ahadilok pob noporat rachatani burirom udom rachaniwet mahastarn amornpimarn awataarnsali sakkathatiya vishnukamprasit or City of Angels, Greatest of Cities, Immortal Precious Jewel, All Powerful, Ancient, Nine-Jeweled Heavenly City Built by Vishnu. (pp.220-221)

This real name of Krungthep is a set of Sanskrit loan words greatly influenced by the Ramayana. The term "Bangkok" is used only by foreigners, as noted by Shearer (1989):

The word Bangkok comes from the vernacular monosyllabic Thai name describing the character of the landscape. Bang means "village or small district". Kok is a type of Thai wild water olive. Bangkok is located in the Chow Praya basin, which is full of wild water olive trees along the river. (p.29)

This district had been called /ba:ŋko:k/ before King Rama I moved the Thai capital there from Ayutthaya (derived from Ayodhya, the capital city of Rama in the Ramayana). When he established Bangkok as the new capital in 1782, he gave it the new name of Krungthep mahanakorn.....etc. Bangkok then became the vernacular name, while the

official name remained Krungthep... etc.

The names of Thai Buddhist temples came from Sanskrit loan words from Buddhism and the Ramayana. Most of these temples' names have two synonym names, the monosyllabic Thai name and the Sanskrit names which are together used as the official names. Wat is a monosyllabic Thai word which means "temple". Aram is a Sanskrit loan word which also means "temple". Thais always call temples wats. Although the official names of temples already have the word aram at the end, Thais still add the word wat in front of the Sanskrit name.

The most famous temple in Thailand is Wat Phra Kao, which means "the Emerald Buddha Temple". Phra Kao means "the emerald Buddha". Its official name is comprised of Sanskrit loan words, Wat Phrasrirattana Satsadaram. Phrasrirattana means "the emerald Buddha"; Satsadaram means "the place or home of the Lord Buddha". Most Thais are familiar with the names Wat Phra Kao, but Wat Phrasrirattana Satsadaram is the official name used in written language and broadcasts and the press. Foreigners are familiar with the name Emerald Buddha Temple. King Rama I built this temple in the Grand Palace at the same time as he established Krungthep as the new capital in 1782.

Another famous temple by the Chao Phraya River not far from the Grand Palace, is Wat Arun Rachavararam or Wat Jang, "the Temple of the Dawn". "Temple of the Dawn" is a popular name used by foreign tourists. Wat Arun Rachavararam is an official name in Sanskrit loan words. Arun means "dawn"; Rachavararam means "temple of the kings." Wat Jang is an ancient name in monosyllabic Thai, which also means "dawn". Most Thais call this temple Wat Arun, except for some old people who still use the vernacular name Wat Jang.

The names of Thai institutions such as schools, universities, hospitals and government ministries have been influenced by Buddhism and the Ramayana in the same way as Thai personal names.

The names of Thai roads, rivers, mountains, parks, waterfalls, and all kinds of place names in Thailand have also been influenced by Sanskrit loan words from Buddhism and the Ramayana.

Comparison of the Linguistic Features of Thai and English

To effectively learn Thai as a second language, learners need to know the difference between the sounds of Thai and those of their mother tongue, in this case, English. Stevick (1982) states the importance of understanding this difference:

The most fundamental things to remember in studying phonetics is that you as a teacher of languages are concerned not so much with sounds as with the differences between sounds, and with how each language organizes those differences. (p.164)

This is especially true in learning Thai as a second language. After the learners know the differences between Thai and English sounds, they must also know that the differences are phonemic in different ways. For example, the aspiration and unaspiration of / p /, / t /, and / k / are not phonemic in English, but they are phonemic in Thai. Stresses between the syllables of words are phonemic in English but not in Thai. These factors of the differences between sounds of the two languages are very important for the learners to know because they produce changes of meaning in words. Stevick (1982) points out that

The difference between p with and without a puff of air then is "not phonemic" in English. That is to say that this difference is never the only thing that sets apart two words that contrast with each other in sound and meaning. This same kind of difference is phonemic in many languages of the world, including Thai, Korean, Zulu and most of the languages of South Asia.(p.166)

The Characteristics of Thai

The Thai language is tonal, uninflected and predominantly monosyllabic. Each syllable has an inherent tone that determines the meaning of the syllable or word. in

central Thai there are five tones: mid, low, falling, high and rising. Many Thai dialects are distinguished primarily by the number and distribution of tones they possess, and secondarily by vocabulary differences. Within a given dialect many words are distinguished only by their tone. Thus { ma } may mean "come", "horse", or "dog" depending on the tone used. Aspiration vs its absence indicates the different meaning of words also, e.g. /p^hà:/ means "chop" and /pà:/ means "forest", or /k^hà/ means "egg" and /kà/ means "chicken". Thai words are uninflected, that is, they do not indicate grammatical function by changes in a word itself, as in many Indo-European languages. The word itself shows no gender and number by using adjectives to modify nouns and by using adverbs of time in a sentence to indicate tense. Adjectives normally follow the nouns they modify.

Comparison of Thai and English Sounds

1. Aspiration in Thai is phonemic, e.g. /pa:/ and /p^ha:/, and /kà/ and /k^hà/ / /pa:/ means "throw" and /p^ha:/ means "take", /kà/ means "chicken" and /k^hà/ means "egg".

2. Tone in Thai is phonemic. Thai has five tones, each of which can change a word's meaning, e.g.

/ma:/ which is mid tone and means "come".

/má:/ which is high tone and means "horse".

/mǎ/ which is rising tone and means "dog".

(/ma/ which is low and falling tone has no meaning in Thai.)

3. Long and short vowels in Thai are phonemic, e.g. /pa/ and /pa:/, /pa/ means "stick" and /pa:/ means "throw".

4. There are only two stop voiced consonants in Thai, /b/ and /d/

5. There are no interdental consonants /θ/ and /ð/ in Thai.

6. There are no fricative alveopalatal consonants /ʃ/ and /ʒ/ in Thai.

7. There is no /v/ sound in Thai consonant sound pattern, but Thai has /w/ instead.

8. Stresses in English words are phonemic, e.g. "récord" and "recórd" have different meanings. There are no shifting stresses in Thai words with more than one syllable.

The differences between Thai and English sounds as described above can cause many problems to English-speaking foreigners who try to communicate in Thai as a second language. For example, the aspirations, tones and long and short vowels which are phonemic in Thai can cause misunderstandings for the English speaking foreigners who try to speak Thai. So it is very important for learners who want to use Thai as a second language, to know the differences of sounds between Thai and English.

The differences between Thai and English sound will be illustrated in the following charts.

Table 2: Phonemic Inventories of Thai and EnglishThai Consonants

Stop	Labial p p ^h b	Alveolar t t ^h d	Palatal	Velar k k ^h	Glottal ʔ
Fricative	f	s			h
Affricate			c c ^h		
Nasal	m	n		ŋ	
Liquid (Lateral)		l			
(Flapped)		r			
Glide			y	w	

English Consonants

Stop	Bilabial p b	Labiodental f v	Interdental θ ð	Alveolar t d	Alveopalatal ʃ ʒ	Velar k g
Fricative				s z	ʃ ʒ	
Affricate					tʃ dʒ	
Nasal	m			n		ŋ
Liquid				l r		
Glide					y	w

Thai Vowels

i	ɪ	u
e	ə	o
ɤ	a	ɔ

i:	ɪ:	u:
e:	ə:	o:
ɤ:	a:	ɔ:

Diphthongs

ia i:a
 ɤa ɤ:a
 ua u:a
 ay a:y
 aw a:w

Tones Unmarked = mid

˘ = low

ˆ = falling

ˊ = high

ˋ = rising

English Vowels

i	ɪ	u
e	ə	o
ɤ	a	ɔ

Diphthongs

oy

ay

aw

(Tables developed by K. Potter, 1991)

Comparison of Thai and English Morphology and Syntax

Besides the difference of phonology between English and Thai, there are some different features of morphology and syntax between Thai and English. Learners need to know how Thai and English morphology and syntax are different. This will help them to better understand Thai.

Compared with English, Thai morphology and Syntax are formed in the following ways:

1. Thai words are not inflectional.
2. Plurals in Thai do not need inflections "s" or "es" etc. at the end of nouns, but Thai uses numerals to modify nouns followed with a classifier to show the plural. For example / bân sǎ:m lǎŋ / means three houses. / bân / means "house", / sǎ:m / means "three" and / lǎŋ / is the classifier for "house".
3. All modifying words are placed after the words which they modify. For example, adjectives are placed after the nouns which they modified, i.e. / rôt di: / means "good car". / rôt / means "car" and / di: / means "good"; or / bân nán / means "that house". / bân / means "house" and / nán / means "that".
4. Thai does not need an article "a", or "an" or "the" in front of a noun as in English. In Thai a noun can stand, without an article. For example / bân súy / which means " a beautiful house."
5. Thai sentences are S.V.O. as in English.
6. The tenses of Thai verbs in sentences are shown by adverbs of time, not by changing inflectional words.
7. There is no "to" infinitive in Thai sentences, if there is more than one main verb in a sentence. They are put together word to word according to the following meaning, for example, "I want to go"= "Chǎn tǒng-karn pai."
8. The question words "what", "why" and "where" are placed at the end of the sentence.
9. There is no auxiliary word "do" used to form questions in Thai. Thai uses "dâi-mǎi" or "mǎi" which is placed at the end of a sentence as a question word.

"mǎi" is used with the auxiliary word "do"; "dâi-mǎi" is used with the auxiliary words "may" or "can"

Theories of Second Language Instruction to Teach Thai as a Second Language

There are six primary factors which contribute to the effective learning of Thai as a second language: (1). need; (2). attitude; (3). motivation; (4). environment; (5). method and tools or media; and (6). time.

(1). Need: This is the most important factor in learning Thai as a second language.

Stevick (1982) states that

People acquire as much of a language as they really need for what they really want. (p.26)

They might want to know language for communication such as for business, shopping, dealing with native speakers fluently or a few simple greetings. They might be attracted to the culture and desire to become as much like the native speakers as possible. In the design of content the topics should support the basic needs of the learner to communicate in daily life, for example, greeting, using numbers, seeking and giving directions, shopping, etc. One of the most important needs a person may have to learn Thai language is the know Thai culture.

(2). Attitude: The second factor in learning Thai language effectively is attitude. To be effective in learning the Thai language learners must have a positive attitude towards the Thai culture, language and people. Stevick (1982) discusses the importance of attitude in learning a second language and points out that,

Success in helping people to acquire language in a classroom will depend not only on the techniques teachers use but also on how and what the teachers do to effect students' attitudes towards the language and the people who use it. (p. 27)

Dulay, Burt and Krashen (1982) refer to Chomsky's creative construction process which describes how learners are exposed to a new language:

The first internal hurdles are posed by the individual's emotional state. For example, a person who thinks American English is gauche will probably not learn as much English from Americans as will a person who thinks American English is the best type of English to know in the modern world. This is called "Filter". The filter acts to control entry to further mental processing. (p.4)

The learner who wants to learn Thai as a second language should have a positive attitude towards Thailand and Thai culture. Otherwise his progress may be hampered by the "Filter".

(3) Motivation. Dulay, Burt and Krashen (1982) further discuss Chomsky's creative construction process and how motivation effects learning language in terms of individuals' anxiety levels, peer identification and general motivation to learn language. Together they make up what they have called the "Affective Filter" or simply "Filter". Any learners who have specific purposes for learning Thai, such as the motivation to communicate in Thai with the Thai people, have more opportunity to be effective than those who have no motivation.

(4) Environment: Major findings in second language research identify environment as being a very important factor in second language learning. This would certainly apply to the learning of Thai. .

It appears that the most beneficial language environment is one where language is used naturally for communication. (Dulay, Burt and Krashen, 1982, p.3)

Learning Thai as a second language will be more successful if the learners have the opportunity to learn in Thailand. But in most situations, learners have to learn in a non-Thai environment, so they should be provided with the proper environment which represents the natural Thai environment as much as possible. This can be provided through the use of multi-media developed into an instructional program. Dulay, Burt and

Krashen (1982) state that,

Teaching a second language means creating for students a part or all of their new language environment. The entire responsibility for creating the language environment falls on the teacher who is teaching a language that is not used in the community. In this case the environmental features that accelerate language learning can easily be incorporated into curriculum objectives, teaching techniques and materials to increase the effectiveness of language learning. (p. 14)

Media such as videotape, audiotape and sound-slide programs can help to establish an environment that simulates Thai culture and makes learners feel closer to the country and its culture.

(5). Methods and tools or Media: Methods and tools or media with which learners are involved in learning Thai language need to convey Thai culture. The best way to learn Thai culture is to let the learners experience Thai life. Instructional media such as videotapes and sound-slide programs can stimulate learning by bringing some of the various events of Thai life to learners. For learning Thai language, cassette-tapes have the capability of reproducing the sound of native Thai speakers, which will help learners in listening to and speaking the language. Multi-media instruction, i.e. video, slide, tape, pictures, printed materials, textbooks etc. also help the students learn the abstract concepts of Thai life and culture and also to practise listening and speaking Thai.

Thai is most effectively learned as a second language through a natural learning process. Natural learning is a process by which the learners effectively engage in foreign language conversation. Research in natural learning refers to the value of the silence period: learners gain comprehension input by having enough time to understand the language before speaking or creating their own communication. They are not expected to speak until they are ready. They are not obliged to practise speaking words or sentences for speaking, but are instead given basic rules for setting the word order in sentences. They are given enough time to comprehend the grammar or syntax or

pronunciation until they are ready to create or speak the language with understanding, not by memorizing from practicing. Sometimes they receive an explanation of some abstract concept of the new language and culture in their mother tongue, which will help them to better understand.

(6) Time: Time is another factor in the effective learning of a second language. Designing the instructional program of Thai language into units will help learners to learn Thai as efficiently and as quickly as their abilities allow. They can learn at any time they want, at any speed that suits their abilities, and can speak whenever they are ready. They can do all this with the support of multi-media, i.e. videotape, sound-slide, tape-cassette, still pictures, print/text etc.

Learning the Thai language effectively can be achieved by creating the proper environment, choosing the right method, using the right media and designing the instruction so that the learner can use time efficiently.

The other important factor in attaining the goal of effective instruction of Thai as a second language is the choice of theories of second language instruction to teach Thai as a second language.

Learning Language with Culture

Learning Thai as a second language should include elements of both culture and language. To successfully communicate in the Thai language learners have the opportunity to bring together aspects of both Thai culture and language in teaching and learning situations. The statement of philosophy of the College of Humanities of Brigham Young University (1988) includes the following statement:

We want our students to become familiar with the culture as well as the language so that communication will be more complete. (Interact 1988)

And Goodenough (1957) states:

It is essential that a stranger learning a new language must be able to

function with certain features of the society in which the language functions to be able to comprehend and perform appropriately. (p.167)

Suwanaditragun (1989) refers to the importance of teaching Thai as a second language through close reference to Thai culture:

The Chulalongkorn University curriculum for teaching Thai as a second language in the U.S.A. concerns both language and Thai culture. Elements of this culture that should be referred to in teaching should be those which deal with daily life, for example religion, the king and the nation. These cultural references should be arranged so that they are connected with Thai language. (p 7)

Videotape is an appropriate medium by which learners can obtain cultural understanding. Heinich, et al (1989) state:

We can develop a gut-level appreciation for other cultures by seeing film and video depictions of everyday life in other societies. The whole genre of ethnographic films can serve this purpose. Moving images have an obvious advantage over other media in portraying concepts in which motion is essential for mastery. (p. 224)

The Silent Period

The language section of the instructional package associated with this study will consist of words, syntax and pronunciation. The learners will be expected to speak Thai and create their own sentences for their purposes of individual communication. Thai is a monosyllabic, tonal and uninflectional language different from English. The most effective method of teaching Thai is to do so by not forcing the learners to speak when they are not ready. Learners need time to become familiar with tone and meaning. Thai grammar or syntax is simpler than English. Thai syntax has no declension of verbs and vocabulary of plural and singular nouns. The way to build sentences is S.V.O. and the

modifying words are placed after the nouns. There is no declension of words to identify the tenses. Therefore, the most effective way to learn to speak Thai is for the learners to take time to understand the nature of Thai vocabulary, tone and syntax. Then they will be able to create their own sentences by putting the vocabulary in the right order and pronouncing it properly. The theory of second language learning that fits Thai language is the "silent period". During the past two decades, researchers investigating language learning have ascertained that when learners, children or adults, are not forced to begin speaking a new language immediately, they typically go through a silent period, which lasts from a few weeks to several months. This comprehension period appears to accelerate learning to speak. Most second language courses on the other hand, require students to produce and practise sentences from the first day of classes. Apparently, it is better to wait a while. (Dulay, Burt, Krashen, 1982, p. 3-4). Dulay, Burt, Krashen, (1982) further state that learning a second language is accomplished most effectively when the learner can use the language in a natural environment. While some aspects of language may need conscious study, the acquisition of the basics of a language is best accomplished in context where the learner is focussed on understanding or expressing an idea, message or other thought in the new language.

(pp.3-4)

Environment

Environment is very important for second language learning. The language environment encompasses everything the language learner hears and sees in the new language. It may be a variety of situations, for example, shopping, conversation with friends, watching television, observing cultural performances, etc. Dulay, Burt and Krashen (1982), gathered together available research that indicates which environmental factors influence a learner's acquisition of a second language and under what conditions language learning is enhanced. For example, the "silent period" previously referred to, enhances speed and quality of learning; and "natural communication", in which people care about the ideas being discussed more than whether or not they are being expressed correctly, also seems critical to developing speaking fluency, although it may be less effective when the discussion subject is abstract, unless

the learner can piece together the meaning of what is being said with the help of concrete visual aids.

Therefore, visual aids, such as videotape and sound-slide programs can help a lot in bringing to the learners the life experience of Thai culture. Pictures, maps, concrete objects and models can also bring to the learners the meaning of abstract words or concepts of the new language and culture. Audio cassettes can bring the sound of Thai language from the native speakers to the learners. Multi-media can create the environment of Thai language and culture for the learners as though they had been in contact with a real Thai environment. Consequently, such media can help learners feel as though they have joined in a real and living experience. If learners of the Thai language learn from the instructional package that includes multi-media imitations of the Thai environment, their learning can be greatly enhanced.

Bates (1982) points out that video can demonstrate experiments or experimental situations, particularly where phenomena to be observed are large, expensive, inaccessible or difficult to observe, or where the measurement of experimental behaviour is not easily reduced to a single scale or dimension (e.g. human behaviour). In such a situation video can provide learners with an accurate, comprehensive visual picture of the site, or an overall visual context or environment for certain phenomena, in order to place their study in context. Video can bring to learners, primary resource material, or case-study material, i.e. film or recordings of naturally occurring events, which, through editing and selection demonstrate or illustrate principles covered in units (pp. 49-50). Video can, therefore, create, or re-create many kinds of environments from Thai life and transmit them to the learners in a non-Thai environment.

Using The Mother Tongue to Help in Understanding Abstract Concepts

Learning the Thai language can be achieved effectively if learners are allowed either to use their own mother tongue to help in understanding abstract concepts, or to compare the sound pattern of Thai and English in order to understand how to pronounce Thai words properly. Stevick (1982) makes the following point:

Some instructors begin by explaining each new point of grammar in the native language of their students along with translated examples. This is certainly the quickest way to bring most people to some degree of intellectual understanding of a point. (p. 84)

Stevick also supports using students' native language for the purpose of clarifying their understanding and suggests that it is appropriate to let learners depend on the language that they already know, or to provide them with source materials.

There are other researchers who support the idea of learning Thai as a second language by depending on the learners' native language. Khawnoo (1983) suggests that to effectively teach Thai as a second language an instructor should ensure that the learners' first language is used as a medium. (p. 31) Siripanich (1964) makes the following point:

A qualification of Thai second language teachers should be that they are able to speak the first language of the learners, so that they can explain in that first language. (p. 72)

And Pipitkul (1986) adds the following suggestion:

Teaching a second language by comparing its sound pattern and grammar with that of the learners' first language, will help in the learning of the second language. Teachers should be able to explain in the learners' first language. (p. 6)

Currently computer-based instructional programs for second languages usually have directions and explanations in English.

In the design of the "Basic Thai Conversation" instructional package accompanying this study, multi-media used have directions, narration and explanations in the English language which, it is hoped, will make learning more efficient, and abstract content clearer.

Learning Thai Grammar

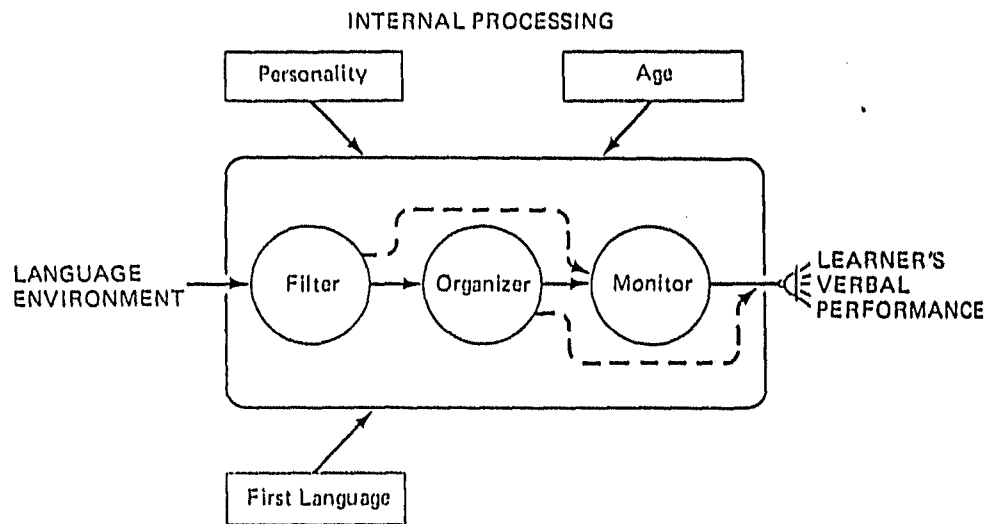
There are many ways of learning the grammar of a second language. The most effective method of learning Thai grammar appears to be adapted from research all over the world on how children learn their first language in early childhood, i.e. by learning the basic word-order rules of the language first and omitting little words such as prepositions and classified nouns. Dulay, Burt and Krashen (1982) state the following:

All over the world children who are learning their first language during early childhood use similar kinds of verbal constructions and make the same kinds of grammatical mistakes. They learn the basic word order rules of the language first and omit what are called "grammatical morphemes"- the little words like the in English or el in Spanish and der in German, or the markers like s in eats. These markers contribute relatively little to communicating a message even though they are required for grammatical correctness. (pp. 6-7)

Brown (1973) found that when children do learn grammatical morphemes, they learn them in the same order, and that order is not related to how often the children hear the structures nor to whether their parents reward them for producing correct structures. In 1957 Chomsky upset the prevailing belief that language is learned by imitating, memorizing and by learners being rewarded for saying the correct things.

Thai grammar is not as successfully learned by imitating or memorizing sentences. Learners have to initially learn basic Thai word-order rules, which are very simple, simpler than those of English. Because Thai is uninflectional, there is no declension in verbs and plurals. The basic word-order rules of Thai are as follows: A sentence is placed by subject, verb and object order (S.V.O.) as in English; an adjective which modifies a noun, comes after the noun; there is no declension of verbs to show the different tenses, but adverbs of time show the variety of tenses. If learners know these basic word-order rules, and they have an English-Thai dictionary, they can create many

sentences to fit their own communication purposes. This way of learning Thai grammar fits with Chomsky's theory of "creative construction". His thesis is that the human brain is more than just a receptacle that parents and teachers fill with phrases and sentences. It guides the way young children learn and internalize the language they hear around them. Language acquisition is now known to be an interaction between the child's innate mental structure and the language environment, a "creative construction" process.

FIGURE 1 Working Model for Creative Construction in L₂ Acquisition*

*An updated version of the chart on page 100, in *Viewpoints on English as a Second Language*, edited by Marina Burt, Heidi Dulay and Mary Finocchiaro. New York: Regents Publishing Co. Inc., 1977. Reprinted by permission.

The creative construction process consists of four main components (see Figure 1): (1). Environment, (2). Filter, (3). Organizer and (4). Monitor. Environments for effective language learning should be natural language environments, with time for silence, as mentioned before. Filter is concerned with attitudes and motivation, important in second language learning. Organizer is the way by which grammatical structures are learned. Monitoring is a kind of self-editing in which persons who are very concerned about linguistic appearances use conscious rules to produce sentences. A learner who has a high desire to communicate and is not embarrassed by making mistakes uses the monitor less than one who is more self-conscious. Personality, age and first language concerns affect the learner's verbal performance in the following ways: a learner who has an outgoing personality may filter out less language than one who is less confident; an adult may organize more of the language at once than a young child; a learner's first language has very little effect upon making grammar errors in the second language.

Learning Thai Pronunciation

Learning Thai pronunciation as a second language is achieved most effectively by first teaching comparative differences between Thai and English. Practice of Thai pronunciation should come after learners have understood the differences between English and Thai sound. Thai has tones and aspiration which indicate differences in the meanings of words. Learners need to understand these tones very well before they begin pronouncing words. It is important that learners pronounce Thai words with understanding and not from imitation or memorization. Research supports this theory of teaching pronunciation by comparison of two languages. Klongkankhian (1986) states :

Each language has its words, sound and grammar patterns which differ from other languages. The textbook, or the method used to teach a second language should include a comparison of the first and second languages sound patterns, which will help learners more clearly understand the second language (Suwanaditagn, 1989, p. 28)

Stevick (1982) points out that "the most fundamental thing to remember in studying phonetics is that you as a teacher of languages are concerned not so much with sounds as with the differences between sounds and with how each language organizes those differences (p.164). Stevick also points out that repeating and memorizing is the weak point in learning pronunciation. "The activity is purely mechanical and both dull and dulling to a learner's mind. This happens often in classrooms. One can see from the learners' faces that they are bored with what both they and the teachers are doing" (pp.51-53). Dulay, Burt and Krashen (1982) observe that "parrotting activities, including most memorized dialogue and mechanical drills appear to do little to encourage the development of fluent conversation skill" (p.4). The problems identified by these researchers may be dealt with by design of pronunciation practice lessons on cassette tape included with a second-language program textbook. As long as the learners have previously understood the differences between English and Thai sound patterns they could use these pronunciation practice lessons as and when they wished. Following the learning of words and word-order rules, the learners can create their own sentences. Stevick (1982) has suggested providing conversation practice activities for learners using words and stories designed to fit their needs (.p.145). In this case, if the learners practised Thai conversation by way of word and word-order rules, they could easily create their own sentences. Audio media such as tape-cassettes can help learners to practise pronunciation, and to gain skills of listening and speaking. Heinich et al (1989) state:

Drill and practice is commonly used for foreign language learning and vocabulary building. Certain media formats and delivery systems lend themselves particularly well to students drill and practice exercises, for example, learning laboratory instruction and programmed instruction are well suited to this purpose. Audio-tapes can be used effectively for drill and practice in language instruction. (p.8)

Feedback

Feedback in second language learning can be active or delayed, depending on the content of the language. Active feedback is effective for drill and practice and for learning the concepts of culture. For example, after learning the concepts of Thai culture (such as Buddhism), in each item, learners should be given questions to answer or discuss, followed by correct answers for checking and revising. Learning pronunciation or new vocabulary requires active feedback so that correct answers are known by the learner immediately. Delayed feedback is effective for content learning in the creative construction process, because learners have time to understand grammar and word-order before creating their own sentences. Research supports the use of feedback in learning . Dulay, Burt and Krashen (1982) write:

Correcting students' grammatical errors seems to produce little improvement. Research suggests however, that teachers need not bring every error to the attention of the learner for fear that the error will become a habit. (p.5)

Stevick (1982) states:

A teacher must not convey the unspoken message, "Be careful! You have just made a mistake!" Such a message is in fact not necessary; the students will pick up most of their own errors in this step just by noticing the differences between what they have said and what they are hearing. (pp. 138-9)

Technology in Second Language Instruction

Instructional technology plays a major role in the design of an instructional package for Basic Thai Conversation.

Why we Use Instructional Technology to Teach Thai Language

Instructional media can be used to facilitate, and in some cases provide for,

intellectual development, explaining how mental development occurs. There are three aspects of development: schema, assimilation and accommodation (Piaget, 1977).

Schemata are the mental structures by which individuals organize their perceived environment. These adapt or change during mental development and learning. These schemata are used to identify, process and store incoming information. Schemata can be thought of as categories into which individuals classify and store information and experiences. Adult learners have greater numbers and more elaborate schemata than children.

Assimilation is the cognitive process by which a learner integrates new information and experiences into existing schemata. Piaget (1977), borrowed the term from biology. It is the process by which an organism eats food, digests it and then assimilates or changes it into a useable form. During learning assimilation results from experience. With new experiences the schema expands in size but does not change the basic structure. The process of assimilation attempts to place new concepts into existing schemata. These experiences may come from real life. Rather than waiting for experiences to happen naturally, instructors cause experiences to happen through the use of media and new technologies of instruction.

Accommodation. When dealing with a new concept or experience, the learner attempts to assimilate it into existing schemata. When it does not fit, there are two possibilities: (i) the learner can create a new schema into which the new stimulus is placed, or (ii) the existing schema can be modified so that the new stimulus will fit. Both of these processes are forms of accommodation.

Instructors are responsible for providing learning experiences that will result in the creation of new schemata as well as the modification of existing schemata. Schemata develop over time with learning experiences. The role of instructional media is to provide many of those experiences.

In teaching Thai language to English speaking students in a non-Thai environment instructional media such as video-tape can create the experience of Thai culture, or can provide information about landscape, tourist places, food, drama, dance, etc. Audio-tapes can create the real sounds of native Thai speakers to the learners. Instructional media can help the learners' intellectual development in learning culture

and Thai language by simulating experiences and environment.

Instructional Methods

In instruction, media and methods are very closely linked. Heinich, et al (1989) described the difference between instructional method and instructional media:

Instructional methods are the procedures of instruction that are selected to help learners achieve the objectives or to internalize the content or the message. Instructional media are carriers of information between a source and a receiver. Such vehicles are considered to be instructional media when they are used to carry messages intended to change behaviour. (p.7)

Preparing an instructional package

The first step in the preparation of an instructional package is the selection of an instructional method, by choosing a model and then choosing appropriate instructional media. In preparing an instructional package it is necessary to choose a model to make the instruction effective. There are many models, and each one offers a basic focus of careful planning for effective media use in instruction. For example, there is the ASSURE model (Heinich, et al, 1989), a procedural guide for planning and delivering instruction that incorporates media and assumes that training or instruction is really required. This model has six steps in the design of an instructional package: 1.) Analyze learners, 2.) State objectives, 3.) Select Media and Materials, 4.) Utilize materials, 5.) Require learner performance, and 6.) Evaluate and Revise. (p.34)

1. Analyze Learners. The learners of Basic Thai Conversation are English speaking adults and young people over the age of 14 years. As Piaget's theories of intellectual development, schemata, assimilation and accommodation, previously mentioned, point out, adult learners have broader ranges of schemata than children. Instructional media, simulating experience, will help the adult learners create more knowledge of learning Thai language and culture.

2. State Objectives. The objective of the course "Basic Thai Conversation" is to

meet the needs of learners who want to communicate effectively in Thai. Lesson content focusses on two areas, culture and language. In the area of culture, students will learn about linguistic culture, aesthetic culture, traditional or folk culture, and spiritual culture. These cultures are based upon Buddhism and the Ramayana which influence Thai life. The area of language comprises the basic need for conversation, for example, greeting, tones, numbers, food, directions, shopping, etc. This area also provides knowledge of vocabulary, pronunciation, syntax or grammar and language connected with culture. Learners would be expected to create their own sentences in Thai for communication.

3. Select Media and materials In this step suitable media and materials are chosen to use with the content. Special knowledge of teaching languages and using media is needed for selection of media appropriate to the content. Each medium has its own characteristics that may make it appropriate for use with certain content. Heinich et al (1989), make the following observations:

Each material has its own set of attributes. One videotape may make full use of the potentials of the medium - graphics, animation, drama, etc. Materials must be examined in light of the specific objectives of the lesson and the specific needs and interests of learners. (pp.22-24)

Sound-slide audiovisual presentations involve two senses and can have a very dramatic impact on learners. Sound-slide presentations can be used to inform or to change attitudes. They are applicable for both individual and group instruction with little or no modification. Combined with a printed study guide sound-slide shows can actively involve the learners. (pp.191-2)

Audio media have many advantages. First and foremost they tend to be inexpensive forms of instruction.

Audio materials are readily available and very simple to use. They can be easily adapted to any vocabulary level and can be used for group or individual instruction. Students who cannot read can learn from audio media. For young non-reading students audio can provide early language experiences. Audio can present stimulating verbal messages more dramatically than can print. With a little imagination on the part of the teacher audio can be very versatile. Audio cassette recorders are very portable and can be used "in the field" with battery power. Cassette recorders are ideal for home study. Many students already have their own cassette machines. Audio tapes are easily duplicated in whatever quantities are needed. (pp.162-3)

Still pictures are photographic (or photograph-like) representations of people, places and things. The still pictures most commonly used in instruction are photographs, postcards, illustrations from books, periodicals, catalogs etc. and study prints (oversized illustrations commercially prepared to accompany specific instructional units). Still pictures can translate abstract ideas into a more realistic format.(p.103)

Posters incorporate visual combinations of images, lines, color and words and are intended to catch and hold attention at least long enough to communicate a brief message, usually a persuasive one. To be effective posters must be colorful and dynamic. They must grab attention and communicate their message quickly. Posters can be used effectively in numerous learning situations. They may be employed for motivation. (p.108)

Realia, or real things - objects such as coins, food, clothes, artifacts, etc.- are some of the most accessible, intriguing and involving

materials in educational use. They are used as part of concept learning, they supply flesh and blood mental images giving meaning to otherwise merely abstract words. (p.100)

Knirk and Gustaphson (1986) make the following points about print and textbooks:

Print is the most widely-used medium in education and training and in the form of texts, remains the primary information storage and delivery tool. Print media are used for presenting information related to most types of objectives including factual information, principles, concepts and rules, some procedures and to some extent the development of attitudes and opinions. However they may be less useful in learning situations where objectives require interpretation of visual cues or stimuli or when motor skills are to be developed. (p. 142)

Selection of appropriate media and materials can help learners to reach goals.

Wilbur Schramm (1977) has made the following point:

Motivated students learn from any medium if it is competently used and adapted to their needs. Within its physical limits any medium can perform any educational task. Whether a student learns from one medium more than from another is at least as likely to depend on how the medium is used and on what medium is used. (p.6)

4. Utilize Materials. Having selected the materials, the instructor should have a plan of how they will be used and how much time will be spent using them. For example, the cassette-tape for "Basic Thai Conversation" requires accompanying directions on its appropriate use, particularly whether or not it has to be used with or without a text

book. The accompanying videotape must have information about the length of time taken up by each part and the purpose to which its content can be put and which learning activities should occur either during or after the showing of the tape. Additionally, learners must understand the purpose of the materials, particularly what they are expected to know after they have used them, or what they need to prepare before using them.

5. Require Learner Performance. Learners must practise what they are expected to learn and should be reinforced for correct response. In the "Basic Thai Conversation" instructional package, learners are given advance organizers (Ausubel, 1968) writes:

An advance organizer may take the form of an overview of or an introduction to lesson content, a statement of principles contained in the information to be presented, a statement of learning objectives, etc. Whatever the form, they are intended to create a "mind-set" for reception of instruction.(p.14)

For example, the students will know that in each unit there will be topics, main points, objectives, activities, instructional media and evaluation.

6. Evaluate/Revise. It is necessary to evaluate the instructional process after it has been used. Evaluation attempts to find out whether learners met objectives, whether media served objectives and whether learners used media and materials properly. Evaluation can be done initially by pilot testing after which revisions can be made as necessary. For example, the cassette tape and text book for practice speaking "Basic Thai Conversation" have been pilot tested with a variety of learners, adults and teenagers, in groups and individually. They have also been examined in Thailand by experts in the teaching of Thai to foreigners. Revisions were then made to improve their effectiveness. Other materials in the instructional package such as videotapes and sound-slide programs used for teaching Thai culture or to simulate the experience of Thai life and the Thai environment, have all been presented to a variety of groups to ascertain how effective the learners find them to be. Revisions have been made on the basis of these

pilot tests.(see Appendix C)

Instructional Package Design

After examination and selection of theories of second language teaching in educational technology it is necessary to plan the design of the instructional package.

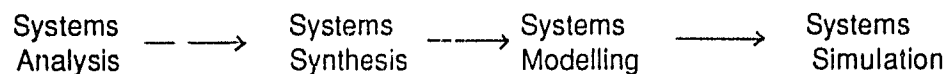
Brahmawong (1990) states:

Implementing an instructional program without a system may be as disastrous as constructing a building without a blueprint. (p.100)

To develop the instructional package for "Basic Thai Conversation" a systems approach to designing multi-media packages can be used. Brahmawong (1990) writes:

A systems approach is the method of designing a new system or improving an existing one for the purpose of solving existing problems or improving the efficiency of the present operation, by laying down a set of logical steps that will help accomplish the tasks according to established goals. In designing a system four major steps are necessary: (1). conduct a system analysis; (2). undertake a system synthesis; (3). construct a system model; and (4). conduct a system simulation.(p.100)

Steps in Systems Approach



1. Systems Analysis This is the method of identifying parts and their relationships by applying a set of procedures which enables an analysis of the existing system to be undertaken in terms of identifying its components, their functions, their inter-relationships, interaction within and outside; and also additional components,

their needs and their relationships. For example, before starting to develop the instructional program in "Basic Thai Conversation" it is necessary to ascertain the need for this program: the current status of teaching and learning Thai as a second language; the need to develop an effective program; the lack of good text-books and instructional materials. It is also necessary to examine why existing materials are ineffective and to identify their weak points.

2. Systems Synthesis This is the design and improvement stage of the systems approach accomplished primarily by listing a set of logical steps, identifying new elements or parts and combining them with acceptable existing components. Regarding "Basic Thai Conversation", for example, it has been established in the analysis stage that existing second language materials used for teaching Thai have no connection with theories and practices in educational technology and theories of second language instruction. It is necessary, therefore, to correct this situation by developing new materials which are connected to the proper theories and practices of educational technology and second language instruction. Theories and practices are examined and selection is made of those which it is believed will make the learning of Thai as a second language more effective. Additionally, the elements of Thai language and culture will be examined. Content will be identified and a plan made to include appropriate elements such as Thai words, phonology, syntax and culture to be incorporated into lessons on Thai as a second language. Then the program is planned.

3. Systems Modelling. This is the design and construction of a system model or system flowchart to clearly present all the steps. This is accomplished by linking all major steps and sub-steps with lines and includes a loop for feedback. Regarding "Basic Thai Conversation" a choice has to be made of the model that will be used to develop the package. According to Brahmawong (1990), normal instructional program design comprises at least six components: self-pretest, advance organizer, body of content, activities, feedback and self-post-test with key (p.113). The model is thus selected and the instructional package content is formed into an instructional program. The content of "Basic Thai Conversation" will consist of two parts: culture and language. The program can be divided into 15 units. Design of each unit will combine culture and language fitted together in a theoretically appropriate order. For example, in the first unit, the part

dealing with culture should focus on greetings. The plan of the content of the fifteen units could be set out in a manner illustrated by following the example of the first three:

	<u>Culture</u>	<u>Language</u>
Unit one:	Orientation to Thailand	Greeting and Tones
Unit two:	Thailand and Buddhism	Number and Time
Unit three:	Thais and the Royal Family	Polite words of Thai

A unit will consist of the following: 1. topic, 2. pre-test, 3. advance organizer, which tells the learners what they are going to learn and their activities, i.e. main points (concepts), objective, activities, instructional media; 4. body of content, which tells the learners what to learn about the culture, i.e. new words, syntax, pronunciation, conversation; 5. assignment activities, which tell the learners what they have to do, or practise, and provides feedback and evaluation; and 6. self post-test with key.

The next step will be the design of the multi-media component to fit the body content, activities and feedback. As previously mentioned, every medium has its strengths. In this step, reference will be made to the theories and practice of educational technology and the theories of second language teaching and practice to determine appropriate media selection. Heinich et al (1989) describe a multi-media system as a multi-sensory stimulant to learning as it takes place outside of the classroom:

Learning in the real world is indeed multi-media and multi-sensory. We are constantly learning via all of our senses and via a multitude of

stimuli: newspapers, books, radio, television, pictures, etc. (p.184)

Along with many other educational technologists, they point out the importance of preparing media to have the maximum effect on an instructional program. Media are used to their maximum advantage, not just as interchangeable substitutes for printed or oral messages. One of the most important roles for media is to serve as a catalyst for change in the whole instructional environment. The effective use of media demands that instructors can better organize in advance, that they think through their objectives, that they alter the everyday classroom routine and that they evaluate broadly to determine impacts on mental abilities, feelings, value, interpersonal skills and motor skills. Good lecturers will select media that suit particular objectives. Audiovisual presentations can be powerful, for example, in conveying an historical period's feel, in building empathy with others, or in showing a role model in action. Media can also be integrated with methods that are best suited to stimulate the cognitive processes connected with achieving given objectives, Good instructors select media for those learners who can profit from them, and they evaluate effectiveness, not just on the basis of immediate verbal recall, but also on the basis of what impact the experience had on the imagination, feelings and long-term comprehension of the viewer.

The final step concerns the multi-media production of the instructional package "Basic Thai Conversation". This will be based upon Brahmawong's (1990) multi-media production system design which consists of 9 steps: (1). Analyse and review the contents and units; (2). Identify teaching units; (3). Plan the lessons; (4). Prepare learning activities; (5). Produce multi-media packages; (6). Construct test items; (7) Combine multi-media into the instructional program; (8). Conduct developmental testing of multi-media packages; and (9). implement and evaluate multi-media packages.

4. Systems Simulation. After constructing the systems model it might be well stated that the system is developed but not yet ready for implementation because one cannot be sure if it really works in a real-life situation. So, it must be tried out in a simulated situation. For example, with "Basic Thai Conversation", after the model for multi-media use with the content of Thai culture and language had been constructed, it was tested with students in classes where Thai was being taught as a second language,

such as "Thai Language and Culture" and "The Taste of Thailand". It was also tested with students over the age of 14 years in the Pacific Rim project Future Partners. The model was also tested on individual students. Revisions were made after these tests. As a result of these tests it was found that the instructional program can be used effectively with adults and children over the age of 14 years and individual learners. It was also ascertained that the program could be used in three ways: self-instructionally, tutorially and in Thai language and culture classes.

In conclusion, to develop an instructional program for "Basic Thai Conversation", we need to know the factors of effective second language learning; the theories of second language instruction which fit Thai as a second language; and the theory and practice of educational technology. Knowing this, we choose a systems approach to designing multi-media for instructional programs, and develop the program by integrating this theory and practice into the systems model. In this way we are able to produce an effective instructional program for teaching basic Thai to English speakers.

The Development of a Curriculum for the Teaching of Thai Language to Foreigners

There has been virtually no curriculum design produced for the teaching of Thai to foreigners. Thai was first taught to foreigners in 1828, when Captain Low published the first book about Thai grammar. In 1850 a reliable Thai grammar book was published by Father Pallegrix, Bishop of Mallos. In that same year Pallegrix also prepared a Latin-Thai dictionary. In 1854 he produced a Siamese-Latin-French-English dictionary (Lanyon-Orgill, 1955, p.16). There are other books about teaching Thai to foreigners, but these do not contain any curriculum.

The first formal attempt to design a curriculum for the teaching of Thai to foreigners was made in 1982 when the Sunday Buddhist School in Los Angeles decided to improve and develop their method of teaching Thai as a second language by inviting teachers from Thailand to give a summer course. These teachers brought new methods within them. In 1984 Professor Sumon Amonvivat of the Faculty of Education of Chulalongkorn University began researching the teaching of Thai language and culture to

Thai children living in the U.S.A. It was at this time that a curriculum for teaching Thai as a second language was begun. Professor Amonvivat and her team developed the new curriculum in 1987. It was called "Thai Course and Integrated Activities for Teaching Thai Language and Culture." This curriculum is now used in eighteen Thai Sunday Buddhist schools across the U.S.A. and volunteer teachers from Chulalongkorn University offer summer courses in Thai each year.

There also has existed, since 1987, a brief outline for "Teaching Thai to foreigners in Foreign Lands", published by the Department of non-formal education of the Thai Ministry of Education. It consists, however, of little more than a series of topic headings and very brief content. It does not contain suggestions for activities, instructional material or evaluation (Suwanadidtergun, 1989, p.7).

The curriculum of the "Thai Course and Integrated Activities for Teaching Thai Language and Culture" (C.U. model) developed in 1987, was adapted from analysis of four curricula: (1) the curriculum of "Teaching Thai to Foreigners in Foreign Lands" of the Department of non-formal Education of the Thai Ministry of Education; (2) the elementary school curriculum of the Thai Ministry of Education; (3) the curriculum of the "Thai Course and Integrated Activities for Thai Children in the U.S.A." designed by Professor Sumon Amonvivat et al; and (4) the curriculum of the Sunday Buddhist school in Chicago. The curriculum that emerged from the adaptation of these four sources contained improved content, and was set into six levels. Content in each level is arranged into topics from which lesson plans have been designed. Each lesson plan comprises the following: (1) Objectives, (2) Content, (3) Activities, (4) Instructional Media, (5) Practice Text, and (6) Measurement and Evaluation. There are 26 units at each level.

According to Suwanadidtagun (1987), the curriculum is designed to teach in the following ways:

1. Teaching four skills of Thai language, listening, speaking, reading and writing.(the learner should learn to listen to and speak basic Thai well enough prior to learning to read and write);
2. learning English, the first language of the learners, should be used as the medium of instruction;
3. choosing words and elements of culture should relate to those of Thai daily life.

The cultural elements which learners deal with in Thai society are primarily religion (Buddhism), the King and the nation.

4. Designing a curriculum for formal education or in-class education. Learners have to attend class regularly and be taught by the teachers, and complete all exercises in the practice texts.

Thai language and culture program taught at the Thai Sunday Buddhist schools in the U.S.A. uses the curriculum of the "Thai Course and Integrating Activities". There are currently 18 Thai Sunday Buddhist schools in the U.S.A., four in California, two in Florida and Hawaii, and one each in Maryland, Illinois, New York, Colorado, Utah, Texas, Missouri, Arizona, Nevada and Philadelphia. Reasons why this approach is modified for the present study are described below.

The Development of an Instructional Package for Teaching Thai Language and Culture to Foreigners

The curriculum for an instructional package for teaching Thai language and culture to foreigners in this study is developed from the relationship between theories of teaching second languages that are appropriate to teaching Thai, and theories of using instructional technology. The theories of teaching Thai as a second language in this study are based upon (1) learning language with culture; (2) the silence period; (3) the environment created with instructional technologies; and (4) using the mother tongue to help in understanding abstract concepts.

The curriculum in this study is designed as an instructional package based upon modification of the systems approach model for the development of distance learning material called the "Chula Plan", which was developed by Brahmawong (1990). The content of the Thai culture and language used in this curriculum is based upon the Chulalongkorn University (C.U.) model for teaching Thai language and culture in the U.S.A. (1988). The relationship between the theories of teaching Thai as a second language and theories of instructional technology, including the model of the systems approach have been described earlier.

The following is a comparison of two curricula for teaching Thai language and

culture to foreigners, the C.U. model which is used for teaching Thai language and culture in the U.S.A. (1988), and the modification of that model incorporating the author's initials, which may be called the K.P. curriculum model.

1. The two curricula are designed to teach Thai language and culture.

2. The K.P. curriculum model is designed to teach only two language skills, speaking and listening, while the C.U. curriculum is designed to teach four skills, speaking, listening, reading and writing.

3. The content of the C.U. curriculum is designed in a way which is similar to the elementary school curriculum of the Thailand Ministry of Education, which is used to teach Thai children in Thailand, and is appropriate for teaching Thai children who live in Thai family environments in the U.S.A. It is however, difficult for foreigners who have never lived in a Thai environment to understand some words and concepts which appear abstract. The C.U. curriculum is not appropriate for them, therefore. The K.P. curriculum model however, is designed for them, its content being based upon the language and culture of Thai daily life.

4. The C.U. curriculum is designed for children who were born in the U.S.A. and live there with their parents. These learners have daily experience of some aspects of Thai culture within their homes. The K.P. curriculum model is designed for learners with no such experience.

5. The C.U. curriculum is designed for formal teaching, in class, by teachers, similar to the Thai elementary school experience. It does not use the method of comparing English and Thai phonology, syntax and words. The K.P. curriculum model uses this comparison process to enable the learner to understand the differences between his mother tongue and Thai.

6. The activities in the C.U. curriculum are designed for children who need teachers to lead and guide them. The K.P. curriculum model is designed for adults and can be learned through self-instruction, tutorials or in class.

7. The C.U. curriculum is designed for instruction on a long term basis, in six levels, each of which contains 26 units. It takes a long time to complete. The K.P. curriculum model is designed as an intensive course containing only 15 units will comprise a sub-unit on culture and a sub-unit on language. Learners can study by

themselves, or with a tutor or in a class. Each learner can study at a personally suitable rate, as rapidly, for example, as 15 periods of about 90 minutes each. The K.P. curriculum practice design can be used by learners at any time without attending class.

The K.P. curriculum model, designed for an instructional package for teaching Thai language and culture to foreigners, is based upon the following elements:

1. Teaching language and culture.

2. Teaching the two skills, listening and speaking Thai. The reason why there are only two skills taught in this curriculum model is that research into the teaching of Thai as a second language suggests that learners should be able to understand listening and speaking well prior to learning how to read and write. Suwanditagn (1989) makes the following point in the C.U. curriculum for teaching Thai in the U.S.A.:

To learn Thai as a second language
It is better to first start learning
speaking and listening. The learner
needs to have the skill of understanding
speaking and listening Thai before
learning reading and writing. (p.7)

Other research in support of this idea was conducted at the Department of Curriculum and Instructional Development of the Thai Ministry of Education by Klongkarnkhen and Pipitkul (1986, pp. 10-11) which suggests similarly that the most effective way of teaching Thai as a second language is by having students learn to listen and speak before learning to read and write.

3. The learners will learn basic Thai pronunciation, syntax and words. They will do this by comparing the differences between Thai and English sound and syntax. The learners are expected to communicate in the Thai language in basic Thai conversation. After they have learned pronunciation, syntax and words, they can create their own sentences by using the Thai-English dictionary. The learners can practice the lessons using the multi-media materials provided in the instructional package. They will produce their basic Thai conversation when they are ready, according to the silent period theory.

4. Learning only two Thai language skills, listening and speaking, makes transliteration from the Thai to the Roman alphabet very necessary, especially because

Thai words can be transliterated into Roman characters in different ways. There can be several Roman spellings for the same Thai words. The International Briefing Association (1989), points out that "Foreigners find it very difficult to pronounce Thai words from the Roman alphabet which are written in many ways. Blanchard (1958), describes the three main methods by which Thai is written in Roman letters:

There are three main methods by which Thai is written in Roman letters. The first reproduces the sounds of modern Thai, without regard for Thai spelling; the foreign reader, familiar with the phonetic equivalents is thus able to pronounce accurately the Thai words he encounters. This system, therefore, is particularly useful for linguistic, anthropological and social field work (especially in rural areas where much of the population is illiterate and informants therefore cannot spell Thai words), and in the teaching of spoken Thai.

The second method is a system of transliteration which replaces Thai letters with Roman alphabet equivalents, letter for letter, without regard for modern pronunciation. This is a more useful method for those concerned with tracing Indian influences on Thai language and culture. It leaves words derived from Sanskrit and Pali sufficiently recognizable for the general purposes of students of Indian culture, while retaining their Thai character.

In the third method words derived from Sanskrit and Pali are transcribed according to their original spelling, which often differs from the way they are spelled in modern Thai. Thus both Thai spelling and Thai pronunciation are ignored, but the origin of Indian words is clearly shown. This method is probably the least useful,

because of its complete disregard of both the spelling and pronunciation of modern Thai and because of the frequent disagreement of the precise origin of certain Thai words.(pp.78-79).

There are two well-known systems for transliteration of Thai into the Roman alphabet which can be used by foreigners who use Thai words when writing Thai articles. Both systems are derived from the first method described by Blanchard, in which Thai words are transliterated into English as sounds being heard without regard for Thai spelling.

The first system is called the Thai Royal Institute System (1939). This system was set by the Thai Government as a standard for foreigners who cannot read and write Thai, to transliterate Thai words into Roman alphabet. It seeks to reproduce Thai sounds without using unusual linguistic symbols; it eliminates all indications of tone. This system is well-known by foreigners who write articles about Thailand.

The other system of transliteration of Thai into Roman alphabet, which is also well-known by foreigners, is the Mary Haas (1955) System. This system is more accurate than that of the Royal Thai Institute. It reproduces Thai sounds by using linguistic symbols and it also indicates the five Thai tones.

The Thai Royal Institute and the Mary Haas (1955) systems have advantages and disadvantages for transliteration which cause foreigners difficulties in pronouncing Thai words from the two systems. The advantage of the Thai Royal Institute system is its ease of use. It is not complicated. Its disadvantage is its lack of tone indication, which is very important in Thai because tones indicate meanings. The advantage of the Mary Haas system is the accuracy of its linguistic symbols and tone indication which clearly indicate the meanings of words. This system's disadvantage is that its complicated linguistic symbols cause difficulty for anyone who has no knowledge of linguistic symbols.

To resolve the problems within these two systems, the K.P. curriculum model for Basic Thai Conversation has developed a new system of transliteration modified from the North American standard phonetic symbols and the Thai Royal Institute and Mary Haas systems. This system is called the Kritchada Potter System of Transliteration of

Thai to the Roman Alphabet. This system reproduces Thai sounds as in the first method described by Blanchard (1958). It reproduces Thai sounds without using unusual linguistic symbols. It also indicates the five Thai tones for the correct pronunciation and meaning.

5. Thai language is influenced a great deal by Sanskrit, so the ways of pronouncing identified names, especially personal and place names which are transliterated in Roman alphabet according to the Sanskrit original spelling, need to be described to the learner. It is particularly significant that most Thai personal and place names influenced by Sanskrit are written in Roman alphabet in the original Sanskrit spelling (This means that the words are written by including the Sanskrit inflections, which have never been pronounced in Thai.) This situation is very confusing for foreigners trying to pronounce Thai correctly.

The K.P. curriculum model includes this topic about words influenced from Sanskrit in order to help foreigners understand the ways by which Thai words are influenced from Sanskrit, and how these words are pronounced correctly in Thai.

6. Thai words influenced from Sanskrit have influenced Thai language stratification. Thai language is stratified hierarchically into, for example, the languages of Buddhism, the court and courtesy in daily life. This phenomenon is confusing for foreigners trying to obtain Thai language, as described by Blanchard (1958). Learners can gain an understanding of Thai culture therefore, by understanding the hierarchies within Thai language. They will come to understand that Thai culture is predominantly influenced from Indian, through Buddhism and the Ramayana which influenced the language of the court and courtesy in daily life. Argyle (1982) points out that understanding language helps one to understand culture:

Certain aspects of life in another culture may be incomprehensible without an understanding of the underlying ideas. Some of these ideas are carried by language, and knowing a language deepens understanding of culture. (p. 73)

7. In the K.P. curriculum model the language and culture sections are designed

to have a connecting relationship in every way possible.

8. Methods for choosing Thai words are based upon the basic needs of daily life similar to second language teaching methods described earlier. The words chosen in the K.P. curriculum model are developed from a variety of materials of basic conversation for second language learners then checked against lists of frequently used words for primary school instruction in Thailand, established by researchers at the Kasetsart University Demonstration School (1977), and recent research into frequently used words for primary schools in Thailand and frequently used words in radio and television news conducted by the Department of Curriculum and Instructional Development of the Thai Ministry of Education (1987).

The hierarchy of Thai language in this curriculum emphasizes only the language of the courtesies of daily life necessary for foreigners. Ecclesiastic language, and the language of the court are not necessary for basic Thai conversation for foreigners. Lanyon-Orgill (1955) defines the idea of teaching the hierarchies in the Thai language to foreign students:

The formal words are used in polite or official conversation generally, while the informal ones are reserved for use in the family or among friends and acquaintances (p. 57).....
 It is important that the correct usage of a few special words used in addressing supervisors, equals or inferiors should be appreciated at an early stage in speaking Thai, for great care is taken by the native speakers in this matter of correct procedure (p.59).....
 There are many special words and phrases used when referring to matters connected with the Royal Dynasty, but these should not concern the student immediately (p. 60).

9. Methods of choosing topics of Thai culture are also based upon basic needs of daily life. Topics chosen in the K.P. curriculum model are selected from multi-media

sources promoting Thailand and Thai culture to foreigners, produced by the Thai Government and individual Thais and foreigners. Topics selected for inclusion in the K.P. curriculum model are checked with the elementary and secondary schools curricula on Thai culture prepared by the Thai Ministry of Education. Culture in this curriculum model comprises four parts, Linguistic, Aesthetic, Customary or folk and Spiritual culture based upon Buddhism and the Ramayana. Additionally learners will learn other aspects of Thai culture, particularly appropriate behaviour.

10. To support the learners' individual availability of time and ability to learn, The K.P. curriculum is designed into an instructional package consisting of multi-media resources for the learners to learn by themselves or with a tutor or in class. There are 15 units of language and culture. Each unit comprises six components, which will help the learners to learn by themselves, (1) self pretest, (2) advance organizers, (3) body of content, (4) assignment activities, (5) feedback and (6) self post-test. The K.P. curriculum is designed for learners to complete in a time appropriate to their needs. Each unit is designed to be finished in approximately two hours with extra practice during learners' available time. The details of the K.P. curriculum for teaching Thai language and culture will be described in Chapter 4.

Chapter 3

DESIGN

Overview of the Study

The purpose of this study is the development of effective instructional materials for teaching Thai language and culture to foreigners. During the 1980's and 1990's, Thailand has emerged with a rapidly expanding economy that has attracted many foreign business investors and travellers. Thailand has a particularly unique culture strongly influenced by Buddhism and the Ramayana. The only official language in Thailand is Thai. There is a developing need for foreigners wishing to travel or conduct business in Thailand to speak basic Thai and to understand Thailand's culture and how it affects everyday life. Currently very few textbooks or other instructional materials exist for teaching both the Thai language and its relationship to Thai culture to foreigners; most available materials focus on Thai culture. Outside Thailand there are virtually no facilities for learning either the language or its relationship to the culture, as most institutes offering Thai language instruction both inside and outside of Thailand do not teach Thai culture. Only one institute in the United States, The Thai Sunday Buddhist School, attempts to do this for Thai children living in the U.S.A. Furthermore, most textbooks about the Thai language that have been available during the past five decades have not been designed for unassisted self-instruction and make little or no attempt to identify the strong links that exist between Thai language and culture. As Thailand becomes an increasingly attractive destination for both business and travel, this lack of effective instructional materials becomes a problem for non-Thais. To address this problem, this study provides a method of effectively learning the Thai language through the development of a culture-based instructional program in basic Thai conversation.

Design Process

The design of this instructional program is based on four steps of a systems approach to instruction: (1) systems analysis, (2) systems synthesis, (3) systems modelling and (4) systems simulation. (Brahmawong, 1990)

(1) Systems analysis. The first step in the development of an instructional package for basic Thai conversation is to study the need for the program. At the present time there are few appropriate materials or methods for effectively teaching Thai language to foreigners; in fact there are few texts on the subject at all. The following observations about six relatively well-known texts identify the common lack of reference to Thai culture and conversation and the relationship between them.

The Thai System of Writing by Mary Haas (1956) is well-known by foreign students of Thai for its method of using the phonetic symbols of transliteration from Thai to the Roman alphabet, including tone indication. The book emphasises written Thai but is not concerned with the teaching of conversation and culture.

An Introduction to the Thai (Siamese) Language for European Students, by Lanyon-Orgill (1955) teaches the nature of Thai language, including tone, syllable pronunciation, and long and short vowels. It emphasises the stratification of the Thai language. Unfortunately, and unlike Haas (1956), it presents Thai tones in a non-standard manner, which may be confusing to a learner. The Thai alphabet is also presented in a non-standard spelling. The book contains no lessons in conversation and makes no reference to the relationship between language and Thai culture.

The Fundamentals of the Thai Language (Fifth Edition) by Stuart Campbell and Chuan Shaweevongs (1956), is a Thai textbook for those wishing to learn to read Thai, primarily for class use. The book does not present Thai tones and indicates that knowledge of them is not necessary. The authors even admit in the book's preface that it is not perfect. Conversation lessons in this book do not use standard Thai language or official Thai, but focus on colloquial style. This book does not contain any reference to the relationship between language and Thai culture.

Easy Thai: An Introduction to the Thai Language, by Gordon H. Allison (1969) emphasises writing and translation more than speaking. This book does not teach tones, pronunciation or conversation and makes no reference to the relationship between language and Thai culture. The phonetic symbols used in the book are not standard.

Guide to Thai Conversation by Chalermnit (1980) teaches Thai conversation by memorization. It does not provide the basic rules of Thai grammar, nor does it teach

tones. The language used in conversation lessons is colloquial. The book provides no reference to the relationship between language and Thai culture.

The Nisa Thai Language School, operated by Nisakorn Kachai for the past decade in Bangkok, has produced a series of Thai lessons for foreigners living in Thailand for speaking, writing and reading Thai. The conversation lessons do not use official Thai. Most of the material in these texts is very colloquial; in fact, some of it is not accepted in official Thai. The texts contain no syntax pattern guide for learners. Transliteration of Thai to the Roman alphabet is in phonetic symbols, including tones. There is no reference in the texts to the relationship between language and culture. Learners can only use these texts in class. They are not designed for individual self study.

A search of available abstracts and articles in the fields of language teaching, language and culture for the years 1975-1988, and an ERIC search of abstracts for the years 1982-1991 identified more than a hundred topics, none of which dealt with the teaching of Thai language and culture.

(2) Systems synthesis. A synthetic system involves a design and improvement stage. While analysis has determined that there are few, if any existing programs for the teaching of Thai language and culture to foreigners, analysis of available text books has also determined that there is no instructional material available for teaching Thai to foreigners that is connected with the theories and practices of second language instruction and educational technology. In this stage it is necessary to address these problems by developing an instructional program by relating the theories and practices of teaching Thai as a second language to instructional technology. The components of this process are: (1) examination and selection of the theories and practices of teaching Thai as a second language including instructional technology described in Chapter 2, (2) selection of the main aspects of culture, (3) selection of Thai words, phonology, syntax and culture, (4) preparation for the organization of materials into an instructional program.

1. Examination and selection of the theories and practices of teaching Thai as a second language and of instructional technology. (Described in Chapter 2)
2. Selection of the main aspects of culture. Choosing the scope or main topic of the

instructional program required that the developer process a random sample of textbooks, magazines pictures, postcards, videotapes and other materials about Thailand that are available for foreigners. This process revealed that the great majority of these materials are concerned with Buddhism and the Ramayana. It may be reasonably assumed, therefore that most material about Thailand available to foreigners focusses on these two subjects.

3. Selection of Thai words, phonology, syntax and culture. The elements of Thai language and culture have been examined for selection of the content of the appropriate Thai words, phonology, syntax and culture to be used in lessons on the teaching Thai language and culture. This process was conducted in the following way:

3.1. Examination of available bibliographies revealed that there are approximately 750 books and other printed materials about Thailand provided in English for foreigners by the Thai Government, Thai educators and foreign writers. The following books have been examined in detail and are considered to be the most effective materials for self-instructional use by foreigners wishing to learn about Thai culture. They are listed in their order of effectiveness:

Thai Life, 1982 and 1988, The National Identity Board,
Prime Minister's Office, Thailand

Thailand Into the 80's, 1979, Prime Minister's Office, Thailand

Thailand Into the 80's (Revised Edition), 1984. Prime
Minister's Office, Thailand.

Printed Materials about Thailand. 1987, 1990. Tourism
Authority of Thailand.

Thailand: Insight Guides, 1989. Hofer, Hans.

Thailand: The Lotus Kingdom, 1989. Shearer, Alistair.

Thailand: Seven Days in the Kingdom, 1987. Warren, W.

A Survey of Thai Arts and Architectural Attractions: A
Manual for Tourist Guides, 1987. Continuing Education
Center, Chulalongkorn University.

Thai Ways, 1989. Denis Segaller.

More Thai Ways, 1989. Denis Segaller.

New Thoughts on Thai Ways, 1989. Denis Segaller.

- Erawan Shrine and Brahma Worship in Thailand, 1987.
Majupuria, Trilok, Chandra
- Culture Shock Thailand, 1982. Cooper, Robert Nanthapa.
- The Ramayana Through Western Eyes, 1988. Shaw, J.C.
- Muang Boran, (no date). Viriyahbhun, P.
- Mai Pen Rai Means Never Mind, 1977. Hollinger, C.
- Some Traditions of the Thai, 1987. Phya Anuman Rajadhon.
- Inside Thai Society: An Interpretation of Everyday Life,
1979, Mulder, N.
- Thailand: Buddhist Kingdom as Modern Nation-State, 1989. Keyes, Charles, F.
- A History of Thailand, 1990. Syamananda, R.
- Culture and Environment in Thailand, 1989. A Symposium of the Siam
Society.
- Pre-Departure Document Kit: Thailand: Orientation for Pacific Rim
Scholarship Students, 1989. British Columbia Ministry of Education.

3.2. Books and other printed materials written in Thai about Thai culture selected from the curricula of Thai primary and secondary schools, colleges and universities, and examined for their content of Thai culture and language. The translated titles of these books are as follows:

Primary Curriculum Books:

- Thai Grammar, 1987. Somsri Petyim & Sirmsri H. Vorakul.
- Thai Important Days, 1990. Supak Anukul.
- Twelve Month Thai Tradition, 1982. Payak.

Secondary Curriculum Books:

- The Ramkian, 1971. Ministry of Education, Thailand.
- Our Country, 1985. Prasert Withayarat, et al.
- Thai Society and Culture, 1987. Prasert Sanghiran.
- Our Country: Buddhism, 1986. Danai Chaiyota & Ekarin Simahasal.
- Our Neighbours: Buddhism, 1986. Danai Chaiyota & Ekarin Simahasal.
- Our World: Buddhism, 1989. Danai Chaiyota & Ekarin Simahasal.

College Curriculum Books:

Foundations of Thai Culture, 1989. Narong Sengpracha.

Thai Tradition and Culture, 1990. Somchai Jaidee & Yanyang Sriviriyaporn.

University Curriculum Books:

Basic Thai Culture, 1981. Anuman Rajadhon.

Study of Thai Tradition, 1981. Anuman Rajadhon.

Knowledge of Thai Language, 1988. Anuman Rajadhon.

Knowledge of Thai Culture and Tradition, 1988. Anuman Rajadhon.

Structure of Thai Society and Culture, 1989. Rachaneekorn Setho.

3.3. Examination of the content of Thai culture, words, phonology and syntax in the books provided for foreigners and those selected from the Thai curriculum as mentioned above, preceded the setting of selected elements of Thai culture, influenced by Buddhism and the Ramayana, into the four aspects identified in Thai Life (1981) and described in Chapters 1 and 2. Predominant Thai cultures in the four aspects were then listed into topics, for example, Buddhism in Thailand, the King and the three Thai pillars, the Ramakian, the Thai temple, Thai food and fruits, Thai festivals, spirit houses, etc. Thai words frequently used in the books describing Thai culture and which foreigners have found very difficult to pronounce, were similarly listed, for example, Thai personal and place names, and vocabulary about Thai architecture such as chedi, prang, naga, wat, etc.

The transliteration of those Thai words influenced by Sanskrit into the Roman alphabet are written in three different ways, as described in Chapter 2. Correct pronunciation of these words is very difficult for foreigners. These words are used widely in Thai daily life and it is important that foreigners be taught how to pronounce them correctly. Correct pronunciation cannot be learned by foreigners from books and other printed materials written in the Roman alphabet. It is necessary, therefore, that an instructional program contains lessons that teach foreigners how to deal with this phenomenon. Such lessons should concentrate on Sanskrit loan words in Thai which

foreigners have to use most frequently which are personal and place names and the vocabulary of Thai architecture.

3.4. Selection of the appropriate Thai words, pronunciation and syntax for teaching Thai to foreigners required the designing of an instructional package for basic Thai conversation comprising a text book and a cassette tape. This package consists of words based upon the basic needs of daily life. Words chosen for the text of Basic Thai Conversation are from a variety of materials of basic conversation for second language learners. They were checked against lists of frequently used words for primary school instruction in Thailand, established by researchers at Kasetsart University Demonstration School (1977) and recent research into frequently used words in radio and television news conducted by the Department of Curriculum and Instructional Development of the Thai Ministry of Education (1987).

Selection of the phonology and syntax in this instructional program is based upon basic knowledge of the Thai language, for example tones, aspiration, and long and short vowels in the Thai sound pattern. Thai syntax is selected so that it can be compared with English syntax. After learners have understood the words and the necessary phonological and syntactic patterns, they are expected to create their own sentences according to their individual needs, using an English-Thai Dictionary.

3.5. The selection of the topics about Thai culture is also based upon the basic needs of daily life. Topics chosen in the instructional program are randomly selected from multi-media sources promoting Thailand and Thai culture to foreigners, produced by the Thai Government and individual Thais and foreigners. Then the selected topics were checked with the elementary, secondary, college, and university curricula on Thai culture.

4. Preparation for the organization of material into an instructional program. This step involves the development of a curriculum and the choice of a proper model for an instructional program. Analysis of current curricula for teaching Thai language to foreigners indicates that a new curriculum is required. The only curriculum for the teaching of Thai to foreigners, the Thai Sunday Buddhist school in the USA, designed by Professor Sumon Amanvivat and her team at the Faculty of Education of Chulalongkorn

University, is designed for teaching in formal classes. It is divided into six levels with each level containing 26 units. This curriculum has been examined and some of its content has been modified for the Instructional Program for Teaching Thai Language and Culture to Foreigners as presented in this study. Details of this process have been described in Chapter 2.

This new curriculum has been developed as an informal, self-instructional program. However, it can also be used by tutors or in a series of classes. It has 15 units, each of which requires two hours of study with extra practice.

The systems approach model for the development of distance learning materials has been examined. This systems approach is known as the "Chula Plan". It was developed by Brahmawong (1990) and is described in Chapter 2.

The process of developing an instructional program is based upon modification of the two models described above: the systems approach model for the development of distance learning materials, developed by Brahmawong (1990) and the Chulalongkorn University model for teaching Thai language and culture in the USA (1988). The details of the process of developing the instructional program for teaching Thai language and culture will be described in the next section on systems modelling.

(3) Systems modelling. Systems modelling involves the organization and presentation of program material. This involves organization of the content of selected language and culture to fit appropriate instructional media such as videotapes, audiotapes, slide-sound programs, still pictures and printed texts. This content has been designed according to the theories and practices of instructional technology which are concerned with the relationship between content and medium. For example, teaching pronunciation requires the use of audiotape as a medium; teaching Thai culture requires the use of videotape as a medium, etc. The details of how each concept is fitted with its appropriate medium has been described in Chapter 2 in the section on theories and practice of instructional technology.

The step immediately following this is the development of the instructional package for teaching Thai language and culture to foreigners. This will be based upon Brahmawong's (1990) production system which consists of the following nine steps:

1. Analyse and review the contents and units. The process of selection of Thai words, phonology, syntax and cultures is analysed and reviewed to ensure that the content is complete. Once this has been established, the content is set into units.

2. Identify teaching units. In the preceding process the contents of language and culture have been set into 15 units. Each unit consists of two parts, culture and language. The units are now set into their appropriate order based upon the theories of learning Thai as a second language and the previously identified basic needs of Thai daily life. Each unit and its two parts is then identified and named.

3. Plan the lesson. The lessons are now planned for each of the 15 units. Each unit will consist of a topic, main points, objectives, activities, instructional materials, content, and evaluation.

4. Prepare learning activities. This step outlines the kinds of activities which the learners are expected to perform. There are two types of activities, learning activities and extra activities. Learning activities are those which require learners to follow the lesson plan through its various phases, i.e. completing the pretest, reading the printed texts, watching any accompanying videotapes or slides or pictures, listening to audio cassettes, and completing required exercises and other assignments. Extra activities are those which are performed outside of the regular lesson plan, i.e. practicing pronunciation by listening to the audio cassettes, or practising basic Thai conversation by creating sentences.

5. Produce multi-media packages. This involves the production of multi-media materials. The production of these materials related directly to the content of Thai language and culture which is based upon the theories and practices of instructional technology. These media are matched with the content of lesson plans, for example, printed material and video tapes are selected for presenting elements of Thai culture, audio cassettes and text for practicing pronunciation, and slides and still pictures for learning vocabulary.

6. Construct test items. The design of the evaluation of learning is based upon the objectives stated in the lesson plans. One of the activities that learners are assigned is evaluation of exercises, and they can obtain feedback for this process from the answer keys included in the materials. In the instructional program of Thai language and culture

learners are required to complete a pretest and a posttest in the culture part of a unit and to complete exercises in the language part of the unit.

7. Combine multi-media into the instructional program. It is essential that all selected components of the multi-media program are properly integrated. Ensuring this may require additional activities such as the writing of study guidelines, and explanatory notes or directions on the use of some media. The learners must know how to use the lessons effectively. In The Instructional Program of Teaching Thai Language and Culture to Foreigners, guidelines are incorporated into each unit.

8. Conduct developmental testing of multi-media packages. This is the process of evaluating the efficiency and quality of the instructional package. There are two stages to this process: (1) try out and (2) trial run. In teaching Thai language and culture, the videotape, slide-sound, audio-cassette and text components have been tried out with individual adult students and a group of 22 adult students who attended a class on Thai language and culture for 11 sessions in the Fall of 1988 at the University of Victoria. The media were revised and improved according to the results of these try-outs and made ready for use in the trial run.

9. Implement and evaluate the multi-media package. The trial run for the revised multi-media package was conducted with one other group of adult students in a Thai Language and Culture class and two groups of adult students in a Thai Culture class at the University of Victoria and with students over the age of 14 years in the Pacific Rim Project: Future Partners. The model was also tested on individual students. The details of how the multi-media are used and evaluated will be described in the next section, "Systems simulation". Additionally, in September 1990 five judges in Thailand evaluated the instructional program for teaching Thai language and culture to foreigners. The first judge was Dr. Chaiyong Brahmawong, who developed the systems approach model for the development of distance learning material; the second judge, Mr. Bantau Kitisak, is an expert in teaching Thai language and culture in the Faculty of Education of Kasetsart University, Bangkok. The other three judges, Miss Khruawon Suwanaditdagun, Mrs. Supanee Kongkrapan and Miss Wanna Sutiwichit, are teachers of Thai language and culture at the Demonstration School of Kasetsart University who were members of the team who developed the Chulalongkorn University curriculum for teaching Thai language

and culture in the U.S.A. (1988). They were also volunteer teachers of Thai language and culture in the Thai Sunday Buddhist school in the U.S.A. In the language part of the program the judges evaluated the instructional package consisting of the cassette tape and texts of basic Thai conversation. In the culture part of the program the judges evaluated the contents and the multi-media instruction. The judges evaluated the model of the instructional package of teaching Thai language and culture to foreigners.

After the revision of the media and content of the instructional program the judges in Thailand examined results between December 1990 and January 1991. They evaluated the instructional program and expressed satisfaction with it. The details of the evaluations by the five Thai judges are in appendix C.

(4). Systems simulation. It should be stated that the system is developed but not yet ready for implementation because one cannot be sure if it really works in a real-life situation. The model for this program was used during ten sessions in Fall 1989 with a group of 12 adult students of the Thai Language and Culture class at the University of Victoria, with a group of sixteen students aged 14-16 years of the Pacific Rim project Future Partners, with a group of twenty-eight adult students for six sessions in Fall 1990 in the Thai culture class "The Taste of Thailand" at the University of Victoria, and with fifteen adult students for six sessions in the Thai culture course "The Taste of Thailand" offered by the University of Victoria in Spring 1991. The model has also been used with individual students in private tutorial and self-instructional situations in Victoria who required basic knowledge of Thai language and culture prior to visiting Thailand.

At the end of each class, evaluation forms were completed by most students. On average the ratings of the content, media, and overall program were in the "excellent" category. Individual students completed a non-formal evaluation of the program by a combination of interview and written comments. The ratings of the media, content and overall program by these methods were also "excellent". Evaluation forms and summaries of non-formal evaluations are found in appendix C.

As a result of these favourable evaluation responses it was determined that the instructional program could be used effectively with adults and children over the age of

fourteen years and with individual learners. It was also ascertained that the program could be used in three ways: self-instructionally, tutorially and in Thai language and culture classes.

Chapter 4

INSTRUCTIONAL PROGRAM

This chapter is divided into two sections, One and Two. Section One describes the instructional program of Teaching Thai language and Culture to Foreigners in general terms. For example: (1) the form of the instructional program, (2) how to design the content to fit into units in appropriate order and (3) description of the 15 units. Section Two is the presentation of the complete lesson plans of a sample of the units of the culture part and the language part. It will provide examples of the instructional program of units 1-6 in complete form including text and cassette tape and recommendations for the acquisition of supporting instructional materials. Section Two is in appendix A.

Section One

(1). The lesson plans in the instructional program Teaching Thai Language and Culture to Foreigners is designed according to a system model that consists in varying degrees, of six components: (1) (self) pretest; (2) advance organizer; (3) body of content; (4) assignment activities; (5) feedback and (6) self post-test. There are fifteen units and each unit consists of two parts, a culture part and a language part. Each unit is designed as a lesson plan which consists of pretest and posttest, topic, main points, objectives, activities, instructional material, content and evaluation.

(2). Procedures for designing the content of culture and language to fit into the units in appropriate order. After the appropriate Thai culture, words, phonology and syntax have been chosen, the relationship between these elements has to be established and they must be set into the appropriate order of units.

First, these elements of culture and language are designed to fit into the appropriate order of the units with the relationship of language and culture. Each unit is divided into two parts, a culture part and a language part. The culture part is carefully designed to fit the language part in each unit.

Second, the order of culture and language are established according to the theories of learning second language. For example basic knowledge of Thai language: here

the basic need is to know how to pronounce the sounds, (i.e. tone, aspiration, long and short vowels), to know the basic grammar and syntax, to produce sentences and to know the words for the basic needs of daily life and to know the stratification of Thai words. These elements have to be fitted into the order according to the theory and practice of teaching Thai as a second language. such as, for example, which elements need to be learned first and which later. In the culture part Buddhism and the Ramayana have the greatest influence on Thai culture, so the elements of the culture part are set for foreigners as being their basic need to know about such things as Buddhism in Thailand, the King, the Ramakian, Thai food, etc. because foreigners have to experience these elements of Thai culture from the moment they first step into Thailand.

Thirdly, after the units have been set in the appropriate order, they are re-checked to make sure that each is really in its appropriate place. If any are not, revision must continue until they are.

(3). Identifying the fifteen units. The fifteen units of the instructional program of Teaching Thai Language and Culture to Foreigners are identified in the following ways:

- Unit 1. Orientation to Thailand and Greeting
Culture part: Orientation to Thailand
Language part: Greeting
- Unit 2. Buddhism in Thailand and Thai sound patterns
Culture part: Buddhism in Thailand
Language part: Thai sound patterns: tones, aspirations
long and short vowels
- Unit 3. The King of Thailand and Stratification of Thai language
Culture part: The King of Thailand
Language part: The Stratification of Thai language:
the language of courtesy in daily life.
- Unit 4. The Ramakian and Thai personal names.
Culture part: The Ramakian: literature, drama and dance.
Language part: Thai personal names
- Unit 5. Famous Buddhist temples in Thailand and Thai place names
Culture part: Buddhist temples in Thailand

- Language part: Thai place names
- Unit 6. Thai food.
Culture part: Thai food
Language part: Thai food
- Unit 7 Thai fruits
Culture part: Thai fruits
Language part: Thai fruits
- Unit 8. The Royal Barge procession and Numbers
Culture part: The Royal Barge procession
Language part: Numbers and classifiers
- Unit 9. Thai Festivals I and Time
Culture part: Thai festival (Loy Krathong)
Language part: Time
- Unit 10. Thai Festivals II and Days and Months
Culture part: Thai festivals II
Language part: Days and Months.
- Unit 11 .Spirit house and Hotel
Culture part: Spirit house
Language part: Hotel
- Unit 12 .Visiting Thai temples
Culture part: Visiting Thai temples
Language part: Visiting Thai temples.
- Unit 13. Thai Tourist places I and Shopping
Culture part: Thai tourist places
Language part: Shopping.
- Unit 14. Thai tourist places II and Going on holiday
Culture part: Thai tourist places II
Language part: Going on holiday.
- Unit 15 .Thai rural life and Directions
Culture part: Thai rural life
Language part: Directions.

Chapter 5

PROGRAM CONSIDERATIONS

Review

This dissertation examines the development of an instructional program for teaching Thai language and culture to foreigners. The purpose of the program is to combine the teaching of Thai language and culture together in the belief that learning them together helps one to learn a second language effectively. Each reflects upon the other, thereby strengthening and intensifying both. Argyle (1982) points out that learning language and culture together helps one understand the complicated aspects of life in another culture (p.73). The main purpose of this program therefore, is to prepare the learner to understand simultaneously aspects of Thai life through both culture and language. In developing the program it was discovered that certain terms and expressions in the Thai language naturally emerged for consideration in lesson material.

A by-product of this process is that learners also obtain an understanding of the ways of Thai life and how to conduct themselves appropriately in this very exotic society, which is a defence against culture-shock.

The content of the language and culture in this program emphasises Thai words, phonology, syntax and culture as they are used to obtain the basic needs of Thai daily life. Additionally, the program includes words selected for basic Thai conversation and stratification of polite language. These have been added to the lessons to help learners understand how stratified words are used in Thai society.

Phonology in this program is based upon basic knowledge of Thai, for example tones, aspiration and long and short vowels in Thai sound pattern.

Thai syntax in this program is selected so that it can be compared with English syntax.

After learners have come to understand the words, phonology and syntax, they are expected to create their own sentences according to their individual needs, using an English-Thai dictionary. The other competence and skills the learners will earn while they are in Thailand.

The selection of topics about Thai culture is also based upon basic needs in daily life. The method of teaching in this program is based upon the theories and practice of teaching Thai as a second language and the technology of second language instruction. (Dulay, Burt and Krashen, 1982; Heinich et al, 1989; Stevick, 1982; Suwanaditdagun, 1989)

The program has changed three times during its development process, in the following ways:

1. The original program:

1.1. This program consisted of ten units. Each unit comprised two parts, a Culture Part and a Language Part. The topics for each part and the list of instructional materials are listed in the two evaluation forms in Appendix C.

1.2. The pretest and the post-test for each part of this program were in the form of open-ended questions. Each test contained more than 30 questions focussing on minute details the content.

1.3. The instructional materials in the culture part consisted of slide-sound programs, videotapes, pictures and slides. A few of the topics had printed materials.

1.4. The instructional materials for the 10 topics in the Language Part consisted of one set comprising a text and a cassette tape for basic Thai conversation. Pictures supplemented this set.

2. The second program emerged after a revision of the first program following its evaluation by five academic judges in Thailand.

2.1. This program retained the basic composition of two parts, a Culture Part and a Language Part, but the number of units in the program was changed from 10 to 15 adding topics which the academic judges considered were closely linked to the basic needs of daily life in Thailand, such as "The King of Thailand" and "Visiting Thai Temples". The names of these topics and the lists of instructional materials for each part are in the two evaluation forms of the revised program in Appendix C.

2.2. The pretests and post-tests for most Parts in this have been changed into a multiple choice form containing 10 questions about the main points of the content of each Part.

2.3. The instructional materials in the Culture Part still consist of slide-

sound programs, videotapes, slides and pictures. Some recommended videotapes have been added to increase program effectiveness. Recommended brief texts and printed materials have been added in each topic to provide the learners with more opportunities to explore details of points raised by the slide-sound programs and videotapes. Some topics such as "Thai Food" and Thai Fruits" also include suggestions concerning the use of concrete objects as learning aids.

2.4. The instructional materials in the Language Part, which used to consist of one set of a text and a cassette tape for basic Thai conversation, have had an additional set added, comprising a text and a cassette tape. This additional text is in the lesson plan. Additional pictures have also been suggested to supplement instructional materials, especially for learning vocabulary.

3. The third version of the program developed from further modifications to both the first and the second programs. These were completed in the following ways:

3.1. The program now begins with a Guide.

3.2. The transliteration from the Thai language to the Roman alphabet is now inserted at the beginning of the program to be used as a key to pronunciation.

3.3. The instructional materials recommended for use in the program are now listed with additional information about producers, publishers and acquisition sources.

3.4. In the first and second programs each lesson plan comprised, in order Topics, Main Points, Objectives, Activities, Instructional Media and Evaluations. In the revised, third program this order has been changed to: Topics, Objectives, Main Points, Activities, Feedback Instructional Materials and Evaluation. Activities, Instructional Materials and Evaluation sections have been made more detailed.

Implementation

1. This program can be used in three ways: self-instructionally, tutorially and in Thai language and culture classes.

2. This program may be useful to the following people:

2.1. For English-speaking, non-Thai teachers of Social Science classes about Thailand.

2.2. For teachers and students in any institution, such as primary and secondary school, college or university offering preparatory programs for exchange students or teachers intending to study, live or work in Thailand.

2.3. For any person having business dealings with Thailand.

2.4. Self-instructionally for any interested individual.

2.5. For Thai teachers wishing to teach Thai to foreigners.

3. This program can be used under the following conditions:

3.1. The written text for the program and the cassette tape are located at the Language Centre at The University of Victoria. Included in Appendix A and B are all printed and audio materials specially prepared for this program by this researcher. All other instructional materials can be obtained as indicated in this report. Learners may borrow these materials from the Language Centre for use as a self-instructional program. Teachers or tutors can use these materials to teach Thai language and culture classes.

Teachers who want to use the program as a lesson plan without the instructional media may borrow it from the University of Victoria library, and make their own language practice cassette tape. Instructors and students wishing to obtain visual and video materials for use with this program may obtain most of these instructional materials, or items similar to those referred to in the Instructional Media section of each lesson plan, by contacting the Tourism Authority of Thailand or the institution named as supplier of the materials. A list of the sources for the materials used in the program is in Appendix A.

This program can be separated into two parts as found in Appendix A: the Culture Part and the Language Part. Each part can be used separately. This resource may make them particularly useful for Social Science teachers working with units on Thailand.

Conclusion and Recommendations

1. This program concentrates on providing basic knowledge of Thai language and culture to foreigners who want to visit Thailand. Learners will obtain enough basic Thai speaking and listening skills from the program to be able to communicate in daily life in Thailand. Learners should be able to also understand the ways of Thai life and culture,

which are so powerfully influenced by Buddhism and the Ramayana. It is recommended that learners who wish to avoid culture shock when they visit, stay, live or involve themselves in business dealings in Thailand take this program.

2. This program is designed for learners to complete in a relatively short time. It contains 15 units, each of which has a language and culture part. Each unit is designed for completion in approximately two hours, plus extra practise time. It is recommended that this program is suitable for the persons who need to learn the Thai language and culture prior to visiting Thailand, but have no time to regularly attend formal class. This program provides them with the opportunity to study at a rate which suits their available time.

3. This program may be modified for teaching any target language and culture to foreigners in the non-target language country environment. It is recommended that the content of the selection of words and the necessary phonological and syntactic patterns based upon the basic need of daily life in this program can be modified to other programs of any target languages.

4. The method of selection of the resources of the instructional media in this program can be modified for use in teaching other languages to foreigners. Instructional media resources in this program are selected from media available in markets around the world, not only in Thailand. These media have been produced by both Thais and non-Thais for foreigners. Their primary value to teachers is that they point to essential aspects of Thai life and culture which foreigners need to know. By comparison, much of the media produced for teaching Thai culture to Thais is too detailed and complex for the needs of foreigners beginning to learn the language. It is recommended that local methods of using the media or instructional materials and local sources for the recommended resources, be accepted as appropriate and convenient for the learners or teachers who want to use the media.

Suggestions for Further Study

From the base of the construction of the program in the 15 units, further studies may develop the two additional skills of reading and writing as a follow-up program to this one. The whole program could be developed into an interactive video

program.

Additional research could be conducted into second language instruction, and into media-based approaches to language instruction.

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APPENDIX A
INSTRUCTIONAL PROGRAM

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HOW TO USE THIS INSTRUCTIONAL PROGRAM

Who Should Use This Program?

This program is suitable for both group and self-instruction.

1. Read the **Key to Pronunciation**
2. Study each unit step by step, in the following order:
 - 2.1. Complete the **self-pretests** at the beginning of most units. (Particularly important for self-learners)
 - 2.2. Read each unit lesson plan which comprises **Topics, Objectives, Main Points, Activities, Feedback, Instructional Media, and Evaluation.**
 - 2.3. Prepare the instructional media.
 - 2.4. Study the **Content** section in each lesson plan. In the **Culture Parts** of each lesson most of the information is contained in the **Instructional Media** (i.e videotapes and printed materials). In the **Language Parts** of each lesson most information is contained in the **lesson plan** of each unit and should be used in conjunction with the cassette tape and printed text.
 - 2.5. Check your answers to exercises in the **Content** sections against the **Keys** provided after each exercise. If you make any mistakes, you may review the lesson. If your answers are correct you may proceed to the next topic until the whole unit is complete.
 - 2.6. Complete **self-post-test** and check your answers against the **Key** and compare your results with those of the self-pretest to see how much progress you have made.
 - 2.7. You will require extra practice particularly in the **Language Parts** in order to master each lesson.

Reading this instructional program without extra practice may not help you acquire a basic knowledge of Thai language and culture. So please try

to do the assignments to give yourself as many experiences as possible.
Enjoy the program.

Notes on the Instructional Media

Each unit of this instructional program consists of a **Culture Part** and a **Language Part**. The Instructional media of the **Language Part** consists primarily of a lesson text and a cassette tape. These are available from the Language Centre of the University of Victoria, or directly from the author. Instructional media of the **Culture Part** consists primarily of videotapes and printed materials. Instructors and students wishing to obtain appropriate visual materials (posters, pictures, slides and videotapes) may do so by referring to the sources listed below. Recommended materials and their sources are also listed in the **Instructional Media** section of each lesson.

Printed material:

Tourism Authority of Thailand,
Head Office,
Ratchadamnoen Nok Avenue,
Bangkok, 10100,
Thailand.

National Identity Board,
Office of the Prime Minister,
Bangkok,
Thailand

Slides, Posters and Pictures:

Tourism Authority of Thailand,
Head Office,
Ratchadamnoen Nok Avenue,
Bangkok, 10100,

Thailand.

Videotapes:

1. The Tourism Authority of Thailand has produced several series of videotapes about Thailand.

2. For copyright information on educational use of the video series Journey into Thailand, Producer, Keith Adam, contact the following: The Australian Broadcasting Corporation The Knowledge Network of British Columbia, Canada KCTS - 9, Seattle, Washington, USA.

3. Our Asian Neighbours: Thailand, Producer, Australian Commonwealth Film Unit, 1971. available at most libraries in Canada and USA.

4. Thai Cooking by Charlie Amatyakul, Producer, Utac Film Productions, is available from:
Asia Books,
221 Sukhumwit Road,
Soi 15-17,
Bangkok,
Thailand

5. Discovery Series: Exploring Thailand, A PPI Production. Bangkok, Thailand.

Note: Items 4 and 5 are available at video stores.

English-Thai Dictionary:

The most appropriate dictionary for use with
this program is:

Robertson, R.G. 1969, Robertson's Practical
English-Thai Dictionary. Bangkok: Asia Books.

Transliteration Model

This transliteration is modified from the North American standard phonetic symbols and the Thai Royal Institute and Mary Haas systems. It is used as the key to pronunciation of Thai for the instructional program Teaching Thai Language and Culture to Foreigners by Kritchada Potter.

Key to Pronunciation

English		Phonemic	Similar to English
Initial	Final		
p	b	p	spin
ph	b	p ^h	pin
b	b	b	boy
t	t	t	star
th	t	t ^h	tan
d	d	d	day
k	k	k	skin or go
kh	k	k ^h	key
f	b	f	fan
s	d	s	sand
h	-	h	hen
j	d	c	June
ch	d	c ^h	chin
m	m	m	man
n	n	n	nun
ng	ng	ŋ	sing
l	n	l	land
r	n	r	run
y	-	y	young
w	-	w	win

Key to Pronunciation

	English	Phonemic	Similar to English
Vowels	a	ɑ	cut
	a:	ɑ:	father
	i	ɪ	kid
	i:	ɪ:	neat
	u	ɪ	similar to German "gut".
	u:	u:	similar to German "Goethe".
	ʊ	ʊ	cook
	u:	u:	good
	e	e	get
	e:	e:	gain
	œ	ə	hurt
	œ:	ə:	her
	o	o	host
	o:	o:	go
	æ	æ	cat
	ae:	ae:	air
	ɔ	ɔ	got
	ɔ:	ɔ:	caught
	Diphthongs	ia	ia
i:a		ɪ:a	gear
ua		ɪa	guava
ü:a		t:a	Guam
ua		ua	Similar to German "nur"
u:a		u:a	poor
ai		ay	night
a:i		a:y	cry
aw		aw	shout
a:w	a:w	sound	

oy	oy	joint
o:y	o:y	join
ɪaw	ɪaw	Tokyo
ew	ew	elephant
ew	e:w	elder
uai	uay	suede
üai	ɪay	Similar to French "nuance"
üaw	ɪaw	Similar to French "Elle"
iu	iu	view
ui	ui	Mitsui

Tones:

Unmarked	= mid
˘	= low
ˆ	= falling
˙	= high
˘˙	= rising

UNIT 1:Culture Part: Orientation to Thailand**A. Pretest**

Choose the correct answer.

1. What was Thailand called in ancient times?
 - a. The Land of Smiles
 - b. The Land of White Elephants
 - c. Siam
 - d. The Land of Freedom

2. What does the word "Thai" mean?
 - a. smile
 - b. free
 - c. gold
 - d. elephant

3. What is the name of the famous piece of Thai literature that has influenced Thai culture and life?
 - a. The Ramakian
 - b. The Inoa
 - c. The Ten Chataka
 - d. a, b, and c

4. What is the name of the most famous Buddhist temple in Thailand?
 - a. The Temple of the Dawn
 - b. The Emerald Buddha Temple
 - c. The Marble Temple
 - d. The Golden Temple

5. What is the ruined ancient city in Thailand whose name comes from the Indian legend the Ramayana?
 - a. Sukhothai
 - b. Ayuthaya
 - c. Lopburi
 - d. Changmai

UNIT 1

Culture Part: Orientation to Thailand

Introduction:

Begin this part by reading the list of **Topics, Objectives and Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on Thai culture. Recommended **Instructional media** and some suggestions for **Evaluation** are also provided.

B. Topics: Orientation to Thai History, Geography and Culture

C. Objectives

After studying this unit, learners should be able to:

1. describe the two main aspects of Thai culture;
2. explain how Buddhism and the Ramayana are interwoven into Thai daily life;
3. identify the difference between ancient Thai culture and modern western culture in Thai society;
4. identify the geographical differences between the four regions of Thailand;
5. identify and describe Thailand's first civilisation and where it originated;
6. describe the differences between city life and rural village life;
7. describe the types and tastes of Thai foods and fruits and explain why they are famous;

8. name some of Thailand's most important places and explain why each is important;
9. explain why the name "Thailand" means "the land of freedom" and is called "the land of smiles".

D. Main Points:

1. A general knowledge of Thailand in brief. The learners will know that Thai society in the present time is a combination of the old and the modern western cultures
2. "Thailand" means "the land of freedom". Thailand has never been colonised by Westerners.
3. Thai people have an international reputation for being particularly hospitable, which has led to Thailand being called "the land of smiles".
4. Thailand has its own culture. The predominant feature of this culture is Buddhism. Buddhism is interwoven into Thai life in many ways, in linguistic culture, aesthetic culture, traditional or folk culture and spiritual culture.
5. The Ramayana, the old Indian legend imported into Thailand, has also influenced Thai culture. The Ramayana is interwoven into all aspects of Thai culture, linguistic, aesthetic, traditional or folk, and spiritual.
6. The geography of Thailand. Thailand is located slightly north of the equator in Southeast Asia. The country comprises four regions: the north, the north-east, the south and the central region.
7. Each region is geographically unique. The north is mountainous, forested and has many waterfalls. The south is a mountainous peninsula with many beaches stretching

between two oceans. The north-east is flat, like the American prairies. The central region is a rice basin, full of rivers.

8. City life, especially in Bangkok, and rural village life contrast greatly.

9. Thai food is delicious: hot and spicy. The favourite foods of Thailand are seafood and fruit.

10. Ayuthaya was once the capital of Thailand. It is about 60 kilometres north of Bangkok. It was ruined by the Burmese in a war two centuries ago. Now it is one of the most important ancient cities in Thailand.

11. Sukhothai is an ancient city in the north of Thailand. This was the place where King Ramakamhaeng first established the Thai alphabet. Much of Thai civilisation originated in this city in the 14th. century.

E. Activities

1. The learners consider and discuss their pre-test results.
2. The learners watch the slide-sound program "Welcome to Thailand" or equivalent slide set.
3. The learners discuss the main points of the slide-sound program and examine additional pictures about Thailand. Principle areas for discussion should include the following:

Buddhism

The Ramayana

Ancient Thai Culture

Modern Thai Culture

Thai Geographical Regions

Thai City Life

Thai Rural Life

Thai Food

Important Places in Thailand

4. Learners read recommended printed materials and discuss their content.
5. Learners who have been to Thailand, add other ideas to the discussion.
6. All learners complete the following post-test (necessary for self-learners):

Post-test

Choose the correct answer.

1. What was Thailand called in ancient times?

a. The Land of Smiles	b. The Land of White Elephants
c. Siam	d. The Land of Freedom

2. What does the word "Thai" mean?

a. smile	b. free
c. gold	d. elephant

3. What is the name of the famous piece of Thai literature that has influenced Thai culture and life?

a. The Ramakian	b. The Inoa
c. The Ten Chataka	d. a, b, and c

4. What is the name of the most famous Buddhist temple in Thailand?

a. The Temple of the Dawn	b. The Emerald Buddha Temple
c. The Marble Temple	d. The Golden Temple

5. What is the ruined ancient city in Thailand whose name comes from the Indian legend the Ramayana?
- a. Sukhothai
 - b. Ayuthaya
 - c. Lopburi
 - d. Changmai
6. What is the name of Thailand's most important river?
- a. Chaopraya
 - b. Nakornchaisri
 - c. Bangprakong
 - d. Pasak
7. What is the name of southern Thailand's most famous island?
- a. Samui
 - b. Phuket
 - c. Pangan
 - d. Phi Phi
8. Which of the following words describes the character of Thai food?
- a. Hot
 - b. Spicy
 - c. Tasty
 - d. a, b and c
9. What is the main characteristic of the landscape of central Thailand?
- a. Flat Plain
 - b. Mountains
 - c. Sea
 - d. Peninsula
10. What is the name of the ancient city in northern Thailand where King Ramakamhaeng first established the Thai alphabet?
- a. Sukhothai
 - b. Ayuthaya
 - c. Lopburi
 - d. Chiangmai

Check your answers with the key given below.

Key

1. c	6. a
2. b	7. b
3. a	8. d
4. b	9. a
5. b	10.a

F. Feedback It is recommended that teachers and tutors provide learners with feedback whenever possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.
2. Answer learners' questions immediately.
3. Provide sufficient time for discussion.
4. Self-learners may find it useful to discuss the elements of Thai culture identified in this part, with available native Thai speakers.

G. Instructional Media

1. The Slide-sound program "Welcome to Thailand" is available from the Language Centre, The University of Victoria. Learners, teachers and tutors unable to obtain this program may find it useful to construct their own slide sets, using the content of

D. Main Points above as a guide:

2. A Map of Thailand
3. Pictures of Thailand obtainable from the sources listed in **Notes on Instructional Media**, on p.105 of the introduction to this program.
4. Printed materials from the recommended materials on p. of this program.

H. Evaluation

1. The post-test score may be used as a means of evaluating learner mastery of the Main Points in Unit 1 Culture Part. This is particularly necessary for self-learners.

2. Other, informal ways of monitoring learners in group situations may include the following:

Observation and personal records kept by a teacher or a tutor;

Group discussion; and

Written essays or presentations by individuals to the group.

UNIT I

Language Part: Greeting

Introduction:

Begin this part by reading the list of **Topics, Objectives and Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on the Thai language. **Instructional media** use guides and some suggestions for **Evaluation** are also provided. The main section of this Language Part is **Content**, which begins on p.125 Here the Thai language is introduced to students. This section is designed to be used in conjunction with the accompanying text and cassette tape.

A. Topics:

1. Thai greeting words.
2. How to use the ending particles in the Thai language.
3. Thai culture: greeting and saying goodbye.
4. How to say necessary sociable words such as asking for something, apologizing and saying thank-you.

B. Objectives:

After studying the section on Greeting, learners should be able to:

1. say the greeting and goodbye words in Thai;
2. know how to use ending particles in Thai;
3. make the Thai gestures for greeting and goodbye;
4. say a group of socially desirable words;
5. choose the correct level of Thai language required for politeness;
6. understand that most words in Thai official language are modified from Sanskrit;

7. pronounce learned Thai words correctly;
8. understand that the Thai language is not inflectional;
9. use modifying words correctly;
10. build Thai sentences correctly in affirmative, negative and interrogative forms;
11. take part in a basic conversation involving greeting in the Thai language; and
12. understand the meaning of the new words and phrases and how they are used in particular social and cultural settings.

C. Main Points:

Word parts (phonology, history and culture)

1. The Thai word for greeting and saying "goodbye" is sawasdee.
2. The term of address for a Thai is khun for Mr., Mrs. and Miss.
3. The polite way of speaking Thai requires that the particles krab or kha be placed at the end of each sentence. Krab is used by men and kha is used by women.
4. Thai has stratification of language. For example, phǒm is polite but kraphǒm is more polite; chan is polite but di-chǎn is more polite. Khòb-chai is a lesser degree than khòb-khun.
5. The Thai language in this instructional package is Thai official language, required by the Thai government in education, broadcasting, printed material and government. It is always used as polite language.
6. Most official Thai words are modified from Sanskrit, for example sawasdee, khun, karuna, khǎw-thòd and khob-khun.

7. The Thai manner of greeting and saying goodbye is not by shaking hands, as in the west, but by placing one's hands together between the chest and the chin and bowing the head to touch the hands. This is called "wai". This action can be used to apologise, to thank or to ask.

8. In Thai culture while people are greeting each other, they do not comment on the weather, as in the West, but instead ask where one is going to or where one has just been or whether one has eaten yet.

9. Thai personal pronouns and some question words and new words such as nouns, verbs, adjectives, adverbs, prepositions and conjunctions are considered in the first lesson, "Greeting".

10. Thai words have no inflections.

11. Thai words need not be pronounced with any accent at the end of each word.

D. Activities:

1. The learners learn new words from the text, pp. 220-2, with the cassette tape.

2. The learners learn the meanings of new words and phrases and how they are used in each particular social and cultural setting.

3. The learners say and make a Thai greeting and goodbye.

4. The learners practise the necessary sociable words for thanking, asking for something and apologizing.

5. The learners learn the conversation of greeting from the text pp. 223-4 with the cassette tape.
6. From the conversation, pp. 223-4, the learners examine each sentence and identify which words belong to which parts of speech and learn how the syntax patterns of the Thai language are set.
7. The learners complete the exercise.
8. The learners practise building Thai sentences in a variety of forms, ie, affirmative, negative, interrogative.
9. The learners practise speaking Thai words in a polite form.
10. The learners, in pairs wherever possible, practise greeting or using other words from the lesson, and create their own conversation (an English-Thai dictionary can be used to add to their vocabulary).

E. Feedback It is recommended that teachers and tutors provide learners with feedback whenever possible. Six effective ways of doing this are:

1. Provide sufficient time for learners to practise **Content** section words and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercise on p.130-1 ; and
3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.
4. Answer learners' questions immediately.

5. Self-learners may find it useful to practise the words and sentences in this Language Part with family members or friends.
6. Self-learners should also practise with the text (pp.220-4) and the cassette tape.

F. Instructional Media

1. There are two sets of texts and cassette tapes to be used with this lesson. One is the Instructional Package which consists of a text and a cassette tape which may be found in the Appendix B. The other is the practising and exercises which can be found in this lesson plan.
2. Pictures from the sources recommended on the introduction to this program may assist learners in understanding how some Thai words and sentences are used. These may be particularly useful to self-learners.
3. Teachers have two specific roles to play in this Language Part: i.) to demonstrate the "wai" action, and ii.) to provide a model for pronunciation.
4. An English-Thai dictionary.

G. Evaluation

1. The exercise score may be used as a means of evaluating learner mastery of the Main Points in Unit 1 Language Part. This is particularly necessary for self-learners.
2. Other, informal ways of monitoring learners in group situations may include the following:
 - Observation and personal records kept by a teacher or a tutor;
 - Group discussion.

I. Content of the Language Part

1. New words

From the text, pp. 220-2.

2. Social and Cultural Context Words or Phrases Meaning and use in each particular social and cultural setting

1. sawasdee sawasdee is a Sanskrit loan word which means a variety of good things such as good luck, health, happiness and success. It is pronounced as sawasdi. Thais use the word sawasdee as a greeting word for all occasions, including goodbye.

 2. khrab, kha khrab, kha are used as ending particles of sentences. It is required in Thai polite language to end each sentence with khrab or kha. Khrab is used by men and kha is used by women.

 3. wâi Wâi means the physical action of greeting and saying goodbye in the Thai manner by placing one's hands together between the chest and the chin level and bowing the head to touch the hands. Wâi can be used to apologize, to thank and the ask.

 4. khun Khun is a Sanskrit loan word which means goodness or kindness. It is used in Thai as a form of address for Mr., Mrs. and Miss. It can also be added in front of other words as a way of addressing a noble or a member of the royal family.

 5. khòb-khun Khòb-khun or khòb-chai mean or "thank- you". Thai is a stratified language. Khòb-khun is used for a person who has the same status as
- or

6. khòb-chai that of the speaker, but khòb-chai is used for speakers who have lower status than the speaker or who are younger than the speaker.
7. karuna Karuna is a Sanskrit loan word which means "please" in English.
8. pròd Pròd is a modified word from Khmer which means "please" in English. Karuna and pròd are similar in meaning and in the way they are used.
9. khǎw-thôd Khǎw-thôd means "I am sorry" or "excuse me". It can be used as an apology and the say "excuse me" in English.
10. sa-bai Sa-bai is a modified word from Sanskrit which means "happy" or "fine".
11. sa-bai dee rǎe? Sa-bai dee rǎe is a phrase used for greeting in Thai. It means "How are you?" in English.
12. pai nai ma:? Pai nai ma:? is a phrase used for greeting in Thai which means "Where did you go?"
13. chà pai nǎi? Chà pai nǎi? is a phrase used for greeting in Thai. It means "Where are you going to? In Thai culture, when people greet one another, they do not discuss the weather as is the practice in English. Instead they talk about where one is going or where one has been. In the ancient times Thai people asked
14. kin khôw rǎe yang? This means "Have you eaten yet?" and this phrase is still used today as a greeting.
15. chòk-dee Chòk-dee means "good luck. It is used for saying goodbye.

16. pób kan mài Pób kan mài is a phrase which means "see you again". It is used for saying goodbye.
17. Somsak Somsak is a very popular Thai name for a man, modified from Sanskrit. It refers to a person who is honoured. Som is a prefix in Sanskrit which means "good"; sak means "honour".
18. Somsri Somsri is a very popular Thai name for a woman. It is modified from Sanskrit. It refers to a person who has good luck and honour. Som is a prefix in Sanskrit which means "good"; sri/ si/ means all kinds of good things and luck.

3. Syntax Drill

Text, pp. 223-4

3.1. The learners engage in a conversation by repeating words after the teacher or the tape instructional package with the text book and practising the pronunciation. At the same time they try to understand the meaning of the sentences and how the phrases and words are used in the cultural and social setting.

3.2. The learners examine each sentence and identify which word belongs to which part of speech and learn how the syntax patterns of Thai language are set.

Answers:

1. Thai sentences are built as S.V.O.

2. An adjective does not need the verb to be attached as in English, for example, "I am fine" = Di-chǎn sa bai dee.

3. All modified words are placed after the words they modify, for example, "English language" = pasa: Angkrít.

3.3. The questions what, why and where are placed at the end of sentences, for example, "Where are you going to?" = Khun cha pai thi-nǎi (khrab or kha)?

3.4. There is no to infinitive in Thai sentences. If there is more than one main verb in a sentence, they are put together word to word according to the following meaning, for example, I want to speak English = Phǒm tǒng-karn pǔ:d pasa Angkrít.

3.5. The tense of Thai syntax in sentences is shown by and adverb of time, not by changing inflectional words, i.e. pai nǎi ma: = Where did you go?

pai means "go";

ma: is an adverb of time in the past tense;

nǎi is a short form of thi-nǎi which means "where".

3.6. Thai syntax is not as complicated as in English. There is no phrase like "to be interested in". Thai uses just sǒnchai, subject + sǒnchai + object, i.e.:

Phom sǒnchai pasa Angkrít. = I am interested in English.

3.7. Yes or No questions. Thai uses the word mǎi or dái-mǎi instead of an auxiliary word in English. Mǎi is used for the auxiliary word "do", but dái-mǎi is used for "can". For example: Would you please go to meet me at home?

= Karuna pai pǒb di-chǎn thǐ bǎn dái-mǎi? or

Can you go to meet me at home?

= Khun pai pǒb di-chǎn thǐ bǎn dái-mǎi? or

Do you like English?

= Khun chǒb pasa Angkrít mǎi?

4. Practice: Examples of Dialogue

4.1. The learners practise listening to the new greeting dialogue from the cassette tape package which simulates another situation without English translation.

Thida: Sawasdee kha khun Pranee.

Pranee: Sawasdee kha khun Thida.

- Thida: Khun Pranee sa-bai dee r^oe kha?
 Pranee: Kha, di-ch^hǎn sa-bai dee, khun Thida sa-bai dee r^oe kha?
 Thida: Kha di-ch^hǎn sa-bai dee. Khun Pranee chà pai n^hǎi kha?
 Pranee: Di-ch^hǎn chà ri^hab pai s^oo^h kh^ong kha.
 P^ob kan m^hai na kha.
 Thida: Kha, ch^ok dee na kha, sawasdee kha.
 Pranee: Sawasdee kha.

4.2. Then for feedback and evaluation the learners go back to listen to the tape which repeats the same dialogue with English translation.

- Thida: Sawasdee kha khun Pranee.
 (Good afternoon, Miss Pranee.)
 Pranee: Sawasdee kha khun Thida.
 (Good afternoon, Miss Thida.)
 Thida: Khun Pranee sa-bai dee r^oe kha?
 (How are you, Miss Pranee?)
 Pranee: Kha, di-ch^hǎn sa-bai dee, khun Thida sa-bai dee r^oe kha?
 (I am fine. How are you, Miss Thida?)
 Thida: Kha di-ch^hǎn sa-bai dee. Khun Pranee chà pai n^hǎi kha?
 (Yes, I'm fine. Where are you going to?)
 Pranee: Di-ch^hǎn chà ri^hab pai s^oo^h kh^ong kha.
 P^ob kan m^hai na kha.
 (I am hurrying to go shopping. See you again.)
 Thida: Kha, ch^ok dee na kha, sawasdee kha.
 (O.K. Good luck, goodbye.)
 Pranee: Sawasdee kha.
 (Goodbye.)

5. Exercises

5.1. The learners practise listening to the greeting dialogue by using the cassette tape package. The practice lesson is set for practice listening first by giving about ten Thai sentences with enough time for the learners to listen to each sentence and try to understand it. Then the learners can have active feedback by listening to the meaning in English.

1. Sawasdee kha. Khun sa-bai dee rōe kha.
2. Khun chà pai nǎi kha?
3. Khun pû:d Thai dâi mǎi kha?
4. Di-chǎn pû:d Thai dâi.
5. Khun chōb pû:d Thai mǎi kha?
6. Khun khǎn Thai dâi mǎi kha?
7. Di-chǎn khǎn Thai mǎi dâi.
8. Khǎw-thōd kha. Di-chǎn tōng pai.
9. Pób kan mǎi.
10. Chōk dee.

Key

1. Good morning. How are you?
2. Where are you going to?
3. Can you speak Thai?
4. I can speak Thai.
5. Do you like speaking Thai?
6. Can you write Thai?
7. I cannot write Thai.
8. Excuse me, I must go.
9. See you again.
10. Good luck.

5.2. The learners practise speaking by listening to the cassette tape package. The exercise is set for practice speaking by giving about ten sentences in English. The learners listen to each sentence and try to speak in Thai for a reasonable time. Then the learners can have the active feedback by checking the answer by listening to the tape. In this way they can evaluate themselves.

The tape is produced for practising each sentence and immediately gives the answer for each sentence so that the learner can evaluate themselves.

1. Good morning.
(Sawasdee kha.)
2. How are you?
(Khun sa-bai dee rōe kha?)
3. Where are you going to?
(Khun chà pai nǎi kha?)
4. I am going to school.
(Di-chǎn chà pai rong rian kha.)
5. What do you want?
(Khun tông karn a-rai?)
6. See you again.
(Pób kan mài.)
7. Good luck.
(Chòk dee.)
8. I must go.
(Chǎn tông pai.)
9. I speak Thai.
(Chǎn pû:d Thai.)
10. I like to speak Thai.
(Chǎn chòb pû:d Thai.)

5.3. The learners practise creating their own dialogue about greeting on their own by using the English-Thai dictionary. (They can evaluate themselves by asking the tutor or teacher.)

UNIT 2:**Culture Part: Buddhism in Thailand****A. Pretest**

Choose the correct answer.

1. In which of the following ceremonies is Buddhism involved?
 - a. Birth
 - b. Marriage
 - c. Death
 - d. a, b and c

2. By tradition, how many meals a day do Thai monks have?
 - a. one
 - b. two
 - c. three
 - d. four

3. When do the Thai monks go alms for food?
 - a. very early in the morning
 - b. in the morning
 - c. late morning
 - d. in the evening

4. When is the Thai monks' second meal?
 - a. in the morning
 - b. before noon
 - c. late afternoon
 - d. in the evening

5. What is the Buddhist sect in Thailand?
 - a. Mahayan
 - b. Theravada (Hinayan)
 - c. Zen
 - d. Tantra

6. One essential of Buddhism is emphasis on the "middle way". What does this mean?
 - a. To live one's life in the middle way by not needing too much.
 - b. To live one's life by not harming any other life.

UNIT 2

Culture Part: Buddhism in Thailand

Introduction:

Begin this part by reading the list of **Topics, Objectives** and **Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on Buddhism in Thailand. Recommended **Instructional media** and some suggestions for **Evaluation** are also provided.

B Topics:

1. The role of Buddhism in Thai life
2. The Buddhist sect in Thailand
3. Thai monks' activities
4. The essentials of Buddhist philosophy in Thailand

C. Objectives:

After studying this culture part, learners should be able to:

1. describe the role of Buddhism in Thailand;
2. know the meaning of the Thai word wat;
3. know which Thai ceremonies are influenced by Buddhism;
4. know Thai monks' activities;

5. know that the Buddhist sect in Thailand is Theravada or Hinayana; and

6. know that one essential of Buddhist philosophy is emphasis on the "middle way".

D. Main Points:

1. The Thai word wat refers to a Buddhist monastery.

2. In Thailand Buddhism plays a role in cultural, educational, social and economic life.

3. Thai life is influenced by Buddhism from birth to death.

4. The wat is a centre of community service.

5. The Thai monks' activities.

6. The Buddhist sect in Thailand is Theravada or Hinayana.

7. An essential of Theravada Buddhist philosophy is emphasis on the "middle way".

E. Activities:

1. The learners consider and discuss their pre-test results.

2. The learners read supporting printed text, as described in **G. Instructional Media** below.

3. Learners watch one of the videotapes on Buddhism recommended in **G. Instructional Media** below.
4. The learners examine additional pictures, posters and slides about Buddhism and discuss their main points. Principle areas for discussion should include the following:
 - Theravada Buddhism
 - The "Middle Way"
 - The Wát
 - Buddhism's Cultural Role
 - Buddhism's Educational Role
 - Buddhism's Social Role
 - Buddhism's Economic Role
 - Thai Monks' Activities
5. Learners who have been to Thailand, add other ideas to the discussion.
6. All learners complete the following post-test (necessary for self-learners):

Post-test

Choose the correct answer.

1. In which of the following ceremonies is Buddhism involved?

a. Birth	b. Marriage
c. Death	d. a, b and c

2. By tradition, how many meals a day do Thai monks have?

a. one	b. two
c. three	d. four

3. When do the Thai monks go almsing for food?

a. very early in the morning	b. in the morning
c. late morning	d. in the evening

4. When is the Thai monks' second meal?
 - a. in the morning
 - b. before noon
 - c. late afternoon
 - d. in the evening

5. What is the Buddhist sect in Thailand?
 - a. Mahayan
 - b. Theravada (Hinayan)
 - c. Zen
 - d. Tantra

6. One essential of Buddhism is emphasis on the "middle way". What does this mean?
 - a. To live one's life in the middle way by not needing too much.
 - b. To live one's life by not harming any other life.
 - c. To live one's life happily by not worrying about anything.
 - d. a, b and c.

7. What role does Buddhism play in Thailand?
 - a. Cultural
 - b. Educational
 - c. Social and Economic
 - d. a, b and c.

8. What does the Buddha icon represent?
 - a. God
 - b. Siddharta Gautama
 - c. the Buddha teaching
 - d. the monk

9. How many rules does a Thai Buddhist monk have to obey?
 - a. 5
 - b. 8
 - c. 10
 - d. 227

10. What is the predominant commandment in Buddhism?
 - a. Don't kill
 - b. Don't steal
 - c. Don't tell a lie
 - d. a, b and c.

Check your answers with the key given below.

Key

1. d	6. d
2. b	7. d
3. a	8. c
4. b	9. d
5. b	10.a

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.
2. Answer learners' questions immediately.
3. Provide sufficient time for discussion.
4. Self-learners may find it useful to discuss the elements of Buddhism in Thailand identified in this part, with available native speakers of Thai.

G. Instructional Media:

1. Recommended printed text: Information About Thailand: Buddhism in Cultural, Social and Economic Life, National Identity Board,
Office of the Prime Minister,
Bangkok,
Thailand
2. Recommended videotapes: Journey Into Thailand: The Middle Path, and Our Asian Neighbours: The Temple of Twenty Pagodas

3. Slides, posters, pictures about Buddhism. It is suggested that suitable materials may be found in libraries.

H. Evaluation:

1. The post-test score may be used as a means of evaluating learner mastery of the Main Points in Unit 2 Culture Part. This is particularly necessary for self-learners.

2. Other, informal ways of monitoring learners in group situations may include observation and personal records kept by a teacher or a tutor; and group discussion.

UNIT 2

Language Part: Thai sound patterns: tones, aspirations,
long and short vowels

A. Pretest

The learners listen to the cassette tape and choose the correct answers from the following exercises.

1. Tone: klai

a. klai b. klai c. klai d. klai e. klai

2. Tone: klai

a. klai b. klai c. klai d. klai e. klai

3. Tone: ma:

a. ma: b. ma: c. ma: d. ma: e. ma:

4. Tone: ma:

a. ma: b. ma: c. ma: d. ma: e. ma:

5. Tone: ma:

a. ma: b. ma: c. ma: d. ma: e. ma:

6. Aspiration: kai

a. kai b. khai

7. Aspiration: khai

a. kai b. khai

8. Long-short vowels: pa

a. pa b. pa:

9. Long-short vowels: pa:

a. pa b. pa:

10. Long-short vowels: du:

a. du b. du:

Check your answers with the key given below

Key

1. a 6. a

2. c 7. b

3. a 8. a

4. d 9. b

5. e 10. b

After you have completed the pretest, please proceed to Unit 2 Language Part and begin your study of this manual.

UNIT 2

Language Part: Thai sound patterns: tones, aspirations, long and short vowels

B. Topics:

1. Tones
2. Aspiration
3. Long and short vowels

C. Objectives

After studying this part the learner should be able to:

1. Pronounce the five different tones of the Thai language;
2. Understand that different tones in Thai identify different meanings;
3. pronounce the aspiration and unaspiration / p / and / ph /, / t / and / th /, / k / and / kh /;
4. understand that aspiration and unaspiration in Thai identify different meanings;
5. pronounce the long and short vowels in Thai; and
6. understand that long and short vowels in Thai identify different meanings.

D. Main Points

1. Tone in Thai is phonemic. Thai has five tones, each of which can change a word's meaning, e.g.

ma: which is mid-tone and means "come".

má: which is high tone and means "horse".

mǎ: which is rising tone and means "dog".

(ma: which is low and falling tone and has no meaning in Thai)

2. Aspiration in Thai is phonemic, e.g. pa: and pha:, kài and khài. pa: means "throw" and pha: means "take", kài means "chicken" and khài means "egg".

3. Long and short vowels in Thai are phonemic, e.g. pa and pa:, pa means "stick" and pa: means "throw".

E. Activities

1. The learners practise pronouncing tones with the text and the tape instructional package, p. 218-9.

2. The learners practise pronouncing the crucial minimal pairs which could cause serious misunderstanding if they are pronounced incorrectly.

3. The learners complete the Tone exercise.

4. The learners practise pronouncing the aspiration and unaspiration.

5. The learners practise pronouncing the crucial minimal pairs of aspiration which could cause serious misunderstanding if they are pronounced incorrectly.

6. The learners complete the Aspiration exercise.

7. The learners practise pronouncing the long and short vowels.

8. The learners complete the Long and Short Vowels exercise.

9. The learners complete the following **post-test**:

Listen to the cassette tape and choose the correct answers from the following exercises.

1. Tone: klai

a. klai b. klai c. klai d. klai e. klai

2. Tone: klái

a. klai b. klai c. klai d. klai e. klai

3. Tone: ma:

a. ma: b. ma: c. ma: d. ma: e. ma:

4. Tone: má:

a. ma: b. ma: c. ma: d. ma: e. ma:

5. Tone: mǎ:

a. ma: b. ma: c. ma: d. ma: e. ma:

6. Aspiration: kài

a. kai b. khai

7. Aspiration: khài

a. kai b. khai

8. Long-short vowels: pa

a. pa b. pa:

9. Long-short vowels: pa:

a. pa b. pa:

10. Long-short vowels: du:

a. du b. du:

Check your answers with the key given below

Key

1. a	6. a
2. c	7. b
3. a	8. a
4. d	9. b
5. e	10. b

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Six effective ways of doing this are:

1. Provide sufficient time for learners to practise the **Content** section words and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercises about Tone, Aspiration and Long and Short Vowels on pages 147-150.
3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.

4. Answer learners' questions immediately.
5. Self-learners may find it useful to practise the words and sentences in this Language Part with available native speakers of the Thai language.
6. Self-learners should practise with the text (pp.218-9) and the cassette tape.

G. Instructional Media

1. There are two sets of texts and cassette tapes to be used with this lesson. One is the Instructional Package which consists of a text and a cassette tape which may be found in the Appendix B. The other is the lesson plan text and cassette tape which are to be used in conjunction with practising and exercises which can be found in this lesson plan.
2. Teachers have a specific role to play in this Language Part by providing a model for pronunciation.
3. An English-Thai dictionary.

H. Evaluation

1. The scores of the three exercises in the **Content** section may be used as a means of evaluating learner mastery of the Main Points in Unit 2 Language Part. This is particularly necessary for self-learners.
2. Other, informal ways of monitoring learners in group or individual situations may include the following:
Checking pronunciation of Content words and sentences against the cassette tape and

text;

observation and personal records kept by a teacher or a tutor;

group discussion.

I. Content of the Language Part

Tone

1. The learners learn that Thai has five tones: mid, low, falling, high and rising.

Each tone indicates a different meaning.

2. The learners learn how to pronounce mid, low, falling, high and rising tones, and understand the differences between them (From the text and the cassette tape, or from the teacher or tutor). For example,

ma: which is mid-tone and means "come".

má: which is high tone and means "horse".

mǎ: which is rising tone and means "dog".

(ma: which is low and falling tone and has no meaning in Thai)

3. The learners practise listening and pronouncing the tone from the text and the tape in the instructional package, p. 218-9.

4. The learners practise pronouncing the crucial minimum pairs which often could cause misunderstanding if they are pronounced incorrectly. (From the text and the cassette tape, or from the teacher or tutor). For example,

klai means "far" and klái means "near" ma: means "come", má: means "horse", mǎ: means "dog"

suai means "bad luck" and súi means "beautiful"

5. The learners complete the following exercise, listening to the cassette tape on tones and checking their answers against the key given below.

1. a) ma: b) mà: c) má: d). má: e). mǎ:

2. a). ma: b). mà: c). má: d). má: e). mǎ:

3. a). ma: b). mà: c). má: d). má: e). mǎ:

Key

1. a
2. d
3. e

Aspiration

1. The learners learn that Thai has minimal pairs of aspiration and unaspiration p and ph, t and th, k and kh.
2. The learners learn how to pronounce the minimal pairs of aspiration and unaspiration and understand that they identify different meanings. (They can learn from this text and cassette tape or with a teacher or tutor).

pa: = throw; pha: = take

pà: = forest; phà: = chop

pâ: = aunt; phâ: = cloth

ka: = crow; kha: = to be stuck

kài = chicken; khài = eggs

klong = drum; khlong = canal

klông = camera; khlông = active

ta: = eyes; tha: = paint

tam = crush; tham = do

3. The learners practises listening and pronouncing aspiration and unaspiration from this text and the cassette tape or with a teacher or tutor.

pa: pha:

pà: phà:

pâ: phâ:

ka: kha:

kài khài

klong khlong

klông khlông

ta: tha:

tam tham

4. The learners practise pronouncing the crucial minimal pairs which could often cause misunderstanding if they are pronounced incorrectly.

kài khài

5. The learners complete the following exercise, listening to the cassette tape on aspiration and checking their answers against the key given below.

- | | |
|------------|----------|
| 1. a). pa: | b). pha: |
| 2. a). pà: | b). phà: |
| 3. a). kài | b). khài |
| 4. a). kài | b). khài |
| 5. a). ta: | b). tha: |

Key

1. a.
2. b
3. a
4. b
5. a

Long and short vowels

1. The learners learn that Thai has long and short vowel minimal pairs which identify different meanings.

2. The learners learn to pronounce the long and short vowels and notice the difference in the meanings. They can learn by using this text and cassette tape or with a teacher or tutor.

pa = stick;	pa: = throw
tì = blame;	tì: = hit
đu = fierce;	đu: = look
sai = clear;	sa:i = late

3. The learners practise listening and pronouncing the long and short vowels from this text and the cassette tape.

pa	pa:
tɪ	tɪ:
du	du:
sai	sa:i

4. Crucial minimal pairs rarely cause misunderstanding if they are pronounced incorrectly.

5. The learners complete the following exercise, listening to the cassette tape on long and short vowels and checking their answers against the key given below.

- | | |
|------------|----------|
| 1. a). pa | b). pa: |
| 2. a). pa | b). pa: |
| 3. a). sai | b). sa:i |
| 4. a). sai | b). sa:i |
| 5. a). du | b). du: |

Key

1. b
2. a
3. b
4. a
5. b

UNIT 3**Culture Part: The King of Thailand****A. Pretest**

Choose the correct answer.

1. Which of the following words best describes Thailand's political system?
 - a. Democracy
 - b. Dictatorship
 - c. Constitutional monarchy
 - d. Military government

2. What are the three national pillars of Thailand?
 - a. The nation, religion and monarchy
 - b. The king, the monks, The Buddha
 - c. Buddhism, The Ramayana, Brahminism
 - d. Culture, tradition and seniority.

3. Which of the colors in the Thai national flag symbolises the monarchy?
 - a. white
 - b. red
 - c. blue
 - d. a, b and c

4. Who is the present king of Thailand?
 - a. King Rama V
 - b. King Rama VI
 - c. King Rama VII
 - d. King Rama IX

5. To which dynasty does the present King of Thailand belong?
 - a. Dusit

- b. Narai
 - c. Phra Ruang
 - d. Chakri
6. What is the other name of King Bhumipol?
- a. Rama V
 - b. Rama VI
 - c. Rama VII
 - d. Rama IX
7. In which of the following areas of Thai life does the king play a role?
- a. Agriculture and science
 - b. Religion
 - c. Arts and sports
 - d. All of the above
8. For what purpose has King Bhumibol used part of his palace?
- a. new agricultural technology experiments
 - b. the study of arts and religion
 - c. experiments in producing winter crops for the hill tribes of northern Thailand
 - d. All of the above
9. When is King Bhumibol's birthday?
- a. April 2nd.
 - b. August 12th.
 - c. October 23rd.
 - d. December 5th.
10. Which Thai king is the longest reigning monarch in Thai history?
- a. King Ramakamhaeng
 - b. King Narai

- c. King Chulalongkorn
- d. King Bhumibol

Check your answers against the key given below.

Key

- | | |
|------|-------|
| 1. c | 6. d |
| 2. a | 7. d |
| 3. c | 8. a |
| 4. d | 9. d |
| 5. d | 10. d |

After you have completed this pretest, please proceed to Unit 3 Culture Part and begin your study of this manual.

UNIT 3

Culture Part: The King of Thailand

Introduction:

Begin this part by reading the list of **Topics, Objectives and Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on the King of Thailand. Recommended **Instructional media** and some suggestions for **Evaluation** are also provided.

B. Topics:

1. The politics of Thailand
2. The three national pillars of Thailand
3. The role of the present king of Thailand

C. Objectives:

After studying this culture part, The King of Thailand, the learners should be able to:

1. identify the Thai political system as a constitutional monarchy;
2. identify the three national pillars of Thailand;
3. name the present king of Thailand and his dynasty;
4. explain the meaning of the three colors of the Thai flag; and
5. explain the role the present king of Thailand plays in Thai life.

D. Main Points:

1. Thailand is a constitutional monarchy
2. The three national pillars of Thailand are the nation, religion and the monarchy.

3. The Thai national flag has three colors, red, white and blue. Red symbolizes the Thai nation, white symbolises Buddhism and blue represents the monarchy.
4. The present king of Thailand is King Rama IX, King Bhumipol Adulayadej of the Chakri Dynasty.
5. The role of the present king of Thailand.

E. Activities:

1. The learners consider and discuss their pre-test results.

2. The learners read supporting printed text, as described in

G. Instructional Media below.

3. Learners watch the videotape about the King of Thailand recommended in **G. Instructional Media** below.

4. The learners examine additional pictures, posters and slides about the King of Thailand and discuss their main points. Principle areas for discussion should include the following:

Thailand's Political System

The "Three National Pillars"

The King and His Dynasty

The Thai Flag

The Role of The Monarchy

5. Learners who have been to Thailand, add other ideas to the discussion.

6. All learners complete the following **post-test** (necessary for self-learners):
Choose the correct answer.

1. Which of the following words best describes Thailand's political system?
 - a. Democracy
 - b. Dictatorship

- c. Constitutional monarchy d. Military government
2. What are the three national pillars of Thailand?
- a. The nation, religion and monarchy
 - b. The king, the monks, The Buddha
 - c. Buddhism, The Ramayana, Brahmsim
 - d. Culture, tradition and seniority.
3. Which of the colors in the Thai national flag symbolises the monarchy?
- a. white
 - b. red
 - c. blue
 - d. a, b and c
4. Who is the present king of Thailand?
- a. King Rama V
 - b. King Rama VI
 - c. King Rama VII
 - d. King Rama IX
5. To which dynasty does the present King of Thailand belong?
- a. Dusit
 - b. Narai
 - c. Phra Ruang
 - d. Chakri
6. What is the other name of King Bhumipol?
- a. Rama V
 - b. Rama VI
 - c. Rama VII
 - d. Rama IX

7. In which of the following areas of Thai life does the king play a role?
- Agriculture and science
 - Religion
 - Arts and sports
 - All of the above
8. For what purpose has King Bhumibol used part of his palace?
- new agricultural technology experiments
 - the study of arts and religion
 - experiments in producing winter crops for the hill tribes of northern Thailand
 - All of the above
9. When is King Bhumibol's birthday?
- April 2nd.
 - August 12th.
 - October 23rd.
 - December 5th.
10. Which Thai king is the longest reigning monarch in Thai history?
- King Ramakamhaeng
 - King Narai
 - King Chulalongkorn
 - King Bhumibol

Check your answers against the key given below.

Key

- | | |
|------|------|
| 1. c | 6. d |
| 2. a | 7. d |
| 3. c | 8. a |
| 4. d | 9. d |

5. d 10.d

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.
2. Answer learners' questions immediately.
3. Provide sufficient time for discussion.
4. *Self-learners may find it useful to discuss the role played in Thai society by the King, with available native speakers of Thai.*

G. Instructional Materials:

1. Recommended printed texts:
 - i. Information About Thailand: His Majesty King Bhumipol Adulyadej of Thailand; and
 - ii. Information About Thailand: Thailand's Security (Three National Pillars):
National Identity Board,
Office of the Prime Minister,
Bangkok,
Thailand
2. Recommended videotape: Journey Into Thailand: The Strength of the Land.
3. Slides, posters and pictures about the King of Thailand. It is suggested that suitable materials may be found in libraries.

H. Evaluation:

1. The post-test score may be used as a means of evaluating learner mastery of the

Main Points in Unit 3 Culture Part. This is particularly necessary for self-learners.

2. Other, informal ways of monitoring learners in group situations may include observation and personal records kept by a teacher or a tutor; and group discussion.

UNIT 3**Language Part: The Stratification of Thai Language**
The Language of Courtesy in Daily Life**A. Topics:**

1. Stratification of the Thai language.
2. The kind of polite language required in Thai daily life.

B. Objectives:

After studying this Language Part, the learners should be able to:

1. remember the various kinds of polite language required in Thai daily life;
2. use personal pronouns correctly in polite language;
3. use the correct particles at the end of Thai sentences;
4. use the correct words for thanks, asking and apologizing;
5. use the correct greeting words; and
6. use correctly the other required polite words provided in the lesson.

C. Main Points:

1. Thai has stratification of language.
2. One of the stratifications required in Thai daily life is polite language.
3. The various kinds of polite language required for Thai daily life are:
 - personal pronouns
 - particles at the end of each sentence, such as krab and kha;
 - words for thanking someone;
 - words for asking for something;

- words for apologizing;
- greeting words; and
- other polite words required for official language and in polite conversation.

4. It is important that polite words are used correctly in conversation.

D. Activities:

1. The learners read the printed text.
2. The learners study the content of the polite words from the text of the lesson.
3. The learners practise pronouncing the various forms of polite words from the text and the cassette tape.
4. The learners practise creating sentences by using the polite words.

E. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Six effective ways of doing this are:

1. Provide sufficient time for learners to practise the **Content** section on polite and informal words and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercises about the use of polite words on pages 163-4 .
3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.
4. Answer learners' questions immediately.
5. Self-learners should practise with the text and obtain feedback from the cassette tape.

F. Instructional Materials:

1. There is one set of text and cassette tape to be used with this lesson. It is in this

lesson plan and is to be used in conjunction with practising and exercises which can be found in this lesson plan.

2. Teachers have a specific role to play in this Language Part by providing a model for pronunciation.
3. An English-Thai dictionary.

G. Evaluation

1. The scores of the three exercises in the **Content** section may be used as a means of evaluating learner mastery of the **Main Points** in Unit 3 Language Part. This is particularly necessary for self-learners.

2. Other, informal ways of monitoring learners in group or individual situations may include the following:

Checking pronunciation of Content words and sentences against the cassette tape and text;

observation and personal records kept by a teacher or a tutor;

group discussion.

Content:

The various kinds of polite language required in Thai daily life are:

1. The first personal pronouns phǒm and kraphǒm; chan and di-chǎn. These four words mean "I" in English. Phǒm and Kraphǒm are used by men. Phǒm is polite, but kraphǒm is more polite. Chǎn is used by both men and women. Chǎn is polite and used informally, but di-chǎn is more polite.

2. The second personal pronouns theo, khun and thân, all mean "you" in English. Theo is used for a very close friend or younger member of the family, like du or dich in German. Khun is used for everyone. Thân is used for a person of higher status.

3. The third personal pronouns khǎw and than mean "him", "her" and "them". Khǎw is polite, but thân is more polite. Thân is used when addressing people of higher

status.

4. The particles krab and kha are placed at the end of Thai sentences. Krab is used by men. Kha is used by women.

5. The words for thanking someone are khòb-khun and khòb-chai. Khòb-khun is used for a person who has the same status as that of the speaker. Khòb-chai is used to address people who have lower status than the speaker.

6. The word for asking someone for something is karuna.

7. The words for apologizing are khǎw-thót and khǎw-apai. They both mean "I am sorry" and also "excuse me", but khǎw-apai is more polite and is used when addressing a person of higher status.

8. The greeting word is sawasdee. This is used both for greeting and for saying goodbye.

9. The following is a list of other polite words required for official language and use in polite conversation. These words are modified from Sanskrit. Each has a synonym their monosyllabic Thai synonyms are not accepted as official language or in polite conversation.

The learners should remember both forms and try to use the correct form in polite conversation.

<u>Polite Forms</u>	<u>Informal Forms</u>	<u>Meaning</u>
sǐ:sa	hǔa	head
sa:mi:	phǔa	husband
phanya:	mia	wife
bùt	lú:kchai	son
bùtri:	lú:ksau	daughter
bida:	phào	father
ma:nda:	mâe	mother
rápbrathan	kin	eat
sâ:b	rú:	know
sùnák	mǎ:	dog
kraböe	khwai	buffalo

Practices

Learners practise pronouncing the various forms of polite words by using the text above with the cassette tape.

Exercise

The learners practise creating sentences by using the polite words in the following situations. The English-Thai dictionary can be used. Answers can be checked against the key given below.

1. You meet your teacher in the morning.
2. Your friend drives you home.
3. You want to walk through the door but your friend is standing in front of it.
4. You tell your friend to bring her book for you tomorrow.
5. You have to leave before the party ends.
6. You tell your friend that you have a headache.
7. Your teacher asks you a question to which you do not know the answer.
8. You tell your friend that you like dogs.
9. You tell your friend that you would like to eat a mango.
10. You tell your friend that your husband cannot speak Thai.

Key

1. Sawasdee khrab (kha).
2. Khòb-khun khrab (kha).
3. Khǎw-thôd khrab (kha).
4. Karuna nam nǎngsøe khǒng khun ma: hâi di-chǎn prûngni:.
5. Khǎw-thôd, di-chǎn tǒng pai.
6. Di-chǎn pùad sǐ:sa.
7. Di-chǎn mâi sâ:b kha.
8. Di-chǎn chôb sù:nák.
9. Di-chǎn chôb ráb pra than ma múang.
10. Sa:mi: khǒng di-chǎn pû:d Thai mâi dáí.

UNIT 4**Culture Part: The Ramakian: Literature, Drama and Dance****A. Pretest**

Choose the correct answer.

1. What is the name of the most famous piece of Thai literature which was influenced by the northern Indian epic the Ramayana?

- a. Sakuntala
- b. Ramakian
- c. Inoa
- d. Savitri

2. What is the name of King Rama's capital city in northern India, which also has the same name as an ancient Thai capital city?

- a. Sukhothai
- b. Ayuthaya
- c. Lanka
- d. Singburi

3. What is the name of King Rama's wife?

- a. Sida
- b. Uma
- c. Suchada
- d. Laksami

4. What is the name of the King of the Demons in the Ramayana?

- a. Hanuman
- b. Laksaman
- c. Tossakan
- d. Laksami

5. What is the name of the capital city of the King of Demons?

- a. Sukhothai
- b. Ayuthaya
- c. Lanka
- d. Singburi

6. What is the name of King Rama's great monkey soldier?

- a. Laksaman
- b. Pipek
- c. Hamuman
- d. Pali

7. How many hours does it take to perform the complete story of the Ramakian as a drama?

- a. 7
- b. 17
- c. 70
- d. 700

8. In what ways has the Ramayana influenced Thai culture?

- a. in drama and dance
- b. in painting, architecture and sculpture
- c. in Thai national costume and ceremonies
- d. All of the above.

9. For how long did the battle between King Rama and the King of the Demons last?

- a. 4 years
- b. 10 years
- c. 12 years
- d. 14 years

10. Who won the battle?

- a. King Rama
- b. The King of the Demons
- c. No-one
- d. Hanuman

Check your answers against the key given below.

Key

- 1. b
- 2. b
- 3. a
- 4. c
- 5. c
- 6. c
- 7. d
- 8. d
- 9. d
- 10. a

After you have completed this pretest, please proceed to Unit 4 Culture Part and begin your study of this manual.

UNIT 4

Culture Part: The Ramakian: Literature, Drama and Dance

Introduction:

Begin this part by reading the list of **Topics, Objectives and Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on famous the Ramakian, literature, drama and dance. Recommended **Instructional media** and some suggestions for **Evaluation** are also provided.

B. Topics:

1. The Ramayana is a very well-known ancient piece of Indian literature.
2. The Ramayana has influenced Thai literature, drama and dance. In Thai it is called the Ramakian.
3. The Ramayana has also influenced other aspects of Thai culture and ceremonies.
4. The Ramayana has also influenced Thai personal and place names.

C. Objectives:

After studying this Part about the Ramakian, the learners should be able to do the following:

1. explain what the Ramayana is;
2. describe the origins of the Ramayana;
3. describe the theme of the Ramayana;
4. name some of the characteristics of the Ramayana;
5. describe the ways by which the Ramayana has influenced Thai culture;

6. explain that the Thai name for the Ramayana is Ramakian;
7. give examples of Thai personal names influenced from the Ramayana;
8. give examples of Thai place names influenced by the Ramakian.

D. Main Points:

1. The Ramayana is a very well-known and ancient legend.
2. The original story of the Ramayana is set in India.
3. The Ramayana is Indian literature of Hinduism (Brahmism).
4. The Indian version of the Ramayana is about 2500 years old.
5. Indians believed the Ramayana both as a myth and a religion.
6. The theme of the Ramayana is a battle between King Rama and the King of the Demons. King Rama's wife, Sita is kidnapped by the King of the Demons. King Rama asks his indestructible monkey-soldier, Hanuman to help him to rescue Sita and to kill the King of the Demons. The battle lasts for 14 years.
7. The Ramayana has influenced Thai culture as Thailand's best-known piece of literature, the Ramakian.
8. The Ramayana influenced Thai culture through drama, dance, puppetry, architecture, sculpture and ceremonies and Thai spiritual culture such as spirit

houses.

9. The complete story takes about 700 hours to perform as a Thai drama.

10. The Ramakian is very well known by every Thai.

11. Most Thai personal and place names come from the Ramayana. (Details of this are described in Units 4 & 5, Language Part).

E. Activities:

1. Learners complete the pretest.

2. The learners read the printed materials.

3. The learners watch the videotape.

4. The learners look at the posters and pictures.

5. The learners read the picture books about the Ramakian and Thai drama, dance and masks.

6. The learners play with the Ramakian shadow puppets.

7. The learners describe the ways by which Thai arts are influenced by the Ramakian, by using pictures, printed materials, models and real objects.

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.

2. Answer learners' questions immediately.

3. Provide sufficient time for discussion.

4. Self-learners may find it useful to discuss the elements of the Ramayana in Thailand identified in this part, with available native speakers of Thai.

G. Instructional Materials:

1. Recommended printed texts:

- i. Davis, B. 1988. "The Rituals and Traditions of Thai Classical Dance", Sawasdee. Hong Kong: Travel Publishing Asia Ltd. pp. 25-30.
- ii. Yupho, Dhanit, 1989. The Khon. Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, Government of Thailand.
- iii. Yupho, Dhanit, 1989. Khon Masks. Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, Government of Thailand.
- iv. Yupho, Dhanit, 1990. The Custom and Rite of Paying Homage to Teachers of Khon, Lakhon and Piphat. Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, Government of Thailand

2. Recommended videotapes: Journey Into Thailand: Tales of Gods and Demons.

3. Slides, posters, pictures about the Ramakian. It is suggested that suitable materials may be found in libraries.

4. Many of the concrete objects and models sold to visitors to Thailand of Thai stores outside of Thailand are representations of events in the Ramakian.

H. Evaluation:

1. The post-test score may be used as a means of evaluating learner mastery of the Main Points in Unit 2 Culture Part. This is particularly necessary for self-learners.

2. Other, informal ways of monitoring learners in group situations may include observation and personal records kept by a teacher or a tutor; and group discussion.

UNIT 4Language Part: Thai personal names**A. Pretest**

Choose the correct answer.

1. Officially Thais address each other by their
 - a. first name
 - b. middle name
 - c. surname
 - d. nick-name

2. What does the official name of a Thai consist of?
 - a. first name and surname;
 - b. first name, nick-name and surname;
 - c. first name, middle name and surname;
 - d. nick-name and surname.

3. What is the predominant characteristic of Thai names?
 - a. short
 - b. long
 - c. very long
 - d. very long and difficult to pronounce

4. Why are Thai names very long?
 - a. They are influenced from Buddhism and the Ramayana.
 - b. They are influenced from Sanskrit.
 - c. They are influenced from Pali.
 - d. a, b and c.

5. Which one of the following is a Thai male name?
 - a. Somsak
 - b. Somsri
 - c. Prapa
 - d. Suree

6. Which one of the following is a Thai female name?

- a. Somsak
- b. Decha
- c. Manop
- d. Malee

7. The way to pronounce Thai polysyllabic names is to

- a. stress the first syllable;
- b. stress the last syllable;
- c. stress every syllable in the same way;
- d. stress the middle syllable.

8. What is the difficulty of pronouncing Thai names which are written in Roman letters?

- a. They are not written the way they are pronounced.
- b. There are no tone marks indicated on Roman letters.
- c. There are too many syllables.
- d. a, b and c.

9. What is the predominant characteristic of pronouncing Thai names written in Roman letters?

- a. The last syllable of the name is omitted.
- b. The first syllable of the name is omitted.
- c. The middle syllable of the name is omitted.
- d. a, b and c.

10. What causes the difficulty in pronouncing Thai names written in Roman letters?

- a. They are written the way they were originally written in Sanskrit.
- b. They are written the way they are spelled.
- c. They are written with Sanskrit inflection.
- d. a, b and c.

Check your answers against the key given below.

Key

1. a	6. d
2. a	7. c
3. d	8. d
4. d	9. a
5. a	10. d

After you have completed the pretest, please proceed to Unit 4 Language Part and begin your study of this manual.

UNIT 4

Language Part: Thai Personal Names

B. Topics:

1. Making introductions
2. The characteristics of Thai personal names
3. The way to pronounce Thai personal names
4. Well-known Thai personal names

C. Objectives:

After studying this unit the learners should be able to do the following:

1. know how to make an introduction;
2. know how to address Thais by their personal names;
3. know the nature and characteristics of Thai personal names;
4. know how to pronounce Thai personal names, especially the long ones;
5. understand why Thais omit the inflection of Sanskrit Thai names which is added to the last syllable of English transliteration;
6. know how to read and pronounce Thai names which are written by imitation from the Sanskrit way of transliteration.

D. Main Points:

1. Thai personal names predominantly come from Sanskrit loan words influenced by Buddhism and the Ramayana.
2. Thais address each other by their first names, which is different from the practice in some western and Asian societies such as Japan and China.
3. The official name of a Thai normally consists of a first name and a surname. Thais

do not usually have middle names.

4. Thai personal names influenced from Sanskrit are polysyllabic words. There are no shifting stresses in polysyllabic Thai words.

5. Transliteration of Thai personal names into the Roman alphabet are mostly written with the Sanskrit inflection which has never been pronounced in Thai. For example, Singha is pronounced Sing in Thai. Naga is pronounced as Nak in Thai. The learners need to understand this phenomenon of the modification of Sanskrit loan words into Thai sound.

E. Activities:

1. The learners learn the nature and characteristics of Thai personal names by reading the text, The Influence of Buddhism and the Ramayana on Thai Personal Names.

2. The learners practise pronouncing the Thai personal names with the text and the tape instructional package,

3. The learners learn how to make an introduction.

4. The learners are given examples of well-known Thai personal names and learn how to pronounce them by listening to the cassette tape with this text, or with help from their teachers.

5. The learners complete the exercise about Thai names and surnames.

6. The learners complete the following **post-test**:

Choose the correct answer.

1. Officially Thais address each other by their

- | | |
|---------------|----------------|
| a. first name | b. middle name |
| c. surname | d. nick-name |

2. What does the official name of a Thai consist of?

- a. first name and surname;

- b. first name, nick-name and surname;
- c. first name, middle name and surname;
- d. nick-name and surname.

3. What is the predominant characteristic of Thai names?

- a. short
- b. long
- c. very long
- d. very long and difficult to pronounce

4. Why are Thai names very long?

- a. They are influenced from Buddhism and the Ramayana.
- b. They are influenced from Sanskrit.
- c. They are influenced from Pali.
- d. a, b and c.

5. Which one of the following is a Thai male name?

- a. Somsak
- b. Somsri
- c. Prapa
- d. Suree

6. Which one of the following is a Thai female name?

- a. Somsak
- b. Decha
- c. Manop
- d. Malee

7. The way to pronounce Thai polysyllabic names is to

- a. stress the first syllable;
- b. stress the last syllable;
- c. stress every syllable in the same way;
- d. stress their middle syllable.

8. What is the difficulty of pronouncing Thai names which are written in Roman letters?

- a. They are not written the way they are pronounced.

- b. There are no tone marks indicated on Roman letters.
- c. There are too many syllables.
- d. a, b and c.

9. What is the predominant characteristic of pronouncing Thai names written in Roman letters?

- a. The last syllable of the name is omitted.
- b. The first syllable of the name is omitted.
- c. The middle syllable of the name is omitted.
- d. a, b and c.

10. What causes the difficulty in pronouncing Thai names written in Roman letters?

- a. They are written the way they were originally written in Sanskrit.
- b. They are written the way they are spelled.
- c. They are written with Sanskrit inflection.
- d. a, b and c.

Check your answers against the key given below.

Key

- | | |
|------|-------|
| 1. a | 6. d |
| 2. a | 7. c |
| 3. d | 8. d |
| 4. d | 9. a |
| 5. a | 10. d |

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Five effective ways of doing this are:

1. Provide sufficient time for learners to practise the **Content** section on Thai

- personal names and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercises about Thai personal names on page 182.
 3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.
 4. Answer learners' questions immediately.
 5. Self-learners should practise with the text and obtain feedback from the cassette tape.

G. Instructional Media:

1. Printed text: The Influence of Buddhism and the Ramayana on Thai Personal Names.
2. There is one text and cassette tape to be used with this lesson. It is in this lesson plan and is to be used in conjunction with practising and exercises which can be found in this lesson plan.
3. Teachers have a specific role to play in this Language Part by providing a model for pronunciation.
4. Self learners can practise pronouncing Thai personal names in conjunction with a cassette tape.

evaluation

1. Pre-test and Post-test scores can be used for evaluation.
2. Informal ways of monitoring learners in group or individual situations may include the following:
 Checking pronunciation of Content words and sentences against the cassette tape and text;
 observation and personal records kept by a teacher or a tutor; and
 group discussion.
3. Self-learners can complete the exercise and check feedback by listening to the cassette tape.

Content:**1. How to make an introduction**

1.1. The learners learn how to make an introduction by reading the text and listening to the cassette tape.

Dí-chả^h ch^hoe Kritchada kha

(My name is Kritchada)

Khun ch^hoe a-rai kha?

(What is your name?)

Ph^hom ch^hoe Geoff, khrab.

(My name is Geoff)

1.2. The learners examine the syntax of the sentences.

Ch^hoe means "name". In Thai the syntax is

Subject Verb Object

Dí-chả^h ch^hoe

It is different from English

My name is.....

1.3. The learners practice making introductions.

2. The characteristics of Thai personal names

The learners read the printed materials about Thai personal names and then check the main points with the following.

2.1. Thais address each other by their first names, which is different from some western and Asian societies such as the Chinese and the Japanese.

2.2. The official name of a Thai usually consists of a first name and a surname. Thais do not usually have middle names.

2.3. Thai personal names predominantly come from Sanskrit loan words influenced from Buddhism and the Ramayana.

2.4. Thai personal names influenced from Sanskrit are polysyllabic words, which are very difficult for foreigners to pronounce correctly.

3. The way to pronounce Thai personal names

3.1. There are three main methods by which Thai is written in Roman letters. One of

these is derived from Sanskrit original spelling, which included the inflection of Sanskrit. This method has been used in Thai personal names for many centuries. The method does, however, cause much confusion for foreigners who pronounce these names the way they are written.

Thai personal names written with Sanskrit inflection are pronounced by omitting the last syllable. For example,

Singha is pronounced "sing";

Sakdi is pronounced "sak"; and

Rattana is pronounced "rat".

3.2. the way to pronounce Thai polysyllabic names is to pronounce every syllable with the same stress. There are no shifting stresses in polysyllabic Thai words.

3.3. Some Thai personal names are written with Sanskrit consonant sound, such as / v / which is pronounced as / w / and varavut is pronounced "warawut".

4. Examples of some well-known Thai personal names:

<u>Male</u>	<u>Female</u>
Suchai	Sumalee
Somchai	Chutarat
Somchay	Somying
Surapol	Sulak
Danai	Thida
Chettha	Kanitta
Manop	Wilai
Sing	Wilaiwan
Wayu	Wipa
Marut	Wipapan
Songkhram	Nongyow
Chaichana	Kumaree
Wanchat	Chanpen
Prinya	Wanpen
Navee	Mathurod

Methee	Piyathida
Piyabut	Natthida
Phuchong	Prapa
Setthawat	Prapapan
Settha	Supa
Sukit	Supapan

The following names can be used by males and females.

Utai
 Sonthaya
 Rung
 Sayan
 Arthid
 Chan
 Thanwa
 Korakot
 Thara
 Chonlathee
 Witchu
 Suriya
 Thanaporn
 Suphan

The following are examples of Thai personal names written in Sanskrit original.

<u>Male</u>	<u>Female</u>
Swasdi	Somsri
Somsakdi	Srisuda
Singha	Sida
Siriwongsa	Chutaratana

The following are examples of Thai surnames:

Na Ayuthaya
 Na Pathalung
 Na Nakorn

Boonnak
 Snidwong
 Chaipanich
 Kesornthong
 Naksakul
 Manaphong
 Wongsamut

Activities:

1. The learners read the names from this text and listen to the pronunciation from the cassette tape.
2. If the learners want to learn the meanings of a names listed above, they are in the assigned printed text.
3. The learners practise pronouncing the names from the previous text by repeating the examples on the cassette tape as often as necessary.
4. The learners learn how to pronounce some examples of Thai personal names written in original Sanskrit.
5. The learners complete the exercise by reading the names from the text and pronouncing each of them.

Exercise:

Read the following names and surnames. Try to pronounce them and check your pronunciation with the examples on the cassette tape.

- | | |
|-------------|---------------|
| 1. Wittaya | Suksomboon |
| 2. Nipapan | Thongsawang |
| 3. Apiwat | Pongsuwan |
| 4. Unchan | Kiattibut |
| 5. Somchai | Paksuwan |
| 6. Noppol | Komaratat |
| 7. Suwannee | Nakornprasert |
| 8. Somchow | Netpasuk |
| 9. Pranee | Prayoonsakdi |
| 10.Sakorn | Suwannaratana |

UNIT 5Culture Part: Famous Buddhist Temples in Thailand**A. Pretest**

Choose the correct answer.

1. The most famous Buddhist temple in Thailand is

- a. The Emerald Buddha Temple
- b. Wat Po
- c. The Temple of the Dawn
- d. The Marble Temple

2. The Thai name for the Emerald Buddha Temple is

- a. Wat Phra Keo
- b. Wat Po
- c. Wat Arun
- d. Wat Bencha

3. The Emerald Buddha Temple is the most famous in Thailand because

- a. It was built at the same time that King Rama I of the Chakri Dynasty established Bangkok as the Thai capital.
- b. It is the temple that contains the Emerald Buddha.
- c. It contains a collection of Thai arts influenced by Buddhism and the Ramayana.
- d. a, b and c.

4. The art and architecture in the Emerald Buddha Temple which have been influenced by the Ramayana are

- a. giant statues
- b. golden pagodas
- c. angel birds
- d. a, b and c.

5. How many times each year does the King of Thailand change the robes of the Emerald Buddha?

- a. one
- b. two
- c. three
- d. four

6. Which temple is also called "Thailand's first university"?

- a. The Emerald Buddha Temple b. Wat Po
c. The temple of the Dawn d. The Marble Temple

7. Which temple contains a collection of decorated walls, sculptures, engravings about yoga, therapeutic massage, clinical explanations, anatomical ailments and traditional Thai herbal medicine treatment?

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

8. The largest reclining Buddha in Thailand is at

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

9. Which temple has the highest "prang" (a tall monument in Khmer architecture) and is famous as one of the most photographed places in Thailand?

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

10. The Marble Temple is built of white marble from

- a. Thailand b. India
c. Italy d. Spain

Check your answers against the key given below.

Key

- | | |
|------|-------|
| 1. a | 6. b |
| 2. a | 7. b |
| 3. d | 8. b |
| 4. a | 9. c |
| 5. c | 10. c |

After you have completed this pretest, please proceed to Unit 5 Culture Part and begin your study of this manual.

UNIT 5

Culture Part: Famous Buddhist Temples in Thailand

Introduction:

Begin this part by reading the list of **Topics**, **Objectives** and **Main Points** covered. The **Activities** section, which follows these, recommends instructional activities focussing on famous Buddhist temples. Recommended **Instructional materials** and some suggestions for **Evaluation** are also provided.

B. Topics:

1. Introducing the famous Buddhist temples of Thailand
2. Why each temple is famous

C. Objectives:

After studying this part on Famous Buddhist Temples in Thailand, learners should be able to do the following:

1. name the most famous Buddhist temples in Thailand;
2. name some other famous Buddhist temples in Thailand;
3. describe what makes is temple famous; and
4. suggest which temples foreigners to Thailand should visit.

D. Main Points:

1. The most famous Buddhist temple in Thailand is the Emerald Buddha Temple.
2. Inside the Emerald Buddha Temple is the Emerald Buddha statue, which is actually carved from a single piece of green jade. It is 75 centimetres high.

3. Three times a year, according to the three seasons in Thailand, a sacred ceremony is held in which the King changes the robes of the Emerald Buddha.
4. Inside the courtyard of the Emerald Buddha Temple there is a collection of Thai art influenced by Buddhism and the Ramayana. The collection includes imaginative creatures from Buddhist legends and the Ramayana such as Yaksa (giant), Mara, (evil), Kinara and Kinaree (angel birds, half human and half bird), and Apsara (angel).
5. The Thai name of the Emerald Buddha Temple is Wat Phra Keo. Its official name comprises Sanskrit loan words, Wat Phrasirattana Satsadaram (Details about this name are contained in the Language Part: Thai Place Names).
6. Wat Po is the oldest and largest temple in Bangkok. Its official name is Wat Phra Jetupon. It is located on the opposite side of the road from the Emerald Buddha Temple. It is often referred to as "Thailand's first university".
7. Wat Po is famous for its decorated walls, galleries and courtyards and sculptures and engravings about yoga, therapeutic massage, clinical explanations of anatomical ailments and traditional Thai herbal medicine treatment, meditation techniques, astrology and literature.
8. Wat Po contains a temple house in which is the largest reclining Buddha in Thailand, measuring 46 metres in length and 15 metres in height.
9. The Temple of the Dawn is located on the banks of the Chao Phraya river. Its Thai name is Wat Arun. (Details about this Thai name are in the Language Part: Thai place Names).
10. The Temple of the Dawn is famous as one of the most photographed monuments in Thailand. The architecture of this temple which distinguishes it from many other temples is the use of the prang, a tall Khmer monument with a rounded top. The temple has one central prang reaching 79 metres in height surrounded by four smaller prangs.
11. The Marble Temple, is named Wat Benchamabopit in Thai. (Details of this Thai name are in the Language Part: Thai Place Names).
12. The Marble Temple is famous for its walls which are built of white Carrera marble imported from Italy. Construction of this temple was begun in 1901 by King

Rama V and completed ten years after his death.

E. Activities:

1. The learners consider and discuss their pre-test results.
2. The learners read supporting printed text, as described in **G. Instructional Media** below.
3. Learners watch the videotape about the Thailand's Buddhist temples recommended in **G. Instructional Media** below.
4. The learners examine additional pictures, posters and slides about Thailand's Buddhist temples and discuss their main points. Principle areas for discussion should include the following:
 - Names of Thailand's Famous Buddhist Temples
 - Names of Other Temples
 - What Makes a Temple Famous
 - Visiting Buddhist Temples
 - The Emerald Buddha Temple
 - Wat Po
 - The Temple of The Dawn
 - The Marbles Temple
5. The learners make brief class presentations about famous Buddhist temples, describing any aspects of interest to them.
6. Learners who have been to Thailand, can add other ideas to the discussion.
7. All learners complete the following **post-test** (necessary for self-learners):

Choose the correct answer.

1. The most famous Buddhist temple in Thailand is
 - a. The Emerald Buddha Temple
 - b. Wat Po
 - c. The Temple of the Dawn
 - d. The Marble Temple

2. The Thai name for the Emerald Buddha Temple is
 - a. Wat Phra Keo
 - b. Wat Po
 - c. Wat Arun
 - d. Wat Bencha

3. The Emerald Buddha Temple is the most famous in Thailand because
 - a. It was built at the same time that King Rama I of the Chakri Dynasty established Bangkok as the Thai capital.
 - b. It is the temple that contains the Emerald Buddha.
 - c. It contains a collection of Thai arts influenced by Buddhism and the Ramayana.
 - d. a, b and c.

4. The art and architecture in the Emerald Buddha Temple which have been influenced by the Ramayana are
 - a. giant statues
 - b. golden pagodas
 - c. angel birds
 - d. a, b and c.

5. How many times each year does the King of Thailand change the robes of the Emerald Buddha?
 - a. one
 - b. two
 - c. three
 - d. four

6. Which temple is also called "Thailand's first university"?
 - a. The Emerald Buddha Temple
 - b. Wat Po
 - c. The temple of the Dawn
 - d. The Marble Temple

7. Which temple contains a collection of decorated walls, sculptures, engravings about yoga, therapeutic massage, clinical explanations, anatomical ailments and traditional Thai herbal medicine treatment?

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

8. The largest reclining Buddha in Thailand is at

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

9. Which temple has the highest "prang" (a tall monument in Khmer architecture) and is famous as one of the most photographed places in Thailand?

- a. The Emerald Buddha Temple b. Wat Po
c. The Temple of the Dawn d. The Marble Temple

10. The Marble Temple is built of white marble from

- a. Thailand b. India
c. Italy d. Spain

Check your answers against the key given below.

Key

- | | |
|------|------|
| 1. a | 6. b |
| 2. a | 7. b |
| 3. d | 8. b |
| 4. a | 9. c |
| 5. | 10.d |

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.
2. Answer learners' questions immediately.
3. Provide sufficient time for discussion.
4. Self-learners may find it useful to discuss the elements of Famous Buddhist Temples of Thailand identified in this part, with available native speakers of Thai.

G. Instructional Materials:

1. Recommended printed text:

Hoefler, H. Insight Guides:Thailand. Singapore: APA Publications. pp. 83-113.

2. Recommended videotapes:

i. The Discovery Series: Exploring Thailand. Bangkok: PPI Productions.

ii. Enchanting Thailand. Bangkok: Tourism Authority of Thailand.

3. Slides, posters, pictures about famous Buddhist temples in Thailand, can be obtained from The tourism Authority of Thailand, and are also available in many bookstores and libraries.

H. Evaluation:

1. The post-test score may be used as a means of evaluating learner mastery of the Main Points in Unit 5 Culture Part. This is particularly necessary for self-learners.
2. Other, informal ways of monitoring learners in group situations may include observation and personal records kept by a teacher or a tutor; and group discussion.

UNIT 5

Language Part: Thai Place Names

A. Topics:

1. The characteristics of Thai place names
2. Well-known Thai place names
3. Correct pronunciation of Thai place names.

B. Objectives:

After studying this unit the learners should be able to do the following:

1. know the nature and characteristics of Thai place names;
2. know how to correctly pronounce the names of some well-known Thai provinces;
3. know how to correctly pronounce the names of some well-known Buddhist temples in Thailand;
4. know how to correctly pronounce the names of some well-known Thai institutions;
and
5. know how to correctly pronounce the names of some well-known Thai roads and tourist places.

C. Main Points:

1. Thai place names predominantly come from Sanskrit loan words influenced by Buddhism and the Ramayana.
2. Examples of well-known Thai place names which are Sanskrit loan words influenced by Buddhism and the Ramayana include the names of Thailand's provinces.
3. Buddhist temples are also well-known Thai place names.
4. Other examples of well-known Thai place names which are Sanskrit loan words influenced by Buddhism and the Ramayana include the names of Thailand's institutions, such as schools, universities, hospitals and Government ministries.

5. Thai roads and tourist places also have well-known names which are Sanskrit loan words influenced by Buddhism and the Ramayana.

D. Activities:

1. The learners learn the nature and characteristics of Thai place names by reading the written text, The Influence of Buddhism and the Ramayana on Thai Place Names.
2. The learners are given the names of well-known Thai provinces, Buddhist temples, institutions, roads and tourist places, and learn how to pronounce them by listening to the cassette tape with this text or with the help of a teacher or tutor.
3. The learners practise pronouncing Thai place names from this text and the cassette tape or with the help of a teacher or tutor.
4. The learners complete the exercise in pronouncing place names.

E. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Five effective ways of doing this are:

1. Provide sufficient time for learners to practise the **Content** section on Thai place names and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercises about Thai place names on page 196.
3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.
4. Answer learners' questions immediately.
5. Self-learners should practise with the text and obtain feedback from the cassette tape.

F. Instructional Media:

1. Printed text: The Influence of Buddhism and the Ramayana on Thai Place Names.

2. A map of Thailand's road system
3. Pictures of Buddhist temples, institutions, roads and tourist places in Thailand would assist learners in identifying and pronouncing many place names, including some additional to those in this text.
2. There is one text and cassette tape to be used with this lesson. It is in this lesson plan and is to be used in conjunction with practising and exercises which can be found in this lesson plan.
3. Teachers have a specific role to play in this Language Part by providing a model for pronunciation of the place names.
4. Self learners can practise pronouncing Thai place names in conjunction with the cassette tape.

G. Evaluation

1. Informal ways of monitoring learners in group or individual situations may include the following:
 - checking pronunciation of Content words and sentences against the cassette tape and text;
 - observation and personal records kept by a teacher or a tutor; and
 - group discussion.
2. Self-learners can complete the exercise and check their pronunciation against cassette tape.

Content:

1. The learners learn the nature and characteristics of Thai place names by reading the written text.
2. The learners learn how to pronounce some well-known Thai place names by listening to the cassette tape with this text The way of pronouncing Thai place names is the same as the way of pronouncing Thai personal names, described in Unit 4. The maps and pictures are used to illustrate the names of well-known Thai provinces. The names of Thai provinces are:

1. Krungthep
2. Ayuthaya
3. Phitsanulok
4. Sukhothai
5. Lopburi
6. Suratthani
7. Nakon Sri Thammarat
8. Nakon Pathom
9. Nakon Phanom
10. Nakon Rachasima

The names of well-known Buddhist temples in Thailand.

Wat is a monosyllabic Thai word which means "temple". Aram is a Sanskrit loan word which also means "temple". Thais always call temples wats. Although the official names of temples already include the word Aram at the end, Thai still add the word wat at the beginning of the Sanskrit names. The following are examples of the names of well-known Buddhist temples in Thailand. One name for each temple is the monosyllabic Thai name, the other is the official name used in written language and in broadcasts and by the press.

1. The Emerald Buddha Temple has two names:

Wat Phra Keo and

Wat Phra Srirathana Satsadaram

2. The Temple of the Dawn has two names:

Wat Jang and

Wat Arun Rachavararam

3. There is a very well-known temple opposite the Emerald Buddha Temple, which has three names:

Wat Po,

Wat Phra Jetupan and

Wat Phra Jetupan Wimolmangkhalararn

4. The Marble Temple is also known as Wat Benchamabopit

5. Wat Mahathat

The following are some examples of names of Thai institutions.

Schools:

Rongrian is a Thai word which means "school".

Rongrian wat Benchamaopit

Rongrian Suksanaree

Rongrian Sattreevitthaya

Universities:

Mahawitthayalai is a Sanskrit loan word which means "university".

Chulalongkorn Mahawitthayalai

Mahawitthayalai Thammasat

Mahawitthayalai Mahidol

Mahawitthayalai Silapakorn

Mahawitthayalai Kasetsart

Hospitals:

Rongphayabal is a Sanskrit loan word which means "hospital".

Rongphayabal Siriraj

Rongphayabal Phra Mongkut

Rongphayabal Vachira

Rongphayabal Bhumipol

Rongphayabal Chulalongkorn

Rongphayabal Ramathibodee

Ministries:

Krasuang is a Sanskrit loan word which means "ministry".

Krasuang Suksathikan.....Ministry of Education

Krasuang Satharanasuk.....Ministry of Public Health

Krasuang Kalaham.....Ministry of Defence

The following are some examples of the names of well-known roads in Thailand.

Thanon is the Thai word for road.

Thanon Sukumwit

Thanon Rachadamroen

Thanon Petchburi

Thanon Patpong

Thanon Surawong

Phra Ram nung.....Rama I Road

Phra Ram si.....Rama IV Road

Phra Ram ha..... Rama V Road

Phra Ram hong.....Rama VI Road

3. The learners practise pronouncing place names by listening to the cassette tape and reading the text.

4. Exercise

Read the following names:

1. Sukhothai
2. Ayuthaya
3. Wat Benchamabopit
4. Wat Mahathat
5. Chulalongkorn Mahawitthayalai
6. Mahawitthayalai Thammasat
7. Rongphayabal Siriraj
8. Thanon Sukumwit
9. Thanon Rachdamroen
10. Thanon Patpong

Check pronunciation by referring to the cassette tape.

UNIT 6Culture Part: Thai Food**A. Pretest**

Choose the correct answer

1. Thai cuisine is a combination of
 - a. Chinese cuisine
 - b. Indian cuisine
 - c. Indonesian cuisine
 - d. a, b and c

2. A complete Thai meal usually comprises
 - a. one dish
 - b. two dishes
 - c. three dishes
 - d. more than four dishes

3. Thai meals are always served with
 - a. steamed rice
 - b. sticky rice
 - c. noodles
 - d. bread

4. How is a complete Thai meal served?
 - a. as a course
 - b. all dishes served together at the same time
 - c. in no particular way
 - d. a, b and c

5. The utensil which is never used in a Thai meal is
 - a. fork
 - b. spoon
 - c. knife
 - d. plate

6. The predominant taste of Thai food is

- a. sweet and sour b. hot and spicy
c. bland d. mild

7. The "queen of Thai soups", which is hot, sour and contains prawns, is named in Thai

- a. Tom yam kung b. Kai tom kha
c. Mee krob d. Kaeng phed ped yang

8. The best-known Thai crispy noodle called

- a. Tom yam kung b. Kai tom kha
c. Mee krob d. Yam nua

9. The principle diet of the Thais is the combination of

- a. beef and vegetables b. pork and vegetables
c. fish and vegetables d. chicken and
vegetables

10. Most Thai desserts are made from

- a. flour b. eggs
c. milk d. fruits

Check your answers against the key given below.

Key:

1. d 6. b
2. d 7. a
3. a 8. c
4. b 9. c
5. c 10.d

After you have completed the pretest, please proceed to Unit 6 Culture Part and begin your study of this manual.

UNIT 6

Culture Part: Thai Food

B. Topics:

1. The ingredients in Thai food
2. The taste of Thai food
3. Methods of cooking Thai food
4. Ways of eating Thai food

C. Objectives:

After studying this part about Thai food, learners should be able to do the following:

1. know the names of well-known Thai foods;
2. request specific Thai dishes;
3. know how to cook some Thai dishes;
4. know some of the ingredients in Thai food;
5. know how Thai food is served;
6. know how to eat with a fork and a spoon;
7. know how to eat simultaneously from four or more dishes; and
8. recognize the taste of Thai food.

D. Main Points:

1. Presentation of the ingredients in Thai food, i.e. spices, rice, noodles, etc.
2. Presentation of the utensils for cooking Thai food, i.e. mortar, wok.
3. Thai cuisine is a combination of Chinese, Indian and Indonesian cuisine.
4. A complete Thai meal consists of at least four dishes.
5. Demonstration of Thai cooking: a complete Thai meal, i.e. Yam Polamai, Kaengkhiew wan look chin pla kray, Mee krob, Tom yam kung, Sam loy keaw.
6. The most famous Thai soup is called Tom Yam kung.

7. The main diet of the Thais comprises fish, vegetables and rice.
8. Thai meals are always served with steamed rice.
9. The method of serving Thai meals is quite different from the method of serving western meals. All dishes are served at the same time.
10. Eating in the Thai style involves everyone sharing the food at the same time, but only taking small portions.
11. Thai food is predominantly spicy and hot.
12. Most Thai desserts are fruits.
13. When eating Thais use a fork and a spoon, but never a knife.
14. Demonstration of the manner of eating Thai food.

E. Activities:

1. The learners consider and discuss their pre-test results.
2. The learners read supporting printed text, as described in

G. Instructional Media below.

3. Learners watch the videotape about Thai food recommended in **G. Instructional Media** below.
4. The learners examine additional pictures, posters and slides about Thai food and discuss their main points. Principle areas for discussion should include the following:
 - Names of Well-known Thai Foods
 - Specific Thai Dishes
 - Ingredients of Thai Food
 - Serving Thai Food
 - Eating Thai Food
 - The Taste of Thai Food
5. Learners who have been to Thailand, add other ideas to the discussion.
6. Learners should attempt to cook a Thai meal at home.

7. If possible, teacher or tutor should demonstrate some examples of Thai cuisine in class. Self-learners may be able to experience Thai cuisine at a local Thai restaurant
8. All learners complete the following **post-test** (necessary for self-learners):

Choose the correct answer

1. Thai cuisine is a combination of
- a. Chinese cuisine
 - b. Indian cuisine
 - c. Indonesian cuisine
 - d. a, b and c
2. A complete Thai meal usually comprises
- a. one dish
 - b. two dishes
 - c. three dishes
 - d. more than four dishes
3. Thai meals are always served with
- a. steamed rice
 - b. sticky rice
 - c. noodles
 - d. bread
4. How is a complete Thai meal served?
- a. as a course
 - b. all dishes served together at the same time
 - c. in no particular way
 - d. a, b and c
5. The utensil which is never used in a Thai meal is
- a. fork
 - b. spoon
 - c. knife
 - d. plate
6. The predominant taste of Thai food is
- a. sweet and sour
 - b. hot and spicy

c. bland d. mild

7. The "queen of Thai soups", which is hot, sour and contains prawns, is named in Thai

a. Tom yam kung b. Kai tom kha
c. Mee krob d. Kaeng phed ped yang

8. The best-known Thai crispy noodle called

a. Tom yam kung b. Kai tom kha
c. Mee krob d. Yam nua

9. The principle diet of the Thais is the combination of

a. beef and vegetables b. pork and vegetables
c. fish and vegetables d. chicken and
vegetables

10. Most Thai desserts are made from

a. flour b. eggs
c. milk d. fruits

Check your answers against the key given below.

Key:

1. d	6. b
2. d	7. a
3. a	8. c
4. b	9. c
5. c	10.d

F. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever

possible. Four effective ways of doing this are:

1. Score the pretest and the post-test immediately after they have been completed.
2. Answer learners' questions immediately.
3. Provide sufficient time for discussion.
4. Self-learners may find it useful to discuss the elements of Thai food identified in this part, with available native speakers of Thai.

G. Instructional Materials:

1. Recommended printed text: Thai Culinary Art, Bangkok: Tourism Authority of Thailand, 1989.
2. Recommended videotape: Thai Cooking by Charlie Amat'yakul, Producer:
Utac Film Productions.
Available from: Asia Books,
221 Sukhumwit Road,
Soi 15-17,
Bangkok,
Thailand
3. Slides, posters, pictures about Thai food. It is suggested that suitable materials may be found in libraries.

H. Evaluation:

1. The post-test score may be used as a means of evaluating learner mastery of the Main Points in Unit 6 Culture Part. This is particularly necessary for self-learners.
2. Other, informal ways of monitoring learners in group situations may include observation and personal records kept by a teacher or a tutor; and group discussion.

UNIT 6

Language Part: Thai Food

A. Topics:

1. The vocabulary of Thai food
2. Pronunciation: aspiration, kài and khài, pèd and phèd
3. Stratification of Thai: kin and ràbprathan
4. Syntax: superlative, thî-sùd; Thai adjectives need no verb "to be".

B. Objectives:

After studying this part about Thai food, learners should be able to do the following:

1. correctly pronounce the names of some well-known Thai dishes;
2. correctly pronounce the name of their favourite Thai food;
3. order their favourite Thai dishes;
4. know how to correctly pronounce the words kài and khài and pèd and phèd;
5. know how to use the polite words ràb prathan and yàk chà.
6. know how to use superlative sentences; and
7. know how to use Thai adjectives in a sentence.

C. Main Points:

1. Vocabulary of Thai food.
2. Introduction to the names of well-known Thai dishes.
3. Pronunciation of Thai aspiration. Some of these frequently cause misunderstanding if they are pronounced incorrectly, e.g. kài and khài, pèd and phèd.
4. Stratification of Thai language: using the polite words, kin and ràbprathan.

5. The superlative sentence in Thai is to place the word thì-sùd at the end of affirmative or interrogative sentences.

6. Thai adjectives which are used in a sentence do not require the verb "to be", as in English. For example, chăn hếw = "I am hungry"; chăn ìm = "I am full".

D. Activities:

1. Learners master the new vocabulary from the text, pp 230-3, listening to the cassette tape;
2. Learners read the names of Thai foods and look at the pictures from the printed materials and the menus;
3. Learners practise pronouncing new words and conversation from the text and cassette tape;
4. Learners practise pronouncing the names of Thai foods and ordering favourite Thai dishes; and
5. complete the exercise and check answers from the key.

E. Feedback

It is recommended that teachers and tutors provide learners with feedback whenever possible. Five effective ways of doing this are:

1. Provide sufficient time for learners to practise words in the **Content** section on Thai food and discuss their pronunciation of them;
2. Provide sufficient time for learners to discuss their answers to the exercises about Thai food on pages 208-9.
3. Teachers and tutors should observe the learners very closely and be ready to correct or encourage them immediately.
4. Answer learners' questions immediately.
5. Self-learners should practise with the text and obtain feedback from the cassette tape.

F. Instructional Materials:

1. There are two sets of texts and cassette tapes to be used with this lesson. One is the Instructional Package which consists of a text and a cassette tape which may be found in the Appendix B. The other is the lesson plan text and cassette tape which are to be used in conjunction with practising and exercises which can be found in this lesson plan.
2. Teachers have a specific role to play in this Language Part by providing a model for pronunciation and assisting learners in the correct use of polite words, superlatives and Thai adjectives. Self-learners should study these elements of Thai language from the content of the lesson plan and the two sets of texts and cassette tapes.
3. Recommended printed material: Thai Culinary Art, Bangkok: Tourism Authority of Thailand, 1989.
4. An English-Thai dictionary.

G. Evaluation

1. Informal ways of monitoring learners in group or individual situations may include the following:
Checking pronunciation of Content words and sentences against the cassette tape and text;
observation and personal records kept by a teacher or a tutor; and
group discussion.
2. Self-learners can complete the exercise and check feedback by listening to the cassette tape.

Content:

NOTE: The names of some Thai dishes are spelled in two or three different ways in English, for example, mee krob can be mi krop. All spellings are acceptable.

1. New words: The learners learn new words from the text, pp 230-3, with the cassette tape.

2. Phonology:

2.1. The learners learn how to pronounce new words from the text unit Thai Food, pp. 230-3, by using the cassette tape with the text.

2.2. Notice and practice the aspiration of the following words: kàì ("chicken") and khài ("egg"); pèd ("duck") and phèd ("hot"); and the aspiration of kh in khâw and khanǒm (p. 230); and the aspiration of ph in phàk (p. 231).

3. Stratification of Thai: The learners engage in a conversation about Thai food, using both the text and the cassette tape, noticing in particular the use of the words kiri, ráb pratan, tôngkarn and yàk chà.

4. Syntax:

4.1. Using the text, pp 234-6, and the cassette tape, the learners engage in a conversation practising pronunciation by repeating words after the teacher or the tape instruction. At the same time they attempt to understand the meanings of the sentences in the text, and how the phrases and words are used in the social and cultural context.

4.2. The learners examine each sentence, identify which word belongs to which part of speech and learn how the syntax patterns of the superlative and the syntax patterns of adjectives are set.

Answers

1. the word mǎi is used for the auxiliary word "do" in a question.
2. The superlative thi-sud is placed at the end of both affirmative and interrogative sentences.
3. Thai adjectives do not need the verb "to be" attached as in English. For example:

chǎn hếw (I am hungry)

chǎn ìm (I am full)

chăn hếw nám (I am thirsty)

4. In a negative sentence in Thai the word mái is placed in front of the verb, for example:

Chăn mái hếw (I am not hungry)

Mái. khòb khun.

5. The polite form of the word kin is ráprrathan. The polite form of the word tôngkarn is yàk chà.

6. The phrase for "No, thank you" is Mái. khòb khun.

Examples of the Names of Thai Foods

The learners practise listening to the new names of Thai dishes, and how to order Thai food.

Kaeng Phet Pét Yang.....Roast Duck Curry

Phanaeng Kai.....Dry Chicken Curry

Tom Yam Kung.....Sour Prawn Soup

Tom Kha Kai.....Ginger-flavoured Chicken
Coconut Soup

Kaeng Chut Wunsen.....Noodles and Pork Soup

Kaeng Chut Pla Muk Sot Sai.....Stuffed Squid Soup

Pla Thot Sam Rot.....Fried Garoupa with Sweet
and Sour Sauce

Yam Nua.....Thai Reef Salad

Yam Thua Phu.....Winged Bean Salad

Mi Krop.....Crispy Fried Noodles

Kai Phat Met Mamuang..... Fried Chicken with Cashew
Nuts

Examples of Dialogue in Ordering Thai Food

Learners practise the following dialogue, by listening to the cassette tape.

A: Khun mee a-hǎn Thai a- rai.
(What Thai food do you have?)

B: Mee sǒng menu.
(We offer two menus)

MENU 1

Tom Yam Kung	(Sour Prawn Soup)
Mi Krop	(Crispy Fried Noodles)
Phanaeng Kai	(Dry Chicken Curry)
Pu Cha	(Fried Stuffed Crab Shell)
Yam Nua	(Thai Beef Salad)
Kluai Chuam	(Sweet Banana with Coconut Cream)

MENU 2

Kaeng Chut Pla Muk Sot Sai	(Stuffed Squid Soup)
Kai Phat Met Mamuang	(Fried Chicken with Cashew Nuts)
Kaeng Phet Pet Yang	(Roast Duck Curry)
Thotman Khaophot	(Fried Corn Cakes)
Yam Thua Phu	(Winged Bean Salad)
Coconut Ice cream	

A: Phǒm yàk rábprathan.
(I would like to have.....)

Tom Yam Kung
Mi Krop
Yam Nua
Kaeng Phet Pet Yang

B: Khun tǒng karn khanǒm wǎn a-rai, kha?

A: Kluai chuam, khrab.

Practice

The learners practise ordering Thai dishes they like from the given menus, then check their pronunciation by reference to Menu 1 and Menu 2 on the cassette tape.

APPENDIX B
PRINTED PROGRAM MATERIALS

APPENDIX B
PROGRAM MATERIALS

This appendix contains three sets of materials: the text and cassette tape, "Basic Thai Conversation", can be used with all units' Language Parts; the second text is for use with Unit 4 Language Part, "The Influence of Buddhism and the Ramayana on Thai Personal names"; and the third text is for use with Unit 5 Language Part, "The Influence of Buddhism and the Ramayana on Thai Place Names"

Basic Thai Conversation

This material has been prepared for use with the cassette tape "Basic Thai Conversation" for students interested in understanding the tonal structure of the Thai language.

The tones and words to be learned have been clustered around relevant common life experiences of the Thai people. There are eleven clusters. The first identifies Thai tones. The following ten clusters, each relating to an aspect of Thai life, are organized in two parts, Vocabulary (parts of speech), and Sentences. Every word and sentence has its tone indicated, and has an English translation.

The accompanying cassette tape contains the spoken version in Thai and English, of every word and sentence in the text.

Text and tape can therefore, be used either separately or together.

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Transliteration Model

This transliteration is modified from the North American standard phonetic symbols and the Thai Royal Institute and Mary Haas systems. It is used as the key to pronunciation of Thai for the instructional program Teaching Thai Language and Culture to Foreigners by Kritchada Pøtter.

Key to Pronunciation

English		Phonemic	Similar to English
Initial	Final		
p	b	p	spin
ph	b	p ^h	pin
b	b	b	boy
t	t	t	star
th	t	t ^h	tan
d	d	d	day
k	k	k	skin or go
kh	k	k ^h	key
f	b	f	fan
s	d	s	sand
h	-	h	hen
j	d	c	June
ch	d	c ^h	chin
m	m	m	man
n	n	n	nun
ng	ng	ŋ	sing
l	n	l	land
r	n	r	run
y	-	y	young
w	-	w	win

Key to Pronunciation

	English	Phonemic	Similar to English
Vowels	a	a	cut
	a:	a:	father
	i	i	kid
	i:	i:	neat
	u	ɪ	similar to German "gut".
	u:	u:	similar to German "Goethe".
	u	u	cook
	u:	u:	good
	e	e	get
	e:	e:	gain
	œ	ə	hurt
	œ:	ə:	her
	o	o	host
	o:	o:	go
	æ	æ	cat
	æ:	æ:	air
	ɔ	ɒ	got
	ɔ:	ɒ:	caught
	Diphthongs	ia	i̯a
i:a		i:a	gear
üa		ʎa	guava
ü:a		ʎ:a	Guam
ua		ua	Similar to German "nur"
u:a		u:a	poor
ai		ay	night
a:i		a:y	cry
aw		aw	shout
a:w		a:w	sound
oy	oy	joint	

o:y	o:y	Join
law	law	Tokyo
ew	ew	elephant
e:w	e:w	elder
uai	uay	suede
ùai	†ay	Similar to French "nuance"
ùaw	†aw	Similar to French "Elle"
iu	iu	view
ui	ui	Mitsui

Tones:	Unmarked	= mid
	˘	= low
	ˆ	= falling
	˙	= high
	˘	= rising

.TONES

Thai is a tonal language.

It has five tones as follows:

<u>mid</u>	<u>low</u>	<u>falling</u>	<u>high</u>	<u>rising</u>
pa:	pà:	pâ:	pá:	pǎ:
phə:	phà:	phâ:	phá:	phǎ:
ka:	kà:	kâ:	ká:	kǎ:
kha:	khà:	khâ:	khá:	khǎ:
na:	nà:	nâ:	ná:	nǎ:
klai	klài	klâi	klái	klǎi
kha:w	khà:w	khâ:w	khá:w	khǎ:w
nam	nàm	nâm	nám	nǎm

The meaning of a word is determined by its tone.

pa:	throw	pha:	take
pà:	forest	phà:	chop
pâ:	aunt	phâ:	cloth
pá:	dad	phá:	_____
pǎ:	dad	phǎ:	cliff

ka:	crow	kha:	to be stuck
kà:	-----	khà:	kalanga (a kind of ginger)
kâ:	-----	khâ:	value or kill
ká:	-----	khá:	trade
kă:	-----	khă:	leg
na:	field	nam	bring
nà:	-----	nàm	-----
nâ:	face	nâm	-----
ná:	aunt	nám	water
nă:	thick	nẳm	thorn
klai	far	kha:w	smell fishy
klài	-----	khà:w	information or news
klâi	near	khâ:w	rice
klái	-----	khá:w	-----
klăi	-----	khă:w	white
klong	drum	khlong	canal
klòng	box	khlòng	-----
klông	camera	khlông	active
klóng	-----	khlóng	-----
klǒng	-----	khlǒng	of or belong to
ma:	come	wa:n	ask someone to do
mà:	-----	wà:n	sow seeds
mâ:	-----	wâ:n	a kind of plant
má:	horse	wá:n	-----
mă:	dog	wă:n	sweet

GREETING

"Pasa: Thai" (Thai Language)

Sawasdee	kha (woman)	=	[good morning
	Khrab (man)			good afternoon
				good evening
				good night
				good bye

khòb-khun	kha (woman)	=	thank you
	khrab (man)		

It is considered courteous to use "kha" or "khrab" at the end of sentences.

khòb-khun ma:k = thank you very much

khòb-chai = thank you (used when addressing a younger person or one of lower status)

karuna = please khaw-thod = I am sorry

or or

prò:d excuse me

chòk-dee = good luck

pób kan mài = see you later

sa bai dee rǒe = How are you?

pai nǎi ma: = Where did you go?

chà pai nǎi = Where are you going to?

Personal Pronouns

chǎn I (general)

phǒm I (man, polite)

kra-phǒm I (man, very polite)

di-chăn	I (woman, polite)
khun	you (polite)
theo	you (general)
khăw	he, she, they
rau	we

Question Words

thi-năi	where
a-rai	what
tham-mai	why
dăi-măi	a question word for "yes" or "no" answer

Nouns

pasa:	language
Angkrîd	English
rong-rian	school
băn	house
wan A:thid	Sunday

Verbs

pai	go
tham	do
rian	learn
chôb	like
sôn-chai	to be interested in
tông	must
tông-karn	want
yàk-chà	would like to
pû:d	speak
khăn	write
à:n	read

pób	meet
chà	will or shall
riáb	hurry

Adverb and Adjective

dæ	well, good
mâ:k	very

Preposition

thî:	at
------	----

Conjunction

laé	and
-----	-----

"Thak-tha:y" (Greeting)

- Somsak:** Good afternoon, Miss Somsri.
Sawasdee khrab, khun Somsri
- Somsri:** Good afternoon, Mr. Somsak. How are you?
Sawasdee kha, khun Somsak. Sa-bai dee røe kha?
- Somsak:** I am fine, thank you. How are you?
Phǒm sa-bai dee, khòb-khun khrab. Khun Somsri sa-bai dee røe khrab?
- Somsri:** I am fine, thank you. Where are you going to?
Di-chǎn sa-bai dee, khòb-khun kha. Khun Somsak chà pai nǎi kha?
- Somsak:** I am going to school.
Phǒm chà pai rong-rian khrab.
- Somsri:** What are you going to do there?
Khun chà pai tham a-rai kha?
- Somsak:** I am going to learn English.
Phǒm chà pai rian pasa: Angkrìd khrab.
- Somsri:** Why do you learn English?
Khun rian pasa: Angkrìd tham-mai kha?
- Somsak:** I like learning languages. I want to speak, write and read English well.
Phǒm chòb rian pasa: khrab. Phǒm tông-tarn pû:d, khǎn, láe à:n pasa: Angkrìd dái dee khrab.
- Somsri:** I would like to speak English. I am interested in language very much.
Di-chǎn yàk chà pû:d pasa: Angkrìd. Di-chǎn sǎn-chai pasa: nǎk kha.
- Somsak:** Excuse me, I have to hurry.

- Khăw-thôđ khrab, phỏm tồg riăb pai.
Somsri: Would you please go to meet me at home?
Karuna pai pỏb di-chăn thỉ: bần dâi-mải kha?
Somsak: Yes, I will go to meet you at home this
Sunday.
Khab, phỏm chà pai pỏb khun thỉ: bần wan A:thỉđ nỉ.
Somsri: Thank you very much. Goodbye. Good luck.
Khỏb-khun mả:k kha. Sawasdee kha. Chỏk-dee kha.
Somsak: Good bye. See you soon.
Sawasdee khrab. Pỏb kan mải khrab.

NUMBERS

1	nũng	one
2	sống	two
3	sả:m	three
4	sì:	four
5	hâ:	five
6	hòk	six
7	jèd	seven
8	pàe:d	eight
9	kôw	nine
10	sìb	ten
11	sìb-èd	eleven
12	sìb-song	twelve
13	sìb-sả:m	thirteen
20	yî:-sìb	twenty
21	yî:sìb-èd	twenty-one
22	yî:sìb-song	twenty-two
30	sả:m-sìb	thirty
31	sả:m-sìb-èd	thirty-one
32	sả:m-sìb-song	thirty-two
40	sì:-sìb	forty
50	hâ:-sìb	fifty
60	hòk-sìb	sixty
70	jèd-sìb	seventy
80	pàe:d-sìb	eighty
90	kôw-sìb	ninety
100	nũng-ró:y	one hundred
105	nũng-ró:y-hâ:	one hundred and five
1000	nũng-phan	one thousand
2000	sống-phan	two thousand

3000	să:m-phan	three thousand
4500	sì:-phan-hâ:ró:y	four thousand five hundred
10000	nùng-mòen	ten thousand
100,000	nùng-săen	hundred thousand
1,000,000	nùng-lá:n	one million

TIME

"WELA:" (TIME)

Nouns

chûa-mong	hour
wan	day
düaen	month
pi:	year
sàb-da:	week
pao-sǎo	Buddhist Calendar
wela:	time
wan-ní:	today
prûng-ní:	tomorrow
maroen-ní:	the day after tomorrow
mûawa:n-ní:	yesterday
mûawa:nsüan-ní:	yesterday before
chá:w	morning
sǎ:i	late (10-12 a.m.)
thiang	midday
kla:ng-wan	afternoon
bà:i	late afternoon
yen	evening
khâm	7-10 p.m.
dùk	after 11 p.m.

Adverbs of Time

mûa	when
lǎng-jà:k	after
kòn	before
nai mâi chá	soon

kũab chà	nearly
thâeb chà mâi	hardly, rarely
sa-mốe	always
bò:y	often
mâi khoey	never
khoey	ever
nâe-naon	exactly
\a:ng-thi:	sometimes

DAYS AND MONTHS

Names of the 7 days

1. wan A:thíd	Sunday
2. wan Jan	Monday
3. wan Angkha:n	Tuesday
4. wan Phút	Wednesday
5. wan Pharühàt	Thursday
6. wan Sùk	Friday
7. wan Sǎw	Saturday

Names of the 12 months

1. Makára:khom	January
2. Kumpha:phan	February
3. Mi:na:khom	March
4. Mesa:yon	April
5. Phũksapha:khom	May
6. Mítùna:yon	June
7. Karakada:khom	July
8. Sǐngha:khom	August
9. Kanya:yon	September
10. Tùla:khom	October
11. Phũksàjìka:yon	November
12. Thanwa:khom	December

FOOD

Names of Thai Food

a:hǎ:n Thai	Thai food
a:hǎ:n	food
kha:w	rice
kha:w-sǔ:i	steamed rice
kha:w-tôm	boiled rice
kha:w-lǎrm	sticky rice with cocnut milk in bamboo
kha:w-tôm phàd	sticky rice with cocnut milk in banana leaf
kaeng-júad	all kinds of soup
kaeng-phèd	all kinds of hot curry
tôm-yam	hot and sour soup
yam	hot and sour salad
kuǎi-tuǎi	noodles (rice noodles)
kuǎi-tuǎi sên lék	noodles " (smaller ones)
kuǎi-tuǎi sên yài	noodles " (bigger ones)
sên mì:	vermicelli
bà mì:	egg noodles
kláw	won ton
kuǎi-jáb	rice flakes (a kind of very big noodle)
khanǒm-jí:n	Thai noodle
khanǒm	all kinds of desserts
khanǒm-wa:n	very sweet dessert
khanǒm-cáke	cake
a:hǎ:n tale	seafood
a:hǎ:n je (or) a:ha:n mang-sa-wirat	vegetarian food
núa	beef

mủ:	pork
kài	chicken
khài	egg
pèd	duck
hà:n	goose
pla:	fish
kûng	shrimp
kûng-yài	prawn
pla:mủak	squid
hố	clam
pu:	crab
nám-pla	fish sauce
phàk	vegetable
phàk-kàdhóm	greenleaf lettuce
taeng-kwa:	cucumber
ma-khủa thêd	tomato
thùaw	bean, pea
thùaw-ngôg	bean sprout
tôn-hóm	spring onion
hủa-hóm	onion
tâu-hủ:	tofu
phrík	chili
ma-na:w	lemon
ta-khái	lemon grass
phàk-chi:	celantro
katí	coconut milk
ma-pra:w	coconut
pồllamá	fruit
sôm	orange
sôm-o	pomelo
sàb-praróed	pineapple

ma-múang	mango
malagao	papaya
mang-kúd	mangosteen
ngáo	rambutan
thúrian	durian
faràng	guava
klúai	banana
krúang-dúam	beverage
nám	water
cha:	tea
ka:fae	coffee
nom	milk
nám-ta:n	sugar
küa	salt

Verbs

kin	eat
ráb-prathan	eat (formal)
dúam	drink
héw	to be hungry
ìm	to be full

Verbs for cooking

tôm	boil
phàd	fry
thôd	deep fry
òb	roast
pîng	grill
vîng	grill
núang	steam
tũn	broll

sàb
bòd

chop
ground

Adjectives

phèd

hot (taste of chili or spices)

rón

hot

yen

cold, cool

róed

taste

wǎ:n

sweet

príau

sour

khem

salty

hǒm

smell good

man

greasy

a-ròy

delicious

A:ha:n Thai (Thai food)

Do you like Thai food?

Khun chôb a:hă:n Thai mǎi?

Yes, I like Thai food very much.

Kha, di-chǎn chôb a:hă:n Thai mâ:k.

Which kind of Thai food do you like best?

Khun chôb a:hă:n Thai a-rai thî-sùd?

I like rice curry.

Di-chǎn chôb kha:w láe kaeng phèd.

Do you like Thai fruit?

Khun chôb pǎllamáí Thai mǎi?

Yes, I like Thai fruit very much.

Kha, di-chǎn chôb pǎllamáí Thai mâ:k.

Which kind of Thai fruit do you like best?

Khun chôb pǎllamáí Thai a-rai thî-sùd?

I like orange, pineapple and mango best.

Di-chǎn chôb sôm, sàb-praróed láe ma-múang thî-sùd.

Do you like seafood?

Khun chôb a:hă:n tale mǎi?

No, I don't like seafood.

Mái, di-chăn mái chòb a:hă:n tale.

Do you like beef?

Khun chòb nũa mái?

No, I don't eat beef.

Mái, di-chăn mái kin nũa.

What do you like to eat?

Khun chòb ráb-prathan a-rai?

I like vegetarian food.

Di-chăn chòb a:hă:n je.

Which taste of food do you like to eat the best?

Khun chòb kin a:hă:n róed năi (a-rai) thî-sùd?

I like hot, sour, salt and sweet.

Di-chăn chòb róed, phèd, prúai, khem láe wă:n.

Would you like to eat dessert?

Khun tông-karn ráb-prathan khanóm wă:n mái?

No, thank you. I cannot eat dessert.

Mái kha, khòb-khun. Di-chăn ráb-prathan khanóm wă:n mái dái.

What would you like to eat?

Khun yàk chà ráb-prathan a-rai?

No, I am not hungry. I am thirsty. I would like to drink water.

Mái, di-chăn mái hểw; di-chăn hểw nám. Di-chăn yàk chà dùam nám.

Would you like to drink hot or cold water?
Khun yàk chà dũam nãm yen røe nãm rón?

I would like to drink cold water, thank you.
Đi-chăn yàk chà dũam nãm yen, khòb-khun kha.

SHOPPING

Nouns

sỉ:	colour
dam	black
khả:~w	white
khỉaw	green
daeng	red
chom-phu:	pink
fa:	blue
nám-ngoan	dark blue
nám-ta:n	brown
múang	violet
luǎng	yellow
thaw	grey
sôm	orange
kàe	dark colour
òn	light colour
nám-ta:n-kàe	dark brown
phâ:	cloth
phâ:-chéd-tua	towel
phâ:-chéd-nâ:	handkerchief
phâ:-chéd-mùa	napkin
phâ:-hòm	blanket
phâ:-phan-khao	scarf
phâ:-thũng	Thai style skirt for women
phâ:-khả:~w-má:	Thai style kilt for men
phâ:-pu:-thĩnaon	bed-sheet
phâ:-mâ:n	curtain
phâ:-khĩ:riú	rug

Verbs

sũ:a	buy
khǎ:i	sell
mi:	have
jà:i	pay
sanùk	enjoy
yòu	
pen	to be
khũa	

Adjectives

phaeng	expensive
thù:k	cheap
di:	good
mâi di:	not good
klai	far
klâi	near
yài	big
lék	small
nàk	heavy
baw	light
sân	short
ya:w	long
sũ:ng	high
kwâ:ng	wide
khâeb	narrow
ba:ng	thin
nǎ:	thick

Nouns

sũ:a	shirt, blouse
------	---------------

ka:ng-ke:ng	trouser, pant
sû:a khǎen-ya:w	long-sleeved shirt (blouse)
sû:a khǎen-sân	short-sleeved shirt (blouse)
khǎen	arm
khǎ:	leg
ka:ng-ke:ng khǎ-ya:w	trouser
ka:ng-ke:ng khǎ-sân	pant
kra-prong	skirt
tháw	foot
rong-tháw	shoes
khǎm-khàd	belt
khǎm-klàd	broach
thǔng-tháw	sock
thǔng-nâông	stocking

Verbs

à:b-nám	take a bath
sák	wash (cloth)
lá:ng	wash (hand, face, dishes)
sài	put in
tháod	take off
long	try on

Adjectives

phid	wrong
thù:k	right
sá:i	left
khwa:	right
trong pai	go straight

"Sôe khǒng" (Shopping)

How much? (There are three ways)

Thâw-rài?

Ra:ka: thâw-rài?

Kì: baht?

Very expensive!

Phaeng mâ:k

Can you make it cheaper?

Lóed ra:ka: dâi mǎi?

I would like to buy Thai silk.

Chǎn yàk chà sǔ:a phâ:-mǎi Thai.

Which colour would you like?

Khun tǒng-karn sǐ: a-rai?

Red, black, blue and green.

Daeng, dam, fá:, láe khiǎw.

How much does it cost?

Ra:ka: thâw-rài?

Three hundred baht per yard.

Sǎ:m ró:y baht tàw nǔng lǎ:

Can I pay U.S dollars?

Chǎn jà:i ngüan U.S. dollar dâi mǎi?

Yes, of course. No problem.

Dâi, nâe-noen. Mâi mi: pan-hă.

Do you have Thai silk shirts?

Khun mi: sũ: shirt phâ:-măi Thai măi?

Which size and colour do you want?

Khun tông-karn kha-nà:d láe sǐ: a-rai?

Navy blue, pink, large size.

Sǐ: nám-ngũan, chom-pu:, kha-nà:d yài.

This is large size, pink.

Nǐ: khũa kha-nà:d yài, sǐ: chom-pu:.

Can I try?

Chăn long dâi măi?

Yes, of course.

Dâi, nâe-noen.

It is too small. Do you have bigger than this one?

I would like to have the biggest size.

Lék pai. Khun mi: kha-nà:d yài kwà:ní: măi?

Chăn yàk dâi kha-nà:d yài thĩ-sùd.

Yes, I will bring it to you. Please wait a few minutes.

Dâi, chăn chà nam hái khun. Karuna raw sǒng sǎ:m na:thi:.

HOTEL.

Nouns

rong-raem	hotel
hông	room
a:hă:n chá:w	breakfast
a:hă:n kla:ngwan	lunch
a:hă:n yen	supper, dinner
kra-păw	luggage
jòd-mă:i	letter
tholalêk	telegram
tholasàb	telephone
kunjae:	key
chán	floor
prai-sanee	post office
sathănee tamrùaid	police station
tamrùaid	police
rá:n a:hă:n	restaurant
wát	temple
ta-là:d	market
mùang	town
ngüan	money
khâ doey să:n	fare
bai-sèt	receipt
thanaka:n	bank
kha-maoei	thief
phâ:măi	silk
pét	diamond
pét plo:y	gems
thong	gold
thong lưang	bronze
kâw-ê	chair

taó	table
tiang	bed
tû:	cupboard
nâ:-tà:ng	window
pratu:	door
bandai	stairway
rû:b-phâ:b	picture
kho:m fai	lamp
jae-kan	vase
hông	room
hông-naon	bedroom
hông-nám	washroom
hông-sâm	toilet
àng-àrb-nám	bath-tub
àng-láng-mũa	sink
kradà:d	paper
kradà:d tissue	toilet paper
hông-ráb-khàek	guestroom
hông-nâng-lên	living room
hông-samúđ	library
năng-sổe	book
hông-khrua	kitchen
hông-a-hărn	dining room
hông-tâđin	basement
lăng-kha:	roof
rabiang	terrace, balcony
sană:m	yard
sŭan	garden

Verbs

hă:	look for
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pó ́	find; go to see someone; meet
lâ êg	change
khă ǎ :	ask for something
ch u âi	help
r î ak	call
kha-moey	steal
ra-wang	beware; be careful
j â ng-kwa:m	report (police)
s à i	put in
n á b	count
th ă :m	ask
t à ob	answer
ma:	come
pa i	go
p ì d	close
p è :d	open
h â i	give
r á b	receive; get
naon	sleep
n â ng	sit
y ü an	stand
w î ng	run
d ô en	walk
r ú :	know
kh í d	think
r á k	love
kl ì :ad	hate

"Rong-raem" (Hotel)

I would like to have a room.
Chǎn tǒng-karn haông nǔng haông.

How much does it cost per night?
Ra:ka: thǎw-rài tào khũan?

Is there a telephone?
Mi: tholasàb mǎi?

Where can I send a telegram?
Chǎn chà sòng tholalêk thǐ-nǎi?

May I have a key?
Khao: kunjæ:?

Where is the washroom?
Hâông-nám yù: thǐ-nǎi?

Where is the stairway?
Bandal yù: thǐ-nǎi?

Is there any toilet paper?
Me kradà:u tissue mǎi?

Please open the window.
Karuna pè:d nǎ:-tàng

Please close the door.
Karuna pìd pratu:

Where shall I have breakfast?

Chǎn chà ráb-prathan a:hǎ:n chá:w thî-nǎi?

Is there a good restaurant?

Mi: rá:n-a:hǎ:n di: di: mǎi?

May I have a receipt?

Khao: bai-set?

DIRECTIONS

Nouns

tha-nỗn	road
soi	narrow road
rong-raem	hotel
rong-nga:n	factory
rong-rián	school
rong-róed	garage
rong-na:	barn
bâ:n	house
ra:ka:	price
róed-yon	car
róed-taxi	taxi
róed-me	bus
róed-prajamtha:ng	bus (official language)
róed-să:miaó	tricycle
róed-túk túk	motor tricycle
róed-jăkkaya:n	bicycle
róed-jăkkaya:nyon	motorbike
rũa	boat
rũa-yon	motor-boat
rũa-bai	ship
rũa-bin	airplane
khâ-do:y-să:n	fare
tũa	ticket
rá:n	shop
sămnák-nga:n	office
borisàt	compnay
thông-thiáw	tour
tha:ng	way

mum	corner
sì:-yâêk	intersection
pâ:i róed me	bus stop

Verbs

thă:m	ask
bào:k	tell
dôen	walk
lǎw	turn
hě'n	see
chûai	help

Adjectives

yâ:k	difficult
ngâ:i	easy
sá:i	left
khwǎ:	right
klai	far
klâi	near

Prepositions

trong pai	straight
prà-ma:n	about
doey	by
jon-kra-thâng	until
thǔng	to
nai	in
jà:k	from

"Thǎ:m tha:ng" (Directions)

I would like to mail the letters.

Where is the post office?

Chǎn tǒng-karn sǒng jòd mǎi.

Prai-sanee yù: thǐ-nǎi?

The post office is in town.

Prai-sanee yù: nai mǔang.

Is it far from here? Would it be possible to walk to?

Man yù: klai mǎi? Chǎn dǒen pai dǎi mǎi?

It is very far, about six kilometres.

You can walk, but it is better to go by bus or tricycle.

Man yù: klai mǎ:k, prà-ma:n hòk klomet.

Khun dǒen pǎi dai, tàe khun pai róed me ròe sǎ:m laó di: kwà.

How much does it cost to go by bus or tricycle from here to the city?

Khǎ (doey-sarn) róed me thǎw-rai láe róed sǎ:m-laó thǎw-rai jà:k thǐnǐ (pai)
thǔng nai mǔang?

Two bahts by bus and ten bahts by tricycle.

Sǒng bàht doey róed me láe sǐb bàht doey róed sǎ:m-laó.

Where is the bus stop?

Pǎi róed me yù: thǐ-nǎi?

Walk straight and turn tight at the intersection.

Dǒen trong pai láe liáw khwǎ: thǐ sǐ:-yaêk.

Is it difficult to walk to the city?
 Döen pai nai müang yâ:k mǎi?

No, it is not difficult; it is very easy.
 Mǎi yâ:k ngâ:i mâ:k.

Please tell me how to walk to the city centre.
 Karuna bào:k tha:ng pai nai muang hâi chǎn dâi mǎi.
 (Karuna bào:k thang hâi chǎn döen pai nai muang dâi yâ:ng-rai.

Walk along the road; turn left at the corner.
 Walk straight until you go to the intersection; turn right. You will see the town.
 Döen pai ta:m tha-nǒn ní: (nǎn); liáw sa:i thî mum.
 Döen tong-pai ìag jon-krà-tǎng khun pai thǔng sì:-yâek; liáw khwǎ:
 Khun chà hǎn müang.

Thank you very much.
 Khòb-khun ma:k.

You are welcome.
 Yin-di: chúai.

	HOLIDAY
<u>Nouns</u>	.
phu:-khắw	mountain
ta-le	sea
nám-tòk	waterfall
thúk ya:ng	everything
róed-fai	train
rũa-bin	airplane
róed-yon	car
<u>Verbs</u>	
khíd	think
chúai	help
lủak	choose
laòm	forget
khàb-róed	drive
mài sả:b	don't know
pai thủai	go for a holiday
<u>Adverb</u>	
khoey	ever
<u>Question word</u>	
nan thaw-rai	how long?
<u>Expressions</u>	
mài wải nảe	Oh no!
laòm sả thet	Forget it!
pai...kan thỏe	Let's go!
	.

GOING ON HOLIDAY

PAI THUAI

- Somying: I want to go for a holiday.
Dichǎn yà:k chà pai thúai.
- Somchai: Where do you want to go for a holiday?
Khun tông-karn pai thúai thí-nǎi?
- Somying: I don't know. Could you help me think?
Dichǎn mái sâ:b kha. Khun chúai khíd dâi mǎi kha?
- Somchai: What do you like? mountain, seaside or waterfall?
Khun chôb a-rai khrab? Phu-khǎw ta-le rõe nám-tòk.
- Somying: I like everything. If I have to choose, I prefer the seaside.
Dichǎn chôb thúk yà:ng; thǎ dichǎn tông lúak, dichǎn chôb ta-le má:k kwà.
- Somchai: Have you ever been to Phuket?
Khun khoey pai Phuket mǎi khrab?
- Somying: No, I have never been to Phuket.
Dichǎn mái khoey pai Phuket kha.
How can we go to Phuket?
Rau chà pai Phuket yà:ng rai kha?
- Somchai: There is no train to Phuket; we have to go by airplane or car.
Mái mi: róed-fai pai Phuket; rau tông pai rùa-bin rõe róed-yon.
- Somying: I do not like airplanes; I would like to drive.
How long does it take to drive to Phuket?
Dichǎn mái chôb rùa-bin; dichǎn yàk chà khàb róed pai. Khàb róed

pai Phuket na:n thâw-rai?

Somchal:

More than 14 hours.

Mâ:k kwà 14 chua-mong.

Somying:

Oh no! It is too far to drive. Forget it! Let's go to Pattaya!

Oh mâi wǎi nâe; klai keon pai thi chà khàb róed. Laom sǎa thèd. Pai Pattaya kan thòe!

PRINTED TEXT FOR UNIT 4
LANGUAGE PART

The Influence of Buddhism and the Ramayana on Thai Personal Names

The Influence of Buddhism and the Ramayana on Thai Personal Names

Thai people address each other by their first names, which is different from some Western and Asian societies such as the Chinese and the Japanese. The official name of a Thai normally consists of a first name and a surname. Surnames usually reveal the owner's class. Thai society is divided into many classes and Thais are by nature very class conscious. Paying attention to surnames is a way of identifying the class to which the owners belong. The principal classes are, 1) the Royal family; 2) the upper class, which can be divided into two sub-groups, the noble families and the very rich families who try to raise themselves to membership of the high class; 3) the upper-middle class; 4) the lower-middle class; and 5) the lower class or working class.

Thais also concern themselves with the meanings of both surnames and first names. First names are more obvious, because Thais call each other by their first names. The meanings of Thai personal names are less obvious because most of them come from Pali and Sanskrit loan words influenced by the Ramayana and Buddhism. Thais do not like to have their names in monosyllabic Thai words which reveal meanings obviously. In ancient times Thais did not have surnames. King Rama VI (1910-1925), who completed his education at Oxford University in England, announced that Thais should have surnames like Western people, and they have had them since then.

The first surnames acquired by the Thais reflected their various classes. Members of the high class received names from the kings, and these became surnames for later generations. The Royal family still do not use surnames. They have, however, very long names which reflect the dynasty to which they belong. Many ordinary people initially obtained surnames by combining their parents' names and adding them to their own, thereby producing surnames which were longer than their first names. Others obtained their surnames from the places where they lived or where their ancestors were born. From that time to the present, surnames have shown the classes to which the owners belong: the Royal family, the upper class, the middle classes, or the lower classes.

The Thai government is very strict about the copyright of surnames. Thais do not

use the same surnames if they are not related. This is different from the Western practice in which people have the same surnames without even knowing each other. Thais have surname certificates issued to first generation members who register a particular surname. The reason for this relates to the class-consciousness of the nobility who do not want ordinary people to imitate their surnames. This has obliged ordinary Thais to choose names and surnames from Buddhism and the Ramayana. Thais have the legal right to use Pali and Sanskrit loan word in their names. Buddhist monks, who possess knowledge of Pali and Sanskrit, are dependable authorities to whom Thais go for their own names and those of new-born children. It seems to ordinary Thai people that if their names and surnames are in Pali or Sanskrit loan words, it will sound as though they are members of a superior class, and gain more respect for them from others. In another sense, Pali and Sanskrit names sound more beautiful than Thai monosyllabic words and have hidden, underlying meanings. Most Thais who have beautiful Pali and Sanskrit names do not, however, know their meanings. They obtained their names by going to the Buddhist monks who have learned Pali and Sanskrit. Unless they are well educated, they will probably never know what their names mean.

Beliefs Connected with the Names

Thai people believe that names connected with Buddhism (for example, "Lotus") or from vocabulary from Buddhist legends and the Ramayana, will bring the owner good fortune. The form of the names connected with Buddhism and the Ramayana come in Pali and Sanskrit loan words which sound more beautiful than monosyllabic Thai. The meanings of the Pali and Sanskrit loan words are not well-known by most ordinary people unless they are very well educated. Personal names connected to Buddhist legends are about all kinds of things: flowers, trees, plants, parts of Buddhist buildings, utensils, rivers, water, the sea, mountains and the names of novices or characters in the legends. "Lotus" is the favourite name for persons in the Royal family, the upper class, the middle classes and the lower class. There are many kinds of lotus and many Pali and Sanskrit loan words that mean "lotus", for example, Ubol, Nilobol, Nilubol, Slobol, Kamut and Pratum. But the Thai monosyllabic word for "lotus" is Bua. Some people, most

of them in the lower classes, are named Bua, but this is not as popular a name as are all the Pali and Sanskrit loan words listed above. People in the upper class or the Royal family like to add some Pali and Sanskrit words to the Pali and Sanskrit words for "lotus" to make a name more particular and beautiful. For example, the name of the first daughter of King Rama IX is Ubolrat which means "crystal lotus". The name Ubol, which means "Lotus" has added to it the word rat which is a modified Sanskrit loan word from the original ratana, which means "crystal", to make the name more special. A lot of women in the noble families or upper class are named Slobol, Nilobol or Nilbol. Pratum sounds quite normal, so it is used by members of the middle class. Some members of the lower class use Bua.

Pali and Sanskrit loan words concerning water or rivers or the sea and ocean are used as personal names a lot by people from the Royal family to the lower class. For example, Malin and Ma:nee, which both mean "river"; Cholatee, Chalticha, Natee, Warin and Waree, which mean "water" are also Pali and Sanskrit loan words. But in monosyllabic Thai, nam means "water" and mae-nam means "river". Nobody likes to have a name like Nam or Mae-nam even though they have the same meanings as the Pali and Sanskrit loan words from Buddhism and the Ramayana.

Names that come from the Ramayana are the same as those connected with Buddhism. Thai people obtain personal names from the names of mountains and other natural things like water, rivers, the sea, the ocean, trees and characters such as Sida and Laksaman; but the name Rama is reserved only for the king. People do not use the names of evil characters like Tossakan or any demon or monkey character. For example, a lot of males are named after the mountains in the Ramayana epic such as Klailas and Sumeru. Some males are named after a god of architecture named Wisanu; but no-one dare use the names of other gods, believing that the gods names are too elevated for ordinary people to use. In fact, they believe they will die young if they use a god's name, because many young men thus named have died young. It seems to be all right for women to use the names of wives of the gods, such as Uma, the wife of the god Narai, and Suchada, the wife of the god Indra, and Sida the wife of the King Rama.

Some Thai family names come from the names of places in Sanskrit and Pali loan words. Some Thai noble families are named Ayuthaya, once the capital of Thailand

between the 14th. and 18th. centuries. Some surnames are from Buddhist places, for example, Weluwan, a place where the Buddha used to live. Some other names are from Pali and Sanskrit loan words of places in Thailand, such as Pathalung and Na Nakorn, provinces in the south of Thailand. People seem to accept surnames from places in Pali or Sanskrit loan words, even though they may be very small places. If, however, anyone was to make a surname from a monosyllabic Thai word, with its obvious meaning, that person would be laughed at and jokes would be made about the name. For example, there is a surname which is the name of a District, but it is a Thai word, not a Pali or Sanskrit loan word. The surname is Kok -e-rang, which means "knoll of the vulture". Kok means "knoll", e is an insulting word used in addressing a person, and rang means "vulture". People will assume, immediately upon hearing this surname, that the owner belongs to an undeveloped District, or a lower class family.

Thais believe that their names influence their fortunes. Mostly, baby boys will be named for power, strength, cleverness, bravery or victory. Baby girls will be named for beauty, or after flowers, angels, ornaments or anything delicate. For example, King Rama IX's name is Bhumipol Adulaya Dej. Bhumi means "land", Pol means "strength", Adulaya means "incomparable" and Dej means "power". Thus the whole name means "the strength of the land and incomparable power". The only son of King Bhumipol, the Crown Prince of Thailand is named Vachilalongkorn. Vachila means "diamond" and Longkorn means "ornament". So the Crown Prince's name means "diamond ornament". Thais believe that the diamond is the hardest jewel, and that it has power. The youngest daughter of King Bhumipol is named Chulaborn Valailak, which means "gold ornament for the hair". The members of the Thai Royal Family like to have names which describe ornaments for the top of the hair or head. For example, King Rama was named Chulalongkorn which means "the ornament for the top of the hair". In ancient times, all Thai children used to have their hair knotted at the top of the head. The ornaments for the knots showed the children's class. If they belonged to the Royal family, they had precious gold or jewelled ornaments. Chula, which comes from Pali, means "the top or the knot of the hair". Even upper class and middle class people like to have names which refer to the ornaments of the hair, for example, Chularat, or Chutharat, which means "the ornament for the hair knot made from jewellery". The monosyllabic word for Chula (Pali) or

Chutha (Sanskrit) is Juk. Juk is used for a name by some members of the lower class, or as a nickname. No baby wants to be called Juk even though the word means the same as Chula or Chutha.

Most Thai males' names are Pali and Sanskrit loan words which mean strength or bravery. For example, Surapol which means "bravery with strength". A lot of Thai males' names begin with the prefix Su or Som, from Sanskrit and Pali, which means "good". For example, Somsak means "good status or fame"; and in the name Suchai, chai means "victory". Common women's are Somsri (sri means "lucky" or "happiness"); Sumalee (malee means "flower"); and Sulak (lak means "characteristics"). So, belief in Thai personal names for both men and women concerns meaning. Thai men appreciate a military career: they dream of being heroes. Consequently the meanings of names given to male children will often be associated with power and victory. On the other hand, Thai women in ancient times, were supposed to be delicate and beautiful, so their names were mostly associated with flowers and beauty.

The Criteria for Giving a Name

There are many ways of giving personal names in Thailand. The favourite way is to use the vocabulary of Buddhism and the Ramayana in Pali and Sanskrit loan words, as previously described. People are named according to their character. A lot of Thai women are named according to the texture of their skin, such as Wipapan, Wipawan and Wilaiwan, which all mean "beautiful skin". Wipa and Wilai mean "beautiful, and wan means "skin". Some people are named by character and gender. For example, a lot of males are named Somchay which means "good man". Som means "good" and chay means "man". Other males are named Danai, which means "son". Some first sons are named Chettha, which means "the older brother." Some men are named Anucha, which means "young brother". Others are named Manop, which means "young man". Many women are named Somying which means "good woman". Som means "good" and ying means "woman". Others are named Thida which means "daughter" and Kumaree, which means "baby girl", or Nongyow, which means "young woman". All of the names mentioned above are from Pali and Sanskrit loan words influenced by Buddhism and the Ramayana.

Some Thais are named after occurrences in nature and natural phenomena at the time of birth for example, time, natural or historical events, special occasions or mothers' dreams. A lot of names are associated with the time at which the owner was born. Such names can be used for both males and females. Many Thai names refer to the time of day. For example, Rung means "early in the morning"; Utai means "dawn"; and Sonthaya means "in the evening". Sayan means "sunset" and Ratree means "at night". Other names are associated with the seven days. Arthid means "Sunday", Chan means "Monday". Some names come from the names of the months. Thanwa means "December", Korakot means "July" and Singha means "August". People whose names are connected with these times were usually born at these times.

The central Thai landscape is very flat and sometimes subject to flooding. A lot of people are given names associated with floods. For example, some Thais are named Chonlathee or Thara, which both mean "running water". Others are named for hope in the flood, for example, Fang, which means "the bank of the river or canal". Thailand has always had monsoons and some Thais are named Wayu or Marut, both of which mean "strong wind or storm". Others are named Witchu, which means "lightening". A lot of people are named for the moon and the sun. People who were born during the full moon night are named Chanpen or Wanpen, which both mean "full moon". Some people are named Suriya or Arthid, both of which mean "the sun". Some men who were born during a war, are named Songkhram, which means "war", or Chaichana, which means "victory". Some people are named for a special occasion in the country. For example, Wanchat means "the day King Rama IX was crowned"; or Wanchalerm, which means "the king's or the queen's birthday". Others are named Thamnoon, which means "the day Thais celebrate the constitution".

Most Thais still believe in myths and miracles and superstitions. A lot of people are named from the dreams their mothers had while they were pregnant: Thamrong, which means "ring", or Thamrongrat which means "a jewelled ring". These names were given to children whose mothers dreamed while they were pregnant, that they received a ring. These mothers believed that the ring in the dream represented the baby in the body, and in Thai mythology this was taken to mean that the baby would be beautiful and bring good luck to the family. Other babies were named Mathurod, which means "honey,

and refers to the pregnant mother's love of eating honey. Some mothers dreamed about animals while they were pregnant, and when their children were born they received names such as Phuchong or Naka which both mean "great dragon", and Insee, which means "eagle".

Some parents like to give their children names connected with property, believing that if the children have names associated with money, gold, jewellery or other kinds of property the family will be strong and have good luck. For example, Thanaporn means "good luck for money". Thana means "money" and porn means "good luck or blessing". Setthawat means "permanent good economics". Settha means "good economics" and wat means "permanent or long". Similarly, Sukit means "good economics or good business". Su means "good" and kit means "economics or business".

Some people are named according to what their parents want them to be when they grow up. For example, Methee means "philosopher", Prinya means "graduated", Navee means "navy" and Pattaya means "doctor of medicine".

Some parents name their child according to their expectations for a boy or a girl. Somiintana and Somchai mean "as one wishes"; Piyathida and Natthida mean "beloved daughter"; Piyabut and Natdamai both mean "beloved son". Other parents behave in just the opposite way. When an unexpected child is born he may be named Bangearn, which means "no expectation or by chance".

Thai people occasionally used to have names which were combinations of their parents' names, but the practice was less popular formerly than it is today. Mostly now, members of the upper and middle classes like this method of making a name. The new name is created partly from the mother's name and partly from the father's name to produce a beautiful sound and meaning. For example, if the father's name is Suriya, which means "the sun" and the mother's name is Prapapan, which means "beautiful skin", their first son might be named Pariya which means "loved or beloved", or Supraphan, which means "good novelist or composer or writer", or Suphan, which means "gold". Their daughter might be named Suriprapa, which means "beautiful sun", or Supapan, which means "beautiful skin" or Supa, which means "beautiful".

PRINTED TEXT FOR UNIT 5
LANGUAGE PART

The Influence of Buddhism and the Ramayana on Thai Place Names

The Influence of Buddhism and the Ramayana on Thai Place Names

Bangkok, Thailand's capital city, has the most fascinating set of names. It is in the Guinness Book of Records for having the longest place name in the world. Non-Thais are amazed by it. Bangkok may be the name they use for the capitals of Thailand, and Krungthep, which means "the city of angels", may be the short Thai name for the city; but the real, full name according to a book published by the Government of Thailand, is Krungthep mahanakorn amonratanakosin mahintraayuthayamahadilok pob noporat rachatani burirrom udom rachaniwet mahastarn amornpimarn awataarnsatit sakkathatiya vishnukamprasit, or City of Angels, Greatest of Cities, Immortal Precious Jewel, A Powerful, Ancient, Nine-jewelled heavenly City Built by Vishnu. (Thailand in the 80's, 1979, pp.220-221)

The Names of Thai Provinces

Thailand has 73 provinces. The names of 47 of these provinces show influences from Buddhism and the Ramayana. Thailand is divided into four regions, the North, the Northeast, the Central region and the South. In the southern part of the North region, only 5 provinces have names that are associated with Buddhism and the Ramayana. These are all close to the Central region. They are Sukhothai, which means "the dawn of happiness"; Phitsanulok: Phitsa comes from Vissanu, the name of the god of architecture in the Ramayana, and Lok means "world"; Uttaradit, whose name is derived from Buddhist legends and means "the port in the North"; Kamphaengphet, which means "walls of jewels"; and Phichit, which means "beautiful". The names of the other nine provinces have been influenced by the Burmese language from the northwest and monosyllabic words from the upper north, which is connected with southern China.

There are 18 provinces in the Northeast and 14 of these have names influenced by Buddhism and the Ramayana. The other 4 have names that are monosyllabic Thai words. The 14 names are in Sanskrit and Pali loan words which come from the vocabularies of Buddhist legends and the Ramayana: 1) Udonthani, which means "the

northern town"; 2) Nakhon Phanom, which means "the mountain town"; 3) Sakhon Nakhon, which means "the sky town"; 4) Kalasin, which means "black water"; 5) Mukdahan, which means "a kind of white jewellery"; 6) Mahasarakham, which means "big village"; 7) Petchabun, which means "full of diamonds"; 8) Chalyaphom, which means "land of victory"; 9) Yasothon, which is from the name of the wife of the Buddha, Pimpa Yasothara; 10) Ubon Ratchathani, which means "the town of the lotus"; 11) Sisaket, which means "head, or top"; 12) Birirum, which means "happy town"; 13) Surin, which is a name of the god Indra in the Ramayana; and 14) Nakhon Ratchasima, which means "the town of kings".

There are 25 provinces in the Central region and the names of 21 of these are Sanskrit and Pali loan words from the vocabulary of Buddhist legends and the Ramayana. Only 4 provinces have names in monosyllabic Thai. The 21 provinces are: 1) the capital of Thailand, Krungthep...etc or The City of Angels; 2) Ayuthaya, taken from the name of King Rama in the Ramayana. (The original Ayuthaya still exists in northern India. Ayuthaya used to be the capital of Thailand between 1350 and 1767); 3) Nakhon Sawan, which means "paradise town"; 4) Utaithani, which means "dawn town"; 5) Chainat, which means "the sound of victory"; 6) Singburi, which means "lion town"; 7) Lopburi, which is the name of King Rama's son; 8) Suphanburi, which means "golden town"; 9) Saraburi, which means "echo town"; 10) Nakhonnayok, which means "leader town"; 11) Prachinburi, which means "east town"; 12) Kanchanaburi, which means "golden town"; 13) Nakhon Pathom, which means "first town" (This was the first place where Buddhism was established in Thailand); 14) Ratchaburi, which means "king town"; 15) Patumthani, which means "lotus town"; 16) Nonthaburi, which means "cheerful town"; 17) Samut Sakhon, which means "ocean water"; 18) Samut Songkram, which means "war ocean"; 19) Samut Prakan, which means "ocean border"; 20) Chonburi, which means "water town"; and 21) Chanthaburi, which means "moon town".

There are 16 provinces in the South. The names of 7 of these are Sanskrit loan words from the vocabulary of Buddhist legends and the Ramayana. The names of the other 9 provinces are mostly influenced by Malaysian words. The 7 provinces are 1) Petchaburi, which means "diamond town"; 2) Prachuapkhiri, which means "natural mountain border"; 3) Chumporn which means "blessing"; 4) Suratthani, which

means "the town of good people"; 5) Nakhon Srihammarat, which means "the city of the just king"; 6) Krabi, which means "monkey", a name associated with the Ramayana, and refers to the monkey soldiers of King Rama ; and 7) Narathiwat, which means "town of people".

The Names of Some Well-known Buddhist Temples in Thailand

Wat is a monosyllabic Thai word which means "temple". Aram is a Sanskrit and Pali loan word which also means "temple". Thais always call temples wats. Although the official names of temples already have the word aram at the end, Thais still add the word wat in front of the Pali and Sanskrit names.

There are more than 25,000 Buddhist temples throughout the country. In Ayuthaya alone there are about 400 temples. The following are the names of some well-known Buddhist temples.

The most famous temple in Thailand is Wat Phra Kao, which means "The Emerald Buddha Temple". Phra Kao means "the Emerald Buddha". Its official name is comprised of Sanskrit loan words Wat Phrasrirattana Satsadaram. Phrasrirattana means "the Emerald Buddha"; Satsadaram means "the place or home of the Lord Buddha". Most Thai people are familiar with the names Wat Phra Kao, but Wat Phrasrirattana Satsadaram is the official name used in written language and broadcasts and the press. Foreigners are familiar with the names Emerald Buddha Temple. King Rama I built this temple in the Grand Palace at the same time as he established Krungthep as the new capital in 1782.

Next to the Emerald Buddha Temple, separated by a little road, is a very well-known big, old temple known as "the first university in Thailand", Wat Po or Wat Phra Jetupon. It is the source of many kinds of knowledge, carved and written on its walls, poles, and statues. Most of this knowledge is about medical care. Wat Po in monosyllabic Thai and is actually the popular name. Wat Phra Jetupon is its official name. Its full name is Wat Phra Jetupon Wimolmangkharam. Jetupon is copied from a name in the Buddhist legends; Wimol means "beautiful"; mangkhal means "progress and happiness" and aram means "temple or building or house". Wat Po means "the trees under which the Lord Buddha sat".

Another famous temple by the Chao Phraya river, not far from the Grand Palace, is Wat Arun Rachavararam, or Wat Jang, the Temple of the Dawn. Temple of the Dawn is a popular name used by foreign tourists. Rachavararam is an official name in Sanskrit loan words. Arun means "dawn"; Rachavararam means "temple of the kings". Wat Jang is an ancient name in monosyllabic Thai which also means "dawn". Most Thai people call this temple Wat Arun, except for some older people who still use the vernacular name Wat Jang.

Wat Benchamabopit, or "The Marble Temple", is a very well-known Buddhist temple in Bangkok. The walls of this temple are built of white carrera marble imported from Italy. Construction was started in 1901 by King Rama V and finished ten years later, after his death. Thai people always call this temple Wat Bencha. Foreigners call it "The Marble Temple". Its official name in Sanskrit loan words, Wat Benchamabopit, means "the temple of the fifth king".

Wat Mahathat is the name given to Buddhist temples located in virtually every province in Thailand. The name has been in existence since the Sukhothai period. Mahathat is a Sanskrit loan word which means "the ashes of the Lord Buddha". Buddhists believe that after the cremation of the Lord Buddha, some of his ashes were brought into Thailand and given to many temples. The name Wat Mahathat indicates that the temple has the ashes of the Lord Buddha. There are a lot of Wat Mahathat temples all over Thailand. The best known are in Sukhothai, Ayuthaya and Bangkok.

The Names of Thai Institutions

Thai institutions, such as schools, universities, hospitals and government ministries have names influenced by Buddhism and the Ramayana, in the same way as Thai personal names. Most of these names are in Sanskrit and Pali loan words.

Rongrian is a Thai monosyllabic word which means "school". Most schools in Thailand are located in Buddhist temples, or are on temple property and supported by the temple. These schools have the same name as that of the Buddhist temple in which they are located, for example, Rongrian Wat Mahathat, Rongrian Wat Benchamabopit and Rongrian Panichayakan Wat Jetupon. (Panichayakan means "commerce"). Schools which

are not located on Buddhist property have names in Pali and Sanskrit loan words influenced by Buddhism and the Ramayana, like Thai personal names. For example, Rongrian Suksanaree: Suksa is a Sanskrit loan word which means "study", and naree is a Sanskrit loan word which means "women"; Rongrian Sattreewitthaya is comprised of Sanskrit loan words: Sattree means "women and witthaya means "knowledge". The names of these two schools show that they are for girls. Most boys' schools are on Buddhist properties, so the names are the same as the names of the temples. There are schools for both boys and girls, whose names usually contain the Sanskrit loan word Saha, which means "general" or "variety". Examples are, Rongrian Sahawitthaya, Rongrian Sahasuksa, and Rongrian Sahakhun. The Sanskrit loan words witthaya, suksa and khun all mean "knowledge or study".

The names of universities in Thailand are in Sanskrit loan words which mostly come from the names of kings and queens or members of the Royal family. Mahawitthalai is a Sanskrit loan word which means "university". There are more than thirty universities in Thailand, but only five are old and well-established: Chulalongkorn University, Mahidol University, Thammasat University and Kasetsart University.

Chulalongkorn University, or Chulalongkorn Mahawitthayalai is named after King Rama V. Thai people donated money to build a statue of King Rama V. King Rama VI used the funds that were left over from this project to establish the first university in Thailand. This university was modelled on Oxford University.

Mahidol University, or Mahawitthayalai Mahidol, got its name from Prince Mahidol, a son of King Rama V, and King Rama IX's father, who is accepted as the father of modern medicine in Thailand. This university emphasizes medical science.

Thammasat University, or Mahawitthayalai Thammasat, emphasizes political science. The name Thammasat is a Sanskrit loan word which means "the knowledge of justice".

Silapakorn University, or Mahawitthayalai Silapakorn, emphasizes the arts. Silapa means "arts" and korn means "work". Silapakorn is a Sanskrit loan word which means "the work or arts".

Kasetsart University, or Mahawitthayalai Kasatsart, emphasizes agriculture. Thailand is an agricultural country. This name is also comprised of Sanskrit loan words.

Kaset means "agriculture". Kasesart means "knowledge of agriculture".

There are two open universities in Thailand. One is Ramakhamhaeng University, which gets its name from King Ramakhamhaeng. The other is Sukhothai Thammarat University, or Mahawithayalai Sukhothai Thammarat, which gets its name from the original name of King Rama VII.

Other universities also obtained their names from kings and queens or members of the Royal family of Thailand. For example, Mahawithayalai Sri Nakarinhavivat, which originally emphasised teaching, got its name from the mother of King Rama IX.

Thailand built hospitals for the first time during the reign of King Rama V (1869-1910). Most of the hospitals' names are from kings and queens or members of the Royal family. The main hospital in Thailand is Siriraj hospital. Siriraj is the name of a son of King Rama V, who died when only four years old. The second hospital is Chulalongkorn hospital. There are many other hospitals in Thailand which received their names from the kings, for example, Phra Mongkut hospital, Vachira hospital and Ramathibodee hospital.

The ministries in Thailand's Government also got their names from Pali and Sanskrit loan words whose meanings are related to the tasks of the Ministry. For example, the name of the Ministry of Public Health is Krasuang Satharanasuk, which is comprised of Sanskrit loan words. Krasuang means "ministry"; Satharana means "public", and suk means health and happiness". The Ministry of the Military is named Krasuang Kalahom. Kalahom means "military". The Ministry of Education is Krasuang Suksathikan. Suksa means "education", and thikan means "management".

The Names of Thai Roads and Some Well-known Thai Tourist Places

The names of the roads in Thailand have also been influenced by Buddhism and the Ramayana. Most of these names are in Pali and Sanskrit loan words. There are many ways to give a name to a road: 1) giving it the same name as that of a province; 2) giving it a king's name; 3) naming it for a noble; 4) giving it the same name as the landlord of the area through which it runs; 5) naming it for some action of the king; 6) naming it according to its own characteristics; and 7) giving it a name from the Buddhist legends

or the Ramayana.

Some road names which come from the names of provinces are: Petchaburi Road, Phitsanulok Road, Nakhon Sawan Road and Sri Ayuthaya Road.

Roads named after kings include Rama I Road, Rama IV Road, Rama V Road, Rama VI Road, Prachatipok Road and Uthong Road.

Some roads given nobles' names include Phahalyothin Road (named after a noble in the military: the word Phahalyothin means "military"); Sukumwith Road, Surawong Road, Surasak Road and Somdejchawpraya Road.

Roads named after the landlords of the areas through which they run include Patpong Road and Nang Linchi Road.

There are many road names which come from the actions of a king. For example, Rachadamnoen Road: Racha means "king" and damneon means "walk or go by any machine"; Rachadamri Road, which means "the king's idea"; Rachaprasang Road, which means "the king's wish"; Rachaprarot Road, which means "the king's talk"; and Rachavithi Road, which means "the king's way".

There are many roads which are named for gods in the Ramayana and for the Buddha, for example, Intra Road; Buddha Montol Road: Buddha Montol means "the land of the Buddha"; Phra Sumenru Road, which is named after a mountain in the Ramayana; Phra Arthid Road, named after the sun; Pathumwan Road: Pathumwan means "lotus"; and Srapatham Road: Srapatham means "lotus pond".

There are many well-known Thai tourist places that obtained their names from Buddhism and the Ramayana. The most famous tourist place in Thailand is the Emerald Buddha Temple and the Grand Palace. There are many buildings whose names reflect Buddhism and the Ramayana, as described earlier. Temples with Thai names are very famous tourist places also. There are some provinces in Thailand which are very popular with tourists, such as Ayuthaya, Phitsanulok, Sukhothai, Lopburi, Surraithani and Nakorn Sri Thammaraj. These all have names from Buddhism and the Ramayana. Most of the hotels which have Thai names, got them from the Ramayana, for example, Dusit Thani, Erawan Hotel, Rama Garden Hotel, Narai Hotel, Intra Hotel and Montien Hotel.

The names of roads, restaurants, mountains, waterfalls, canals, rivers, seas and districts in Thailand are mostly Pali and Sanskrit loan words. For example, Doi Inthanon

Mountain, the name of the god Intra; Chao Phraya River, named after a high-status Thai noble; and Erawan Waterfall, named after the elephant in the Ramayana. The national zoo in Thailand is named Dusit Zoo. The names of most shopping centres are from roads or Thai people and are all in Sanskrit loan words. There is, for example, Jatuchak, the weekend market. Jatu means "four" and chak means is the weapon of the god Narai or King Rama in the Ramayana. There is also Rachadamri Mall: Rachadamri means "king's idea". Public parks in Thailand are named from Buddhist legends and the Ramayana. For example, Lumpini Park: Lumpini is the birthplace of the Lord Buddha; and Phra Ram Park, which is named for King Rama.

Thus foreign visitors and Thai people are perpetually involved with the names of well-known Thai places which are all influenced by Buddhism and the Ramayana. Wherever they go throughout the country they will encounter place names influenced by Buddhism and the Ramayana.

APPENDIX C
PROGRAM EVALUATION

APPENDIX C

PROGRAM EVALUATION

Introduction

This Part comprises two main sections. Section 1 is the program evaluation completed on two occasions by five judges in Thailand: Dr. Chaiyong Brahmawong, who developed a systems approach model for the development of distance learning materials; Mr. Bantau Kitisak, a specialist in teaching Thai language and culture at Kasetsart University, Bangkok; Miss Khruawon Suwanaditagun, Mrs. Supanee Kongkrapan and Miss Wanna Sutiwichit, who all teach Thai language at Kasetsart University Demonstration School and were members of the team that developed the Chulalongkorn University curriculum for teaching Thai language and culture in the USA. (1988) The first evaluation occurred in September 1990. The second evaluation occurred in January 1991. Section 2 is the evaluation of the program in real-life situations by three groups of adult students in Thai Language and Culture classes at the University of Victoria, with a group of sixteen students aged 14-16 years of the Pacific Rim project Future Partners, and with individual students in private tutorial and self-instructional situations in Victoria, B.C. requiring basic knowledge of the Thai language and culture prior to visiting Thailand.

Section 1

In August and September 1990 I visited Thailand to find five academic judges to evaluate the Instructional Program for Teaching the Thai Language and Culture to Foreigners. There are two parts to this instructional program, the instructional material package of Culture Part; the other is the instructional package of Language Part. (The description is shown in the two evaluation forms of the Culture Part and the Language Part.) Additionally, I interviewed and consulted with the judges about the improvement of the Instructional Program (as shown in the back of the evaluation form.)

I went back to Canada to revise the instructional program at the suggestion from

the judges and returned to Thailand with the revised instructional program in December 1990 and January 1991. The judges evaluated the forms of the Culture Part and the Language Part.

A Culture-Based Instructional Program on
Basic Thai Teaching

by
Kritchada Potter

Culture Part Evaluation

An instructional media program on Thai Culture was developed to help foreigners learn basic Thai culture. The media instruction consists of slide-sound program, videotapes, printed texts, printed materials, slides, posters and pictures including concrete objects. You are cordially requested to review and express your evaluation of this program so that your comments may be used to improve and modify for future use.

After reviewing the complete set of instruction media on "Thai culture" please express your opinions on the various aspects of the program given below by putting x under 4,3,2,1, for "Excellent", "Good", "Fair" and "Needs Improving" respectively.

Unit	Media	Description	4	3	2	1
1	Slide-sound Program, map, Pictures	Orientation to Thailand				
2	Videotape	Temple of the Twenty Pagodas				
3	Videotape	Gods and Demons				
4	Objects, Slides, Posters and Pictures	Thai Food				
5	Videotape, Print Materials	The Royal Barge Procession				
6	Videotape, Printed Materials	Thai Festival: Loy Krathong				
7	Videotape	Thai Tourist Places I				
8	Videotape	Thai Tourist Places II				
9	Videotape	Spirit Houses				
10	Videotape	Rural Life				

Please turn over

Comments and Suggestions

Please give your comments and suggestions on various aspects of this package in the spaces provided below.

Content

Quality of Media

Organization and Sequence of Contents and Media

Organization and Sequence of the Unit

is your overall impression of this instructional package?

___Excellent; ___Very Good; ___Good; ___Fair; ___Poor

Signed:

Date:

Name: _____

Position: _____

Institution: _____

Conclusions:

The first evaluation of the Culture Part by the five academic judges was completed on August 27th 1990. Every unit in the Culture Part evaluation was rated "Excellent". The following suggestions were made for modification of the instructional package:

Unit 1 Suggestion: The slide-sound program "Orientation to Thailand" should have a brief printed text.

Action Taken: A brief printed text about Thai culture was added.

Unit 2 Suggestion: The videotape The Twenty Pagodas is very good both in concept and visuals; however, the narration is scanty. Self-learners will find it difficult to follow. Teachers wishing to use it will not know enough details or be able to explain the concept to their students.

Action Taken: The videotape Journey Into Thailand: The Middle Path, Producer Keith Adam, was added to the list of recommended videotapes for this Unit.

Unit 3 Suggestions: The videotape Journey Into Thailand: Tales of Gods and Demons would be better understood if it had an accompanying brief printed text.

Action Taken: The following printed texts were added to the recommended reading material for this Unit:

Davis, B. 1988. "The Rituals and Traditions of Thai Classical Dance", Sawasdee, Hong Kong: Travel Publishing Asia Ltd.

Yupho, Dhanit, 1989. Khon Masks, Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, Government of Thailand.

Yupho, Dhanit, 1990, The Custom and Rite of Paying Homage to Teachers of Khon, Lakhon and Piphat, Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, Government of Thailand.

Other Suggestions:

1. Each unit should include a brief printed text to help learners wishing to review the information presented in the slide-sound program or the videotapes.
2. Information about how to behave when visiting Thai temples should be added to the units about The King of Thailand and Famous Buddhist Temples.
3. In Unit 6, Thai Food, information about foods and fruits should be separated, and a videotape about Thai cuisine and Thai fruits should be added to the list of recommended Instructional Materials.
4. More units should be added about Thai festivals other than Loy Krathong.

Action Taken: All of these suggested modifications have been incorporated into the instructional package. This is shown in the revised evaluation form of the Culture Part.

A Language-Based Instructional Program on
Basic Thai Teaching

by
Kritchada Potter

Language Part Evaluation

An instructional package on "Basic Thai Conversation" was developed to help foreigners learn listening and speaking basic Thai conversation. The package consists of a text and a cassette tape. You are cordially requested to review and express your evaluation of this package so that your comments may be used to improve and modify for future use.

After reviewing the complete set of instructional package on "Basic Thai Conversation", please express your opinions on the aspects given below by putting X under 4,3,2,1 for "Excellent", "Good", "Fair" and "Needs Improving" respectively.

Unit	Description	4	3	2	1
1	Tones				
2	Greeting				
3	Numbers				
4	Time				
5	Days and Months				
6	Food				
7	Shopping				
8	Hotel				
9	Directions				
10	Holiday				

Please turn over

Comments and Suggestions

Please give your comments and suggestions on various aspects of this package in the spaces provided below.

Content

Quality of Media

Organization and Sequence of Contents and Media

Organization and Sequence of the Unit

What is your overall impression of this instructional package?

____ Excellent; ____ Very Good; ____ Good; ____ Fair; ____ Poor

Signed:

Date:

Name:

Position:

Institution:

Conclusions:

The first evaluation of the Language Part by the five academic judges was completed on August 27th 1990. The following comments and suggestions were made for modification of the instructional package:

Comments:

1. The content of the instructional package is considered to be, overall, excellent: a very interesting way of learning the Thai language. The method of selecting topics and words is considered to be accurate with the words in the text being closely linked to the basic needs of daily life.

2. The overall quality of the instructional package is also considered to be excellent. The sound quality of the cassette tape is good, and both the tape and the printed text, which contain words from both the Thai and the English language are instructionally very effective.

3. The organization and sequencing of the instructional package is considered to be effective. Instruction begins with the teaching of words, meanings and pronunciation, and progresses to syntax and conversation.

4. The organization of the units is considered to be equally effective particularly because it begins with the teaching of Thai tones and greeting.

Suggestions for the Addition of More Content:

1. In Unit 1 it was suggested that more examples be added to the section on tones, for example / suai / and / suai/ have different meanings: "bad luck" and "beautiful".

2. It was suggested that a unit be designed which teaches Thai personal and place names.

3. It was suggested that the package should include a unit about visiting Thai temples and the vocabulary about temple architecture, such as chedi, bot, wat and wihan.

4. It was suggested that every sentence in the conversation sections should have the particles khrab or kha included for politeness.

5. It was suggested that, if possible, every topic should have a conversation

section.

Action Taken:

Every comment and suggested modification has been incorporated into the revised instructional package, as shown by the revised evaluation form for the Language Part. Details of the suggested. An additional text and cassette tape, titled "The Lesson Plan Text and Cassette Tape" has been incorporated into the lesson plan.

Individual Comments and Suggestions by the Academic Judges

The five academic judges of the instructional package considered that overall the selection of topics and words is very appropriate for meeting the instructional objectives of the program, fitting the basic needs of daily life. Mr. Bantau Kitisak suggested a way of providing support from previous research for the selection in the text of the words. He suggested comparing the selection with the findings of research into frequently used words for primary school instruction in Thailand, conducted by researchers at the Kasetsart University Demonstration School (1977); and recent research into frequently used words in radio and television news conducted by the Department of Curriculum and Instructional Development of the Thai Ministry of Education (1987). Examination of the findings of these studies supported the selections made for the text of "Basic Thai Conversation".

I consulted periodically with Dr. Chalyong Brahmawong concerning the details of using a modified form of the systems model for the development of distance learning materials, called "Chula Plan", which he published in English and Japanese in 1990, in the development of an instructional program for teaching Thai language and culture. This model has been used in the Sukhothai Thammathirat Open University in Thailand for ten years. Brahmawong was one of the pioneers of distance learning in this Open University in Thailand. He agreed with me that it was appropriate to modify this model for the development of the instructional package for teaching Thai language and culture. He also agreed that it was appropriate to present each unit in two parts, a Culture Part and a Language Part.

I further consulted with him on the development of the instructional package's

lesson plan design, which consists of a pretest and post-test, a list of topics, main points, objectives, activities, feedback processes, instructional media, and evaluation methods. He suggested that the pretest and post-test should comprise multiple choice questions and contain only ten items, chosen from the obvious main points. He also suggested that the pretest and post-test need not be put into every part of a unit, but rather only into those part of units in which a written test is appropriate. The Language Parts of some units, such as those dealing with greeting and Thai food are not suitable locations for written pretests and postests.

He also suggested modifications to the design of some of the main points and objectives to make them clearer.

Dr. Chaiyong rated the instructional package "Basic Thai Conversation" very highly indicating that he believed it to be both practical and flexible, for example, the cassette tape can be used for practice with or without the text, which is especially useful for practising pronunciation while driving.

I consulted Mr. Bantau Kitisak about about the content of both the Culture Parts and the Language Parts in the Instructional package. He indicated that he considered the package to be excellent, the topics having been selected accurately and the words within each topic fitting the standards for words commonly used to meet the basic needs of daily life, as identified by the researchers mentioned before.

He considered the content of each Culture Part to be clear and suitable for teaching foreigners the main aspects of Thai culture. He considered particularly effective with the way references to the Thai culture are based upon Buddhism and the Ramayana. He added more detailed information about the words for courtesy in daily life to be placed in the Unit 3 Language Part lesson plan. He suggest that it is necessary for foreigners to understand the stratification in the Thai language and to know how to use the language of courtesy in daily life.

Mr. Kitisak suggested adding the topic and content about visiting Thai temples and famous Buddhist temples, teaching foreigners about the chedi and the stupa, and the words and stories associated with the sculptures of imaginative creatures which decorate the Emerald Buddha courtyard and are directly linked to both Buddhism and the

Ramayana.

I agreed with him and prepared to add this topic and content to a Unit on visiting Thai temples.

I consulted with Mrs Supanee, Miss Kruawan and Miss Wanna concerning details of the Chulalongkorn University model for teaching Thai Language and Culture in the USA (1988). I asked them what they thought of my instructional package for teaching Thai language and culture to foreigners which has been developed in a different way from the Chulalongkorn University model. They responded that they were, overall, very satisfied with my instructional package and considered it to be an interesting way to teach Thai language and culture to foreigners. They agreed with my choices of content for both the *Culture and Language Parts*, which are carefully based upon the basic needs of daily life especially those experienced by foreigners; and agreed that it was particularly useful for foreigners to know that these aspects of Thai culture are based upon Buddhism and the Ramayana.

I also consulted them about the different methods of transliteration of the Thai language into the Roman alphabet, especially the method of transliteration from Sanskrit which has inflection (For example Singha is pronounced in Thai as Sing, Naga is pronounced in Thai as Nak and wihara is pronounced in Thai as wihan). They agreed that at present there are many methods of transliteration of the Thai language into the Roman alphabet which confuse foreigners and make it difficult for them to pronounce Thai correctly. They were particularly pleased to learn that I would explain this phenomenon in my instructional package. They also appreciated my intention to refer to this phenomenon as one of the topics in a Language Part about Thai personal and place names.

Mrs. Supanee also helped me to collect more instructional materials to put in my revised instructional package.

I returned to Canada to revise my instructional package in the ways that the judges had suggested. I added more to the content of words and culture in the package. I revised my lesson plans. I revised the design of the pretests and the order of the topics in each unit. I also produced more instructional materials for the lessons.

I went back to Thailand again in December 1990 and January 1991 with the revisions of the media and content of the instructional program for the judges to examine. They evaluated the instructional program a second time and were satisfied with it. The evaluation form I designed for them to use is below.

In summary, therefore, the five judges considered this instructional package to be very interesting. On the evaluation forms they rated it as "Excellent". They appeared to consider it an effective way of teaching Thai language and culture to foreigners.

A Language-Based Instructional Program on
Basic Thai Teaching

by
Kritchada Potter

Culture Part Evaluation

(Revised January, 1991) An

Evaluation Guide

An instructional package on "Thai Culture" has been developed to help foreigners learn about basic Thai culture. The media used for instruction consists of the following: a slide-sound program, videotapes, printed texts, printed materials, slides, posters, pictures and concrete objects. You are cordially requested to evaluate this package so that your comments may be used to improve and modify it for future use.

After reviewing the complete set of instructional media on "Thai culture", please express your opinions on the aspects given below by placing an X in one of the four numbered column . 4 = Excellent, 3 = Good, 2 = Fair and 1 = Needs Improving.

Unit	Media	Description	4	3	2	1
1	slide-sound program	Orientation to Thailand				
	printed materials	Thai culture				
2	videotape	The Middle Path				
	printed materials	Buddhism in Thailand				
3	videotape	The Strength of the Land				
	printed materials	The King of Thailand Thailand's Security				
	slides	The King's Activities				
4	videotape	Tales of Gods & Demons				
	printed materials	The Ramakian				

Unit	Media	Description	4	3	2	1
5	videotape	Famous Buddhist Temples in Thailand				
	printed materials	" _____ "				
6	videotape	Thai Food				
	printed materials	Thai Culinary Art				
	slides	Thai Food				
7	videotape	Thai Fruits				
	printed materials	Thai Fruits				
	slides	Thai Fruits				
8	videotape	The Royal Barge Procession				
	printed materials	" _____ "				
9	videotape	Loy Krathong				
	printed materials	" _____ "				
10	videotape	Thai Festivals				
	printed materials	" _____ "				
11	videotape	Spirit Houses				
	printed materials	" _____ "				

Unit	Media	Description	4	3	2	1
12	videotape	Visiting Thai Temples				
	printed materials	Do and Taboo				
13	videotape	Thai Tourist Places				
	printed materials	"-----"				
14	videotape	Sea, Sand, Sun				
	printed materials	Thai Tourist Places				
15	videotape	Thai Rural Life				
	printed materials	"-----"				

Please turn over

Comments and Suggestions

Please give your comments and suggestions on various aspects of this package in the spaces provided below.

Content

Quality of Media

Organization and Sequence of Contents and Media

Organization and Sequence of the Unit

What is your overall impression of this instructional package?

____Excellent; ____Very Good; ____Good; ____Fair; ____Poor

Signed:

Date:

Name:

Position:

Institution:

Basic Thai Teaching
by
Kritchada Potter

Language Part Evaluation (Revised January, 1991)

An Evaluation Guide

An instructional package on "Thai Language" has been developed to help foreigners learn about basic Thai conversation. The media used for instruction consists of the following: two sets of printed texts and cassette tapes, one titled "Basic Thai Conversation", the other titled "Lesson Plan Text" which includes pictures and some printed materials. You are cordially requested to evaluate this package so that your comments may be used to improve and modify it for future use.

After reviewing the complete set of instructional materials on "Thai Language" and "Basic Thai Conversation", please express your opinions on the aspects given below by placing an X in one of the four numbered columns.

4 = Excellent, 3 = Good, 2 = Fair and 1 = Needs Improving.

Unit	Media	Description	4	3	2	1
1	text and tape (two sets) pictures	Greeting				
2	text and tape (two sets)	Thai sound patterns: tones, aspirations, long and short vowels				
3	lesson plan text and tape pictures	Stratification of Thai: the language of courtesy in daily life				
4	lesson plan text and tape printed text	Thai personal names				
5	lesson plan text and tape printed text	Thai place names				

Unit	Media	Description	4	3	2	1
6	text and tape (two sets) pictures printed materials	Thai Food				
7	text and tape (two sets) pictures printed materials	Thai Fruit				
8	text and tape (two sets) pictures printed materials	Numbers and classifiers				
9	text and tape (two sets)	Time				
10	text and tape (two sets) pictures	Days and months				
11	text and tape (two sets) pictures printed materials	Hotel				
12	text and tape (two sets) pictures printed materials	Visiting Thai Temples				
13	text and tape (two sets) pictures printed materials	Shopping				

Unit	Media	Description	4	3	2	1
14	text and tape (two sets) pictures printed materials	Going on Holiday				
15	text and tape (two sets)	Directions				

Please turn over

Comments and Suggestions

Please give your comments and suggestions on various aspects of this package in the spaces provided below.

Content

Quality of Media

Organization and Sequence of Content and Media

Organization of the Unit

What is your overall impression of this instructional package?

____Excellent; ____Very Good; ____Good; ____Fair; ____Poor

Signed:

Date:

Name:

Position:

Institution:

Section 2

This is the evaluation of the program in *real-life* situations by the following groups:

1. three groups of adult students in Thai Language and Culture classes at the University of Victoria;
2. a group of sixteen students aged 14-16 years, of the Pacific Rim project Future Partners; and
3. with individual students in private tutorial and self-instructional situations in Victoria, B.C. requiring basic knowledge of Thai language and culture prior to visiting Thailand.

UNIVERSITY EXTENSION & COMMUNITY RELATIONS / UNIVERSITY OF VICTORIA
EVALUATION

Course Title: _____

Date: _____ Time: _____

Your comments on this form will help us plan future programs. Please use the back if you need more space.

1. Have you taken part in other University Extension Programs? Yes No
2. How did you first learn about this course? _____

3. Do you receive the University Extension Calendar? Yes No
4. Where do you live? Victoria Oak Bay Esquimalt/Vic West Saanich Central Saanich
 North Saanich Sidney Other _____
5. If you saw this course described in our calendar, was the description clear? Yes No
 Comments _____
6. What is the most important reason for your decision to attend this program? _____

7. Was the content appropriate for what was outlined in the course description?

5	4	3	2	1
Yes, definitely		Moderately		Not at all
8. Did the presentation hold your attention and interest?

5	4	3	2	1
Yes, definitely		Moderately		Not at all
9. Overall, how would you rate this program?

5	4	3	2	1
Excellent		Good		Poor

 Comments _____

10. Would you be interested in taking further courses in this subject area? Yes No
 Suggestions for other topics _____

11. Please add any comments you feel might be of value _____

Thank you for taking the time to fill out this evaluation. We look forward to seeing you again!
 Brishka Lund, Program Coordinator and Peggy Faulds, Program Assistant



Results:

1. The Instructional package was used with three groups of adults in three Thai language and culture classes offered by the University of Victoria in 1989 and 1990. The first class, Thai Language and Culture, was conducted in ten sessions during the 1989 Fall term with a group of 12 adult students.

The second class, about Thai culture, was conducted in six sessions during the 1990 Fall term with a group of twenty-eight adult students.

The third class, also about Thai culture, was conducted in six sessions during the 1991 Spring term with a group of 15 adult students in the Thai culture class for six sessions.

The program evaluation with these adult groups was conducted in three ways:

- 1.1. a written evaluation of the whole program at the end of the last session;
- 1.2. informal interviews about the quality and effectiveness of the instructional media conducted during and after each session; and
- 1.3. completion by students of the University of Victoria Extension Division evaluation form, items 7,8,9,10 and 11. These evaluation processes revealed the following information: Overall the instructional media was considered to be of good quality, especially the slide-sound program on the orientation to Thailand. The videotapes were useful in clarifying abstract concepts. Of all the topics covered, students were most interested in Buddhism and Thai food.

2. Evaluation of the instructional package by the group of 16 students aged 14-16 years, in the Pacific Rim Project "Future Partners", was conducted by interviews with each student between February and August 1990. These interviews revealed that the instructional program helped the students in practising Thai on their own, and they were able to learn many of the necessary Thai words for basic needs of daily life, which made them feel secure prior to their visit to Thailand. They also indicated in the interviews that the videotapes gave them a basic understanding of Thai culture, preparing them to understand this exotic society prior to their visit. The students were

particularly interested in the variety of Buddha images, particularly the standing and reclining Buddhas. They also indicated interest in Thai dance and Thailand's tourist places which were introduced to them in the instructional package. Most of them indicated that they found the instructional program useful for their Social Science classes. Some had actually borrowed the instructional media in the package to use in a school presentation about Thai culture at Oak Bay Secondary School in Victoria, for which they apparently received a very high mark.

3. During the years 1988-91 eight individual students studied with me in private tutorials. Three other students, who required a basic knowledge of the Thai language and culture prior to visiting Thailand, used the instructional package self-instructionally. All eleven students participated in a non-formal program evaluation through a combination of interviews and written comments.

They indicated in their evaluation of their learning experiences that they found both the instructional package for basic Thai conversation and the instructional methods used in the pronunciation and syntax lesson plans very helpful in understanding basic Thai conversation in a very short time. Those students who subsequently travelled to Thailand indicated that they felt more secure about going to Thailand prior to their travel; and that when they were actually in the country they were able to communicate effectively in Thai when necessary. They also indicated that the instructional package on Thai culture helped them to understand this exotic culture when they were in the country, for example how to behave when visiting Buddhist temples and how to eat Thai food.

They indicated further that what they had learned about Thailand from the slide-sound program and the videotapes had helped them to decide how to most efficiently use their time in the country. The videotape on rural life in Thailand was considered to be particularly effective in helping them to understand the great differences between rural and urban life.

Conclusion.

It appears from these evaluations that the instructional program for teaching

Thai language and culture helps students to prepare themselves to visit Thailand by enabling them to learn enough basic Thai language to function comfortably in daily life, and enough about Thai culture to appreciate how the society operates, thereby making a visit to the country more meaningful than it might have been if one went unprepared. Students returning from Thailand also indicated that there was an economic value to the instructional package: if they spoke Thai in a store the price went down.