

# TEACHING ENGLISH AS A FOREIGN LANGUAGE IN THAILAND

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## PROJECT OVERVIEW

Thomas A. Case

The Thailand Learning Community traveled to the Kingdom of Thailand for two weeks in December, 2005, to initiate instruction in English as a foreign language for middle-level students at the Second Municipal School of Nongbua. Other learning community activities included assisting the school's technology staff in the development of an official website and collecting data relative to effective utilization of educational technology.

The Second Municipal School of Nongbua is located in the province of Ubon Ratchatani in the northeast corner of Thailand. The province is situated on a high, drought-prone plateau three hundred miles northeast of Bangkok. The province's eastern terminus is the Mekong River, which forms the international border between Thailand and Laos. To the southeast, the province borders Cambodia. The center of our activities was the small provincial capital of Ubon, located sixty miles from the borders of both Laos and Cambodia. During the Vietnam War a U.S. Air Force base was located on the edge of the city. Since the pullout of U.S. forces from southeast Asia in the mid-1970s, there has been little foreign activity in the region and Westerners are discreetly noticed.

The people of the northeast make their living in one of four sectors of the economy: farming, small family-owned businesses, government employment, and the service industry. Economically, life in the northeast is difficult. The economic plight of the people of Ubon typifies the situation facing the entire kingdom since the Asian currency crisis of 1997. One of the root causes of the decade-long financial crisis was wild financial speculation during the 1980s and early 1990s. The speculation resulted in a significant drop in the purchasing power of the Thai *baht*. The exchange rate, during this period, was forty *baht* to one U.S. dollars. Prior to the crisis the exchange rate was twenty *baht* to one dollar. From the perspective of the average Thai consumer, the currency crisis reduced their purchasing power by about half. Efforts toward economic recovery were slowed by the global economic downturn that occurred in the wake of the September 11, 2001 attacks on the U.S.

The suffering that has resulted from the persistent economic crises has precipitated governmental reform efforts in a number of sectors, education being the one to which we felt we could contribute. A government commission examined Thailand's system of education and recommended certain changes necessitated by the economic crisis and the increasingly global nature of the economy. The result was that in August, 1999, King Bhumibol Adulyadej granted his royal assent to the promulgation of the 1999 *National Education Act*. This wide-ranging educational reform was intended to relieve the suffering of the people by reorienting the education system toward meeting the needs of people who were living in a period of rapidly increasing globalization (Office of the National Education Commission 1999, *National education act*).



The Office of the National Education Commission (1999), under the direction of the prime minister, prepared a full report, *Education in Thailand, 1999*, which offered a comprehensive overview of the state of education in Thailand. This report supported The *National Education Act*, which contains nineteen educational policy directives. Three of these directives seemed to be areas that we could become engaged in to help break the cycle of poverty. One called for extensive instruction in foreign languages; another for the promotion of research and development activities; and the last, the promotion and support of the application of modern technologies for the purpose of expanding educational services (Office of the National Education Commission 1999, *National education act*). The writers of the directives recognized the increasingly global nature of the world and the need for the Thai people to be fluent in the languages and technological tools commonly used in education and commerce in countries with high-performing economies. These are the needs that the Thailand Learning Community addressed as they developed projects in cooperation with our partners in Thailand.

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## TEACHING ENGLISH AS A FOREIGN LANGUAGE IN A THAI PRIMARY SCHOOL

Thomas A. Case

The English language is important for international communication. In Asia, the spread of the British Empire in the first part of the last century and the influence of the U.S. global military and economic policies in the second half of the century have established English as the international *lingua franca* of government and commerce (Baugh and Cable 1993; Tung, Lam, and Wai 1997).

In Thailand, knowledge of English has been recognized as leverage for an improved personal economic situation. This is particularly true in Ubon, where poverty is high. Many of the young girls and boys who are involved in the sex trade come from impoverished rural areas of the country. The number of sex workers in the country varies from 200,000 to 2 million, and 1 million people are suffering from AIDS (Kislenko 2004). For some, the ability to communicate in English can provide an alternative to work in the sex trade. For most, given the role of English, it is one element that can lead to a more secure and lucrative type of work.

### ENGLISH AS A FOREIGN LANGUAGE

Our purpose was to provide English conversation instruction to students at the Second Municipal School of Nongbua. In light of the economic concerns of Thailand, the following research questions were posed: (1) To what degree do Thai students retain vocabulary as a result of twenty-four hours of instruction? (2) What effect would instruction by native English speakers have on the students' perceptions of the quality of the learning experience?

### THE THAI EFL CURRICULUM

Thailand's system of education is organized on the national level and the Ministry of Education has responsibility for the direction and oversight of all levels of education in the kingdom. As with other content areas, the ministry has published a national curriculum for English as a foreign language (Committee for Foreign Language Curriculum 2001). The curriculum document served as the authority for decisions about the content to be taught. A coordination meeting was held in Ubon, Thailand, on February 10, 2005, in which I met with Sajee Tongon, Assistant Director of the Second Municipal School of Nongbua, and Sukanya Yangcharoen, the Head of the English Department. We discussed the curriculum and focused

on the specific elements of the curriculum that Yangcharoen thought would be most beneficial to her students.

Yangcharoen identified nine curriculum standards of grade six from which to select. From these nine standards the following were selected: clothing items, items found in the home, parts of the body, and food.

### TEACHING PRINCIPLES FOR ENGLISH LANGUAGE INSTRUCTION

Four important principles were gleaned from a review of the professional literature pertinent to English language teaching and learning. These principles were (1) attention to individual learner characteristics, (2) techniques for the reduction of student anxiety, (3) emphasis on the development of vocabulary, and (4) provisions for realistic assessment. Each of these are discussed in more detail in the following paragraphs.

“Individual learner characteristics” refers to the age and prior experiences of learners and their preferred learning style: visual, auditory, or kinesthetic. Research and the wisdom of practice have born out that the majority of learners employ more than one learning style but learn best through one of the three. Thus, in any group of typical learners, all three learning styles tend to be represented (Slavin 2006).

The next set of learner characteristics of concern were the Thai students’ ages and backgrounds relative to prior experiences with learning English. The school authorities decided to involve their grade six students, who were approximately eleven years of age. Socio-economically, their families were working class, thus limiting both their home exposure to English and their families’ ability to pay for supplemental private English instruction. The students’ English oral linguistic competency was judged to be at the emergent level. At the same time, two important characteristics of learners at this developmental level were important to the project: the learners would be aware of the importance of listening and listening needs, and they would show interest in explanations.

Given these learner characteristics, it was necessary for us to develop lesson activities that would actively engage the students through their learning styles. To accomplish such learning-style engagement, Calderón (2001) and Conteh-Morgan (2002) suggest the use of body language by teachers and students, videos, and concrete objects to help learners of all styles make gains in language acquisition. The importance of movement, specifically body language, is the topic of Lazaraton’s study (2004) of the gestures made by foreign language teachers. This study concludes that gestures are an

important component of foreign language acquisition because nonverbal input increases learning.

The literature concerning the total physical response (TPR) method of foreign language teaching was also reviewed because of its potential application for kinesthetic learners (Sano 1986). Essentially, the TPR method stresses learning through a system whereby the teacher uses target vocabulary to deliver imperatives, which are then carried out by the learners. Proponents of the TPR concept maintain that understanding of a language should precede speaking, that understanding should be developed through students' body movements, and that teachers should not force students to speak until they feel ready to do so. TPR proponents maintain that forced speech elevates students' anxiety levels to the point of being counterproductive. Instead, it is more productive to wait for learners to speak when they feel competent and, consequently, relaxed enough to do so.

Foss and Reitzel (1988) explain that anxiety about real or anticipated communication produces a debilitating fear that may impede communication. Foss and Reitzel also make the point that foreign language communication requires the dual task of learning the language and performing, whereas native language communication normally only involves performance concerns. Calderón, August, and others (2004) and Calderón, Hertz-Lazarowitz, and Slaven (1998) affirm that English language learners are typically shy and anxious about speaking English. They suggest the use of pairing and larger cooperative learning groups that afford individual learners the benefit of processing language tasks in a small group with peers before responding to the teacher in a whole group setting.

### **TEACHING ENGLISH IN LEARNING STATIONS**

The learning community members prepared during fall 2005 to teach English in Thailand in December, 2005. The final task was to gather materials for the four learning stations that were to be used during instruction, and each McMaster Scholar developed a lesson for one of the stations.

Once in Ubon at the Nongbua School, the scholars taught two ninety-minute periods per day for eight days. Each of the 175 grade six students participated in the eight English lessons with native speaking teachers: this amounted to twelve hours of instruction per student. Of the eight periods, two were used for assessment, one for review prior to the final assessment, one for a lesson on the culture of Christmas, and four for learning stations.



The English language instruction was conducted using the four stations, each of which focused on one of the themes from the Thai English Language Curriculum: clothing, food, items found in and around the home, and external parts of the human body. The four McMaster Scholars collaborated on the Christmas and review lessons and delivered the assessments.

### **ASSESSMENTS AND RESULTS**

The assessments, like the lessons, were conducted at the learning stations. Because two research questions were originally posed, two assessments were developed and delivered. The first assessment related to retention of vocabulary as a result of instruction, the second to perceptions about the quality of the learning experience.

#### ***Retention assessment***

Each of the four thematic vocabulary assessments utilized five randomly selected vocabulary words from those that were taught at the appropriated learning station. Visual prompts were used to insure clear communication between the grade six students and the instructors as Thai students attempted to articulate a given target. The tallies of correct and incorrect answers were transformed into percentages: the percentage of students who responded correctly and the percentage of those who responded incorrectly.

For food words, of the 172 Thai students who tested at this assessment station, 81.1% correctly articulated the words of the assessment. Of the 172 Thai students who tested at the parts-of-the-body station, 68.5% correctly

articulated the words. At the station for naming items in the home, of the 172 Thai students who tested, 68.0% correctly articulated the words. For words relating to clothing items, of the 172 Thai students who tested at this assessment station, 29.0% correctly articulated the words.

### *Perception survey*

A student-satisfaction survey was conducted to assess the Thai students' perceptions about being taught English by native speakers of English. The survey administered to the Thai students was composed in the Thai language and the students responded in Thai. The results of the Student Satisfaction Survey indicate that the students were generally satisfied with the English language instruction.

### CONCLUSION

While the time allotted for actual language instruction was not great, the project had benefit for the students involved. The grade six students at the Second Municipal School of Nongbua exhibited interest in the study of English. Because knowledge of English may lead to a more prosperous economic situation in adulthood, the success with English words that students exhibited and the interest they showed are significant. Any exposure to English is valuable for students who seek it. The most valuable experience of all would be sustained English instruction for such students.

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## ENGLISH VOCABULARY DEVELOPMENT IN THAI CHILDREN

Jessica Hull

My curriculum concentration area involved teaching the children vocabulary words for things found around the house (e.g. “chair,” “table,” “vase,” “spoon”), family member names (e.g. “mother,” “father,” “brother,” “grandmother,” “sister,” “grandfather”), and rooms in the house (Case 2005). Initially, I struggled with developing a lesson for children living half a world away and identifying appropriate instruction in English as a foreign language (EFL). Knowing that all children learn differently, I turned to Howard Gardner’s Multiple Intelligence theory to guide the development of a lesson plan that would effectively teach English to Thai children.

Gardner’s Multiple Intelligence theory focuses on seven approaches to thinking that define the cognitive (learning) style of individual children: verbal/linguistic, logical/mathematical, visual/spatial, bodily/kinesthetic, musical/rhythmic, interpersonal, and intrapersonal (Gardner 1991). Other styles of cognition have also been identified, such as naturalistic intelligence and existential intelligence. According to Gardner (1983), Multiple Intelligence theory serves to explain the multiple ways in which humans analyze and learn, with the recognition that cognition is multifaceted, as are the human styles of expressing and using cognition.

Because I am an Early Childhood Education major, I know the power that visually interesting books have over children. I came up with an idea to develop a story that would incorporate many of the vocabulary words listed in Nongbua School’s curriculum. The story would be set up such that the children would be asked to illustrate a page of the story, incorporating one or several vocabulary words into their illustration. Thus, I was creating a lesson plan that primarily employed visual/spatial intelligence, which defines children as learning best through visual arts.

Each group of twenty-five students would work together to illustrate the book, which I would put together and read to them. The book would then be given to the children to keep in their English classroom. My hopes were that as the children were illustrating their pages of the book, they would be internalizing the vocabulary word, thereby committing it to memory. Since the children would be given the opportunity to personally participate in the completion of the book, the activity would also serve to motivate them. To

accompany the book, I created cards that displayed each vocabulary word with a picture to be used in the book. These word cards were laminated so they could be placed on a wall to give the children a reference point while trying to decipher the words they were given to draw.

Upon arriving at Nongbua School, I had no idea whether the lesson I had developed would be effective. I could only hope that I was using Gardner appropriately. The nervousness I felt before teaching Thai children for the first time was unlike anything I had ever felt, but as I began teaching, all of the nervousness melted away. The first time I taught my lesson, I began by reading my book to the children. As I encountered a vocabulary word in the text of the story, I showed the children the accompanying word card and had them repeat the word back to me several times. After the word wall was completed and the book was finished, I gave each child a page of the book and asked each to illustrate it for me. Conveying to the children exactly what I wanted them to do in the absence of a translator was an obstacle, but we were able to communicate through body language and pantomime. Some groups caught on more easily than others, and I came to realize that once one child caught on to what was supposed to be done, I could ask that child to explain the project to the others. Essentially, we all worked together as a team to produce an illustrated book.



Since the children were able to sound out words written in English, they were able to match the words on their pages of the book to the same words on the “word wall.” After matching the words, the children were able to draw pictures of the objects listed on the pages. Although the drawing activity appeared to be unappealing to some children, the vast majority responded very well. After the children had completed their illustrations, I assembled their book and read the story again, giving each child recognition and praise for the drawing he or she had completed.

The first few ninety-minute sessions went very well, and the lessons filled the allotted time nicely. However, once I became more experienced teaching lessons, the children began to finish them more and more quickly. To fill the extra time, I let the children play a memory game created out of alphabet cards. Each alphabet card had a picture of a common object on it, and all of the cards were placed face down on the floor. The children were all seated around the cards and one by one were given the chance to try to make a match. In order for the children to keep the matches they made, they had to tell me in English what the objects on the cards were. Like the creation of the book, this activity drew on the children’s visual/spatial intelligence.

One morning, Angela Knapp and I were left alone with the first group of students we saw every day. Faced with entertaining eighty Thai children, we decided to try to teach them a song. As soon as Knapp and I began singing “Old McDonald Had a Farm,” the children began clapping along to the beat of the song. After we had sung through several verses of the song, we began motioning to them to sing along with us. Within minutes the children were singing “Old McDonald had a farm, E-I-E-I-O!” Although they could not sing the entire song with us, their ability to learn through music so quickly was astounding. Since the children responded so well to music, Knapp, Cooley, Hull, and I decided to try to teach the children several more songs. We settled on songs that are repetitive and include actions, such as “The Hokey Pokey” and “Old McDonald.” In the process we were utilizing their musical/rhythmic intelligence to teach them English vocabulary.

As I was teaching the Thai children, Howard Gardner’s theory of Multiple Intelligences became very real to me. Although I was not even trying to teach through using multiple intelligences, I ended up emphasizing many of them. By expecting the children to illustrate pages in my book and by playing a memory game, I drew on the children’s visual/spatial intelligence. Since the memory game required the children to remember patterns, their mathematical/logical intelligence was used. By teaching the

children songs and dances in English, I drew on their musical/rhythmic and bodily/kinesthetic intelligences. Since the children all worked together in groups to create their books, they were able to utilize their interpersonal intelligence. Since the children were constantly repeating words back to me in English, they also used their verbal/linguistic intelligence.

Howard Gardner's Multiple Intelligence theory enabled me to teach Thai children English without being able to speak Thai myself. Making a positive difference in the life of just one child is what every teacher hopes for, and I could not believe the pride I felt when I realized that I had actually succeeded in teaching Thai children English words. While my time in Thailand was short, I still made a major difference in the lives of children who live half a world away. And although I made a difference in their lives, I think that the Thai children made even more of a difference in my life. Traveling to Thailand taught me about my ability to overcome challenging teaching situations. As a pre-service teacher, it is common to ask, "Is teaching really what I want to do with my life?" After teaching in Thailand, I know in my soul that I am meant to be a teacher. When I have my own classroom, I will be able to draw on the experience and knowledge I gained while teaching in Thailand to overcome challenging situations.

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## THE IMPORTANCE OF CULTURE DIFFERENCE FOR THAI CHILDREN LEARNING ENGLISH

Angela Knapp

Whenever I entered a book store in Thailand I was intrigued to find that books on how to learn English filled the shelves. In the U.S. it is difficult to find any books on learning other languages, but in Thailand, about one quarter of a store is designated for that, suggesting an intense desire in Thai society to learn English.

But that desire is accompanied by uneasiness. An example is the general importance of English in Asian society. Qiang and Wolff argue that “China has embraced English . . . but in doing so, it has also subjected itself to . . . monolanguage and monoculture” (2005, 56). The authors go on to discuss possible problems with learning English. The authors fear that by learning English and the English culture, the Chinese people might begin to take on Western morals and values that are not the same as Chinese morals and values. Qiang and Wolff offer a caution: “Language planning must not only consider the affirmative needs of a particular society but must also have a defensive element to protect against linguistic imperialism perpetrated by another society” (59).

This type of uneasiness over the dominance of English in eastern and southeastern Asia was evident in some of the Thai students I encountered in Thailand. While speaking with older students who could describe their feelings about learning English, I noticed their ambivalence. The general response I received was that the students “had” to learn English, having to enroll in classes for five different languages. Most of the students I spoke with at the college level knew enough of each of the languages to hold a conversation in any of them, all of them having been taught languages from a very young age. Their biggest problem with communicating was that they were self-conscious about their pronunciation. As a result, they whispered to me and were hard to understand. They also told me that they needed to know all of these languages to compete successfully in the job market.

For a person of Thai culture, learning English is not just a matter of gaining a valuable job or career skill. It is also a matter of learning a different culture. Tsou writes that there is a certain level of culture learned while learning a foreign language. A problem in Thailand, according to Tsou, is that many of the teachers of EFL in Thailand do not have the skills and knowledge to teach about the cultures of Western countries (2005, 40). The goal for these EFL teachers is to teach children to be bicultural as well as

bilingual so as to give them an edge in the “real world.” But is this education skewed by a lack of understanding about the actual cultural values and morals of the Western world?

My project in Thailand suggests these questions: Does a lack of cultural knowledge about English-speaking countries hinder the development of skill with the English language? Do children learn a language more easily if they are being exposed to the culture? Tsou seems to believe so and says that because students of the fourth and fifth grades are especially open minded, they should be given instruction not just in different languages but in different cultures (2005, 40–41).



Knowing the importance of bringing cultural material into the EFL classroom, I feel the cultural contact between the Thai students of the Second Municipal School of Nongbua and members of Defiance College was valuable, not just because we offered basic instruction in English but because of the importance of our cultural exchange.

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## THE BUDDHIST INFLUENCE ON EDUCATION IN THAILAND

Renee Tipton

Thailand is predominately Buddhist (95%), making Buddhism a large part of Thai culture and thus influencing a student's education. As members of the Thai Learning Community taught and talked with students and teachers of the Second Municipal School of Nongbua and other schools in Ubon province, I noticed an underlying motivator. At first, I assumed it was just the general culture that kept these individuals focused on everyday tasks, but after talking with several teachers and college students, I realized how deeply the Buddhist beliefs of the Thai people affect their everyday existence. This has given deep purpose to my project of understanding and reporting on how the beliefs of the Thai people influence their education and daily lives.

### RESEARCH QUESTIONS

To better understand the correlation between Buddhism and Thai education, I researched the following questions: (1) If Buddhism is so prominent in the Thai culture, does it affect every aspect of life—from birth to education and career? (2) How does Buddhism directly affect the educational system? (3) How can this information be used to help teach Thai children English?

Through my research, I wanted to better understand how the culture and religion shape educational practices in Thai schools. By acknowledging some of the key elements of the Buddhist religion in the educational system, we will find it easier to respect the teaching practices and learning styles of Thailand.

### LITERATURE REVIEW

In "Buddhism and Education: The Thai Experience" Pataraporn Sirikanchana states that the Thai government has been unable to provide compulsory formal education to all children. Sirikanchana indicates that only children who came from wealthy families were being educated. Because of this, Temple Preschool Centers were approved by the Ministry of Education in 1963. According to the author, "The project gained good support from the Buddhist Sangha, which allowed any temple to establish a temple school. Monks became teachers of preschool children" (1998, par. 5). Some of the children's earliest learning experiences came from Buddhist monks.



In addition to Temple Preschool Centers, Buddhist Sunday Schools had already been established in 1953 and are still found today. These schools teach children moral and ethical practices based on the Buddhist religion, emphasizing that “many social problems, e.g., juvenile delinquency, drug addiction, etc., arise from a lack of moral training and moral cultivation” (Sirikanchana 1998, par. 11). The belief, according to Sirikanchana, is that “if children are acquainted with the Buddhist teachings and properly follow the Buddhist precepts, they will be able to attain peaceful happiness and live successful lives” (par. 11). Buddhists also believe that “the cultivation and purification of the mind is the source of all good deeds.” If children are reared properly, “they will become good citizens and good human beings in the future.” (par. 27) Because of these basic beliefs within Thai culture, the Ministry of Education in Thailand mandates that all students should study Buddhist principles.

Whatever is believed in a culture has an effect on education. Mehrdad Massoudi argues that “whether it is the educational system which produces students or teachers, or whether it is they who form and give shape to the educational system, we should recognize that the education in any society is part of the culture, and therefore subject to the strong (or the weak) cultural influences, such as the political, social or religious influences” (2002, 138). Thus, anything can have an impact on a child’s education when it is practiced and stressed within a society. How one is taught inevitably reflects what he or she learns.



In “Buddhism and Education in Thailand” Steve Bright suggests that the Buddhist view of education is similar to the constructivist view of Western education, which focuses on the construction of knowledge in relation to a student’s interests, values, needs, cultural values, experiences, and the like. In a constructivist classroom, students want to learn because they get to use their own way of thinking as they construct meaning. This matches Buddhist thought. As Bright explains, “a general Buddhist philosophy is that there is no teaching—it is the student’s mind which is most important” (2005, par. 1) Students are the center of learning and should be active participants in their continuing education, according to Bright. He states about Thailand that “it is worthy to note that the government is making an effort to both enhance education by adopting a Western approach to education, namely Constructivism, while maintaining the national customs and traditions by promoting the study of Buddhism throughout all educational institutions” (par. 6).

### REFLECTION

I think that both traditional Buddhism and Western constructivist theory join to create the best possible learning experience for the children in the Second Municipal School of Nongbua and other Thai schools. As Bright states, “the teacher should focus on enhancing the student’s learning by having him assimilate new information in a manner which he is able to fully comprehend through his own devices” (2005, par. 3). Integrating concrete examples with hands-on activities unites the Buddhist theory of active learning and the constructivist view of student-directed activities. These practices demonstrate Buddhism’s emphasis on students gaining knowledge and seeking to reach the enlightened state.

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## THE ROLE OF TECHNOLOGY IN THAI SCHOOLS

Robin Kratzer

During our work at Thetsaban 2 Nongbua School in the UbonRatchatani province of Thailand, I had the opportunity to tour classrooms and interact with the teachers and students. It became apparent that while their available technology is similar to many schools in the U.S., there is little integration of technology into their classroom teaching and learning.

In the course of my research, I learned that technology was incorporated into Thai schools through SchoolNet Thailand (1996–1999), which was launched in 1995 by Bangkok's National Electronics and Computer Technology Centre (NECTEC). The SchoolNet project provides and manages a network for schools with the goal of providing universal access to teachers and students.

Schools in the larger cities were equipped with technology relatively quickly. However, the further one travels into the rural area the less technology is being utilized due to the lack of teacher training and the much greater per-pupil cost of the telephone lines over the long distances.

Under the 1999 *National Education Act*, a national policy was formulated to introduce computers, multimedia, and distance education facilities in all state schools and to give all teachers and school children opportunities to learn to use information and communication technologies. Specific goals targeted an

eventual ratio of 1:20 computers in secondary schools and 1:40 in primary schools. The Thetsaban 2 Nongbua School that we visited had two computer labs with approximately 25 computers in each lab. The computer labs had an internet connection, but the computers were not connected to a



server. The main storage device used was the floppy disk. Besides the document storage problem, several instructional opportunities were missed: neither word processing programs were used to teach writing, nor were spreadsheet and databased programs used for math or science classes. What was in fact being taught in the schools was the hypertext text markup language (html) to teach students how to create their own websites.

In order to gauge the attitudes and level of feeling toward integrating technology into the classroom at Thetsaban 2 Nongbua School, I conducted interviews with the technology director and classroom teachers, surveyed classroom teachers, and toured all of the classrooms and computer labs. I also toured classrooms of municipality schools to compare their technology to Thetsaban 2 Nongbua School. The results of the survey showed that the teachers at Thetsaban 2 Nongbua School would very much like to have technology training. It was felt that if they had more training, they would integrate more technology into their classroom learning. Training is needed for the use of software applications, but more importantly, training is needed to develop pedagogy that integrates technology into lesson activities.

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