



THE 11TH INTERNATIONAL CONFERENCE OF HUSOC NETWORK

**EMBODYING WORLD'S
NEW CONDITIONS
AND VALUES**

25 – 26 JULY 2018,

IMPERIAL MAE PING HOTEL, CHIANG MAI, THAILAND

Content

The 11 th International Conference of HUSOC Network “Embodying World’s New Conditions and Values”	4
Welcome Address by Dean, Faculty of Humanities, Chiang Mai University	6
Conference Program	9
Full Text	
- English Language Requirements and Workers’ English Development for Phetchabun Entrepreneurs <i>Nonglak Arnee / Khruawan Intharasuk / Pixitthikun Kaew-ngam</i>	16
- Transcending Cultural Boundaries: Harnessing the Youth for Globalization <i>Zosimo M. Battad</i>	25
- Tourism Development in Luang Phrabang <i>Bounthavee Bounthachit</i>	31
- Perception creation and Readiness preparation for villages toward The Community Based Tourism (CBT) <i>Raktibul Chantanupan / Rachata Chaimuang</i>	38
- Need of English Skill of Thai Nurses Working in International Hospitals Accredited By JCI in Bangkok Area <i>Krerak Chetsadanuwat</i>	46
- Inclusive Education and Islamic Values in Southeast Asia: A Case Study of Pesantren Waria Senin-Kamis in Yogyakarta, Indonesia <i>Maya Dania</i>	73
- Embodying Biocultural Memory: Karen-Plant Companionships Across The Burma-Thai Border <i>Terese V. Gagnon</i>	82
- Psychoanalytic Study of the Main Female Protagonists’ Emergence of Self-Identity in Black Swan and The Red Shoes <i>Wansao Issaragumphot</i>	91
- A Case Study of Women Leadership Education in Primary School Principals in Indonesia <i>Reni Juwitasari</i>	107
- University Students’ Attitudes toward English Discoveries Online Learning <i>Wachiraporn Kijpoonphol / Jarunee Anupan</i>	116

- Traumatic life of Naoko in Norwegian Wood by Haruki Murakami <i>Ariyaporn Manojai</i>	129
- JUNIOR GUIDE PROJECT YEAR 3: A Case Study of a School in Phayao Province <i>Yaowarut Mengkow / Suwit Tikham / Kriangsak Thanakong</i>	150
- The Possibilities of Voluntourism in Chiang Saen Historical Site, Chiang Rai Province <i>Narumol Milkowski / Uthumphorn Kankeb</i>	160
- English Speaking Difficulties Encountered by Thai Wives and Communication Strategies Used by Them upon Communicating with Their Foreign Spouses <i>Akkaraporn Nuemaihom / Khampeeraphab Intanoo / Jansuda Boontree / Robin Cupp</i>	171
- Coffee and Tourism Exploring values and perceptions of coffee shops in Chiang Mai <i>Manae Oshiro / Teerapong Ken-in</i>	178
- Encountering the ‘Other’ in the established cultural tourist destinations: A case of Baan Tong Luang, Chiang Mai, Thailand <i>Manae Oshiro / Saranphat Wongput</i>	184
- Learning Achievement of Grade 3 Secondary School Students through the English Short Story “Amazing Lomkao Rice Noodles” <i>Sapolachet Prachumchai</i>	191
- C Major and the Major 3rd interval, perfect 5th interval: Elementary beginning for NU Choir <i>Sasinut Phongnil</i>	203
- Development of Thai Language Teachers Using Coaching & Mentoring Process to Promote Students’ Thinking Skills <i>Sriwilai Ponmanee</i>	212
- The Guidelines for Service Quality Enhancement of Chiang Saen Tourist Boat Service Linking Tourism Routes in The Greater Mekong Sub-region <i>Duang Siri Poomvichchuvech / Khwanruethai Krongyut</i>	225
- The Knowledge Management in Herbal wisdom of the community in Thailand and The Lao People’s Democratic Republic, Lao PDR. <i>Bounxom Syharath / Thongchai Phuwanatwichit / Atchara Sarobol</i>	233
- Motivation and English Language Learning Achievement of Accounting Major Students at Rattaphum College, RMUTSV <i>Aree Tehlah</i>	239

- Bilingual Storytelling to Develop English Vocabulary Pronunciation in Grade 3 and 4 Students at Ban Rong Kham School, Phayao Province <i>Jittimaporn Tonjumba / Darinthorn Inthaphim / Maneeporn Puangpun / Surata Namchaidi / Jenjira Chamnankan / Phanintra Teeranon</i>	246
- Creative Hospitality Management for MICE Industry in Chiang Rai <i>Nakharet Utchaya / Suratchanee Yolthasart</i>	254
Organizing Committee	261



The 11th International Conference of Humanities and Social Sciences (HUSOC) Network “Embodying World’s New Conditions and Values”

Rationale:

The 21st century” is defined not only by the change in number but also by the state of which new technologies have increasingly been playing major roles in transforming many lives and societies. Today, video-calling has become a typical means of communication for many people. We can make an appointment, share a schedule, set up a meeting, and even work, from bedroom through the online social-network applications. Moreover, soon, it is expected that A.I. and automation, which are becoming smarter day after day, will be able to do more complicated tasks for us, like cooking. A car would be able to run without a driver. A house would be built easier by the "3D printer". As these advanced technologies are being developed and commercialized more, the condition and value of our lives, as human beings, and our societies, too, change. What does it mean to be a human when technology can do many things for us now. How does our society operate and develop when human is not only the actor that causes change?

The new social conditions constituted by the new technologies do not only promise a more superior living quality, but they have also created new problems and concerns. Many developments have unfairly exploited the natural and human resources and have damaged both nature and labour. The high-tech war weapons, while can save many soldier’s lives, can be destructive to the homes of innocent civilians. Many have to migrate away from their birth place to find a safe shelter to live. These adverse consequences of the present century’s technological advancements need to also be addressed and seriously scrutinized, as much as the advantages they are providing us.

The 11th International Conference of Humanities and Social Sciences (HUSOC) Network concerns directly with the social and cultural dynamics created by the advanced technologies of the 21st century. Hosted by Faculty of Humanities, Chiang Mai University and School of Liberal Arts, University of Phayao, the conference aims to provide the space for the scholars working in the Humanities and Social Sciences, and other related disciplines to come and present their critical ideas, new perspectives, and practical solutions, about the new conditions and values of our world currently and powerfully driven by technologies. As the main theme has been put as “Embodying World’s New Conditions and Values,” the conference asks to what extent we, as human beings living in the age of the technology, can critically understand the state of our beings. What are the new socio-cultural problems that have emerged? How can the knowledge produced in the Humanities and Social Sciences challenge or develop further the Scientific worldviews, and offer useful solutions that would help us live with the technology-driven society more sustainably and peacefully? The conference has proposed the sub-themes of the conference for scholars from different disciplines and who work on various issues relating to the technological society of the 21st century to present their research and exchange dialogues with the ones who share similar interests.

Subthemes:

1. Science, technology, and society

Knowledge and new social conditions created by scientific and technological developments; anthropology of science and technology; literary studies focusing on science and future; history of scientific and technological knowledge; technology-driven society.

2. Machine and the post-human conditions

The decentralized state or aspect of human quality and being, and their society which is fostered by machine, robot, and artificial intelligence; the non-humancentric issues and approaches of ecology, Anthropocene, materiality, object, animal, and spirit.

3. Education and learning technology

Teaching, learning, educational policy, curriculum design, especially in the contexts of digital and technology-driven society.

4. Innovative, applied, and digital humanities

Technological advancements and applicable aspect of the studies of language, narrative, storytelling, literary form and style, history/historiography, communication, the medium/media platforms; humanistic informatics; the politics of and the policy for the humanistic innovations.

5. The new capitalistic society

The creative aspect of thinking and cultural production, creative society, creative capitalism, network and sharing economy, information society, post-Fordism.

6. Sensory, cognition, and aesthetics

Sensorial and cognitive aspects in the humanities and arts; cognitive process, affect studies; neuro- and biological approaches to aesthetics; feeling, emotion, and sense-making; politics of aesthetic and emotion.

7. Human (im)mobility and infrastructure

All kinds of human and non-human movements through geocultural spaces and the infrastructure such as road, rail, river, and others; the inability to move or become mobile due to social and political constraints and social structure; the motifs of crossing, arriving, and departing.

8. Physical and social threat and (in)security

Physical threats created from war, insurgency, crime, and violence; Other forms of threats and (in)security caused by shortages of food, water, natural resources, the effect of ecological change.

9. The digital native/immigrant generations

Any issues related to the generations of digital native or digital immigrant, especially the conflicts or the problems the two group might have, and how they or society solves or copes with them.

Conference Date: 25-26 July 2018

Place: Imperial Mae Ping, Chiang Mai, Thailand



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“Embodying World’s New Conditions and Values”
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25 July 2018				
8.00 - 9.00	Register			
9.00 - 9.15	Welcoming and opening speech (Imperial hall 1)			
9.15 - 9.45	Signing HUSOC Network’s Agreement (Imperial hall 1)			
9.45 - 10.00	Break			
10.00 - 11.00	Keynote speaker 1 - Associate Professor Dr. Yang Bin (Imperial hall 1)			
	Present 1			
	No.	Imperial hall 1 (Language teaching and learning)	Imperial room 3 (Buddhism)	Imperial room 5 (Investment and business)
11.00 – 11.20	1	Teacher Agency in Technology-mediated English Language Classroom: Are we ready for Thailand 4.0? <i>Thitirat Suwannasom</i>	Thai Media and the Buddhist Observances: a Case Study of Myanmar Youths in Tombon Thasud, Chiang Rai <i>Phoranee Kaewbovorn</i>	Analyzing Prospective Customers’ Need of Banana Cosmetic Products <i>Nattaya Anantapong</i> <i>Dumrong Adunyarittigun</i>
11.20 - 11.40	2	University Students’ Attitudes Toward English Discoveries Online Learning <i>Wachiraporn Kijpoonphol</i> <i>Jarunee Anupan</i>	The Values and Significance of the Traditions of “Chak Phapa Rao” and “Thod Phapa Thaew” in the UNESCO World Heritage Site in Lower Northern Thailand <i>Onusa Suwanpratest</i>	The Assessment of Marketing Strategy of Tourism Development in Taoyuan City, Taiwan <i>Che-Jen Chuang</i> <i>Weerapon Thongma</i> <i>Chin-Fa Tsai</i> <i>Winitra Leelapattana</i>

11.40 - 12.00	3	The Effect of Integrating Web-Assisted Language Learning (WALL) on Vocabulary Enhancement of the Elementary English Students <i>Likhasit Suwannatrai</i> <i>Narathip Thumawongsa</i>	‘Ayok Festival’: Buddhism Space of the Plang (Tai Luay or Lua) Ethnic Group <i>Cherdchat Hiranro</i> <i>Phuangphaka Lackmuang</i> <i>Chaiyathip Katsura</i> <i>Pollavat Prapatong</i>	A Feasibility of Investment on Automotive Service Center <i>Kitt Rattanapong</i>
12.00 - 13.00	Lunch			
13.00 - 14.00	Keynote Speaker 2 - Dr. Liza Galang Battad			
14.00 - 14.15	Break			
	Present 2			
	No.	Imperial hall 1 (Language teaching and learning)	Imperial room 3 (Literature, literary meanings, values, and representation)	Imperial room 5 (Investment and business)
14.15 - 14.35	1	Enhancing English Writing Feedback Through an Automated Writing CALL Program <i>Yada Sattarujawong</i> <i>Narathip Thumawongsa</i>	Social Ideology in Short Stories of Chart Korbjitti <i>Premvit Vivattanaseth</i> <i>Uamporn Thipdate</i> <i>Bandid Thipdate</i>	The Investigation of Environmental Education of Farm-Stay Visitors and Its Subsequent Impact on Perceived Eco-Innovativeness <i>Chih-Cheng Cho</i> <i>Weerapon Thongma</i> <i>Chin-Fa Tsai</i> <i>Winitra Leelapattana</i>
14.35 - 14.55	2	An Analysis of Nonverbal Miscommunication among Senior Chinese Undergraduate Students Using English as a Main Language with Their Internship in the Workplace <i>Kannikar Kantamas</i>	Vietnamese Social Representations: Perspective on Ideologies in Lullabies <i>Keawta Saliphot</i>	Using Theory of Planned Behavior to Examine Farm-stay Visitors’ Environmental Education and their Behavioral Intentions <i>Tina Fu-Mei Chiang</i> <i>Weerapon Thongma</i> <i>Chin-Fa Tsai</i> <i>Winitra Leelapattana</i>
14.55 - 15.15	3	The Application of the Mobile App to Improve Listening Skill <i>Manusvee Duangloy</i>	George MacDonald Fraser’s Flashman and British Ideas of Progress; as Shown through Encounters With the Afghans <i>William Kingsbury</i>	The Coolism Way of Using Facebook to Build Relationships with the Listeners <i>Pornphan Sheoychitra</i> <i>Kanussanun Thong-on</i>

Present 3				
	No.	Imperial hall 1 (Language teaching and learning)	Imperial room 3 (Literature, literary meanings, values, and representation)	Imperial room 5 (Human and social developments)
15.15 - 15.35	1	English Speaking Difficulties Encountered by Thai Wives and Communication Strategies Used by Them upon Communicating with Their Foreign Spouses <i>Akkarapon Nuemaihom</i> <i>Khampeeraphab Intanoo</i> <i>Jansuda Boontree</i>	Understanding Metaphorical Meanings in a Short Story <i>Korawan Deekawong</i>	Transcending Cultural Boundaries: Harnessing the Youth for Globalization <i>Zosimo M. Battad</i>
15.35 - 15.55	2	English Language Requirements and Workers' English Development for Phetchabun Entrepreneurs <i>Nonglak Arnee</i> <i>Khruawan Intharasuk</i> <i>Pixitthikun Kaew-ngam</i>	Embodying the Villain's Pain: A Case Study of Ravana in Popular Culture <i>Natawan Wongchalard</i>	Feeling Good Australia <i>Dean Sprague</i>
15.55 - 16.15	3	Needs of English Skills of Thai Nurses Working in Private International Hospitals Accredited by JCI in Bangkok Area <i>Krerk Chetsa</i>	Traumatic Life of Naoko in Norwegian Wood by Haruki Murakami <i>Ariyaporn Manojai</i>	The Knowledge Management in Herbal wisdom of the community in Thailand and The Lao People's Democratic Republic, Lao PDR. <i>Bounxom Syharath</i> <i>Thongchai Phuwanatwichit</i> <i>Atchara Sarobol</i>
16.15 - 16.35	4	Teaching English Language through Practice Enterprise (PE) Simulation <i>Wayu Nor Asikin</i>	Psychoanalytic Study of the Main Female Protagonists' Emergence of Self-Identity in Black Swan and the Red Shoes <i>Wansao Issaragumphot</i>	Rice Cultivation: Local Wisdom of Southern Farmers in Songkhla Province <i>Amarin Suntiniyompukdee</i>
16.35 - 16.55	5			Building Ecological Culture to Students Nowadays <i>Pham Thi Thanh Huyen</i> <i>Nguyen Thi Thuy Huong</i>
17.30 - 20.00	Reception at Imperial Mae Ping Hotel (for keynotes presenters and HUSOC Network Committee Board) *** Should participants would like to join the reception, additional fee of 500 Baht should be paid the registration desk before 13.00 pm on 25th July.			

26 July 2018

26 July 2018				
		present 4		
	No.	Imperial hall 1 (Language teaching and learning)	Imperial room 3 (contemporary culture)	Imperial room 5 (Tourism and management)
8.30 - 8.50	1	Learning Achievement of Grade 3 Secondary School Students Through the English Short Story “Amazing Lomkao Rice Noodles <i>Sapolachet Prachumchai</i>	Socio-Cultural Roles of Hello Kitty Character and the Making of Brands in Thailand After 2000 AD Case Study: Souvenir Products from Tourism <i>Monsikarn Leung-on</i>	Community Arts Methodology and Tourism Development <i>Joan Marie Kelly</i> <i>Yuthasak Chatkaewnapanon</i>
8.50 - 9.10	2	Development of Thai Language Teachers Using a Coaching & Mentoring Process to Promote Students’ Thinking Skills <i>Sriwilai Ponmanee</i>	Fused Images of Thai Women in Entertainment Discourse: a Literary Analysis of Popular Country Songs <i>Preeyaporn Charoenbutra</i>	Perception Creation and Readiness Preparation for Villages Toward The Community Based Tourism (CBT) <i>Raktibul Chantanupan</i> <i>Rachata Chaimuang</i>
9.10 - 9.30	3	Bilingual Storytelling to Develop English Vocabulary Pronunciation in Grade 3 and 4 Students at Ban Rong Kham School, Phayao Province <i>Jittimaporn Tonjumpa</i> <i>Darinthorn Inthapthim</i> <i>Maneeporn Puangpun</i> <i>Surata Namchaidi</i> <i>Jenjira Chamnankan</i> <i>Phanintra Teeranon</i>	The Interval 3rd and 5th: Basic Start for the NU Choir <i>Sasinut Phongnil</i>	An Action Research on Community Tourism Development Project – Toubien Community, Taichung, Taiwan <i>Yu-Chih, Lo</i> <i>Weerapon Thongma</i> <i>Chin-Fa Tsai</i> <i>Winitra Leelapattana</i>
9.30 - 9.50	4	Love Triangle: Exploring Language and Human Experiences through the Use of Narrative Song in the English Classroom <i>Paulo Bedonia Masangcay</i>		The Possibilities of Voluntourism in Chiang Saen Historical Site, Chiang Rai Province <i>Narumol Milkowski</i> <i>Uthumphorn Kankeb</i>
9.10 - 10.10	5	Using Scaffolded Instructions to Improve Students’ Speaking Skills <i>Atipat Boonmoh</i> <i>Thidaporn Jumpakate</i>		Encountering the ‘Other’ in the Established Cultural Tourist Destinations: a Case of Baan Tong Luang, Chiang Mai, Thailand <i>Manae Oshiro</i> <i>Saranphat Wongput</i>
10.10 - 10.25	break			

present 5				
	No.	Imperial hall 1 (Language teaching and learning)	Imperial room 3 (Beyond human, nature, and animal)	Imperial room 5 (Tourism and management)
10.25 - 10.45	1	Fulfilling Professional Development Needs of EFL Teachers in Innovation Construction: Challenges and Recommendations <i>Khomkrit Tachom</i> <i>Darinthorn Intapthim</i> <i>Benjaporn Thepseenu</i> <i>Chitima Kaweera</i> <i>Rattana Yawileong</i> <i>Sukanya Kaowiwattanakul</i> <i>Phanintra Teeanon</i>	Moving Beyond The Sciences/ Humanities Dichotomy in Ted Hughes' The Iron Man and The Iron Woman <i>Wasinrat Nualsiri</i>	Tourism Personnel Development to Support the Growth of the Tourism Industry Lao People's Democratic Republic <i>Sungvien Nimnouan</i>
10.45 - 11.05	2	Motivation and English Language Learning Achievement of Accounting Major Students at Rattaphum College, RMUTSV <i>Aree Tehlah</i>	Embodying Biocultural Memory: Karen-Plant Companionships Across the Burma-Thai Border <i>Terese V. Gagnon</i>	Luang Phrabang and Its Tourism Development <i>Bounthavee Bounthachit</i>
11.05 - 11.25	3	The Inculcation of the Linguistic Habitus of Chinese of the South Asians in the Capitalized Hong Kong <i>WONG Kam-yin Peggy</i>	Challenging Anthropocentrism: Non-Modern Ecological Sources in Giorgio Agamben's and Philippe Descola's Research <i>Francesco Carpanini</i>	The Guidelines for Service Quality Enhancement of Chiang Saen Tourist Boat Service Linking Tourism Routes in the Greater Mekong Sub-Region <i>Duang Siri Poomvichchuvech</i> <i>Khwanruethai Krongyut</i>
11.25 - 11.45	4	Using Genre Based Approach to Develop Critical Thinking and Reading Skill of EFL Learners in Literature Course <i>Sukanya Kaowiwattanakul</i> <i>Wahtidpan Martmle</i>	Relationships between Humans and Nature - The Philosophical Basis of the Phenomenon of Climate Change <i>Tran Thi Ngoc Anh</i> <i>Nguyen Thi Thuy Huong</i>	Coffee and Tourism: Exploring Values and Perceptions of Coffee Shops in Chiang Mai <i>Manae Oshiro</i> <i>Teerapong Ken</i>
11.45 - 12.05	5		Optimal Dietary Protein-Energy Requirement of Lemon Fin Barb Hybrid Fingerlings <i>Suharmili Rosle</i> <i>Mohd Salleh Kamarudin</i> <i>Ina Salwany Md Yasin</i> <i>Che Roos Saad</i>	Creative Hospitality Management for MICE Industry in Chiang Rai <i>Nakharet Utchaya</i> <i>Suratchanee Yolthasart</i>

12.05 - 13.00	Lunch			
	present 6			
	No.	Imperial hall 1 (Linguistic)	Imperial room 3 (Education)	Imperial room 5 (Youth, Violence, and Law)
13.00 - 13.20	1	A Comparative Study of English Idiomatic Expressions Containing Human Body Parts with Thai Equivalents <i>Maneerat Chuaychoowong Wilailuck Boonluab</i>	Inclusive Education and Islamic Values in Southeast Asia: a Case Study of Pesantren Waria Senin-Kamis in Yogyakarta, Indonesia <i>Maya Dania</i>	A Case Study of Women Leadership Education in Primary School Principals in Indonesia <i>Reni Juwitasari</i>
13.20 - 13.40	2	Contrastive Rhetorical Analysis on the Grammatical Structures of News Headlines in Thai English and British English Newspapers <i>Juan Carlo Donato Antonio</i>	Learner Autonomy in Young Children in the Contexts of Border Patrol Police School in Phayao <i>Darinthorn Inthapthim</i>	Juvenile Offenders <i>Nonglak Arnee Pixitthikun Kaew-ngam</i>
13.40 - 14.00	3	Language Presented Ethical Thought on the War in Bhagavadgita Sanskrit Literature <i>Kowit Pimpuang Methawee Yuttapongtada</i>	Implementing the Activity Theory to Discern the Face-to-Face Success in a Thai High School Teacher Blended-Learning Project <i>Lakshmi Kala Prakash Annisa Laura Maretha</i>	Factors Affecting on Drug Prevention Behavior of RMUTSV Students <i>Piyanuch Srireepop Khosit Rattanaburin Ruthairat Suwanruangsri</i>
14.00 - 14.20	4	Multimodal Discourse Analysis of Written and Visual Representations of Stories Created by Thai University Students <i>Sittichai Thepsura</i>	Simulation - Based Learning: Potentials, Challenges, and Guidelines <i>Adlina Ismail</i>	A Review of Theory of Mind in Patients with Bipolar Disorder and an Integration of Interpersonal Communication <i>Thitirat Raklao</i>
14.20 - 14.40	5	The Mixing of English in Thai SMS News <i>Thinnawat Sroikudrua</i>		Youth Justice System in the Sultanate of Oman <i>Amjad Hassan Alhaj</i>
14.40 - 14.55	break			

present 7				
	No.	Imperial hall 1 (Linguistic)	Imperial room 3 (Education)	Imperial room 5
14.55 - 15.15	1	Naming Protagonists in Thai Child Narratives: a Developmental Perspective <i>Sorabud Rungrojsuwan</i>	Tourism Education in the 21st Century: the Needs for an Experience-Based Teaching Model in the Rapidly Changing Tourism Industry <i>Saranphat Wongput</i> <i>Ananya Ratanaprasert</i>	
15.15 - 15.35	2	A Comparative Study of Address Terms in Thai and Chinese Leaders' New Year Speeches <i>Natthawut Sukprasong</i>	Junior Guide Project Year 3: a Case Study of a School in Phayao Province <i>Yaowarut Mengkow</i> <i>Suwit Tikham</i> <i>Kriangsak Thanakong</i>	
15.35 - 15.55	3	Variation of Acoustic Characteristics of Syllable Rhymes in Central Thai <i>Karnthida Kerdpol</i> <i>Volker Dellwo</i> <i>Mathias Jenny</i>	Technology in the Classroom: Using the MIT Sloan School Fishbanks Simulation in Thailand <i>Udomchoke Asawimalkit</i> <i>Worrapong Trakarnsirinont</i> <i>William P. Kittredge</i>	
15.55 - 16.15	4	Historical Studies of the Words /tham/ and /tham hâj/ <i>Apisara Pholnarat</i>		
16.15 - 16.30	Wrap up			

English Language Requirements and Workers' English Development for Phetchabun Entrepreneurs

Nonglak Arnee¹
Khruawan Intharasuk²
Pixitthikun Kaew-ngam³

Abstract

Objectives of the English Language Requirements and Workers' English Development for Phetchabun Entrepreneurs are to study; 1) the Characteristic of English skill of workers who Phetchabun Entrepreneurs require, and 2) the English short course for development English skill to the workers in Phetchabun.

This research is a qualitative research .The research was conducted by interviewing the target group, namely; 5 experts in the field of labor and academic in Phetchabun Province. Moreover, the research team initiated the focus group by dividing as two groups, 10 people within each, total of 20 government officials, employees, employers and entrepreneurs from the government and private sectors in Muang District, Phetchabun province.

The result showed that(1) Phetchabun Entrepreneurs require a worker who can communicate in English, and (2) the English short course for development of English skills to the workers in Phetchabun should be focused on speaking skill to a tourism sector, such as hotel employees, restaurant employees, and traders . The English short course contents should be divided into 3 levels, basic, intermediate and advance.

Keywords: workers, Phetchabun Entrepreneurs, development English skill, English short course

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Background and Rationale

The establishment of the ASEAN Community officially on December 31, 2015 is to the political, economic, social and cultural cooperation. The three pillars of the ASEAN Economic Community (AEC) are the ASEAN Economic Community (APSC), the ASEAN Economic Community (AEC), and the ASEAN Socio-Cultural Community (ASCC).

The ASEAN Economic Community (AEC) is an origin of service liberalization, investment and cooperation in many aspects, making ASEAN as an attractive market for foreign investors. It is a large market with a population of 1 in 10 of the world population, with a population of 625.53 million. Thai businesses have the opportunity to sell products and services in the larger market. Moreover, Thai people have more choices in purchasing goods and services from lower prices and higher quality due to higher competition (Department of ASEAN, Ministry of Foreign Affairs, 2556). In addition, free flow of skilled labor is the core mission of the AEC, especially the free movement of skilled workers in 8 fields, including doctors, nurses, accountants, engineers, architects, surveyors, tourism and hotels sectors. (Suwanna Thuayvinsinpong, 2011) This is an opportunity for Thai workers, especially those with a good English skills to find a good job. Since Article 34 of the ASEAN Charter requires English as the working language of ASEAN.

At present, Thai people are more active in learning English, resulting in many English language institutes offer a variety of English short courses to enhance English skills. For example, Chiang Mai University Language Institute presents the courses as follow; 1) English for Work Purposes focusing on listening and speaking skills, general English in everyday life by practicing with the foreign teachers or native speakers, to personality development, expressions, gestures, tone and understanding of language culture for communication in the real situation; 2) English for Academic Purposes focusing on the Intensive Grammar Review Level 1 – 3, 4 Skills for Academic English, Academic & Thesis Writing for Higher Education; 3) English for Academic Purposes focusing on 4 skills, listening, speaking, reading, writing and preparing for higher education both in the country and abroad.(ENGLISH LANGUAGE TRAINING PROGRAM, retrieved March 5, 2560, from <http://www.li.cmu.ac.th/th/aa/>)

The short courses mentioned above are diverse, so it is important to have such courses for the workers in Phetchabun province to consistent with the needs of the Phetchabun Entrepreneurs. Phetchabun is a popular tourist destination, especially in the winter season. According to a survey by the Kasikorn Research Center (2556), Phetchabun Province ranked second among the top tourist destinations of those living in Bangkok and perimeter. Tourists prefer to travel to Khao Kho district, Phu Tubberk and Phu Hin Rong Kla. Including travel to Wat Phra That Pha Son Kaew, along with the statistics of the Tourism Authority of Thailand (TAT) (2012) confirmed that 90% of the tourists in Phetchabun to visit only in Khao Kho and It is expected that in the next few years, Phetchabun will have the number of tourists increased of both Thais and foreign.

Most Thai people have been learning English for many years since they were in school until their graduate, still they cannot communicate. It has many reasons for unsuccessful of learning English of Thai people, for example, teaching measures by way of ignoring natural approaches that should be listening and speaking first, then reading and writing. (Concept of Language Learning, Retrieved December 4, 2560 from <http://www.mo e.go.th/main2/article/arti cle7.htm>)

Therefore, studying the English Language Requirements and Workers' English Development for Phetchabun Entrepreneurs by studying the characteristics of workers' English language skills required by entrepreneurs in Phetchabun province is very important for providing information to create an English short course of Phetchabun Rajabhat University where has a duty to serve the local people.

Research Objective

1. To study the characteristics of workers' English language skills required by entrepreneurs in Phetchabun province.
2. To provide information to create an English short course that fit for the workers of the entrepreneurs in Phetchabun province.

Research hypothesis

1. The Characteristics of workers' English language skills required by entrepreneurs in Phetchabun province should be a communication skills.
2. The English short courses should be focused on a tourism sector, such as hotel employees, restaurant employees, and traders.

Research Scope

The study designed the scope as follows:

1. Contents

The study was a document analysis from textbooks, theses, dissertations, articles, and research papers both in national and international. The research was conducted by interviewing the target group, namely; 5 experts in the field of labor and academic in Phetchabun province. Moreover, the research team initiated the focus group by dividing as two groups, 10 people within each, total of 20 government officials, employees, employers and entrepreneurs from the government and private sectors in Muang District, Phetchabun province to know the characteristics of English language skills required by entrepreneurs and to provide information for creation an English short course that fit for the workers of the entrepreneurs in Phetchabun province.

2. Population

The population was used to study as 5 experts in the field of labor and academic in Phetchabun province namely; the Director of Phetchabun Employment Office, Director of Phetchabun Skill Development Center, President of Phetchabun Rajabhat University, Former President of Phetchabun Rajabhat University Council, and Chairman of Phetchabun Chamber, and 20 government officials, employees, employers and entrepreneurs from the government and private sectors in Muang District, Phetchabun province.

3. Research tools

Data were collected by in-depth interviews and focus group discussion to know the characteristics of English language skills required by entrepreneurs and to provide information for creation an English short course that fit for the workers of the entrepreneurs in Phetchabun province. The key issues of the in-depth interviews and discussion were;

- 3.1 The most important English skills needed to develop for the workers.
- 3.2 Teaching materials and activities of English short courses.
- 3.3 The characteristics of instructors or teachers of English short courses.
- 3.4 The suitable duration time for learning English.
- 3.5 The date and time that fit for studying English.
- 3.6 The workers' awareness of the necessity of English.
- 3.7 The suggestions/comments on English Language Requirements and Workers' English

Development for Phetchabun Entrepreneurs.

Research Definitions

1. **Workers** means employees, officers, and traders who are working in Phetchabun Entrepreneurs.
2. **Entrepreneurs** means the business sector, such as hotels, restaurants, shops, etc.
3. **Workers' English Development** means to improve Workers' English skills of Phetchabun Entrepreneurs.
4. **English skills** means listening, speaking, reading and writing skills.

Research Methodology

The study process was designed to collect data on the Characteristics of workers' English language skills required by entrepreneurs and information for creation an English short course that fit for the workers of the entrepreneurs in Phetchabun province through the document research, in- depth interviews and focus group discussion into 5 steps as follows:

1) Step 1 Collecting data

Data collecting were from documents, dissertations, articles, research papers in both national and international.

2) Step 2 Defining population

The population was used to study, 5 experts in the field of labor and academic in Phetchabun province and total of 20 government officials, employees, employers and entrepreneurs from the government and private sectors in Muang District, Phetchabun province by dividing as two groups, 10 people within each focus groups.

3) Step 3 Creating research tools

The research team brainstorming an idea to create the tools, a questionnaire, to conduct the in-depth interviews and focus group, the key issues were as follows; the most important English skills needed to develop for the workers, teaching materials and activities of English short courses, the characteristics of instructors or teachers of English short courses, the suitable duration time for learning English, the date and time that fit for studying English, the workers' awareness of the necessity of English, the suggestions/comments on English Language Requirements and Workers' English Development for Phetchabun Entrepreneurs.

4) Step 4 Using tools

First, interviewing 5 experts in the field of labor and academic in Phetchabun province namely; the Director of Phetchabun Employment Office, Director of Phetchabun Skill Development Center, President of Phetchabun Rajabhat University, Former President of Phetchabun Rajabhat University Council, and Chairman of Phetchabun Chamber.

Second, initiating the focus group by dividing as two groups, 10 people within each, total of 20 government officials, employees, employers and entrepreneurs from the government and private sectors in Muang District, Phetchabun province.

Last, collecting data of both interviewing and focusing groups.

5) Step 5 Analyzing data

Analyzing data based on content interpretation. The data analyzed according to the topic of the interviewing 5 experts in the field of labor and academic in Phetchabun province and focus groups.

The benefits of research

1. To know the characteristics of workers English language skills required by entrepreneurs in Phetchabun province.
2. To get an information for creation an English short course that fit for the workers of the entrepreneurs in Phetchabun province.

Research Results

Having completed the in-depth interview and focus groups, the data were analyzed by the research team to find out the characteristics of workers' English language skills required by entrepreneurs in Phetchabun province and information for creation an English short course that fit for the workers of the entrepreneurs in Phetchabun province, the findings of research are as follows:

1. The findings from both experts and focus groups showed that the characteristics of workers' English language skills mostly needed by entrepreneurs in Phetchabun province is speaking skills for communication because Phetchabun province is a tourist destination where both Thai and foreign tourists traveling in the winter season. Speaking skills make workers get

more opportunity, such as high income or get promoted in their career. Such result is consistent with the research of Suphita Kalasin, Nisakorn Jarumanee, studying on “English needs of Thai hotel front desk staff in tourist attractions of Southern Thailand in the move towards ASEAN Economic Community 2015”, the findings revealed that the needs of four English language skills were rated at the high levels. Listening and speaking were mostly needed while reading and writing followed closely (Suphita Kalasin, Nisakorn Jarumanee, 2015), also, this finding comply with the research of Andrew Thomas, et. al who studied on “ English communication skills for employability: the perspectives of employers in Bahrain”, findings showed that generic employability skills, channeled through English as a second or additional language, are highly valued by Bahrain’s employers. In particular, students need to market themselves as confident, knowledgeable individuals during the recruitment process and after recruitment, continuing to operate successfully in the sociolinguistic culture of their company. Consequently, it is concluded that English language training in higher education programs needs to move from purely linguistic and degree- related content areas to a broader remit of English for communication purposes that covers both specialized discourse fields and broader generic employability skills and competencies (Andrew Thomas, et. al, 2016)

2. The information for creation an English short course fitting for the workers of the entrepreneurs in Phetchabun province are as follow;

2.1 The most important English skills needed to develop for the workers.

The experts suggested that the English short course fitting for the workers of the entrepreneurs in Phetchabun province should focus on speaking skills to communicate with foreigners. This finding is consistent with the advice of the focus group showed that the English short course should start with a general conversation. Moreover, the workers’ target group should be divided into tourism, trading, services, hotel/ accommodation, department store, and office. In addition, the English short course contents should be divided into 3 levels, basic, intermediate and advance depending on workers’ English capacity skills.

2.2 The materials’ teaching and activities of English short courses.

The findings from both experts and focus group discussion showed that using technology to assist in English short course training is essential to enable participants to better understand and improve their English skills. Moreover, Training should include activities that allow participants to practice their English skills, such as, role-playing or simulation scenario, playing game, singing etc. In particular, the atmosphere in the classroom should be created in a way that is comparable to living in a foreign country by reducing talking in Thai. This finding is consistent with the research of Prapahatsorn Pung-in, namely; “the development of an instructional package of English listening and speaking skills by using songs for grade one students of Chaikao Wittaya School, Muang district, Uttaradit province”, the result is students satisfied with their English learning by listening and speaking English with songs. (Prapahatsorn Pung-in, 2009) In addition, this finding comply with the concepts of language learning of Dr.Sa-ngob Laksana explaining that language skills should be developed by using stories rather than memorizing and adding more vocabularies in the new situation for learning

in spelling, pronunciation and grammar. (Dr. Sa-ngob Laksana, retrieved December 4, 2017, from <http://www.moe.go.th/main2/article/article7.htm#ar17.3>)

2.3 The characteristics of instructors or teachers of English short courses.

The experts suggested that instructors or teachers are at the heart of English short courses. Therefore, it should be Thai instructors or teachers. If they are foreigners, they have to speak Thai to reduce the excitement or shyness of participants. On the other hand, the focus groups suggested that instructors or teachers should be both a native speaker and Thai to teach in pairs. Anywhere, if native speakers can communicate in Thai language, it will be very helpful for Thai students. Moreover, teachers have to focus on practicing called “learning and playing by no focusing on grammar”. This Technique means to focus on fun, excitement, and no pressure on learners. This finding is consistent with the concept of creative learning of Dr. Wiriya Vachayphanichy called “CBL Creativity-Based Learning Model”, focusing on stimulating the attention of learners. Consequently, the development of language skills of the students increase accordingly. (Dr. Wiriya Vachayphanichy, retrieved December 4, 2017, from <http://www.istrsjournal.org/?p=1439>)

2.4 The duration time for learning English.

The finding from both experts and focus groups show that Short-term training for English language skills requires practical training to achieve its goal. Therefore, in order to effectively improve English skills, training should be no more than 3 hours per day. Furthermore, time duration for studying of each courses should not less than 30 hours.

2.5 The date and time that fit for studying English.

The finding from both experts and focus groups show that it should be a post-work period or on Saturday or Sunday.

2.6 The awareness of the necessity of English

The finding from both experts and focus groups showed that most of the workers in Phetchabun are aware of the importance and necessity of English because a lot of employers always recruit employees who have an English communication skills. This finding is consistent with the research of Arkhom Phauckchantuck, namely; “Desired Traits of the English Business communication interns as perceived by Business Organization”, regarding to foreign language skills, English is most wanted. (Arkhom Phauckchantuck, 2011) However, the workers in Phetchabun are still not keen to learn English seriously. Therefore, stimulating workers to practice English more seriously, it should motivate them to know the benefit of English, such as, to make more money or to get promoted their jobs etc. This result comply with the research of Varunee Asavabhokin , namely; “Development of an English communication curriculum for non-academic personnel of Srinakharinwirot university”, the finding is the trainees highly agreed that the training helped them with job functions and motivation. (Varunee Asavabhokin, 2011)

Summary and Recommendations

The characteristics of workers' English language skills mostly needed by entrepreneurs in Phetchabun province is speaking skills for communication because Phetchabun province is a tourist destination where both Thai and foreign tourists traveling in the winter season. Speaking skills make workers get more opportunity, such as high income or get promoted in their career. Therefore, the information for creation an English short course fitting for the workers of the entrepreneurs in Phetchabun province are as follow; 1) the English short course should focus on speaking skills to communicate and start with a general conversation by dividing workers into tourism, trading, services, hotel/accommodation, department store, and office group. In addition, the English short course contents should be divided into 3 levels, basic, intermediate and advance depending on workers' English capacity skills, 2) using technology to assist in English short course training is essential to enable participants to better understand and improve their English skills, 3) instructors or teachers are at the heart of English short courses. They should be Thai instructors or teachers. If they are foreigners, they have to speak Thai, 4) training should be no more than 3 hours per day. Furthermore, time duration for studying of each courses should not less than 30 hours, 5) the date and time that fit for studying English should be a post-work period or on Saturday or Sunday, 6) most of the workers in Phetchabun are aware of the importance and necessity of English because a lot of employers always recruit employees who have an English skills.

Recommendations

According to the results on each aspect, the recommendations are as follow;

1. The information of findings should be provided to build a curriculum of an English short course for the workers in Phetchabun to develop their English skills by focusing on speaking for communication, to a tourism sector, such as hotel employees, restaurant employees, and traders. Moreover, the English short course contents should be divided into 3 levels, basic, intermediate and advance.

2. In the future, after using a curriculum of an English short course for the workers in Phetchabun, it should be researched more on the efficiency of the curriculum.

Acknowledgment

I would like to thank you the 5 experts in the field of labor and academic in Phetchabun province namely; the Director of Phetchabun Employment Office, Director of Phetchabun Skill Development Center, President of Phetchabun Rajabhat University, Former President of Phetchabun Rajabhat University Council, and Chairman of Phetchabun Chamber for assistance with particular technique, methodology, and comments that greatly improved the manuscript.

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Transcending Cultural Boundaries: Harnessing the Youth for Globalization

Zosimo M. Battad¹

Abstract

The 21st century is characterized by speed in ICT, ease of travel and globalization of people, trade and services. For institutions of higher learning, their participation in this global phenomenon through the active engagement of their respective academic communities to internationalization is inevitable. This paper describe experiences of more than **15** years of engagement from the standpoint of an academic leader-a sharing of the main task of networking and of fostering formal linkages; the major education reforms undertaken by the Philippine government to align itself to global standards, the innovative academic programs made to strengthen students/faculty readiness to the local and global workplace, the HUSOC's role in the branding of graduates; the experiences and lessons learned, the requirements for effective internationalization, the advantages that would accrue to students, faculty and the institutions are presented, as well as the fruits of goodwill that can be generated by enhanced academic and cultural exchanges.

The formal collaboration of academic institutions, their leaders and their academic community, the exchange of students and faculty members, exchange of library materials, books and cultural exchanges through music, dances, songs and arts deepens, human ties, friendship, trust and commitment for good, beauty, culture and education. Such is the real and immeasurable benefit of internationalization. Indeed culture is the most effective way to understand people. The mutual understanding that such exchange creates; the direct contact with the sounds and images that moves each one deeply, is the basis for true and lasting happiness.

Keywords: higher education, humanity, sociology, Philippine, youth

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For what purpose is education, Why the youth?

Every citizen has the right to quality education. This basic right is ingrained in the Philippine Constitution. No family, organization, society or country has ever progressed without putting top priority and investment on education. No less than our national hero Dr. Jose Rizal championed education among the youth. He was the voice of his generation; he fought tyranny and oppression through the power of the “pen”. Great education enabled him to articulate forcefully and eloquently the ideas that nourished the Philippine revolution against Spain in 1896.

The world has become so competitive and is facing social, economic and environmental challenges. Humans as steward of the earth cannot just turn a blind eye and be insensitive. With the global threat of nuclear weapons, war and terrorism, climate change, poverty, zoonotic diseases, over-population, environmental degradation, and many others, now more than ever, we need to nurture the youth, the "millennials," who will help transform our respective nations-our world for the better through the power of education.

Why the youth? Because the youth of today is our greatest hope for a better future. They can lead the social revolution required to eliminate poverty and misery on the face of the earth. But the youth needs to be harnessed, they need to wake up. Because this generation of millennials is seemingly engrossed or misled by fangled gadgets of modern civilization (social media, cell phones, video games, movies, TV) but is not learning the real value of education. All of us must reflect on the real purpose of education and that is the lifelong happiness of our children-the youth, and reflect upon the state of our respective societies and our ways of living. For what purpose is education if we cannot make our society humane, our environment beautiful, now and for the generations to come? Education must therefore contribute to benefit greater good and beauty. It is the prime responsibility of the academe to inculcate to our youth the real value of education which is, the development of the whole being and not only the mind. Many will agree with me that the HUSOC sector plays a most significant role on this task. If we can harness the youth properly, they can be instruments in social revolution. Educators must not only develop the intellect and skills of individuals but more so their core values toward a humane society. Education policies should be based on the greatest respect for human dignity with the objective of fostering creative people who can utilize their academic and technical knowledge to the fullest.

In the Philippines, I am proud to mention world renowned youthful model 2009 CNN Hero Efren Penaflorida. He led a group of youth-pushing wooden carts to help educate the urban poor in Manila. Efren Penaflorida epitomized the kind of education we envision our youth to have. And what lessons can we learn from this youthful Filipino? I can point out some five lessons: one, he is not enamored with modern technology- he used it to promote his work, career and country; two, he is serious with his studies even if working- he studied on line; three, he capitalized on his unique and unbelievable talents; four- he is a giant risk-taker, fifth, he is young. At UE, a youthful student teacher Dara Mae Tuazon does her own brand of teaching youngsters who do not have the means to go to school right at the street closest to UE. Dara Mae recently received "**The One Philippines' Humanitarian Award** from RI worth 1.5 M. Her inspirational story can be accessed in U tube. Both Efren and Dara Mae personified what kind of youth we should try to model. Their stories point to one thing, and it simply show that “every single person has indefinite potential, and that, through sincere practice, each person can bring

forth that potential, allowing their abundant creativity to blossom and enabling them to contribute to enrichment of society.”

The Filipino is a global citizen

In a global economy, every country must compete on the international stage if it is to develop and prosper. In the case of the Philippines, it has become competitive not so much because of **technology, natural resources or capital** but more so because of the skills of its human resources. Other resources (financial, technological) can be transported across national borders, but human resources, although to a limited scale can be imported, can only be developed from within. The Philippines exceeded the 100M human population in 2016. For decades, it has registered one of the highest population growth rate in the world at 2.1% yearly. Like many other countries with very high population growth rate, the provision for basic services such as food, shelter, medicine, clothing and education becomes limiting, including jobs. Therefore, many FP go abroad to find jobs. About 12M of our countrymen reside or works abroad and significantly contributes to our economy some 2BUSD monthly or 25-30B USD yearly through remittances. Based on criteria measuring quality, cost and availability of skilled and unskilled manpower, the Philippines ranks fourth-next only to India, Australia and UK, in that order. We fared better than the Asian tigers because of the comparatively lower cost of our labor pool. You can find us in more than 200 countries and 90 territories, more than any other citizen or product from any other country. **Truly a global citizen.** Thanks to OFP, the Philippines has the ability to influence the entire world economy. Outside of the Philippines, Saudi Arabia has the largest number of Filipino professionals with **1.2M** and their numbers are increasing. Filipinos also perform different jobs in countries across the world, including working as sailors. They are known for their professionalism and quality of work. Filipinos make up around **20 percent of the world's seafarers**. There are 1.3 million Filipinos involved in the maritime industry all around world, so if one day, they decide to stop working or go on strike for any reason, who would transport oil, food and heavy equipment across the world? We can only imagine the disaster that would happen. What makes Filipinos unique is their ability **to speak very good English** and the technical training they receive early on in their education. There are several specialized training institutes (TESDA Schools, including more than 150 accredited Nursing Schools) in the Philippines, including those specializing in engineering, hospitality management, medical technology, nursing, health and wellness, and many more including, road construction and maintenance. This training background makes them highly competent in these vital areas. Just like as Peter Drucker, the foremost management teacher has observed: "**Schools and Education** are society's center. **Knowledge** has become the key resource--for nation's military as well as economic strength. And it is knowledge that can be acquired only in the formal process through schooling."

Educational Reforms in the Philippines

The preceding discussion was the good side of the story of the Filipino being a global citizen. But, their stories are not just stories of success, there are also stories of those who were left behind--spouses, their children, nephews/nieces who also need to re-invent their future apart of finding ways to succeed, when not much opportunity exist. The underside of this story is the fact that a significant number of these FP are taken advantage of by their employers basically

because of the fact that many of them graduates lack two years in their basic education. So, while their employers say they are better performing compared to their counterpart from other countries, they same employers are paying them less. This is the basic premise why the Philippines, albeit late, mustered the political will to finally enhance its BEd program by incorporating a Kindergarten as well as adding 2 years of SHS program to the existing 10 years BEd program starting in the year 2015. For many decades, the Philippines has grappled with many difficulties confronting its educational system like perennial student unrest, quarrels over tuition increase, low teacher pay and morale, but despite all these difficulties was the basic sturdiness to the tree of Philippine education, our people's high regard for education. And now as we have finally put in place the critical educational reforms, we can be finally on the road to becoming truly **a knowledge society**.

The New General Education Course

In consideration of college readiness standards and opportunities for employment, the EBEd program of the Philippines has integrated GE of HE programs in the SHS core courses. A specific HUMSS tract was also included under the academic strand. During the last 3 years, most, if not all of Philippine HEI's consequently revised their curricula for the various bachelors degree programs based on minimum standard set by the CHED with corresponding reduction in the number of total credit units. The new GE aims to expose students to various domains of knowledge and ways of comprehending social and natural realities, developing in the process, intellectual and civic capacities. GE thus lays the groundwork for the development of a professionally competent, humane and moral person. It also prepares the (Filipino) to the demands of 21st century life and the requisite abilities to anticipate and adapt to swiftly changing situations, think innovatively, and create solutions to problems; aware and proud of his collective identity, able to contribute to development of (Filipino) society, respects and appreciates diversity, and cares about the problems that affects the world. The holistic development of the person takes place in overlapping realms of the individual, society and global community. **Aside from the mandated courses, Life and Works of Rizal and Filipino Courses, five (5) Core Courses and several elective courses belong to the HUSoc sector.** The new GenEd program enables the Filipino to find and locate her/himself in the community and the world, takes pride in and hopefully assert his/her identity and sense of community and nationhood amid the forces of globalization

The UE (www.ue.edu.ph)

UE is a stakeholder in nation building just like any HEI for that matter. Thus, it is our prime responsibility of producing a workforce that will be responsive to the requirements of the nation, as well as that of the ASEAN/Asian region, and the rest of the world. Deliberately, we put added value to our graduates by inculcating “UE’s Red Warrior” spirit. **We want them to be holistic human beings endowed with intrinsic Filipino traits common to global Filipino professionals who are sought-after all over the world.** RW graduates are among the top ten most preferred by employers in the Philippines and top 6 producer of graduates that become top executives (JobStreet's 2018 Fresh Graduates Report).

HUSoc's role in branding of UE Graduates

Clearly there are more aspects of a person which are more important than IQ and functional technical skills or competence. These are motivation, creativity, drive, communication, relationships, energy, his family and society. **At UE, while we see to it that all students have real industry practice before they graduate, additionally, we want them to develop holistically, with strong social skills like self awareness, interpersonal skills, flexibility, stress management and optimism.** In fact, a subject on personality development has been incorporated in all curricular programs (with a 1 unit credit), and recently enhanced this to a 3 units course for all subjects. This is where the HUSoc sector come into play. As an academic leader, I look at your sector as the one that puts a human face into pure sciences. **You prepare the graduates to have a set of emotional and social skills that influences the way a graduate perceives and express himself; develop and maintain social relationship; cope with the challenges and use of emotional information in an effective and meaningful way and be an effective and happy member of an organization or society.** Much like that of a good tree to bear the most beautiful flowers or the sweetest fruits, they have to be supplied with vital (water, fertilizer, good soil, cultivation) elements. **We also inculcate UE's RW branding before they leave the portals of the university. We see to it that graduates acquire genuine Filipino traits of resourcefulness, creativity, resilience, loyalty, kindness and fear of God. Traits why Filipino professionals are sought after all over the world. A UE graduate must be able to fluently (oral and written) communicate in English and additionally learn two or three FL (2 Asian and one European) for some degrees that require such in their profession, i.e. Hospitality Management and International Studies.** Our objective is for a RWG to be truly humane person, whose desire for personal growth is tempered with moral and spiritual values, ethics, self-discipline and integrity. As contained in the university vision statement, UE *"commits itself to producing, through relevant and affordable quality education, morally upright and competent leaders in the various professions, imbued with a strong sense of service to their fellowmen and their country."*

UE's IEWCEP, WAT & Internship Program

Practice makes perfect. Skills are learned most effectively through actual practice. "I hear, I forget; I see, I remember; I do, I learn," is as relevant today as it was when Confucius said it 2,500 years ago. It is our prime objective to make our students practice what they have learned in classrooms to become ready for the real world. Faced with this reality, UE partners with entities both local and abroad to ensure that our students get their required industry practice before they graduate. In recent years, UE partnered (25 partners and counting) with HEI's mostly from Asian countries like Japan, Thailand, SK, Taiwan. We give our students the opportunity to have **SIAP for about 45 days to as long as 1 year. Students earn credits while receiving some form of subsidy for accommodation and tuition from the partner HEI. Students on the WAT program particularly those deployed in the USA earn credits as well as remuneration for their services in the companies where they are working.** We also provide our faculty members the opportunity for short study visits, training and graduate studies with our partner IHEI. Additional activities with our partner HEI include joint holding of conferences as well as joint ownership and publication of research results.

The real benefit of internationalization

One cannot imagine how excited and thrilled our students are whenever they get the opportunity to interact with students from Japan and other countries and even found greater thrill when they were provided the opportunity to visit or study in foreign shores through formal academic and cultural exchange programs. Their experiences of witnessing other cultures can never be compensated by any form of money, they are treasured for life. As John Donne always say “**No man is an island; entire of itself, everyman is a piece of the continent, a part of the main.**” It is this great feeling of joy and happiness that I witnessed amongst our students that inspired and prompted me to actively engage our institutions to internationalization and cultural exchange. The formal collaboration of UE with IHEI’s, their leaders and their academic community, the exchange of students and faculty, exchange of library materials, books and cultural exchanges, the co-convening of important conferences deepened further our friendship, trust and commitment for good and beauty, culture and education.

Being educators and leaders, we should collectively promote and exemplify this culture of goodness and caring using the power of education, and must continue to do so for the sake of our children and grandchildren, who are our future. I reflect on this as a responsibility, and active engagement of making a difference for the betterment of our fellow human beings and for our environment day by day, year after year-in our workplace, in our homes, in our organizations. As champion rower and athlete ambassador Roz Savage said “***I believe that there is a ripple effect-both directly and spiritually. When we do the right thing, other people will notice and be influenced to do the same. And because we are all connected, the new and better ways will become the norm.***” “***By being the change we want to see in the world***” to quote M. Gandhi, we can change the pervasive culture of carelessness and disrespect to one of awareness and caring. For it is only in understanding other cultures and respecting the uniqueness of every human being that we break the culture of hatred and distrust, thereby promoting friendship and above all peace for all humankind.

Tourism Development in Luang Phrabang

Bounthavee Bounthachit¹

Abstract

The popularity of tourism in Luang Phrabang is due to its cultural predominance and geographic condition as well as the ability to conserve its traditional architecture. Thus, tourism there is significant as an old town having a lot of unique attractions. With the characteristics of the city as a world heritage site, Luang Phrabang needs special forms and guidelines for its tourism development. In this respect, the city currently has interpreted its tourism into various forms of publicizing including leaflets, radios, televisions, and magazines. As tourism continues to grow, a guideline for the development of cultural tourism in Luang Phrabang, therefore, needs to diversify its tourism facilities. All kinds of signs have to be improved by adding Lao and English languages for the convenience of tourists. Moreover, the participation of government agencies, business sectors, and local people is important for the rehabilitation and improvement of cultural attractions and facilities. This includes accommodation, food shop, souvenir shop and land/air transportation. Importantly, the promotion of Luang Phrabang tourism must be done in association with the conservation of Lao identity and culture.

Keywords: Luang Phrabang town, World Heritage, Cultural tourism, Tourism Development

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Introduction

Laos opened the country for foreign visitors in the 1990s. As the result, the country has developed its tourism prosperity. UNESCO has praised Luang Prabang as the best preserved city in South-East Asia. The old city of Luang Prabang is located between the Mekong river and the Mekhan river covering an area of 2 square kilometers. The city hosts outstanding buildings which were awarded as 'World Heritage'. There are Wat Chiang Thong, Museum, Wat Mai Suvannapumaram and Phu Sea relics (Sansanee Khachangchom, Sudarat Utharat, Korawan Sangkakorn, Arbaramee Maneetrakulthong and Samart Suwannarat, 2018).

Luang Prabang, locating in the North of Laos, has been awarded as a world heritage city in terms of its significant cultural heritage (Boonmee Sirisrisawat, 2004). The town has the outstanding geographical significant of the unique urban planning where it mixes between the original architecture during colonial period and the modern construction. This mixed landscape of both architectures witnesses the ability of the city to preserve traditional heritage and to deserve to be a world heritage site. As being a world heritage site, Luang Prabang town has been a famous tourist city. The town is known as one of the most popular tourism and popular tourist destinations with plentiful attractions such as natural resources, local cultural activities and traditional culture is outstanding.

Luang Prabang has been famous as a tourist destination with its significant cultural heritage. The city has attracted numbers of visitors to experience one of the best world heritage sites in Southeast Asia. Although the city is one of the most visits in Laos, there are some concerns regarding to traveling experience of those visitors. Therefore, this paper will discuss on what has contributed to positive experience to Luang Prabang.

Tourism Development in Luang Prabang

In spite of the abundant natural environment, Luang Prabang is a culture-based tourism. According to MacCannell (1993) and Urry (1990), visiting cultural attractions to have cultural experience is part of cultural tourism. Culture-based tourism is related to the history and culture. Culture-based tourism is a big word covering different aspects of culture-related tourism such as the historical tourism, cultural tourism, rural tourism, and village tourism. In this respect, culture-based tourism refers to tourism activities that reflect on the interest of the traditional culture, customs and the lives of local people.

Based on above interests, the town of Luang Prabang has many tourist activities and tourist attractions to be a culture-based tourism. Besides, beautiful natural resources, the city offers traditional and indigenous culture, the life of the people. Moreover, those cultures still maintains in its traditional way. Many things become locals' identities including language spoken, rural dress, handicrafts and folk music. At present, Luang Prabang town has also been involved in cultural based tourism in various forms such as the tradition of floating fireworks (Loy Krathong), tradition of Nang Sangkhan parade (Songkran Festival) tradition of boat racing and another popular culture for tourists is sticky rice glory in the morning. This is a fascination inviting tourists to study the culture and the traditions of Laos for relax on the holiday.

The cultural legacies have become tourism assets. Those assets attract tourists, create jobs and additional incomes to locals. In essence, being a world heritage site is a transforming the city into its tourism period. Being in a tourism period is a meaningful for the city moving toward tourism development (Chatkaewnapanon 2012). Within its own tourism period, there are both positive and negative impacts to the city and to the tourists. Moreover, tourism with inefficient plan will lead to various problems at the destinations (Hall 2008; Hall and Page 2014; Hanpachern and Chatkaewnapanon 2013). Therefore, the destination needs to be aware

of what will affect tourism degradation otherwise it will lose the attractiveness of the destination.

The Ministry of Culture and Tourism (2016) reported that in 2015, foreign tourists traveled to Luang Prabang town with a total of 6.07 million people. The numbers of visitor to town has an increase for 14.35% over the previous year. The ministry indicates that the growth of the tourism sector in Luang Prabang is due to the ability of several pull factors, including the uniqueness of traditions and cultures, abundant of natural resources, qualities of infrastructure, potentials of human resources, qualities of services, and the local and community involvement in tourism development.

Although the quality of local participation will lead to development of their resources in a positive way where sustaining both traditional livelihoods and meeting tourist experience and expectations (Chatkaewnapanon, Leelapattana, Trakansiriwanich, and Ek-Iem 2017) the city needs to be aware of other factors that will help to continue their tourism activities (Sproule 1998). In other words, there is not only local participation that is a means to constructing local environments for tourism development in sustaining tourists' experience while ensuring sustainable local livelihoods (Hanpachern and Chatkaewnapanon 2014). However, the main problem in the growth of tourism in Luang Prabang town is that investment in convenience facilities is not enough.

According to Hanpachern and Chatkaewnapanon (2013), adequate infrastructures and facilities are both equally important for tourism development. Similarly, the Laos government has found out that Luang Prabang is facing the problems of its infrastructure and facilities. The government has tried to develop and promote infrastructure and convenience facilities to address the qualities of Luang Prabang tourism experience. The issues cover development of landmark, transportation, accommodation and public toilets for tourists. The government realizes the important of better facilities to develop tourism-related local economic and social structures.

Luang Prabang and its Tourism Components

In order to development tourism in Luang Prabang more successfully, it is necessary to understand tourism components of the city. The town is developing towards a large tourist city. This paper uses 3 A concepts to evaluate the components of tourism in Luang Prabang. 3 A concept refers to attraction, accessibility, and amenity. Moreover, Boonlert Jittangwattanan (2005) further explains 3A as; Attraction is attractive to travelers who travel to impress. Accessibility is an important factor for tourists to travel to the tourist attractions. Amenity is the facilities that serve tourists who come to visit tourist attractions.

To discuss 3 A within Luang Prabang context, the three components of the city framework are as follows.

Attraction

In spite various tourist attractions in the city, the attractiveness of the city is to the old city with beautiful nature, historical and cultural significant, and the uniqueness of the archaeological site. Traditionally, traditions have been passed and inherited from the previous generation. Specifically, the city is a land of beautiful scenery that can turn into natural attractions, such as Tad Kuang Sea Waterfall, Tat Sae Waterfall and Ting cave. Moreover, Luang Prabang offers high cultural values, as being recognized to be world heritage. This high culture comes in the forms of temples or religious places. For example, there are Wat Chiang Khong, Wat Phra That Phu Sea, Wat Mai and Wat Vichunarat.

Moreover, Luang Prabang is a place for a unique livelihood. The city offers a way of life and well-being of locals that has been well-preserved. The city provides the traditional culture in religion-related forms including the Buddhist-related traditions. This cultural form

is called Heat 12 Kong 14. Literally, Heath is traditional activities which held in every month. Moreover, Kong is the forms of traditional festivals such as Nang Sangkhan parade on the New Year of Lao (Songkran Festival), tradition of floating fireworks (Loy Krathong) and tradition of boat racing. These traditional festivals are also popular to both national and international tourists. In addition, there are also many local cultural-related activities that tourists like. This is such as rice giving to monks in the morning which represents a unique value of Lao's culture.

Besides, national cultural activities that are famous among tourists, other tourism activities related to local settings are getting more popular. These activities are hiking, trekking, and learning about the village life. There are interesting hiking and trekking routes such as trekking from Ban Thin Chom to the Tad Kuang Sea waterfall, trekking from Ban Chiang Man to the Phu Luang Tai, and trekking on elephant riding from Chiang loam to Tad Sae Waterfall. Moreover, the learning about the village life comes in forms of homestay visit.

The tourists who come to Luang Prabang town will have satisfaction. This satisfaction is from learning about the cultural diversity of the city. Tourists will get to understand the traditional of spirit offering, wedding ceremony and various forms of merit making. Tourists not only please with the life and festival of people, a unique dress in the community, but the visit from tourist can create pride of culture in locals. This encountering between host and guest leads to a friendly environment.

With the Laos hospitality through action and reaction between locals to guests and vice versa, tourists will have a better understanding of culture, enjoy and relax. Wanna Sillapaarcha (2002) explains that a variety of tourism resources can attract tourists to travel to the destination. The elements of tourism resources have abilities to attract the attention of tourists depending on a unique charm of its natural beauties and the nature of those cultural events.

Moreover, Boonlert Jittangwattana (2005) emphasizes on the abilities of attractions to attract tourist depending on its power to impress tourists. The impressive refers how the attractions can provide both knowledge and pleasure to tourists. However, the attractions are vary according to needs and interests of each tourist group. Regardless of different interest of each group of tourists, there are six general categories for tourism attractions. The six categories are scenery or natural scenery, impression of the weather, cultural values, the way of life and the community, the resting place, and tourism activities.

Accessibility

Although an adequate tourism resource is one of main components to create tourism in any area, adequate tourism infrastructure is also equally important to continue tourism in the area (Hanpachern and Chatkaewnapanon 2013). Tourist experience has indicated a problem in accessible to tourist attractions. For example, some of the routes in Luang Prabang town are also narrow. Moreover, many routes are confused to tourists. This includes bad qualities of roads. Many roads are unpaved which create problems to travel to any tourist attractions particularly in the rainy season.

In addition, Luang Prabang has limited access from outside on both land and air transportation. Access to tourist attractions is an important factor for tourists to travel. Therefore, routes or transport networks should be easily and safely travel to tourist sites (Boonlert Jittangwattana, 2005). If the tourist attractions are convenient to visit, the tourists can easily reach the tourist attractions. This factor will influence tourists to interest in visiting those attractions (Wanna Sillapaarcha, 2002).

At present, Luang Prabang town is developed. The town has become a larger community. The area of the town is expanding and a number of tourists increasing. To address those issues, the Lao PDR Government has a policy to support tourism investment

and services related to access to tourism attractions at the national level. For example, the 7th National Economic and Social Development Plan is purposely to develop tourism attractions and to increase the number of hotels and restaurants. At this plan, it means to develop tourism supply. Moreover, there is Lao PDR Tourism Strategy (2006-2020) which has been created to support tourism attractions in each area of Lao (Business Research Department, 2012).

Amenity

According to Boonlert Jittangwattana (2005), amenity or tourist facility refers to what to serve tourists while they are visiting tourist attractions. To make them stay longer or to make them return for the next trips is the purpose of amenity aspect. To provide a complete tourism experience to tourists to Luang Prabang, the town offers a wide range of services including accommodations, restaurants, souvenir shops, travel information, telephone and public restroom, parking place, shuttle service transportation and other basic services. The government aims to provide enough and good services to meet the needs of tourists. However, tourism in Luang Prabang town has encountered a problem for signs to guide to the road and the tourism attractions. That also the signs are only in Lao language.

Wanna Sillapaarcha (2002) explains that the qualities of tourist facilities in tourist attractions implies to the impression, the delight and the appreciation of tourists. It is focus on how tourist attractions are suitable for leisure and enjoyment of the tourists. In addition, the Lao PDR government has a policy to support tourism investment and related services at the national level related to the development of facilities. For example, the investment promotion law in 2009 was conducive to promote tourism investment. Specifically, the 7th National Economic and Social Development Plan is to develop tourism attractions and to increase the number of hotels and restaurants (Business Research Department, 2012). Moreover, the government requirement is to suggest constructions to spend a relatively long payback period. The construction includes hotels, resorts, restaurants and spas.

Guidelines for developing tourism of Luang Prabang

Examining the above concerns for tourism development in Luang Prabang, there is a need for different parties to help to improve all conditions that negatively impacts tourism industry. Government agencies, business sectors and communities in the area need to be involved in improving tourism situation of the city. It needs to restoration the accessibility of land and air transportation, the facilities of the city's accommodation, restaurant, souvenir shop, and beauty. Moreover, beside to improve the quality of the city's amenity the issues of safety of the tourist attraction is equally important.

Attraction

Luang Prabang should keep existing tourist attractions, to create new tourist attractions, as well as to add new tourist activities. To keep existing tourist attractions, the government should support the preservation of those meaningful architecture. It should have a professional way to repair ancient houses and public buildings such as temples and other ancient places in the Luang Prabang heritage area.

Luang Prabang town should develop new discoveries, create a travel plan that can visit the town of Luang Prabang throughout the year and can arrange travel programs to suit the season to promote tourism for every season. Moreover, the town should create public awareness of the city tourist attractions. In this respect, Luang Prabang town should have more public relations in the cultural tourism in many forms such as leaflets, radios, televisions, and magazines.

Accessibility

Luang Prabang town should have a narrow path improvement. The city should have a way to manage tourists' confusion to the road use. Implement one-way system route might be an alternative way for a convenience. This will help to eliminate any confuse to the travel in the city. Paved roads are required to improve the travel routes. More accessibility is needed to with the town. The city needs to increase public transportations. Both land and air transportation to Luang Prabang needs to be urgently developed. The signs are designed to cover all the road and tourist attraction. The signs are also Lao and English language for the convenience of foreign tourists.

Amenity

Luang Prabang town has a variety of accommodation options such as hotels, resorts and homestays. Although those accommodations are satisfaction to tourists, the city should focus on other issues to improve tourist experience in town. Those issues are cleanliness and the beauty of tourist attractions. Public toilets should be more built in tourist attractions to serve increasing numbers of tourists. Moreover, it should have toilets people who are in special needs. The issue of parking also needs more attention. The parking location should be improved with a security system. It is necessary to protect any problem before it happens.

The town of Luang Prabang should have information on current situations and management, that information is to improve and develop cultural tourism to generate incomes for the community. Moreover, the information can also be used as a basis for consideration in the development of a strategic cultural tourism development plan. The town can be able to effectively manage tourism and promote tourism; strong community, self-reliance and sustainable development in the future.

Conclusions

Luang Prabang is a World Heritage Site. With this quality of the city, it creates tourism with a continuously growing tourism scene. The town is a culture-based tourism with beautiful and unique natural attractions, archaeological site, history and traditional culture. Luang Prabang not only offers a variety of tourism attractions but also unique services. However, the main problem from tourism growth in Luang Prabang is the lack of investment in transportation and basic facilities. So the government agencies, business sectors, and communities in the area need to be involved in improving, renovating, and developing of tourism industry. The city needs to focus on the improvement of transportation, accommodation, restaurants, souvenir shops, security and beauty of the area. The town should be maintaining the identity of the traditional Lao in order to remain the city as culture-based tourism destination. In addition, cultural tourism activities should be promoted including leaflets, radios, televisions, and magazines to attract both local and foreign visitors.

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Perception creation and Readiness preparation for villages toward The Community Based Tourism (CBT)

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Abstract

This article involves review of related literature and lesson transcription with a community in the area. It aims to present the concept of perception creation and readiness preparation of a community-based tourism village. It is about the creation of understanding and perception to the community and a practice guideline prior to be a community-based tourism village. This is due to the policy on the Twelfth National Social and Economic Development of Ministry of Sports and Tourism. It puts the importance on the community based on the dimension of the community's economic development. In this respect, community-based tourism takes part in sustainable economic development of the country. It focuses on least negative impact of tourism. The Primary data was collected by observation, In-dept interview (non- structural interview) from the key informants that includes 30 villagers of 6 times of community in the area of Chiang Rai province meeting session in year 2017-2018. The data were analysed by content analysis, collect data, categorizing and summerizing. It is found that the importance of perception creation comprises:1) The construction of the body of knowledge about community-based tourism and 2) community –based tourism development. Any village wishing to be a community-based tourism one should have the following important components. 1) human resource potential, 2) area potential, 3) appropriate management, and 4) community participation.

Keywords: community-based tourism, perception creation, readiness preparation, village, community participation.

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Introduction

Community-based tourism(CBT)is a mechanism of the public sector used for the country development from the local to the national level which aims to make the country's economy be stable. In fact, community-based tourism directly concerns with people in the community and community environment. Each community has different uniqueness and identity. Thus, the country development in accordance with the public policy needs to investigate and understand various aspects before the development project implementation. This study aims to explore principles of community-based tourism. People in the community should understand and perceive community-based tourism before they agree the make their community be a tourism community in order to gain highest benefits and reduce impacts on their community and environment

Tourism is an industry essential to social and economic development in Thailand. Hence, the Thai government has a policy on tourism promotion since the National Social and Economic Development Plan issue 4th (Sangraksa et al.,2010 : p.1). Besides, There is a policy to promote tourism to be a main source of income generating and a tool for the country's economic development of all dimension. Therefore, tourism industry in Thailand provides job opportunity or employment to all sectors related to tourism industry. Various types of tourism are promoted and offered to tourists such as mass tourism, cultural tourism, wellness tourism, creative tourism, eco-tourism, and community-based tourism. As a matter of fact, community-based tourism in Thailand and has a high tendency to be popular among tourists which can be seen form an increased number of tourists selecting community-based tourism. However, local people in the community still not be truly understand the concept of community-based tourism. They do not clearly perceive community development leading to be a tourism community.

The National Social and Economic Development Plan (2017-2021) aims to make tourism be main part of the country development. Besides, Tourism Authority of Thailand has a pilot plan on tourism (2017-2021)focusing on the new step of "Tourism community" by using innovative design for local goods production and tourist attractions. This is based on standards, local identity, and worthwhile natural resource utilization for a highest benefit of social, economic, and environment aspects. It is together with increased incomes and an average expense of Thai and foreign tourists. Actually, "Tourism 4.0"aims to make tourists truly have experience in Thai way of life. There are work integration and budgeting between goods section and every section both inside and outside the country. "Tourism 4.0" also focuses on "Amazing Thailand" theme in terms of the creation of value from the experience in local communities identity of both tourist spots and goods. For the creation of a strong point, there is the stimulation of travelling throughout the year by using social media and blocker group.

According to the principles of country development related to community- based tourism, it puts the importance on the community in the dimension of economic development particularly on the grass roof level. That is, community-based tourism is aimed to be a driving force for sustainable country development. Also, it aims to make the local community be self-reliant and has an appropriate direction of a tourism community with least impacts of tourism activities. It can be seen that the country development plan by using tourism has local community, identity, tradition, way of life, culture, wisdoms, and products. All of these are important components of community- based tourism.

According to these reasons, this study aims to investigate in order to present a concept of "the construction of perception and readiness preparation to be a community-based tourism village." The purpose is to make the community be ready to be a tourism community which conforms to the public policy for sustainable country development.

Objectives of the Study

Specifically, the objectives of this study were to explore:

1. Context of community-based tourism
2. Process of the construction of perception and preparation of a guideline for readiness preparation prior to be a community-based tourism village

Scope and Delimitation of the Study

This study aimed to investigate principles of community-based tourism based on review of related literature and lesson transcription from the community in the locale of the study. This could be a guideline for readiness preparation of the community prior to be a community-based tourism village. **Definition of Operational Terms**

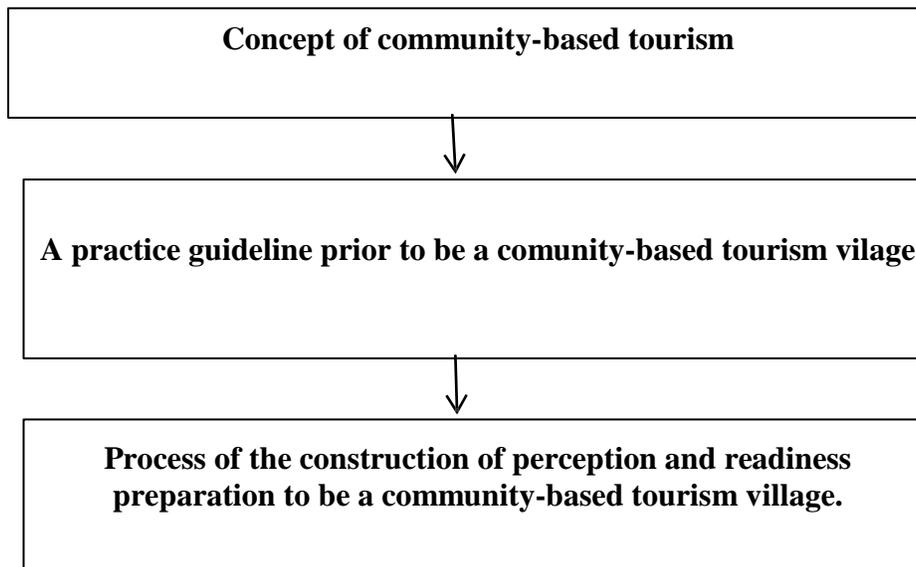
Community-based tourism(CBT)refers to a type of tourism which is owned by the community of all steps I. E. brain storming, implementation, problem solving, and benefit sharing. Actives of community-based tourism must be on the basis of learning through actual experience.

Community refers to a village having tourism resources which have potential for developing the village to be a community-based tourism village.

Perception refers to understanding and awareness of positive and negative impacts and having immune for solving problems arised from community-based tourism management.

Readiness to make preparation refers to mechanism, process, procedure, and activities to make people in the community understand the management of community-based tourism.

Conceptual Framework



Review of Related Literature

Community-based Tourism: CBT

Community-based tourism is a form of tourism having a unique identity which is entirely different from other forms of tourism. There are many people presenting context of community-based tourism in various dimensions including principles and important components of community-based tourism as follows:

Suansri (2003,P.14) defined community-based tourism as a kind of tourism which awares of sustainability of environment, society, and culture and the community plays roles as the owner and has the rights to manage community-based tourism for the occurrence of leaning to visitors.To perceive and understand change of community-based tourism,the following are determined to see the stand point of community-based tourism which tourism is used as a tool for community development:

- 1.Community is the owner
- 2.Community members participate in the decision-making and direction determination
- 3.Enhancement of self-pride
- 4.Elevating quality of life
- 5.Having sustainability in the environment
- 6.Maintaining local identity and culture
- 7.Creating the occurence of learning cross-culture
- 8.Respecting human dignity and different culture
- 9.Fair benefit sharing and returns
- 10.Having income distribution to public benefits of the community

Therefore, it is necessary to make the community prepares readiness and perceives all aspects of community-based tourism so it should begin with a learning process and understanding creation of community-based tourism as follows: Thongma(2004,pp.17-22) cited the following :

Potential of men-It must begin with people in the community who must know there origins well to be ready to give information or data there community. Also, community members must have unity and can work hand in hand.

Potential of the area-This includes natural resources, culture/tradition, and local wisdom's which people in the community have a sense of belonging and use it wisely and sustainable. They must be ready to learn and understand the basic concept of community-based tourism and area management.

Management- It is not an easy matter to do some things for a highest benefit with balance in a big group of people. Hence, a community that can manage community-based tourism must have the community leader who is well accepted and has analytical thinking and truely understand community-based tourism. Besides, he must be supported by concerned public sector in terms of sustainable tourism. Importantly, community participation in the management of community-based tourism is essential such as planning, decision-making, project implementation, monitoring, assessment,problem solving, etc.

Participation-It arises from communication to convey opinions or discussion for finding ways to solve problems based on brain storming. According to experience of local researchers, it is found that the community holds a meeting to discuss about various community problems for solving the problems. There are brain storming, planning, and coordination with various concerns agencies such as the preparation of community rules and regulations set for community members and visitors. Impacts of community-based tourism - This includes negative and positive impacts.

To create good experience for both Thai and foreign tourists needs to have 4 aspects of coordination :1) Tourism Authority of Thailand connects advertisement and public relations to attract tourists to visit and join activities of the community; 2)the community must maintain its identity and hospitality; 3)the entrepreneur must produce package which is consistent with local products and the tour guide must truly be knowledgeable about local tourist spots; and4)tourists must bring their impression to tell other people (word-of-mouth)(<http://gotomanager.com/content>) Lesson transcription with a community in the area

According to field activities and lesson transcription with a community in the area(Khuang CBT Chiang Rain for relationship)at Yupparaj building, Chiang Rai Rajabhat University, there were more than 20 villages participating in a colloquium and focus group discussion related to needs of the community to be a tourism community. The following were conclusions of their needs:

- 1.Training and learning about principles of community-based tourism.
- 2.Educational trips to successful community-based tourism villages.
- 3.Perception about income management and worthwhile benefit gaining
- 4.Conservation of their arts, culture, and tradition
- 5.Continual support from concerned public agencies
- 6.A leader who is fair in village management
- 7.Tourists continually visit the village

A process of the creation of perception and readiness preparation to be a community- based tourism village Principles of Community-based tourism operation Khemnoi(2011,pp.18-21)revealed the following :

1.Community-based tourism must be based on needs of the community. The community analyzes problem conditions and impacts of tourism then makes a decision or solution.

2. Community members must participate in brain storming,planning,implementation,assessment,learning,and benefit sharing.

3.Form,content,and activities of community-based tourism must be on the basis of staying together with equality and dignity. Also, tourism activities must have a positive impact on environmental, social, economic, and cultural aspects but a least negative impact.

4.The community organization is strong enough to manage impact which may occur and be ready to stop when it has ability in management. Community-based tourism can be smooth if there is the consideration of dimension outside the community e.g. marketing, the public supporting policy, and tourist behaviors.

Readiness preparation of tourism management by the community

Sandro as cited in Khemnoi(2011,p.p.23-24)presented the following steps:

Step1. Provide data on tourism to the community for considering positive and negative of tourism and it may have only community leadersand interested persons in this step.

Step2. Create participations particularly or interested people in community- based tourism and various organization in the communities such as youth group, women group and saving group Beside, formal leader and informal leader discuss about advantage / disadvantage of community-based tourism for making decision.

Step3. Explore the community with community members based on the following:

- 1) A survey on physical aspect
 - 1.1 preparing a map around the community (showing natural resources and farm land
 - 1.2 preparing a map inside the community (showing tourism of hour, structure and natural resources)
- 2). Investigate community history local wisdoms culture and tradition.
- 3). Investigate relationships of the community with natural resource and tourism resource utilization
- 4). Investigate various group in the community result of the study subject potential, limitation, and problem uncounted of the community

Step4. Joining data analysis in term of potential, limitation, opportunity, and risk. This step will make the community see by themselves and be able to connect tourism with community development. This data analysis also involves sequencing of important of problem.

Step5. Participation in potential development and connection of weak point

1. Collect bodies of knowledges which are different in each community. For example. Some communities are predominant in community development whereas some other communities are predominant in ecological system management.
2. Improve tourist spots for appropriateness, safety, and conservation of the ecological system
- 3.Improve housing and clean the community to meet standards as set by each community agreed by the community committee.
4. Hold a training for tourism personnel such as translators. This step reflects potential of the community to accommodate community-based touring in terms of readiness, a number of personnel potential in natural areas, and activities which are consistent with the community way of life.

Step6. Preparing a form of managerial administration. This step is the establishment of an organization for project implementation or adding roles and function of existing organization in the community. There are clear objective determination, tourism form, program and service charge, benefit sharing for local people, and measures preventing impacts such as rules and regulation for community members and tourists.

Step 7. Coordination with concerned agencies for perception and data provision to interested person

Step8. Trying out tourism activity operation. This step may have a pilot tourism management to examine readiness of the community. External agencies and personnel having experience in community in community-based tourism are invited to participate in the activities such as expressing opinions or giving suggestions for future direction.

Step9. Assessment. This step comprises 2 parts : evaluation and making conclusions after finishing each activity. Assent is conducted every 3-6 months for revision and solving defect.

Step10. Training such as in terms of managerial administration, creation par of participation, conveying meaning, etc.

Methodology

The Primary data was collected by observation, In-dept interview (non-structural interview) from the key informants that includes 30 villagers of 6 times of community in the area of Chiang Rai province meeting session in year 2017-2018. The data were analysed by content analysis, collect data, categorizing and summerizing.

Conclusions

The country development policy on tourism of the public sector causes changes in the community. This community must understand the policy of the Thai government as well as principles of community based tourism and their actual community condition. In fact, the concept of community – based tourism covers many aspects i.e. a body of knowledge about tourism; tourism resources of the community; community – based tourism management; and stakeholders in the area. Two important aspects of perception creation are as follows: 1) The operation on the construction of body of knowledge about community – based tourism and 2) development of community - based tourism development for villages which wants to be a community – based tourism village. This begins with the learning process about community – based tourism consisting of 4 important components: man potential, area potential, management, and participation.

A practices guideline prior to be a community – based tourism village

1. Discussion and provision of basic knowledge about community – based tourism to the community
2. Community members and the community head prepare a process leading to be a community – based tourism village based on the principles of community - based tourism
3. Making appropriate conclusion about the readiness preparation to be a community – based tourism
4. Working together for developing potential of the community
5. Revision , analysis of advantage / disadvantage , and continual development

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Needs of English Skills of Thai Nurses Working in International Hospitals Accredited by JCI in Bangkok Area

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Abstract

As the demand of turning Thailand to be the center of Medical Hub of ASEAN Economic Community (AEC), English skills have been playing a vital role to designate the successful career path of many healthcare personnel especially nurses (Pandey and Sinhaneti, 2013). This human ethics approved study aims at investigating the needs of English skills of Thai nurses working in 5 JCI-accredited hospitals in Bangkok namely Bangkok Hospital, Samitivej Sukhumvit Hospital, Vejthani Hospital, BNH, and Phayathai2 International Hospital. These hospitals were randomly selected from 61 accredited hospitals in Thailand from the updated list of JCI-accredited organizations in 2017. The pilot questionnaire with human ethics approval was applied as an instrument. 20 copies of the questionnaire were randomly distributed to nurses in each hospital. After the process of accidental sampling, arithmetic means of data of 100 participants in terms of hours communicating in English per week ($\bar{X} \geq 42.6$) and number of English speaking patients they talk to per week ($\bar{X} \geq 22.6$) were part of inclusion criteria to set the benchmarks for concretely defying the so-called 'good English skills'. In addition, other concrete criteria to recruit samples of the study were the score of English standardized tests e.g. TOEIC and IELTS, the degree of nursing science in international program, living abroad where the official language is English at least one year, and the degree of secondary level in international program or equivalent e.g. GED, IGCSC, or O-level. Responses of 63 samples from 5 hospitals who met the criteria of the study were analyzed by means of arithmetic mean and interpreted by 5-point Likert scale. According to the scale's interpretation, every English skills were needed at high level and 'Listening' was the skill most needed ($\bar{X} = 4.18$). Functions of each skill were also analyzed. 'Listening to patient's history, symptoms, and requests' was the function needed highest of the listening ($\bar{X} = 4.44$). Moreover, other communicative skills including speaking, reading, and writing were needed at the adherent 'high' level in which 'Asking patients about their chief complaints and symptoms' ($\bar{X} = 4.26$), 'Reading physician's orders' ($\bar{X} = 4.35$) and 'Writing various medical forms' ($\bar{X} = 3.89$) were the functions needed highest of each skill respectively. By looking at needs of the course book, it also found that the participants needed all communicative skills i.e. listening, speaking, reading, and writing to be emphasized at the highest level ($\bar{X} \geq 4.21$).

Keywords: English for Specific Purposes, English for Nursing Purposes, Needs Analysis

1. Introduction

Nowadays, the role of English in the workplace has been intensely raised by aspects of globalization as well as ASEAN Economic Community (AEC). As global communication increases, English continues to become the first choice for cross-border communication worldwide and the key to successfully access to the global markets by many non-English speaking companies (Kruekaew, 2008). Putsch (1985), Eggly (2002), Frampton and Guastello and Brady and Hale and Horowitz and Smith and Stone (2008), and Chapman (2009) agree that quality healthcare needs effective communication. As the demand of making Thailand a medical center in ASEAN community, effective English communication skills are, therefore, essential for nurses in delivering the utmost satisfied healthcare services to patients since poor communication can lessen satisfaction, break patient trust, affect understanding, diagnosis, and the treatment plan (Pandey and Sinhaneti, 2013 and Lee, 1997).

The ability to communicate well does not only belong to those who speak the same language but also to those who create mutual understanding. Nurses as part of healthcare team are required to contribute the quality of the healthcare to the patient. The Joint Commission International (JCI) (2016) along with the U.S. department of healthcare and humanity services (2001) stated that healthcare personnel need to communicate understandably in various forms with patients who are from different social values, different languages, and different religions in order to provide the utmost satisfied healthcare services.

Many private hospitals in Thailand are aware of the aforementioned circumstance. They have put effort toward enhancing the English language proficiency of their staffs especially nurses by providing extra English tutorial courses or giving an extra salary if 'high' scores of standardized test like TOEIC is presented. However, the barrier facing Thai nurses who would like to work internationally is still their weakness in using English with different circumstance.

Waidarp (2011) stated that despite Thai nurses were provided many English courses, they tended to keep 'working' with their English without self-assessment of the exact needs. Moreover, some nurses with limited ability of English might misinterpret patient's need when talking on the phone such as when the line is not clear, the nurse may misunderstand and asking another staff who can speak Laotian to talk with the patient instead of speak *louder* as the patient requires which may lead to the stories of *chaos* despite the nursing services were up to international standard level (Chalermwong and Tansaewee, 2005).

English skills for nurses, thus, should be analyzed since the professional rapport is not similar to those found in general English. Moreover, nursing students who are to become nurses should be motivated and influenced by exact nursing English skills so that they will be able to improve their attitudes and enhance their English communication capabilities for future career (Thepsiri and Pojanapunya, 2012). Drawing upon prior research, needs analysis in this study will be a reliable means to present a scope of English for nursing purposes. The results of the study will yield practice to the course tailors or materials designers and to the preparation of the future nursing staffs with exact needed English skills since they were from the viewpoints of the real workforce.

1.1 Research Question

To what extent do nurses working in international hospitals accredited by JCI in Bangkok have needs for English skills?

1.2 Research Objective

To explore the needs of English skills of nurses working in international hospitals accredited by JCI in Bangkok area.

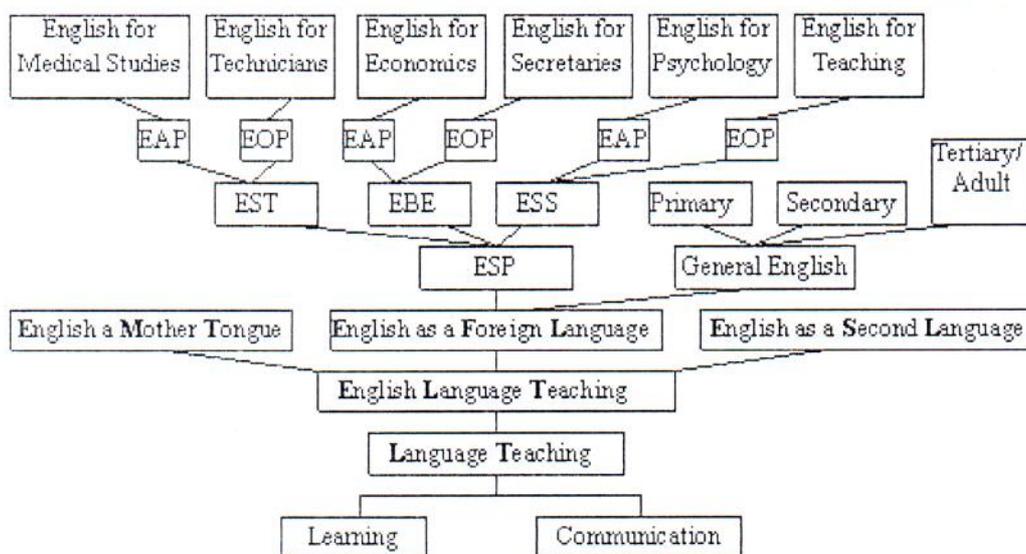
2. Literature Review

English for Specific Purposes (ESP)

When World War II was over and the Anglo-American culture began to spread around the world during the second half of the 20th century, English for

specific purposes (ESP) became an independent field of study (Zrníková, 2015). Unlike General English (GE), ESP tends to use more specific terms and apply specific macro- and micro-composition rules to its English (Hutchinson and Waters, 1987). Specific communication in ESP (more precisely here communication in English for Nursing Purposes) is a common everyday matter based on the general rules of language too. Therefore, English for Nursing Purposes or ENP is rather a process of enhancing medical terminology along the general rules of English. As illustrated in an adapted figure 1, ENP is rather a branch of English as Foreign Language (EFL) not General English.

Figure 1 English language teaching tree (Hutchinson & Waters, 1987:17)



Dudley-Evan and St. John (1998) further state that in ESP there is always a particular text written according to specific requirements and needs of the environments or stakeholders. The language of the hospital setting, therefore, comprises the content rather to be taught in the ESP classroom not in general English classroom and possesses an advanced form of Standard English (Hull, 2015:164). That is to say, English should be taught to achieve

specific language skills using real situations, in a manner that allows learners to use English in their future profession, or to comprehend English discourse related to their area of specialty. Generally speaking, learners study English not because they are interested in the English language or English culture but because they need English for study or work purposes (Robinson, 1991: 2). In ESP, language is learnt not for its own sake or for the sake of gaining a general education, but to smooth the path to entry or greater linguistic efficiency in academic, professional or workplace environments (Basturkmen ,2006: 18). Thus, the role of ESP is to help language learners to build up the needed abilities in order to use them in a specific field of inquiry, occupation, or workplace.

English for Nursing Purposes (ENP)

English for Nursing Purposes (ENP) is rather related to English for Medical Purposes (EMP) and under English for Specific Purposes (ESP). Its target audiences are those non-English speaking student nurses who need career-specific language: language that is useful for their work-related duties. It depicts skills and competency level beyond that of general English. Nor Puteh and Nor Mohammad (2017:196) suggest that ENP or ESP is not testable on the Test of English as a Foreign Language (TOEFL), the Test of English as a Foreign Language (IELTS) or even other general English language tests. It requires its own course materials, examinations and benchmarks which must be designed and written by professionals in that specific career field.

Within the realm of healthcare, Medlin (2009) further suggests that the use of Greek and Latin elements to create medical terminology is obvious. Many medical terminology textbooks that teach the roots and affixes that form medical nouns, adjectives, and verbs are frequently seen. For example, *hepatitis* is formed from the root *hepat-*, pertaining to the liver, and the suffix *-itis*, meaning inflammation. The adjective *myocardial* comes from *myo-*, muscle, and *cardio-*,

heart. Thus, medical language should not be confused with the so-called 'standardized' English.

In Thailand, English has become an international language in both public and private sectors. It is estimated that a number of Thai nurses who use and speak English are 600,000 to one million (Phinit-Akson. 2002) (cited in Sursattayawong, 2006:3). Therefore, nurses play an important role of medical hospitality and make up the medical services sector of individuals and organizations with services for people and business to achieve goals. In addition, nurses are medical communicators among doctors and patients. It is essential for nurses to be able to communicate in English with foreign patients. English for Nursing Purposes (ENP), consequently, would play a crucial and dynamic role in medical health profession.

Needs analysis

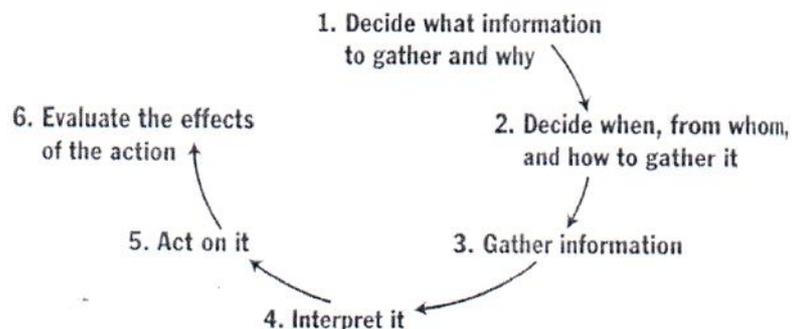
Nowadays, communication in English represents an inevitable part of one's education in order to be able to develop international co-operation in various fields e.g sciences, research, or even nursing hospitality. Through needs analysis and questionnaires, ESP practitioner can obtain valuable information about the situation in which personal information of respondents; language information about their current skills and language use; the gap between the present situation and professional information about them; their needs from course; effective ways of learning the skills and language determined by lacks; professional information about them, i.e., the tasks and activities they are or will be using English for and how to communicate in the target situation (Songhori, 2007).

Graves (2000) presents the process of needs analysis and comes up with a set of decision, actions, and reflections, which is cyclical in nature as follows:

1. Deciding what information to gather and why;
2. Deciding the best way to gather such information: when, how, and from whom;
3. Gathering the information;
4. Interpreting the information;
5. Acting on the information interpreted;
6. Evaluating the effect and effectiveness of the action; and
7. (Back to 1) deciding on further or new information to gather.

The cyclical processes are illustrated in Figure 2.

Figure 2: The Needs Analysis Cycle (Graves, 2000)



Definitions of Needs

In nursing education, according to Healthcare Education Association (1985) (cited in Kitchie, 2008:97) needs are defined as knowledge gaps that exist between a desired level of performance and the actual level of performance. Needs in learning, hence, are the gap between what someone knows and what someone needs or wants to know and such gap will exist because of the lack of knowledge, attitude, or skill. According to Dudley –Evans and St John (1998), needs analysis in ESP can be determined as follows:

1. Target situation analysis/Objective needs: Professional information about the respondents; tasks and activities that English is used.
2. Wants or Subjective needs: Personal information about the respondents: factors which may affect the way they perform such as previous learning experiences, cultural information, and attitudes towards the English language.
3. Present situation analysis: English language information about the respondents: their current skills and language use.
4. Lacks: The respondents' lacks: the gap between 1) and 3).
5. Learning needs: Language learning information: effective ways of learning the skills and language in 4).
6. Linguistic analysis/ discourse analysis/ genre analysis: Professional communication information about knowledge of how language and skills are used in the target situation.
7. Expectation: What is wanted from the English course?
8. Mean analysis: Information about the environment in which the English course will be run.

A few studies have investigated the languages used and patterns of interactions needed in the hospital settings between nurses and foreign patients in Thailand. Waidarp (2011) examined nurses' needs to use English with English speaking foreign patients in an international hospital in Silom area of Thailand. The results showed that the participating nurses needed listening skills at the highest level and writing skills were least needed. As a result, Waidarp (2011) highlighted the necessity to emphasize the teaching of English oral communication skills namely listening and speaking skills for those nurses working in outpatient departments (OPD).

Another study that demonstrated the use of English and its skills in the healthcare setting was conducted by Pandey and Sinhaneti (2013). The researchers explored the use of English as a medium of communication in two different international hospitals in Bangkok. Their findings proclaimed the needs of listening and speaking skills the two most especially needed for healthcare personnel at the workplaces. However, Siriwong (1984) conducted a survey of the needs of English within nursing students of Mahidol University in Thailand and results contrasted with the two aforementioned studies. Siriwong (1984) found that reading skills were needed extensively than other skills. Such findings aligned with those of Lee (1999). Lee (1999) found that for Taiwanese nursing students, reading skills in terms of vocabulary, medical terminology, and medical jargons were needed most for an ENP courses' contents. Therefore, a needs analysis to investigate what is required for nursing students who wish to pursue their job in an international hospital especially in Thailand is essential.

Joint Commission International (JCI) and language skills

The impetus to ensure that Thailand is equipped with premium medical services, qualified healthcare specialists and various internationally accredited medical facilities is consistent with standard elements outlined by Joint Commission International or JCI. JCI is a nonprofit organization established in 1994 by the Joint Commission Organization in USA that works with health care organizations from more than 100 countries around the globe to improve the safety and quality of care in the international community through education, advisory services, and international accreditation and certification.

To that end, JCI regularly publishes a demanding set of standards that represent the most current thinking in patient safety and quality improvement. In terms of language skills, JCI states in the Access to Care and the Continuity of Care's item 4.3.1.that hospital needs to give patients education and follow-up instruction in form of language that patient understand. Undeniably, English has

become the essential communicating language for healthcare personnel especially for physicians and nurses who work in international private hospitals in Bangkok, Thailand, as non-Asian foreign patients tend to ask more questions and engage in more interactive discussions than Thai patients (NaRanong and NaRanong, 2011).

3. Research Methodology

3.1 Research design

This study was a survey design in which the human ethics approved questionnaire was applied to retrieve the quantitative data which is needs of English skills of Thai nurses working in international hospitals accredited JCI in Bangkok metropolitan areas.

3.2 Population of the study

The study was conducted at five different JCI accredited international hospitals in Bangkok metropolitan areas namely Bangkok hospital, Samitivej Sukhumvit Hospital, Phayathai2 International Hospital, Vejthani Hospital, and Bangkok Nursing Home (BNH). These hospitals are located in business areas where expats and foreign visitors are living (Silom, Sukhumvit, Bangkapi, Petchaburi, and Victory Monument) and they were randomly selected from 61 hospitals accredited by Joint Commission International Organization (updated in www.jointcommissioninternational.org on January 21, 2017); their international reputation and hospital's image in terms of service; accommodation; facilities; and their state of art equipment. Moreover, these five hospitals were well known among foreign patients according to the survey conducted by Thailand National Statistical Office in 2012, the report in 2014 of Department of Health Support, the Thailand Ministry of Public Health, as well as the business report from Krungsri Bank and Government Savings Bank in 2016. Therefore, the fulltime registered nurses in these hospitals were considered to have chances to

communicate in English with divert patients and families through the use of both receptive and expressive skills.

3.3 Participants of the study

Since the exact number of fulltime registered nursing staffs in each hospital was not provided, the researcher had accidentally launched the questionnaire to nurses with degree of bachelor in nursing science in each hospital 20 copies during their lunch time where ones who were qualified with one of the following criteria will be purposively recruited and their responds will be analyzed later on. Criteria are as follows.

1. Number of foreign patients per week whom they communicate in English is equal or above the average number of total 100 participants of this study, or
2. Number of hours per week that they communicate in English is equal or above the average number of total 100 participants of this study, or
3. Used to take the English standardized tests e.g. TOEIC, IELTSs, and etc. and received the minimum score of 550 in TOEIC or 4.0-5.0 in all bands of IELTSs , or
4. Graduated with Bachelor degree in Nursing Science in international program, or
5. Used to study or live abroad where English is its official language at least one year, or
6. Graduated with secondary diploma in international program or equivalent e.g. GED,IGCSC, or O-level.

3.4 Research instrument

A questionnaire approved by the human ethics unit of university of Phayao was applied in the study since it required minimal time from respondents and provided a flexible and convenient way to participate in the study.

This questionnaire was initially constructed and developed based on a variety of previous related researches, books, and journals concerning needs analysis functions. English skills or tasks specifications to be rated in the questionnaire also adapted from Tongvivat (2008) and Waidarp (2011) in which demands of 'real' linguistic performances of nurses were reflected. The first version of the questionnaire was administered to three experts to evaluate the content validity (IOC): one expert was from the ESP arena, another expert was a nursing lecturer at tertiary level, and the last expert was a fulltime registered nurse in a private hospital. The item of questions rated ≥ 0.5 was valid and used in the questionnaire while those rated lower than 0.5 were revised and/or modified based on the expert's comments and suggestions.

The questionnaire was later piloted with 10 nursing staffs from Samitivej Srinakarin Hospital as this hospital also was JCI accredited and considered an international hospital in Bangkok and nursing staffs there share some common characteristics as of the participants in five hospitals mentioned above. They were asked to fill out, identify ambiguous words and statements, and provide some comments, suggestions, and opinions. The data obtained from the pilot study and the draft questionnaire was evaluated for reliability by using Cronbach's alpha coefficient. The Cronbach's alpha reliability coefficient of the questionnaire was 0.95.

Later, the revised version of the questionnaire was sent to the human ethics unit of the university of Phayao to be approved its qualifications as final.

This final version of the questionnaire fell into three parts. The first part needed the respondent either to fill or to choose the information relevant to their biographical data. The second part applied five-point Likert Scale to help sought information about the extent to which the four English language skills were emphasized in their work places. The last part was also a five-point Likert Scale

format that asked respondents to rate their needs of the specification of English learning material (course book).

3.5 Data collection

Participants of the study were selected by accidental sampling method. They were informed about the purpose and methodology of the study and given a consent form. After the participants completed the questionnaire, those who met the purposive criteria mentioned above were recruited and their responses were analyzed.

3.6 Data Analysis

Data analysis of part 1 in the questionnaire

○ Frequency distribution and percentage were applied in the analysis of answers concerning gender, and work department of the participants of each hospital.

○ Arithmetic means and standard deviation were applied to summarize age, number of hours and number of foreign patients per week that the participants of each hospital communicate in English with.

○ Percentage and frequency distribution were also applied to analyze numbers of participants who met the aforementioned recruiting criteria. Moreover, the cut point of the number of hours and the number of foreign patients, were retrieved from the arithmetic means of themselves.

Data analysis of part 2-3 in the questionnaire

○ The five-point Likert Scale was used to score the levels of the needs of English skills in four different modalities and functions. The specific scale was assigned for each specific criterion as in the following table.

Table 1: Specific scale table*

Scale	Interpretation	Mean range
5	Highest	4.21-5.00
4	High	3.41-4.20
3	Moderate	2.61-3.40
2	Low	1.81-2.60
1	Lowest	1.00-1.80

*Cronbach's alpha coefficient was employed to determine the reliability of the responses for the items which used in the five-point Likert Scale format.

4. Findings

This section presents the finding data from the questionnaire. The findings are reported to answer the research questions: To what extent do nurses working in international hospitals accredited by JCI in Bangkok have needs for English skills? The results are presented based on the item of questions appear in the questionnaire.

Table 2: Demographic Data

Hospitals	No. of Participants	Gender		Work departments							
		M (%)	F (%)	ER (%)	OPD (%)	IPD (%)	LR (%)	OR (%)	RR (%)	NR (%)	Others (%)
Bangkok Hospital	20	3 (15)	17 (85)	2 (10)	8 (40)	3 (15)	4 (20)	0 (0)	0 (0)	3 (15)	0 (0)
Samitivej Sukhumvit	20	2 (10)	18 (90)	3 (15)	7 (35)	4 (20)	1 (5)	1 (5)	2 (10)	0 (0)	2 (10)
Phayathai 2 International	20	1 (5)	19 (95)	2 (10)	6 (30)	7 (35)	0 (0)	0 (0)	0 (0)	1 (1)	4 (20)
Vejthani	20	1 (5)	19 (95)	0 (0)	9 (45)	7 (35)	0 (0)	0 (0)	0 (0)	0 (0)	4 (20)
BNH	20	1 (5)	19 (95)	1 (5)	3 (15)	1 (5)	2 (10)	3 (15)	4 (20)	0 (0)	6 (30)
Total	100 (100%)	8 (8)	92 (92)	8 (8)	33 (33)	22 (22)	7 (7)	4 (4)	6 (6)	4 (4)	16 (16)

As presented in Table 2, twenty participants accidentally sampled from each hospital have completed the questionnaire. Total number of the respondents in the study is 100, 92 respondents (92%) were female while the rest 8 (8%) were male. The majority of the respondents were nurses from outpatient department (OPD) 33% and inpatient department (IPD) 22% respectively.

Table 3: Demographic Data (Cont.)

Hospitals	No. of respondents	Age (year)		No. of patients per week		No. of hours per week	
		\bar{X}	S.D.	\bar{X}	S.D.	\bar{X}	S.D.
Bangkok Hospital	20	35.2	6.44	56	1.97	28	2.42
Samitivej Sukhumvit	20	32.1	5.09	50	1.53	24	2.31
Phayathai 2 International	20	30.7	6.03	31	1.78	19	2.14
Vejthani	20	37.4	5.59	27	1.43	13	2.15
BNH	20	31.8	5.13	49	1.32	20	2.06
Total	100	33.44	5.65	42.6	1.60	20.8	2.21

Table 3 summarizes the arithmetic means of age of the hundred respondents which was 33.44 years with standard deviation 5.65. Average numbers of foreign patients that they communicated in English was 42.6 persons per week with standard deviation 1.60. Finally, average amount of hours that they communicated in English was 20.8 hours per week with standard deviation 2.21. These two arithmetic means were also the purposive criteria applied in the study. Therefore, the respondents who met one of the following criteria were recruited as samples of the study: 1) communicate with foreign patients equal or more than 42.6 persons per week, 2) communicate with foreign patients equal or more than 20.8 hours per week, 3) receive the score of English standardized tests or equivalent more than the minimum requirement e.g. 550 in TOEIC or

4.0-5.0 in all bands of IELTSs, 4) graduate with Bachelor degree in Nursing Science in international program, 5) study or live abroad where English is its official language at least one year, and 6) obtain secondary degree in international program or equivalent e.g. GED,IGCSC, or O-level. The percentage and the frequency distribution of the samples who met the selective criteria were demonstrated in Table 4.

Table 4: Data of sample in each criterion

Hospitals	No. of respondents	No. of samples who met the criteria, (%)	Criteria 1: No. of patients per week (≥ 42.6)	Criteria 2: No. of hours per week (≥ 20.8)	Criteria 3: No. of samples who received the score of English standardized tests more than the minimum requirement	Criteria 4: No. of samples who graduated with Bachelor degree in Nursing Science in international program	Criteria 5: No. of samples who studied or live abroad where English is its official language at least one year	Criteria 6: No. of samples who graduated with secondary degree in international program or equivalent e.g. GED,IGCSC, or O-level
Bangkok Hospital	20	18, (28.57)	18	18	12	4	1	1
Samitivej Sukhumvit	20	15, (23.81)	14	15	10	3	1	1
Phayathai 2 International	20	9, (14.29)	7	9	5	1	0	0
Vejjithani	20	7, (11.11)	6	7	4	0	0	0

BNH	20	14, (22.22)	13	14	9	3	1	1
Total	100	63	58	63	40	11	3	3

In Table 4, there were 63 samples out of 100 participants from five hospitals who met the criteria of this study. The most samples were from Bangkok Hospital (28.57%) followed by Samitivej Sukhumvit (23.81%), BNH (22.22%), Phayathai2 International Hospital (14.29%), and Vejthani Hospital (11.11%) respectively. However, it should be noted that one sample was able to possess more than one qualification. Hence, it was found that the majority of samples in this study spent time communicating with foreign patients equally or more than 20.8 hours per week.

Table 5: Needs of English skills during the practicing time

Skills	Level of needs		
	\bar{x}	S.D.	Interpretation
Listening	4.18	1.44	High
Speaking	4.03	1.49	High
Reading	3.80	1.46	High
Writing	3.47	1.52	High

After the recruitment, needs of English skills of 63 samples from 100 participants were analyzed as presented in Table 5. There was not any skill rated highest according to the interpretation of five-point Likert Scale (equal or more than 4.21) yet all skills were still needed at 'high' level (equal or more than 3.41). These findings reveal that all nursing samples who work in these five JCI accredited international hospitals were qualified with 'good' English performance and placed a premium on every skills. As illustrated in Table 5, the means of listening skills is the highest of all, so their needs of English skills are prioritized as listening, speaking, reading, and writing based on their arithmetic means.

Functions of each skills or modalities also are analyzed by five-point Likert Scale and presented based on their level of needs. Functions of listening skills are presented in Table 6. It was found that '*Listening to patient's history, symptoms, and requests*' and '*Listening to physician's orders and diagnosis*' are two functions rated '*highest*'. And in Table 7, '*Asking patients about their chief complaints and symptoms*' and '*Giving information of treatment plans or diagnosis*' are two functions of speaking skills rated '*highest*'. Moreover, for reading skills in Table 8, there was only one function rated '*highest*': '*Reading physician's orders*'. On the other hand, there was not any writing functions rated highest. Most functions of writing skills are rated '*high*' while only two functions are rated '*moderate*' i.e. '*writing for publication*' and '*writing a memorandum*' as presented in Table 9.

Table 6: Needs of skills for listening in English

Functions	Level of needs		
	\bar{X}	S.D.	Interpretation
Listening to general information of daily routines	3.87	1.66	High
Listening to patient's history, symptoms, and requests	4.44	1.46	Highest
Listening to physician's orders and diagnosis	4.32	1.51	Highest
Listening to academic lectures, conferences, or presentation	3.52	1.71	High
Listening to native English speakers' accents	3.81	1.74	High
Listening to non-native English speakers' accents	3.98	1.67	High
Listening through telephone	3.83	1.81	High

Table 7: Needs of skills for speaking in English

Functions	Level of needs		
	\bar{X}	S.D.	Interpretation
Talking about general issues of daily routines	3.80	1.85	High
Asking patients about their chief complaints and symptoms	4.26	1.86	Highest
Giving information of treatment plans or diagnosis	4.24	1.85	Highest
Giving bad news	3.16	2.10	Moderate
Explaining drug's usage	3.86	1.95	High

Explaining the medical preparation before, during, and after the treatment	4.09	1.88	High
Explaining the treatment procedures	4.02	1.97	High
Making a presentation or giving a lecture on various occasions	3.33	2.02	Moderate
Teaching tasks to visiting nurses	3.02	2.08	Moderate
Explaining nurse notes	2.90	2.05	Moderate
Talking on the phone	3.54	2.04	High

Table 8: Needs of skills for reading in English

Functions	Level of needs		
	\bar{X}	S.D.	Interpretation
Reading general publications e.g. signs, newspaper, magazine	3.69	1.89	High
Reading textbooks or academic journals	3.85	1.97	High
Reading medical charts	4.16	1.86	High
Reading drug prescriptions	4.09	1.91	High
Reading physician's orders	4.35	1.85	Highest
Reading emails	4.19	1.92	High

Table 9: Needs of skills for writing in English

Functions	Level of needs		
	\bar{X}	S.D.	Interpretation
Writing medical histories	3.64	2.15	High
Writing medical treatment plan	3.59	2.12	High
Writing email	3.80	2.18	High
Writing preparations for medical treatment	3.75	2.16	High
Writing a medicine instruction	3.71	2.22	High
Writing various medical forms	3.89	2.14	High
Writing for publication	3.33	2.28	Moderate
Writing a memorandum	3.41	2.26	High
Writing an incident	3.36	2.30	Moderate
Writing a resume	3.69	2.13	High

The last part of this study also investigates the needs of course book of English for Nursing Purposes (ENP). The needs of contents are analyzed via five-point Likert Scale. Every contents is needed at 'highest' level except 'Using

characters and role-plays to move the contents' was needed at 'high' level. As shown in Table 10, it could be implied that 'good English' nurses in this study highest need three contents as follows: *'general vocabulary and medical terminology are provided'* ($\bar{X} = 4.70$); *'the contents are modern, various, and appropriate'* ($\bar{X} = 4.60$); and *'listening skills are emphasized most'* ($\bar{X} = 4.56$).

Table 10: Needs of English course book for ENP

Contents	Level of needs		
	\bar{X}	S.D.	Interpretation
Every communicative skills are emphasized equally	4.37	2.06	Highest
Listening skills are emphasized most	4.56	2.01	Highest
Speaking skills are emphasized most	4.53	2.04	Highest
Reading skills are emphasized most	4.35	2.12	Highest
Writing skills are emphasized most	4.25	2.17	Highest
General vocabulary and medical terminology are provided	4.70	2.07	Highest
English grammar is also focused	4.36	2.23	Highest
Using characters and role-plays to move the contents	4.05	2.28	High
The contents are modern, various, and appropriate	4.60	2.16	Highest
Pretest and posttest are provided	4.45	2.06	Highest

5. Discussion and limitations of the study

The study is a survey design in five hospitals which is randomly selected from 61 JCI accredited hospitals in Thailand so they can represent the population.

Participants of the study were B.Sc. nurses and accidentally administered the questionnaire during their break and lunch time so they can feel comfortable to provide their answers and participate in the study. Moreover, this approach is practical for nurses who are on duties, bias avoidance, and scientific randomization. Undoubtedly, it can be noted that the work departments of the participants are not from all subspecialties in each hospital. OPD seems to hold the biggest number of respondents in every hospital as they are the

majority of work force in the hospital. Though number of representativeness in terms of population or participants in the study may be statistically considered small, the results still were from the genuine sources where target languages exist and should shed the light for all ESP practitioners to design appropriate tailor-made courses or materials for nursing students who are taking English as a foreign language to communicate with English speaking patients.

The researcher applies six criteria as the concrete tool to recruit the samples with 'good' English performance for the study. These criteria were applied as sampling technique to reduce statistical errors for generalizing the samples and making the data statistically reliable even though the whole population was not randomized and may not be estimated from every JCI accredited hospitals in Thailand. Moreover, a five-point Likert scale questionnaire was applied to easily present symmetry of categories about a midpoint with clearly defined linguistic qualifiers of the communicative English skills of the questionnaire to be chosen. English communicative skills labeled in the questionnaire were adapted from Tongvivat (2008) and Widarp (2011) may not cover every aspects of nursing's communication functions and errors about the content reliability may be observed as well. To acquire the mutual understanding of such profession's communication skills, the focus group discussion where nurses and nursing lecturers with similar interest gathering together to bring up ideas or give comments on needed English communication skills is suggested.

In accordance to Waidarp (2011) and Pandey and Sinhaneti (2013), the results of this study should advance the confirmation that listening and speaking are two skills most needed among professional nurses or nursing practitioners. In the meantime, there were some research conducted with a group of nursing students and the results showed different viewpoints. Siriwong (1984) surveyed

the needs of English from nursing students of Mahidol University in Thailand and found that reading skills were needed extensively. Besides, aspects related to reading skills i.e. vocabulary, medical terminology, and medical jargons were main factors that Lee (1999) had raised in the needs analysis of making an ENP courses from Taiwanese nursing students' perspectives. Thus, it should be noted that needs of English skills vary depending on status of person whether he is student or practitioner.

Such mentioned phenomenon also happen to other professions in medical healthcare community- medical students, the residents, consider reading skills the highest need since they are required to read various medical textbooks and journals that mostly published in English and to do research for their problem-based learning classes (Naruenatwatana and Vijchulata, 2001, Taşçi, 2007, and Javid, 2011). Alharby (2005), on the other hand, investigated the English language communicative needs of health professionals in different hospitals in Riyadh area of Saudi Arabia by investigating their language use in the workplace and found that listening and speaking were most extensively used and played an important role in the careers of health professionals. Therefore, different status, even from the same medical orientation, requires different English skills and it should be logical given the nature of the medical profession that dealing with people's health requires a great level of understanding through both listening and speaking regarding different medical conditions, procedures, instructions, and the nature of medicine and diseases. The pedagogical implications of the findings indicate that module design and development should take into consideration the incorporation of workplace scenarios as the basis for activities.

6. Conclusion

This research study aims at exploring needs of professional English skills from the perspectives of professional nurses working in five JCI accredited hospitals in Bangkok. Needs analysis was the methodology applied to retrieve the quantitative data. Every communicative skills i.e. listening, speaking, reading, and writing is needed at high level according to the interpretation of five-point Likert Scale. In particular, when nurses are in an office, they use English to inquire foreign patients about their background, give instructions including providing health education concerning the disease patients have. They also need to communicate with overseas colleagues occasionally such as attending an international conference and visiting foreign doctors or nurses for professional development. Therefore, listening and speaking skill are two most required skills to enhance their English performance. For the needs of course book, the group of sampled nurses highly valued every aspects to be applied inside the instructional material yet general vocabulary and medical terminology was the content that needed highest of all. Medical language should, thus, go along with standardized language when optimal language situation in which language concordance between English speaking parties is required.

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Inclusive Education and Islamic Values in Southeast Asia: A Case Study of *Pesantren Waria Senin-Kamis* in Yogyakarta, Indonesia

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Abstract

This paper aims to study *pesantren* (Islamic boarding school) as an integral part of Islamic education in contemporary Southeast Asia. Focal attention will be on the case study of one Indonesian *pesantren* that applies human rights-based approach as its basic teachings. The name is *Pesantren Waria Senin-Kamis*, located in Yogyakarta, Central Java, Indonesia. *Waria* is a term to call a transgendered person (transvestite). In Islam, the person is called *khunṭsa* (has unclear sexual organ/orientation). The *pesantren* is unique by itself, as it especially accepts transvestites (transgendered people) as its *santri* (students). Usually, *pesantren* teaches conservative Islamic views about sexuality, and the transvestite people have been socially marginalized and condemned as (sexual) sinners in Islam. Nevertheless, the founder of this *Pesantren Waria Senin-Kamis*, recognizes Islam as *rahmatan lil' alamin* (blessed for the whole universe) and that all human beings have the same rights to access Islamic knowledge because God will only value His creatures based on their *taqwa* (God-fearing attitudes). Different in sexual identity should not be a reason to prevent people gaining their spiritual rights. Until the present day, the *pesantren* has been the learning center for transgendered people to access Islamic knowledge of *aqidah* (the oneness of God), *ibadah* (the basic rules of Islam), and *akhlaq* (the Islamic manners and attitudes).

Keywords: *Pesantren*, Sexual Identity, Human Rights, Inclusive Education

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Introduction

Southeast Asia is the home of the largest Muslim community in the world, as Islam is the most widely practiced religion in this region. Accounted for about 40%, or about 240 million of Southeast Asia's population (by 2010) (Pew Research Center, 2012). Most of Muslim majorities are found in Indonesia, Malaysia, and Brunei, while considerable minorities live in Thailand, the Philippines, and Cambodia. Amongst other Southeast Asia countries, Indonesia has the largest Muslim population as more than 212 million Muslims live in this country, comprising almost 90 per cent of the society (Population Reference Bureau, 2012).

Southeast Asian Muslim is characterized differently as compared to those who live in other region, like in the Middle East or South Asia. Looking back to the history of how the religion was spread thoroughly during the seventeenth centuries, Islam came to Southeast Asia with traders rather than through military conquest as it did in much of the Arab Middle East (Feener and Sevea, 2009: 34). Islam was also overlaid on animist, Hindu, and Buddhism as the core belief of Southeast Asian people (Tarling, 1992: 7), and thus, it puts more emphasize on syncretic aspect that characterized the faces of the Muslim who live within the region. Attributed also to the main contribution of the Sufis in facilitating syncretize process among Islamic ideas with existing local beliefs, religious tolerance brings an important point in understanding the background of Islam in Southeast Asia.

In Indonesia, religious tolerance is practiced boldly by the society as Islamic syncretism becomes the identity for the Indonesian Muslim. One distinctive tradition that exists amongst the Indonesian Muslim is the presence of *pesantren*, as an institution to transmit traditional Islamic teachings and values based on Islamic classical scriptures, written in Arabic, together with commentaries and glosses on these basic texts written over the ages. Martin van Bruinessen (1994: 121) stated that the key elements of *pesantren* tradition are the *pesantren* itself (school with boarding house), resident students (*santri*), and a teacher called kyai. The presence of *pesantren* can answer the global challenge of world's criticism towards human rights concept in Islamic perspective, as in the present day, Islam as a religious teaching has been criticized related to the subject of human rights, especially within the modern Muslim society. Most of criticism aims to question Islamic law and practice on the treatment of Muslim women, ethnic minorities, and also sexual identity issue, which also lead to the question on how Islamic teachings comprehend social justice in all aspects, including in education rights.

In Indonesia, *pesantren* is considered as an institutionalized place to study, to comprehend, to deepen, as well as to practice Islamic teachings and values. Both male and female are welcome to study in this place, although there are strict rules to manage male-female relationship while studying in *pesantren*. In *pesantren*, female students are called *santriwati* and the males are called *santriwan*. In the education system of *pesantren*, both genders are studying separately and given different teachings from Islamic perspective, for example, in Islamic teaching, it is emphasized that women should obey their husbands and become pious wives, while men are prepared to become leaders in the family and in the public sphere (Nurish, 2010: 268).

In most Indonesian *pesantren*, besides the gender role between females and males, gender identity issue is rarely talked about as the local culture conservatively relates sexuality with moral norms. However, all *santri* are taught the basic concept of sexuality from Islamic perspective derived from Qur'an and Hadith. In the first place, it is taught that Islam forbids adultery and all sexual intercourse before marriage. In Islam, sex is never discussed solely for its own sake of pleasure as it should always be linked to marital and family life (ibid, p. 270). As sexual relationship should be in marriage bond, Islam only promotes heterosexuality as the only acceptable sexual manner. *Pesantren's* teachings support this view and homosexuality is perceived as a sin in Islam and thus the action deserves to be punished.

Islam penalizes homosexuality actions with whiplashes (ibid, p. 271). In the case of lesbian couple, if they are not heterosexually married, the couple should be disciplined with one hundred whiplashes. If they have husbands, they are to be stoned to death. While in the male homosexual couples, the one who is considered to be the "active" partner, if he is not yet heterosexually married, must be punished with one hundred whiplashes, and the "passive" one must be killed, whether he is single or married (Ridhwi, 2000: 77). In this respect, many critics have been raised on questioning how human rights for different sexual identities are treated in Islam.

Established in Yogyakarta city, in the Central Java region of Indonesia, one unique *pesantren* was built in 2008 as a place for the transgendered people to study Islamic teachings. The name of the *pesantren* is *Pesantren Waria Senin-Kamis*. In Islamic term, *waria* means *khuntsa*, or those who are unclear in their gender identity, as they considered themselves to be both male (by birth) and female (by feeling) at the same time, and their sexual orientation is mostly homosexual. The *pesantren* is unique, as it gives access to those groups to study Islamic knowledge, without judging their gender identity or sexual orientation. The *pesantren* promotes human rights-based approach in valuing its *santri* (students), as it grants the people, who considered as sinners in Islam and Muslim society, their rights to learn Islamic knowledge and to gain their spiritual peacefulness.

This paper, in overall, talks about the presence of a unique *pesantren* in Indonesia, which accept waria as its *santri*. This *pesantren* applies human rights-based approach that admits individual rights to access religious knowledge and spiritual consciousness, particularly to the Islamic teachings, without having to distinguish people from their gender identity. The *pesantren* has successfully attracted those sexually marginalized groups to study Islamic teachings and it also has given them chances to be accepted by the society. The presence of this *pesantren* can also answer the challenge from international criticism about human rights for education in Islam.

Pesantren for Waria in Yogyakarta City

Islam came to Yogyakarta in around 17th centuries and it became an official religion for the Mataram Kingdom in 1755 A.D under the reign of Sultan Agung from Hamengku Buwono dynasty. In the present day, becoming the only city in Indonesia that still preserves its monarchy system; the Islamic values in Yogyakarta are tightly integrated with the Javanese tradition. Many traditional cultures celebrated in Yogyakarta reflect the syncretism of Islam with the Javanese local culture, like, for example, the tradition of *Garebeg* (public festival to welcome Eid), and also *Sekaten* (public festival to celebrate the birthday of Prophet Muhammad PBUH).

Islam is the majority religion in Yogyakarta, as almost 92% of its population, or approximately 3,3 million of its population are Muslim. In Yogyakarta city, according to the Indonesian Ministry of Religious Affairs, in 2012, there were at least 171 Islamic boarding school (*pesantren*) located throughout the city. Compared to the number of more than 25,000 *pesantren* with almost 4 million people learning Islamic teachings as *santri*, Yogyakarta only shares less than 1 per cent of the total number of the Islamic boarding school established in 33 provinces in Indonesia.

Among many *pesantren* found in Yogyakarta, in 2008, a new concept of *pesantren* was built by a transgendered named Maryani in Notoyudan district, northern part of Yogyakarta city. The new concept was offered by Maryani (prefers to be called as she rather than he), after she followed Qur'an recitation regularly in one public *pesantren*, taught by kyai Hamrolie Harun in *Pesantren Al Fatah*. After 10 years learning Islam, Maryani felt that her passion in studying Islam was even getting higher and she also received no differentiation from both the teacher (kyai) and the 3000 local Muslim community (Sofiyana, 2013: 4).

However, the initial idea to build a *pesantren* as the center of Islamic learning for the transvestites was started in 2006, after Yogyakarta city was hit by a tremendous earthquake. The disaster brought serious damages to the city, even injured many people; among them, were coming from the transgendered group. Maryani, a transgender woman, initiated an event to help those people, who were ignored by the society, by inviting her transgendered friends, coming from all regions in Indonesia, to come to Yogyakarta, prayed and gave away their charity to support the survivors of the disaster, as one of Islamic practices. Perceiving enthusiasm from her group, Maryani planned to continue the religious activities for the transgendered people, until finally, two years later in 2008, she established a *pesantren*, supported by kyai Harun, in her own house. The presence of this *pesantren* was recognized by the local government and even inaugurated by the vice chairman of Yogyakarta's House of Representatives.

Breaking the Values in *Pesantren Waria*

Maryani named her *pesantren* with *Senin-Kamis*, literally translated as Monday-Thursday, as she scheduled activities for the *pesantren* only in Sunday afternoon (17.00) until Monday morning (06.00) and Wednesday afternoon until Thursday morning. The name *Senin-Kamis* was chosen as it attached with the local Javanese culture that considers Monday and Thursday are the best day to do *tirakat* (ascetic ritual to fulfill a wish). The *pesantren* has 25 permanent *santri* and it does not limit anyone to join the activity. Although the *pesantren* is especially dedicated to the transgendered people, but Maryani also accept other sexual orientation group like lesbians and gays to come to the *pesantren* (Mutaqo, 2013: 43).

The central aim for the activities in the *pesantren* is to bestow religious-spiritual rights for the transvestite people, and other sexual identity groups, who mostly since they were born, they were marginalized by the society and did not have any chances to learn Islamic teaching. The important aspect in this learning process is the presence of the Islamic religious teachers who not only teach, but also guide the spiritual life for the *santri*. Until the present day, the *pesantren* has four ustadz to give the *santri* Islamic knowledge of aqidah (the oneness of God), ibadah (the basic rules of Islam), and akhlaq (the Islamic manners and attitudes) (ibid, pp. 56-59).

The main core of the activity in this *pesantren* is learning Islamic knowledge taught by Islamic religious teachers. Affiliated with the biggest *pesantren* in Yogyakarta, *pesantren Krapyak*, the *pesantren Waria Senin-Kamis* is strongly supported by local kyai and ulama from around area in Yogyakarta city who voluntarily teach their Islamic knowledge to the *santri*. The *pesantren* is basically does not require the *santri* to live inside the school, but the school provides facilities to support the learning process for the *santri* to understand Islamic teachings, particularly targeted in the aspect of aqidah, ibadah, and akhlaq. In order to deliver the Islamic message, the *santri* are taught to read Qur'an and to write in Arabic, to do five times per day namaz (obligated praying) as well as to do namaz for the sunnah, to know the history of 25 prophets in Islam, and also to understand the life of Prophet Muhammad SAW (ibid, pp.50).

Different with common *pesantren*, this *pesantren* does not put a strict rule in teaching the Islamic knowledge, instead, the method of the study is based on discussion (rather than memorizing verses) without any ta'zir (punishment). The role of a kyai in this *pesantren* is limited to merely as a protector, while all teaching materials are delivered by local ulama or ustadz (ibid, pp. 49-52). As Mutaqo explains (2013), the duty for these Islamic religious teachers is not only share their knowledge on Islam and how to do ibadah, but they must also put themselves as a motivator for the *santri* to build their self-motivation and faith to perceive themselves in Islamic way with the emphasize on aqidah. For example, the *santri* are taught that whenever they face problems or obstacles in their life, they must believe that God is the only one that can help them. It is only God whom they must ask help from. The *santri* are also introduced to the history of prophets in Islam world, the name of the angels, the concept of

zakat and hajj, as well as the story of the Prophet Muhammad PBUH, so that they can learn about the prophetic values in Islam and practice it in their daily life. Besides obtaining religious knowledge, the *santri* must also learn about practical knowledge of new skill in some training provided by the *pesantren*.

Islamic Law (sharia) and Human Rights for Education

It is widely believed in Muslim society that homosexuality is condemned in Islam. Although Qur'an does not explicitly deliver the word, but the story of Prophet Luth in *Asy-Syu'araa'*, 26: 160-168, explains how the prophet hated male homosexuality actions. Furthermore, in the words to describe the practice of male homosexuality that are mentioned in the holy Quran include: *fahisha* (7:80 & 27:54 – lewdness, indecency, atrocity, gruesome deeds); *khabaidh* (21:74 - improper or unseemly things); *munkar* (29:29 - that which is reprehensible), and *sayyi'at* (11:78 - bad or evil deeds). The story was made as justification for the society to label a person with different sexual orientation and gender identity.

According to Musdah Mulia (2009: 4), Qur'an has referred to two categories of gender identity: woman and man, however, works on *fiqh* point out four alternatives, which are: woman, man, *khunsa* (effeminate man), and *mukhannits* or *mukhannats* (manly woman). The study of *fiqh* does not distinguish the terms for sexual orientation, like gay, lesbian, and others (LGBTIQ), and in that reason, as the term of gay and lesbian are not exist in *fiqh* texts, each arguments of homosexual issues are always interrelated to the term of *khunsa*. Homosexuality relates to sexual orientation, while *khunsa* (effeminate man) relates to gender identity. What was mentioned in the story of Luth and his followers was related to sexual behavior, and it was not limited to homosexual orientation or gender identity, but it was more to sexual attitude saturated with violence and cruelty (ibid, p. 3).

Regarding sexuality matters, most of criticism coming to Islam aims to question the way Muslim conduct the punishment for those who are considered as wrongdoers. Stoning penalty is said to be the most harmful punishment to human rights. Historically speaking, the first execution to a homosexual exactly happened after the prophet hood, at the period of Caliph Abu Bakar when death sentence was passed to a male homosexual couples. Later, under the reign of Caliph Umar Ibn Khattab, he ordered that a male homosexual should be burned alive, but, because there was objection, the punishment was then changed to stoning (ibid, p. 4).

As stoning was sentenced to the male homosexual couples, Muslim society considers that “sexually different” people, no matter whether it is in their sexual orientation or gender identity, as sinners. For Indonesian people, as the country does not state Islamic law as its foundation, stoning is not part of its local tradition, but the society avoids having contact with those “different” groups. Furthermore, as parents see their children sexually different from others, they tend to forbid them from participating in normal religious activities and even forced them to be the same with other people. Negative stigma has attached with their existence, they are called as *kodrat yang dilaknati* (cursed nature), abnormal, deviating, and unnatural (Nur'Ain Taha, 2014).

The Inclusive Learning Activities inside the *Pesantren Waria*

In the first place, the establishment of *Pesantren Waria Senin-Kamis* was aimed to give the waria, or *khunsa* people their rights in obtaining Islamic education. Human beings are created equal by God and there is no privilege of man over others. In this way, discrimination and underprivileged in obtaining rights is also forbidden in Islam. In the modern understanding of human rights, according to UNESCO (2014), education is a fundamental human right and essential for the exercise of all other human rights. *Waria*, the transgendered people, have also their rights to access Islamic knowledge, as part of their education rights, in an Islamic

institution. As a creature, all human beings have an obligation, and also rights, to worship God, as mentioned in Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

(QS. Az-Zariyat: 56)

Means: "I have not created jinn and mankind except to serve Me."

Thus, this verse becomes the basic foundation to understand that despite sexual orientation, gender identity, and other differences, all human beings have equal obligation and rights to worship God. This is the rights that God has bestowed to His creatures. In order to worship God, people need to learn and understand about the Oneness of God (*aqidah*), and also how to worship Him (*ibadah*) in a proper way through religious education.

According to Tamyiz Burhanuddin (2001: 61), perceived from the content of the Islamic education taught to the *santri*, there are at least four types of *pesantren* in Indonesia, they are:

1). *Pesantren* Salafi, explained as the *pesantren* that keeps the Islamic education system based on classical scripture without adding any modern knowledge.

2). *Pesantren* Khalafi, explained as the *pesantren* that practices Islamic education by combining basic religious and modern knowledge, as well as skill training.

3). *Pesantren* Kilat, explained as the *pesantren* that applies short-time training, especially for school students during their school-break time.

4). *Pesantren* Terintegrasi, explained as the *pesantren* that integrated vocational education for the *santri*.

As mentioned by Burhanuddin (2001), the *Pesantren* Waria *Senin-Kamis* is included in *pesantren* khalafi system. Besides emphasizing on *aqidah*, *ibadah*, and *akhlaq* learning, the *santri* are also granted a chance to upgrade their skill in training, like, for instance, hair-styling skill, make up skill, and so on. By this training, the *santri* would obtain useful skill to find halal money. It is commonly found that, as transgendered people are alienated by the society, it was hard for those people to find jobs, and thus, prostitution became the quick solution for them to get money. The *pesantren* provides them access in practical skill so that they can upgrade their earnings, leaving prostitution, by working in public space with halal way, as one of their human rights.

Besides giving access to live in society, as Mutaqo mentioned (2013: 76), the *pesantren* also gives them freedom to do their pray according to their natural intuition. Sexual orientation and gender identity are considered as a natural condition that cannot be forced to change or diminish. The *kyai* and *ustadz* do not force them in *ubudiyah* (the proper dress in doing namaz). Usually, Muslim female and male have different *ubudiyah* when they are doing prayer (*namaz*), but in the *Pesantren* Waria *Senin-Kamis*, the *santri* are given freedom to choose whether they are positioned themselves as a female or male. If a *santri* feels more comfortable to be a female, then in doing namaz, she must use *mukena* (female dress in doing namaz) and she stays in female shaf (standing position and order in doing namaz), but, if a *santri* feels more comfortable to be a male, then in doing namaz, he must use *sarung* (male dress in doing namaz) and he stays in male shaf. The *kyai* and *ustadz* also gives the *santri*, who consider themselves as women, freedom to use *hijab* (female Muslim clothes).

The *pesantren* only requires the *santri* to come to study and follow the activities on Sunday afternoon until Monday morning and on Wednesday afternoon until Thursday morning, and it does not apply *ta'zir* (punishment) rule to force the *santri* learning Islam. The

santri are given their religious identity by the presence of this *pesantren*, as they become part of an Islamic institution. Their social identity is not limited to their gender identity or sexual orientation, but the society perceives the *santri* as part of Muslim community, although they call the *santri* as Muslim waria. However, the negative stigma that they used to get from the society is lessening after they involved in the *pesantren*. As the *santri* received religious education as well as practical skill, they also have confident to socialize with the society and involved in public work. In the present day, the *pesantren* has attracted many waria from around Indonesia region, to study Islam in that place. By emphasizing on its human rights-based approach, thus, the existence of this *pesantren* can be promoted as one example of Islamic education that attaches humanity in its religious teachings.

Conclusion

Pesantren Waria Senin-Kamis is the name of one unique *pesantren* located in Yogyakarta, Indonesia, which applies human rights-based approach in teaching Islamic knowledge. The *pesantren* has twenty five permanent *santri*, all of them are waria, or transgendered people, who study every Sunday afternoon until Monday morning and Wednesday afternoon until Thursday morning. The *pesantren* has four Islamic religious teachers, called *ustadz*, who basically teach three important aspects to the *santri*: *aqidah* (the Oneness of God), *ibadah* (daily ritual), and *akhlaq* (behavior). The *pesantren* holds a fundamental understanding that every creature has the same rights to worship God and one way to do it is through religious education. Modeled as *khalafi* style in organizing the learning content, the *pesantren* also provides practical training for the *santri*, so that they can socialize themselves within the society. The *kyai* and *ustadz* who teach in that *pesantren* are also served as the spiritual guidance for the *santri*, as they are taught to only rely on God in whatever problems they experienced. In doing *ibadah*, especially in doing daily *namaz*, the *pesantren* does not force the *santri* to choose their gender identity, but it gives them freedom to choose whether they are more comfortable to be female or male in deciding their *ubudiyah* and *shaf*. The *Pesantren Waria Senin-Kamis* can be served as one example on how Islamic education can be an integral part of human rights values, as it respects the value of humanity and equality in building religious education.

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Embodying Biocultural Memory: Karen-Plant Companionships Across The Burma-Thai Border

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Abstract

Here I analyze how biocultural memory and practice, which binds people and plants in intimate engagements in Karen State, Burma/Myanmar (and which is a factor in many Karen peoples' articulations of desire for a free and peaceful homeland) come to be memorialized, recreated and/or transformed across the border in Northern Thailand. I explore these processes on both sides of the Burma/Thai border, within 1) a humanitarian and touristic space, 2) a "shatter zone" space recently incorporated into the Myanmar state and 3) a liminal space of homemaking in exile. Unpacking the shifts in memory and more-than-human socialities taking place across these boundaries, I discuss the various ways nostalgia for rural Karen economies and species interrelations are being reconfigured in each of these sites, based on their structural constrains and affordances. Resisting the temptation to set up a dichotomy, and following Tsing, I seek to explore how, "things come together" (Tsing 2015) in new ways within and across these different spaces. For example, there is productive tension in considering the simultaneous continuation and transformation of sensory and embodied memory in the context of shops and cafes selling Karen food and produce, where things that would be grown and foraged at home-dense with memory, based on stories shared with me-are now bought and sold. Following the human- entangled work of scholars such as Tsing and Seremetakis, I use this study to offer tentative insights into how different performances may substantively transform memory and (re)create imagined homelands.

Keywords: Karen, Food and Agriculture, Memory, Multi-Species Ethnography, Home, Exile

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*Plantation crops have lives different from those of their free-living siblings; carthorses and hunter steeds share species but not lifeways. Assemblages cannot hide from capital and the state; they are sites for watching how political economy works. If capitalism has no teleology, we need to see what comes together—not just by prefabrication, but also by juxtaposition. —Anna Tsing, *The Mushroom at the End of the World**

Performing Affective Ecologies of Home

In this paper, in the context of members of the Karen ethnic minority group caught up in armed conflict and displacement due to nearly 70-years of civil war with the Burmese military, I explore the ways that “home” and collective memory are materialized and performed across different spaces at the intersection of people, plants and food. Informed by scholars such as Jansen and Lofving (2008) I believe there is a fertile middle ground to be explored between sedentrist representations that collapse and naturalize people with specific places and perhaps cruelly naïve cosmopolitan assumptions that place doesn’t matter to the enactment of identity and memory. In this vein I consider ways that sensory experience, materiality, social relationships, values, knowledges, emotion, and embodied techniques related to food and plants—which I collectively refer to as “affective ecology”—may serve to (re)create the complex and heterogeneous category of “Karenness” across landscapes of home and exile.

Informed by conversations with consultants and participant observation in northern Thailand and Karen State, Burma, in the summers of 2017 and 2018 and informed by research conducted with Karen refugees in the US over the course of five years, I suggest that the structural constraints and affordances of different types of spaces are crucial factors that create material and perceptual shifts in the transmission of more-than-human memory. Following Tsing, I suggest that it is interesting to explore the shifts in collective memory performed through labor and commensality that bind together people and plants as a way of “watching how political economy works” in certain places and perhaps attending to moments when “things come together” to subvert or circumvent these structural forces (Tsing 2015, 23).

Towards this end, I explore Karen peoples’ complex and heterogeneous engagements with food and plants in three distinct locations. These sites are: a social enterprise café in Thailand, a rural Karen village in Karen State, and a refugee camp along the Burma/Thai border. With an eye towards producing more generalized understanding, I imagine these spaces as: a humanitarian and touristic space; a shatter zone (Scott 2009) space rapidly being incorporated into the nation-state; and a liminal space of homemaking in exile. Drawing on the work of Malkki (1995) and Jansen and Lofving (2008) in relation to violence, migration and exile, and informed by Casey’s foundational conceptualization of place and memory (1993) I suggest that even while memories of home may come to be performed “out of place”—while conditions back in one’s homelands also shift—such enactments are often oriented towards real, if somewhat mythologized, physical localities. Borrowing from Jansen’s understanding, I imagine home as a “socially constituted object of longing” (Jansen and Lofving 2008, 60), but one that has its roots in the soil and materiality of actual places: because place-making is never about purely human social relationships. Peoples’ social and embodied relationships with one another and with other species are not only linked to, but are also constitutive of memory-laden places. In the case of Karen refugees these home places may never be returned to, and perhaps never existed *just as such*. Nonetheless they are very much real in that they shape the contours of peoples’ daily realities in many ways.

Fraught Sanctuaries and Fertile Itineraries of Memory

In the ethnographic accounts presented, I am interested in the ways that performativity enacted via materials and the body constitutes the persistence of a life-world. Following Godillo I seek to bring together “the experiential dimensions of place-making with the political economy that makes it possible by examining the materiality of memory, its embodiment in practice, and its constitution as a social force in the production of places” (Godillo 2004, 5). This involves asking: what complexities are wrapped up in associations with plants and landscapes of home? While the homelands of an autonomous Karen State are often described as landscapes of freedom that Karen peoples are both longing for and fighting for, the political violence has been so long ongoing that few can remember a time before it existed. As such, home comes to be reenacted differentially in distinct spaces, in part via food and plants. On the one hand, the status of being exiled from ones’ homelands and living lives in the marginal spaces of refugee camps and places of resettlement is often described in evacuative terms, of “loss” and “dispossession” of collective memory related to the cultivation and foraging of plants linked to identity (see Saw Wah 2007) along with the perceived loss of other aspects of culture and history. Yet, it is important to note that such a purely negative state cannot persist: something generative is always happening. Such spaces of exile actually herald the birth of new social practices and mimetic assemblages (Hamilakis 2017) where relationships between things, people, and sensory, embodied memory are being reconfigure: emerging in new kaleidoscopic ways.

The first space of enactment I explore is a social enterprise café in Thailand, near one of the nine refugee camps on the Burma/Thai border. I interpret this as a humanitarian and touristic space, where international NGO and aid workers along with their guests, and a small stream of backpackers, journalists and scholars, come to enjoy the “traditional” cuisine of different ethnic minority peoples displaced from Burma. The establishment is funded by revenues from the café and store as well as by contributions from international NGOs and is run by a group of women from different ethnic minority groups of Burma along with a small number of foreign staff and volunteers. One of the founders of the enterprise described to me how she and the other women who are worker-members, belonging to different ethnic groups, have shared recipes and taught each other to cook the foods from their respective traditions, building, what she describe as a space of mutual growth and collaboration. The café is a space of pensiveness in a garden setting, employing a version of traditional architecture used by ethnic minority groups including a leaf roof (albeit with tin underneath) and cushions and low wooden tables to dine on. The café menu represents a combination of traditional foods and beverages of different ethnic groups of Burma with a desire to appeal to broader tastes and aesthetics including Euro/American tastes.

Popular menu items and specials include egg roti, tealeaf salad, fried noodles, pumpkin soup, and *lapaye*—the preferred style of strong black tea with gradations of sweetened condensed milk and fresh milk favored across Burma. While the flavors and presentation offered in this space are almost all consistent with ingredients and styles of preparation one would find in restaurants and homes of ethnic minority areas of Burma, including Karen State, there is a distinct perceptual shift taking place in the enactment of relationship and the transmission of memory. Most importantly, the vast majority of customers in the space are foreigners: mostly Europeans and Americans, if of diverse backgrounds. Thus, it seems salient to ask, whose memory is being served here and who is who consuming it? There is also a careful curation taking place. Items such as dogfruit, pungent fish paste, strong chili, fermented bamboo shoot, and tiny frogs fried whole, which I have learned to recognize as Karen favorites—and similarly strong foods of other ethnic groups—are nowhere on the menu.

Without wanting to set up a false dichotomy it is worth noting the way that this space and others like it play on motifs of hospitality associated with ethnic identities. Different from restaurants in ethnic minority states of Burma, this cafe offers guest a taste of this culturally specific style of hospitality while reordering the social relationship and power structures involved in what it is to truly be a guest and to be humbled by receiving. Affective ecology, or a desire for a certain structure of intimacies enfolding both humans and other species can be seen as an important part of Karen identity. This is based on the numerous times consultants, most whose families come from rural areas of Karen State, have described to me the importance of hospitality as well as engagements with particular animals and plants—along with shared experiences of suffering—as crucial parts of what it means to “be Karen”. Yet, at the cafe and in the wider context of humanitarian enterprises this structure of feeling subtly slides into becoming an “economy of affect.” That is, something akin to the phenomenon of ethnic branding that the Coma offs describe in their monograph *Ethnicity Inc.* (2009). Here nostalgia itself becomes a good to be consumed, if also facilitating positive outcomes. Though the dishes on the table and the scents wafting up to a certain extent may be the same as what could be encountered in a home-cooked meal, the performance of hospitality becomes reorder into a structure of memory that is distinct. By way of juxtaposition, as Tsing encourages, I now move to a description of hospitality and food-based memory in the home, in a Karen village.

This village, located on the outskirts of Hpa-an, the capital of Karen State, I explore as representative of a “shatter-zone” area, as described by Scott (2009)—a place not fully brought under the control of a single nation-state—that is now being rapidly consolidated under the control of the Burmese national government. This is especially since the signing of ceasefire agreements between the Burmese military and Karen armed groups beginning in 2012. Attendant to this has been an onslaught of land grabbing and the incursion of extractive industries that are dramatically changing the landscape and peoples’ livelihoods in an area where the majority of people have been subsistence farmers. When I visited this village it was experiencing changes and hardships related to a rock mining operation that had moved in adjacent to it the year prior. The large-scale project involved excavating limestone cliffs for the production of cement. Along with it had come loud noises, frequent explosions that shook the earth, and dangers from the large dump trucks that traveled frequently down the small dirt road. All these factors were significantly hindering residents’ ability to carry out their farming and disrupting their everyday life. Traveling to this village with a friend, we were warmly welcomed up the ladder and into the home of one of the families. After exchanging questions, laughing and discussing the current situation with the rock mining my friend and I were implored to stay for a meal. Rather, it was demanded of us.

Soon a sumptuous feast was set, each of us with a heaping bowl of rice in front of us and a myriad of smaller bowls containing whole eggs, currieries, chilies and pungent fish paste, and other delights filling the center of the small, low table. As we dined and remarked on how delicious each dish was our hosts eagerly detailed how the rice was rice from their own land, grown by their own hands. The chicken in the curry was a special treat because it was wild “forest chicken”, not a domesticated one and thus tasted better. The eggs we ate, with richly colored yokes, were from the hens that had greeted us at the foot of the house.

Almost everything we ate, with the exception of the packaged tea biscuits and coffee sachets served for desert seemed to have come from their rice fields and gardens or from the forest. Yet, even as we ate this incredible meal, where the memory of production was recalled and described with the savoring of each new dish, talk turned to peoples’ woes related to the mining and other developments. With their farming work already impacted and worries about further encroachment

from the mining operation, people wondered if they would be able to continue to grow their rice, garden, hunt and forage as the mining operation expanded. Through the food and its attendant description we tasted legacy and heard about the memories of production that our hosts recalled vividly, and perhaps viscerally as well. We also experienced vicariously a bit of the bitterness and uncertainty related to the latest developments in the continually changing social and material relationship of the area, articulated through the language of food and plants. Despite being physically a space of home and sanctuary—as a rural Karen village that unlike so many others had not been totally uprooted by violence from civil war—the actions taking place within this space were reordering relationships between people and other species.

Finally, I would like to present a vignette of a young woman, Paw Lay Lay². A resident of a refugee camp along the Burma/Thai border, Paw Lay Lay described to me her enactments of home in this liminal, though quasi-permanent space through her favorite activity of gardening and her dreams for the future. A woman close to my own age, she lit up in the course of our hours-long conversation upon first meeting by chance on a long bus ride when I described my desire to learn more about Karen plants and gardening. “Oh, I see me have the same interest!” she said brightly. She proceeded to tell me about how, after long days teaching many classes back to back as a teacher in the camp she would find solace and rest returning to her garden.

She talked about the numerous things she grows there, including chilies, tomatoes, long bean, eggplants, bitter melon, coriander leaf, mustard, bottle gourd, some flowers, and her greatest point of pride, her fruit trees—including a lime tree that had just begun to bear fruit that year. She told me about how several years back she started always using her saved up money to buy vegetable plants and fruit trees, dreaming about what she would add next to her garden, whereas in years past she had only grown roses and other ornamentals. “This way it is better, because it is not only beautiful but we can eat it too”, I recall her saying during our first, seemingly fateful meeting, as our bus wound around curves and past stunning views on the steep mountain roads of northwest Thailand. She even asked me about whether we had apple trees in the U.S. She noted that she did not have any and wondered, if a bit improbably, whether I might be able to bring back some cuttings to share with her that she might take it back to grow apples trees on the land that she and her family still has in the cooler mountainous area of Brigade Five. This area is the last fully Karen National Union (KNU) controlled portion of Karen State, or *Kawthoolei* as many Karen people refer to their national homeland.

Paw Lay Lay and I discussed other aspects of our lives too—higher education, as she had been to the graduate school in the Philippines, one of the two locations in the world accepting graduates from the college in the camp—and the way education and our shared identification with feminism had changed our relationships to religion and sometimes family. After working as a teacher in the camp for four years she was now considering pursuing a PhD. Yet, even while she discussed taking steps toward this path she also described her dream of going to live with her relatives up in the hills of Brigade Five. She told me about her relatives living there, “up in the mountains” and the way they farmed: the many things they are able to grow in this landscape that through her description took on a dew-dappled aura. She talked about wanting to go there herself to farm with them and to have her orchard on the hillsides. Yet, based on the plans she was enacting at that time, it did not seem particularly likely that she would return to the hills of Brigade Five to farm her orchard in the near future. Though perhaps she will...

When I returned a year later to the spend time in the camp where she lived, I experienced

² Name along with some identifying details changed for privacy, as is common practice.

bittersweet feelings of surprised upon learning that she was still there also. Life circumstances having hindered her ability to keep up her further studies in a nearby city and it still not being stable enough in her estimation to return to farm the land she owns in Brigade Five, she was again living in the camp, teaching and gardening there. My heart empathizes that as of yet she has not been able to fulfill either of these imagined trajectories for her future. Though I have little doubt she will. However, in the meantime, she continues cultivating her garden in the camp, adding to it bit by bit with new pomegranate trees, papaya trees, and relentlessly planting her annual vegetable garden despite the devastating mercurial flooding caused by the nearby creek frequently overflowing its banks.

Meanwhile, she does not cease to think and talk about possibilities for continuing her higher education, and also continues to thinking fondly about the crops she already has growing on her land in Brigade Five: keeping tabs on the progress of the living, growing investments that she has planted there. These crops—including fruit trees—seem not to be simply economic investments but rather also investments in, or rather anchors to, a particular place and identity that she could perhaps just as easily choose to put behind her. Thus, she literally cultivates home in multiple locations as a hedge against uncertain futures, all the while creating small fibers of continuity to bind her to her background as the child of Karen farmers from *Kawthoolei*. One day while spending time together Paw Lay Lay laughed, describing to me how her uncle visited her house in the camp and remarked, “You are an educated person. Why are you living like this...raising chickens and pigs and growing a garden?” She smiled her sly, shy smile while telling this story: a sign that she secretly took pride in her bucolic ways. We agreed that it is such a shame that these two things—education and daily connection to the land and other species—are considered to be contradictory. We both ardently agreed that we see no contradiction there, but rather a connection.

Paw Lay Lay’s enactments of home in exile through gardening seemingly intersect with Zetter’s description of Cypriot refugees mythologizing the home from which they had been expelled and their hope that return would bring about its restoration. Zetter reminds us that home is a “living organism of relationships and traditions stretching back into the past” (Zetter, 1999, 12). Even as Paw Lay Lay physically carries out the work of making home in the liminal space of the refugee camp, it seems that the somewhat mythologized landscape of the mountains of Brigade Five, of a free Karen state, continues to be an important locus of memory for her. Perhaps understandable as an orienting object of *longing* that she connects with and makes real, materially and emotionally, on a daily basis through her acts of gardening, remembering and imaginings different futures.

The Importance of Place and Process in (Re)membering Home

Here I have explored only a few of the myriad and complex many ways human-plant engagements serve to transmit Karen collective memory across borders within different types of spaces with distinct structural constraints and affordances. By focusing on the performance of emotional, embodied ecology as a constellation of memory that crosses species boundaries I have sought to resist sedentist ideas about home and memory which collapse groups of people with specific places. As Jansen underscores, such assumptions are especially problematic in the context of violent displacement where, for people long exiled, it “may or may not be *tempting*” to return to what “may or may not be *home*” (Jansen and Lofving 2008, 44) [emphasis in original]. At the same time by attending to consultants’ repeated references to the importance of locatable landscapes of desire I question the idea that portable materiality, including living organisms such as plants, serve as free floating dandelion spores of memory.

Rather, I hope to relate the impression I have been left with: that place is a critical factor in

the enactment and transmission of memory. The governing logic of different types of spaces creates perceptual shifts in memory born through more-than-human relationships that goes beyond the duality of “possession” or “dispossession” of an idealized singular collective memory. At the same time, these structures are not omnipotent: there are gaps and slippages and spaces for agency and things as humble as peoples’ engagements with food and plants to crosscut place and to interrupt these forces, as especially illustrated by Paw Lay Lay’s story.

Seremetakis tells us that “The sensory landscape and its meaning endowed objects bear within them emotional and historical sedimentation that can provoke and ignite gestures, discourses, and acts- acts which can open up these objects stratigraphies” (Seremetakis 1994, 3). It is interesting to watch how these stratigraphies realine and coalesce in new ways as people and living organisms/artifacts (Hallam and Ingold 2014)—plants and seeds—travel across landscapes with different forms of history and power. Jackson asserts that, “sense of home is grounded less in place *per se* than in the activity that goes on in a place” (1995, 148). Yet, perhaps it is the memory of place as an object of *longing* that impels people to perform, in small ways, the social and sensory economy of home across different landscapes...even as the texture of memory shifts across spaces of exile, and sometimes return.³

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³ Some of the material in this paper will be included in a chapter by the author in the forthcoming volume, *Categories of Remembrance and Forgetting: Itineraries and Sanctuaries*, Gagnon and Nazarea, Eds.

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Psychoanalytic Study of the Main Female Protagonists' Emergence of Self-Identity in *Black Swan* and *The Red Shoes*

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Abstract

This study explores the psyche of the female protagonists and the protagonists' emergence of self-identity from American film *Black Swan* and South Korean film *The Red Shoes*. Since the two films *Black Swan* and *The Red Shoes* illustrate the conflicts of women in different cultures, the films hence represent a portrayal of women and their conditions in the contemporary world. Firstly, this study views the identifying signs, symbols, and film elements as a signifier of psychological conditions, repressed identity, and gender representation. To be able to understand the protagonists' psyche and the emergence of identity, the study employs the psychoanalytic theory to study the way that the signs, symbols, or movie elements in that scene portray protagonists' psychological conditions and the portrayal of women in both films. In addition, the psychoanalytic theory investigates the protagonists' psychological stages and the battle of psyches that lead to the psychological breakdown and subsequently contribute to the identity breakthrough. The study then compares the reclaiming of subjectivity in both films that reflect the struggles and conditions of women in the contemporary world. As a consequence, the social convention and tradition confine the limited roles of women in contemporary world. To reclaim subjectivity, women in both films must break from conformity and eventually sacrifice sanity.

Keywords: Black Swan, Female Identity, Freudian Psychoanalysis, Patriarchal Confucianism

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Psychoanalytic Study of the Main Female Protagonists' Emergence of Self-Identity in *Black Swan* and *The Red Shoes*

The films *Black Swan* and *The Red shoes* illustrate the role of female protagonists striving for the pursuits of desire which eventually enable them to discover their female identities. *Black Swan* displays the protagonist's ambition to perfection, whereas *The Red Shoes* discloses a distressed life of a single mother. Both characters undergo the lethal struggle in desperate attempts to transcend their psyches and emerge their individual identities at the end. In addition to the role of the protagonists and their living purposes, both films highlight the influences of female relationships which are partially conducive to the protagonists' emergence of self-identity. The excessive tension and pressure caused by the protagonists' depression and anxiety impel both protagonists to the unforeseen directions and the identity resurrection. This research paper explores the psychological transformation of the female protagonists in *Black Swan* and *The Red Shoes* to analyze the emergence of their self-identity and their portrayal in the both films.

Both *Black Swan* and *The Red Shoes* illustrate the role of female protagonists striving to pursue in the realm of desires and highlight the female relationship which finally leads to the emergence of self-identity. Although both films are produced from the different social and cultural contexts including Asian perspective in *The Red Shoes* and Western perspective in *Black Swan*, they touch up on the identity breakdown in different ways. The pressure and tension in particular context impel both protagonists in unforeseen directions which lead to identity resurrection. In addition, this research paper aims at investigating the portrayal of the protagonists' emergence of self-identity and gender representation proposed by the filmmakers from different cultural contexts. To explore the protagonists' emergence of identity, Sigmund Freud's psychoanalytic theory is mainly employed to investigate and identify the relevant scenes with the protagonists' psychological stages and the emergence of identity. Accordingly, this research aims to examine the gender representation through the use of film elements.

According to Freudian Psychoanalysis, Sigmund Freud (1940) attributes three qualities to mental process: conscious, preconscious, or unconscious. To start with the description of the consciousness, the assumption generally presents as mental awareness. Except for conscious phenomena of perceptions and feelings, the mental processes also include the intellectual systems and volitions. The consciousness is the only mental life which is directly available. The unconscious drives can enter the mental awareness through the preconscious. Containing the excessive unconscious elements, the preconscious contents come from the conscious perception and the unconscious. The preconscious can easily and readily become conscious through the specific trigger or resistance. In addition, Freud specifies the unconscious as the containing of all the primitive and instinctual desires as well as the inaccessible information which is beyond the mental awareness. To protect the conscious mind, some frightening events or unacceptable traumas are buried in the unconscious mind through the process of repression. With the attempt to enter the conscious, the unconscious eludes the censorship by disguise or distortion. These disguised images are frequently depicted in form of dreams, slips of the tongue, suppression, and repression (p. 35-39).

From the three qualities of mental process, Freud (1962) continues to identify the structural relations within the mental personality. According to mental functions, the unconscious is split between the id and the super-ego, whereas the conscious is conducted as the ego. Regarded as a primitive component of personality, the id, the impulsive and the unconscious part of the mind, solely seeks for needs to obtain satisfaction. To behave and express appropriately, the id is restrained and reduced by the super-ego. Freud (1962) refers to

the “super-ego” as “ego-ideal” since “the ego-ideal answers to everything that is expected of the higher nature of human” (p. 33). Demanding for perfection, the super-ego represents moralistic and idealistic principles. Essentially, the super-ego incorporates social morality and regulates the id’s impulses. Elevated by the super-ego, the id is restrained and expressed in moralistic behaviors through the ego in reality. Therefore, it can be said that the ego represents reason and precaution, whereas the id stands for the untamed passions (Freud, 1965, p. 110).

In this research, Sigmund Freud’s psychoanalytic theory of personality is applied to examine the psychological stages of the protagonists from both films. To understand their psyches, the psychoanalytic theory will help to define the id, the ego and the super-ego of each character which create the conflicts of the films. The main conflicts of both films are related to the protagonists’ psychological struggles and the battles of the mind. Films reflect the psychological symptoms that each character has experienced through the fighting between the consciousness and the unconsciousness. Freud’s psychoanalytic theory helps to identify the psychological symptoms and find out the causes of the psychological breakdowns which subsequently lead to the protagonists’ emergence of self-identity.

Paralleled with the classic ballet *Swan Lake*, *Black Swan* adapts the storyline and the character of a swan queen to create a plot and heighten the conflict of the film. *Swan Lake* is woven between Odette and Odile, the two identical women. Under the spell of an evil sorcerer, Von Rothbart, Odette spends her days swimming in a lake as a white swan and only turns into an elegant human form at night. Only true love can break the spell and turn Odette to human. One day, Prince Siegfried meets Odette and falls in love with her. However, the evil Rothbart accompanies with his daughter Odile on whom he cast a spell to look identical to Odette. The only difference is that she wears black, whereas Odette wears white. Siegfried is tricked by Rothbart and mistakes Odile for Odette. Then, Prince Siegfried and Odette decide to die instead of marrying Odile. To be free from Rothbart’s spell, the couple chooses death as a means to destroy the evil’s curse. The death of the prince and Odette is the most recognized ending of *Swan Lake*. Depending upon the revival of the play, the ending of *Swan Lake* has many variations and differences. Originally, the role of Odette and Odile were performed by two separate dancers. To emphasize and highlight the characters’ similarities and differences, it becomes customary for a single ballerina to dance both characters of Odette and Odile (Elliott, 2012). In many performances, the challenging role of Odette and Odile becomes a role that ballerinas strive for from a very young age (Green, 2017).

In the film *Black Swan*, the Odette and Odile character is also the role that settles the conflict of the film. *Black Swan* narrates the story of Nina Sayers, a professional ballerina in her mid-20s, striving for becoming a prima ballerina in a revival of *Swan Lake*. Overly competing in New York Ballerina Company, Nina is selected to lead a conflicting role as Odette and Odile. Although Odile looks identical to Odette, their personalities and moral awareness are utterly adverse.

Adopting a plot from *Swan Lake*, the film *Black Swan* exposes the life of a professional ballerina who strives for perfection. The conflict arises from the difficult performance of the contradictory characters of a swan queen onstage. As a white swan, Odile is beautiful, fearful and fragile. To perform as a white swan, a ballet dancer must follow the technique, the method, and the execution of movement that will exhibit her as graceful as a white swan. Conversely, a ballerina who dances a lustful black swan must let go of the dance techniques and dances imprecisely and effortlessly for transcendence. To perform the role of a swan queen, Nina must assemble both swans: the white and the black. The conflict arises when Nina must embody the contradictory character of white and black swan. Nina’s character and the dance techniques

promote her as an ideal casting for the role of white swan. Because of the innocent character, accurate technique, and tidy choreography, Nina perfectly fits the role of white swan. Although Nina can definitely dance in the role of the white swan, the quest for her is the metamorphosis into the evil twin. In so doing, Nina needs to let go and lose herself when performing in the role of a black swan. In other words, Nina must break her boundary, lose control, and embody the metamorphosis when she is in the role of a black swan.

In the film *Black Swan*, the conflict of the film is the difficulty of performing the contradictory characters of a swan queen onstage. The contradictory traits of a swan queen pull the protagonist's conscious mind apart. As a fragile ballerina and an obedient daughter whom mother always calls "sweet girl," Nina can brilliantly lead a role of a delicate and innocent white swan. On the contrary, the role of black swan obstructs her as a quest for perfection. Nina struggles with sexual maturity as a plausible motif of the black swan awakening. The role of the black swan needs "a metaphysical change – by getting in touch with her dark side" (qtd. in Citizen, 2011, para. 3). Since the protagonist lacks the requisite qualifications to fit in the role of black swan, she must experience the aesthetic side of life and get the voluptuous involvement to achieve her goal. Apparently, Nina's life is a total reverse act of getting in touch with the dark side. The conflict arises where she must connect with the dark impulses which are utterly contradictory to her consciousness. That is she must break from the conscious boundaries in order to be connected with her instinct drives and unconscious impulses.

As a prima ballerina of *Swan Lake*, Nina must embody both conflicting roles of white swan and black swan. Extremely opposed as Odette and Odile character, the white swan is defined by virginity, inexperience, and virtuousness, whereas the black swan is composed by voluptuousness, experience, and viciousness. The character of the protagonist effectively manifests the perfect white swan. Also the protagonist's naïve character is a weakness that obstructs her from dancing as the black swan. To lead both roles of white swan and black swan, the protagonist must experience the sensual sides which she has never been allowed to. In consequence, the protagonist's conscious mind contradicts to her unconsciousness. Although her id strives for the sensual and instinctive impulses that belongs to the black swan, her super-ego which craves for an ideal perfection rejects and represses those impulses. The protagonist's mind is torn between the ideal perfection and the perfect imperfection. To become flawless ballerina, the protagonist must accept the flaws of black swan's character and embrace the id's impulses to perfectly dance this imperfect character (black swan). Therefore, the protagonist must abandon her conscious awareness and sacrifice herself to imperfection in order to completely transform into perfection.

Since the swan queen character illustrates the identical appearances and the contradictory characters of the black swan and the white swan, the swan queen's traits hence reflect the duality and dichotomy between the white and black swan character. To settle the doppelgänger motif, the film *Black Swan* settles mirror as a reflecting surface to construct a symbolic of duality and distortion. As an important recurring element throughout the entire film, the mirror motif significantly manipulates and heightens the areas of tension: the haunted doppelgänger motif and the dissociated personality motif. As a natural motivic environment in dance training, the mirror operates as instructional tools allowing the dancer to evaluate the immediate visual feedback of the dancer. Early established in the film, Nina lives in the world where is surrounded by the extended mirror including the reflecting surface and the reflecting duality.

In addition, the mirror motif manipulates Nina's duality which includes the mother figure and the doppelgänger. As a replacement of the father figure, Nina constructs the

individual's ego from the idealized self-image of her mother, Erica. Therefore, the mother and the daughter mirror each other. Furthermore, the dual characters of Odette (the white swan) and Odile (the black swan) always mirror themselves and are mirrored by Nina's onstage and offstage persona. Obviously, the mother who operates criticisms, prohibitions, and inhibitions stands for Nina's super-ego that forms Nina's conscience and ethical standard. Erica creates this childish confined world and self-contained universe that disallows the outsiders and prevents Nina from psychological growth. Erica influences Nina's consciousness and shapes Nina's super-ego to become a sweet and perfect daughter. As a result, Nina is torn between living in the protected childish world and the real world where she tries to achieve the goal of becoming a professional ballerina, the goal which her mother fails to achieve. The burden of success becomes the pressure imposed on Nina. The imaginary world created by her mother defines Nina's pure and submissive personality. However, the success requires the escapade and maturity which are the traits Erica forcefully protects her daughter from. The imbalance of the imaginary world and professional world throws Nina's mind into disarray and leads to the dissociation of personality.

Furthermore, the dual characters of Odette (the white swan) and Odile (the black swan) always mirror themselves and are mirrored by Nina's onstage and offstage persona. Additionally, the mirror motif contributes the rivalry as the doppelgänger. Obviously, Nina sometimes manifests the reflection as herself and other times as Lily, the doppelgänger. In the film, Lily's role is depicted as a doppelgänger of Nina. Although they are colleague performer in the same company, it is apparent that the character of Lily is portrayed as a negative counterpart of Nina. As opposed to the rigid and naïve character of Nina, Lily is bold, adventurous, and carefree. Lily's ballet techniques and movements are fascinated, vigorous, and spontaneous. Even the director of the ballet company comments that Lily suits the role of black swan because her techniques, movements, and characters perfectly fit the traits of the seductive black swan. The arrival of Lily at this company is a tangible threat to Nina. As a rival who is capable of snatching the leading role in *Swan Lake*, Lily is perceived as the quintessential black swan who is the evil, lustful twin of Nina, the white swan.

Additionally, the mirror motif contributes the rivalry as the doppelgänger. Obviously, Nina sometimes manifests the reflection as herself and other times as Lily, her colleague and her doppelgänger. Nina and Lily also illustrate a mirror of the duality role of Odette and Odile. In order to pursue the perfection, Nina has to accomplish the conflicting role of Odette and Odile. Since Lily is another ballerina that mirrors Odette and Odile, Nina then perceives Lily as her rival and the evil twin. In addition, the protagonist's doppelgänger agitates the mental stability which leads to the dissociation of personality and the emergence of the real identity. Merriam-Webster (n.d.) online dictionary defines doppelgänger as "a ghostly counterpart of a living person." According to age-old German folklore, doppelgänger refers to the second selves and sometimes describes as the spiritual opposite or negative of their human counterparts ("Doppelgänger," n.d.). Lily's role is depicted as a doppelgänger of Nina. Although they are colleague performer in the same company, it is apparent that the character of Lily is portrayed as a negative counterpart of Nina. As opposed to the rigid and naïve character of Nina, Lily is bold, adventurous, and carefree. Lily's ballet techniques and movements are fascinated, vigorous, and spontaneous. Even Thomas, the director, comments that Lily suits the role of black swan because her techniques, movements, and characters perfectly fit the traits of the seductive black swan. The arrival of Lily at this company is a tangible threat to Nina. As a rival who is capable of snatching the leading role in *Swan Lake*, Lily is perceived as the quintessential black swan who is the evil, lustful twin of Nina, the white swan.

As a highly plausible motif of the black swan's awakening, Nina needs to passionately live a life which includes experiencing sensual gratification. Apart from the evolving sexuality, the mental, emotional, and spiritual maturity is chiefly required to translate the black swan dance. The mental, emotional, and spiritual growth indicates the ability of establishing personal identity. Since Nina lives with her domineering mother, she needs to separate from her mother in order to grow the distinct identity.

Even though Lily's lifestyle is unsettling and disturbing, Nina finds it tempting because her life is dull and austere. The disastrous and mysterious power in Lily attracts Nina. In fact, this kind of power agitates the repressed desire of Nina. As Nina's lustful twin, Lily manifests the dark impulse in Nina. Throughout the film, Nina is perplexed and misguided by the enigmatic reflection of Lily. As a counterpart of Nina, Lily can be seen as Nina's shadow because of their contradictory personalities. Carl Jung defines the term "shadow" as "hidden, repressed, for the most part inferior and guilt-laden personality" (qtd. in Diamond, 2009, p. 96). As for their contradictory personalities, Nina is fragile and frigid whereas Lily is wild and carefree. While Lily is audacious and promiscuous, Nina is innocent and childish. Nina's movement in ballet can be described as obsession. In contrast, Lily's movement is spontaneous and beautiful. The film also uses motifs to foreground the double of Nina, such as the reflecting surface (mirror) and the reappearances of the doppelgänger. Therefore, the opposing personalities and film motifs portray Lily as Nina's dark twin and her shadow.

Jung (1991) also describes the shadow as the hidden or unconscious aspects of person or a moral problem that challenges the whole ego-personality (para. 14). The conscience learns the positive and negative feedback of the certain personality traits, behaviors, and emotions from family, peer, and society. The negative feedbacks from the certain traits elicit the anxiety. Subsequently, these negative and unpleasant feedbacks are relegated to reside in the unconscious realm. Repressed in the unconscious, the negative characteristics gradually coalesce and form the shadow or the dark side of the psyche (Carl Jung, 1991). The discernment and conviction of behaviors and emotions navigate the individual to fit in and socially succeed. In the film, the character of Lily customarily confronts with moral standard. Lily lives a promiscuous life and indulges in drug. Her lifestyle and her behaviors are far removed from the notion of righteousness. The behaviors that are generally perceived by the mainstream as unacceptable traits are normally relegated to be kept in the unconscious. Instead of relegating the negative or unacceptable traits to the unconscious, Lily pursues the spontaneous desires and adheres to the innate impulses. Even though many people would consider Lily's behaviors distasteful and unacceptable, Nina finds them fascinating since these behaviors are displaced from Nina's conscience. Although the shadow contains the unacceptable and destructive impulses of personalities, this dark impulse also hauls the potent, creative, and powerful capabilities (Carl Jung, 1991, para. 11). To become a perfect ballerina, Nina believes that she must embody both positive and negative traits. Therefore, the dark impulse will be beneficial for leading Nina to the wholeness and harmony of dancing.

Because of the quest to perfection, Nina is haunted by the reflection of duality which mirrors the dichotomous identities between Nina – Lily and Odette (the white swan) – Odette (the black swan). In addition, the excessive obsession with the black swan character gradually influences Nina's perception of reality. Even though the underlying influence provides Nina with a stairway to perfection, this repressed influence is opposed to the moralistic and idealistic principles of the super-ego. Since the instinctive desires of the id only seek for satisfaction, these uncensored impulses are unpleasant and socially unacceptable. The imbalance between the primitive drive of the id and the idealistic principle of the super-ego agitates the negotiation of Nina's ego in reality. The aftermath of the struggle between the id and the super-ego causes

Nina's dissociation of identity. Moreover, Nina's desperate attempt to control her mental stability results in Non-Suicidal Self-Injury (NSSI). Obviously, Nina restrains the excessive depression and anxiety caused by the ambition to perfectly perform the contrary roles of the swan queen. The consequences of the inordinate negative emotions causes one to suffer eating disorder, obsessive compulsive disorder, auditory and visual hallucination, and delusion. To restrain and release the negative emotions, Nina constantly pukes, picks, and cuts her skin. Nina also continually suffers from bodily injuries seeking a temporary relief from emotional turmoil. In other words, Nina's symptoms are those of the Non-Suicidal Self-Injury (NSSI). The film exposes Nina's desperate attempt to suppress the unacceptable forces and control her conscious awareness through vomit, excoriation, and self-injury. Through the battle of the conscious and the unconscious, Nina physically abuses herself in an attempt to release her psychological confusion and regain mental stability.

Consequently, the unreliability and the uncertainty of Nina's emotional expressions indicate that she is stepping into the sinister side of the black swan. As the increase of the hallucination and delusion, the psychological impairments tighten the audience to the metamorphosis of Nina. Noticeably, Nina's false perception of sound consistently occurs in concurrent with the presence of her doppelgänger. The female laugh of the dark twin seems to mock at Nina's moral sense. In addition, the dark twin tries to control Nina's conscience in order to exist in reality. The reflection of the dark twin in the mirror which reacts independently indicates the desire to consume Nina's conscience. To control Nina's conscience, the dark twin has to overcome the censorship of the consciousness.

Technically, Nina must metaphorically eliminate her innocence as a white swan to perform a wicked black swan, but she culminates in a suicide to complete the black swan character. Since the precise and accurate dance technique confines Nina to the white swan dance, she has to release the control of the white swan in order to step into the black swan's soul. The contradictory identities of the two characters bewilder Nina's perception of reality. To reject the dark impulse and retrieve the ideal-ego, Nina experiences hallucination and delusion. Although her conscious awareness attempts to control and restrain the id gratification, she still slips into the realm of the unconsciousness. Temporarily, she only defers the id impulse by self-affliction. The physical suffering dispels the id gratification and retrieves Nina's moral conscience. The opposite traits of the black and white characters intermittently initiate the identity switching. Through the constant attack of conflicting characters, Nina is fractured and compelled to the split identity. Finally, she accepts the dark alternate and emerges out of the psychological deterioration. She is reborn as a drastic reversal and becomes a whole person who has the confidence in her eyes, moves unrestrained, utters her own voice, and controls her stage and audiences. Towards the end of the film, Nina experiences the blossoming of the self-identity when she confronts the death instinct, overcomes the doppelgänger, and partakes in the id's gratification. As emerged as the whole person, Nina recognizes her infinite potential that is always locked out in the unconsciousness. To achieve the perfection, Nina must sacrifice her life in exchange for the rebirth as the whole individual.

Consequently, the magnificent perfection costs the deadly sacrifice. Even though Nina's yearning for perfection requires that her life incarnate the true identity, Nina readily eliminates the naïve Nina to terminate the metamorphosis of identity. Then, she wholly and metaphorically becomes the determined black swan. The death of the white swan concurrently emerges the return of the repressed black swan. Because of the destructive effects of the unconscious impulse, it is repressed and prohibited by the consciousness. In addition, this infinite realm of the unconscious is the only vital force that draws Nina to her achievement. The death of the white swan liberates Nina from the ego-ideal. Immediately, the liberation of

the innate self-identity unlocks the spontaneous movement which is the key to the perfect dance. Indeed, this perfect achievement is worth a sacrifice.

Through the psychological battle between the id and the super-ego, Nina discovers the repressed competence that releases Nina from the fetter of the ego-ideal. Through the psychological resistance, she experiences and discovers the source of artistic transcendence which she always keeps locked away. On the contrary, the embrace of the instinctive identity originates an artistic brilliance as a swan queen. As a result of the psychological breakdown, the naïve Nina is reincarnated as an artistic genius. Even though the artistic perfection costs fatal sacrifice, she eventually emerges the true identity and finds freedom in death.

Nonetheless, the death of Nina ultimately leads her to the balance of life. Although the metamorphosis costs Nina's sanity and life to become an artistic brilliance, she learns to eliminate her limitation and reincarnate as a whole person. Nina confronts with the psychological traumas including anxiety, paranoia, delusion, and multiple personality; she finally kills all the restraints and rises from the psychological deterioration as an independent identity. Through the psychological deterioration, she discovers the balance of life and conquers both her ego-ideal and id gratification. Emerging as an independent, new person, Nina overcomes the overwhelming ego-ideal and the irresistible id impulse. She now dominates her psyche and comes to terms with the moralistic ideal and libidinous impulse. Even though she must die to be reborn as a perfect dancer, she is able to complete a balance of identity in her death.

Like the American film *Black Swan*, *The Red Shoes*, an Asian film, illustrates the role of female protagonist who also strives for the pursuit of desire. In *Black Swan*, Nina Sayers exposes a conspicuous ambition for perfection. Moreover, *The Red Shoes* discloses the distressed life of a single mother who lives in Seoul, South Korea where "patriarchal and misogynistic attitudes remain deeply embedded in the mainstream culture" (Babe, 2018, para. 5). Both *Black Swan* and *The Red Shoes* distinctively portray the female struggle in desperate attempts to evoke self-esteem and to be independent. The film, *The Red Shoes* displays the patriarchal attitudes and misogynistic values through different characters. Those negative attitudes and values in patriarchal society make the protagonist feels constrained to survive as a single mother. The excessive tension impels the protagonist to the radical psychological transformation. The term "possession" is employed to describe the protagonist's psychological state of being controlled by the cursed red shoes. This research paper explores the symbolism of shoes, the representation of femininity, and possession and identity respectively.

As mentioned before, the film is inspired by the classic Western fairy tale with the same title *The Red Shoes* and employs the cursed shoes as a recurrent motif. First published in 1845, *The Red Shoes* was written by the Danish author Hans Christian Anderson. The fairy tale narrates the story of a girl named Karen who is passionately obsessed with the red shoes but is punished for vanity and prioritization. The narcissistic Karen prioritizes the red shoes over the religious duty and abandons the daughter's responsibility. She only focuses on the red shoes instead of the sick mother and God. Consequently, she is condemned for vanity. In addition to the moral lesson conveyed in the tale, the children literature unconsciously implant the generalized beliefs about gender stereotypes which frame femininity and punish Christianity for the nonconformity. To emphasize, Karen's dance is traditionally interpreted as an act of insolent arrogance. On the contrary, Karen's dance can be read as an expression of creativity. According to Maria Tatar (2008), Karen's dance in Anderson's tale has become "an allegory of the violence threatening those who prefer creative fulfillment to compliance with conventional social roles" (p. 251). Wearing the red shoes to church, Karen dares to break the

social conformity and is harshly punished for loving beauty, materialistic desire, and ambition. However, Karen's dance which signifies her creativity and ambition is turned into a sinful act in the religious view. The idea that the girl is drawn to the red shoes because of their seductive power of beauty is contradictory to the ideological femininity and religious tradition. Therefore, the harsh punishment is employed to limit Karen's instinctive desire. The tales confine femininity and frame gender appropriation by illustrating that women are not allowed to be fancy, egotistical, and ambitious in a culture that oppresses women.

As illustrated in the film, the patriarchal Confucianism influences and controls the protagonist's life. The story is set in Seoul, South Korea's capital city where the embedded patriarchal Confucianism conventionally influences Koreans' modern life. According to Nan-Yeong and Park Matthews's study in 2005 when the year coincides with the film's setting, the patriarchal Confucian tradition stigmatizes women, bolsters male superiority, and distorts women's existence through gender discrimination (p. 129). Furthermore, the influential gender ideology profoundly promotes the predominant patriarchal authority and thereby contributes to female subordination. Since the cultural tradition in South Korea based upon patriarchal Confucianism, Sun-Jae, the protagonist lives a timid life as a traditional wife and an ophthalmologist. Sun-Jae portrays a clear representation of woman life in patriarchal Confucian society. Sun-Jae prominently illustrates the perfect role of a good and submissive wife. Firstly, she is always concerned about Seo-Jun's needs and cooks for his favorite dishes. She manages all the household chores and always keeps the house tidy. Furthermore, Sun-Jae always talks to Seo-Jun in a low and humble tone of voice. His conversation seems to be more important than hers because he usually ignores her conversation. However, she never complains or questions, and always submits to the leadership of the husband because he is the master of the house by law. In addition to the wife's duty, she is also the perfect mother for her daughter. Although she works as ophthalmologist, Sun-Jae effectively manages time to pick up her daughter from school and after that she sends her to study ballet. Then, she goes home to prepare dinner for her family and sends her daughter to bed every night. As a dutiful wife and mother, Sun-Jae portrays the complete image of an ideological and obedient wife who lives to take care of her husband and family.

In the film, *The Red Shoes* is set in 2005 when the legislation of Hoju system remained in South Korea, the literal meaning of "Hoju" is "head of family" (Immigration and Refugee Board of Canada 2007). Cho Chi-hyoung (2010) points out that the law empowers the patriarch by placing men as the legal head of family. As a legal representative of the family, the male head has the authority and priority over female members. Before getting married, the daughter was listed in the family register under her father as Hoju. After marriage, she is transferred and placed under her husband who becomes Hoju or a legal representative of family. In case of divorce, children remains registered in the father's family, even though the mother retains custody of children (Chi-hyoung, 2010). If the father does give permission, the children cannot be allowed to use the mother's surname. As illustrated in the film, the influence of Hoju law is portrayed through the explicit gender roles and stereotypes. Particularly, Sun-Jae displays a great respect to her husband, Seo-Jun. Moreover, she always reacts to his need with a spontaneous response.

Under the Hoju system, only the male head of the family has the authority to designate the household and administrative tasks. As originated by the Confucian patriarchy, the Hoju system steadily serves the paramount values and motivates gender prejudice. The film vividly portrays the influences of the Hoju law through gender roles, gender stereotypes, and female oppression. Gender prejudice is also illustrated through the male characters' authority.

In addition, the Confucian tradition held by Sun-Jae identifies her as being invisible. The film firstly introduces Sun-Jae in the opening scene where she cooks in a suburban kitchen. She is anonymous and unnamed in the family. Through her marriage, she is identified as a deficient wife for her husband, a dutiful mother for her daughter, and a lifeless and indistinctive woman. According to her marital status, she is only referred as a wife and a mother. The absence of her identity signifies that she is barely treated as a whole individual. It is only when she decides to be independent is her name introduced to the audience for the first time. Her name has been withheld from the audience for half way through the film.

Although Sun-Jae literally represents an oppressive woman who strictly adheres to the Confucian gender tradition, her passion of the elegant and flashy shoes is contrasting with her frigid personality. Sun-Jae cherishes and collects those beautiful, sophisticated, and expensive shoes as her hobby. Her husband frequently discourages her to do so and comments that those shoes suit younger women better; nevertheless, she remains silent and ignores his judgement. Even though she is an obedient wife who always complies with husband's commands, the shoes are the only exception. For Sun-Jae, the shoes represent her personal pleasure and substitution of the repressed desire. This is because she rarely wears them; the extravagant shoes are staged in the luxurious display in her grand walk-in closet. Considered as improper for a mother to wear flashy shape and tone, those shoes are kept merely on the display. Since those fancy shoes substitute for her wild desire which contradicts to social appropriateness, they are put on the display for her to admire. She only wears them in her walk-in closet where nobody is allowed to make any judgements. For Sun-Jae, lingering in the walk-in closet becomes the only way to rest the occupied mind in her personal space. In the closet, Sun-Jae indulges in her repressed gratification as if it served as an escape from the reality.

In the film, Sun-Jae expresses her repressed desire through the collection of shoes which are all high heels. In *The Interpretations of Dreams*, Sigmund Freud (2010) states his belief that the stiff objects and weapons with long and upright figure such as knives, daggers, and pikes substitute for male genital. In contrast, the hollow objects such as chests, ships, and vessels symbolize uterus (p. 367). The parts of the body can also represent the genital. Whereas hand or foot substitutes male genital, the body orifice including mouth, ear, or eye symbolizes the female genital (Freud, 2010, p. 372). Obviously, the female genital is represented by the hollow space since it peculiarly shares the enclosing shape and space which is capable of "being filled by something" (Freud, 1920, p. 18). Freud (1920) hence concludes, ". . . [F]or body-formation; the *shoe* or *slipper* is a female genital" (p. 22).

In addition, shoes embody both cultural traditions and personal values. Generally, many themes of mythology, folklores, and fairy tales render and link shoes with a magical power. In Greek mythology, Zeus grants Hermes winged sandals which provides a marvelous ability to fly. Moreover, the glass slippers in *Cinderella* fairy tale personify the supernatural power to get separated from the cruel reality and inevitably signify hope and transformation. Also Dorothy's red ruby slippers in *The Wizard of Oz* own the power of teleportation. Although Andersen's *The Red Shoes* transforms the magical shoes into the horrendous object, the shoes are employed and portrayed as a moral lesson for young readers. That is, the shoes generally give the supernatural power to the wearers to break their limitations. Hence, the shoes are well connected to the wearers and embody the wearers' identities. According to A.C. Broega, M. Righetto, and R. Ribeiro (2017), Centre for Textile Science and Technology, University of Minho, categorizes footwear as an important accessory to compose personal image as well as individual personality. In addition, he continues to point out the relation between the shoes and the wearer and describes "[o]ur choice of shoes reflects our personality, they reveal if we are audacious or distinct, conservative or free spirit . . . shoes communicate our desires for a

specific social status and lifestyle, as well as proclaim our needs for power and sex” (A.C. Broega et al., 2017, 2). Therefore, the shoes represent the wearer’s preference and personal desire. As the outstanding footwear for women, high-heel exemplifies femininity and seductive beauty. Maud O’Keeffe, the artisanal shoemaker, claims that “this accessory [shoes] place women in a position of power and control, which is the main focus of seduction and femininity” (A.C. Broega et al., 2017, 2). Therefore, Sun-Jae’s shoes collections symbolically stow her repressed sexual gratification. A walk-in closet and the shoes collection hence serve as an escape from reality because they are the only channel that Sun-Jae can lose herself and come alive.

As aforementioned, Sun-Jae’s introverted and submissive personality succumbs to Seo-Jun’s authority. Since she has never encountered and offended him; hence, he dares to bring the unnamed mistress home. Even though she sacrifices her life to family, Seo-Jun still cheats on her and takes the unnamed mistress to the house wearing her beloved shoes. While the unnamed mistress is making out with Seo-Jun, Sun-Jae witnesses her navy blue high heel hanging on the mistress’s foot because the shoe is too small for her foot. Since the shoe only belongs to Sun-Jae, and it represents her unique identity, wearing the unfit size of high heel owned by Sun-Jae implies that the unnamed mistress is not the real owner of the shoe. That the shoe, representing Sun-Jae’s identity does not fit her foot suggests that the mistress cannot steal the unique identity from Sun-Jae. Viewed from a psychoanalytic perspective, a pair of shoes is a symbol of a female genital while foot represents the male genital. Hence, the navy blue high heel that does not fit the mistress’ foot implies Sun-Jae’s repressed sexual desire that has never been fulfilled. The mistress steals not only the shoes from Sun-Jae but also her husband. To protect and reclaim her identity, Sun-Jae contrarily turns into a totally different and independent woman after her identity and privacy are violated by the unnamed mistress.

In the film, the shoes represent Sun-Jae’s dearly loved treasure that validates her self-indulgence in personal authority. In addition to being nameless in a family, her private sphere and identity are also invaded by the mistress. When the mistress is captured wearing her beloved high heels, she symbolically invades Sun-Jae’s territory and shatters Sun-Jae’s identity. The mistress’s trespassing on Sun-Jae’s private identity provokes the repressed impulse and the untamed influence. Then, Sun-Jae has to assert her right and reclaim her identity. Since she is repeatedly insulted and oppressed by the Seo-Jun and his mistress, her defense mechanism and the ego is now at work to protect her ego. As Sun-Jae is threatened by the anxiety, the ego employs defense mechanisms to eliminate the unpleasant feelings. According to Anna Freud (1937), the ego resorts the various measures and undergoes metamorphosis to come to terms with the id-derivatives including instinctual and sexual impulses. In order to deal with anxiety, the ego operates the defense mechanism at the unconscious level to ward off the undesirable feelings and retain the conscious territory (A. Freud, 1937).

Throughout the film, Sun-Jae’s defense mechanism is always at work. When she becomes a married woman, her defense mechanism prevents her from getting in touch with the instinctual desires which contradict to the Confucian decency. Then, she remains an obedient wife for her husband. When Sun-Jae discovers the adultery, her ego employs the defense mechanism to restrain the overwhelming anxiety. However, the excessive repression and suppression are triggered to aggression and violence by the death instinct. Contrary to Anna Freud’ defense mechanism, Melanie Klein investigates “the consequences of the defense by splitting for ego structure” (Ehlers, 2004, para. 2). Klein’s study focuses on the content of the anxious fantasies that are restrained by the defense mechanism. In addition, she distinguishes the ego structure between a depressive structure and a paranoid-schizoid structure. Based upon

the ego structure, Klein divides the defense mechanisms into neurotic and psychotic defenses (Ehlers, 2004). These mechanisms that are based upon the ego structure of depressive and paranoid-schizoid are revolved around the relation between “the projective identification and the anxiety of annihilation, and the defenses against envy” (Ehlers, 2004, para. 3). Many researches on the pathological organization of various aspects of death instinct reveal the ego are primitively dominated by the impulses of death instinct. Projected by the death instinct, the “bad self” attempts to defeat the “good ego” which is lately developed by the super-ego (Ehlers, 2004). Under the primitive defense mechanism, the “bad self” seduces and intimidates the “good ego” which is more realistic parts of personality to forgo the control. When the ego is weakening, the “bad ego” dominates the “good ego.” According to Klein, “the early ego splits the object and the relation to it in an active way, and this may imply some active splitting of the ego itself. Thus one consequence is the experience of the ego being fragmented and in pieces” (Ehlers, 2004, para. 7). As a consequence of the splitting of personality into psychotic and nonpsychotic parts, the ego defense mechanism may precipitate malignant regression. Supported by a cruel super-ego that seeks for the revenge, the death instinct thereby projects the destructive aspects of personality (Ehlers, 2004). Therefore, Ehlers (2004) states her finding that “these mechanisms are placed at the service of defense against depression and worship of rancor and revenge” (para. 4). As a result, these primitive defense mechanisms traverse the anxieties and trigger to the activity of death instinct (Ehlers, 2004).

In the film, Sun-Jae copes with the depression and anxiety from the adultery by the defense mechanism. After the adultery scene, a desperate Sun-Jae is captured in the bath room standing in front of the mirror and staring at her reflection. The film illustrates Sun-Jae’s reflection talking in childish voice and manner. In addition to Sun-Jae’s splitting personality, this scene portrays regression, Sun-Jae’s defense mechanism that reverts her back to a childlike state under the stressful condition (Whitebourne, 2011, para. 4). Although it is explicit that Sun-Jae employs repression and suppression to restrain those depressions and anxieties, her defense mechanism fails to follow the good ego and starts to comply with the bad one. Projected by the death instinct, the bad ego is now at the service of defense against by seeking for revenge. Consequently, Sun-Jae directs the primitive defense mechanism dominated by the bad ego and stabilizes the anxieties in form of aggression and projection. Since Sun-Jae’s defense mechanism employs the ego that dwells in the death instinct, her anxieties are triggered to violence toward her husband. Then, Sun-Jae kills her husband.

After Sun-Jae eliminates her husband, Seo-Jun, she gets the fearlessness from the long-suffering marriage life; hence she is certainly determined to separate from the controlling husband. She moves out the apartment and starts living a life as a single mother. In addition, her defense mechanism still protects her from the threatening fact. Her defense mechanism engages self-deception in form of denial and repression. Sun-Jae employs denial to protect her self-esteem by refusing to accept a fact that she is a murderer. At the same time, she employs repression to keep this threatening fact and the feeling of guilt in the unconsciousness. Since then, Sun-Jae lies that she gets divorce to cover up the death of her husband.

Throughout the film, Sun-Jae refuses to mention to her husband. Her defense mechanism is always at work until the end of film. At the climax of the film, Sun-Jae cannot resist the excessive psychological repression. The repression resided in the unconscious realm can be temporarily beneficial to forget the traumatic experience. However, the excessive force to repress the traumatic experience can definitely create the anxiety. As illustrated in the film, Sun-Jae can temporarily forgets about the fact the she is a murderer. Her consciousness perceives that she gets divorce. Therefore, the disappearance of her husband creates the audience’s suspicion throughout the film. The suspicion is unfolded at the end of the film when

Sun-Jae can no longer deceive her consciousness. The anxiety caused by the disturbing repression eventually shatters Sun-Jae's mental stability. The excessive psychological tension and depressive anxiety result in Sun-Jae's psychological breakdown at the end of the film. After Sun-Jae's mental breakdown, the hidden fact that has been repressed in the unconscious mechanism is unfolded. The audience realizes that Sun-Jae is the murderer of her husband and her boyfriend. In addition, she also kills her new boyfriend because he forces her to answer about the husband's disappearance. As a consequence of psychological breakdown, the traumatic experience of killing her husband and her boyfriend reverts to her consciousness. Then, Sun-Jae is split and slipped between the denial and the recognition of the death of her husband and boyfriend. Eventually, Sun-Jae decides to embrace her primitive impulse and emerge an omnipotent self that isolates from the dependent ego.

Although the story of the cursed red shoes and haunted ghost literally classify *The Red Shoes* in the horror and genre, the motif and the symbol of the shoes draw to the representation of Sun-Jae's psyche. As illustrated through Sun-Jae's multiple identities, the film employs the red shoes as a motif to evoke the real Sun-Jae. If the Confucian patriarchy confines a moralistic woman as an obedient wife and a dutiful mother, a woman who desires to be independent; hence breaks the Confucian ethic and becomes sinful. Through ancient tradition and religion, men claim the total authority to control over female body, mind, and spirit. Barbara Creed (1993) emphasizes the female monstrosity as a result from "the inability of male order to control the woman whose perversity is expressed through her rebellious body" (p. 35). In addition, Julia Kristeva categorizes femininity as semiotic language and masculinity is symbolic language (Creed, 1993). Therefore, the possessed female is the one who refuses to be placed in proper place destined by the masculine Symbolic Order² (Creed, 1993). To be distinguished as clean and proper, a return of the unclean and untrained body turns into the subject of possession. As illustrated in the film, Sun-Jae is torn between the patriarchal order and the free spirit. The demonic possession is employed to illustrate her infinite powerful and instinctual impulse that is forced to repress by social standard. The excessive anxiety and repression turn into the irresistible influence that cannot be controlled, tamed, and abolished. The demonic possession is interpreted as the monstrous woman who breaks from gender rules, roles, and standards. Breaking from conformity and Confucian patriarchy, Sun-Jae emerges as the unbreakable woman. Regarded as sinful to free of male control, possession is employed to identify the rebellious, dangerous, and demonic of wild spirit. A monstrous female horrifies the male monster. Therefore, the male monster labels an autonomous woman as possessed subject because it frightens male pride and smashes male self-esteem. In conclusion, Sun-Jae is possessed by the autonomous influence and instinctual impulse. Provoked by the demonic and monstrous drive, Sun-Jae breaks the "proper feminine roles" and eliminates the patriarchal oppression. Through the death of the male control, Sun-Jae emerges as a monstrous, independent, and unbreakable woman. Eventually, Sun-Jae sacrifices her sanity and embraces the uncontrollable instinct from the unconsciousness that emancipates women from social norms and conformity. Since sanity is constructed by the Confucian patriarchy, she must sacrifice it to emancipate from male order and reclaim her identity and subjectivity.

In the final analysis, both female protagonists from *Black Swan* and *The Red Shoes* obviously represent images and conditions of women in different cultures. Both female protagonists live under the patriarchal ideology that dictates the "proper" kind of women. Nina Sayers in *Black Swan* and Sun-Jae in *The Red Shoes* struggle with the patriarchal control. Their behaviors are confined by the patriarchal standard. In comparison, both female protagonists

² The term is originated by Jacques Lacan and engages femininity with semiotic language and place masculinity on the symbolic language (Creed, 1993)

endure the lethal struggle in desperate attempt to be recognized as somebody. To emancipate from the societal expectations and gender prejudice, both protagonists sacrifice sanity and undergo psychological breakdown. Only the embrace of the unconsciousness releases the individual from societal standards and set of values that dictate the righteous awareness of the consciousness. Through the psychological breakdown, the battle between the consciousness and the unconsciousness violently shatter both protagonists in order to prompt the identity breakthrough. To claim's one identity, each female protagonist eagerly relinquishes her sanity and life to retain the authentic identity. In comparing *Black Swan* and *The Red Shoes*, one can become clearly aware that women from the West and the East still desperately struggle to be independent and to be recognized as a whole individual. Through the psychological breakdown, they are able to possess and embrace the uncontrollable instinct from the unconsciousness that emancipates women from social norms and conformity. As portrayed in the two films, the prejudice and discrimination against sex and gender are still embedded in the contemporary world. Women experience a complicated struggle to emancipate themselves from gender stereotype and achieve as professional women in their career path. As professional women, claiming one's identity requires a severe struggle and engenders a controversy. Nonetheless, it is still worth embracing and becoming an authentic spirit that liberates from social confinement. Once in a lifetime, the challenging of nonconformity makes life worth living as an independent, extraordinary, and intuitive woman.

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A Case Study of Women Leadership Education in Primary School Principals in Indonesia

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Abstract

It is undeniable that in Indonesia, women leadership has been acknowledged in an inferior level trust of society due to the presence of bold gender stereotype. Indonesian women are considered as unskillful leaders within their own society. Filling with myth, women have predetermined as followers while men have predetermined as leaders. However, this patriarchal stereotype has brought a negative development to enhance quality life of Indonesian women as it has been rated at the lowest level in ASEAN. An interesting case is found in Indonesia as there has been a rise in women leadership among primary school principals in West Java Province in Indonesia. Women leadership of primary school principals is empowered and their ability in case of managing school organization is maximized based on components, such as 1) Model the Way, 2) Inspire a Shared Vision, 3) Challenge the Process, 4) Enable others to act and 5) Encourage the Heart. Thus, this paper will explore challenge and strategy of women leadership of primary school principals in Indonesia. This paper was based on a research by using sampling population in total 263 people consisting of 16 women principals, 231 teachers and 16 school boards who work in primary school under office of Banjar-City, West-Java Province, Indonesia in the academic year 2015. A questionnaire and interview were used to explore the existence and desire state of women leadership and to design an effective strategy of developing women leadership skills.

Keywords: women leadership, principals, primary school

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Introduction

As the largest population and Muslim majority country, Indonesia remains dealing with gender inequality issue. Since the Dutch occupation, Indonesian women had limited access rights to public spheres such as politics, economy, especially education. For instance, only the noble men (*priyayi*) and superior white people could have special privilege to obtain high education. In contrast, Indonesian commoner women (*rakyat jelata*) were directed to work as nursemaid (*babu*) for Dutch families (Scholten, 2000 p.9). This phenomenon has been continuously leading to the current situation as legitimacy towards patriarchy. Women are socially underestimated, therefore, there are recently reflections, as follows; Indonesian women's participation in parliament are still underrepresented for as many as 18% from at least 30% in 2009 (JICA, 2011) simultaneously JICA (2011) reported that women are able to earn approximately 78% of total wages compared to men. Moreover, literacy rate for women is (89.1%) lower than men (92.6%) in 2010 (UNFPA, 2015).

Women are capably perceived to fulfil domestic roles in the family rather than involving in making decision in the society, like a leader (Gorska, 2016). Furthermore, Valentine and Godkin (2000) have asserted that women tend to be emotional, sensitive and indecisive when faced the problematic work circumstances. Hence, they are even considered as 'poor leader'. Besides, leadership stereotype exists for men's world (Cohn, et. al, 2008 p.9). Leadership is typically executing mission aspect which related to set goals, organization, direction and control (Shanmugam, Amaratunga, & Haigh, 2008). Additionally, Hyot (2010) described that leadership requires fierceness and supremacy which are belonged to masculinity characters. As the result, women's presence is inferiorly trusted to take position at the top.

In addition, Indonesian women leaders are ranked 14th out of 19 countries, like Canada, USA, Germany, Turkey, France, Japan and etc. in its public sectors in 2013 for as many as 8,7% (Schreiber, et.al., 2013). In ASEAN region, Indonesia is 7th rank of gender equality in 2003 after other three countries Myanmar, Cambodia and Lao PDR (ASEAN Secretariat, 2007). Referring to those ranks, the awareness of women empowerment has been undergoing crucial stage due to cultural and religious influence (Abolade, 2014 p.54). Indonesian people, for example, are mostly prejudiced by religion, Islam, for individual, family and social value. However, religion value is conservatively used to restrict women participation in leadership. Rohman (2013) mentioned that the fundamentalist prerogatives that the Qur'an (An Nisa:34) says: "Men have authority over women because God has made the one superior to the other and because they spend their wealth to maintain them". Accordingly, the interpretation of women prominence is obviously established to make women inferior and submissive in society indicating factor of unskillful leader.

Almost one-fifth of population in Indonesia is centralized in West-Java with the first majority of population among provinces are Muslims (National Statistic Bureau, 2010). Owing to the fact, Sundanese society, West-Java ethnic, is applied Islamic law after Acehnese people. Although, there are 208,901 teachers of primary school in 2012 with 126,326 women teachers compared to 82,575 men teachers (Ministry of Education and Culture, 2012). Apparently, primary school principals are stagnant dominated by men for as many as 18,267 principals meanwhile women principals is represented for 7,295 in 2015 (Ministry of Education and Culture, 2016). So, the gender equality matter in education is questionably deliberated with religion elucidation. Thus, through this study, women leaders can be empowered to break the negative perception and stereotype in society by optimizing five leadership traits from Kouzes and Posner.

Indonesian Women as a School Leader

Gender equality in Indonesia experiences a dynamic history, particularly in term of getting entree to education. It has been started since the Netherlands colonization. The Dutch stipulated dualism system in education which offered adverse gap for native people (*pribumi*) (Darmoko, 2016). The noble men (*priyayi*) had more possibilities to get education, meanwhile noble women were rarely possible to enter school, then how about common women? Indeed, education for them was a fiction. Deriving from this inhumanity concern, the elite women who were successfully acquiring education initiated to build the school for women by imitating western teaching method and providing a foundation of nation's ideals (Hapsari, n.d).

This movement was firstly formed in Java as colonial political life in Indonesia (Scholten, 2000). After the *Etische Politiek* was applied, R.A. Kartini, an emancipation figure from Central-Java, along with Van Deventer, a Dutch politician, erected the women school called "Kartini School" in 1912 (Hapsari, n.d). Kartini is well-known from her book, entitled *Habis Gelap Terbitlah Terang*. The book was derived from her letters that sent to her Dutch friend. Kartini told them regarding the suffering of women from *pribumi*, like being forced to get marriage, being uneducated and forbidden to have public role (Idjah, 1986). Likewise, in West-Java, there was also a liberation figure, R. Dewi Sartika. She established a women school called "Sakola Istri" (translated – women's school) in 1904 with assisting from her two relatives Nyi Poerwa and Nyi Oewid as teachers (Ibrahim, n.d). Her school provided not only subject of women skills, like cooking and sewing but also Islamic education, mathematic, English, Dutch and health education. This motivation was spread throughout Indonesia. For instance, in 1917 Nyai Ahmad Dahlan established Aisyah school in Jogjakarta, even in West-Sumatera in 1930 Haji Rahmah El Yunusiyah also built a boarding school program (*pesantren*) for women.

After Indonesia got its independency in 1945, gradually women participation was determined as active professionals who worked in public sphere and decision maker. They created groups of women based on profession, politics, social and education such as Aisyiyah in Jogjakarta, Islamic Women (*Wanita Islam*), *Muslimat NU* in East-Java (Mufidah, 2014). In New Order, the government conducted a women group called Women in Development that expected to maximize role of women in national development without gender disparity. Regardless, until the reformation this group wasn't effective enough to encourage women presence in the vital aspects (Diana, 2012). Indonesia surrounded by patriarchy system inhibited women's further step for national development. So, the women movement was regressive.

In fact, women are capable to be leader. Women are well-known as transformative, democratic, emphatic, inspiring and relationship-oriented leader (Eagly, 2013; Growe & Montgomery, 2010). Women have resilient multi-tasking skills in doing their responsibilities between work as leader and home as mother (Caliper, 2014). Unfortunately, their multi-tasking skills generates unfair treatment in working place as consequences of uncommitted working accountabilities, especially women with children (Elmuti, Jia & Davis, 2009). Therefore, women deal with glass ceiling to take the highest position as leader at the means their carrier undergoes status quo. Truthfully, with the minor number of women principals in West-Java, this study is expected to optimize their hidden valuable leadership characters.

Kouzes and Posner Leadership Challenge

As women leaders are more transformative and visionary, leadership challenge that emphasizes leadership as a collection of performs and behaviors – not a position is essential to enhance principals of transformational leadership (Abu-Tineh, et. al., 2009). The leadership

challenge is evidence-based for more than 25 years researching, consulting, teaching and writing about a better leader for everyone to learn from five practices as follows; 1) model the way, 2) inspire a shared vision, 3) challenge the process, 4) enable others to act and 5) encourage the heart (Kouzes and Posner, 2012).

Model the way points leaders' behavior to give the highest standard commitment that subordinates expect (Kouzes and Posner, 2012, p.19). In order to model the way effectively, leaders are required to set clear guiding principles. Subsequently, leaders can clarify values and affirm shared values by aligning actions. Women leaders are highlighted on personal-best leadership (Gorska, 2016). Inspire a shared vision is creating a stimulating and attractive future for organization. Together with subordinates, leaders envision the future through imagining and ennobling possibilities. Moreover, commitment toward organization is not commanded, yet leaders need to inspire them by appealing to shared-aspiration (Kouzes and Posner, 2012, p.20). Struggling with status quo, women leaders are desired to challenge the common process to be innovative. The leadership challenge changes and involves leaders to be more brave experimenting, taking risks in order to seek for opportunities innovatively (Kouzes and Posner, 2012, p.21). As women leaders are extraordinary in relationship orientation, enable others to act is one of the high degree leadership practices (McBee, 2013). In organization, a vision and mission can't be created by only a person, so leaders must strengthen others by increasing self-determination and developing competence. On the other hand, leaders trust subordinate to handle the action and give them responsibilities (Kouzes and Posner, 2012, p.22). Women leaders encourage the others' heart by appreciation and recognition because those can be the most powerful empowerment of their spirit. In additional, subordinates' contribution is valuably recognized which can make them feel positive and happy. Leaders boost their happiness meaning building their strong an identity organization (Kouzes and Posner, 2012, p.24). Eventually, the five exemplary of leadership challenge are nearer by women leaders. Then, it is used as strategy to enhance women leadership style.

Methodology

This paper was based on a research by using sampling population of women principals, teachers and school boards who worked in primary school under office of Banjar-City, West-Java Province, Indonesia in the academic year 2015. There were 765 population. It consisted of 45 women principals, 675 teachers and 45 school boards. In order to get the sample, Yamane Formula and Stratified Random Sampling were utilized. So, the sample were 263 people in which 16 women principals, 231 teachers and 16 school board. Then, all respondents were asked to fulfil the questionnaire by using rating scale 1-5 and interviewed to design an appropriate strategy of enhancing women leadership skills.

Findings

This study utilized the mix-method (qualitative and quantitative method) to interpret data. The questionnaire was distributed to 263 samples then it was completely returned. The questionnaire was obtained from women leaders, teachers and school boards with 181 females (68.8%) and 82 males (31.2%). However, this research was focused on strengthening women leadership skills, so the data explored further on demographic of women principals.

Table 1. Demographic of Women Principals

Variables	Number and Percentage of Total (16)
Age Categories	2 of 40 – 45 years (12.5%) 10 of 46 – 50 years (62.5%) 4 of more than 51 years (25%)
Bachelor Degree	15 of Bachelor Degree (93.75%) 1 of Master Degree (6.25%)
Length of Working Experiences	2 of less than 5 years (12.5%) 3 of 6 – 10 years (18.75%) 5 of 11 -15 years (31.25%) 6 of 16 – 20 years (37.5%)
Family Background	12 of Marriage with Children (75%) 2 of Marriage without Children (12.5%) 2 of Divorce and Single (12.5%)

Through being inspired from Leadership Practices Inventory (LPI) from Kouzes and Posner (2013), the questionnaire of this study was conducted to elaborate the content of each five exemplary of leadership challenge. In additional, questionnaire was made two languages version in English and Indonesia and verified into five professors of gender expertise from Indonesia, Thailand, UK and South Africa. Then, it was found the presence and desire condition of women principals in table 2.

Table 2. The result of women principals on presence and desire condition towards women leadership

Components of Leadership Challenge	Presence condition (n=263)		Interpretation	Desire Condition (n=263)		Interpretation
	\bar{X}	S.D.		\bar{X}	S.D.	
Model the way	2.32	0.68	Low	4.92	0.25	Very High
Inspiring a shared vision	2.36	0.76	Low	4.92	0.24	Very High
Challenge the process	2.50	0.68	Low	4.93	0.24	Very High
Enable others to act	2.72	0.64	Medium	4.92	0.23	Very High
Encourage the heart	2.74	0.60	Medium	4.89	0.24	Very High
Total	2.53	0.67	Medium	4.92	0.24	Very High

Table 2 showed that the ability level of women leadership skills in school principals was in medium level. Women leadership skills is actually developed to complete the expectation in very high level. Among five exemplary of leadership challenge was found that women principals had less capability of model the way as the first rank followed by inspiring a shared vision and

challenging the process. Those categories were justified by women principals on the interview session².

- (1) *“Actually, becoming a school principal is a hard work for me. I never ask my subordinates to follow me as individual personality, but they must follow the regulations and policy of school. They need to focus on their job rather than considering my leadership style” – Mrs. Yayah Sukayah.*
- (2) *“Before we think something big, we need to organize from something small and consider of something happened now. Therefore, we can straightforward to face difficulties” – Mrs. Eni Sukaesih.*
- (3) *“I am too old now essentially. As a leader, I encourage young teachers to be more aggressive and innovative because they can be keen on updating new rapid alteration in the globalization era” – Mrs. Nani Munigar.*

From the three opinions given, the respondents believed that leadership is not behavior matter, but it is only a job. They even determine that their job as leader is due to quota not as their ambition. In additional, as nurturing mother, women leader prefer to emphasize completing the small job and empower their subordinate to have innovation. So, it was indicated that women leaders had lack of motivation and self-confident

According to women principals’ current condition, this study provided other part of questionnaire to ask the appropriate strategy in enhancing women leadership skills. Chart 1 described the result of a suitable women leadership skills development strategy.



Chart 1. The Frequency of Chosen Strategy

² This interview session was conducted to ask for a statement from three focal respondents as a school principal from three different schools in West Java, Indonesia, area. They are: 1) Mrs. Yayah Sukayah (49 yo), 2) Eni Sukaesih (52 yo), 3) Mrs. Nani Munigar (58 yo).

Most samples chose the training as an appropriate strategy to develop women leadership skills. Training is recognized as planned activity to transfer or modify knowledge, skills and attitudes related competencies through learning experiences that provided in order to improve performance in the presence job (Bergo, *et.al.*,2013). Therefore, training highlights to get more understanding of current job, so training is contextually useful to strengthen the ability of women leadership skills. Furthermore, training is designed for 6 meetings with pre-test and post-test given. It will offer women principals' material of leadership challenge, even special lecture regarding gender and psychology studies. They will be required to join the outdoor experiential activity (International Leadership Associates, 2007). Moreover, they will be stimulated to work as team in some project based "Building Dream School", "Visiting Excellent School" and finally, they must present on what they get about ideal and effective leader for 21st century.

Conclusion

Recently, there has been increasing the number of related researches on women leadership that mostly conducted in Western countries. Unfortunately, it has rarely studied women educational leadership in Asia, particularly in Indonesia. By this research, it is expected that Indonesian women can be put in the vital role as decision maker. Indonesian government established 30% women's participation on parliament, but this law still can't meet the attainment. To be at top position, Indonesian women have got to battle social stereotype and perceptions. The current condition of women leadership meeting glass ceiling is influenced by cultural and religious matter. It is due to interpretation of religious institution which mentioned "Men have authority of women even maintain them". As if women are submissive and inferior in the society that affect to women's behavior and thinking. In reality, in education field, women are favored profession as teacher, but they hardly reach the top position. So, the label of leadership for men's attaches identically in the society.

In contrast, as many researches explored that women leaders are transformative, the implementation of leadership challenge is examined to improve women leadership style. It gives a new hope for women to have more opportunities, more confident to be a leader in education without any doubt. Hence, leadership challenge can be a solution of breaking stereotype of leadership perception that mention on position – not behavior. Regardless, three out of five exemplary leadership challenge, model the way – inspire a shared vision – challenge the process, were in the low level. Lastly, to enhance women leadership skills in primary school, the training is chosen to solve their less competence. A six-meeting-training is expected to stimulate women principals experiencing new innovative view of leadership and gender issue. So, they will be more attentive to look after gender issue, especially breaking destructive thought of feminism. Hopefully, this study can accommodate in understanding the gender inequality issue in Indonesia and engage more researchers to discuss and support women on getting rights to come forward in public area.

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University Students' Attitudes toward English Discoveries Online Learning

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Abstract

Because of the advancement of information and communication technologies, there is a greater demand for university lecturers to incorporate online technology into their courses. From the lecturers' perspective, it is interesting to determine whether the use of online technology has a positive effect on students' attitudes and learning outcome or not. The matter of learner's attitude is acknowledged as one of the most important factors that impact on learning a language (Fakeye, 2010). This study, therefore, is aimed at investigating university students' attitudes toward the use of an *English Discoveries Online* website to learn English. Two hundred and nineteen students from four classes of Foundation English 2 Course at Ubon Ratchathani University, Thailand participated in this study. A questionnaire consisting of quantitative questions together with one open-ended qualitative question was used to collect the data at the end of the course in academic year 2016. Results showed both positive and negative attitudes toward learning English through the *English Discoveries Online* program. The findings might be useful to university administrators and lecturers involved in implementing e-learning in universities or courses.

Keywords: English Discoveries Online, attitude, university students, computer-assisted language learning, e-learning, blended learning

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Introduction

Nowadays, technology is an important tool in education and provides fast and simple media for language learning in the form of computers and tablets. These devices offer various resources for students to make use of. Technology and education can be blended together because technology offers endless education. However, each university differs from each other in terms of its context. Many lecturers have tried to make use of technology and other media to encourage students to learn English. The use of technology such as computer-assisted language learning, computer-assisted instructions, and the internet for teaching and learning English have received increasing attention over the recent years. Mitra and Steffensmeier (2000) conclude that a networked learning institution where students have easy access to computers could foster positive attitudes toward the use of computers in teaching and learning. This can be interpreted that students and lecturers' positive attitudes are crucial in the effective and efficient use of technology.

Computer-Assisted Language Learning

Teaching and learning a foreign language through technology has become a new trend in foreign language education around the world (Liu, 2009). That is, there have been significant changes in computer-assisted language learning (CALL), both with regard to the nature of the technology used and in respect to the pedagogical approaches and philosophy that underlie materials and activities (Lian, 2008). This is said to mean that CALL has gone from utilizing simple static exercises with limited media, to emphasizing interactive multimedia presentations with sound, animation and full-motion video.

The role of CALL can be thought in terms of the metaphors of tutor, tool, and medium (Jones & Fortescue, 1987; Warschauer & Healey, 1998; Bax, 2003). First, the computer is regarded as a tutor. This mode of CALL features repetitive language drills for practice (Warschauer & Healey, 1998; Bax, 2003). It can be found in grammar-translation and audio-lingual methods. Second, the computer is regarded as a tool. Here, the stress is on learning as a process of discovery, expression and development (Jones & Fortescue, 1987; Warschauer & Healey, 1998). The focus is not so much on what students do with the machine, but, rather, on the students' interaction generated with the help of the computer applications. This shift on interacting was informed by the communicative language teaching method. Third, the computer is regarded as a medium. In other words, computers are used as tools for bringing together students from different countries in a more immediate and, therefore, more authentic context of interaction with one another.

Warschauer and Healey (1998) identify a number of benefits of adding CALL in language instruction: (1) a multimodal practice with feedback; (2) individualization in a large class; (3) fun factors; (4) a variety of resources available, thus helping to attend to different learning styles; and (5) assisting students' general computer-literacy skills. Benefits of using CALL and drawbacks of relying solely on traditional teaching tools for developing learners' listening abilities are compared in Table 1 below.

Table 1 Comparative benefits of using CALL and drawbacks of using traditional tools (adapted from Frommer, 2006)

Benefits of using CALL for developing learners' language learning abilities	Drawbacks in using traditional tools for developing learners' language learning abilities
Motivation (Interactivity)	
<ul style="list-style-type: none"> CALL is a tool with which most students today are relatively familiar and comfortable. This may help some participants to reduce their anxiety about listening comprehension. 	<ul style="list-style-type: none"> Traditional materials are not as motivating, as they are less interactive. This may create anxiety, as students cannot control the difficulty levels when working with texts.
Presenting texts (multiplicity)	
<ul style="list-style-type: none"> Features of traditional audio-visual tools can be easily incorporated. Multiple formats can all be put on a single computer and can be viewed on the same monitor. 	<ul style="list-style-type: none"> Listening texts could be presented with the support of different materials, e.g. video, spoken or print. However, there was less choice and students had to deal with different inputs at the same time.
Monitoring	
<ul style="list-style-type: none"> Students can be monitored and intervened unobtrusively in their activities in a number of ways that are not available in a traditional classroom context or traditional language lab. 	<ul style="list-style-type: none"> Monitoring and intervention is less discreet in a traditional classroom context.
Self-assessment	
<ul style="list-style-type: none"> Online self-tests or quizzes may be created to provide instant feedback. Feedback can take more than one form. Students have the freedom to work with text at their own pace, review feedback or follow to next items. 	<ul style="list-style-type: none"> Students may not know when they have misinterpreted or missed important information. Teachers have to take times to check students' quizzes.
Responding to visual or aural input (Control)	
<ul style="list-style-type: none"> CALL allows students to control play/pause/rewind functions. It also allows teacher to control students' console. 	<ul style="list-style-type: none"> Traditional approach with teacher controlling the lesson plan, even when using video/DVD player/TV, does not allow students to control the way in which they work with texts.
Organization of learning materials (simultaneity)	
<ul style="list-style-type: none"> CALL can offer a non-linear organization of learning materials. Hyperlinks allow students to maneuver through information, as they need. 	<ul style="list-style-type: none"> Traditional class has linear organization of learning materials.

Gruba and Hinkelman (2012) mentioned key factors in achieving the use of technologies in class. The first is syllabus integration. The second factor is that administrators need to encourage instructors to make regular use of both face-to-face and online technologies in their teaching. Moreover, socio-cultural factors such as strong national standards and allocations of the technologies need to be considered.

English Discoveries Online Learning

English Discoveries Online Learning program or Edusoft program - is a complete, computer-assisted English learning program. It covers educational elements and topic-based units for language learning in context. When considering the role of this program, most of the functions are in the role of tutor. Only few functions are under the role of tool.

For lecturers, it offers a customized system by offering various functions. The functions used were: eight units as compulsory units chosen from Basic 3 level (equal CEFR scale A2) with its video or audio and interactive practice exercises, a student progress report; and end of course matrix report.

For students, it offers an individualized system by providing several functions. The functions used were: eight selected units with its video or audio and interactive practice exercises; automated writing and speaking feedback; progress dashboard to view key elements to success on the homepage; right-click dictionary; reading materials; and 10 general English courses, which range on the CEFR scale from A1 to C1.

The eight units were: 1) getting a job, 2) business matters, 3) planning a vacation, 4) eating out, 5) traveling abroad, 6) emotions, 7) making excuses and 8) ticket, please! The students could study and review it as many times as they wanted. Though the students could study several basic courses offered in the program, only students' completion of the Foundation English 2 online was counted. Only one progression through that whole course was considered completion.

A brief review of using e-learning

In the research of Mitra and Steffensmeier (2000), the pedagogic usefulness of the computer was studied by focusing on student attitudes and use of computers in a "computer-enriched" environment. They analyzed the data from three years of a five-year longitudinal study at Wake Forest University. The results indicated that a computer-enriched environment is positively correlated with student attitudes toward computers in general, their role in teaching and learning, and their ability to facilitate communication. However, there were fewer changes in attitudes for students who did not have seamless access to the network. This study concluded that a networked institution where students had easy access could foster positive attitudes toward the use of computers in teaching and learning. In 2007, Liaw, Huang, and Chen explored instructors' and learners' attitudes toward e-learning usage. Thirty instructors and 168 college students were asked to answer two different questionnaires. The results demonstrated that instructors had very positive perceptions toward using e-learning as a teaching assisted tool. Regarding learners' attitudes, self-paced, teacher-led, and multimedia instruction were major factors to affect learners' attitudes toward e-learning as an effective learning tool. Based on the results of investigating instructors' and learners' attitudes, four guidelines should be considered when facilitating e-learning: vivid multimedia learning instruction, highly autonomous learning environments, enhanced instructors' and learners' asynchronous or synchronous communication, and improved learning effectiveness.

Afshari, Ghavifekr and Jing (2013) investigated how to introduce students to computer-based language learning materials and to integrate technology into existing curriculum. The purpose was to examine the attitudes of students toward use of computer-assisted language learning (CALL). Data was collected from 100 students at the Faculty of Languages and Linguistics in University of Malaya, Malaysia. A survey questionnaire composed of 22 statements on attitude, seven statements on perceived usefulness, three statements on perceived ease of use, and two statements on subjective norms, was used as an instrument. Findings of this study indicated that students had moderate attitudes toward

CALL. Moreover, study results indicated that perceived usefulness, perceived ease of use, and subjective norms were significant predictors of computer attitudes. These arguments and claims influenced the creation of the research question: “What are UBU students’ attitudes toward the use of an *English Discoveries Online* website?”.

Methodology

This research was conducted through the following processes.

Student Population and Participants

The student population at Ubon Ratchathani University (UBU) consisted of 2,365 undergraduate students. Each student enrolled in one of the 32 “Foundation English 2” sections in the second semester of academic year 2016. The course is one of the general-education requirements serving students every semester. The students had to pass “Foundation English 1” before enrolling in the “Foundation English 2” course. The Edusoft program was implemented in the second semester of the academic year 2016, which meant that these students had studied “Foundation English 1” in a regular class before. By the middle of the semester, 225 students dropped out or withdrew. So, there were 2,140 students studying after mid-term examination. The participants were 219 students drawn by purposive sampling from the four sections.

Foundation English 2 Course

The Foundation English 2 course (FE 2) at Ubon Ratchathani University focuses on English for communicative purposes with an aim to improve listening, speaking, reading, and writing skills. In the past, lecturers used commercial textbooks. However, in the second semester of academic year 2016, the program switched to use an online program, i.e., *English Discoveries Online* together with its workbook. In the past, the lecturers applied some other programs to the class, however, they were not successfully implemented. The Basic 3 level of the program was chosen because it was more difficult than the Basic 1 and 2 levels used in the Foundation English 1 course in the same semester. The lecturers used its workbook and lecturers’ grammar handouts to teach in a regular class, while students studied its content ~~on the program~~ in their free time outside the class. The lecturers agreed to distribute 20 marks for students’ completion of learning online. Therefore, distribution of marks for the course was as follows: 1) self-access learning 20%, 2) two quizzes 20%, 3) two speaking tests 10%, 4) one listening test 5%, 5) midterm examination 20%, 6) final examination 20%, and class attendance 5%.

Research Instruments

There were two research instruments. The first was an analytics report on students’ usage time and Foundation English 2 online class completion. The second was a questionnaire used to gather students’ attitudes toward the use of the Edusoft program. Along with learning in class, the students used the program outside the class for 15 weeks. It was assumed that they were familiar with the program. Fifteen questions out of 21 questions used a five-point Likert scale.

Data collection and analysis

Prior to collecting the data, the FE 2 lecturers were contacted and made appointments in order to distribute the questionnaire. The data was evaluated and categorized. The following criteria were used to code numeric value of a five-point Likert scale.

4.21 – 5.00	means	strongly agree
3.41 – 4.20	means	agree
2.61 – 3.40	means	fairly agree
1.81 – 2.60	means	disagree
1.00 – 1.80	means	strongly disagree

Results

A report on students' usage time and FE 2 online class completion

As the Edusoft program was not linked with the UBU registrar system, the number of students who had quit studying were still included in the report on students' usage time and FE 2 class completion. There were 225 students (9.51%) who withdrew from the FE 2 course or dropped out during the midterm examination. Moreover, the participants participated in the study without mentioning their name, therefore the usage time of the 2,365 students was illustrated instead. The results of the report on 2,365 students' usage time and FE 2 online class completion revealed an interesting data as shown in Table 2.

Table 2 Students' usage time

Hours	0-4.59	5-9.59	10-14.59	15-19.59	20-24.59	25-29.59	30-34.59	>40
Students	831	1000	385	96	37	10	3	3
%	35.14	42.28	16.28	4.06	1.56	0.42	0.13	0.13

From Table 2, the majority of FE 2 students (1,831 participants) spent less than 10 hours on the program. That is, a total of 831 students (35.14%) spent less than 5 hours to complete the eight units. Only three participants (0.13%) spent more than 40 hours to review and complete the program. The longest time spent on the program was 52.39 hours. The second and third longest times spent on the program were 42.44 and 41.21 hours respectively.

A questionnaire

The results of the questionnaire revealed that the majority of participants (79.9%) were female, while 44 participants (20.1%) were male. According to learners' experience in e-learning environments, a total of 183 participants (83.6%) had never taken any e-learning course, while 36 participants (16.4%) were used to taking e-learning courses.

To analyze the data gained from the questionnaire, questions in part 2 and part 3 were grouped into five categories: five questions on the internet access, three questions on perceived usefulness, one question on perceived ease of use, three questions on subjective norms and seven questions on attitude toward the program.

The first category was questions on the internet access. A total of 188 participants (85.84%) indicated that they used Facebook program every day, however, 71.2% of participants accessed other parts of the internet every day. With respect to internet access both off-campus and on-campus, the questions were divided into two parts. The first part was drawn from yes/no questions. A total number of 143 participants (65.3%) accepted that they had their own computer (e.g. tablet, notebook) and they could access the internet when they were at home or their dormitory. Interestingly, a total of 76 participants (34.7%) admitted that they had their own computer. However, when they wanted to connect it with the internet, they would often go to campus, a coffee shop or other public places. For the second part, it was about the computer usage on campus.

Table 3 Number and percentages of participants' responses and percentage on the aspect of the internet access

Descriptions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. It is convenient to use the program at the computer center.	25 11.4	73 33.3	96 43.8	20 9.1	5 2.3	3.42	.892
2. It is convenient to use the program at UBU library.	16 7.3	63 28.8	110 50.2	22 10	8 3.7	3.26	.873

A total number of 93 participants (44.7%) agreed that it was convenient to use the program at the computer center. A total of 96 participants (43.8%) had neutral attitudes to this question. However, 25 participants (11.4%) disagreed that it was convenient to use the program at the computer center. A total number of 79 participants (36.1%) agreed that it was convenient to use the program at UBU library; while 110 participants (50%) had neutral attitudes to this question. However, 30 participants (13.7%) disagreed that it was convenient to use the program at UBU library.

The second category was questions on perceived usefulness. The question items were ordered based on the highest mean score to the lowest mean score.

Table 4 Number and percentages of participants' responses on the usefulness

Questions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. The Edusoft program is useful.	52 23.7	114 52.1	51 23.3	2 0.9	-	3.99	.713
2. If it offers more lessons than the one you learned, but provides the same mark distribution. You are willing to learn.	55 25.1	77 35.2	81 37.0	3 1.4	3 1.4	3.81	.876
3. The Edusoft program is a good tool to help you learn English.	25 11.4	112 51.1	81 37.0	1 0.5	-	3.74	.659

As can be seen in Table 4, the question, "The Edusoft program was useful." got the highest mean score of the questionnaire. Its mean score was 3.99 (SD = .713) which showed that the participants agreed that the Edusoft program was useful. A total of 166 participants (75.8%) agreed that the Edusoft program was useful. Only a few of them (0.9%) disagreed with this question. A total of 132 participants (60.3%) agreed with the idea that if the lecturers put more lessons on the program with the same mark distribution, they were willing to learn. Only six participants (2.8%) disagreed with this question. When considering it as a useful tool to learn, the majority of participants (137 participants) agreed that it is a good tool. One participant (0.5%) disagreed with this question.

The third category was questions on perceived ease of use. There was only one question in this category.

Table 5 Number and percentages of participants' responses on the ease of use

Descriptions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. The Edusoft program is complicated.	18 8.2	58 26.5	109 49.8	25 11.4	9 4.1	3.23	.906

From Table 5, there was only one question related to the ease of use. The mean score of this item was 3.23 (SD = .906) showing that on average the participants had neutral attitude toward the program was complicated. A total of 76 participants (34.7%) agreed that the Edusoft program was complicated. Thirty four participants (15.5%) disagreed that the program was complicated.

The fourth category included questions on subjective norms.

Table 6 Number and percentages of participants' responses on the subjective norms

Questions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. Learning English through the program made you feel up-to-date.	35 16.0	107 48.9	66 30.1	9 4.1	2 0.9	3.75	.805
2. Other universities successfully implemented the Edusoft program to teach English, UBU should also be the same.	9 4.1	72 32.9	125 57.1	12 5.5	1 0.5	3.35	.669
3. You felt more confident when you knew you would learn English online.	8 3.7	63 28.8	120 54.8	23 10.5	5 2.3	3.21	.767

With respect to the subjective norms (Table 6, question 1), a total number of 142 participants (64.9%) agreed that learning English through the program made them felt up-to-date. A total of 66 participants (30.1%) had neutral opinion toward this item. A total of 81 participants (37%) agreed that if other universities successfully implemented the Edusoft program to teach English, UBU should also do the same. When the participants were asked about their self-confidence after using the program, a total of 71 participants (32.5%) agreed that they felt more confident when they knew they had a chance to learn English online along with learning in class. More than half of the participants (54.8%) had neutral opinions toward this point.

The last category was questions on attitude toward the program. Table 7 described the positively worded questions toward the Edusoft program; the next table described the negatively worded questions toward the program.

Table 7 Number and percentages of participants' positive attitudes toward the program

Questions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. The Edusoft program made learning English more interesting than learning English in a regular class.	32 14.6	75 34.2	101 46.1	11 5.0	0 0	3.58	.799
2. It can encourage you to learn English when you have free time.	22 10.0	99 45.2	78 35.6	15 6.8	5 2.3	3.54	.852
3. Lecturers should use the program instead of teaching English in a regular class.	7 3.2	41 18.7	122 55.7	36 16.4	13 5.9	2.97	.848

With respect to the participants' attitudes toward the program, Table 7 Question 1 shows that 107 participants (48.8%) agreed that the Edusoft program made learning English more interesting than learning English in a regular class. A total of 101 participants (48.1%) had neutral attitudes toward to this question. However, only 11 participants (5.0%) disagreed that the Edusoft program made learning English more interesting than learning English in a regular class. A total of 121 participants (55.2%) agreed that the Edusoft program can encourage them to learn English when they had free-time. Pertaining to the use of the program instead of teaching English in a regular class, the number of participants who agreed with the question (48 participants or 21.9%) was similar to the number of participants who disagreed with the question (49 participants or 22.3%).

In the same category, there were three negatively worded questions used to prove whether the participants paid careful attention as they answered the questionnaire.

Table 8 Number and percentages of participants' negative attitudes toward the program

Questions	5	4	3	2	1	mean	SD
	Qty %	Qty %	Qty %	Qty %	Qty %		
1. Learning through the Edusoft program is less interesting than learning English in a regular class.	18 8.2	52 23.7	99 45.2	44 20.1	6 2.7	3.15	.927
2. Lecturers should not use the Edusoft program as the main material in teaching English class.	21 9.6	44 20.1	101 46.1	44 20.1	9 4.1	3.11	.971
3. Learning through the program made you waste of your time.	3 1.4	19 8.7	81 37.0	90 41.1	26 11.9	2.47	.863

As can be seen in Table 8, Question 1 shows that 70 participants (31.9%) agreed that learning through the program was less interesting than learning English in a regular class. However, 50 participants (22.8%) disagreed that learning through the program was less interesting than learning English in a regular class. Question 2 shows that 65 participants (29.7%) agreed that lecturers should not use the program as the main teaching material in teaching English, while 53 participants (24.2%) disagreed with this question. When the participants were questioned about the waste of their time, the mean score was 2.47 showing that on average the participants disagreed that learning through the program made them waste of their time. A total of 22 participants (10.1%) agreed that learning through the program was a waste of their time. Interestingly, a total of 116 participants (53%) disagreed with this point.

When considering the participants' readiness to use e-learning, a total number of 192 participants (87.7%) were ready to use Edusoft program in the semester. However, a total of

27 participants (12.3%) pointed out that they were not ready to use the program in the semester.

In sum, the mean score of the 11 questions in four categories: the internet access, perceived usefulness, subjective norms and positive attitude toward the program was 3.51 (SD = .440). It showed that on average the participants agreed with using the Edusoft program. However, the mean score of the four negatively worded questions in two categories: perceived ease of use and negative attitude toward the program was 2.99 (SD = .660). It illustrated that on average the participants had neutral attitudes toward the negatively worded questions.

One open-ended question

Concerning the one open-ended question, 24 out of 219 participants answered it. The results revealed several ideas to use e-learning or the program in the future. First, most of them mentioned that the program should always be updated and had out-of-date content. In addition, they suggested that the use of e-learning should be used as practice outside class, rather than replacing lecturers. That is, the lecturers should lead instruction in class as in FE 1 course. They mentioned that when they had questions, they could ask the lecturer. Moreover, the lecturers should supply more content and activities in class, a finding consistent with blending learning principles (Gruba & Hinkelman, 2012). In addition, some students mentioned the Edusoft program was very helpful in learning English, some functions in the program were very good, some functions were too complicated to access, some functions were boring because of its outdated material, the lecturers should put their clips about teaching in class online, putting information and scores of users online may not be safe enough, and a software developer should develop a mobile phone application to be more convenient. Interestingly, only one of them suggested having only online class was enough because of freedom and free time.

To answer the research question, “What are UBU students’ attitudes toward the use of an *English Discoveries Online* website?”, results showed both positive and negative attitudes toward learning English in the Edusoft program. The data from the questionnaire demonstrated that the participants had positive attitudes toward the use of the program (mean = 3.51). However, the mean score of some questions, the report on students’ usage time and the answers of the open-ended question showed that the participants still hesitated. For example, the mean score of the question, “Lecturers should use the program instead of teaching English in a regular class”, was 2.97 (SD = .848). This illustrated that on average, the participants had a neutral view of using the program instead of lecturers’ leading in a regular class. Moreover, most of them spent very short usage time to complete the program.

Discussion and Conclusion

First, though lecturers had highly behavioral intentions to implement the program and put the emphasis on the online learning class completion marks, the participants still could not find their ways to learning English online. Looking at the students’ usage time to complete the program, the majority of them spent only zero to five hours. Although the program allowed users to review as many times as they like, the students often spent the minimum number of hours studying it. Very few of them (0.12%) spent more than 40 hours on the FE 2 online course. This finding implied that only some participants seem to feel fine, find their ways of learning and prefer learning online. Compared to the financial investment required for the Edusoft program, it might not be worth the overall cost. As Gruba and

Hinkelman (2012) mentioned, blended language learning now stresses full integration, of which four considerations are: purpose, multimodality, appropriateness and sustainability. The Edusoft program fulfills three out of the four considerations. However, for the consideration of sustainability, it depends upon the university's and the company's policies.

Second, one of the critical factors using e-learning is to improve students' learning performance. The results offered a view that effective e-learning environments are affected by participants' self-paced learning, functions of the program, and lecturer-led learning. This is similar to the views of Liaw, Huang and Chen (2007). These results were similar to some Thai students, with about 50% of the participants still valuing lecturer-led learning. Some of them had positive attitudes toward the use of the program because gaining 20 marks could result in better grades. The average mark of learning online of 2,365 students was 17.35 out of 20 or 86.77%.

Third, considering the ease of use, although the participants had neutral attitude toward the program's complication and 109 participants (49.8%) had a neutral attitude, the four lecturers who collected the data agreed that the program was very complicated.

Fourth, the results showed the positive attitudes toward the use of the program. This may be because the program offered a multimodal practice with feedback, a variety of resources available, and individualization (Warchauer & Healey, 1998). However, the results differed from the findings of Afshari, Ghavifekr & Jing (2013) in that their students had less positive moderate attitudes toward CALL.

Next, according to the report on the students' usage time, one-third of the students spent less than five hours to complete the online course. One factor of concern is the availability of internet access. The results indicated that 34.7% of participants could not access the internet while they were at home. Students' low motivation to use the program was also a factor related to the students' usage time and usage frequency. An example of the participant's answer illustrates this point:

"Though I could access other general English courses online in the programs, I have done only what I was assigned. I will get scores, no matter how often or how many program levels I used."

Then, the results from an open-ended question revealed that some participants agreed that the reading part in the program was motivating, although other parts like grammar and listening were not really interesting.

"Features in reading passage are interesting. Additionally, three levels of reading passage with the same topic are provided. When I don't understand the passage, I could learn lower level by myself. Vice versa, if I could understand the whole reading, I will try to reading the more difficult ones."

"The grammar part is not really useful. Explanations are too short and boring. Plus, the presentation of this part makes me sleepy always. VDO in the programs are very old fashioned. The pictures are old and some are not clear and the conversations are sometimes too difficult."

It can be concluded that in the Thai context especially, at Ubon Ratchathani University, CALL or e-learning can help students to improve their grade and lead them to better English learning. To help them learn English online outside class, the lecturers may take their efforts to select students' interesting topics or lessons, add some more details together with applying some sources of information to their classes.

Pedagogical Implication for Using Call

The following are the recommendations for using CALL in English classes. First, to implement any program for teaching successfully, lecturers have to be aware of students' accessibility to the computer, the internet and its functions. Next, the lecturers themselves, not the administrators, should take their responsibilities and efforts to find the best online program suitable for their students. The program should be selected in advance to let the lecturers study it thoroughly before implementing it. The teacher-led instructions should be used with the students who are familiar with teacher-centered approach. Blending technologies in class is a good way to lead them to student-centered approach; however, administrators and lecturers should not make quick decision on investment in the online program. Last but not least, giving students self-access learning 20% should be reconsidered. Only class completion may not be guaranteed students' learning performance.

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Traumatic life of Naoko in Norwegian Wood by Haruki Murakami

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Abstract

The purpose of this research was to examine the final motive leading Naoko to commit suicide. Naoko was a female protagonist in *Norwegian Wood*, written by Haruki Murakami. Since Naoko's boyfriend and her sister had passed away, the condolence brought Naoko bogged down with the suffering. Then, she went to the sanatorium. However, the horrible experience overwhelmed her mind, so she decided to commit suicide at the end of the story. The researcher was interested in the character of Naoko. In this study, psychological process was applied as a framework to investigate the three stages of Naoko's mind; Id, Ego, and Superego. A qualitative approach was used to examine data and methodology. Hence, it was necessary to apply in-depth descriptive analysis to reveal and answer two research questions; (1) What are evidences of Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue? (2) What is the important motive leading Naoko to commit suicide at the end of the story? The result revealed that Id was the most of occurrence of Naoko's dialogue with 174 evidences. In addition, death instinct was an important motive leading Naoko to commit suicide at the conclusion of the story. Significantly, the result in this study would be beneficial to apply in English literature classrooms in order to enhance the students to comprehend the characters of the novels.

Keywords: Haruki Murakami, Naoko, Freud's theory, Traumatic life

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Introduction

Literature is known as the letters written by the author to represent stories, the past, fiction, and mythology. It also expresses human morals, beliefs, cultures, and so on. According to the definition of literature, “literature is one of the most significant means to obtain knowledge, concerning man and his life, his unique experiences and the idiosyncratic values” (Aras, 2015, p. 251). In fact, the word “Literature” is made up of two Latin words, “Littera” and “Litteratura”. Littera means the letter and litteratura means reading and writing skills (Phat, 2013). Thus, literature is in itself, a small world, created by the intelligence of authors.

Moreover, the word “literature” has been interpreted from many different perspectives. Wellek and Warren (1956) mention that in reading literature, knowledge is first and entertainment is second. Similar to While Duff and Maley (1990), literature is a creative work designed to please readers. According to Purves and Quattrini (1997), literature comes from both the author and the readers perspectives, which are defined by many aspects.

Literature is one source of history that is contained in many books. It arouses humans to know the meaning of life and the beauty of the world (Koutsompou, 2015).

Additionally, previous studies claim for the significance of reading literary works that they provide extra knowledge and experience. As mentioned in Zapata’s work (2005), it reveals that one literary book consists of many histories, especially people’s beliefs from around the world. Hence, readers can obtain lots of things from reading literature such as aesthetic appreciation and literacy improvement.

Besides, the charm of literature is in the writing styles revealed in poetry or fiction writing. It creates artistically unique beauty (Pickering & Hoeper, 1997). Also, Mendoza (1995) comments that literary competence will be improved in accordance to what kind of text is read, and how the text is read. Similarly, Phat (2013) states that some people give definition to literature as instruments, thus improving the students’ skills. In addition, literary work can increase language skills and conversation abilities (Babae & Yahya, 2014). Hence, literature is an essential instrument for language learning.

In this study, the researcher grasps the best-selling novel entitled “*Norwegian Wood*”, written by the famous Japanese novelist, Haruki Murakami, to delve into and try to understand the character in the story.

Haruki Murakami is a well-known Japanese novelist who has written many great novels. According to his *Norwegian Wood* story, the novel portrays a world between reality and psychology. His inspiration comes from his days as a college student in Tokyo, yet his life was not as sorrowful as was portrayed in the story (Murakami, 2001). Moreover, *Norwegian Wood* is the favorite song of Naoko, the main character, written by John Lennon, The Beatles (www.en.wikipedia.org, n. d.). According to Bunnik (2012:4), “reading *Norwegian Wood* has brought many readers a recognizable experience while knowing nothing of the Japanese outset”.

Norwegian wood is a story about a group of Japanese teenagers, spending their lives experiencing love, sex, and ultimately, death. The story begins with a friendship between three fictional characters, Toru, Naoko, and Kizuki, who are very innocent in this increasingly complicated world.

Unfortunately, when she was only 17 years old, Kizuki committed suicide. After that, Naoko’s life was changed forever. Her beautiful world collapsed. She was destroyed by her abject sadness and this was not the first time. She had to struggle with another loss. In the past, Naoko’s sister also committed suicide when she was also 17 years old, the same age as Kizuki.

This led her to a similar situation, and all the intense sadness returned, to ruin Naoko's heart once more.

The death of Kizuki brought Naoko's life to new lows that brought about painful memories, stemming from her recollections of previous sad times. Naoko tried so hard to escape from the truth. Finally, she decided to step outside to the adulthood's world (Simangunsong, 2016). Naoko could no longer smile within herself and to others any longer. Life caused her great suffering, and she still missed the two most important persons in that life, Kizuki and her beloved sister. Due to these events, she felt so lonely and lived a loveless life from then on. Back in the days when Kizuki was still alive, he was Naoko's whole world and he could protect her heart from any pain.

As stated before, the researcher tries to explore the female protagonist who has an interesting character, Naoko. She has suffered tremendously both through mental illness and life in general. Freud's theory framework is used to analyze the character's psychological state and her traumatic life, in order to describe the motivation leading Naoko to commit suicide at the end of the story. According to Naoko's characterization in the story, it points to consciousness and unconsciousness while she was talking to her interlocutor. It shows that Freud's theory is reflected in her character.

The study may also shed light into the general field of psychology. Psychology is the scientific study of the human mind and its functions, especially those affecting behavior in a given context. Psychology is necessary in every career field or in any peaceful society in general but people rarely observe and perceive that their actions stem from psychology.

Firstly, psychology helps people to live with, respect and understand others opinions and behaviors. Psychology also helps people to expect the motion and performance from the interlocutor which creates better conversation. Secondly, improving self-confidence; to understand people's weakness point or character. Only then can people evaluate themselves and improve their self-confidence. Lastly, creating a bond between co-workers. Psychology helps people to understand their colleagues and could bring about better relationships. It then becomes a more comfortable and better environment to deal with work (Philippe, 2017).

In contrast, if human have mental illness their life cannot live happily same as other people and finally they might solve the problem by committing suicide.

Regarding to the experience of Naoko, she had lost her sister and her boyfriend. These two persons meant to her life a lot. The loss brought Naoko's mind into trouble condition. It was difficult to stay in this world without her sister and her boyfriend. Naoko attempted to release herself from the bad experience; moving to downtown and beginning to make a new relationship. However, she could not erase the past from her thought. Naoko felt guilty to herself more and more. Finally, she had traumatic condition. Traumatic could occur for two conditions; from the nature of the event and the experience (Rosenbloom, Williams & Watkins, 2010). According to the behavior of Naoko, it related to traumatic condition namely guilty, sad, outspoken and extreme feelings etc. (Rosenbloom, Williams & Watkins, 2010). To study traumatic was a great approach to investigate through Naoko's dialogue. In other words, the study of traumatic might reveal research questions especially the final motive which leading Naoko to commit suicide at the end of the story.

Purpose of the Study

This research applies the Psychoanalysis Theory to describe Naoko's traumatic life, by identifying evidences which highlight her Id, Ego, and Superego according to Sigmund Freud's theory, as well as analyzing her final motive for committing suicide.

Research Questions

- 1) What are evidences in Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue?
- 2) What is the important motive leading Naoko to commit suicide at the end of the story?

The Scope of the Study

This study focuses on the psychological stage of the female protagonist, Naoko; therefore, other characters appearing in the story will be beyond the scope of the analysis of the thesis. In addition, the psychoanalysis theory will be used to analyze Naoko's dialogue when she is with the other characters, by focusing on three stages of Freud's theory: Id, Ego, and Superego.

Literature review

Haruki Murakami

Haruki Murakami is such a unique novelist from Asia who also became famous in America and Europe. Murakami was born on January 12, 1949, in Kyoto, Japan. His parents were Japanese literature teachers. In his childhood, he grew up in Kobe during World War II. It was found that he had a real talent for writing and he had also read a considerable amount of American novels from many prevalent authors such as Kurt Vonnegut, Richard Brautigan, and Jack Kerouac. This explains the reasons why Murakami's writing style was always written in the western style.

Literature and Psychology

The meaning of psychology in literature can be interpreted as the study of the author's psychology, the consideration of the imaginative method, the investigation into the types and the rules of psychology which appear in all literary text, and the influence of literature on readers (Wellek & Warren, 1963). In the same way Lahey (2009) stated that psychology was explored through the letters of early Greek philosophers, especially Aristotle's work which mentioned the word "psyche" in relation to the basis of life (p. 1-2). This word is interpreted from the old Greek meant 'mind', however, this word is similar to the meaning of the word 'breath'. Additionally, Lahey (2009) mentions that "the word 'psychology' come from the word 'psyche' which Aristotle defined and merged with logos from the Greek language, which indicates 'the study of'" (p. 2). Unger (1999) states that "psychology, which was the study of the norms of behavior, could give us insights into literature" (p. 3).

According to Lodge (2002), people would always improve in education and character more so than using the scientific approach. This acquirement according to Lodge (2002) states that science has attempted to invent general explicative rules which is to be utilized globally. However these procedures are already in place and are being further explored. Literary works explain in the guise of a novel, the inaccessibility of the individuals background, which is unique to all, altering a whole new experience that we have been through already; and the literature with

creative texts summarize this coming together. Additionally, Lodge 2002) reveals that "... even when the ostensible subject of fiction is science itself, it is always a personal kind of knowledge that we obtain from it" (p. 251). Furthermore, a poem is the creation of literary satisfaction with fact, by calling creativity to the aid of cause (Johnson, 2006).

However, psychology is not the only scientific topic that can be interpreted in various perspectives. There is a lot of basic knowledge which is included in psychology. The research applies Freud's theory to examine the character's mind.

Freud's Theory

In the beginning, Freud's theory was developed through hysteria patients and Freud thought that the symptom of hysteria came from a body disorder such as from the cells or the brain. However, further examination of the patient did not reveal morbidity. For example, the glove anesthesia is a symptom where the patient's hand does not feel anything but their arm still feels normal. Glove anesthesia is one of the symptoms that the doctor and neuroscientist assume comes from mental health (Maneesri, 2016). Freud believed that hysteria was a symptom which came from mental illness. It explains that hysteria is the method in which the patient tries to hide bad experiences in the unconscious mind. In addition, Maneesri (2016) explains that hysteria patients avoid remembering bad experiences because remembering would bring additional suffering and anxiety to them.

Later, Freud believed that the method which the mental illness patient had used, it could also apply to other people. Thus, Freud began to take a great interest in it and focused on the study of psychoanalysis. Then, Freud discovered human psychology "Sigmund Freud divided mental life into three agencies or provinces; Id, Ego, and Superego" (Lapsley & Stey, 2011, p. 1). In this study, the researcher would like to use "stage" which refers to province.

Id

Id is the first stage which Freud studied in the identification of the human mind. Freud believed that Id is a natural human instinct (Boeree, 2006). Id is an unconscious stage that we can call the beginning processor. "If an individual were to be completely independent from the Id drives, he or she would, in essence, be a robot" (Song, 2008, p. 28). Id is a general instinctual movement such as eating, drinking, keeping the body warm and so on.

Id is also called a primary process. The primary process involves the unconscious and it is an instinctual part of the psyche in which the human mind processes with less logic (Lapsley & Stey, 2011). When we grow up, the primary process does not decrease but the result will provide more energy to satisfy the Id. If the Id does not fulfill a wish immediately, the Id will express itself by aggression, destructibility, and in some cases, murder. In addition, there are two human instincts; life instinct and death instinct which gather in Id.

Instinct is very important for motivating the human mind. Life instinct and death instinct influence the human mind in different ways. Life instinct is known as one the fundamental motivations of Id (Freud, 1920). In mythological vocabulary, the life instinct refers to Eros or the "Greek God of Sexual Love" (Rycroft, 1995). It might say that life's instinct is a positive energy of the human mind to drive our thoughts and behaviors.

Next, another human instinct is the death instinct. The death instinct refers to Thanatos which means the "Greek God of Death" (Rycroft, 1995). References to Heimann (1983) reveals that the death instinct has a great energy of the human mind. According to Freud (1920), death instinct participates with suffering which can be called self-abuse or "extinction of one's self".

Death instinct is usually expressed in the form of destruction such as truculent instinct or damaging instinct (Heimann, 1983). The character of death instinct shows people always intend to do harm especially to themselves.

Hence, life instinct and death instinct could occur in the human mind at different levels because it relies on personal experience. Moreover, it also has another stage of mind, which is the Ego that was developed from the Id.

Ego

Ego is the stage of the human mind which was developed from the Id. The function of Ego is quite similar to Id but the tropism of Ego is different from Id which relies on reality. According to Lapsley and Stey (2001), “ego is the “executive” of the personality in the sense that it regulates libidinal drive energies so that satisfaction accords with the demands of reality” (p. 1). As well as Freud (1927), Ego was developed from Id as an effect of the libidinal drives of Id. Although, Ego has a fundamental form from Id, the function of Ego has its own characteristic. For instance, Id must respond to every desire immediately such as if an infant cries when he/she is hungry and the mother will respond to them. While Ego based on the reality, then, the desire has to be considered before expressing to others. Id and Ego work along-side each other. The desire from Id will run through Ego and Ego has to consider the desire that it is reasonable to respond to. However, Id, Ego, and Superego did not appear in Freud’s theory with good reason. All three stages came from Freud’s study which was the identification approach. According to Rivkin and Ryan (2004), identification is defined as the beginning of the emotional expressions of humans or the first stage of the human mind to determine human consciousness. Identification holds the emotional ties with other people. Additionally, identification plays a part in the history of the Oedipus complex. The Oedipus complex is the development of the human consciousness that the same sex is the enemy such as a girl/mother or a boy/father. The Oedipus complex is necessary for the human mind to create identification of people. In general, the Oedipus complex occurs within the male rather than the female (Rivkin & Ryan, 2004). However, both boys and girls need to establish themselves as an important person and need to create their own individual identification. Children try to find their role model to imitate their character and become an important person in society. Afterwards, it is ideal that the youngster prefers to be the same as their parents (Rivkin & Ryan, 2004). Therefore, parents are of significant importance to children or the main influence that brings children to want to be like their ideal role model. It is the role of parents to teach their child morality, much the same as the superego in Freud’s theory.

Superego

The term of Superego first appeared in 1923 while Freud had created the concept of the psyche which was created from the Id, Ego and Superego. Superego is the power source to increasing Ego’s efficacy in being aware of hazardous circumstance (Beres, 1958). As Hartman, Kris and Loewenstein (1946) points out, the Superego is determined as the characteristic of mental operation that has to operate with morals. In reviewing, Brenner (1982) comments that from both the result moral arguing has an element of Superego, it affects the Superego and has to be determined by its source.

According to Sandler et al (1962), the superego has two sources: the source which comes from the childhood context and an instinctive source, which contains lascivious and violent emotions regarding the objectivity that can disguise the objectivity.

Boeree (2006), Freud suggested that the beginning of the Superego descended from the Oedipus complex. The Superego influences a child's behavior especially children who display ethical or unethical behavior. The father and mother are very important people who have an ideal influence on children. The Superego could be divided into two categories; firstly, conscience is an incorporation of punishment and caution. Secondly, Ego ideal, it is obtained from positive ideals or rewards to a child. The effects from conscience and Ego ideal are represented to Ego in the form of pleasure, disgrace, and guilt. Superego is a stage which has a larger modification greater than Ego and increases morality at this stage. A child could grow up as a superego person, which is dependent on parents, teachers, and adults. As well as Freud (1921), his study shows that the Superego has a capacity for the objectives and fantasy.

Traumatic life

The lives of people experience have good and bad all the time. A traumatic life is not an ordinary condition that occurs for no reason. Many people have suffered traumatic lives which occur for different reasons. We can which separate them into two types.

Rosenbloom, Williams, and Watkins (2010) state that: There are two conditions. The first is the nature of the event itself—it usually involves actual or feared death or serious physical or emotional injury. The more severe and repeated the circumstances, the more likely they are to be traumatic. The second condition is what the event means to the victim (p.13).

The traumatic condition was studied by Breuer and Freud's (1895) and they discovered the "talking cure". The talking cure seems effective when dealing with traumatic experiences and relieves the symptoms of hysteria (Rogers, Leydesdroff & Dawson, 1999). Furthermore, Herman (1992) reports that a great amount of Freud's patients have experience sexual trauma from their younger years. At that time, soldiers who come back from World War I have similar symptom such as hysteria which is called "shell shock" (Herman, 1992). The violent scenes of war cause great trauma.

Trauma becomes a slave to the mind and destroys the barriers whose function it is, to preserve the mind in a state of peace. Besides, trauma dominates your entire mind. Finally, it possesses you and then abandons you as a pessimistic person (Erik, 1994).

Traumatic memories are encoded in an abnormal pattern; it can destroy people's consciousness through 'flashbacks, nightmares, or reenactments.' Although, the intrusive person stays in a safe environment and tries to live far from objects that could stimulate bad memories. However, in an attempt to avoid such traumatic situations, it reduces their experiences of consciousness and so they lead a very sheltered and unfulfilling life shying away from social interaction, which leads them to suicide.

The current, most appropriate method is to provide short time relief by the use of drugs and/or treatment, but unfortunately for the majority of people who experience trauma take the path to suicide. Similarly Pompili (2008), "most suicidal individuals desperately want to live; they are just unable to see alternatives to their problems" (p. 166). As Pompili (2008); Weishaar & Beck (1990) indicate that suicidal seems to be the only alternative to flee from the continued suffering.

Research Methodology

Research Type

This research was qualitative research which highlighted Naoko's behavioral psychology by applying Freud's theory. According to Al-Sharafi (2015), qualitative research was a method that the researcher applied to describe and comprehend the phenomena. According to Mack, Woodsong, Macqueen, Guest, and Namey (2011) reported that "Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations" (p. 1). Furthermore, Silverman (1993) said that "there is no standard approach among qualitative researchers" (p. 23). Thus, the flexibility of the qualitative method allowed researchers to design methods, frameworks, and techniques from their critical thinking skills, which were appropriate and a response to the research question (Al-Sharafi, 2015). Therefore, the researcher applied qualitative research to investigate the female protagonist Naoko and her behavior in the cases regarding her psychological problems based on Freud's theory.

Research Design

This section explained the methods of psychological behavior and the analysis of Naoko, in Norwegian Wood by Haruki Murakami.

The data collection was divided into seven steps:

1. The researcher used non-random sampling to select the population, Norwegian Wood.
2. The researcher read and re-read Norwegian Wood, Naoko's background information, and the novelist's biography, thoroughly.
3. The researcher studied Freud's theory which consisted of the three stages of the psychological human mind; Id, Ego, and Superego. Freud's theory focused on the human psychological behavior that came from the two basic main parts between consciousness and unconsciousness. Human psychological process was appropriate for examining Naoko's mind because her character had a traumatic life due to her experience. Thus, Freud's theory was the most relevant approach to be used to investigate Naoko's psyche. Since the purpose of this research had identified the evidence of psychological process which reflected in Naoko's traumatic life, the second part of an important motive leading Naoko to commit suicide.
4. The researcher created the framework for the categorization of psychological process which was based on Freud's stage; Id, Ego, and Superego as seen in Table 11.
5. Naoko's dialogues were written in the table analysis.
6. The researcher explored Naoko's psychological process through her dialogues and letters which were concealed within her mind.
7. Each of Naoko's dialogues was examined by applying Freud's stages, Id, Ego, and Superego. Each dialogue was used as evidence to support the reasons for Freud's theory. It was necessary to describe the evidence because some of Naoko's dialogues were in fact implied message but the description could explain her psychological process better, additionally the analysis was more reliable as well.

Data Analysis

The psychological process of the female protagonist (Naoko) was analyzed by applying Freud's theory which was divided into three stages; Id, Ego, and Superego. The procedures of

data analysis were collected and considered carefully regarding each condition, to better understand the character's psychological approach. The procedure was divided into seven steps:

1. The researcher studied the background knowledge of the human psychology gained from numerous kinds of sources, such as internet, research, journals, dissertations, and books.

2. The researcher studied and extracted the important supporting data from sources.

3. After the researcher had read the entire eleven chapters of Norwegian Wood, she investigated each chapter that concealed many complications of the character's behavior (Naoko). The characteristic of the female protagonist, Naoko was very interesting, then, the situations that involved Naoko were explored thoroughly with Freud's theory in order to investigate her psychological process.

4. The data used was from Naoko's dialogues and her letters that referred and related to Naoko.

5. The entire dialogue of Naoko was written down in the framework: the researcher designed a table that would explore the psychological process of Naoko based on Freud's theory; Id, Ego, and Superego.

6. The researcher examined the entire dialogue in the table. Each of Naoko's dialogue was then identified in Freud's stages (Id, Ego, and Superego).

7. The researcher also wrote the supporting details for each one to describe the reasons thoroughly.

Justification

Quantitative research and qualitative research were the famous approaches which scholars were interested in. The characteristic of the quantitative method was "fairly inflexible", and it was usually applied with surveys and questionnaires (Mack, Woodsong, Macqueen, Guest & Namey, 2011, p.3). For example, researchers gave all participants the same questionnaires and then the results from participants might be closed-ended or fixed. The process of the quantitative method limited the information gathered and the outcomes get narrower with less depth. In some cases, the result was extremely different from the researcher's hypothesis.

In contrast to this approach, in the qualitative approach, it was agreed that the researcher's wisdom and experience in research, influenced the research thoroughly (Maanen, ed. 1979). The qualitative method was "flexible" and so the researcher and the participants, had the opportunity of interaction, to collect more data such as interviewing or using open-ended questions (Mack, Woodsong, Macqueen, Guest & Namey, 2011, p.4). The researcher's subjectivity of qualitative research was one of the necessary topics that the researcher must present in their analysis to make it clear and reliable. According to Constan (1992:253) it was revealed that "questions concerning the credibility and status of qualitative inquiry were related to the privatization of qualitative analysis". The qualitative approach mostly dealt with writing to describe and analyze the data, it made the research seemed less trustworthy. On the other hand, the quantitative method dealt with graphs, tables, and numbers to describe the data. The trustworthiness of qualitative research occurred due to the researchers' personal analysis of the data. Qualitative researchers had to verify their viewpoint throughout the various processes. Researchers had to be careful of the requirement to warrant their experience (Glesne and Peshkin, 1992).

Hence, qualitative research could create more trustworthy research from the researcher's analysis. It was very important for qualitative research to describe the data thoroughly, especially regarding data analysis. Data analysis combined the methodology of research from collecting the

data until data analysis was achieved. Most qualitative researchers described by using the mode of the written word, so it was the main reason why researchers needed to write reflectively. Reflection allowed the reader accessed to the data analysis.

For example, Kisawadkorn (2013) described this part of data analysis very well. He explained the methods he used to collect and analyze the data in easy to follow steps. In addition, he showed the table as an example to allow the readers to comprehend his method with no ambiguity. Moreover, he studied in the field of literature. The topic of Sprinthall & Collin's Adolescent Development Theories reflected in the characterization of Bella Swan in the Twilight Series. His study was similar to this research which studied the psychological process of Naoko in Norwegian Wood. For this reason, the study of the traumatic life of Naoko in Norwegian Wood described the data analysis thoroughly in order to allow the readers access to the procedure and provide trustworthiness to the research by applying reflexive writing.

Reflexivity was a necessary process of self-analysis which applied to giving topics related to the researchers' subjectivity and bias. Reflexivity was applied with research questions and the interaction between researchers and participants, the examination of the data, and the conclusions derived from the data analysis (Clarke, 2005).

From this perspective, reflexive writing was a necessary point that qualitative researchers must have in all parts of their research to monitor their subjectivity in order to create trustworthy research rather than eliminated it. In addition, Glesne and Peshkin (1992:104) said that "subjectivity is something to capitalize on rather than to exorcize". Even though, this study seemed bias because of data analysis, the researcher could assure that data analysis was reliable. This study investigated psychological behavior of the character, then, engaged in the same feeling as the character was important responsibility of the researcher. According to Walsham (2006), "the researcher's best tool for analysis is his or her own mind, supplemented by the minds of others when work and ideas are exposed to them" (p. 325). From this perspective, it was normally to appear bias in literature research; it might be because it applied qualitative research which did not involve with number or specific rules. Nevertheless, physical-law-like rules could not enlighten people to understand this world clearly (Snape & Spencer, 2003). So, the researcher could not get rid of bias one hundred percent, but the reflexivity assisted the researcher was aware to consider about thought, belief, and objective which could answer the research questions and could bring people comprehend correctly. Thus, the researcher was always concerned of subjectivity, to contribute trustworthiness of the research, the researcher applied triangulation; Freud's theory, language used, and three experts.

In conclusion, this study was made under an awareness of the researcher in the qualitative method. The researcher was always conscious about subjectivity and prevented reflexive writing in all parts, especially the data analysis. Although, this study only applied the document analysis method to collect the data, the researcher described the procedure of data collection and data analysis in order that the readers understood how the examination was conducted and how the investigations were derived from the data. This research studied the psychological process of the character, Naoko. It was very important to prevent the researcher's subjectivity because the researcher might put personal feelings while interpreting the data. Thus, monitoring the researcher's subjectivity was approved by reflective thoughts and feelings throughout the research method by applying Freud's theory and the experts to verify trustworthiness of this study.

Each dialogue gathered by the researcher, would be proved by the expert to verify their reliability. These dialogues were applied to investigate Naoko's psychological behavior according to Freud's theory as the following table.

Research Framework

Table 1 Analysis of Naoko’s dialogue based on Freud’s theory

Chapter 6				
Line	Page	Dialogue	Freud’s stage	Analysis
18-19	135	"You asked me that time why I had never slept with Kizuki, didn't you? Do you still want to know?"	Id Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond instantly, or tropism to every stimulator.	The dialogue reveals Id of Naoko from Naoko says that “You asked me that time why I had never slept with Kizuki, didn't you? Do you still want to know?”, it is quite sensitive topic which a girl rarely to talk about it. However, Naoko decides to tell Toru. Sometimes she believes that if she tells everything to Toru, she will be loved by Toru. In addition, the dialogue involves with sexual desire which is one characteristic of Id.
21-22	135	"I think so, too," said Naoko. "The dead will always be dead, but we have to go on living."	Id Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond instantly, or tropism to every stimulator.	Naoko’s dialogue reveals her Id quite clearly. Her Id involves with the desire which she wants to make a relationship with Toru as his boyfriend. Her desire can observe from her phrase “The dead will always be dead, but we have to go on living”, it implies Naoko is ready to forget the past including Kizuki. Now, she wants to be loved by Toru.
25-31	135	"I was ready to sleep with him," said Naoko, unclasping her hairslide and letting her hair down. She toyed with the butterfly shape in her hands. "And of course he wanted to sleep with me. So we tried. We	Id Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond instantly, or tropism to every stimulator.	Naoko’s Id is revealed in this dialogue quite clearly. At first, Naoko expresses her sexual desire between her and Kizuki which she says “I was ready to sleep with him”. Next, it shows that sex can refer to love which Naoko did with Kizuki. The sentence “I loved him, and I wasn't worried about losing my virginity. I would have been glad to do anything he wanted” implies that

Chapter 6

Line	Page	Dialogue	Freud's stage	Analysis
25-31	135	tried a lot. But it never worked. We couldn't do it. I didn't know why then, and I still don't know why. I loved him, and I wasn't worried about losing my virginity. I would have been glad to do anything he wanted. But it never worked."		whenever Naoko loves someone she can do anything particular sex. Then, Naoko wants to inform Toru that she loves him because she had sex with him as she had tried with Kizuki. Moreover, she wants to justify herself as a good girlfriend and wants to be loved by Toru.
1-5	136	"I couldn't get wet," she said in a tiny voice. "I never opened to him. So it always hurt. I was just too dry, it hurt too much. We tried everything we could think of - creams and things - but still it hurt me. So I used my fingers, or my lips. I would always do it for him that way. You know what I mean."	Id Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond instantly, or tropism to every stimulator.	In this scene Naoko mostly talks about her sex scene with Kizuki, it reveals her Id. Naoko's Id involves with sexual desire which the scene is narrated by Naoko. Naoko says that "We tried everything we could think of - creams and things". She tries to justify herself as a good girlfriend even though she feels hurt from it. Moreover, Naoko explains that she tried to help Kizuki to finish by using her finger and lips. Naoko desires to be loved by Kizuki.
8-11	136	"I never wanted to talk about any of this," she said. "I wanted to shut it up in my heart. I wish I still could. But I have to talk about it. I don't	Id/ Superego Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond	In the dialogue, Naoko says that she does not want to talk about the sexual relations between her and Kizuki. She tries to justify herself as a pity girl who wants to keep the past within her own self. It implies Naoko has a moral or

Chapter 6

Line	Page	Dialogue	Freud's stage	Analysis
		know the answer. I mean, I was plenty wet the time I slept with you, wasn't I?"	instantly, or tropism to every stimulator. Superego Definition: Superego is the moralistic leader which has the function to consider the human desire to behave appropriate and to avoid inappropriate things.	Superego in her mind. However, she talks about sexual relations to Toru. In addition, she attempts to inform her sexual desire to Toru, she says that "I was plenty wet the time I slept with you, wasn't I?", it implies she has sexual desire with Toru that it never had happened to her before. Then, Naoko tries to express to Toru that she loves him and wants to be loved by Toru which refers to her Id.
13-17	136	"I was wet from the minute you walked into my flat the night of my twentieth birthday. I wanted you to hold me. I wanted you to take off my clothes, to touch me all over and enter me. I had never felt like that before. Why is that? Why do things happen like that? I mean, I really loved him."	Id/ Superego Definition: Id is the human mind that cannot differentiate between reality and imagination. Human demand will respond instantly, or tropism to every stimulator. Superego Definition: Superego is the moralistic leader which has the function to consider the human desire to behave appropriate and to avoid inappropriate things.	This scene reveals both of her Id and Superego. Firstly, Naoko's Id is revealed by saying about her sexual desire in the night she had sex with Toru. Naoko tells that "I wanted you to hold me. I wanted you to take off my clothes, to touch me all over and enter me". Then, Naoko says that she does not know why she did like that with Toru even though 'she loves Kizuki'. This implies to her Superego because she feels guilty that she is dishonest to Kizuki, so she tries to justify herself as a moral person. However, moral cannot support that Naoko loves Kizuki as she said, but her moral can justify Naoko as a good girl.
20-28	136	"I'm sorry," said Naoko. "I don't mean to hurt you, but this much you have to understand: Kizuki and I had a truly special relationship.	Superego Definition: Superego is the moralistic leader which has the function to consider the human desire to behave appropriate and	Naoko's Superego is revealed in this dialogue. Naoko feels guilty that she is dishonest to Kizuki. Then, she wants to avoid from her guilt by justifying herself as a good girlfriend from the relationship between her and Kizuki. The phrase

Chapter 6

Line	Page	Dialogue	Freud's stage	Analysis
		We had been together from the time we were three. It's how we grew up: always together, always talking, understanding each other perfectly. The first time we kissed it was in the first year of junior school - was just wonderful. The first time I had my period, I ran to him and cried like a baby. We were that close. So after he died, I didn't know how to relate to other people. I didn't know what it meant to love another person."	to avoid inappropriate things.	"Kizuki and I had a truly special relationship" implies Naoko's moral that she has a good relationship for a long time with Kizuki, so she has to be honest to him. In addition, she says "I don't mean to hurt you" to Toru because she says that she still loves Kizuki but Naoko concerns about Toru's feeling. Hence, Naoko narrates the relationship between her and Kizuki to Toru, she tries to avoid from her guilt which is dishonest to Kizuki and hurts Toru's mind.

Discussion

The analysis was based on Freud's idea about human psyche: Id, Ego, and Superego. The results of the research were presented according to the following outline.

1. The evidence of Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue.
2. The important motive leading Naoko to commit suicide at the conclusion of the story.

1. The evidence of Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue.

In this chapter, the researcher applied Freud's model of human psyche: Id, Ego, and Superego to investigate the psychological behavior of Naoko in order to answer the first research question: What are evidence of Id, Ego, and Superego based on Freud's theory in relation to Naoko's traumatic life? This section consisted of nine tables which presented the occurrence of Naoko's psychological process throughout her dialogue in eleven chapters of Norwegian Wood.

Table 2 The amount of dialogue in eleven chapters of Norwegian Wood implying each stage of Naoko's psychological process

Chapters	Freud's stage	
	Id	Superego
1	21	10
2	13	1
3	9	6
4	-	-
5	12	12
6	94	44
7	-	-
8	-	-
9	11	3
10	9	7
11	5	4

As could be seen from Table 1, the collected data revealed that out of eleven chapters, chapter six had the most frequency occurrence in both of Id and Superego with 94 evidences of Id and 44 evidences of Superego. On the other hand, chapter eleven had contained the least frequency occurrence with 5 evidences of Id and 4 evidences of Superego. There were three chapters did not reveal Naoko's dialogue; chapter four, chapter seven, and chapter eight. These three chapters only described Toru's life such as his friends, his class, or his routine. Thus, these three chapters did not contain any Naoko's dialogue. Therefore, chapter four, chapter seven, and chapter eight were not included in the data analysis.

There were three characters mostly appearing in Naoko's dialogue; Kizuki, Toru, and her sister. These three persons greatly influenced on Naoko's life. There were noticeable evidences in Naoko's mind which Freud's theory was implied in her dialogue while she was talking to Kizuki, Toru, and her sister. In order to analyze Naoko's dialogue, the frequency which Naoko referred to Kizuki, Toru, and her sister was applied as a supportive framework of the study as shown below.

Table 3 The amount of each stage of Freud’s theory in Naoko’s dialogue relate to Kizuki, Toru, and her sister in chapter six

Chapter 6		
Characters	Freud’s stage	
	Id	Superego
Naoko	14	33
Toru	74	4
Kizuki	0	4
Her sister	4	4

In chapter 6, it showed the different frequency of Naoko’s psychological process. In addition, she implied her Id and Superego to each character in different frequency as well. Naoko confessed her Id, Ego, and Superego to all characters for different purpose. Naoko implied her Id to Toru with 74 evidences while she implied her Id to Kizuki and her sister with different in the number of evidence of 0 and 4. The investigation of Naoko’s mind, Id was the greatest amount and mostly implied to Toru.

After Kizuki passed away, the only person she had in the outside world was Toru. Toru so much influenced to Naoko’s life. One day, Naoko had sexual relationship with Toru. She tried to create a new relationship with Toru which she implied through her dialogue. Then, Naoko’s Id expressed to Toru mostly involved with love and sexual desire. Naoko’s Id often confessed how much she desired to be loved by Toru.

“I think so, too,” said Naoko. “The dead will always be dead, but we have to go on living.”(p.135)

“Are you in love with somebody?” Naoko asked me. (p.161)

Naoko’s dialogue revealed her Id quite clearly. Her Id involved with the desire which she wanted to make a relationship with Toru as his girlfriend. The phrase implied that Naoko was ready to forget the past about Kizuki and she wanted to begin her new relationship with Toru. In addition, Naoko did not need Toru to love any girl because of her desire. Naoko wanted to be loved by Toru.

“I feel like Kizuki is reaching out for me from the darkness, calling to me, “Hey, Naoko, we can’t stay apart.” When I hear him saying that, I don’t know what to do.” (p.171)

This dialogue, Naoko narrated her imagination about Kizuki to Toru. Her imagination revealed her Superego. The phrase “Hey, Naoko, we can’t stay apart” which Kizuki said to her in the imagination, it implied how Naoko felt guilty to Kizuki which she was dishonest to him. That was, she had sexual relationship with Toru. Additionally, Toru was Kizuki’s best friend. Her dialogue implied that a good girlfriend should not be dishonest to boyfriend as she did. Her dream revealed the hidden feeling inside her mind and she tried to suppress it. Similar to Parker (2015), he mentioned that dream was the hidden wish which it was suppressed. According to Naoko’s dream, it did not clearly reveal that she needed Kizuki, but it could interpret from her experience. She usually said that the relationship between Kizuki and her was a deep bond, they

knew each other so well. Then, her dream could be an evidence to prove Naoko's desire. Her dream implied that Naoko missed Kizuki and wanted him to be alive.

In contrast, her dream might not be similar to the concept of interpretation of dreams 100 percent because of her experience. She had dishonest to Kizuki. Thus, her dream could interpret that she tried to escape and avoid from her guilty which was the idea of dreams, to fulfill the repressed wish. In this case, Naoko desired to forget the past that she tried to escape from Kizuki and her guilty. Then, it was the reason why Kizuki tried to reach out for her in her dream.

2. The important motive leading Naoko to commit suicide at the end of the story.

According to Table 7, chapter 6 is revealed as the most frequency of occurrence in both of Id and Superego. In addition, the dialogue in chapter 6 was analyzed by applying Freud's theory, then, the result revealed that Naoko's dialogue implied to all characters; Toru, Kizuki, and her sister as it is presented in Table 7.

Naoko's psychological process was affected from the experience. Psychological process included three stages; Id, Ego, and Superego. Each stage includes Ego in themselves. Ego was developed from Id (Freud, 1927). In addition, Ego's efficiency was increased by Superego to be aware of dangerous circumstance (Beres, 1958). Thus, this research would like to discuss by focusing on Id and Superego of Naoko.

From the data collection, it revealed the in-depth portion between Naoko's Id and Superego clearly. Although, Naoko implied both Id and Superego through the dialogue but it occurred in different frequency. Most of Naoko's justification implied her Id more than Superego. Naoko usually implied her Id while she had a desire and most of her desire was Toru. At the same time, her psychological process could not work well together because her Id and Superego had conflicted each other. Naoko wanted to respond her desire, but her Superego interrupted her desire. Naoko wanted to create a relationship with Toru as her Id, however, her superego warned her mind to stop her desire by impulsing her memory about Kizuki. This circumstance occurred to Naoko for many times. Naoko suffered from this situation a lot. She did not know how to control the conflict in her mind. Superego always tried to censor Naoko's Id, nevertheless, Id occurred more than Superego and control Naoko's mind. Hence, Id was the final motive of Naoko.

According to Freud's theory, Id was primitive psyche which consisted of two instincts; life instinct and death instinct (Lapsley&Stey, 2011). Naoko's Id in this study implied her desire that she wanted to be loved by Toru, however, her desire could not be fulfilled.

Naoko's desire could not make her happy with love. It hurt her mind more suffering. Thus, her desire had changed to be death instinct. Naoko wanted to love Toru but it impacted to Naoko's psyche to be suffering. Before Naoko decided to commit suicide, her dialogue mostly revealed that she wanted to end the relationship with Toru. Then, death instinct was the best way to escape from the truth.

Death instinct was the behavior to destroy oneself. Similar to Lapstey and Stey (2011), "death instinct which is revealed by aggression and sadism". Naoko's committing suicide was sadism behavior. She reduced her life to be dead. Naoko had said that "I'm getting rid of everything from the past so I can be reborn in the future" implied that she tried to delete the memory in the past, then, it could make her to be reborn again. Furthermore, Committing suicide was one of self-destruction which related to death instinct. Hence, Id was the important motive of Naoko to commit suicide at the conclusion of the story.

Conclusion and recommendations

The research was investigated in order to answer the two research questions:

1. What are evidences of Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue.
2. What is the important motive leading Naoko to commit suicide at the end of the story.

1. The evidence of Naoko's psychological process of Id, Ego, and Superego revealed through her dialogue.

The evidence had shown that the dialogues in chapter six revealed the most frequency of occurrence between Id and Superego with 94 and 44 pieces respectively. Naoko had psychological problem because of her experience. The effects of experience influenced Naoko's psyche, then, she revealed her psychological problem through the dialogue. Regarding to the novel, it shown Naoko's life related to three characters; Kizuki, Toru, and her sister. Unfortunately, Kizuki and her sister suicided themselves at the beginning. Toru was the only person in Naoko's life. In addition, Kizuki and her sister were mentioned a little in Naoko's dialogue. For this reason, the number of Naoko's psychological process towards each character shows in different frequency.

From the result, it revealed Naoko's Id to Toru as the most frequency of occurrence with 74 evidences while she implied her Id to Kizuki and her sister with 0 and 4 evidences respectively. At the same time, Naoko implied her Superego to Toru, Kizuki, and her sister as the similar amount with 4 evidences. Naoko's Id and Superego were considered from the dialogue which related to Freud's idea. Naoko's desire was considered as Id, Id comprehends as a desire to support of needs instantly. Naoko's morality, norms, beliefs were considered as Superego. Similar to Parker (2015), "the superego is the moralizing conscience, with its rules and sense of right and wrong" (p.123).

Along Naoko's dialogue revealed the psychological problem which consisted of Id and Superego clearly. Then, the dialogue was necessary evidence to reveal psychological process of Naoko. Moreover, the conflict of Naoko's psychological process between her Id and Superego were the factor which led Naoko to commit suicide at the end.

2. The important motive leading Naoko to commit suicide at the end of the story.

The result had shown that the amount of her Id was greater than Superego. The unbalance of Id and Superego were the cause of her psychological problem. The main factor come from Ego which was the psychological process controlling the balance between Id and Superego. Parker (2015) said that "the ego is the realist organizer and planner that mediates between the Id and the Superego" (p.123). Then, Ego's efficiency decreased, Naoko's psychological process was unbalanced. Hence, her desire affected her Superego which reflected to her psyche and behaved in immoral way.

Whenever Naoko tried to create the relationship with Toru. She usually felt guilty with Kizuki. Moreover, sexual relationship with Toru broke the rule of her Superego which was the most serious inappropriate behavior. Love could not make her happy; hence death might be the best way for her.

Furthermore, Naoko was a girl who lived during 1960, the period after World War II in Japan. In 1960, Japanese had an important tradition which called "good wife and wise mother" to shape the women' role (Nocedo, n.d.). Similar to Koyama (1994), rearing, educating, and

housekeeping were a role for motherhood. Thus, women should get good education to be skillful and be a perfect motherhood as the government had ruled. Naoko's sister was a talented girl in study and other skills. Unfortunately, she committed suicide herself without any reason when she was seven teen years old. In contrast, Naoko was unskillful and not succeeded in education. Additionally, she could not be a good girlfriend. Naoko could not save her boyfriend's life from suicide. After Kizuki passed away, Naoko had sexual relationship with Toru. Toru was Kizuki's best friend. Her behavior made she felt so horrible and guilty. Naoko might consider in her behavior and believed that she could not be a good wife and wise mother. She could not accept in her guilt. Finally, death was the best way to free her from all painful experience.

Moreover, Id consisted of two instincts; life instinct and death instinct. Life instinct was primary process, to respond your basic needs namely food, water, and sex (Boeree, 2006). Her sexual desire with Toru may be similar to the concept of life instinct, but it conflicted with her Superego. She suffers from her behavior, to have sexual relationship with Toru. Her desire wanted to be loved by Toru become as a toxic to kill her psyche, so death become as a desire to take Naoko to freedom and peace. According to Boeree (2006), "the day-to-day evidence of the death instinct and its nirvana principle is in our desire for peace" (p.7). In summary, the sorrowful experience and disappointed love brought Naoko to death. Hence, Id was the important motive leading Naoko to commit suicide at the end of the story.

Since this study only applies Freud's theory to study the motive of female protagonist in committing suicide, there should be a further study that applies psychological analysis along with personality theories namely object relation theories, narcissism and the suicide state, mourning and melancholia, and Deleuzian. In addition, the novel was written to present life during after World War II, in 1960, it is interesting to study the Japanese society during that period or to investigate how social value influences to people's psyche.

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JUNIOR GUIDE PROJECT YEAR 3: A Case Study of a School in Phayao Province

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Abstract

This paper discusses results of an implementation of a junior guide activity, which is an extracurricular activity that is often used by school teachers in order to improve their students English language skills and cultural awareness. This activity had been carried out for 3 years consecutively at a school in Phayao province. There were 53 school students from Mattayomsuksa 1-3, 17 university students, and 8 university lecturers participated this time. The school students were chosen by their teacher who was responsible for teaching English for the Mattayomsuksa 1-3 students. On the other hand, the university students whose roles were to assist a lecturer of each language station volunteered to help running the activity. The school students were divided into 8 groups and circulated in taking part in the 8 language stations. Each of which had a lecturer from English department, School of Liberal Arts, University of Phayao. Each lecturer was assisted by 2 university students. The contents of each station, which related to students' curriculum and their local culture knowledge, were selected by relevant stakeholders: University of Phayao's lecturers and the school's English teacher. The results drawn from the questionnaires distributed to school students show that junior guide activity can be an extracurricular activity that benefits the school students in various dimensions.

Keywords: English, Junior guide activity, secondary school, Phayao, Thailand

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Introduction

University of Phayao is an autonomous university in Thailand that was established in order to serve Thai government's higher education policy, "1 university, 1 province". This policy is about encouraging a governmental university to implement its academic knowledge to improve the community of the province each is situated in. Accordingly, the University of Phayao practices this scheme by initiating its own scheme namely, "1 School, 1 Success Model," appointing its every school an area or a community to work with. The School of Liberal Arts is appointed a community called Ban Mae Sai (Choomchonbanmaesai) and we agreed to use our knowledge about English language teaching with a school in the community, Choomchonbanmaesai School. We have worked with this school since 2014 by organizing a junior guide activity to the school students.

Thai Education Policy and 1 School, 1 Success Model

The current education policies of the Thai government focus on lifelong learning while the current educational reformation gears to developing lifelong learning that encourages the people in communities to seek chances to develop themselves and learn from their communities. To correspond with this aim, University of Phayao, which is a relatively new established university in the north of Thailand, established a university-based scheme whose focus is the importance of community and the role of the university in serving the community with its academic knowledge. It, therefore, set a scheme entitled "One School, One Success Model" aiming at implementing and applying the knowledge of every discipline taught at the university to the community all over Phayao.

The "One School, One Success Model," has been implemented since 2014 in order to fulfill the university goal concerning "Wisdom for Community Empowerment". It is an area-based project that serves the Thai government's policy in the sense that it is in line with the government's "1 university, 1 province." Ideally, the university stationed in each province of Thailand has to integrate their knowledge with the development of the province. In this respect, the university behaves as a mentor for the selected area. It can be seen that the university's vision and mission is in line with the government policy in terms of developing the community. The School of Liberal Arts was assigned an area in Phayao province in order to integrate our academic knowledge to serve that particular area. We are in charge of teaching language and the department in charge of this project in English Department. So we chose to implement our knowledge of teaching and learning English to the school in our assigned area, which is Choomchonbanmaesaischool. A major problem concerning the primary education of Thai education system is the lack of English teachers. Some teachers from the other disciplines have to teach English. As a result the students who might not be imposed to enough English cannot communicate in English. This causes long term improvement that the Thai government has been trying to make the situation better. Consequently, School of liberal arts realized that assisting the primary education might be able to raise the standard of learning and teaching English in Thailand; and organized a project in a form of an English workshop that emphasizes English for tourism. The School aimed at giving more opportunities for the students to be imposed to English.

Junior Guide Activity and English Language Learning

According to the current Thai Education Standard, local community plays a very important role in setting the local school curriculum. The community can serve education as it has potential to be a source of knowledge, especially a source of knowledge for the youngsters in the community or the students in the community. The students in a community can learn from their local wisdom. The indirect benefit of learning from the local wisdom is the appreciation of their own culture as well as the local wisdom. Hence, the realization of their local culture and will power to the cultural preservation. The establishment of the curriculum in educational institutions in Thailand, therefore, combine community –based learning. This corresponds with human resource management that prioritizes learner-based instruction. The learner-based teaching and learning emphasizes the students to learn from their locally educational sources that are available in schools and communities.

In addition, according to the present Basic Education Curriculum, there are many standards that emphasis on the importance of both the target language culture and Thai culture. In addition, it is stated that students should be able to communicate with foreign language in different circumstances. Brown (2001) says that culture is part of language and it needed to be integrated with the context foreign language learning. It is believed that cultural contents motivate students in learning language (Lang and Klee, 2000). When the students are exposed to the culture that they are familiar with it is likely that they can acquire language. In learning a language local sources such as arts, music, custom, food, beliefs, local attractions that students are familiar with are considered as effective instructional contents and material because most students feel relax and they can easily related the contents to the knowledge of their own culture. (Kongkaew, 2009) As a result, a scheme that can be fitted in the community-based learning is junior guide activity. The junior guide activity focuses on training students to be local guides. During the course of training, the students have a chance to pay attention to their local cultural attractions.

Moreover, as Thailand became a member of the Asean Community, the country had to get ready for this change. Regarding an academic section, the University of Phayao would like to get the communities that it served ready for this particular establishment as well . The University of Phayao in collaboration with a school in a nearby community, Choomchonbanmaesaischool, implemented a junior guide project in 2014 aiming at encouraging the students in Choomchonbanmaesia community using English. The students were expected to be able to tell the stories of their community. Such stories included the history of their community and the story of their local attractions.

Junior Guide Activity and Thailand 4.0

Thailand 4.0 is a platform that the Thai government has just introduced to the nation. Its aim is to free Thailand from the middle-income trap and make it a high income nation in 5 years.(Phoonphongphiphat, 2017) One important core values of this scheme is making the most of the culture that Thailand has on hand. Charoenwongsak (2016) said that cultural capital indeed plays a very important role in driving Thailand to reach the 4.0 platform. Thailand has to cherish its cultural capital by value-added our existing culture and make it part of Thailand 4.0 scheme by means of supporting the products and services. This is what the government refers to as innovation. In addition, another way to reach Thailand 4.0 is to develop the quality of human resource. There are many ways to do this. The most suitable scheme, perhaps, is to develop the students to pay attention to their culture, especially their local culture. To enhance the students 'local awareness

can be seen in many research conducted in Thailand by using the junior guide activities. Kanoksilapatham (2015) found that the Grade 4 students gained higher scores regarding the knowledge of their local culture through the implementing of a tour guide simulation. This implies that the junior guide activity can be a means to shape the students concerning their cultural awareness and a way to learn English and develop human resource.

As mentioned above, the junior guide activity can provide teachers, students, and the government with a number of advantages. It is interesting to identify the benefits as such. Consequently, this study represents an attempt to reveal some positive outcomes of organizing a junior guide activity in a secondary school.

Objectives

1. To enhance students' English language ability, especially speaking skill
2. To raise students' local culture awareness
3. To study the impacts of implementing the junior guide activity on students' attitude toward learning English

Review of Literature

Local Culture and Language Learning

Alptekin (2002 cited in Kongkaew 2009) points out that learners' culture is as important as international culture in learning language for communication. The learners can gain some advantages of the immediate environment once it is used as the materials for learning language. Kongkaew (2009) states that learners' culture play a very important role in language teaching. English teachers should pay more attention to the learners' culture because it involves learners' daily life. When the learners present their own culture in English, they will feel that the lesson is meaningful to them.

She furthers that English teachers should include local culture and local community when they develop their lessons because the use of local knowledge or cultural familiarity could help students engage in real language learning experiences. This will make the learners realize that they can use those experiences in their everyday life.

Cultural Familiarity and Background Knowledge

There are a number of studies on cultural familiarity and language learning, especially in learning reading. Erten and Razi (2009) investigated whether cultural familiarity influences comprehension of short stories, and whether nativizing the story or using reading activities can compensate for the lack of such familiarity. The results showed a powerful impact of cultural schema on comprehension. Similarly, Gürkan (2012) examined whether cultural familiarity has an influence on reading comprehension and whether using a set of reading activities compensate for the absence of cultural familiarity. The results revealed that the nativized version of a short story from the target language culture contributes to comprehension of L2 readers significantly and the use of activities facilitated for better literal understanding of the original text. It also emphasizes a strong influence of cultural schema on comprehension. This corresponds with Liu (2015) who states that the influence of cultural familiarity and background knowledge on reading comprehension is significant. Background knowledge is important in terms of helping students to comprehend target language, especially in reading. She concludes that both cultural familiarity and

prior knowledge have substantial influence on reading comprehension. Moreover, a student's relationship to his or her culture affects their reading comprehension.

Junior Guides

Junior guides mean students in charge of leading tourists to the tourist attractions. Their duty is to give the tourists the correct information of those particular places. This means that the junior guides have to be trained in order that they can both give information and lead the visitors. According to Chumanee (2002), junior guides are students or juveniles who are trained in order to be local guides leading tourists to visit their local attractions. The junior guides are expected to be able to give information concerning their local attractions or local figures to the tourists. The purposes of training the junior guides are promoting the sense of place, local culture preservation and pride of their role as part of the local culture preservation.

Consequently, the researcher implements the junior guide project for a school in the appointed community. The contents of the instructional materials are taken from the students' local sources such as market, temple, and local products. Importantly, the activity focuses on learning from students' direct experience in order to show the students how English could be used in their daily life and their immediate environment. This will enhance their local culture knowledge, raise their local culture awareness, and positive attitude towards learning English, and organizing appropriate English camp for them.

Methods

The goals of this study were to explore the benefits of implementing the junior guide activity on both secondary school and university students.

1. School and Local sources

Chumchonbanmaesai school is a medium size school in Muang district, Phayao Province. It is an opportunity extension school that offers pre-school, elementary school and middle school education. The class size is approximately 20-30 students. Most of the students' parents either are farmers or laborers. The school is situated near a provincial tourist attraction, Kwan Phayao or Phayao Lake. There are a few attractions in the community such as an evening market, Maesai temple, Ronghai archeological site, brick factory and the blacksmiths of Ronghai. 53 students from Matthayomsuksa 1-3 were selected by their teacher to join the activity.

2. Material Development

The project was carried out following the direction of an English camp. This was done because there were many students joining the project. The content of each station was still about the local attractions, well-known products and unique local tradition in the students' community such as temples, local wisdom and local products.

Also, there were a couple of stations dealing with general English such as greetings and asking and giving directions.

3. University Student Volunteers

In order to give the university students opportunity to serve community using their discipline and their knowledge from their courses, students whose major were English or English Education were recruited to assist with this project. There were 17 of them. 2 students helped an instructor of each English station. One student was a libero.

4. Lesson delivery

The school students were separated into 8 groups following the number of the English bases. Each group took turn, in clockwise order, to visit an available English base that was instructed by an instructor and was assisted with two university students. Language games and activities were conducted individually and collectively in order to enhance students' understanding toward the topic. Some English bases focused on memorization of the content. This English camp / the workshop part lasted for 2 days.

5. Excursion

To reinforce the students' local culture awareness, we organized a one-day excursion and took the students to visit three famous places in Phayao Province: Wat Tilok Aram, Wat Srikomkum and Phayao Cultural Exhibition Hall.

6. Questionnaire Administration

To study the benefits of organizing the junior guide activity, a questionnaire was used at the final stage of the project. The questionnaires were distributed to the students twice: after the language activity and after the excursion activities. The university students were requested to answer the questionnaire as well. The format of the questionnaires follows the Linkert Scale pattern. There are 11 items concerning the English camp and 10 items related to the excursion for the school students to rate. As for the university students, they were asked to respond to 10 items both for the English camp and the excursion. Some of the questionnaires were open-ended. The students were requested to fill in the information.

There were 53 secondary school students responded to the questionnaires. The results drawn from the rating scale questionnaires asking about the students' agreement on the benefits of the project.

Results

The results were drawn from the questionnaires provided to 53 secondary school students at the final stage of the activity. However, there were 2 students who identified neither of their genders nor grades. The results are as follows:

Table 1: The respondents

Gender/Grade	M.1	M.2	M.3	Total
Male	6	4	10	20
Female	13	9	9	31
Total	19	13	19	51

The students' responses to the questionnaire concerning the benefits of joining the junior guide activity were truly positive, as displayed in Table 2. Most of them agreed that they had a chance to improve their English skills

Table 2: Means and S.D. of students' English Language Skill

Item	Mean	S.D.
Students have got a chance to enhance their English Skills	4.81	0.44

As for the Means and S.D. of each group of the students, the majority of the Mattayomsuksa 1, 2 and 3 students agreed that they had a chance to improve their English skills, as shown in Table 3.

Table 3: Means and S.D. of students' English Language Skill, sorted by the Grade of the secondary school students

Item no.	M1, n=19		M2, n=13		M3, n=19	
	\bar{x}	S.D.	\bar{x}	S.D.	\bar{x}	S.D.
Students have got a chance to enhance their English Skills	4.84	0.37	4.85	0.55	4.79	0.42

Table 4: Means and S.D. of students' Local Culture Awareness

Item no.	Mean	S.D.
Students gain more knowledge about their local culture	4.72	0.60
Students are aware of their local culture	4.58	0.66

Table 4 depicted the students' Means and S.D. of their local culture awareness. From the table, the average score of the students' knowledge about their local culture and the awareness of their local culture are high.

Table 5: Means and S.D. of students' Local Culture Awareness, sorted by the Grade of the secondary school students

Item no.	M1, n=19		M2, n=13		M3, n=19	
	\bar{x}	S.D.	\bar{x}	S.D.	\bar{x}	S.D.
Students gain more knowledge about their local culture	4.74	0.56	4.85	0.55	4.68	0.58
Students are aware of their local culture	4.79	0.54	4.62	0.51	4.47	0.77

From Table 5, the Mattayomsuksa 2 students showed the highest average score of gaining more knowledge about their local culture whereas the Mattayomsuksa 1 students rated their awareness of their local culture at the highest.

Table 6: Means and S.D. of students' attitude toward learning English, sorted by the Grade of the secondary school students

Item no.	Mean	S.D.
Students can apply their knowledge and experience from attending the project to their study.	4.70	0.54

From Table 6, the average score of students' attitude toward learning English is at the highest. This means the students had positive attitude toward learning English.

Table 7: Means and S.D. of students' attitude toward learning English, sorted by the Grade of the secondary school students

Item no.	M1, n=19		M2, n=13		M3, n=19	
	\bar{x}	S.D.	\bar{x}	S.D.	\bar{x}	S.D.
Students can apply their knowledge and experience from attending the project to their study.	4.84	0.37	4.77	0.44	4.53	0.70

From Table 7, the Mattayomsuksa 1 students had the most positive attitude toward learning English whereas the Mattayomsuksa 3 students had the least positive attitude toward learning English.

Discussion

This study was based on the goal of extending the knowledge gained in the University of Phayao to its nearby community. This paper is part of that aim. In achieving such target teachers from English Department, School of Liberal Arts, the University of Phayao chose to establish a community-based instruction in a form of junior guide activity and implemented it at a school that they were assigned. One of the objectives of organizing the activity was to study the beneficial aspects of organizing the activity.

According to the results of the research, it can be seen that the participants agreed that they had a chance to improve their English skills, especially speaking skill. A male student from Mattayomsuksa 1 said that having attended the junior guide activity, he had a chance to speak English. One of his classmates commented that he could use correct English. These corresponded with a remark made by a female Mattayomsuksa 1 student saying that having participated in the junior guide project year 3, she not only had a chance to practice speaking English, but also could use the expressions learned from each station to speak with foreigners in real life situations as well as being a tour guide for them. Moreover, the majority of students agreed that they learned some new vocabulary and attending the junior guide activity prepared them for their English exams. As for the local culture dimension, students agreed that they could gain more knowledge about their local culture and they were aware of their local culture. We used language games in each language station. This created relaxing atmosphere of learning English. Prizes such as sweets and stationary were provided to students as positive reinforcement. Both of which helped students to focus on the lessons. As a result, they understood more about their local culture. When asked about their local culture awareness, the students thought that their local awareness was at the highest level. This seemed to be the result of using teaching materials which were localized. The students were aware that their local culture, which they knew very well, became their study topics; and their background knowledge helped them to comprehend the contents. Moreover, the students were proud of their local culture. Many students stated in an open-ended question that they would tell their junior students, parents, and relatives about this activity. This reflected students' pride and awareness of their community.

Additionally, after joining the junior guide activity, students had positive attitude toward learning English. This might owe to using the localized materials, of which the contents were familiar to students. Consequently, the participants felt relaxed. Implementing language games as well as awarding prizes also created a non-stress learning atmosphere. Most of the students stated that they gained knowledge and had a chance to practice their speaking skill. They also said that they gained some new experience from attending the junior guide activity. Many students suggested continuing organizing the activity as it was fun; they could learn new vocabulary; and there were a lot of prizes. Some said they liked the university lecturers as they were kind and entertaining. In terms of learning English, the majority of students had positive attitude toward it. They believed that they could speak to foreigners and they could teach English to their junior students at school. All of these reflected the positive attitude toward learning English in the sense that the participated students agreed that apart from gaining knowledge and could apply such knowledge outside classrooms, they could extend the knowledge to other people, in this case, their junior students at school.

This study also showed some interesting implications as follows:

1. Extracurricular activities are important to Thai primary and secondary education and also the university students as they can gain a lot of benefits from joining the activity. The students

will gain benefits from learning English, learning their local culture and being aware of their local culture. In addition, some of them got inspired by the activity: some mentioned about their future career and realized how to apply the knowledge and experience gain from joining the activity and prepare themselves for their future. Moreover, the students showed their keen interest in sharing their experience with other people. This shows that the students care about other people in the society. This can be a factor of strengthening the local community.

As for the university students, what they gained from joining the project as the teaching assistants are enormous. Apart from the English language improvement, many of them learned about time management, classroom management, and human resource management. Some of them who would like to be the English teachers after finishing school, had learned about classroom research and English language teaching and learning. One student said “I really like this activity because I have learnt many things from practicing.”

The university students, in another sense, were a good representative of their university. Most of them were the role models of the secondary school students. Most of the secondary school students would love to have the teaching team back to the school on a regular basis, hopefully every semester and longer period of time.

2. Materials and instructional methods can be varied and can be drawn from the students' immediate circumstances. This will reduce students' anxiety on learning other language. Therefore, in agreement with Kongkaew (2009), who states that learners' culture play a very important role in language teaching. English teachers should pay more attention to the learners' culture because it involves learners' daily life. When the learners present their own culture in English, they will feel that the lesson is meaningful to them, the students are encouraged to know more about others through English (Kanoksilapatham, 2015, p. 681).

Conclusion

In conclusion, this study reinforce the notion of the importance of integrating local culture in to language learning. Apart from enhancing the students' opportunity to use language in everyday life and their natural context, the integral instruction, the junior guide activity, benefits students in many dimensions. As for the teachers of the opportunity extension school can make full use of the students' background knowledge in enhancing their English competency. Additionally, the study is a proof that the junior guide activity is an extracurricular activity that can fit in the context of teaching local culture and English at the same time because of the benefits that it offers. Moreover, this activity can support the government's educational policy as well as paving the way to reach Thailand 4.0 concerning preparing human resources and making the most of the local culture on hand.

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The Possibilities of Voluntourism in Chiang Saen Historical Site, Chiang Rai Province

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Abstract

The aim of this research is to investigate the situation of community based tourism and voluntourism in Chiangsaen historical site, Chiangrai province. A semi-structured interview with participate observation and focus group discussion to analyze SWOT were used as instruments to collect data from the target groups that include community leaders, tourism integrations, local tourism entrepreneurs and public sectors, totalling 20 people. A research method used in this study is content analysis in understanding the situation of community based tourism and voluntourism in Chiangsaen historical site, which consists of 5 key elements: 1) Community based tourism management, 2) Tourism resources, 3) Tourism service industries, 4) Tourism activities, 5) Public relations; in order to study the possibilities of voluntourism. The result of studying 5 key elements show, that communities in Chiangsaen historical site have potential to become voluntourism.

Keywords: community based tourism, voluntourism, Chiangsaen historical site, historical tourism

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Introduction

Tourism development in Thailand focuses on sustainable quality tourism which aims to distribute incomes to local communities for a better quality of life and strengthening the community. All concerned parties must be aware of equilibrium and sustainability and the development of products and services, which is consistent with design of the community and market. Importantly, there is an increase in the efficiency of tourism managerial administration which focuses on integration and connection at the national and regional level (Thai Tourism Strategic Plan 2015-2017, Ministry of Tourism and Sports, 2015).

According to the policy on Tourism development of the country, the tendency and tourism situations as well as change factors effecting tourism and specific tourism types to create voluntourism, which are the combination of volunteer activities and tourism types such as community-based tourism. This is a new dimension of tourism which is different from traditional tourism in terms of learning and sharing dimension (giver and receiver). At present time, voluntourism interests new tourist generations of both Thais and foreigners, particularly on Gen Y group of 17-35 years old. They truly make voluntary tourism rapidly spread through various social media since they prefer to travel for seeking new things and would like to help the society such as school development, teaching activities, and check dam building. Besides, they will have an opportunity to be close to people in the tourism community and knowledge/learning exchange such as way of life, opinions, and culture will occur (Tourism Authority of Thailand, 2016).

Nowadays, the trend of voluntourism begins to be popular. According to a survey on tourism preference throughout the work in 2013, it was found that tourists want to travel and do volunteer activities. Also, the latest survey supported by msnbc.com and Conde' Nast Traveler showed that more than one-half (55%) of the respondents are interested in volunteer activities during holidays (Rob Lovitt, 2008). According to a report on ranking of a number of people seeking for data through Google Search by Go Overseas, it was found that tourists retrieve the term "Volunteer Trip in Thailand" which ranks third in the world (Go Overseas, 2012). Besides, Thailand ranks top ten which tourist prefers to visit in the form of voluntourism (Lasso Communication, 2009). Part of it dues to Thailand has tourism advantage for it has diverse basic resources in tourism throughout the country and unique identity. This included tourism activity development, beautiful and attractive tourist sports, and supporting activities. The advantage in tourism resources of Thailand is a strong point making tourist places in Thailand be well-known. This makes Thailand receives awards in tourism at the international levelso it reflects positive image of the country as well as potential in Thai tourism (Ministry of Tourism and Sports, 2012).

Upper northern Thailand is a region having potential in the development of voluntourism product since there are a lot of student tourists visiting Thailand each year. More than 10 tour companies and more than 60 private development organizations revealed that there are diverse forms of outreach activities which tourists do during traveling such as teaching English, child care, check dam construction water work system construction, wildlife conservation, elephant care-taking, reforestation, sustainable farming, etc. In addition, Thailand has tourist attractions where tourists can visit after finishing their outreach activities (Sommit, 2013). Regarding the situations on voluntourism in upper northern Thailand (Chiang Mai, Chiang Rai, Mae Hong Son, Lampang, Lamphun, Nan, Phrae, and Phayao provinces) it is found that Chiang Mai province has most numbers of tourists doing volunteer activities and follows by Chaing Rai province whereas the other provinces have few numbers of tourists doing volunteer activities. This makes the team of researchers

interested in a study on a guideline for community-based voluntourism development in Chiang Rai province where there is the development of new tourism forms to be responsive to needs of tourist. Besides, Chiang Rai province has diverse tourist resource such as beautiful natural resource, historical resources, art and culture, unique traditions, and ways of life of ethnic groups. Importantly, Chiang Rai province is an area having rapid expansion of economy.

Chiang Saen is one of the districts located in Chiang Rai province and it is normally called “Chiang Saen historical town” In fact, Chiang Saen is an important tourist spot in Chiang Rai province but it has a problem in sustainable tourism management participated by local community and stakeholders of both public and private sectors. This is one reason making most tourists there prefer a one day trip (back and forth). Most Thai and foreign tourist prefer to visit the Golden Triangle and Mae Sai border after a one day visit to Chiang Saen. It is observed that the situations of current voluntourism management mostly be a tourism program of tour companies which focus on utilization of accumulated resources and environment which results in deterioration. Besides, voluntourism can cause urbanization in various tourist spots and it can change local culture to be consistent with foreign tourists’ way of life.

In order to respond to the trend of participation in sustainable tourism development, there is the possibility that voluntourism will begin with needs of the community and assistance of public and private agencies. Based on situations of historical tourism voluntourism as afore mentioned, the team of researchers has proposed to investigate the situation of community based tourism and voluntourism in Chiangsaen historical site, Chiangrai province

Objectives of Research

Specifically, this study aimed to investigate the situation of community based tourism and voluntourism in Chiangsaen historical site, Chiangrai province

Scope of the Research

This study employed qualitative research. The key informants were community leaders in Chiang Saen historical town, representatives of local people, local tourism entrepreneurs, and scholars on tourism management from public and private sectors with a total of 20 persons. Data collection and analyses were conducted during January 2017-February 2018

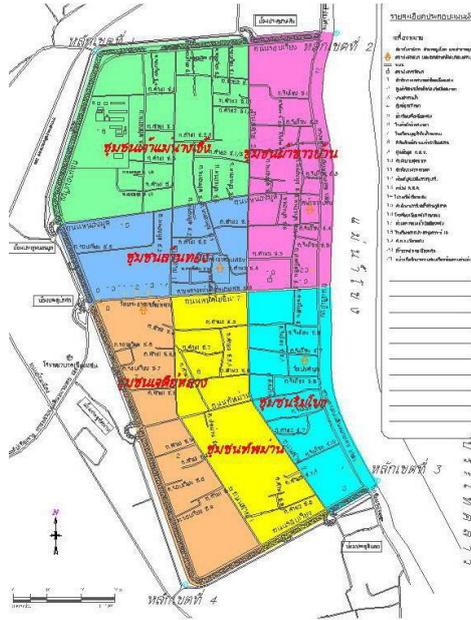


Figure 1 : Map of Chiang Saen Historical Site, Chiang Rai Province

Literature review

1. Voluntourism

United Nations World Tourism Organization (UNWTO) and George Washington University's International Institute of Tourism Studies (IITS) worked together on the preparation of website on Voluntourism and Voluntourism Forum begun in 2000 and they defined voluntourism as it is the combination of service provision in the form of volunteer and traveling in various forms such as arts and culture, geography, history, and recreation in tourist spots.

Voluntourism is a kind of tourism industry integrating outreach activities to travelling activities and it cannot be separated (VolunTourism International, 1999).

In other words, it can be concluded that voluntourism can be understood as a form of tourism having the combination of volunteer activities (teaching, environmental conservation, wildlife care-taking, etc.) and tourism activities based on interest (soft-adventure, cultural tourism, eco-tourism, agro-tourism, etc.) It is a tourism form aiming to create benefits for tourist spots and provide an opportunity to tourists to learn and understand about history, geography, culture tradition of local people.

The International Ecotourism Society has explained 5 components of Voluntourism as follows:

- 1) Minimum "Local Investment" Level A volunteer organization invests volunteer project which must have least impacts on the local community. Meanwhile, the volunteer organization also assist and support the local community in the form of capital, resources, training.
- 2) Long Term Commitment to the Project. Time span of volunteer project must be at least 3 years. The volunteer organization must have direct relationships which the area owner or the community. This aims to access needs of the area or community and develop the volunteer project to achieve the goals.

- 3) Clear and Honest Project Description and Thorough Volunteer Preparation This begins with the readiness preparation of volunteer; appropriateness in area selection for volunteer activities; and volunteer project training.
- 4) In-Country Support and Project Management Volunteer has been supported continually and there is always communication during the project implementation.
- 5) All volunteer Expenses Covered by the Placement Organization, Not the Local Community Expenses on the participation in volunteer activities with the local community is the responsibility of tourists. Incomes are used for community-based tourism management.

2. Community Based Tourism - CBT

Community-based Tourism Institute defines community-based as a type of tourism which puts the importance on the sustainability of environment, society, and culture which direction and management are determined by the community. The community plays roles as the owner and has the rights to manage and take care for the occurrence of learning to visitors. According to a brain storming venue related to community-based tourism on the 5th of August, 1999 among 60 local leaders from 30 communities which there is participatory managerial administration for the process of learning exchange and conservation of natural resources, tradition, culture, and local way of life (Community-based Tourism Institute (CBT-I) and The Thailand Research Fund (TRF), Research for Locality Section, 2012).

Components of community-based tourism making it be successful comprise 4 aspects (Community-based Tourism Institute and The Thailand Research Fund (TRF), Research for Locality Section, 2012) as follows:

1. Natural resources and culture – The community has abundant natural resources and production style relies on sustainable natural resource utilization. Besides, the community has unique local tradition and culture.
2. Community organization – The community has the social system which has local scholars who are knowledgeable and skillful in various matters. Also, the community has a sense of belonging and participates in development process.
3. Management – The community has rules/regulations for the management of environment, culture, and tourism. Also, there is an organization or mechanism in operation to manage tourism and be able to connect tourism with community development. This includes fair distribution of benefits and the community found contributing to social and economic development of the community.
4. Learning/experience – Forms of tourist activities can create perception and understanding about different ways of life and cultures. There is the management system to create a learning process between local people and visitors. It also includes the creation of an awareness of cultural and natural resource conservation of both local people and visitors.

Each component connects and relates to each other which will make community-based tourism be sustainable and attractive. In other words, abundant natural resources help local people be able to produce goods and have enough food/incomes which there is no need to rely on tourism (Community-based Tourism Institute (CBT-I) and The Thailand Research Fund (TRF), Research for Locality Section, 2012).

Community-based tourism using tourism as a tool for community development (Community-based Tourism Network Coordination Center, Community-based Tourism Institute, 2012) has the following principles:

1. Community as the owner
2. Local people participate in the determination of direction and decision-making
3. Enhancement of self-pride
4. Elevating quality of life
5. Environmental sustainability
6. Maintain unique local culture
7. Creating learning between cross-cultures
8. Respectfulness of different culture and dignity of human being
9. Occurrence of fair returns of local people
10. Income distribution to public benefit of the community

Community-based tourism is a tool employed for the creation of pride for local people to present good things to people outside the community. That is, the community has managerial administration and mutual determination of what way of life and culture which the community is ready to present and create learning to visitors. Also, there is a guideline for self-practice of tourists who are interested in way of life and culture of local people. In fact, it can create tourist participation in cultural activities of local people which impresses them.

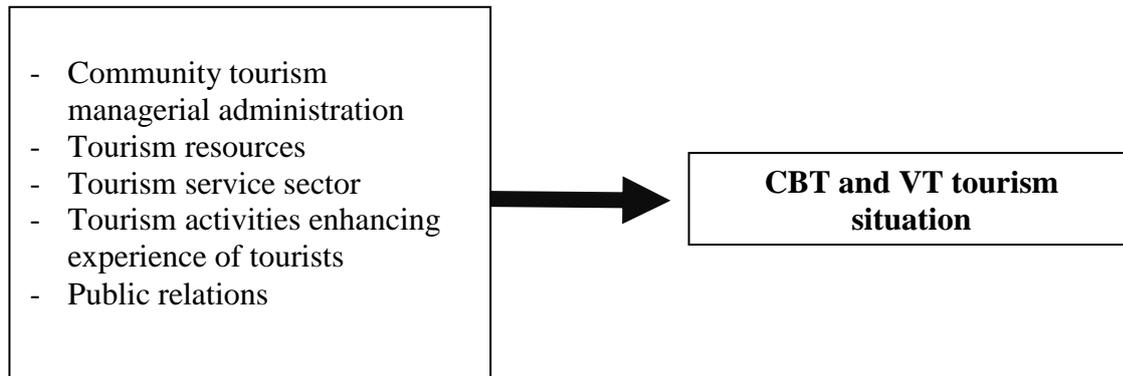
3. Historical tourism

Historical sites are conservative tourist sites which arise from alternative tourism and it is called in various ways such as sustainable tourism, green tourism, bio-tourism, community tourism, and eco-tourism. It has the philosophy on income generating from tourism and environmental care-taking. Historical tourism is a form of tourism in cultural based tourism sources. It is the travelling in archeological and historical tourism in local communities on the basis of responsibility and consciousness towards the conservation of cultural heritage as well as quality of the participation in tourism management (sustainable tourism). According to this concept, it can be concluded that historical tourism is a form of tourism focusing on tourism in sanctuary and cultural sources together with the conservation of tourist spots.

Historical tourism focuses of travelling in historical and archeological sources to admire and enjoy visiting historical sites. Besides, tourists have a chance to gain knowledge and understanding about local history and archeology and the basis of responsibility and consciousness about the conservation of cultural heritage and value of environmental condition (Chittangwattana, 2015) Indeed, Thailand has various historical sites having uniqueness and identity which can attract tourists (Suwutthikul, 1999).

Historical tourism can be described as visiting touring attractions having valued historical background which tourists will gain knowledge and understanding about the historical site and be aware of value and importance of history and culture. Also, local people participate in the management of historical tourism (Information Study Section, Faculty of Humanities and Social Sciences, Burapha University, 2012).

Conceptual Framework



The conceptual framework of this study employs components of community-based tourism regarding 4 aspects of the success in community-based tourism (Community-based Tourism Institute (CBT-I) and The Thailand Research Fund (TRF), Research for Locality Section, 2012):

- 1) Natural and Cultural Resources;
- 2) Community Organizations,
- 3) Management, and
- 4) Leasing.

Besides, components of voluntourism as defined by The International Ecotourism Society in terms of 5 aspects as follows:

1. Minimum “Local Investment” Level – Volunteer organization invests the project with least impacts on the community. It also assists and supports the community in the form of capital, resources and training.
2. Long Term Community to the Project – Volunteer organization must truly have a direct relationship with the area owner or the community in order to access needs of the community and develop the volunteer project to achieve the goals.
3. Clean and Honest Project Description and Thorough Volunteer Preparation - It begins with readiness preparation of volunteer and appropriateness of area selection for the volunteer project and training.
4. In – Country Support and Project Management – The volunteer project is continually supported and there is always communication during the project implementation.
5. One Hundred Percent Volunteer Expenses Covered by the Placement Organization, Not the Local Community.

Methodology

This study employs qualitative research. The key informants in this study were community leaders in Chiang Saen historical town, representatives of local people, local tourism entrepreneurs, and scholars on tourism management from public and private sectors (20 persons). Structured interview was used for data collection (Focus group discussion) and analyzed by using content analysis, data organizing and data display, then making conclusions.

Conclusion

The majority of survey respondents (52.30 percent) were male. Meanwhile the age of survey respondents (39.54 percent) were adults between the ages of 31-40. The education of survey respondents found that 46.11 percent were senior high school and vocational school. The occupation of survey respondents found that 39.75 percent were farmers. Moreover the survey shown that income of respondents were 10,001-20,000 income range. The origin of survey respondents were people who were born in the area (96.83 percent).

The study result of community-based tourism situations and forms of voluntourism in the community found that

1. Community-based Tourism Situations

Baan Wiang Nue and Baan Wiang Tai are located in the municipality of Wiang Chiang Saen, Chiang Saen District, Chiang Rai province. Most of the population is domiciled and mainly trade in the area. There are historical sites, famous old temples and Mekong River which is a river between Thailand, Lao People's Democratic Republic and the Union of Myanmar.

There are Thai and foreign tourists to visit Ban Wiang Nuea village with one day trip program. Some tourists buy a package through a travel agent or tour operator and some travel by themselves without a tour company. Tourists are history buffs and interested in cultural exchange. The village is situated on Chiang Saen historical site which has tourism resources including natural resources, historical resources, cultural resources and local way of life.

However, the community has a quite unclear management of tourism in the community. From the area, the community has not yet appointed a tourism development committee. There is only a group of people interested in tourism in the community. Without the tourism development board, there is no village tourism fund and no tourism coordinator. There are some people who welcome a particular group of tourists such as those who have homestay will find their own customers. The level of participation in the process of community development and the sense of ownership have a bit. There are only small groups such as Ruk Chiang Saen and Khun Kah Chiang Saen that have a role of the tourism development. Nevertheless, the community has a philosopher or a knowledgeable person who have a variety of skills, including native cooking, traditional desserts, local flag making, etc. In addition, the community has rules and regulations in the management of environment, culture and tourism, but it is not clear. There are only rules and regulations set by the central government on environmental issues. The historical site is maintained by the Fine Arts Department. In term of tourism is not clearly defined.

The community is ready for tourism services that are accommodations, restaurants, souvenir shops, convenience store, laundry service, transportation, internet/wifi, public telephone, cellular phone signal. The community is located within the municipality of Wiang Chiang Saen and is a tourist attraction that tourists come to visit throughout the year and is known by tourists for a long time. The tourism sector has greatly developed since the past until now. Most tourists travel with a tour company that often have an interpreter or a tour

guide. Self-travel tourists do not have the interpreter of the community. There is only Tourism Coordination Center of Department of Tourism of The Ministry of Tourism and Sports can provide information to tourists.

The public relations of tourism in the historical site of Chiang Saen have presented via media and special events. 1) Use of publicity media including billboards and posters that show in major tourist attractions, road sign to Chiang Saen district, brochures are available at the tour operator, Tourism Authority of Thailand, hotel and airport. There are local newspapers in Chiang Rai such as Chiang Rai News, Chiang Rat, travel magazines such as Osotho. Importantly, in the era of Thailand 4.0 with the use of technology, there are many websites of Chiang Saen, including Facebook, such as Chiang Saen Visitor Center. 2) Special events such as Hiran Nakhon Ngoen Yang Chiang Saen with light and sound show, Trade shows at government agencies such as universities, private sectors such as Central Plaza Chiang Rai, OTOP Exhibition of District and Provincial Activities, Vintage Bike @ Chiang Saen, meet the target group of the Chiang Rai Road Show, as well as field study of other tourism communities. Most importantly, the community has a 12-month community calendar and mapping of community by Khun Kah Chiang Saen Group which is a group of people born with a love of homeland and want to preserve history and culture of Chiang Saen historical area.

2. Voluntourism in Chiang Saen Historical site

By the way, the community did not have a corporate network, did not show the profits of voluntourism, The network of government and local organizations supporting voluntourism in community areas has never been seen before. There is no learning management system between villagers and voluntourists as well as the management regulations of environment, culture and voluntourism, suggestions for the practice of voluntourists are not available. There are only rules of the village and the municipality of Wiang Chiang Saen, including the regulations of the Fine Arts Department to preserve the archaeological site.

However, the community has offered volunteer activities that can accommodate voluntourists as follows.

- 1) Cleaning activities of historic sites, school and important places of the community.
- 2) Restoration activities.
- 3) Teaching activities for schools in the community.
- 4) Volunteer activities as interpreters for foreign tourists.
- 5) Community development activities such as repairing school buildings.
- 6) Community product activities from local wisdom, such as basket, Tung (local flag), etc.
- 7) Environmental conservation activities such as reforestation, garbage collection on the Mekong River, keeping cleanliness, etc.
- 8) Conservation of traditions and culture of the community on special festivals
- 9) Activities to learn the way of life of the community such as agriculture, local cooking, fishing, etc.
- 10) Mekong river cruise
- 11) Making merit and give food offerings to the monks.

The volunteer activities are mentioned above can be activities that are offered to voluntourists and the community needs to help. Tourism activities enhance the experience of tourists that can create awareness and the understanding of different ways of life and culture, including cleaning, beautiful flower cones making, praying, meditation in the abandoned temple, Tung (local flag) making, tent carrying, being an interpreter, teaching English language to monks at Wat Chedi Luang, interpretation in the National Museum, forest planting in Huai Hom community forest, garbage collection, cleaning, releasing fish to the banks of Mekong River, language teaching in schools in the historic site of Chiang Saen, processing of banana products, growing bananas in agriculture / animal husbandry, feeding buffalo, buffalo bathing at Huay Kiang buffalo farm, language teaching, physical therapy, nutrition, laughter yoga, exercises at elderly school, raising children 1-3 years in nursery, making local musical instrument at Baan Roi Seung, making an antique dessert at local houses of Jiro and Antie Nong, and wickerwork at Uncle Boonma's house.

The results of the study were interviewed on the situation of community based tourism and voluntourism in Chiang Saen historical site, Chiang Rai province. The researcher can then summarize the patterns and elements of voluntourism in the local community. There is the possibility of voluntourism in the historic site of Chiang Saen. It is a community that organizes tourism activities with local attractions, volunteer activities, natural attractions and historical tourism, local culture and way of life. In term of accessibility, voluntourists can purchase travel programs from travel agents and travel by themselves. Therefore, the community must have a voluntourism coordinator, such as voluntourism club, to clarify and respond to the tourists. In addition, most volunteer activities use local transportation.

In term of accommodations, there are homestays and local accommodations of community members. In term of activities, there are 11 volunteer activities as follows.

- 1) Cleaning activities of historic sites, school and important places of the community.
- 2) Restoration activities.
- 3) Teaching activities for schools in the community.
- 4) Volunteer activities as interpreters for foreign tourists.
- 5) Community development activities such as repairing school buildings.
- 6) Community product activities from local wisdom, such as basket, Tung (local flag), etc.
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- 9) Activities to learn the way of life of the community such as agriculture, local cooking, fishing, etc.
- 10) Mekong river cruise
- 11) Making merit and give food offerings to the monks.

In terms of amenities, there are staff members of the Voluntourism Club to provide accommodations, food and safety services, a guide or an activity leader that is project leader to take care of overall, coordinate with travel agency or community, translate, keep security and create recreational activities.

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English Speaking Difficulties Encountered by Thai Wives and Communication Strategies Used by Them upon Communicating with Their Foreign Spouses

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Abstract

The purposes of this research were to investigate English speaking difficulties encountered by Thai wives upon communicating with their foreign spouses and to study communication strategies used by Thai wives while communicating with their husbands. The population of this study were the Thai wives who had foreign husbands in Buriram province. The samples consisted of three Thai women who were five foreigners' wives in Buriram province. They were selected via a purposive sampling method. The research tool was a semi-structured interview. The instrument was examined by three experts in order to meet its validity. Its index of item-objective congruence (IOC) was between 0.67 and 1.00. The data obtained from the interview were analyzed by using the content analysis. The research results revealed that English speaking difficulties encountered by the samples were as the following: 1) They did not understand the English pronunciation and accents spoken by their husbands. 2) They lacked self-confidence of speaking English with their spouses. 3) They could not pronounce many English sounds correctly. And 4) they could not use correct English structures, etc. Moreover, the following communication strategies used by Thai wives while communicating with their husbands: 1) use a body language or facial expressions or, 2) paraphrase, 3) borrowing, 4) avoidance, and 5) appealing for assistance.

Keywords: English speaking difficulties, communication strategies, Thai wives, foreign spouses

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Significance of the Study

At present, English in Thailand has been accepted as an international language and it is regarded as a working language in ASEAN Community. Many factors demonstrate the importance of English used in education, business, and social and political contexts (Thitthongkam, 2011). Owing to the vast extent of English use on global scale of roughly two billion users, it is necessary to learn English to respond several requirements (Crystal, 2003).

The following, proposed by Tarone (1980, 429), were communication strategies under five main categories, along with their subcategories:

1. Paraphrase: Paraphrase includes three subcategories which are described below. (a) Approximation: The use of a target language vocabulary item or structure, which the learner knows is not correct, but which shares semantic features with the desired item to satisfy the speaker (e. g. "pipe" for "water pipe"), (b) Word coinage: The learner making up a new word in order to communicate a desired concept (e. g. "airball" for "balloon"), (c) Circumlocution: The learners describing the characteristics or elements of an object or action instead of using the appropriate TL structure (e. g. "She is, uh, smoking something. I don't know what's its name. That's, uh, Persian, and we use in Turkey, a lot of").

2. Transfer: Transfer has two elements in it. (a) Literal translation: The learners translating word for word from the native language (e. g. "He invites him to drink" for "They toast one another"), (b) Language switch: The learners using the NL (native language) term without bothering to translate (e. g. "balon" for "balloon" or "tirtil" for "turtle").

3. Appeal for Assistance: This refers to the learners asking for the correct term or structure (e. g. "What is this?").

4. Mime: Mime refers to the learners using non-verbal strategies in place of a meaning structure (e. g. clapping one's hands to illustrate applause).

5. Avoidance: Avoidance consists of two subcategories described below. (a) Topic avoidance: The learners passing concepts for which the vocabulary or other meaning structures are not known to them, (b) Message abandonment: The learners beginning to talk about a concept but being unable to continue due to lack of meaning structure, and stopping in mid-utterance.

Foythong (2008) did the research on "Conversational Strategies for Communication between Thai Women and Their Foreign Spouses" with the purpose of analyzing the communications strategies used by the Thai wives while communicating with their spouses. The concept and theory of communication strategies proposed by Tarone (1980) was applied in this study. The results were found that non-verbal language was used the most.

Speaking a language is especially difficult for foreign language learners because effective oral communication requires the ability to use the language appropriately in social interactions. The problems from the lack of language skills may cause misunderstandings in communication between Thai co-workers and foreigners because they have languages differences. Moreover, it may even lead to the failure in their work (Jampa and Dennis, 2016). Wanthanasut (2008) also states that the English communication is very important in most work. Thai people, who are working in the Churches use English more frequently to communicate with the foreign evangelists.

Zhang (2009) affirms that there are many factors that cause difficulty in speaking as follows:

1. Inhibition: Students are worried about making mistakes, fearful of criticism, or simply shy.

2. Nothing to say: Students have no motive to express themselves.
3. Low or uneven participation: Only one participant can talk at a time because of large classes and the tendency of some learners to dominate, while others speak very little or not at all.
4. Mother-tongue use: Learners who share the same mother tongue tend to use it because it is easier and because learners feel less exposed if they are speaking their mother tongue.

The English speaking difficulties encountered by students might be caused by the following factors: fear, anxiety, lack of confidence, and lack of motivation. As argued by many theorists, fear of mistake becomes one of the main factors of students' reluctance to speak in English in the classroom (Nunan, 1999).

Thai students had problems in relation with inhibition, nothing to say, mother tongue used, low or uneven in participation, and speech act. Regarding the solution of these problems, it was found that the problem of inhibition was coped by being well prepared; the problem of nothing to say was coped by drilling themselves; the problem of mother tongue use was coped by having more confidence to speak English; and they tried to remember and practice new vocabularies and drill their pronunciation and studied more about grammar (Lukman, 2015).

Buriram province is located in the northeastern part of Thailand. From the 2013 yearly performance report of Buriram strategy, it was estimated that between October and September 2013, there were 3,009 tourists from Asia and Europe visiting Khao Kradong Volcano Forest Park and other tourist attractions in Buriram province. The number of foreign tourists visiting the attractions is increasing every year and it will increase even more when the ASEAN Economic Community was officially merged in 2015 onwards.

Young Thai ladies from the Northeast of Thailand seek opportunities to interact with foreign men, being introduced by friends and family members, the Internet and match-making companies (Hambeek, 1994). Some Thai women in Buriram province married foreign men and have lived together both in Thailand and their husbands' countries. They used English as the communication language. However, Thai wives who were the sample targets of this research had some problems and difficulties while communicating with their spouses, and they had tried to employ some communication strategies to overcome these problems. In order to investigate their English speaking difficulties and communication strategies, the researchers are, therefore, interested in conducting the research entitled "English Speaking Difficulties Encountered by Thai Wives and Communication Strategies Used by Them upon Communicating with Their Foreign Spouses". The study results might be useful for designing the English courses so called ESP (English for Specific Purpose) for assisting the Thai wives to increase their English ability.

Purpose of the Study

The purpose of this research was twofold: 1) to investigate English speaking difficulties encountered by Thai wives upon communicating with their foreign spouses, and 2) to study communication strategies used by Thai wives while communicating with their husbands.

Research Question

1. What were the difficulties of English speaking faced by Thai wives?
2. What communication strategies were used by them upon communicating with their foreign spouses?

Research Methodology

The research methods covered the following issues:

Subjects of the Study

The subjects of this study consisted of three Thai wives who were purposively gathered from the population who married foreign men in Buriram province.

Research Instrument

The research instrument to collect the data was a semi-structured interview. Three experts were asked to investigate and check the efficiency of the tool and its contents using the IOC index, and its index of item-objective congruence (IOC) was between 0.67 and 1.00.

Data Collection and Analysis

The content analysis was carried out by analyzing the data obtained from the interview.

Research Results

The research findings were presented in line with the two objectives as the following:

The subjects' Personal Data

Subject 1: She, aged 36 years old, was the owner of a Thai restaurant located in Buriram city. Her husband, who came from Scotland, was 60 years old.

Subject 2: She was 37 years old. She lived in Buriram city with her husbands who came from England. She was a private business owner. Her husband was 62 years old.

Subject 3: She was a housewife whose husband was from England. She was 40 years old and her husband was 63 years old. Both of them resided in Buriram city.

Research Objective 1: To investigate English speaking difficulties encountered by Thai wives upon communicating with their foreign spouses

Having interviewed three of the subjects, they encountered the following points of English speaking difficulties while communicating with their foreign husbands:

1. They did not understand the English pronunciation and accents spoken by their husbands. These Thai wives said that they did not get familiar with some English words pronounced by their spouses, and their husbands' English accents were also a bit strange for them, for instance, the word "menu" was pronounced by their spouses as /menju:/ instead of /meɪnu:/ as they normally expected. The other words such as "apple" /æpəl/ was heard as /æppən/, "mother" /mʌðə/ was heard as /mɑ:tɜ:/, etc.

2. They lacked self-confidence of speaking English with their spouses and could not pronounce many English sounds correctly. All three Thai wives accepted that they did not have self-confidence of speaking English with their husbands. They worried about their wrong English pronunciation and accents. For example, they could not pronounce some English particular sounds such as /v/ was pronounced as /w/ for the word “van” /wan/, /z/ was pronounced as /s/ for the word “zoo” /soo/, and /ð/ was pronounced as /t/ for the word “father” /fa:tɜ:/, etc.

3. They could not use correct English grammar and structures, including the use of wrong vocabulary. Regarding these, they were not sure of using some different English words such as “on” and “above”, “house” and “home”, “car” and “truck”, etc. Moreover, they were not able to speak the correct structures of the English language and often used the broken English with incorrect grammar, for example, they spoke to their spouses: “Let go to temple” instead of “Let’s go to a temple”, “Thai food good good” instead of “Thai food is very good and tasty”, “I go to Big C yesterday” instead of “I went to Big C yesterday”, etc.

In addition to these English difficulties, they also could not catch what their spouses were talking about because their husbands spoke very fast or used English slang expressions. Besides, they were often interfered with their mother tongue while communicating with their husbands.

Research Objective 2: To study communication strategies used by Thai wives while communicating with their spouses

The following were some communication strategies employed by Thai wives while communicating with their husbands:

1. Use a body language or facial expressions or mime

If they did not know how to say with their husbands and were not able to understand what their spouses talked about, they often used a body language or facial expressions. For examples, they used their hands to get their husbands’ attention instead of saying “Listen to me, please”, or shook their head if they could not understand their spouses instead of saying “Could you repeat that?”, etc.

2. Paraphrase

They often used the Thai words mixed with the English words even if they knew that these were not correct, for instance, “papaya pok pok” is used for “hot papaya salad”, “pick up” for “pick up truck”, and “you not intrend” for “you are not trendy at all”, etc.

3. Borrowing

They intended to use the English loan words to talk to their husbands, for instance, “feeling”, “game”, “clinic”, “cartoon”, etc.

4. Avoidance

If they did not know any particularly English words, they would ignore and not use these words. They just skipped these terms and used other words instead or employed a body language.

5. Appealing for assistance

Very often they asked their spouse about a meaning of an English words and the terms that they did not know. They might ask their husbands: What meaning is it?, What is the English word for this?, etc.

Discussions

The findings found in this study were discussed in accordance with the research objectives as follows:

The Thai wives did not get familiar with the English accents spoken by their spouses. This might be the reasons that some English were not available in the Thai language. They also lacked self-confidence of speaking English upon talking to their husbands because they worried about making mistakes and were fearful of criticism (Zhang, 2009). They also did not know how to speak or had nothing to speak in English. This might be because of limited knowledge background of their English or they might not have motive to express themselves in English- lack of motivation (Zhang, 2009, Nunan, 1990).

Upon solving all these speaking difficulties, the subjects used the following communication strategies: use of a body language or facial expressions or mime, paraphrase, borrowing, avoidance, and appealing for assistance. The reasons might be that these strategies assisted them to release tension of speaking English with their spouses and to help their husbands have better understanding of what they talked about. The problem of mother tongue use was solved by having more confidence to speak English; vocabulary could be practiced; and English pronunciation could also be drilled (Lukman, 2015). A new English word might be made in order to communicate a desired concept; the correct term or structure might be used; non-verbal strategies in place of a meaning structure might be employed; and unknown words might be avoided. All these strategies of English communication were employed in order to solve speaking difficulties encountered by non-native English speakers (Tarone, 1980).

Conclusion and Implication

The researcher conducted this research in order to investigate English speaking difficulties faced by Thai wives who talked to their husbands, and to find communication strategies for speaking problems solutions. The English difficulties found in this study included English pronunciation and accents, lack of self-confidence of speaking English with their spouses, and misuse of English grammar and structures, etc. For solving these problems, the subjects employed different communication strategies, for instance, mime, paraphrase, and borrowing, etc.

The study findings are recommended to use for designing the courses of ESP (English for Specific Purposes) for a particular group of learners. For further studies, it is recommended that more subjects should be used, and other research tools should be employed in order to get the in-depth data covering all aspects of English speaking difficulties and communication strategies. Moreover, the other English skills should also considered for helping Thai wives improve their English capability.

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Coffee and Tourism

Exploring values and perceptions of coffee shops in Chiang Mai

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Abstract

The role of coffee shops in the tourism destinations has changed significantly in the past decade. Since 1990s, the role of coffee shops started to expand and the perception of coffee shops among local visitors and tourists has become various according to their expectation. In the 1980s, coffee shops and chain restaurants have been criticized by local scholars as agents of change of consuming patterns of locals as introduced by foreign visitors. Currently, coffee shops do not only serve as a place for drinks and desserts, but also act as a player for creating experience at tourism destinations as they are valued and experienced differently by different groups of people. This paper aims to explore various perceptions of coffee shops by various groups of visitors, including tourists, local visitors, coffee shop workers and students, in order to understand the changing nature of coffee shops and review the changing roles of coffee shops in Chiang Mai. This papers uses the methods of literature review and participant observation at different coffee shops in Chiang Mai. The data is analysed through the phenomenology approach that users experience the consciousness at various coffee shops in Chiang Mai. The result is conceptualization of how different users perceive coffee shops and how such coffee shops acts in the process of destination making.

Keywords: coffee, tourism, Chiang Mai, Thailand

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Background and Significance

The role of coffee shops in the tourism destinations has changed significantly in the past decade. Since 1990s, the roles of coffee shops started to expand and the perception of coffee shops among local visitors and tourists has become diversified according to their expectation. In the 1980s, coffee shops and chain restaurants have been criticized by local scholars as agents of change of consuming patterns of locals as introduced by foreign visitors. Currently, coffee shops do not only serve as a place for drinks and desserts, but also act as a player for creating experience at tourism destinations as they are valued and experienced differently by different groups of people. This paper aims to explore various perceptions of coffee shops by various groups of visitors, including tourists, local visitors, coffee shop workers and students, in order to understand the changing nature of coffee shops and reviews the changing roles of coffee shops in Chiang Mai.

Literature Review

The explored literature aims to understand the role of café or coffee shops as entities that act in the interplay between tourists and destination. The concept of ‘tourist gaze’ and ‘cultural borrowing’ will be discussed in relations to the role of café in tourist destinations.

Tourist Gaze

Urry (1990) states that when we go away and become tourists, “we look at the environment...we gaze at what we encounter...and the gaze is socially constructed”. The concept of Tourist gaze expresses the dynamics associated with construction of tourist experience, the complexity of the social organization of tourism, and the systematic nature of these processes. The tourist gaze suggests that tourist experience involves a particular way of seeing. Images and myths about what to see tend to be distinctive, striking, unusual, and extraordinary. These social phenomena led to the mass marketing of places that are developed into tourist destination. The concept of tourist gaze is relevant to the study of coffee shop in that to date many coffee shops have been exploited as marketing tools to attract different segments of tourists. As Urry proposes that while tourists are away from their usual environment, they tend to seek ‘pleasure’ from the destination, coffee shops are space where tourists and locals are able to relax, exchange ideas or culture and share similar interest. Many tourists search for coffee shops at tourist destination to try on local drink and immerse themselves in the local atmosphere. A number of coffee shops increase at significant tourist destinations, even though in the past local residents may not be used to coffee and tea culture. Coffee shops thus became entities used for mass marketing in tourism industry.

Cultural Borrowing

Cultural borrowing literally means taking ideas and practices from another culture, ethnic group or religion (Ryou 2009) and this can occur easily in a tourism destination. Cultural borrowing occurs when cultural practices are performed by those who would not be considered to be part of that culture. For example, local hilltribers are impressed with Western style outfit and decide not to wear their ethnic costume and buy new sets of outfits to serve their own need. Local identity might disappear as local cultures became neglected by culture bearers. Nithi Eosriwong (1987) pointed out that when tourists visited Chiang Mai, they tend to spend their time in chain stores, restaurants, and coffee shops. However, these business cannot flourish without support from local residents as at that time the number of tourists was still limited. Locals became familiarized with coffee and tea culture and finally adopt and practice it and the process of ‘cultural borrowing’ occurred.

Methodology

This paper uses the methods of literature review and participant observation at different coffee shops in Chiang Mai. The data is analysed through the phenomenology approach that users experience the consciousness at various coffee shops in Chiang Mai. The shop that researchers visited and observe behaviours of customers included;

1. Sa-Nim-Toon, a small coffee shop where manager is a university student
2. Posrest, a small coffee shop that local university students love to visit to spend their leisure time and do their assignment
3. Ristr8to, a renowned coffee shop of which the owner won the Barista Award in Australia
4. Toms and Toms cafe

In addition to participant observation, researchers also conducted an informal interview with baristas and coffee roasters to explore the changing trends of coffee consumption from both local visitors and tourists.

The Development of coffee culture and coffee tourism in Chiang Mai

According to the interview with local roasters and barista in Chiang Mai, it can be seen that the history of coffee making and coffee shop in Chiang Mai may be divided into different eras as follows;

Stage 1: Traditional Coffee with milk

At this stage, coffee consumers tend to drink coffee in a traditional way, for example, espresso, cappuccino, latte. Consumers drink coffee for the sake of drinking caffeine drinks. There was no aesthetics of coffee culture attached.

Stage 2: Thai Brand

Then the Thai Brand started to develop and became famous. Coffee drinking with cake or bakery became pass-time activities of some groups of Thai people.

Stage 3: International Brand

International Brand of coffee started to be influential among locals. Popularity of international café gradually increased. Locals started to enjoy spending time working, meeting, chatting and so on in café.

Stage 4: Variety of coffee beans and serving styles

We are currently in stage 4 of the coffee era. The ways different groups of people consume coffee actually vary. Coffee making has become an art of many fields of arts and science. Roasters and baristas started to show their expertise in different steps of coffee making. Coffee blends and roasting techniques became diversified. In addition, each café started to develop presentation and serving styles of their coffee. Mocktail coffee, or mixture of coffee and fruit juice has become more common and available for non-coffee drinkers who enjoy spending time in café.

Stage 5 (upcoming): possibly healthy coffee products

The new era of coffee has never arrived yet. However, it has been predicted that the 'health and wellness' trend will expand to the coffee cycle and become an influential factor for coffee making.

The changing role of coffee shops

According to Eosriwong (1987), coffee shops were once facilities for tourists and local residents of Chiang Mai were not familiar with tea or coffee culture. However, local residents gradually embrace coffee culture as their own pass time activities. The roles of coffee shops or café became diversified. Coffee shops are important components that comprise tourism destinations. They are not just a place for serving drinks as they offer various groups of people space that we can relax, talk, study, and work. For local entrepreneurs, coffee shops are also a means for showing their talent and perform their business intelligence in competition for gaining popularity among visitors. Different groups of people may adhere different meanings to coffee shops as follows;

Tourists

Coffee shops have become agents that construct general atmosphere of tourist destination in response to the changing behavior trends of tourists. Coffee shops can be attractions as well as facilities at tourist destinations. Most tourists are searching for a space they can relax, enjoy the scenery and get access to the internet for reacting in the social media. Many coffee shops developed into attractive landmarks. Tourists are generally searching for coffee shops with 'scenic' landscape or stunning design from such coffee shops.

Students

Coffee shops have become a space for student to socialize and work. What they want for coffee shops is outlets for charging their phone and laptop. Most of students have some assignment or project, so they need a place to use their electronic devices. And also, they need a space to discuss about the project. Coffee shops thus become a space for recreation for local users.

Local residents

Local residents enjoy visiting café for different reasons. Some people look for a place they can spend their free time. Some people use coffee shop as a meeting point for business talk. Some take pictures of decorations and drink menu. Thus coffee acts as a place for recreation and pass-time activities.

Coffee shop owners or roasters

Coffee shops have also become a stage where roasters, shop owners and barista can perform their talents. There are a few changes in coffee trends in different areas include

- Roasting technique:

In the past, consumers tend to prefer dark roasting, whilst today light roasting gain increasing popularity. Roasters started to show their knowledge more about different taste and scent resulted from different types of roasting.

- Menu

Creativity and arts are applied in the way a cup of coffee is made and served. A mixture of fruit juice or mocktail with coffee become more common. There are different ways of extracting coffee shots apart from using coffee machine, such as dripping coffee or cold-brew coffee. In some café, customers can even make their own coffee menu. Personalised service and local experience seem to be the core value of service provided at coffee shops.

- Story telling

Origin of coffee beans, the roasting technique and possibly the story of a café owner or barista are used for marketing the coffee shop. For example, some café tell a story about the journey of the owner before becoming a café owner. Some tell a story about how his or her business contribute to local hilltribers who produce coffee beans.

We can see that there are changes from both demand and supply sides and thus the role of coffee shops became increasingly important to tourist destinations.

Discussion

In the past, consuming coffee in café was ‘cultural borrowing’, as local residents of Chiang Mai did not normally enjoy drinking coffee or tea like today. Currently, coffee shops do not only serve as a place for drinks and desserts, but also act as a player for creating experience at tourism destinations as they are valued and experienced differently by different groups of people. Café act as tourist attractions and important landmarks in different destinations. This may provide both positive and negative impacts on surrounding communities. In some places coffee shops are one factor that attracts tourists to the area, whilst in some places, the location of coffee shops might affect the integration of natural beauty. In many places, café become facilities that fulfil the destination ‘spirit of place’ and complement existing attractions.

Coffee shops become part of the tourist ‘gaze’. Since coffee culture became common culture, local entrepreneur started to develop their coffee business using different marketing plan to serve the demand of both tourists and local consumers. Local identity is presented through the interior decorations of café and local materials are used in the new creative menu that café owner attempt to create connection with locality. What is consider ‘cultural borrowing’ may later become adopted and practiced in everyday life. In Chiang Mai, we can see tremendous numbers of coffee shops in touristic areas. When you walk inside, you will find that not only tourists enjoy food and drink in there, a number of local residents now are also significant supporters of coffee shops as part of their pass-time activities.

Conclusion

The roles and perception of coffee shops have evolved significantly over the past 2-3 decades. Outside cultures have been borrowed and blended into local culture. Coffee and coffee beans together with the coffee story have become a commodity for tourists. Coffee culture, which was once outside culture started to develop in Chiang Mai. Standardized coffee making technique become localized, either by local materials or by the narrative owners attach to their coffee so that tourists can continue to ‘gaze’ at ‘exotic’ or ‘creative’ coffee they have never seen elsewhere.

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Encountering the ‘Other’ in the established cultural tourist destinations: A case of Baan Tong Luang, Chiang Mai, Thailand

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Abstract

This paper discusses the issue of ‘tourism encounter’ at cultural tourism destination utilizing the field survey at Baan Tong Luang, a tourism destination in Chiang Mai as a case study. It explores the experience and perception of involved parties in the ethnic tourism destination at the chosen site. The research is based on the phenomenology approach that researchers feels experience the phenomena that happen on site. It employs literature review, participant observation and informal interview and netnography as the key methods to explore how different types of tourists and local communities experience the encounter. Tourism encounter is likely to take place in any cultural tourism destination as cultural heritage is generally perceived differently by different groups of people and the nature of cultural heritage is inherently political. With regards to tourism, the hosts and guests often interact and leave impacts on each other and also on the destination. The concepts of ‘Tourist Gaze’ and ‘Host Gaze’ are frequently discussed in the academia. Cultural commodification or the selling of culture is often said to be the agents for social cultural changes and thus led to negative impacts on local communities or ‘the Host’. Baan Tong Luang has been at times criticized by tourists as ‘inauthentic’ and thus ‘devalue’ local cultures. However, the results show that different groups of tourists and surrounding communities perceived the ‘encounter’ differently and the experiences are not always negative. This work contribute in the current arguments of whether established or set up cultural landscape provide sufficient authenticity and satisfactory experience to visitors during the trip.

Keywords: encounter, cultural commodification, culture, tourism, Chiang Mai

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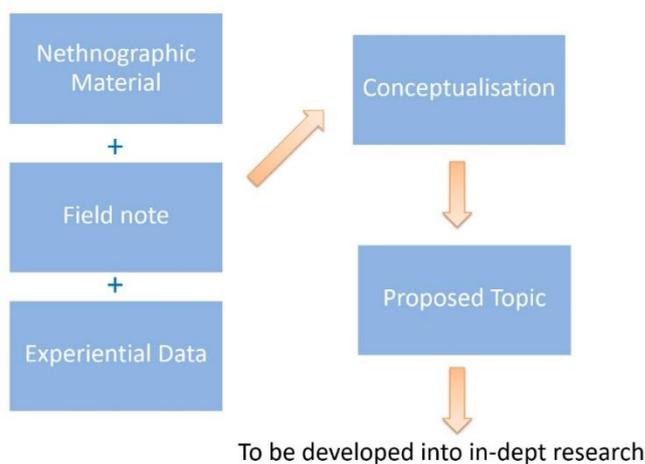
Background and Significance

The research is conducted as part of the Tourism Impact Course at Department of Tourism, Faculty of Humanities, Chiang Mai University. The aim of this research is to explore the experience and perception of involved parties in the ethnic tourism destination in order to respond to the current debates on cultural commodification. The research examined tourists' and local residents' perception of a fabricated ethnic village. This paper discusses the issue of 'tourism encounter' at cultural tourism destination utilizing the field survey data collected at Baan Tong Luang, a tourism destination in Chiang Mai. Unlike other ethnic tourism destination, Baan Tong Luang is a built tourist attraction with eight ethnic tribes living inside. The research also utilizes netnographic data collected from online source.

Chiang Mai has long been perceived as tourism destination with diverse attractions ranging from natural beauty to cultural assets. Ethnic tourism is one of the most popular activities among foreign visitors (Cohen, 2000). The trip to ethnic villages generally include a trekking part and a homestay part which tourists spent their time with the tribes. This type of packages became renowned as a mean to explore quintessential elements of Chiang Mai. Ethnic groups are also incorporated into tourism industry through the production and sales of ethnic goods and performances (Myint Oo, 2018).

However, ethnic groups in Thailand have frequently been referred to as the 'Other' (winichakul, 1994; Cohen 2000), which signifies that they have never been considered an integral part of the Thai nation. Their culture and traditions are normally considered 'different' from the mainstream Thai Culture and thus often generate a sense of 'exoticism' even for local Thai tourists.

Former debates concentrated on how cultural tourist destinations and tourism activities are commercialized. As a consequence, traditional culture has become a commodity and thus authenticity of local culture is destroyed and devalued (Timothy, 2011). This paper proposes that different groups of tourists and surrounding communities perceived the 'encounter' differently and the experiences are not always negative. The information obtained from this pilot research will be conceptualized and developed into a more in-depth survey on how different parties involved in the selling of culture in a touristic ethnic village as seen from the research framework chart in picture 1.



Picture 1 Framework for data collection

Literature Review

Tourists gaze

Tourism encounter is likely to take place in any cultural tourism destination as cultural heritage is generally perceived differently by different groups of people and the nature of cultural heritage is inherently political. With regards to tourism, the hosts and guests often interact and leave impacts on each other and also on the destination. Urry's (1990) concept of 'Tourist Gaze' shed light on the facts that commodification of places and people involves their ability to be effectively represented through images and myths in such a way that they can attract tourist attention. Thus, local cultural resources tend to be exploited in accordance with tourist demand. Mass marketing and commercialization tend to develop at tourist destination as the integral part of the tourism industry. Tourists tend to have different ways to 'gaze' upon the destination. In this research, different perspectives on 'gaze' are to be examined at a cultural tourist attraction.

Cultural commodification

In tourism studies, cultural commodification is using a place's culture to make profit. Cultural commodification or the selling of culture for tourists is often said to be the agents for social cultural changes and thus led to negative impacts on local communities or 'the Host' (Timothy 2011). Urry (1990) also proposes that tourism can also lead to the mass consumption of culture and thus local cultures are modified in order to serve tourist demands. The encounter is likely the stage where suppliers 'perform' for visitors. Ethnic tourism destination seems to be a perfect destination for cultural commodification as it gives the sense of 'otherness' that provide a feeling of being 'away from home' to visitors.

Methodology

The research methodology is utilising a triangulation technique. The main data collection is based on the phenomenology approach that researchers feels experience the phenomena that happen on site. Informal interviews with locals, tour guide and tourists were conducted on-site. Another set of data is obtained from netnographic material. Netnographic data collection is an online research method originating in ethnography which is applied to understanding social interaction in contemporary digital communications contexts. From both sources, data were collected from different parties as follows;

1. International tourists
2. Thai tourists
3. Members of ethnic groups who lived in Baan Tong Luang

Then data from both sources were analysed using meaning coding to categorise answers and opinions from different parties. The outcome of analysis is concepts and values that should be developed into a more in-depth investigation in the future.

Tourism Context and the 'Encounter'

Chiang Mai, the northern part of Thailand is one of renowned tourism cities in the world. The city consists of a variety of destinations for tourists. However, tourism not only encompasses destinations and transportation. Local host is also an integral part of the tourism system. When we travel as tourists, there are always some opportunities to meet lots of people for the first time, people who work in the tourism industry, local people who reside in such tourist destinations and also other tourists. This situation of meeting someone in particular

space may be called “Encountering”, which is one of the important part of the tourism system. Encountering could enhance tourist experience as it allows tourists and hosts to connect. At the end of the process, different parties involved in the ‘encounter’ cultivated different experience from such encounter.

Baan Tong-Luang as a space for encounter

In Chiang Mai, culture has become widely commoditized to serve tourists demands. Cultural products are presented in the forms of foods, drinks, traditional clothes and also ways of life. Baan Tong Luang is an Eco-Agricultural Hill Tribes Village, one of the examples of the cultural commodification of Chiang Mai. Baan Tong Luang is established in 2003 by Mr. Choochart Kalamapijit. The attraction was aimed to be a space where housewives of a family that works for Maesa Elephant camp in Mae-Rim District to earn her livings through agriculture and handicraft production, while the male members of a family works as elephant mahout (Baan Tong Luang 2018). The Hill Tribes at Baan Tong Luang are the Lahu, Mhong, White Karen, the Long necked Karen, also known as Padong or Paduang, Yao, Akha, Kayaw and Palong. Baan Tong Luang has been at times criticized by tourists as ‘inauthentic’ and thus ‘devalue’ local cultures. However, the results show that different groups of tourists and surrounding communities perceived the ‘encounter’ differently and the experiences are not always negative. Some responses show their supports for the establishment of this fabricated village.

International Tourists

Western tourists and Asian tourists were informally interviewed after visiting Baan Tong Luang. Some responses shows that the interviewer possess negative opinion towards the village. For example;

“This is totally a set-up landscape. They [hilltribes] are completely “out of place”. Strolling around the village did not give me a good experience as I found that there was no communication between those people and me at all. Very passive way to learn about other culture...”

British, male, over 60

However, some responses showed that Baan Tong Luang in fact provides rather a positive experience. It actually provide convenience in terms of accessibility and also comprehensive interpretation of culture in the form of living-open museum.

“...when we travel in Chiang Mai, most of tourists might not know a lot about there and we need someone that can make us move to where we want to go. This makes tourists take time and spend much money if the destination is very far from where we are and if we want to visit many places during the travel. However in the village, we can see the different kinds of livings in one place, so we can save our money and time....

The people sells their traditional clothes, accessories and souvenirs. They also show us how they make their original products and how they are living in there. What is the best point for tourists is that we can talk with those villagers. If we do not understand their language, we can ask to the tour guide to translate. We can meet the villagers and then communicate with them, this makes us understand the new culture and get the new information from them. And through this experience, we

can also realize and rethink what we do in our usual live and can compare what is the difference between us.”

Japanese, female, 21

Netnographic material also shows that there are some interesting viewpoints from visitors. There was a mixture of positive and negative responses. Some visitors refer to the terms ‘human zoo’ or being ‘too touristic’, whilst some visitors agree that the village is one way of keeping and conserving culture for the next generation. Some negative responses include;

“It is not a place to go. Just a fake place not tribes there. If you wanna meet tribe people, go far, around, with clear eyes and respect. This is a touristic human zoo...”

This is a kind of a place where they take tourists to see people in their typical countryside lifestyle but that in truth it has been corrupted by tourism.”

Thai tourists

During the observation, there were no Thai visitors who visited the village for recreation. Most Thai people who were found there came to the village with their international friends. Responses from Thai tourists mostly signify their ‘unpleased’ feelings. Most of the responses illustrate that they are ‘ok’ with the surrounding. However, the fact that they know clearly that there was no such a village that eight tribes live together peacefully defer them from being immersed in the tourism context and enjoy the experience of learning the ‘Other’.

“This is not authentic. I’m thinking of the term Human Zoo I have learned in class. This village is devaluing hilltribes”

Thai, Female, 20

Members of ethnic groups who lived in Baan Tong Luang

However, the hosts, which are villagers from different tribes who live in the set-up village agree that having lived in this village provide them opportunities for jobs and income. They sell their lives to make the tourists see what the villagers do usually and in return, villagers can get the money as their income. However, there is not only the money that villagers can get. They have also some opportunities to talk with tourists and tour guide as well as tourists have this situation. They can feel the difference between tourists and them, can realize what is actually different and can have many questions about tourists and themselves.

Discussion

It can be seen from various responses from involved parties in the ‘encounter’ at Baan Tong Luang that different parties are attached different set of beliefs, thus perceive Baan Tong Luang differently. There were both positive and negative responses from participants of the survey. The notion of ‘authenticity’ play a role in tourist experience on-site. However, despite knowing that the village is a man-made destination, many tourists accept its nature and choose to enjoy the fact that they can ‘learn’ from the village rather than questioning its authenticity.

According to the travel trend, there is a shifting perception of culture from a yearning desire for authentic experience to a more diverse viewpoints on cultural consumption with acceptance of coexistence of various discourses. Culture is inherently political and the meaning and values given by host communities often change through time.

From the observation some proposed questions for further research could be to study the changing perception of the “Other”, changing perception of culture and changing perception of authenticity in the tourism industry.

Conclusion

From the pilot research, it can be seen that different groups of tourists and surrounding communities perceived the ‘encounter’ differently and the experiences are not always negative. This work contribute in the current arguments of whether established or set up cultural landscape provide sufficient authenticity and satisfactory experience to visitors during the trip.

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Learning Achievement of Grade 3 Secondary School Students through the English Short Story “Amazing Lomkao Rice Noodles”

Sapolachet Prachumchai¹

Abstract

This article presents learning achievement of secondary school students learning through the English short story “Amazing Lomkao Rice Noodles.” The purposes of the study were to examine the efficiency of a composed English short story at the standard criterion 70/70 and to compare the students’ learning achievement between the pretest and posttest results. During semester 2 of 2016, two groups of Grade 3 secondary school students at Tiewwittayakhom in Lomsak district and Niyomsinanusorn in Wichienburi district of Phetchabun province were located in the study. Furthermore, 20 students from the both schools were selected by purposive random sampling to be the samples. The main tools for this study consisted of a created short story, a pretest, a posttest, and a satisfaction paper questionnaire. The gathered data was analyzed by frequency, percentage, mean, median, standard deviation and compared by dependent t-test in order to digest the differences of learning achievement.

The findings of the study showed that “Amazing Lomkao Rice Noodles” passed the standard criterion at 75.21/70.50. After the academic reading intervention, which incorporated vocabulary words, mini-grammar, and comprehension, the students’ learning achievement was clearly improved according the pretest and posttest results at 70.50% from 43.75%. Moreover, the outcomes of the whole group or even separate group’s learning achievement were different at the statistical significance level of .01. Last, the students’ satisfaction of instructing with the English short story averaged high (\bar{X} =4.33, S.D. .367). Implications for classroom practice and for future research are discussed.

Keywords: learning achievement, standard criterion 70/70, secondary, English, short story,

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Background and Rationale

In terms of learning a language, so important to study is literature. Also, the language and literature reflects people's culture which is considered as a core heart of the nation preservation. In the 21st century, people consume information and contact on borderless network; therefore, trading, culture exchange, society, and politics are rapid to transmit from a country to a country (Creating an ASEAN Community, 2015). Graddol (2006) noted about the future trend of English in English Next it had been much possible that globally English learners would increase continuously and expected that 10-15 years ahead (between 2015-2030) there would have been around 2 billion speakers of English.

Without hesitation, the Ministry of Education, Thailand, (2008) emphasized the schools around the country built positive attitude on English into students, especially focusing on English communication in various situations and ready to use knowledge in a future career or for a higher education. Also, the students realized the backgrounds and cultures of global communities and be able to share ideas and Thai culture with those countries' citizens creatively. As a result, teaching English as a second language or a foreign language must rely on efficiency. Teachers were able to motivate and apply reading to students; in addition, reading is a powerful skill to study new concepts, ideas, or explorations which were useful to the mother tongue (Chattiwat, 2000). Therefore, the aims of teaching Thai learners English should focus on the ability to listen, speak, read and write. In all of these skills, reading is a kind of receptive skills which is significant for students who would like to succeed in learning and working because this skill helps them open the world (Kaewsaneh, 1998: 1). Choengklinchan (1999: 38) insisted that most of the developed countries' citizens such as the United States, England, Japan, and Singapore had a reading habit. Although this habit could not happen naturally, it was important to cultivate, encourage and promote consistently and should start at the young age.

Nowadays, Thailand had been facing the problem of students' disability of English reading, particularly in the opportunity expansion schools. The learning achievement on reading skills of English decreased every year. The classes of junior secondary school encountered with the problems of reading and writing most. The scores showed the students' English proficiency below the baseline of the standard expectation at 50%; only 35% of the schools who set and followed the criteria passed 80% of full scores. National Institute of Educational Testing Service (2015: 7) reported that from the whole country of Grade 3 junior secondary school, the average points were 30.08 even risen from 27.09 in 2014 while the full score of this subject was 50; moreover, this subject testing was the last of all. The main problems were about 1. Students did not realize the power and value of reading, 2. Student lacked of reading habits and skills, and 3. Students were not active and enthusiastic; all of these affected the schools' good outcomes of English reading and writing performances. In addition, 80% of the English questions were designed to test students' readability, i.e. message, short shorty, time table, signs. If the students lacked of words and unable to summarize the main point, it was impossible to increase their points. Chitradup (2016) mentioned if the Ministry of Education did not analyze and take the advantage of English outcome failure to improve the policy or to adapt teaching methods and books, the situation would never be changed; also, most of the questions were too difficult and analytical for the students while their schools had still used memorization based teaching and also the school quality was inequivalent.

Children's book was an option to encourage students' readability for self-entertainment and self-learning and an O-NET test. Schools, teachers, and students needed to have more opportunities to approach English as much as they could. About English learning contents for the

3rd grade section, students are able to read and comprehend orders, requests, recommendations, explanations, messages, short stories, short documentaries and also able to read words, phrases, sentences, cartoons, advertisements, drug labels, short news, etc. Therefore, short stories are a good choice to create for a research. Short stories are not only suitable for kindergarten students but also suitable for primary pupils and secondary students too. Short stories are welcomed by so many young people. They read short stories in all the free time. Story and life are in harmony together. There are many types of stories, such as adventure stories, detective stories, horror stories, romance and so on. Fictional stories like horror stories are very eye-catching. Romance stories are so sweet. Romance stories are girls' favorite because romance stories are always about the happy life between a boy and a girl. As people are very busy nowadays, they need to go to school and they need to work hard. They enjoy reading short stories very much, because they can finish the short stories with little time. There are many benefits. Reading short stories can help with language. For example, if you often read short stories, you will learn more grammar and a lot of vocabulary. it is good for our English. Do you want to stretch your imagination? Read more short stories. Short stories can bring us fun, make us laugh and make us relax.

As mentioned, using or applying something in the locality to write or integrate in English seemed useful to student's learning. For example, English short stories which were composed about local incidents or famous places or things would be close and easy to make the students in that area understand and get the point in the story they read comfortably. However, an author needed to set proper contents in the right principles of the language and also applied an interesting teaching method to the class. Because of this, the students might feel, imagine and joy with characters, locations, conversations, fonts, and pictures that led the readers into the story interestingly. Loetphakdee (2008: 41) supported that writing a short story was an entertainment work for readers broadly because they could finish reading in a short time. Moreover, in Loetphakdee's work (2008: 55-56) her 14 of 20 samples passed 70% of the 30-point posttest, followed the specified standard in the research on "Critical Reading Achievement in English Using Short Stories of Pratomsuksa VI Students." Chantakhiri (2001) agreed that a good short story could be read in an hour and impressed the readers if a good order of plots or a climax was put in the right scene; moreover, the author had to create the most fabulous character to admire the readers with good binding, concise language, and impressive chronology. Importantly, the story was able to stimulate readers knowledge and emotions (Nakhon, cited by Boonprakop, 1996).

The researcher as an English teacher was really interested in using local resources of culture to write a short story to support classroom learning, especially for opportunity expansion schools. However, it was significant to prove its standard criterion and learning outcomes of the students who learned through it. Moreover, this kind of educational innovation could inspire English and non-English teachers to start creating their own teaching media for their students.. Finally, the research findings would be an alternative of English teaching method and tool.

Research Objective

1. To find out an efficiency of the created English short story "Amazing Lomkao Rice Noodles" for Grade 3 secondary school students.
2. To examine students' learning achievement after learning through the English short story "Amazing Lomkao Rice Noodles."
3. To compare the pretest and posttest results after the students learning through the English short story "Amazing Lomkao Rice Noodles."

Research Scope

According to R&D research, the study designed the scope as follows:

1. Target Area

The research area was carried out at Tiewwittayakhom in Lomsak district and Niyomsinanusorn in Wichienburi district of Phetchabun province.

2. Population and Samples

The population used to study were the grade 3 secondary school students at Tiewwittayakhom in Lomsak district and Niyomsinanusorn in Wichienburi district of Phetchabun province in semester 2 of 2016.

The samples were selected by purposive random sampling. The number of the subjects for this study was 20—10 subjects from each school.

3. Variables

3.1 The independent variable was instructing with a created English short story.

3.2 The dependent variables consisted of the students' learning achievement and their satisfaction toward instructing.

4. Contents

The study used the English short story "Amazing Lomkao Rice Noodles" as a main tool, which was divided into 5 chapters with 32 pages as follows: Chapter 1 Young Helpers, Chapter 2 Today's Missions, Chapter 3 Amazing Seven Colors, Chapter 4 Top Secret Recipe, and Chapter 5 New Year Merit. Moreover, in each chapter the exercise was attached which mainly focused on three learning practices: vocabulary words, mini-grammar, and comprehension.

8. Duration

The English short story reading intervention in the classroom relied on a two-hour session per week which covered 5 weeks according to the chapters in the English short story, and 30 minutes for a pretest and another 30 minutes for a posttest. As mentioned, there were 11 hours in total.

Research Definitions

1. **R&D or Research and Development** means it is to create a suitable educational innovation for students' learning level and aims to improve their knowledge and skills, and importantly should be economical, reasonable, and valuable.

2. **English short story** means a story is written by a researcher who uses the prominent points of local culture for a scene location, plots, and angles in a story. The story occurrences show and support tourism and also entertain and give thought to readers. The length is not over 15,000 words. Vocabulary words and grammar are on the level that the readers are learning. The story includes pictures, word definition, and exercises.

4. **Lomkao rice noodles** called Khanom Jeen in Lomkao dialect is made from sticky rice that the locals usually grow. It is a local traditional dish which is preferred to make for auspicious ceremonies.

4. **Vocabulary words** means words and idioms used in an English short story created for this study.

5. **Mini-grammar** means the principles of grammar used in an English short story created for this study such as parts of speech, tenses, punctuations and sentences. Those are applied to make short, clear and uncomplicated sentences.

6. **Learning achievement on English reading** means the ability to read and make understanding of a story. The students know the meanings of vocabulary words, figure out some

principles of grammar, and comprehend the main point and situations in the story, which all are questioned in a posttest.

7. **Lesson exercise** means the exercises that the researcher has made are divided into 3 sections: section 1 Vocabulary Matching, section 2 Mini-Grammar, and section 3 Comprehension multiple choice.

8. **Instructional satisfaction** means satisfactory scales to measure the students' attitude which are 1 = Lowest, 2 = Low, 3 = Moderate, 4 = High, 5 = Highest. This kind of satisfaction questionnaire on instruction with an English short story will be used to survey after completing the academic intervention.

Research Hypothesis

The learning achievement comparison between the pretest and posttest of all 20 samples even separated 10 student of each school after learning through the English short story "Amazing Lomkao Rice Noodles" was different at the statistical significance level of .01.

Conceptual Framework

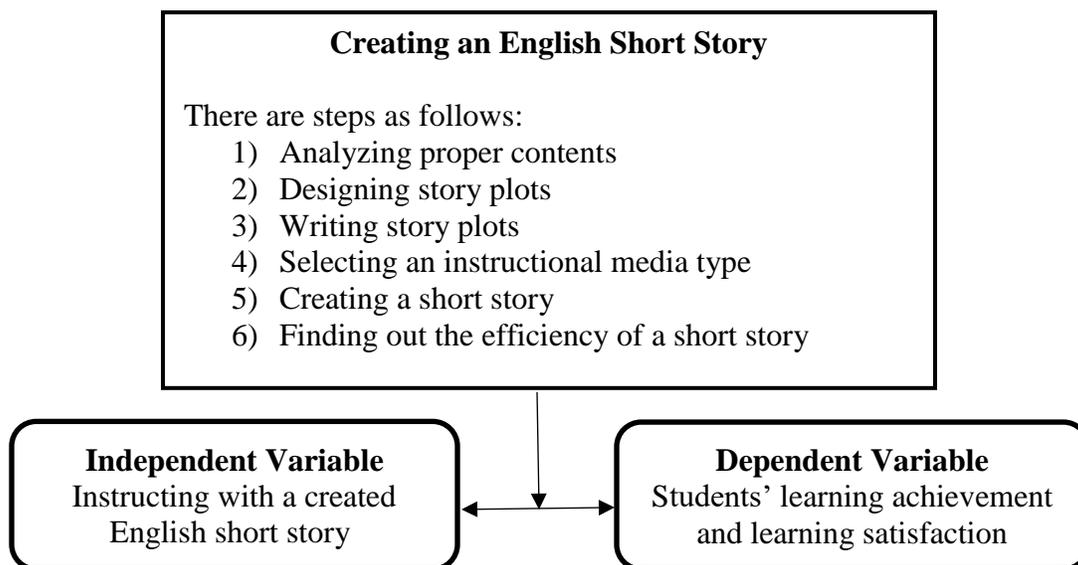


Figure 1 Conceptual Framework

Research Methodology

The study process was designed to collect data of a leaning achievement comparison between two groups of secondary school students learning through the English short story "Amazing Lomkao Rice Noodles" into 5 steps as follows:

1) Step 1 Defining population and variables

The population used to study were the grade 3 secondary school students at Tiewwittayakhom in Lomsak district and Niyomsinanusorn in Wichienburi district of Phetchabun province in semester 2 of 2016.

The samples were selected by purposive random sampling. The number of the subjects for this study was 20—10 subjects from each school.

The independent variable was instructing with a created English short story.

The dependent variables consisted of the students' learning achievement and their satisfaction toward instructing.

2) Step 2 Creating research tools

The tools used to collect data was an English short story and its pretest and posttest and a satisfaction paper questionnaire.

3) Step 3 Finding quality of tools

The English short story was considered and evaluated by 3 expert of instruction, contents and teaching media, and educational evaluation, respectively, in order to find out correctness and appropriation (Validity – IOC). In addition, the total validity – IOC of this research tool was .86.

After that, the English short story and its pretest and posttest was being tried out with 20 students who were not samples in order to explore difficulty and discrimination. After checking their scores, it showed 0.25-0.76 of difficulty and .40 - .66 of the test discrimination.

Finally, the English short story and tests were experimented with a group of Grade 3 secondary school students somewhere to find out reliability. And, its result was 0.82 according to Cronbach's α -Coefficient.

4) Step 4 Using tools

First, trying a pretest with 20 samples for 30 minutes and receiving back by oneself. Then checking their completion and put the scores into a calculating program.

Second, explaining and teaching the samples with the English short story for 5 weeks (two hours per week).

Last, testing the samples with a posttest for 30 minutes and receiving back by oneself. Then checking their completion and put the scores into a calculating program. And then, surveying the samples with a satisfaction questionnaire.

5) Step 5 Analyzing data

The data analysis was classified according to the assessing statistics:

The first assessor was E_1 / E_2 (70/70) to find out the efficiency of the tool.

The second assessor was dependent sample t-test to seek how pretest and posttest results were different from each other or not.

The last one included frequency, percentage, mean, median and standard deviation to digest the data of the results of a pretest, a posttest, lesson exercises, and a satisfaction questionnaire.

Research Results

Having completed classroom data collection, the data was decoded, assessed and compared by a statistical packaged program to find out the results and their interpretations. As a result, the efficiency of the created English short story and the students' learning performance were illustrated as follows:

1) English Short Story Efficiency

After they students passed the academic intervention through the English short story "Amazing Lomkao Rice Noodles," the data which incorporated 5 sets of the lesson exercises and the 20 itemed posttest was operated to the efficiency value according to standard criterion 70/70 as shown on Table 1.

Table 1 Standard Criterion Based 70/70 Efficiency (n=20)

Items	N	Score (%)	E ₁ / E ₂ (%)
Exercises	95	71.45	75.21
Posttest	20	14.10	70.50

Table 1 the students were able to pass 75.21% of the overall exercise scores and 70.50% of the posttest scores. This explained most of the students realized the content of the story which affected their performance on the exercises and posttest in the end.

2) Learning Achievement Outcomes

The data shown on Table 2 was all about the samples' learning achievement outcomes after being instructed with the English short story "Amazing Lomkao Rice Noodles."

Table 2 Students' Learning Achievement (n=20)

Items	N	Min.	Max.	Median	X	S.D.
Pretest	20	2	15	8.50	8.75	3.242
Posttest	20	12	17	14.10	14.10	1.861

Table 2 showed the students' learning achievement was clearly improved from 43.75% (175) of the full pretest score to 70.50% (282) of the full posttest one. Moreover, the minimum point turned 2 to 12 and the maximum point changed from 15 to 17.

Table 3 Tiewwittayakhom Students' Learning Achievement (n=10)

Items	N	Min.	Max.	Median	X	S.D.
Pretest	20	2	9	7.00	6.40	2.171
Posttest	20	12	17	13.00	13.60	1.838

Table 3 showed Tiewwittayakhom students' learning achievement was clearly improved from 32% (64) of the full pretest score to 68% (136) of the full posttest one. Moreover, the minimum point turned 2 to 12 and the maximum point changed from 12 to 17.

Table 4 Niyomsinanusorn Students' Learning Achievement (n=10)

Items	N	Min.	Max.	Median	X	S.D.
Pretest	20	8	15	11.00	11.10	2.283
Posttest	20	12	17	15.00	14.60	1.838

Table 4 showed Niyomsinanusorn students' learning achievement was clearly improved from 55.5% (111) of the full pretest score to 73% (146) of the full posttest one. Moreover, the minimum point turned 8 to 12 and the maximum point changed from 15 to 17.

3) Learning Achievement Comparison

The learning achievement comparison between the pretest and posttest of Grade 3 secondary school students learning through the English short story "Amazing Lomkao Rice Noodles" were shown by 3 tables as follows:

Table 5 Learning Achievement Comparison (n=20)

Items	N	X	S.D.	t	Sig.
Pretest	20	8.75	3.242	-8.321	.000**
Posttest	20	14.10	1.861		

Table 5 showed this result of testing learning achievement of the Grade 3 secondary school students at Tiewwittayakhom School and Niyomsinanusorn School after using the English short story “Amazing Lomkao Rice Noodles” indicated the posttest scores were significantly higher than before learning at the .01 level, meeting the set hypothesis. This also meant the research tool was efficient and able to use in the classroom.

Table 6 Tiewwittayakhom Students’ Learning Achievement Testing (n=10)

Items	N	X	S.D.	t	Sig.
Pretest	20	6.40	2.171	-8.848	.000**
Posttest	20	13.60	1.838		

Table 6 showed this result of testing learning achievement of the Grade 3 secondary school students at Tiewwittayakhom School after using the English short story “Amazing Lomkao Rice Noodles” indicated The posttest scores were significantly higher than before learning at the .01 level.

Table 7 Niyomsinanusorn Students’ Learning Achievement Testing (n=10)

Items	N	X	S.D.	t	Sig.
Pretest	20	11.10	2.283	-5.824	.000**
Posttest	20	14.60	1.838		

Table 7 showed this result of testing learning achievement of the Grade 3 secondary school students at Niyomsinanusorn School after using the English short story “Amazing Lomkao Rice Noodles” indicated The posttest scores were significantly higher than before learning at the .01 level.

4) Student Satisfaction

After the academic instruction, the students got surveyed on their satisfaction towards all items relevant to the study as shown in table 8.

Table 8 Student Satisfaction towards instruction (n=20)

Items	\bar{X}	S.D.	Level
Contents	4.30	.373	High
Teacher	4.32	.398	High
Time and Place	4.24	.469	High
Learners’ Understanding	4.51	.497	Highest
Total	4.33	.367	High

Table 8 showed the overall satisfaction of the students toward the instruction through “Amazing Lomkao Rice Noodle” leveled high ($X=4.33$, $S.D.=0.367$).

Summary and Discussion

According to the research results of “Learning Achievement of Grade 3 Secondary School Students through the English Short Story ‘Amazing Lomkao Rice Noodles’”, the interesting issues were discussed as follows:

This study indicated the positive instructional outcomes and efficiency as specified in both the results between a pretest and a posttest and the results of exercises and a posttest. As mentioned, the results between the pretest and the posttest was 43.75% to 70.50% which was different at the statistical significance level .01, followed the hypothesis set. This guaranteed this research tool was efficient and able to use in the classroom. Meanwhile, the efficiency of the created tools were 75.21 / 70.50, higher than the standard criterion 70/70, followed the possibility of E1/E2 when the researcher needed to prove his tool’s efficiency.

As mentioned, the criterion set at 70/70 because of the content difficulty and the sample groups in different zones. However, it showed a positive result because the both groups as the whole samples could show the outcomes over the former and the later of E1/E2. The efficiency of “Amazing Lomkao Rice Noodles” indicated the relevant results to other studies. For example, Phattrakul, Boonsanit and Dinlansakul (2012: 71-82) explored 81.60/84.90 of their study “Creating the Supplementary Book “Amazing Southern Land for Grade 5 Secondary School Students”, and Wattanachaloenyote (2011: 84) found out the efficiency of this multimedia tales at 86.11/81.00 of “The Development of Computer Multimedia in Self-Reading English with the Meaning of Words 3 Models for Elementary School Grade 4”. Obviously, if the design of the research tool comprised knowledge, entertainment, pictures, easiness, appropriation, this would help students improve their readability and learning achievement (Chanchai, 2014: 161).

Learning achievement comparison between the pretest and the posttest showed difference of the statistical significance level .01. That was able to make more clarifications: First, 13 of 20 samples did not pass the half score of full 20 points. Moreover, nobody from Tiewwittayakhom passed the half score of the pretest. The research expected the maximum number should be around 5-7 students who were below 10 points. But, it was opposite by 13 students. Second, none felt below 10 points, the half score of 20, and it showed the lowest point was 12. Interestingly, one sample in Tiewwittayakhom had got 17 points, the highest point of the posttest, although nobody passed 10 points of the pretest before while 2 samples of Niyomsinanusorn had got the same 17.

Before the study, the sets of the pretest and posttest were designed to be different, but focused on the themes of vocabulary words, mini-grammar, and comprehension. Saengprathiphong (2010: 29-36) mentioned if a study was designed to measure one group of the samples through both a pretest and a posttest, the study was intended to use the different versions of tests to see clear outcomes. As known, the samples were from the different schools, 10 from each because the researcher needed to see how different their background of English was. And, this was significant for the study when we created an educational innovated tool and also wanted to how the samples got improved. Therefore, testing the samples with a pretest and a posttest was crucial for this type of research.

All four issues—Contents, Teacher, Time and Place, and Learners’ Understanding—were located to survey the participants’ satisfaction. After surveying and analyzing the data, it showed the students’ high satisfaction ($\bar{X}=4.33$, $S.D=0.367$) toward the instruction through “Amazing Lomkao Rice Noodle.” Comparatively, Wattanachalarnyot (2011: 87) insisted that if a story tale made students interested with suitable components—pictures, fonts, readable story, their satisfaction would be positive. Also, Matcharat (1992: 11) supported that supplementary books or tales which were created by teachers could encourage and motivate their students in reading;

however, it would be nicer if the students read out loud. In addition, the analyzed result showed Learners' Understanding on the first average ($\bar{X}=4.51$, S.D.=0.497). Being understandable, good relationship between the teacher and students, good motivation and attitude played a stimulating role to increase the students' understanding and learning achievement. As we can say, the good atmosphere in the class is more crucial than other factors. However, if we need to see a big picture of achievement on learning, students need to have more than as I found in this study. The schools have to support the students enough budget and proper activities. Their parents also agree and walk on the same purpose of the schools. No doubt, the students have to pay attention and work hard to burn their potentials out, and they have to commit in a long run with good fulfillment. Meanwhile, the second averaged issue was Teacher ($\bar{X}=4.32$, S.D.=0.398). Why this showed the most important role of the teacher in the class, it was because managing and controlling the class mainly belonged to him/her. The teacher was fair to support and encourage the students to show up their best by focusing on clear aims, instructional design, teaching, recording and reporting the outcomes (Teacher and Research, 2012).

To sum up, the English short story "Amazing Lomkao Rice Noodles" was efficient to use in the classroom. It was useful to develop secondary school students' readability of English. The students could learn new vocabulary words in every chapter and basic grammar and practice their comprehension of the story. Moreover, the short story which was located on local culture and scenes encouraged the students learn about their own inheritance. Finally, reading was have to be cultivated in young age, reading habits were a significant factor to support the country's growth.

Recommendations

According to the results on each aspect, the recommendations were divided as follows:

1. Recommendations for Research Applications

1.1) This was an example of using something well-known in the locality to create a short story for the classroom. Therefore, this kind of innovated teaching media could help students learn. Moreover, the English short story was a good alternative to read in free time in order to improve the students' readability.

1.2) This study showed potentials on the short story to enhance students' reading skills. Therefore, there should be an opportunity stage for training non-English teachers who teach English at their schools to have a helpful option to improve their students.

2. Recommendations for Further Studies

2.1) To explore the efficiency of a created English short story with the students who have low grades as expected and to see their learning achievement after an academic intervention.

2.2) To research on the efficiency of an English short story composing method with non-English primary teachers at primary schools and opportunity expansion schools.

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C Major and the Major 3rd interval, perfect 5th interval: Elementary beginning for NU Choir

Sasinut Phongnil¹

Abstract

The title for my research is “C Major and the Major 3rd interval, perfect 5th interval: Elementary beginning for NU Choir”. We set forth to create the exercises and training for non-Western Music students in a 20-hour study course. A sample group of 62 non-Western Music students was created for the NU Choir. This is carried out in view of the specific requirements of the Institutional Review Board (IRB). We engage seven exercises for the methodology of this study. To create the beat used in the 7 exercises, we used the Western Music theory in the frame of intervals 3rd Major and 5th perfect.

But I came across one problem during my research – Naresuan University wanted to have its own choir. I needed to create the exercises for the choir club. As such, I decided to utilize the Orff’s Theory and sight singing of Composition with C Major scale focus on 3rd Major interval and 5th perfect interval.

At the end of this comprehensive study, I created 5 steps for the training used in the 7 exercises. We utilized C Major scale and focused on singing the melody in 3rd Major intervals and 5th perfect intervals. All these were created to suit the specific requirements of the new members of the NU Choir, who were non-Western Music students. We managed to complete the requirements of the study for the Western Music and non-Western Music students of the NU Choir and we were very successful in presenting the Porn-Pee-Mai songs together.

Keywords: Sight singing, Choir, non-Western Music basic, NU Choir, Naresuan University

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Introduction

Upon the request of Naresuan University, which is to have its own choir, the Western Music Department obliged and created the choir club. Not only do we need to follow the requests of the University to set up the choir club, we also need to cater to the interests of students who love to sing and want to become members of the choir club. Thus, the choir club of Naresuan University was thus named 'NU Choir'. Right now, we have almost 100 members in the NU Choir, from 10 faculties in the University; out of which 62 are non-Western Music students.

I would like to impart my knowledge and experience to the non-Western Music students the basics of Western Music theory as beginners in view of sight singing, by using 3rd Major intervals and perfect 5th intervals. We aimed to complete the training and exercises within 20 hours.

As mentioned earlier, I used the 3rd Major intervals and perfect 5th intervals to create the exercises and training for the sight singing styles. This creation is meant as a sample group for this experiment. As we have 62 non-Western Music students, we needed to go into the basics and take it easy on them. I used scale C Major as the main scale for this creation.

One might ask this question – “Why use the 3rd Major Intervals and perfect 5th intervals?” To provide a proper answer to this question, we need to understand the harmony of the choir. In the world of choral music, the composer writes the music arrangements to harmonize with the chords of the required. Or we can define intervals as the distance from one note to another; intervals provide the framework for everything in music. Small intervals combine to form scales while large intervals combine to form chords. EVERY music situation uses intervals. Chords are formed with 2 intervals. The common intervals are the 3rd Major interval and the 5th perfect interval.

I am focused on creating the exercises for the 3rd Major and perfect 5th intervals. Right now, I would like to present an introduction of these 2 intervals. The perfect 5th interval is the distance from C to G; it is seven half steps and therefore, it is called the perfect fifth. (See the following diagram)



Figure 1 : Major 3rd interval

The perfect 5th interval is the distance from C to G, it is seven half steps and is called a perfect fifth (see the following figure).



Figure 2 : Perfect 5th interval

The purpose of this study is to create the exercises for the 20-hour study. A sample group was created in the NU Choir and it comprised of the 62 non-Western Music students. This is carried out in view of the specific requirements of the Institutional Review Board (IRB). When using this methodology, I decided to use Western Music theory for sight singing. Compositions with C Major scale focused on 3rd Major interval and perfect 5th interval, to create the beat. The results are as follows:

Results

A crucial step for the choir and voice training is the voice warm-up. The choir would have an accompanist present for all voice warm-up exercises. Therefore, the choir director would need to function at the piano in order to establish tonality and key centers for each warm-up. Warm-ups are thus transposed up and down chromatically. The exercises for voice training serve to assist the singers when they practice singing. The quality of voice is of paramount importance with ear training and the sense. Especially in the choir, the words “Unison and togetherness” holds true. The choir singers must stay with and be one with the music.



Figure 3 : NU Choir members.

The researcher created 5 steps for learning with 7 exercises, using 3rd major intervals and perfect 5th intervals running on scale C Major.

1st step: 2 exercises

There are 2 exercises in the 1st step. This step is to help the students control themselves with the rhythm and scale C Major. The researcher used the scale C Major in this creation and was the first one to move up and down between each note in C scale Major. At the beginning, run from C (Do) and finish at G (Sol) and then go down from G (Sol) and finish at C (Do). In addition, use the half note * for the matter count as in the picture 2.

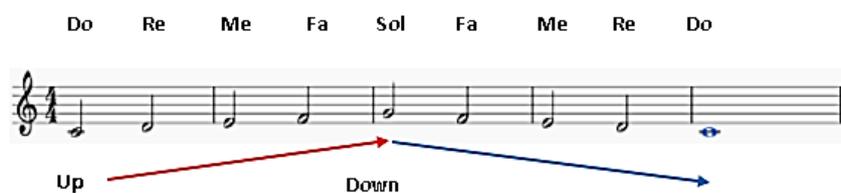


Figure 4: first exercise of step 1

The second exercise is the same as the 1st one. It is used to help students control themselves with the tempo and the scale C major. However, in the 2nd exercise, it starts from C (Do) and finishes at C (Do) in the next octave. This exercise still requires running up and down. This exercise is using the quarter note * for the matter count as in Figure 5.



Figure 5: second exercise of step 1

Note: In the first step, students learn to know the sound of note and the step of C Major scale. Sing the scale up and down between each note. I would prompt the students by making them clap along with the rhythm or by knocking on the board, table or other objects to keep control of their voices, ears, brains and hands together.

The teacher should be playing the piano to help the students keep in pace with the music while they are singing and help to keep them focused. When the students are able to perform well on C Major scales, they can move on to other scales.

2nd step: 1st exercise

Once again, the focus is on non-Western Music students. Furthermore, the creation of the choir is a big focus. The main aim of the choir is not just to sing and read music. The progression of the sensory separation of rhythm is also of paramount importance.

This exercise was created for practice in the sensory separation of rhythm. The sign for left hand play I had used is L.H. and for right hand use, it was R.H. In addition for this exercise, I had used Quarter Note ♩ half note ♪ eighteen note 18 and other notes for creation. In the first 2 bars, I used the Quarter note and the rest note. This helped the students to slowly learn double beat by double rest (played 2 beats and rested 2 beats) between the left hand and the right hand. (I used number 1 on top of those bars). For the next 2 bars, it is almost the same. The only difference is this time, for these 2 bars, we had used beat by beat (played 1 beat and rested 1 beat), between the left and the right hand. I used number 2 on top of those bars. The residuum bars are more difficult than the first 4 bars. But if students can play (knock the board or pad), the residuum is much easier in the first 4 bars.



Figure 6: Sensory separation of rhythm

Upon the students' success in an exercise in Figure 6, I trained the voice of 3rd Major intervals with the notes C and E, by singing between these 2 notes; while the students clapped along with the rhythm. As it follows in Figure 7.



Figure 7: Sensory separation of rhythm and 3rd Major voice training

Upon finishing with the second step, students should practice often. By practicing often, the students would have the ability to control and coordinate their left and right hands well. This step can be used in their choir singing. The students can focus on the melody of their lines and concentrate on listening to the melody lines of other members in the choir. This is a very crucial step for singing in the choir.

3rd step: 2 exercises

A good singing voice determines the quality of the choir. When they have completed the first and second steps, it is time for their mouth and voice controls. It is a very important for a good choir. The attitude of the pupil, in singing, should be as natural and easy as possible. Bodies should be kept upright, heads erect, their shoulders well thrown back, without effort and their pectorals free. To achieve perfect freedom for the vocal organs while singing, all the muscles surrounding these parts ought to be completely relaxed. (Mathide. marchesi. Page xi 2016)

While training in the two exercises of the 3rd step, students must not neglect the first two steps of this study. We must keep every step together. Preparing the students by the warm-up exercises is the main aim of the 3rd step. In this step, the teacher should assist the students with their rhythm, while the students work on their singing and mouth.

The first exercise of the 3rd step is to work on C (Do). The pattern of the notes in this exercise is set in double notes. This serves to remind the students of each note.



Figure 8: warm-up exercise of the 3rd step

The 3rd step is used for training the singing quality and used for warming up before the performance. One might ask: “How important is the warming up for the choir before a performance”? For this matter, allow me to quote the words of Russell Robinson and Jay Althouse in the book: “ The Complete Choral Warm-up Book: Comb Bound book”:

“Performances should be an enjoyable experience for the choir. If the director is organized, positive, and the performance (including the entrance and exit) is thoroughly

rehearsed, the pre-performance warm-up should simply be a time of getting the voices ready to sing and giving positive reminders to the group. Life is full of anxieties, alleviating them with organization and preparation make for a more enjoyable choral experience. (Russell Robinson and Jay Althouse. Page 12. 1995)”.



Figure 9: warm-up exercise with the arpeggio of the 3rd step

A second exercise of the 3rd step is still used for the voice warm-up. Researcher create this exercise with arpeggio. Arpeggio is when students continue to sing at the 3rd and 5th intervals together in the picture of broken chord. Before and after the exercises, the teacher checks the sound of the students by the scales and exercises in the 3rd step. More importantly, the Do system is a good methodology of this study. The Director or the teacher can be more creative by fast moving Do. As in picture 6, exercise is running by key C Major and learning by performing the same technique. However, the warm-up exercises are carried out only before a performance. When students sing, they do not need to do warm-up exercises again. Just like what Patrice Madura Ward-Steinman said: “The choral singers do not need all of the warm-up played for them while they sing because it detracts from the ability to hear themselves. (Page 8. 2010)

4th step: 1 exercise

The first 3 steps of this study are very crucial for basic chorus. Voice training and rhythm playing all play important roles in helping the students or singers improve their singing abilities in the choir. But that does not mean they cannot sing. These training techniques are very useful in helping them build good foundations in vocal music. The 4th step is the main step to showcase the music for the team (choir). Every student or singer can show their ability to sing in their lines. Soprano and Alto are the lines in this study. Upon finishing this crucial step, students are ready for progress to chorus. The Director or teacher can help them develop their abilities to sing three or four lines.

For the sole exercise in this step, I kept tabs of both lines of the students together by C Major scale. For this, I use eighteen note ♪ and sixteenth note ♩ to make sense for the students. They must control their rhythm and voices as what they learned during their training.



Figure 10: Two lines of the chorus in S scale C Major

I wish to make more introductions of this exercise. The Director or teacher can the rhythm from a very slow one to a little faster, gradually. We should not rush this step. The students can actually make this progress at their own pace. The can then move to Do system in another key. Have the students carry out this exercise often and you will see the positive results.

5th step (1 exercise/song)

Porn-Pee-Mai (Thai words) is a song composed by King Rama 9. It runs on C key Major. Students will find it easier to learn this technique in 2 real lines for chorus singing. I can create and arrange only some of the details to be different from the original. The Soprano is running as an original edition.

พรปีใหม่

Arg. By Sasinut

Sa Was De Wan Pe Mai Pe..... Hai Pan Da Puang Tan Reun Rom Peak YamDe Pram Free Chean Chom

Tang Suk Som Mi Yom Yin Dee.....

Figure 11: Porn-Pee-Mai (Thai words) as composed by King Rama 9

All the above-mentioned 5 steps are ideal for training the non-Western Music students for basic chorus. The main obstacle is the step of voice training for these students. This is very

prevalent in those who cannot sing, who cannot control their voices to running on each key of music. The Director or teacher should pay greater attention to voice control. On a similar note, piano playing is an ideal instrument to help out here.

Upon completion of the 5 steps with the seven exercises, the Director or teacher can train the choir to sing a song with 3 or 4 lines. That includes Soprano (S), Alto (A), Tenor (T), and Bass (B), The music work can create SAT, SAA or SATB.

Conclusion

This study is carried in line with policies of the Institutional Review Board (IRB). This study has adopted the methodology by using Western Music theory. Compositions of C Major scale, focusing on 3rd Major interval and perfect 5th interval. We created 5 steps for the training with seven exercises.

It was a great success for all the non-Western Music students (NU Choir members) in the study course of 20 hours. Some cannot control their voices. To running of music key. Time was lost and we had to fix the problems. But in the end, all went well and it was a success. All members of the NU Choir (both Western Music and non-Western Music students) can sing the Porn-Pee-Mai song together and participate in NU Choir activities in future.

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Development of Thai Language Teachers Using Coaching & Mentoring Process to Promote Students' Thinking Skills

Sriwilai Ponmanee¹

Abstract

The purpose of this research was to design a Thai teacher training package using a coaching & mentoring process with cognitive approach and communicative task-based approach to promote students' thinking skills, an essential skill in the 21st century. Target group used in this research were the 18 Thai teachers who participated in the Teachers' Training workshop, Faculty of Education, Chiang Mai University 2016. Research tools included: 1) a training package consisting of a training program, content media and a training activity media and 2) Lesson plans and actual teaching evaluation forms. The researcher collected data by herself twice. The first was collected two weeks after the training and the other was collected after coaching & mentoring process. Both sets of data were analyzed to find the effectiveness of the training package which was design effectively according to the three co-committees meetings, the representatives from the Office of the Basic Education Commission, Scholars appointed by the Faculty of Education and the trainers. The training topics in the schedule that corresponding to the objectives of the training package consists of 2-day workshop schedule plus the process of coaching & mentoring to follow up the teacher's teaching in their own class room twice. The whole process took totally 3 months at the end of the process, development of the target groups in planning and teaching to enhance student's thinking skills were increased 18.5 percent.

Keywords: Teacher Training, Coaching & Mentoring, Thinking skill development.

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Introduction/Rationale

Education is a key variable of long-term competitiveness, the Core Curriculum for Basic Education 2008 (Ministry of Education, 2008: 6-7) then assigns five core competencies for students, one is they must have the ability to compete in a global arena that focuses on the ability to think such as synthetic thinking creative thinking critical thinking and systematic thinking. The policy of youth development in the 21st century is also aimed at promoting analytical thinking skills, creative technology skills and cooperating skills so they can work with others and live in peace with others in the world. According to strategic goals of 21st century Thai education reform 2009-2018 (Educational Policy and Planning Bureau Office of the Education Council 2009), it is very important for teachers to adjust their teaching and learning processes to promote students' thinking skills. However in classrooms, a learning process that promotes high-level of thinking skills to the learner is not widely practiced effectively. Therefore, the Faculty of Education, Chiang Mai University and the Office of the Basic Education Commission then cooperated as a teacher development unit in implementation of the teacher development program in the fiscal year 2016.

Brief Literature Review

Concept of teaching

In teaching a language, not only the content to be taught but there are some skills which the learners have to acquire. Skills are acquired through practice to assure the learner's fluency. Consequently, teaching language requires the awareness that the learners must have the roles in encountering with the learning situation. Roles of the teacher should then need to be changed along the societal change. At present for example, the teacher has to serve as the learning facilitator rather simply the teacher (Smears & O'Brien, 2010). The teacher has to have crucial role in helping the learner to acquire knowledge and critical thinking. Having been a teacher for more than forty years, the author has come to conclude that a good teacher is the one who can integrate the following six aspects into the instruction. The first and second concern their motives and how they get on with their peers. The third and fourth involve using time well, fostering good behavior and high expectations. Most important, though, are the fifth and sixth aspects, high-quality instruction and so-called "pedagogical content knowledge" a blend of subject knowledge and teaching craft.

It could be accepted that *feedback* is important for the learner. Concerning this I have reviewed the literatures on collaborative classroom action research used with colleagues in the year 2010 aiming at enhancing the study skills of the learner. From this, I developed a guideline by which the teacher should use feedback for the learner's learning process includes assignment and assessment, such task assigned for the learners has to be meaningful to them meanwhile teacher has to keep in mind that conducting an assessment criteria, rubrics scale and feedback is important for the learner. (Vaiyavuthjamai & Ponmanee, 2010).

Teaching is also related to paradigm holding. If the teacher believes in a certain principle, the consequence would comply with it. For example, if a teacher has chosen a certain instructional model, such a model would determine the process used by the teacher except when the teacher has no principle at all which is not what it should be.

Joyce & Weil (2002) divided instructional model development into four parts as follows:

Part1- Orientation of the Model: Explain the interrelationship among various factors, which is the origin of instructional model. These include the goal of the theoretical

model and assumptions of such model, principles, and main concepts serving as the foundation of the instructional model.

Part2- Instructional or Teaching Model: This is an explanation about the instructional model which prescribes things in detail and focuses on practice composed of 4 issues as follows:

2.1 Syntax or Phases –This is to provide details showing how many steps the instructional model has and shows the instructional activities that come in procedural steps each of which has different number of components.

2.2 Interacting System– This part explains roles of the teacher, students, and their interaction. In each model, roles of the teacher vary, for example, being activity leader, facilitator, guider, information source or manager. The teacher could set herself as the centre in certain model or has the same roles as do the students.

2.3 Principles of Reaction - This is about the way by which the teacher responds to the learners in what they have done such as modifying their behaviour by rewarding or developing creativity by setting up free atmosphere with judging right or wrong, for example.

2.4 Support System –This part specifies the condition or requirement for effectively applying such instructional model such as instructional model, laboratory experimental model, having the learner who has been well trained to lead the class, for example.

Part- 3 Application: This part is to provide the guideline and notes on using such instructional model, such as what type of content is applicable and what level of learners the model fits. Besides, there are some other suggestions to assure the most effectiveness of the application of such instructional model.

Part -4 Instructional and Nurturing Effects - Each instructional model would have effect on the learners directly or indirectly. The direct effects were from the teacher's teaching or activities organized along the standard procedural steps of the instructional model. The indirect effects were from the environment. They are the consequences of teaching along such a model and could be expected. These effects should be taken into consideration when deciding to implement a certain instructional model.

Regarding the knowledge and understanding on the instructional model described above, the construction of an instructional model requires the high level of thinking on part of the teacher. It is about creativity and systematic thinking supported by education theories.

The author has recognized the significance of the instructional model. It could not be left out from the educational process. In setting up the lesson plan and designing the learning activities for learners, the instructional model would help the teacher to have an approach serving as the framework to set up the learning activities along certain principles known as instruction design. There are two conceptual frameworks that could be utilized here. They are the Cognitive Academic Language Learning Approach and Communicative Approach. These two approaches could be introduced to the students in teaching Thai in the 21st century. Classroom organizing and learning activities along these approaches had been shared and discussed with the teachers who teach Thai for young learners. The teacher teaches by continuously carrying out the learning activities basing on certain instructional model along with other components of the instructional model. After the model has been settled, the teacher would have the piece of work as the instructional model created and obtained its efficiency by the teacher herself. At the present, it is found that doctoral dissertations in education have been conducted more and more on developing instructional model. Concerning these two approaches of teaching language, Widdowson H. G., (2001) believed that development could be initiated and promoted by the learners themselves with the facilitation of the surrounding individuals.

Learning along the language learning framework through cognitive academic language learning approach is the instruction utilizing humanistic pedagogy based on the following principles

1. Language learning is generated by interaction than by knowledge transmission.
2. Language learning is generated by construction than by instruction.
3. Language learning is generated through the process.
4. Language Learning is generated upon knowledge structure.
5. Grammar is learned through the process of having learners to solve the problems and use the linguistic information encountering the real situation of language using to the point they could understand linguistic rules by themselves not by giving them the rules to be memorized.
6. Language learning has certain procedural steps and depends on the learner's readiness.
7. Method of language learning opens for developing through the ideas embedded in the vocabularies.

Learning along the language learning framework through communicative approach communicates the meaning along the natural process of communication which occurs in various situations. The framework includes sender, message, channel, and receiver. The communicative process could be utilized for language teaching as follows:

1. The use of tasks
2. Setting up the scene to practice language
3. Instructional contents have dynamic of interaction between the language users and message.
4. Setting practical communicative situation to open for information processing
5. Emphasizing the language science.
6. Presents the contents, lessons, experiences not far away from the learners themselves and opens for the learners to use experiences of language using and life maintenance.

Thinking Skills

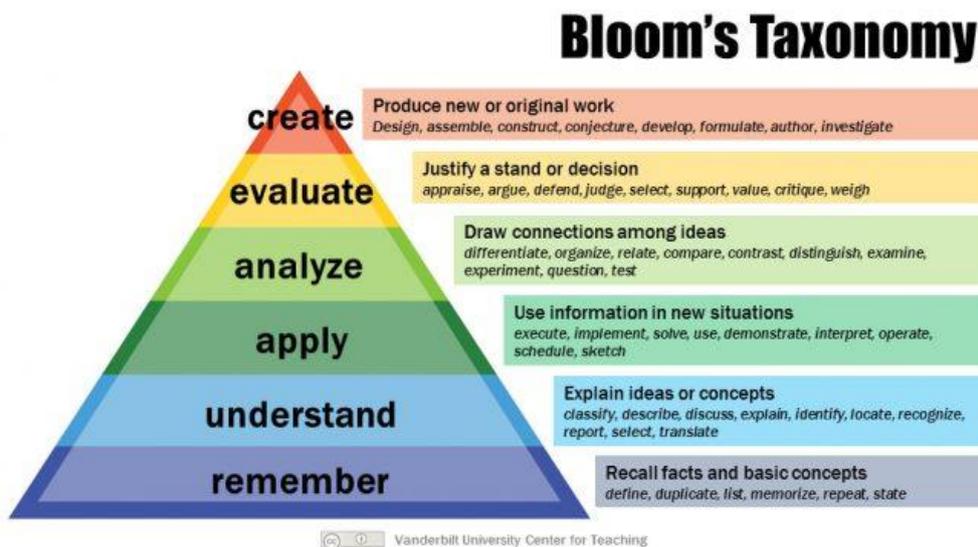
In the 1950's Benjamin Bloom developed his taxonomy of cognitive objectives known as Bloom's Taxonomy, (Armstrong, 2017) <https://cft.vanderbilt.edu/>. His taxonomy follows the thinking process categorized and ordered. You can not understand a concept if you do not first remember it, similarly you can not apply knowledge and concepts if you do not understand them. It is a continuum from lower Order Thinking Skills (LOTS) to Higher Order Thinking Skills (HOTS).

Bloom's Revised Taxonomy

In the 1990's, a former student of Bloom Anderson, revised Bloom's Taxonomy and published Bloom's Revised Taxonomy in 2001 (Lorin & Krathwohl . 2010) using of verbs rather than nouns for each of the categories and a rearrangement of the sequence within the taxonomy. They are arranged below in increasing order from low to high each of the categories or taxonomic elements has a number of key verbs associated with it Lower Order Thinking Skills (LOTS) *Remembering* - Recognising, listing, describing, identifying, retrieving, naming, locating, finding *Understanding* - Interpreting, Summarising, inferring,

paraphrasing, classifying, comparing, explaining, exemplifying *Applying* - Implementing, carrying out, using, executing *Analysing* - Comparing, organising, deconstructing, Attributing, outlining, finding, structuring, integrating *Evaluating* - Checking, hypothesising, critiquing, Experimenting, judging, testing, Detecting, Monitoring *Creating* - designing, constructing, planning, producing, inventing, devising, making Higher Order Thinking Skills (HOTS). In this research, analysing, evaluating and creating were integrated into the tasks-base for teachers training and 2 evaluation forms were used to evaluate teachers' ability in planning the lesson to teach their own classes and teachers' ability in teaching their own classes.

Figure 1 Bloom's Taxonomy



<https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>

Coaching & Mentoring

Both coaching and mentoring are processes that enable both individual and corporate clients to achieve their full potential.

Coaching is task oriented. The focus is on concrete issues, such as managing more effectively, speaking more articulately, and learning how to think strategically. This requires a content expert (coach) who is capable of teaching the coachee how to develop these skills.

Mentoring is relationship oriented. It seeks to provide a safe environment where the mentee shares whatever issues affect his or her professional and personal success. Although specific learning goals or competencies may be used as a basis for creating the relationship, its focus goes beyond these areas to include things, such as work/life balance, self-confidence, self-perception, and how the personal influences the professional.

Coaching and mentoring share many similarities so it makes sense to outline the common things coaches and mentors do whether the services are offered in a paid (professional) or an unpaid (philanthropic) role. (Parsloe, 1999 p. 8.)

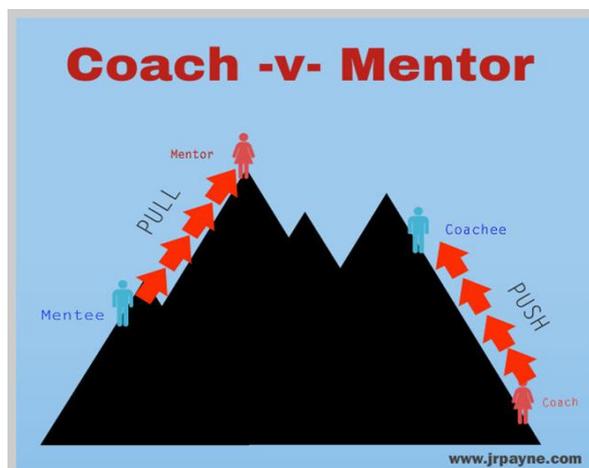
- Facilitate the exploration of needs, motivations, desires, skills and thought processes to assist the individual in making real, lasting change.

- Use questioning techniques to facilitate client's own thought processes in order to identify solutions and actions rather than takes a wholly directive approach
- Support the client in setting appropriate goals and methods of assessing progress in relation to these goals
- Observe, listen and ask questions to understand the client's situation
- Creatively apply tools and techniques which may include one-to-one training, facilitating, counselling & networking.
- Encourage a commitment to action and the development of lasting personal growth & change.
- Maintain unconditional positive regard for the client, which means that the coach is at all times supportive and non-judgemental of the client, their views, lifestyle and aspirations.
- Ensure that clients develop personal competencies and do not develop unhealthy dependencies on the coaching or mentoring relationship.
- Evaluate the outcomes of the process, using objective measures wherever possible to ensure the relationship is successful and the client is achieving their personal goals.
- Encourage clients to continually improve competencies and to develop new developmental alliances where necessary to achieve their goals.
- Work within their area of personal competence.
- Possess qualifications and experience in the areas that skills-transfer coaching is offered.
- Manage the relationship to ensure the client receives the appropriate level of service and that programmes are neither too short, nor too long.

The difference between coaching and mentoring

As can be seen above, there are many similarities between coaching and mentoring. Mentoring, particularly in its traditional sense, enables an individual to follow in the path of an older and wiser colleague who can pass on knowledge, experience and open doors to otherwise out-of-reach opportunities. In this research coaching was done by face to face communication which trainers talked to teacher about their lesson plans and mentored their teaching through VDO clips twice.

Figure 2 Comparison of coaching and mentoring



<https://www.jrpayne.com/> 12 February 2018

Research Questions and Methodology

This research was to develop the teachers in planning and teaching their own classes to promote students' thinking skills. The two research questions were 1) *How to design the teacher training package that correspond to the objectives of the project.* 2) *What would be the achievement of the training package in developing teachers.*

1). *How to design the teacher training package that correspond to the objectives of the project.* The training package was designed according to the topics in the schedule that correspond to the objectives of the project within the three co-committees meetings, the representatives from the Office of the Basic Education Commission, Scholars appointed by the Faculty of Education and the trainers. The training package consists of 2-day workshop schedule and the process of Coaching & Mentoring to follow up the teacher's teaching in their own class room twice. The process took totally 3 months.

The framework of coaching is an important concept that coaches must hold a coach without overwhelming or being overly involved. As a "Scaffolder", when building is completed, "scaffolding" does not necessarily mean that the teacher is a sustainable teacher. It is not easy to play the role of reinforcer because the coaches do not loose so that teachers do not see any way to investigate. "Zone of Proximic", or Zo-ped, according to Vygotsky's Constructivist theory, means that supporters need to know the timing of their support (McLeod, 2012). And the opportunity for teachers to learn together. Because some problems are good phenomena. It is a step leading to thinking problems. (Ponmanee, 2008:41)

Conceptual Framework

This research "Development of Thai Language Teachers using a Coaching & Mentoring Process to promote Students' Thinking Skills" follow a Research and Development (Research and Development : R&D). process as follows:

Step 1: Research - R1: Analysis At this stage, the researcher analyzes the problems and needs in the development of the teachers by studying the ID Plan of the teachers who will join the training.

Step 2: Design and Development of the Design Model (D1): This is the stage of design, drafting, training and performance by experts. At this stage, the researcher has to consider designing and developing the tools together based on the information obtained from the basic data analysis stage. Clear goals and desirable outcomes were set for the training, including meeting, planning, conducting training. Supervision by coaching and mentoring process was plan together with other trainers.

Step 3 Apply the training package (Research (R2): Implementation). This step is the process of applying the improved and developed training package in accordance with the principles, concepts and guidelines.

Operation time

18 teachers were trainees during 3 month start from the day of workshop training 10-11 June 2016. The training package consists of 2-day workshop schedule and the process of Coaching & Mentoring to follow up the teacher's teaching in their own class room twice. The process took totally 3 months.

Schedule of Workshops for Thai language teachers using a coaching & mentoring Process to promote Students' Thinking Skills. 10-11 June 2016 at room 4506, building 4, floor 5 Faculty of Education Chiang Mai University

First Day Friday June 10, 2016

08.00-09.00	Registration and Opening Ceremony	The Dean of Faculty of Education
09.00-10.30	Thinking process development	Associate Professor Dr.Somsak Phuvipadawat
10.30-12.00	Teaching and Learning Thai language Using Cognitive and Communicative Approaches	Associate Professor Sriwilai Ponmanee
13.00-16.00	Demonstration on "Thai language learning activities to promote students' thinking skills"	Associate Professor Sriwilai Ponmanee, Associate Professor Narawan Poonpipat and Associate Professor Somorn Jenjija

Second Day Saturday June 11, 2016

08.30-09.00	Registration	
09.00-11.00	Teaching style and conceptual frame work of teaching models.	Associate Professor Sriwilai Ponmanee
11.00-14.30	Practice: Learning Activities Design	Group 1 Associate Professor Sriwilai Ponmanee Group 2 Associate Professor Narawan Poonpipat Group 3 Associate Professor Somorn Jenjija
14.30-16.00	Presentation of the group and reflections	

Goal / Indicators of Success

The trainees were developed on planning and teaching their students. In this research, 2 evaluation forms were used to evaluate teachers' ability in planning the lesson to teach their own classes and teachers' ability in teaching their own classes.

Research finding

1).How to design the teacher training package that correspond to the objectives of the project. After the process of training package design using Research and Development (R&D) then come to the confidence of the training package, the researcher constructed a training package evaluation form to assure the content validity and asked the expert's opinion ten questions 1) consistency of the curriculum with teacher development goals.2)The suitability of the package with the target teachers.3) Clarity and appropriateness of the

objectives.4) Descriptive content design is consistent with the purpose of the training.5) Designing learning activities helps teacher develop lesson plan and teaching.6)The suitability of the training period.7) Process of training leads to learner development goals.8) Coaching methods and mentoring after training appropriate to teacher development. 9) Provide adequate feedback in the development process. 10) Leading the trainees to use their existing potential in teaching to promote students’ thinking skills. The results showed that the average score was 4.9 out of 5 which means the confidence in the training package is very good.

2).What would be the achievement of the training package in developing teacher. The researcher constructed two evaluation forms using the Index of Item Objective Congruence (IOC), (Rovinelli & Hambleton, 1977). to evaluate the achievement of the training package. The two forms were as follows:

Lesson plan evaluate form

Lesson plan	Quality			
	3	2	1	0
1. Teaching plan based on teaching approach.				
2 The elements of the lesson plan are complete.				
3. The lesson plan covers objectives.				
4. The objectives of learning are according to the curriculum.				
5. The content subject is correct.				
6. Development of learner’s thinking skills				
7. Emphasis on student centered				
8. Good consequence of teaching				
9. Time allow for thinking				
10. Interesting and challenging learning tasks				
11. The class interaction model helps learning together.				
12. The lesson can improve language skills in real life.				
13. Suitable learning medias.				
14. Interesting learning medias.				
15. The assignment is consist with what have learnt.				
16. Measurement and evaluation match the purpose.				
17. Set up clear assessment criteria.				

Teaching evaluate form

Teaching	Quality			
	3	2	1	0
1. Interesting stimulation of the lesson.				
2 Clarification of teacher’s explanation.				
3. Subject knowledge of teacher.				
4. Providing chance for students to think by themselves.				
5. Asking questions to motivate learners’ thinking.				
6. Creating a friendly classroom atmosphere.				
7. Alter learning activities.				
8. Open discussion thoroughly.				

9. The teaching is based on the planning.				
10. Enthusiasm of teacher.				
11. Emotional control of teacher.				
12. Classroom management.				
13. Reinforcement given by teacher.				
14. Teacher's ability in solving problems.				

The achievement of the training package were as follows:

1). **Teachers' ability in planning the lesson to teach their own classes** .The assessment of 17 items (full score of 51) covered the elements of the lesson plan: *the suitability of the teaching style, teaching activities that promote the thinking skills of learners, class interaction, the diversity and appeal of learning media, assignment measurement and evaluation, clarification of criteria for assessing the thinking process*. The validity and the expert opinion were analyzed, the IOC outcome showed that the evaluation forms is very good.(.98)

2).**Teachers' ability in teaching their own classes**. The researcher constructed an assessment form of 14 items of quality level 3 2 1 (full score of 42) covered the *process of learning management focusing on the thinking process, personality of the teacher and the teacher role in promoting students to think*. The validity and the expert opinion were analyzed, the IOC outcome showed that the evaluation forms is very good.(.95)

Figure3 shows data collected on the lesson plans and videos

N	P1	P2	V1	V2
1	27	39	33	38
2	27	39	33	39
3	29	41	35	40
4	32	41	37	40
5	29	41	32	41
6	30	41	31	40
7	28	41	32	39
8	29	41	36	40
9	30	41	34	36
10	32	42	32	41
11	30	42	35	40
12	30	44	36	42
13	31	42	32	38
14	32	40	29	37
15	30	40	33	40
16	30	41	35	40
17	30	40	32	40
18	31	41	30	36
\bar{x}	29.83	40.94	33.17	39.28
SD	1.5	1.16	2.18	1.67

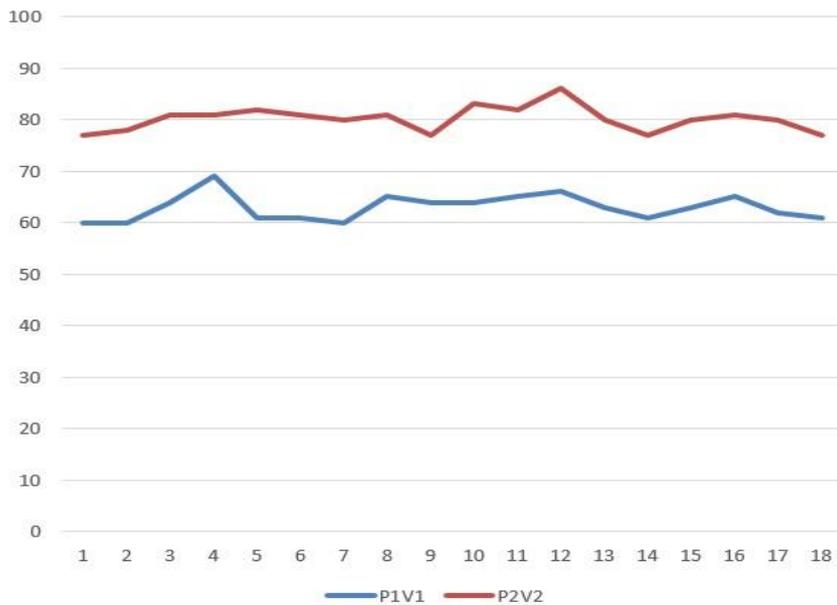
N	P1V1	P2V2
1	60	77
2	60	78
3	64	81
4	69	81
5	61	82
6	61	81
7	60	80
8	65	81
9	64	77
10	64	83
11	65	82
12	66	86
13	63	80
14	61	77
15	63	80
16	65	81
17	62	80
18	61	77
\bar{x}	63	80.22
SD	2.47	2.39

P 1 refer to the first lesson plan of the teachers.

P 2 refer to the second lesson plan of the teachers.

V 1 refer to the teaching of the teachers using the first lesson plan.
 V 2 refer to the teaching of the teachers using the second lesson plan.
 P1V1 refer to the ability of teacher in teaching Thai to promote students' thinking skills at first.
 P2V2 refer to the ability of teacher in teaching Thai to promote students' thinking skills at last.

Figure 4 Showing in graph comparing P1V1 with P2V2



Conclusion and Discussion

The training package can developed teachers both planning and teaching abilities. We can see clearly that P2 is higher than P1 and V2 is higher than V1. When considered both abilities together, the P2 V2 is 17.22 point higher than P1 V1. That means the development of the target groups in planning and teaching to enhance student's thinking skills were increased 18 %. When watching the videos, researcher noticed that the students have better thinking skills in their class participation such as answering the questions, discussing, drawing and writing.

Engagement in the development process of the training package, the teachers have learnt by observing their peer's performance equipped them with information that could be used in their own self-improvement. They avoided repeating mistakes made by their peers and noted suggestions made by their coach. Regarding the knowledge and understanding on the instructional model learnt from the lecturer, the construction of an instructional model in planning the lesson showed the high level of thinking on part of the teacher. It is about creativity and systematic thinking supported by education theories the training package provide, consistent with the research finding of Insan, (2015). The teacher can applied knowledge of the 2 theoretical approaches into Thai language teaching, their knowledge of teaching models and Bloom's taxonomy allows them to plan their teaching better in order to promote students' thinking skills.

The Coaching and Mentoring Process through social networking and face-to-face meetings are very useful, helped improving the thinking of the teachers before the actual

teaching. In result the teacher's development both planning and teaching were achieved. (P2 value is higher than P1 and V2 value is higher than V1). Finally the ability of teachers were upgraded (P2V2 value is higher than P1V1). Compared with the results of the similar program in the year 2015, at that time coaching and mentoring process was done by ordinary mail so some teachers did not sent lesson plans and video of class room teaching to evaluate.(Faculty of Education, Chiang Mai University 2015).

This research provides suggestions for teacher training and student's thinking skills development as follow:

1. Teacher should continuously be supported in doing class room action research for development of students' thinking skills.

2. There should be a collaborative classroom action research among teachers to share their experiences on development of students thinking skills.

3. There should be a follow up research to assure the student of the trained teachers whether their thinking skills are developed.

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The Guidelines for Service Quality Enhancement of Chiang Saen Tourist Boat Service Linking Tourism Routes in The Greater Mekong Sub-region

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Abstract

This research aims to evaluate the service quality of Chiang Saen tourist boat service linking travel routes in the Greater Mekong Sub-region (GMS), and to propose the guidelines for service quality enhancement of Chiang Saen tourist boat service linking travel routes in GMS. The data collection involved 400 tourists in responding to questionnaire and focus group discussion. The data was analyzed by percentage, frequency, standard deviation and content analysis.

The results showed that most of respondents were female (66.0 %), aged over 51 years old (43.0%), post-grad degree holder (47.0%). Their income was 50,001-70,000 Baht/month (67.7%). Leisure was their main travelling purpose (63.7%). They preferred traveling with friends and family (69.3%). The chosen travelling was weekend (81.9%). The affecting decision-making factor in choosing tourist boat service was reasonable price (22.6%), and they preferred visiting natural attractions (60.2%).

The evaluation of service quality towards Chiang Saen tourist boat service linking travel routes in GMS indicated that most overall quality of Chiang Saen tourist boat service linking travel routes in the Greater Mekong Sub-region showed the tendency to satisfactory. And, the tourists were satisfied with the staff and quality service of the staff at the highest level.

The guidelines for service quality enhancement of Chiang Saen tourist boat service linking travel routes in GMS was offered in 3 aspects. 1) Boat physical environment: Improve and allocate clear sections for service area on the boat; design and provide facilities and amenities that can serve elderly travelers, children and handicapped travelers; boat facilities and amenities must be clean and hygiene. 2) Service staff: Improve quality of the service with emphasis on security standards, personality for hospitality, communication skills, coordination skills, one-stop service management. 3) Boat services: Focus on responsible tourism and fairness, improve the presentation of tour program, itinerary, boat timetable, accurate information about boat specification, and pay attention on social and environmental responsibility.

Keywords: Service Quality, Tourist Boat Service, Chiang Saen, Greater Mekong Sub-region

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Introduction

Thailand tourism industry has continued to grow consistently in regard to the number of tourists and revenue generation from tourism. The forecast by Tourism Authority of Thailand indicates that the number of tourist arrivals will reach 67 million in 2030 (Ministry of Tourism and Sports, 2015). This concurs with the global tourism situation on the rise of tourist distribution and tourism demand in the future that lends direct and indirect effects on the needs for Thailand tourism industry in developing quality service standards of basic infrastructure and facilities to accommodate the growing number of tourists.

Chiang Rai posits on a key strategic location of Thailand in terms of tourism, trade, investment and logistics. Tourism Department (2015) reports that the tourism situation in Chiang Rai is consistently growing at the rate of 7.80%. The promoting factor for Chiang Rai is geographical advantage as the gateway to neighboring countries that favors tourism connectivity by various means whether it be land and water transportation. In 2015, Chiang Rai welcomed about 2.4 million tourists from both Thailand and foreign countries.

Chiang Rai Province offers 3 main routes linking the GMS countries via Mekong River i.e. R3B for land transportation from Mae Sai to Thachilek, Myanmar; R3A via the 4th Friendship Bridge crossing Mekong River from Chiang Khong to Bo Ten, Lao PDR; and waterway by boat from Chiang Khong to Huay Xai, Bokeo and Luang Prabang in Lao PDR. In addition, Chiang Saen, a district of Chiang Rai Province, is licensed to develop into Chiang Saen Commercial Port 1 and serve as tourism port that allows travelling from Chiang Saen Pier to Southern Lao PDR and China. The opening of this port for tourism enhances the potential of Chiang Rai for water transportation hub in the Greater Mekong Subregion (GMS) which also links tourism routes in ASEAN countries. In the future, development of the service model for tourism boat service in Chiang Saen tourism routes linking to the GMS will continue to grow constantly, and it is expected that the Chiang Saen tourism boat service expansion would give the room for more market competition in the GMS countries such as Lao PDR, Myanmar and China. (Manager Online Newspaper, 2012)

According to this situation, Chiang Saen District should set standards and indicators to monitor the safety of tourists and tourists' satisfaction in the use of tourist boat service for improvement of the tourism boat service quality to meet with international standards, to establish trust and confidence in the use of boat tours, to support expansion of waterway tourism routes between Chiang Saen district and countries in the GMS.

Research Objectives

1. To evaluate the service quality of Chiang Saen tourist boat service linking travel routes in the GMS
2. To propose the guidelines for service quality enhancement of Chiang Saen tourist boat service linking travel routes in the GMS

Methodolgy

This mixed-method research employed questionnaire on Quality of Chiang Saen tourist boat service linking travel routes in GMS, and semi-structured interview for stakeholders involved in standardization for Chiang Saen tourism boat service. Selected by systematic random sampling, the samples for data collection were 430 Thai and foreign tourists who used Chiang Saen tourism boat service linking tourism routes in GMS. Also, selected by purposive sampling,

20 samples were tour operators providing Chiang Saen tourist boat service linking travel routes in GMS, government agencies involved in tourism boat management, water transport and water tourism in Chiang Saen District.

Results

Part 1: Evaluation results of the service quality of Chiang Saen tourist boat service linking travel routes in GMS

Table 1: Service quality of Chiang Saen tourist boat service linking travel routes in GMS

Standard Quality of Tourist Boat Service	Expectation (X₁)	Satisfaction (X₂)	Difference (X₁-X₂)
Component 1: Physical Condition	3.54	4.09	-0.55
Component 2: Staff	3.53	4.20	-0.67
Component 3: Staff Service Quality	3.62	4.29	-0.67
Component 4: Fairness of service by entrepreneurs and staff	3.65	4.25	-0.60
Component 5: Human rights	3.62	4.27	-0.65
Component 6: Boat standards	3.90	4.06	-0.16
Component 7: Tour planning and activity standards	3.60	4.08	-0.48
Component 8: Activity standards	3.66	4.28	-0.62
Total	3.58	4.19	-0.61

From Table 1, the evaluation results on quality of tourist boat service showed that the overall quality of tourist boat service was positive which meant the tendency to satisfaction of the service. For individual components analysis, it was found that tourists were satisfied with tourist boat service in terms of staff component and service quality of staff at the

highest level. Then, followed by human rights, activity standards, fairness of service by entrepreneurs and staff, physical condition, tour planning and activity standards, and boat standards respectively.

Part 2: The guidelines for service quality enhancement of Chiang Saen tourist boat service linking travel routes in the GMS

The guidelines developing and improving physical condition quality

The development of Tangible Services must be focused on creating and developing tangible services for the tourists to feel Convenient, especially Personal Needs of tourists in creating First Impression by constructing beautiful physical appearance from the walkway to the pier, docking ladder, decoration or color of the boat. This also includes Visible Physical size of the boat. The collected data indicated the physical condition in needs of improvement including pick-up and drop-off spots for tourists (Meeting Point) and physical appearance inside of the boat.

The guidelines developing and improving service quality, responsible tourism, and fairness

Boat travel information should be accurately provided that covers itinerary, clear schedule, boat specification and quality, no Advertising and over Price Setting, commitment to environmental care service policy by using eco-friendly products, the use of recycled products or waste disposal systems on boats, equal service for tourists of all nations and religions, legitimate labor, and boat activities and stopovers consistent with seasons and tide table.

The guidelines developing and improving quality of staff

The development and improvement of staff quality comprises two factors. Basic characteristics of the staff and quality service the boatman. The Service Provider is very crucial and should be developed. The officers must be able to show Trust/Assurance in the experience of boat tourism service and the ability to assist passengers in the case of boat accidents. In addition, service quality training for staff should be provided regularly in terms of rules and regulations related to navigation and tourism, company regulations, good service practice, external personality and personality leading to excellent service, the development of service skills for Tour Operator especially communication skills with customers, friendly coordination for customers, one stop service for customers. It was found that tourists were facing difficulties in dealing with Responsiveness of the Tour Operator which caused inconfidence of the tourists prior to embarking on the boat trip and resulted in a lack of confidence in the boat entrepreneurs as shown in Figure 1.

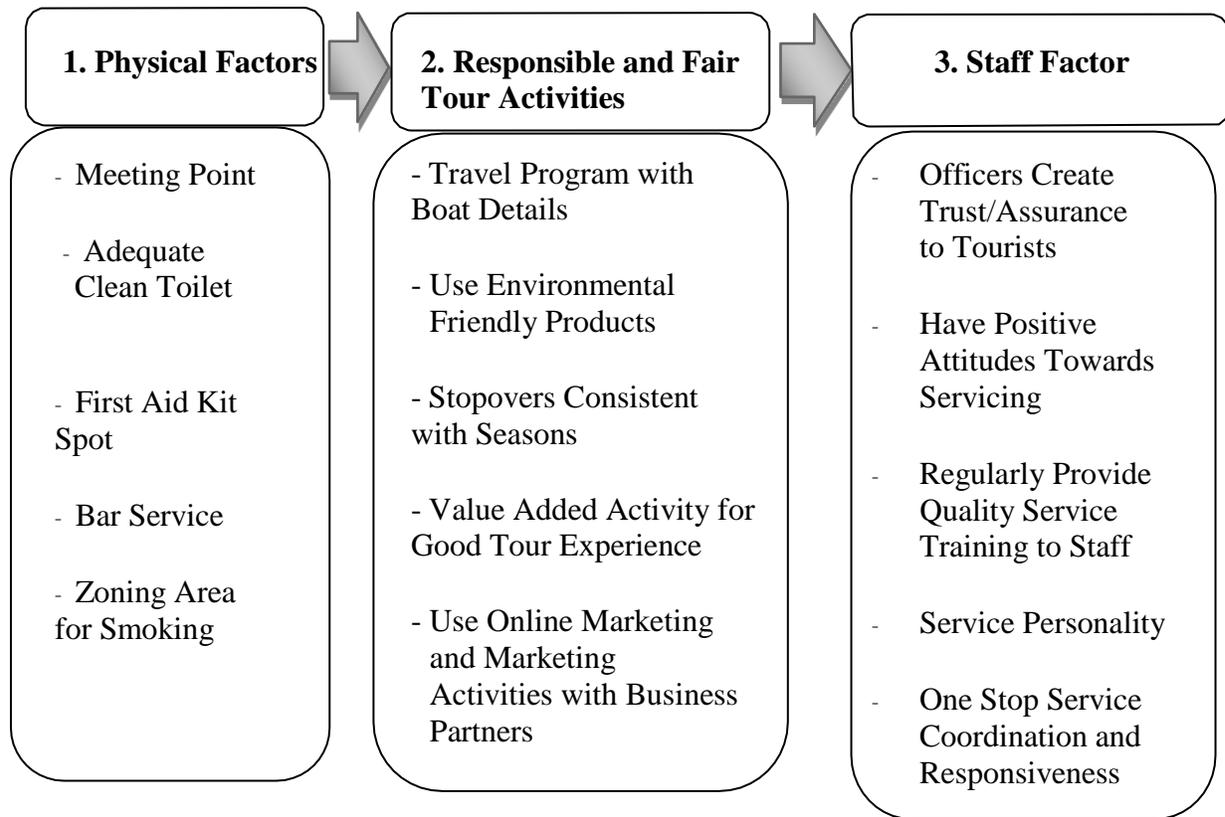


Figure 1: Service factors in needs of improvement in levels of urgency

Conclusion and Discussion

The quality of the tourist boat service tended to be satisfied by tourists. The tourists showed satisfaction with the boat service in regard to staff and quality of staff service at the highest level. Followed by human rights, activity standards, service fairness by entrepreneurs and staff, physical condition, tour planning and activity standards, and boat standards respectively. And the quality of service of the staff the most. Secondly, human rights. Measures on activities Fairness in the service of entrepreneurs and employees. Physical condition Measures on tourism plans and activities. And the measures on the ship, respectively.

The guidelines for improving Chiang Saen tourist boat service linking travel routes in the

GMS is divided into 3 key aspects.

1. Development and improvement of physical condition should improve meeting point for tourists embarking the boat, zoning area for tourists to use for activities while waiting for the embarkation. Improvement and design of facilities should consider utilization and safety of the

elderly, children and the disabled as well as cleanliness and adequate toilets, bar service, luggage storage and smoking area.

2. Development and improvement of staff quality should develop service standards of staff by taking into account about safety, internal and external personality in service, communication skills on Thai, English and Chinese, coordination skills, information one stop service in order to build confidence for tourists in using the service.

3. Development and improvement of service quality should focus on responsible tourism and fairness by providing clear and accurate travel information, tour program, boat schedule, boat details. In addition, entrepreneurs need to pay attention on social and environmental responsibility.

The research on expectations and satisfaction indicated that most tourists showed their expectations and satisfaction towards quality of tourist boat service at the high level. This concurred Siriporn Theory (2005) in her article on creating customer impression with quality and value of service which stated that development of service quality evolved from mistake the error between the expectations of Consumer and actual results from the Marketer and the consumers were eventually satisfied. Customer satisfaction plays a very important role because quality is what customers can use for comparison. That is, customers use Perceived quality to compare against the Customer expectations. In addition, physical characteristics of the boat (internal and exter “SERVQUAL” indicator tool developed by Gronroos, Berry, Parasuraman (1990) for assessing Dimensions of service Quality. The development of physical characteristics of tourist boat service should be able to create the service quality underlying this framework.

Service Provider plays a crucial role and should be developed. The staff should be able to gain trust from the tourists in their services. The tourists should be oriented with the experience in the boat trip in order to gain confidence on safety and quality service delivery throughout the journey. This is because the service is primarily driven by human and the staff represents the company branding and entrepreneurs. If the staffs are able to deliver good service to meet satisfaction of tourists, the service is considered successful. In addition, the tourist boat staff should receive regular training on the quality of service to improve the service skills including tourist service staff and sales staff for efficient outcome of the service. This supported Jittinan et

al. (1995) who said that quality service of service providers was determined by service staff who played important roles in presentation of service. And, the service is qualified or not relied on quality of service rendered by service behavior and standard service of the staff. Ghobadian, Speller, Jones (1994) cited in Pattara (2013) also asserted that improving service quality and delivering good service to our customers required Well-Trained and Motivated Staff because well-trained staff possesses efficient and excellent skills in job delivery.

Recommendations

Recommendations for boat entrepreneurs

1. Improve and design zoning area for clear section, and improve the design of facilities by considering utilization and safety of the elderly, children and the disabled.
2. Pay attention to cleanliness and adequate facilities on the boat such as toilets, F&B outlets, luggage storage, and smoking area.
3. Improve service standards for employees by taking into account safety standards, personality in service, communication and coordination skills, one-stop service.
4. Improve the presentation of travel information, accurate boat activities, boat schedule, and boat details.
5. Concentrate on providing service with social and environmental responsibility.
6. Improve efficient various and attractive marketing communication channels, and develop teamwork with good communication skills and knowledge on products, and confidence and quality services.
7. Develop boat activities to be more interesting that can create shared experience between tourists and the atmosphere of boat trip, and make the tourists feel the care by the service provided by the boat operator throughout the trip.

Recommendations for further study

1. Should focus on analysis of factors affecting efficiency and effectiveness of tourist boat service.
2. Should study the situation of Chiang Saen tourist boat service linking travel routes in the GMS for use as database in developing the plan enhancing tourist boat service in this region.

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The Knowledge Management in Herbal wisdom of the community in Thailand and The Lao People's Democratic Republic, Lao PDR.

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Abstract

This article is part of the Knowledge Management in Herbal wisdom of the community in Thailand and The Lao People's Democratic Republic, Lao PDR. The objective to study the knowledge management in herbal wisdom in terms of the use of medicines, food, and cosmetics in Ban Nong Ta Tai village, Chantaburi, Vientiane, Lao PDR. Use qualitative research methodology. Data collection from in-depth interviews. Observation and discussion groups from the sample, community leaders, philosophers, herbal communities. Analyze data by content analysis. The study was determined that the knowledge management in herbal wisdom in terms of the use of medicines, Use the method of recording and memorizing the recipe from the community sage. To know the name, benefits, and how to use herbs. There are 3 types of herbs: 1) herbs for treating respiratory diseases, 2) herbs for treating digestive diseases and 3) herbs for treating urinary tract diseases. The knowledge management in herbal wisdom in terms of the use of food, Knowledge management through mother-to-child transmission. And remember the herbs used in daily life. Most of the local herbs are in the community and planted as a kitchen garden. And the knowledge management in herbal wisdom in terms of the use of cosmetics, Knowledge management through mother-to-child transmission. Herbs are grown in residential areas. And sharing herbal wisdom in the community.

Keywords: Knowledge Management in Herbal wisdom.

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Introduction

Knowledge Management in the herbal wisdom is very important to the cultural heritage and social capital of the community because it would integrate the knowledge of herbs as a resource within the community and knowledge from the experts of the community, which is the knowledge resulting from the experience, skills, and continuous practice that has been passed down from generation to generation, and cannot be easily conveyed in writing. (The Principle of Knowledge Management. (2013, July). Knowledge Management. Searched on August 8, 2015 at http://www.km070blogspot.com/2013/07/blog-post_1729.html). Because herbs are a community resource. They can be a vegetable, fruit, and annual and perennial crops that have been used as a medicine for such a long time. The herbs come from fruit, leaves, roots, bark, rubber, flowers, or a whole tree for use in the treatment of illness. The properties of herbs are eaten fresh, brought to boil before drinking, to paint or plaster to treat or relieve the symptoms of the illness. (kretkuamru.net. (2012, January). 1,500 Thai Herbs and Properties. Searched on August 8, 2015. at <http://www.xn-12cg-icxchdoa2g2cic5dsa.net>)

The herb is a traditional medicine used to eat and processed into different kinds of herbal products that are readily available in the community. They are cheaper if compared to conventional medicines. The pharmaceutical products are currently imported from abroad and some of them are produced by Thai manufacturers, but it is certain that herbs can be found everywhere from vegetable gardens and every household can grow them. The properties of herbs are mainly to nourish the body and treat disease in different illnesses. The side effects to the health of consumers are less. It, therefore, is a popular and alternative medicine in many regions of the country.

Thailand has a focus on herbal plants since it is a natural product that humans have used to their advantage for over 6000 years. Besides, there is a lot of natural resources in Thailand which is full of herbal plants, therefore the government set a policy of official basic public health in Thailand in 1979 and added it into Health Development Plan of the National Economic and Social Development Plan No. 4 (BE 2520-2524) continuing through Plan No.7 (BE 2535-2539). Mean while, the Lao People's Democratic Republic gives priority to the implementation of the state policy by setting implementation plans for economic projects under 198 projects and 894 activities to meet the policy guidelines of the government party and to achieve the strategic goals for growth and overrule national poverty) National Growth and Poverty Eradication Strategy: NGPES) (Bounxom Syharath, 2009 and the Human Resources Development, Rural Development and Public Participatory, Somsawat Lengsaawat, 2003 Referred to Bounxom Syharath, 2009)

Therefore, the researchers are interested in studying the knowledge management in herbal wisdom of the community in Thailand and the Lao People's Democratic by scoping into Ban Mae village, Ban Mae Sub-district, Sanpatong District, Chiang Mai because it is a community where plants herbals and has herbal wisdom and the community experts who specialize in the use of herbs in health care. It is the community which is chosen by the Department of Human Relations, Division of Home and Community, Faculty of Humanities, Chiang Mai University to be a pilot project of the Tourism Development on a philosophy of self-reliance to learn and exchange knowledge of herbs with experts, students, lecturers, and villagers of Ban Nong Ta village, Chantaburi, Vientiane, Lao PDR. Ban Nong Ta is a pilot project of Department of Social Welfare and Development, Faculty of Social Sciences, National University of Laos, Dongdok campus.

Research Instrument and Methodology

This study “Knowledge Management on Community Herbal Wisdom in Thailand and Lao PDR ”was a qualitative research which it was designed and aimed to study the relationship and the connection of various variables among sample groups in many aspects, the study result from the first stage to be further used (Virot Sarattana, 2002, page 13). Data were collected from various documents, research reports, books, articles and online documents and focused group discussion .Data analysis to response to the research objectives.

The objective to study knowledge management of community herbal wisdom in terms of being used as medicines, foods, and cosmetics in Ban Nong Ta which Tai village, Chantaburi, Vientiane, Lao PDR. This objective having 2 main issues to be concerned 1) community context and 2) knowledge management of herbal wisdom related being used as medicines, foods and cosmetics. The areas of the study were Ban Mae village, Ban Mae Sub-district, Sanpatong District, Chiang Mai and Ban Nong Ta Tai village, Chantaburi, Vientiane, Lao PDR. Qualitative methodology was used for this research in which data were obtained from field works in the target area of the study.

Population of the study were comprised of the group of people who were involved in herbal wisdom and knowledge which were total 20 persons as follows.

1. From community of Ban Mae village, Ban Mae Sub-district, Sanpatong District, Chiang Mai. They were comprised of the following people.

1) community leaders such as a chief of Ban Mae village and 2 assistances to the chief of the village, 2 members of the village committee. There were total 5 people.

2) 3 community scholars who having the herbal knowledge

3) 4 senior people in the community which were comprise of 1 senior who was in charge of temple in the community and 3 senior people in the community.

2. From Ban Nong Ta Tai village, Chantaburi, Vientiane, Lao PDR. They were comprised of samples as follows.

1) Community leaders, 1 leader of the village, 2 members of village committee, altogether 3 people.

2) 2 community scholars in herbs.

3) 3 senior people in the community.

Research Instruments, In order to answer the objective 1, interview questions were used for in-depth interview which related to community knowledge management of herbal wisdom of using herbs as medicines, foods and cosmetics in Ban Mae village, Ban Mae Sub-district, Sanpatong District, Chiang Mai and in the community of Ban Nong Ta Tai village, Chantaburi, Vientiane, Lao PDR.

Data collection was from secondary data which using methodes of as follows.

1. Documentary study such as academic and research reports, books, articles, journals and online data and information systems. The sources of data were from data base systems of local administrative organizations, research data base systems, documents, texts, printed materials and medias.

2. Data Collection from field works which methods and instruments used were

2.1 Observations which were classified as follows

1) Participatory observation, researchers had chances to participate in various cultural activities and events for example, bathing the Lord Buddha relics,

performing the ceremony of showing respects to teacher as well as being the people who took some herbal products while collecting research data.

2) None-participatory observation in the target areas of the study in aspects of the places from which herbs came from as well as being herbal consumption in the community.

2.2 Interview questions were semi-structure with the question guideline they had to be adjusted according to the situations such as when asking questions in the context of community. The interview issues were starting with the main research theme which asking to the community leaders, the scholars in herbs and senior people in the villages. Oral history was applied when collecting data related to history, ethnics, society, culture and local wisdom. In-depth interviews was used as well as non-formal conversation in obtaining data. The issues of the interview were as followings.

1) Community contexts of both Ban Mae village, Ban Mae Sub-district, Sanpatong District, Chiang Mai and Ban Nong Ta Tai village, Chantaburi, Vientiane, Lao PDR

Data verifying and analyzing, To verify data, data comparison was applied for their integrity, especially when there were the same data from different sources and the aspect of verifying was their accuracy. Content analysis was used in data analyzing and including prioritizing data.

The Result of the Study

According to studies, it has been found that Herbal Knowledge Management in Ban Mae, Ban Mae, Sanpatong, Chiang Mai, Thailand and Ban Nong Ta Tai village. Chantaburi, Vientiane, Lao PDR has similar characteristics. By the same herb plant, but the name is different. But popular in Lanna local language. And the Lao language is different.

The use of medication is similar. Some herbs can cure many diseases. There are only different names. Food Benefits It was found that most of the herbs used are not different, but the use of some herbs to cook different cooking. And some are endemic plants, but basically the same benefits. For the cosmetic benefits found. Similar characteristics. Most of the skin and hair.

1. Knowledge management of medicinal herbs used in the treatment of the wisdom of the community. Sanpatong Chiangmai Province Is recording a drug city doctor. The folk healer with the name of medicinal properties and how to use the food and cosmetics use the way to remember. And from mother to child. Mostly food in daily life. It can remember the details well, but the notebooks in the past do not have a clear picture. In the next generation of learners must remember. It can be used to treat the disease correctly and successfully in the treatment of diseases. Mean while, the Lao People's PDR to use herbs. There are 3 types of herbs: 1) herbs for treating respiratory diseases, 2) herbs for treating digestive diseases and 3) herbs for treating urinary tract diseases.
2. Knowledge management of medicinal herbs that utilize the food is passed from mother to child through cooking the food that is eaten on a daily basis. There are also recorded in the textbook doctor as well. It is a local wisdom that is very important to health care. And healthy body. Using herbs to make a recipe. Or eat fresh in daily life. It results in the use of herbs as a variety of food and in

accordance with the existing herbal resources in the community. The transfer of wisdom from generation to generation.

3. Knowledge management of herbs used in cosmetics. It is inherited from mother to child through the use in daily life. There are also recorded in the textbook doctor. It is important to care for the skin. And hair care The transfer of wisdom from generation to generation.

Conclusion

Herbal Knowledge Management in Ban Nong Ta Tai village. Chantaburi, Vientiane, Lao PDR has similar characteristics. By the same herb plant, but the name is different. But popular in Lanna local language. And the Lao language is different. The use of medication is similar. Some herbs can cure many diseases. There are only different names. Food Benefits It was found that most of the herbs used are not different, but the use of some herbs to cook different cooking. And some are endemic plants, but basically the same benefits. For the cosmetic benefits found. Similar characteristics. Most of the skin and hair. the Lao People's PDR to use herbs. There are 3 types of herbs: 1)herbs for treating respiratory diseases, 2)herbs for treating digestive diseases and 3)herbs for treating urinary tract diseases.

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Motivation and English Language Learning Achievement of Accounting Major Students at Rattaphum College, RMUTSV

Aree Tehlah¹

Abstract

The study sought to investigate the levels of motivation that students have toward the learning of the English language, and to investigate the relationship between motivation and students' English language achievement. Subjects were 57-second-year diploma level students majoring in Accounting, who were enrolled in the course "English Conversation" in the first semester of academic year 2017 at Rajamangala University of Technology Srivijaya (RMUTSV), Rattaphum College, Songkhla Province. A modified 20-item motivational survey questionnaire adapted from Gardner's (1985) Attitude/Motivation Test Battery was used as an instrument of the study. The data gathered from the questionnaire were analyzed for means, standard deviations and Pearson's Correlation Coefficient. Findings from this study indicated that the students had moderate levels of motivation to learn English. Their instrumental motivation was found slightly higher than their integrative motivation, and the correlation between motivation and their English learning achievement was significant at 0.05.

Keywords: English Language Achievement; Motivation; Accounting Major Students

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Introduction of the Study

Learning English is important and people all over the world decide to study it as a second or foreign language to acquire the new science and information. Since English is spoken in so many different countries, there are thousands of schools around the world that offer programs in English. They include English as a required language subject in their school syllabus. It is used as the global language for communicating to each other. As English is a medium tool for communication, Thailand realize the vital role of English that it is the key success searching for efficiency of the economy, industry, science, medicine, information and technology, and education. For many years the Thai Government has recognized the importance of English language and required the Ministry of Education to develop English language education in accordance with the world trend (Office of the Education council, 2006).

English has been taught in all levels of education in Thailand. It has been inserted into the curriculum and trained students have been taught from preschool level until university level. Students try hard to learn English in order to obtain the knowledge. Thai government has also made great efforts to improve English skills in education. It is known that a number of Thai students still have problems with studying English. This serious problem occurred because of a lack of interest and poor basic principles of English learning in Thai students. They have limited abilities in speaking, reading, writing or understanding the English language. Additionally, it has been found that Thai students' achievements are very poor in all four skills. They do not realize how important the English language is. Several researchers and educators in the area of teaching foreign languages note that one of the factors that affect the achievement in learning foreign language is motivation (Gardner & Lambert, 1959; Gardner & Lambert, 1972; Donryei, Csizer, and Nemeth, 2006).

Students could be successful in learning if they had the motivation. They would be able to reach the goal of their graduation or working in future due to the encouragement and motivation in learning. Motivation refers to a combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning the language. It is widely accepted by educators as "a key component of a model of language learning achievement" (Gardner, 1985; Dornyei and Otto, 1998; Elyildirim & Ashton, 2006). As Gardner's definition, motivation is "the extent to which the individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in the activity." In order to understand why language learners were motivated, it is essential to understand the learners' ultimate goal or purpose for learning the language. Gardner referred to this as learner's orientation. His theory of second language learning motivation is identified into two distinct motivations, namely integrative and instrumental motivation, both of which affect foreign language learners in one way or another.

The integrative motivation refers to a desire to become more like valued members of the target language community (Gardner & Lambert, 1959). The instrumental motivation refers to a determination to acquire another language to achieve such goals as a good job or social recognition (Clement, Dornyei, and Noels, 1994). Several researches on foreign language motivation note the importance of motivation in learning foreign language in that motivation has a positive predictor of the students' achievement in learning foreign language and continuation in foreign study. For example, in Thailand, Degang (2010) investigated the level and type of English language learning motivation of 50 second year Thai students majoring in Business English at Assumption University. The study revealed that these students were relatively highly motivated and were found to be close to being equal in instrumental and integrative motivation,

although on the subtler assessment, they were more slightly ahead with integrative motivation in learning English. Choosri & Intharaksa (2011) investigated the relationship between integrative and instrumental motivation and foreign language achievement of Thai technical students enrolled in English courses. Their subjects were 140 second-year vocational certificate students. The research instruments used were a questionnaire and an in-depth interview. Findings from this study reported a significant positive correlation between instrumental motivation and achievement in English at the level 0.05 ($r = .170, p < 0.05$).

These studies above show both integrative and instrumental motivation to be very important factors conveying learners to master their language learning goals. Failure or success of L2 learners seems to be determined by their level of motivation. Therefore, the researcher, being as an English lecturer, teaching accounting major students, would really like to look what motivation type contributes to students' achievement in learning English in order to provide teaching strategies to enhance their English language achievement.

This study sought to answer the following three research questions.

1. What is the level students' motivation towards the learning of the English language?
2. Are there any significant relationships between motivation and students' achievement?

Research Methodology

Subjects

The subjects in this research were 57-second-year diploma level students majoring in Accounting, who were enrolled in the course "English Conversation" in the first semester of academic year 2017 at Rajamangala University of Technology Srivijaya, Rattaphum College, Songkhla Province.

Instruments

The instrument used in the study was a modified 20-item motivational survey questionnaire adapted from Gardner's (1985) Attitude/Motivation Test Battery. It consisted of 10 items of integrative motivation and 10 items of instrumental motivation. The questionnaires were administered to 57-second-year diploma level accounting major students which was conducted after the end of the first semester of the academic year 2017. The questionnaire was translated into Thai in order to ensure that the subjects clearly understood each item. Subjects were required to choose a number on a 5-point Likert scale that best represented their response to the items pertaining to the motivational factors.

Data Collection and Analysis

The data was gathered after students finished the course of English conversation in the first semester of the academic year 2015. They were asked for answering the questionnaire about their motivation of learning. The data collected from the questionnaire in this study were computed and analyzed in terms of mean, and standard deviation. To interpret the mean for students' motivational level, the researchers adopted the interpreting procedure designed by Degang (2010) as follows.

4.50 – 5.00	very high
3.50 – 4.49	high
2.50 – 3.49	moderate
1.50 – 2.49	low
1.00 - 1.49	very low

And, students' achievement in the language learning was the scores from the English conversation course which were totally 100 scores. To see the relationship between students' learning English achievement and their motivation, the total score of English conversation course was analyzed and interpreted for the correlation.

Findings and Discussion

This study aimed to find out what the level of students' motivation towards the learning of the English language is, and whether there is any significant relationship between motivation and students' achievement. The details were described as follows

1. Students' Motivation towards the Learning of English Language

The first research question was put forward for investigating the level of students' motivation towards the learning of English language. The motivation questionnaire was used to administrate students. Below are the mean, standard deviations and the level of students' motivations.

Table 1: Mean score and Standard deviation of the motivational type

Motivation	Mean	S.D.	Level
Integrative Motivation	3.16	0.25	moderate
Instrumental Motivation	3.61	0.45	high
Overall Motivation	3.29	0.22	moderate

It was found that the overall mean score of students' motivation toward the leaning of English language was at a moderate level (mean = 3.29, S.D. = 0.22). When look through two types of motivation, the result showed that the integrative motivation was at a moderate level (mean = 3.16, S.D.= 0.25) while the instrumental motivation was at a high level (mean = 3.61, S.D. = 0.45). It could be claimed that students had motivation to learning English in order to pass the course. They prefer to learn English for their future success rather than to have the English competence at the level of near-native or native speakers.

Moreover, to see the students' achievement in language learning, the researcher collected the total score of English Conversation Course in the first semester of academic year 2017. They finished the final test and the score was computed to interpret their grade level. The total score was 100 score. The criteria to interpret the grade level was as follows; 0.00 – 49.99 = F, 50.00 – 54.99 = D, 55.00 – 59.00 = D+, 60.00 – 64.49 = C, 65.00 – 69.99 = C+, 70.00 – 74.99 = B, 75.00 – 79.99 = B+, and 80.00 – 100.00 = A. The following showed the mean score of student's achievement in their learning of English Conversation course.

Table 2: Mean score of Students' English language learning Achievement

Subjects (N)	Mean (Total = 100)	S.D.	Grade
57	64.27	0.61	C

Table 2 showed the result of students' achievement that their mean score of English conversation course was 64.27 out of 100, which was ranged at the grade level C. This meant they were at the moderate level of language learning.

2. The Relationships between Motivation and Students' Language Learning Achievement

The second research question was put forward to investigate the relationship between students' motivation and their language learning achievement. The correlation was tested in each motivation type. The result was shown in the following tables.

Table 3: Correlation between Integrative Motivation and Students' Language Learning Achievement

		score	motivation
score	Pearson Correlation	1	.291*
	Sig. (2-tailed)		.028
	N	57	57
motivation	Pearson Correlation	.291*	1
	Sig. (2-tailed)	.028	
	N	57	57

*significant at 0.05

The result in Table 3 showed the correlation coefficient (r) between students' integrative motivation and their academic achievement that the Pearson Correlation was at 0.291, the Sig. (2-tailed) was 0.025 ($p < 0.005$). The statistical analysis suggested that there was a significant positive relation between students' learning integrative motivation and their academic achievement at 0.05 level. The students had a moderate level of integrative motivation, and result of the achievement was correlated with their motivation in learning the language.

Table 4: Correlation between Instrumental Motivation and Students' Language Learning Achievement

		score	motivation
score	Pearson Correlation	1	.030
	Sig. (2-tailed)		.827
	N	57	57
motivation	Pearson Correlation	.030	1
	Sig. (2-tailed)	.827	
	N	57	57

*significant at 0.05

The result in Table 4 showed the correlation coefficient (r) between students' instrumental motivation and their academic achievement that the Pearson Correlation was at 0.030, the Sig. (2-tailed) was 0.827 ($p > 0.005$). The statistical analysis suggested that there was

no significant positive relation between students' learning instrumental motivation and their academic achievement. This meant that students had a high motivation in their learning for passing the course, but their result of language learning achievement was quite low (moderate level). So, there was no correlation between instrumental motivation and the achievement in learning the language.

Moreover, to interpret the overall motivation students had in learning the English language in English conversation course, the data from the collected questionnaire and their score of learning were analyzed. The result was shown in Table 5.

Table 5: Correlation between Integrative and Instrumental Motivation and Students' Language Learning Achievement

		score	motivation
score	Pearson Correlation	1	.275*
	Sig. (2-tailed)		.038
	N	57	57
motivation	Pearson Correlation	.275*	1
	Sig. (2-tailed)	.038	
	N	57	57

*significant at 0.05

It was found that the Pearson Correlation coefficient (r) between students' overall motivation and their academic achievement was at 0.275, the Sig. (2-tailed) was 0.038 ($p < 0.005$). The statistical analysis suggested that there was a significant positive relation between students' learning motivation and their academic achievement at 0.05 levels. The students had a moderate level of overall motivation, and result of the achievement was correlated with their motivation in learning the language.

Conclusion

Base on the results, it was found that the overall students' motivation mean score was 3.29 out of 5 which indicated that the students' motivation toward the learning of English language was at a moderate level. For each type of motivation, the result showed that students were likely to focus on the instrumental motivation. It was that students tended to be dominated by extrinsic reasons for learning English because they were concerned about their score for passing the course. Meanwhile, the integrative motivation revealed the level of moderate motivation. From the result of student learning achievement, the total score of their learning in English conversation course was analyzed and the mean score showed at 62.27 out of 100 score which showed at the moderate level of grade C learning. In order to see the relationship between the motivation and their learning achievement, the mean score of motivation and the learning achievement was tested for correlation. The students had a moderate level of overall motivation, and the result of the achievement was also shown at the moderate level. The statistical analysis suggested that there was a significant positive relation between students' learning motivation and their academic achievement at 0.05 levels.

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Bilingual Storytelling to Develop English Vocabulary Pronunciation in Grade 3 and 4 Students at Ban Rong Kham School, Phayao Province

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Abstract

This study was conducted by 2nd year undergraduates participating in the Young Researchers project, Department of English, Faculty of Liberal Arts, University of Phayao. It aimed to examine the use of English-Thai storytelling to develop the pronunciation of English vocabulary of primary students. The participants were 10 students in grade 3 and 4 at Ban Rong Kham Primary School, Phayao province. The tools used included 1) illustrated story books with vocabulary based on the basic word list prescribed by Office of the Basic Education Commission of Thailand, 2) vocabulary flashcards, 3) lesson plans, and 4) a pre-test and post-test. A pronunciation criterion was used to analyze the results.

The findings indicated that the students were able to pronounce the vocabulary after using the bilingual storytelling with flash cards. To elaborate, after using the stories as a medium of instructions, the range of percentages has significantly increased by 4.25%-40.43%. Although diversity of students as well as instructional styles would vary the learning outcomes, it was apparent that bilingual storytelling was an effective tool in teaching English vocabulary to primary students.

Keywords: bilingual storytelling, vocabulary, young researchers, flash cards, pronunciation

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Introduction

Classified as an English as a foreign language (EFL) country (Arnold & Rixon, 2008, p. 38), Thailand has persistently struggled with relatively low English language skills of the students. Regardless of its history of centuries of studying English in the classroom (Baker & Phongpaichit, 2005; Foley, 2005; Wongsothorn, Hiranburana, & Chinnawongs, 2003), the issue has remained unresolved. In 1920s, it was compulsory for Thai students to learn English from Grade 5 onwards. In 1996, the National Curriculum of Thailand had been revised, prescribing English language to Thai students as early as Pratomsuksa 1 (Grade 1). Although it was not necessarily an obligatory language in a Thai school, English remained students' priority when choosing an alternative subject (Wongsothorn, 2000).

However, English proficiency of Thai students has remained low. Thai students were considered inferior to their counterparts in most ASEAN countries in regards to their English language proficiency, not to mention in an international level. In 2016, the English Proficiency Index was compiled by Education First (EF), in which test results of nearly 1 million test takers from 72 countries around the world were categorized in terms of their performance into very high, high, medium, low, and very low. Thailand has been ranked at 56 out of 72 countries, belonging to the group with very low English proficiency.

Another statistical illustration can be taken from the results of the internet-based Test of English as a Foreign Language (TOEFL iBT) in Thailand. As an internationally standardized English proficiency exam for people who do not use English as their first language, TOEFL iBT emphasizes an integration or combination the academic English skills in all aspects including listening, reading, speaking and writing as a measure of knowledge in English for higher education. Based on the results of TOEFL iBT in Asia during January-December 2016, it was reported that the 5 highest ranked countries in terms of English proficiency (out of 120 points) were Singapore (96 points), India (93 points), Pakistan (92 points), Malaysia (90 points), and the Philippines (89 points). Thailand has scored 78, ranked 13th.

The results from the paper-based TOEFL ITP have indicated a similar outcome. In 2015, drawn from the test takers during January-December 2015 in Asia, the results showed that the countries with the highest (out of 677 points) results were Singapore (570 points), Sri Lanka (550 points), the Philippines (535 points), Malaysia (532 points), and Pakistan (517 points). Thailand is ranked 19th, with 466 points.

In brief, English proficiency in Thailand has been relatively low, either within Asia or in the global scale. It has become an emerging challenge that the country needs to improve English skills of its younger generation, finding effective approaches to achieve successful learning outcome of English.

Among other constitutive factors, having a substantial lexical repertoire is a key element to successfully learning a language. As the smallest element to be taught to young learners, English words are the basis upon which students' more advanced knowledge on syntax, semantics, and discourse will be built. In other words, vocabulary is essential for students to form extended structures of phrases, clauses, sentences, and allows them to ultimately be able to understand what other people say and to communicate with them.

According to Panupong (1989, p. 5), the appropriate choice of words must be made in order that the message intended in spoken or written forms could be carried across. To understand a message, similarly, it is necessary to know the meaning of vocabulary used. In Silakhaow's terms (1995, 15), vocabulary is the basis of language. Learners of any language are primarily required to learn the words in the specific language since they constitute the learning and developing listening, speaking, reading and writing skills. As for Long (2001), learning vocabulary is of more prominence than learning grammatical rules, especially for

those learning a foreign language in an intermediate or advanced level. For those learning another language as a second language, in particular, inadequate knowledge of vocabulary might become a communication barrier (Alqahtani, 2015). To use Schmitt's terms (2000), vocabulary knowledge lies at the very heart of the ability to communicate in a second language.

From a previous field research at Ban Rong Kham primary School in Phayao province, it was apparent that one of the prominent challenges facing young Thai learners of English was their limited knowledge of vocabulary. Identified as young learners, namely those between 4-12 years old (Arnold & Rixon, 2008, p. 38), the majority of these students struggled with vocabulary taught, or merely used, in the classroom. They could neither understand vocabulary meaning, nor pronounce nor spell the words correctly.

This resulted in recurring negative feedbacks on learning English among the students. Without confidence in using the words, they were anxious to express their opinions or merely to open their mouth in class. Despite the fact that English had become the subject some of these students strongly disliked, it was a compulsory subject. Students were obligated to study English regardless of their feelings towards it. Even when they did learn English, its efficiency was highly questionable. Negative attitudes towards English clearly deprived students of their motivation to learn the language. Having experienced the problem first-hand, the research team was set on seeking a vocabulary teaching method that simultaneously created a more enjoyable and relaxing atmosphere in an English classroom.

Using English storytelling books, or narrative texts, as a teaching medium has proven to be a promising means. According to Martin and Rose (2008), stories were "central genres in all cultures..." (p. 6). In particular for young learners, "[t]here is something miraculous about the way a child's attention is instantly drawn by a story, as their imagination is ignited and held" (p. 49). While being told a story, students are taught the lessons and being entertained (Indrasuta, 1988, p. 219). It is not a mere coincidence that an elementary English language teaching textbook in Thailand, endorsed by the Ministry of Education, begin its lessons with narratives (Tonjumba, 2014).

Through storytelling, an English class allows students to have fun while they learn. They become more engaged in classroom activities, participate more in opinion expression, are encouraged to use their imagination, and meanwhile learn new vocabulary through the use of accompanying vocabulary flashcards, another effective method to teach vocabulary to young learners (Watcharapichitchai, 2012). Taking into account the impacts of commercial English language teaching materials in a Thai classroom (e.g. Gray, 2010; Kasaian & Subbakrishna, 2011; Samjai, 2009; Yasemin & Reyhan, 2011; Yuen, 2011), the stories to be taught in the classroom should be written based on local contents which are more familiar, and presumably more accessible, to the students.

Objectives

- 1) To improve vocabulary pronunciation of Grade 3-4 students at Ban Rong Kham school, using storytelling a medium of instruction
- 2) To investigate the effects of storytelling on the development of reading vocabulary of grade 3 and 4 students at Ban Rong Kham school
- 3) To compare the development of vocabulary reading of grade 3 and 4 students at Ban Rong Kham school before and after using the storytelling.

Research Methodology

Population and samples: The population in this study was 22 grade 3 and 4 students from Ban Rong Kham School, Phayao, Thailand. The sample group consisted of 10 students, selected by quota sampling.

Research Tools: Research tools employed in this study included 1) three story books based on local contents and the basic vocabulary list for grade 3 and 4 issued by Office of the Basic Education Commission, Ministry of Education, Thailand; 2) lesson plans incorporating the stories into the classroom, 3) vocabulary flashcards to teach pronunciation, and 4) a pre-test and post-test.

Research Procedures

1) Preparation stage

- **Data collection:** Field research at Ban Rong Kham community to collect information for prospective stories based on local contents
- **Writing workshops:** Hosted by Mr. Pornchai Saenyamoon or *Good-G*, a renowned Thai story-writing expert and author specializing in writing stories for children. The research team was trained, both on theories and practices, on how to write stories targeting young learners
- **Story writing:** 3 narratives were written based on the selected local contents which were compatible with the English basic vocabulary list for grade 3 and 4 students. These were “Pook and Pik”, “Pepe and His Mother”, and “The Trees in the Woods”. Lesson plans directing how to incorporate the stories into the classroom were also prepared.

2) Operation stage

- **Week 1:** Pre-test on the students’ proficiency on vocabulary pronunciation prior to the lessons. They were asked to read 47 words from the flashcards given. Their pronunciation was audio recorded
- **Week 2-5:** Teach vocabulary to students through storytelling and using flashcards as the medium of instruction
- **Week 6:** Post-test to evaluate students’ proficiency on vocabulary pronunciation using the same method as the pre-test. Results were compared and analyzed.

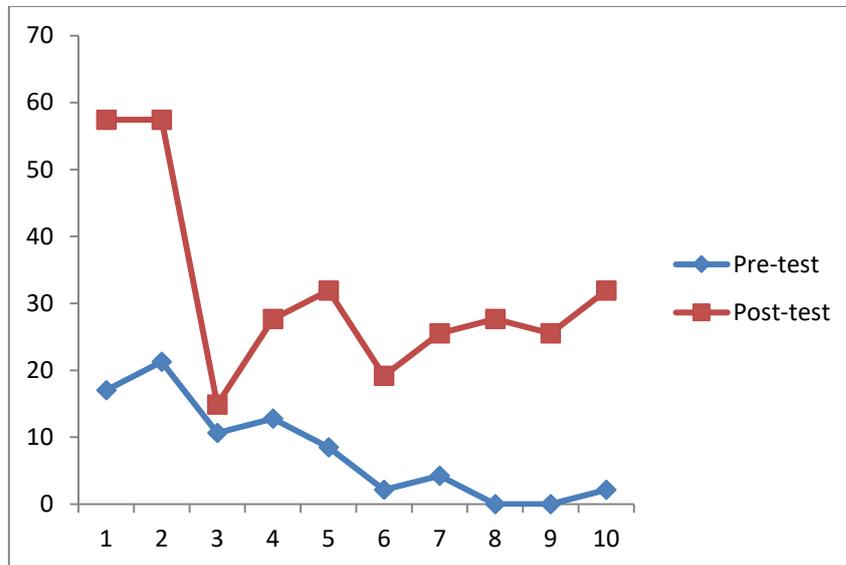
Findings

The purposes of this research were to examine the use of storytelling to develop vocabulary pronunciation of 3-4 graders at Ban Rong Kham elementary school in Phayao and to compare the results before and after using storytelling activities as a medium of instruction. It attempted to seek a practical guideline to improve the students’ English learning performance and proficiency. 22 students in grade 3-4 at Ban Rong Kham School were used as the population in this study. The sample group consisted of 10 students derived from quota sampling. The tools employed in this study included 3 narratives, flashcards, as well as a pre-test and post-test. The statistics used for data analysis was percentage. The findings were presented in the table and the graph below.

Students	Scores		Differences
	Pre-test	Post- test	
1	17.02%	57.45%	40.43%
2	21.28%	57.45%	36.17%
3	10.64%	14.89%	4.25%
4	12.77%	27.66%	14.89%
5	8.51%	31.92%	23.41%
6	2.13%	19.15%	17.02%
7	4.26%	25.53%	21.27%
8	0%	27.66%	27.66%
9	0%	25.53%	25.53%
10	2.13%	31.92%	29.79%
Total			24.04%

Table 1: The results of pre-test and post-test

The table showed that the students were able to read English vocabulary better after the storytelling activity. The post-test scores of all 10 subjects in this study increased significantly. The differences between the pre-test and post-test scores of the students ranked between 4.25%-40.43%. As seen from the table, the highest post-test score was 21.28%, and the lowest was 0%.



Graph 1: Differences of students' score before and after using storytelling

Similarly, the graph illustrates the differences of students' scores before and after using storytelling as a teaching material. It was evident that the students' performance had significantly improved.

This study aims at the use of storytelling as a medium of instruction to develop vocabulary pronunciation of grade 3 and 4 students at Ban Rong Kham School, Phayao province. It ultimately seeks a teaching approach to guide the development of effective English learning of Thai students. The findings presented above have shown that storytelling is an effective method to develop students' vocabulary pronunciation.

To sum up the research, the conclusion, discussion of findings, and recommendations were as follows.

Discussion

This study was carried out to use storytelling as a medium of instruction to develop vocabulary pronunciation of grade 3 and 4 students at Ban Rong Kham School, Phayao province. Its main purpose was to find a practical approach to guide the development of effective English learning of Thai students. The findings indicated that using storytelling as a medium of instruction yielded effective results on certain aspects of its target group.

To begin with learning achievement, it is apparent that the students have greatly developed their vocabulary skills. To be more specific, by means of comparing their scores before and after using storytelling and the flashcards to teach new vocabulary, the students were able to read more vocabulary. Subsequently, the use of storytelling with colourful illustration, accompanied by flashcards, is proven beneficial to students' memory. As a result, it allows students to learn more effectively.

It should also be noted that the use of storytelling has induced positive feedback from the students in terms of their motivation to learn English. In each storytelling session, students became more attentive, and more excited with the lessons. Not only is storytelling entertaining, but it also stimulates their mind, engaging them to use their thoughts and imagination to enjoy the stories while learning. It is easier, and certainly more fun, for them

to learn new vocabulary. In addition, storytelling also offers a perfect chance for students to engage in a critical thinking process. The use of storytelling creates a platform for students to express their feelings, opinions, imagination, as well as their own interpretation of the stories.

Most importantly, the constructive impact of locally-based contents of these storytelling materials should be emphasized. Although internationally commercial teaching materials are still globally prevalent in most classrooms including Thailand (Dat, 2008, p. 269; Zacharias, 2003), local production of locally-based contents have gained more attention over the last few decades (Arnold & Rixon, 2008; Kam, 2004; Soon Fen, 2005; Yin Mee, 1996). Based on community-related contents, folk tales, and local wisdom; the stories revolve around various scenarios that the students are familiar with in their own community, in their everyday life. Through teaching English, English vocabulary in particular, they are taught about their life and community. Local wisdom embedded in the texts can enable them to become more aware of their own local culture and identity.

Suggestions on the application of research findings

- 1) Similar storytelling contents with flashcards can also be created to target other contents and subjects such as Thai pronunciation
- 2) Teachers should be encouraged to use storytelling with flashcards to improve students' pronunciation skills
- 3) Students should be allowed to spend unlimited time to study vocabulary so that they can take as much time as they want. Advice and reinforcement should be given to those in need. Their scores on vocabulary pronunciation should be open to them so that they are aware of their improvement

Recommendations for further research

- 1) Other types of multimedia should also be incorporated to improve students' pronunciation, as well as the comparison of the results of the storytelling and the other methods regarding the development of students' pronunciation
- 2) The storytelling, as well as the lesson plans, should be tried out on students from other schools in order to draw more comprehensive conclusions and covering a more diverse population
- 3) A comparative study should be conducted regarding retention in students' vocabulary pronunciation after the use of storytelling and other types of multimedia or other teaching activities.

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Creative Hospitality Management for MICE Industry in Chiang Rai

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Abstract

According to Thailand Convention & Exhibition Bureau (TCEB), it is reported that the number of MICE revenues from visitors in Thailand has been increased from 53,714 MB. in 2009 to 102,936 MB. in 2016. MICE industry created positive effects in many aspects to Thailand's economy approximately 222,000 MB. Thailand ranked 27th the meeting location of the world. Chiang Rai is one of the most exquisite city in Thailand, with its unique beautiful landscape and attractions, culture, language, and border to Myanmar, and Cambodia. These strength can attract MICE travellers besides Bangkok and Chiang Mai. It is believed that creative hospitality management plan for MICE can encourage MICE travellers to use Chiang Rai as the location. Creative hospitality management plan for MICE in Chiang Rai is, One Stop Service for MICE travellers'. The service includes immigration, cargo and exclusive service at the airport, hotel and accommodation arrangement, MICE venues, and leisure activities. The creative and complete services, along with the outstanding point of Chiang Rai that benefit to MICE travellers, all of which would make Chiang Rai become one of the best location of MICE industry.

Keywords: Hospitality management, MICE travellers, Creative hospitality management plan

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Introduction

According to Thailand Convention and Exhibition Bureau (TCEB), stated in 2015. Japan was the most popular Asian venue, followed by China and South Korea. Thailand ranked as the fifth in Asia, reported by the ICCA.

TCEB also reported that in the fiscal year 2016, Thailand generated THB 102,936 million in revenue from 1,273,465 international MICE travelers. The most number came from 298,564 convention travelers that generating THB 25,789 million, followed by 258,483 Meeting Travelers with earnings of THB 23,445 million, 272,382 mega-events travelers earning THB 21,799 million, 263,556 incentive travelers contributing THB 16,217 million, and lastly 180,480 exhibition travelers earning THB 15,686 million.

Regarding to the national development policy and global MICE trends, TCEB has announced the MICE key strategies that designed to drive economic growth and the sustainable distribution of prosperity and income to the regions. All of which should benefits the society as a whole. The promotional plans for MICE in Thailand include the development of MICE Cities. In addition, the bureau has created royal Trail inspiration for domestic MICE where to promote MICE travelers to visit royal initiative projects. This aims to encourage people to learn about the philosophy of the sufficiency economy.

Chiang Rai is the city where answer all the strategic plan that TCEB encourage local organization hold the activities in other region in the country, despite the major cities such as Bangkok, Pattaya. Phuket, and Chiang Mai. The historical province, mountainous, golden Triangle border between Laos – Myanmar – Thailand, and the closest province to China, royal project location, and other natural tourist attraction, all of which make Chiang Rai one of the city where the government aims to promote as a new MICE destination.

MICE Strategy 2018

In 2018, the MICE strategy is aligned with the 20-year MICE strategy is announced by TCEB, the strategy including:

Strategy 1: ‘To generate revenue’ – It is targeted to increase length of stay by international MICE travelers from Asia, Europe, America, and the Oceania, it is respectively generate income to other regions across the country.

Strategy 2: ‘To drive the country with innovation’ towards stability, TCEB has outlined an action plan to help elevate MICE travelers’ experiences through innovative Digital MICE Marketing.

Strategy 3 ,‘To drive growth for the mutual benefit of all sectors of society’ towards sustainability. The strategies provided by TCEB to develop MICE industry will upgrade the existing events, and promote the products and services of Thailand to become the world’s MICE destination. (Thailand MICE industry overview of Thai MICE industry, 2017)

Each provinces should take advantages of the promotion and strategies to promote their identity to outstand, and selected as destination. In addition, the implementation should be done with standard but without diluting and destroying their uniqueness.

MICE in Chiang Rai

Key factors that MICE travelers consider when choosing the venue such as venue trends, travel experiences, possibility of activities, convenience and safety. Regarding to the key factor for choosing the meeting venue, convenient transportation and safety comes to the top priority. TCEB stated in the marketing campaign in 2018 that key fundamental pillars of MICE industry which include a diversity of destination, business opportunities, and people of Thailand. These strengths are well positioning Thailand as a leading destination for leisure activities in the region. (TCEB, 2017)

SWOT Analysis for MICE in Chiang Rai

Strength – the strength of Chiang Rai to become MICE destination are location towards economic, uniqueness of historical and cultural, professional passion, landscape and activities.

Location towards Economic – Chiang Rai is chosen as MICE venue, especially for Chinese, as it is the city where located nearest to China. It's the boundary of 3 countries including Thai, Laos, and Burma, also known as 'The Golden Triangle'.

Uniqueness of historical and cultural - with its unique language, arts, customs, and cultures, plus its variety of natural and historical attractions, these make Chiang Rai a remarkable venue. A completeness of its diverse accommodation makes this destination perfectly suitable for private conferences and outdoor meetings among nature.

Government Support - reported by TCEB - meeting on 12 September 2016, that Chiang Rai is being positioned as a new events destination for small meetings with a green tourism branding (Ngamsang chaikit, 2016). In addition, according to the Tourism Authority of Chiang Rai, Mr. Lerdchai Wangtrakoondee, the director stated that the convention center of Chiang Rai can cater for events of up to 3,000 delegates. This new facility will be used primarily by government department for seminars and conferences, mainly arranged by the ministries in Bangkok (Ngamsang chaikit, 2016).

Professional passion - service minded is known as one of the most important factors of all the service segment. Hospitality industry management and MICE are rounded up and unbreakable.

Service in Thailand by Thais are the world's remarkable. . It's one of the key factors that visitors choose Thailand as one of the must visit country. There are numbers of service providers in Chiang Rai that provide excellent services, especially local people that are more than welcome to look after the visitors.

Landscape and Activities- Chiang Rai is suitable for innovative MICE experiences as it has potential based on the unique history and culture, adventurous activities, beautiful and nature landscape for CSR and green meeting, not only for domestic but also the world's recognition.

Weakness – located in the most northern region of the country, Chiang Rai is situated in distance to Bangkok which is the capital city. Transportation, such as flight, train, takes time, and direct flight from other countries to Chiang Rai is not as much as to Chiang Mai, and other provinces.

Opportunities – according to TAT intelligence centre, it is saying that the market trend tends to have the increasing number of travelers from China, Japan, South Korea, Taiwan, Indonesia, Singapore, Cambodia, Laos, Austria, etc. (TATIC, 2018). China market comes into the spotlight, Chiang Rai is one of the province where close to Yunnan. There are minority group in Chiang Rai that migrate from China (Yunnan) that they can communicate well with Chinese market. The increasing number of the China market to Chiang Rai is one of the key factors that creates the opportunity for MICE in Chiang Rai.

Threat – political situation in Thailand should be the major issue that can affect the MICE opportunity, not only Chiang Rai but the whole country. However, the government is trying to support and encourage international investment by launching strategic planning each year that suit for the situation.

It is believed that Chiang Rai has potential and ready to welcome MICE travelers. In order to promote Chiang Rai to be recognized the world's MICE destination, strategic planning for creative MICE should apply. It requires collaboration from both government and public sectors.

Creative Strategy for MICE in Chiang Rai

Creative strategy is believed to promote uniqueness of local MICE destinations. There is a government model called 'D-Model Creative', aims to promote domestic MICE by using creative idea to drive economic of the country to local (TCEB).

One stop service for MICE traveller - The idea is happened as the belief that one stop service can attract organizers and organizations' attention to visit Chiang Rai. The service includes immigration, cargo and exclusive service at the airport, hotel and accommodation arrangement, MICE venues and leisure activities. Combining D-Model creative factors to the one stop service, it is add value and create dimension of the venue.

Immigration Service

Immigration can be an obstacle to some travellers, visas is always an issue when planning to go abroad. The event organizer should contact immigration to support MICE travellers to ease this issue. Organizer can also coordinate with TCEB or contact directly with department of consular affairs of the ministry of foreign affairs to help expedite the visa process for business travellers.

Cargo and Exclusive service at the Airport

Organizing a mega event requires cargo arrangement, adding the cargo service to support the travelers should create strength. Otherwise, information can be provided and advice on custom procedures for goods shipping into and out of Thailand for business events.

Additionally, Government & Corporate Affairs Department (GCA) with fast track service is a department within TCEB whose mission is to facilitate collaboration between the public and private sectors in order to ensure that Thailand's MICE industry operates smoothly and efficiently (2017, p. 8 - 9). The fast track service privileges for VIP MICE travellers. Therefore, MICE event organizer should acquire this support to the organize service.

Exclusive airport service by assisting MICE travellers from landing to transferring to the hotel and venues should add value, in terms of impression and reduce stress while travelling to the new region.

Hotel and Accommodation Arrangement

Accommodation is one of the most important factor for traveling. Mega MICE Event should also create stress while travellers usually select the best hotel nearby the venue. Arranging the accommodation and transfer to the venue should ease the issue. In accordance to the key factor of travellers, transportation convenience is another topic when deciding to choose the venue. There are variety of hotel and accommodation in Chiang Rai, either hotel building in the city centre, mountainous view resort, or riverside accommodation, they are available and always welcome MICE travellers.

MICE Venues

There has always been demand for interesting venues. Interesting means impactful; impactful means memorable; memorable means messages are absorbed; absorbed messages means behavioral change. It is increasing in the number of the way people want experiential events. Event production is now a key consideration; it's important that a venue can adapt to a company's unique meeting themes. One of the strength of Chiang Rai is beautiful landscape, the natural venue is unlike others. Moreover, the ordinary exhibition hall can also be arranged. The wide range of choices can be as creative as the organizer wish for.

Leisure Activities

Chiang Rai has capacity to organize the meetings, create knowledge and arrange corporate incentive travel. There are also various activities and attractions for MICE such as agro tourism, Community Based Tourism (CBT), the main attraction for instance Doi Tung royal project, tea plantation, hill tribes Museum, golden triangle, Singha park, and more. The organizers should also focus on services that create value added to the MICE products, and aim to promote ease and comfort while traveling. The key factors include 6 themes below;

1. Adventurous activities - corporate outdoor games, sports, and activities are more famous among companies, across the world. The benefits of corporate outdoor activities can build team spirit, Creates team discipline, eases out communication, Improves productivity, e.g. Adding to MICE travellers is to create travellers enthusiast and excitement for lifetime experiences by using the natural resources of Chiang Rai during their stay.

2. Historical and Cultural - to senses the uniqueness and tranquillity of the province and Thailand through business travelling and activities.

3. Real Experiences – create Thainess experience to understand the real culture, which will be surely promote to global recognition.

4. Green & Sustainability – event that create concern and awareness about the sustainability of the natural resources for or instance, Mae Fah Luang, Doi Tung Palace.

5. Corporate Social Responsibility – CSR can be used to connect travellers with local cultures through unique experience. The idea can create jobs and support local economies. Events and CSR can be combined through social programmes, team building, incorporate social enterprise in supply chain, incorporate charity challenges and community build projects. The implementation of CRS can create a meaningful purpose. It helps to promote responsible travel for the future tourism trend. Combining social awareness can also be added during pre-event, during the event, and post-event that's not create carbon footprint, but grow insight awareness to the society.

6. Luxurious – The MICE and luxury travel are two parts of the tourism which are becoming more important for travel industry and which are working together. This is the reason that Luxury MICE is categorized as another key scheme. Adding value to the service where MICE travellers can relax, and enjoy staying time. Service provider should think of how to create value to support, not only MICE, but the visitor's lifetime also experiences through outstanding products and services.

One Stop Service is only one of the key strategies that might bring organizing MICE in Chiang Rai to become prime location for MICE venue. However, it requires collaboration and engagement from public and private sectors to promote Chiang Rai as MICE destination.

Summary

Chiang Rai still need to be promoted and supported by government and public sectors as MICE destination. The Competitiveness of MICE in Chiang Rai is that the resources of the province can attract organizers and travelers for Leisure, meetings, as there are attractive products and services, and unique image of the destination.

Creativity should be implement in all industry, not only MICE Strategy, so as to develop the country beyond the world's standard. 'One Stop Service' is one of the product design that aim for hospitality management for MICE market that ease out the difficulty of travelers while traveling in Thailand. Knowing that language, culture, transportation, political, etc are barriers, therefore, this service is created to increase the opportunity in MICE market.

The readiness of the destination means to the professionalism should also be reputation of the industry where the service providers are capable to provide the quality and quantity beyond the world's standard. Another world's tourism trend and challenge should be sustainability where global tends to concern more about the green tourism, and localization. Sustainability is another challenge, meanwhile a Strength of Chiang Rai, where the province can provide Community Based Tourism (CBT) which is the opportunity of the industry. The government should promote Community Based Tourism as MICE venue, as to support local community, the activities can create concern about cultural diversity, importance of natural resources and carbon footprint, and distribution of local community's income.

However, it is important that the development of the country should not destroy the uniqueness of the region, and the strategy should also provide stability, prosperity, and sustainability, all of which should be implemented to prolong but maintain the competitiveness key point of the region.

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คำสั่งมหาวิทยาลัยเชียงใหม่

ที่ ๑๔๖๔/๒๕๖๑

เรื่อง แต่งตั้งคณะกรรมการการจัดประชุมวิชาการระดับนานาชาติ เครือข่ายความร่วมมือทางวิชาการ - วิจัย สายมนุษยศาสตร์และสังคมศาสตร์ ครั้งที่ ๑๑

ตามที่คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่และคณะศิลปศาสตร์ มหาวิทยาลัยพะเยา ได้รับการมอบหมายเป็นเจ้าภาพจัดโครงการประชุมวิชาการระดับนานาชาติของเครือข่ายความร่วมมือทางวิชาการ - วิจัย สายมนุษยศาสตร์และสังคมศาสตร์ ครั้งที่ ๑๑ ระหว่างวันที่ ๒๕-๒๖ กรกฎาคม ๒๕๖๑ ณ โรงแรม อิมพีเรียล แม่ปิง เชียงใหม่ โดยมีวัตถุประสงค์เพื่อเป็นเวทีในการแสดงผลงานวิจัย แลกเปลี่ยน เรียนรู้ ถกเถียง และสร้างความก้าวหน้าทางวิชาการ เพื่อเผยแพร่องค์ความรู้ใหม่ด้านมนุษยศาสตร์และสังคมศาสตร์ อีกทั้งยังเป็นพื้นที่ที่สร้างความร่วมมือ เครือข่ายทางวิชาการ - วิจัย สายมนุษยศาสตร์และสังคมศาสตร์

เพื่อให้การดำเนินการจัดประชุมวิชาการดังกล่าวเป็นไปด้วยความเรียบร้อยและมีประสิทธิภาพ อาศัยอำนาจตามความในมาตรา ๓๕ และมาตรา ๓๘ (๑) แห่งพระราชบัญญัติมหาวิทยาลัยเชียงใหม่ พ.ศ. ๒๕๕๑ จึงแต่งตั้งคณะกรรมการการจัดประชุมวิชาการระดับนานาชาติเครือข่ายความร่วมมือทางวิชาการ - วิจัย สายมนุษยศาสตร์และสังคมศาสตร์ ครั้งที่ ๑๑ ดังนี้

๑. คณะกรรมการที่ปรึกษา

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| ๑. อธิการบดีมหาวิทยาลัยเชียงใหม่ | ประธานที่ปรึกษา |
| ๒. ที่ปรึกษาอธิการบดีด้านวิจัย | รองประธานที่ปรึกษา |
| ๓. คณบดีคณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่ | กรรมการ |
| ๔. คณบดีคณะศิลปศาสตร์ มหาวิทยาลัยพะเยา | กรรมการ |
| ๕. คณบดีคณะมนุษยศาสตร์ มหาวิทยาลัยเกษตรศาสตร์ | กรรมการ |
| ๖. คณบดีคณะสังคมศาสตร์ มหาวิทยาลัยเกษตรศาสตร์ | กรรมการ |
| ๗. คณบดีคณะศิลปศาสตร์และวิทยาศาสตร์ มหาวิทยาลัยเกษตรศาสตร์ (วิทยาเขตกำแพงแสน) | กรรมการ |
| ๘. คณบดีคณะวิทยาการจัดการ มหาวิทยาลัยเกษตรศาสตร์ (วิทยาเขตศรีราชา) | กรรมการ |
| ๙. คณบดีคณะมนุษยศาสตร์ มหาวิทยาลัยนเรศวร | กรรมการ |
| ๑๐. คณบดีคณะสังคมศาสตร์ มหาวิทยาลัยนเรศวร | กรรมการ |
| ๑๑. คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏจันทรเกษม | กรรมการ |

๑๒.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏมหาสารคาม	กรรมการ
๑๓.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏวไลยอลงกรณ์ ในพระบรมราชูปถัมภ์	กรรมการ
๑๔.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏสงขลา	กรรมการ
๑๕.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏอุตรดิตถ์	กรรมการ
๑๖.	คณบดีคณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์ (วิทยาเขตหาดใหญ่)	กรรมการ
๑๗.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยสงขลานครินทร์ (วิทยาเขตปัตตานี)	กรรมการ
๑๘.	คณบดีคณะศิลปศาสตร์ มหาวิทยาลัยธรรมศาสตร์	กรรมการ
๑๙.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยขอนแก่น	กรรมการ
๒๐.	คณบดีคณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย	กรรมการ
๒๑.	คณบดีคณะศิลปศาสตร์ มหาวิทยาลัยอุบลราชธานี	กรรมการ
๒๒.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏเพชรบูรณ์	กรรมการ
๒๓.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏลำปาง	กรรมการ
๒๔.	คณบดีคณะรัฐศาสตร์และสังคมศาสตร์ มหาวิทยาลัยพะเยา	กรรมการ
๒๕.	คณบดีคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏเทพสตรี	กรรมการ
๒๖.	คณบดีสำนักวิชาศิลปศาสตร์ มหาวิทยาลัยแม่ฟ้าหลวง	กรรมการ
๒๗.	คณบดีคณะศิลปศาสตร์ มหาวิทยาลัยมหิดล	กรรมการ
๒๘.	คณบดีสำนักวิชาการท่องเที่ยว มหาวิทยาลัยราชภัฏเชียงราย	กรรมการ
๒๙.	คณบดีคณะมนุษยศาสตร์ มหาวิทยาลัยราชภัฏเชียงราย	กรรมการ
๓๐.	รองคณบดีฝ่ายวิจัยและบริการวิชาการ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	กรรมการและเลขานุการ

หน้าที่

- อำนวยการฝ่ายต่างๆ ให้การดำเนินโครงการเป็นไปด้วยความเรียบร้อย และบรรลุวัตถุประสงค์ของโครงการ
- ให้คำปรึกษาและกำกับดูแลการปฏิบัติหน้าที่ของฝ่ายต่างๆ

๒. คณะกรรมการอำนวยการ

๑. รองคณบดีฝ่ายวิจัยและบริการวิชาการ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	ประธานกรรมการ
๒. ผู้ช่วยคณบดีฝ่ายวิเทศสัมพันธ์ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	รองประธานกรรมการ
๓. รองคณบดีฝ่ายบริหาร คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	กรรมการ
๔. ผู้ช่วยคณบดีฝ่ายพัฒนาศูนย์บริการบุคคลและกิจการพิเศษ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	กรรมการ
๕. รองศาสตราจารย์ ดร.ผณิตรา อีรานนท์	กรรมการ
๖. รองศาสตราจารย์พูนพงษ์ งามเกษม	กรรมการ
๗. ผู้ช่วยศาสตราจารย์ ดร.ภัสสรินทร์ ฉัตรวงศ์ศรี	กรรมการ
๘. อาจารย์ ดร.ชัยวัฒน์ นันทศรี	กรรมการ
๙. อาจารย์ ดร.ยุทธศักดิ์ ฉัตรแก้วนภานนท์	กรรมการ
๑๐. เลขานุการคณะมนุษยศาสตร์	กรรมการ
๑๑. หัวหน้างานบริหารทั่วไป	กรรมการ
๑๒. หัวหน้างานนโยบายและแผนและประกันคุณภาพการศึกษา	กรรมการ
๑๓. หัวหน้างานการเงินการคลังและพัสดุ	กรรมการ
๑๔. หัวหน้างานบริการการศึกษาและพัฒนาคุณภาพนักศึกษา	กรรมการ
๑๐. หัวหน้างานบริหารงานวิจัย บริการวิชาการและวิเทศสัมพันธ์	กรรมการและเลขานุการ
๑๑. นางสาวนภัสภรณ์ ผุยใจ	กรรมการและ ผู้ช่วยเลขานุการ
๑๒. นายพงศกร เฉลิมชุตติเดช	กรรมการและ ผู้ช่วยเลขานุการ
๑๓. นายจารุเดช เขตเจริญ	กรรมการและ ผู้ช่วยเลขานุการ

หน้าที่

- อำนวยการและดำเนินการจัดงานประชุม
- ประสานงานกับฝ่ายต่างๆ เพื่อให้การดำเนินงานเป็นไปอย่างมีประสิทธิภาพ

๓. คณะกรรมการฝ่ายประชาสัมพันธ์และประสานงานสมาชิกเครือข่าย

๑. ผู้ช่วยคณบดีฝ่ายวิเทศสัมพันธ์ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	ประธานกรรมการ
๒. อาจารย์ ดร.ชัยวัฒน์ นันทศรี	รองประธานกรรมการ
๒. หัวหน้างานบริหารงานวิจัย บริการวิชาการและวิเทศสัมพันธ์	กรรมการ
๓. นางสาวนภัสภรณ์ ผุยใจ	กรรมการ

๔. นายจารุเดช เขตเจริญ	กรรมการ
๕. นางสาวญาณินี สมสิงห์	กรรมการ
๕. นายพงศกร เฉลิมชุตติเดช	กรรมการและเลขานุการ

หน้าที่

- ประสานงานทั่วไปสมาชิกเครือข่าย ในด้านต่างๆ
- ประสานงานคณะกรรมการจากหน่วยงานภายในและภายนอกมหาวิทยาลัยทั้งในประเทศและต่างประเทศ
- ดำเนินการประชาสัมพันธ์การประชุมวิชาการ
- จัดทำเว็บไซต์งานประชุมวิชาการ
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

๔. คณะกรรมการฝ่ายวิชาการ

๑. อาจารย์ ดร.ยุทธศักดิ์ ฉัตรแก้วนภานนท์	ประธานกรรมการ
๒. อาจารย์ ดร.พศุทธิ์ ลาศุขะ	รองประธานกรรมการ
๓. Professor Dr. Ghazali Bin Musa	กรรมการ
๔. Professor Dr. Yoshifumi TAMADA	กรรมการ
๕. Professor Dr. Don Hinkelman	กรรมการ
๖. Professor Dr. Tzung-Cheng Huan	กรรมการ
๗. ศาสตราจารย์เกียรติคุณสายชล สัตยานุรักษ์	กรรมการ
๘. ศาสตราจารย์ ดร.ชูชัย สมितिไกร	กรรมการ
๙. ศาสตราจารย์ ดร.อรรถจักร์ สัตยานุรักษ์	กรรมการ
๑๐. Associate Professor Dr. Noah Viernes	กรรมการ
๑๑. Associate Professor Dr. Yu-Chih Lo	กรรมการ
๑๒. Associate Professor Søren Ivarsson	กรรมการ
๑๓. รองศาสตราจารย์ ชยามภรณ์ ชื่นรุ่งโรจน์	กรรมการ
๑๔. ผู้ช่วยศาสตราจารย์สยาม ภัทรานุประวัตติ	กรรมการ
๑๕. ผู้ช่วยศาสตราจารย์อารีย์ ณ น่าน	กรรมการ
๑๖. ผู้ช่วยศาสตราจารย์ ดร.ประเสริฐ แรงค์กล้า	กรรมการ
๑๗. ผู้ช่วยศาสตราจารย์ ดร.บดินทร์ จินดา	กรรมการ
๑๘. ผู้ช่วยศาสตราจารย์ ดร.พยุพล สุทธิโทธน	กรรมการ
๑๙. ผู้ช่วยศาสตราจารย์ ดร.ราม ประสานศักดิ์	กรรมการ
๒๐. ผู้ช่วยศาสตราจารย์ ดร.คณิเทพ ปิตุภูมิภาค	กรรมการ
๒๑. ผู้ช่วยศาสตราจารย์ ดร.ราม ประสานศักดิ์	กรรมการ
๒๒. ผู้ช่วยศาสตราจารย์ ดร.คณิเทพ ปิตุภูมิภาค	กรรมการ
๒๓. ผู้ช่วยศาสตราจารย์ ดร. ศรีนยา ชัตติยะ	กรรมการ

๒๔.	Dr. Graiwoot Chulphongsathorn	กรรมการ
๒๕.	Dr. Meghan Downes	กรรมการ
๒๖.	Dr. Chin Fa Tsai	กรรมการ
๒๗.	Dr. Simon Soon	กรรมการ
๒๘.	Dr. Chavalin Svetanant	กรรมการ
๒๙.	Dr. Patrick Jory	กรรมการ
๓๐.	Dr. Pongphisoot Busbarat	กรรมการ
๓๑.	Dr. Hiroshi Kuwahara	กรรมการ
๓๒.	อาจารย์ ดร.นันทน์ภัส แสงฮอง	กรรมการ
๓๓.	อาจารย์ ดร.นันทวรรณ ม่วงใหญ่	กรรมการ
๓๔.	อาจารย์ ดร.ศรินทร์ วงศ์พุดิ	กรรมการ
๓๕.	อาจารย์ ดร.นันทนุช อุดมละมุล	กรรมการ
๓๖.	อาจารย์ ดร.ยุทธศักดิ์ ฉัตรแก้วนภานนท์	กรรมการ
๓๗.	อาจารย์ ดร.อานุกาพ คำมา	กรรมการ
๓๘.	อาจารย์ ดร.สุประภา สมนึกพงษ์	กรรมการ
๓๙.	อาจารย์ ดร.อุทิศ สังข์รัตน์	กรรมการ
๒๐.	นายจรรุเดช เขตเจริญ	เลขานุการ
๒๑.	นายพงศกร เถลิ้มชุตติเดช	กรรมการและเลขานุการ

หน้าที่

- พิจารณาบทคัดย่อและบทความฉบับเต็ม
- พิจารณารายชื่อองค์ปาฐก
- พิจารณาจัดกลุ่มประเภทผลงานที่นำเสนอในห้องประชุมย่อย
- ดำเนินงานที่เกี่ยวข้องกับงานด้านวิชาการอื่นๆ
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

๕. คณะกรรมการฝ่ายจัดการประชุม

๑.	ผู้ช่วยคณบดีฝ่ายพัฒนาศึกษาพยาบาลบุคคลและกิจการพิเศษ คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	ประธานกรรมการ
๒.	อาจารย์ ดร.นันทวรรณ ม่วงใหญ่	รองประธานกรรมการ
๓.	ผู้ช่วยศาสตราจารย์ ดร.เสรี ใหม่จันทร์	กรรมการ
๔.	ผู้ช่วยศาสตราจารย์ทรงสุตา ภู่อ่าง	กรรมการ
๕.	อาจารย์ ดร.จณิษฐ์ เฟื่องฟู	กรรมการ
๖.	อาจารย์ ดร.นภัสนันท์ วินิจวรกิจกุล	กรรมการ
๗.	อาจารย์ ดร.นันทวรรณ ม่วงใหญ่	กรรมการ
๘.	อาจารย์ ดร.บุษราภรณ์ กอบกิจพานิชผล	กรรมการ

๙. อาจารย์ ดร.สุประภา สมนึกพงษ์	กรรมการ
๑๑. อาจารย์สร้อยญา คงจิตต์	กรรมการ
๑๒. นายนพดล คำป้อ	กรรมการ
๑๓. นางสาวทัศนา เรือนคำ	กรรมการ
๑๕. นางสาวอรุวรรณ วิชัย	กรรมการ
๑๖. นางสาวกัญญา เทพอด	กรรมการ
๑๗. นายกীরติพล เอี่ยมละออ	กรรมการ
๑๘. นายชินินทร์ นพบุรี	กรรมการ
๑๙. นายพีรวุฒิ สัมฤทธิ์	กรรมการ
๒๐. นายวัชรพงษ์ สุรินทร์แก้ว	กรรมการ
๒๑. นายสุพจน์ ใจหล้า	กรรมการ
๒๒. นายบุญชัย พิมพ์สิงห์	กรรมการ
๒๓. นายเอกพันธ์ กันทะมั่ง	กรรมการ
๒๔. หัวหน้างานบริหารทั่วไป	กรรมการ
๒๕. เลขานุการคณะมนุษยศาสตร์	กรรมการและเลขานุการ
๒๖. หัวหน้างานบริหารงานวิจัย บริการวิชาการและวิเทศสัมพันธ์	กรรมการและ ผู้ช่วยเลขานุการ
๒๖. นางสาวกรองกาญจน์ รูปใหญ่	กรรมการและ ผู้ช่วยเลขานุการ
๒๗. นางสาวนภัสภรณ์ ผุยใจ	กรรมการและ ผู้ช่วยเลขานุการ

หน้าที่

- ติดต่อ - ประสานงานสถานที่จัดการประชุม
- จัดสถานที่ในการประชุม
- ดำเนินการจัดเตรียมอาหาร เครื่องดื่ม ในการจัดประชุม และการเลี้ยงรับรองอาหารเย็น
ผู้เข้าร่วมประชุม
- จัดเตรียมอำนวยความสะดวกและการรับ-ส่งองค์ปาฐก วิทยากร แขกผู้มีเกียรติ
- จัดเตรียมการมอบของที่ระลึกแก่วิทยากรโดยประสานงานกับฝ่ายดำเนินการ
- จัดเตรียมพิธีกรและผู้ดำเนินรายการสำหรับห้องประชุมใหญ่และห้องประชุมย่อย
- จัดเตรียมการแสดงช่วงพิธีเปิดและงานเลี้ยงต้อนรับ
- จัดนักศึกษาช่วยฝ่ายต้อนรับ
- จัดเตรียมและดูแลความเรียบร้อยของอุปกรณ์เทคโนโลยี
- ถ่ายภาพนิ่งและภาพเคลื่อนไหวภายในการประชุมวิชาการ
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

๖. คณะกรรมการฝ่ายลงทะเบียน

๑. ผู้ช่วยศาสตราจารย์ ดร.ลภัสรินทร์ ฉัตรวงศ์ศรี	ประธานกรรมการ
๒. รองศาสตราจารย์ ดร. วรณวิสาข์ ไชโย	รองประธานกรรมการ
๓. ผู้ช่วยศาสตราจารย์ทรงสุตา ภู่ว่าง	กรรมการ
๔. ผู้ช่วยศาสตราจารย์จินดารัตน์ เดอ เวชาวเวอร์	กรรมการ
๕. ผู้ช่วยศาสตราจารย์พยุพล สุทธิโชน	กรรมการ
๖. ผู้ช่วยศาสตราจารย์สยาม ภัทรานุประวัติ	กรรมการ
๗. อาจารย์ ดร.อรยา พรเอี่ยมมงคล	กรรมการ
๘. อาจารย์ ดร.ธัญญารัตน์ อภิวังค์	กรรมการ
๙. ว่าที่ร้อยตรีวีรวิญญู จันทร์ตะนาขต	กรรมการ
๑๐. นางสิทธิพร ปันหมื่น	กรรมการ
๑๑. นางสาวเขมิกา ตาคำ	กรรมการ
๑๒. นางสาวนันท์นภัส กาละวัง	กรรมการ
๑๓. นางสาวสายพิณ สุขะ	กรรมการ
๑๔. นางสาวสุภาภรณ์ มโนรส	กรรมการ
๑๕. นายมนตรี วิริยา	กรรมการ
๑๖. หัวหน้างานบริการการศึกษาและพัฒนาคุณภาพนักศึกษา	กรรมการ
๑๗. อาจารย์เจตต์จ เตชะสาย	กรรมการและเลขานุการ

หน้าที่

- รับลงทะเบียนทางอินเตอร์เน็ต
- รับลงทะเบียนในวันประชุม
- จัดหานักศึกษาช่วยงานการรับลงทะเบียนในวันประชุม
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

๗. คณะกรรมการฝ่ายเอกสาร

๑. อาจารย์ ดร.บุษราภรณ์ กอบกิจพานิชผล	ประธานกรรมการ
๒. ผู้ช่วยศาสตราจารย์สุรเชษฐ์ คุร็ดทัฬ	รองประธานกรรมการ
๓. อาจารย์สำราญ หม่อมพุก	กรรมการ
๔. ผู้ช่วยศาสตราจารย์ ดร. Wayne Deakin	กรรมการ
๕. อาจารย์เจตต์จ เตชะสาย	กรรมการ
๖. นายจรรุเดช เขตเจริญ	กรรมการและเลขานุการ

หน้าที่

- รวบรวมบทความที่จะนำเสนอในการประชุมวิชาการ
- เตรียมเอกสารประกอบการประชุมวิชาการ
- รวบรวมเอกสารประกอบการประชุมวิชาการและรายงานการประชุมวิชาการ

- ติดต่อสำนักพิมพ์
- รวบรวมข้อมูลผู้เข้าร่วมนำเสนอผลงาน
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

๘. คณะกรรมการฝ่ายการเงินและยานพาหนะ

๑. รองคณบดีฝ่ายบริหาร คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่	ประธานกรรมการ
๒. นางสาวศันติกา ชุ่มอินทจักร์	รองประธานกรรมการ
๓. นางเยาวลักษณ์ เกตุดี	กรรมการ
๔. นางสาวสุกัญญา เพ็ญสละพันธ์	กรรมการ
๕. นางสาวอัญชลี มอญเพชร	กรรมการ
๖. นางสาวนิรมล ปั่นแก้ว	กรรมการ
๗. นายจิรพงศ์ สิงห์ทร	กรรมการ
๘. นายอนุชา สวันสุข	กรรมการ
๙. นางสาววารภรณ์ รื่นเรือง	กรรมการและเลขานุการ

หน้าที่

- รับและเบิกจ่ายที่ใช้ในการประชุม
- จัดทำบัญชีรับ-จ่าย และสรุปผลรายรับ-รายจ่าย
- ตรวจสอบข้อมูลการชำระค่าลงทะเบียนและจัดทำใบเสร็จรับเงินให้ผู้เข้าร่วมประชุม
- จัดเตรียมอำนวยความสะดวกในเรื่องที่เกี่ยวข้องด้านยานพาหนะการรับ-ส่งองค์ปาฐก
วิทยากร แขกผู้มีเกียรติ และผู้เข้าร่วมประชุม
- ประสานงานกับฝ่ายอื่นๆ ที่เกี่ยวข้อง

ทั้งนี้ ตั้งแต่บัดนี้เป็นต้นไปจนกว่าการประชุมจะดำเนินการเสร็จสิ้น

สั่ง ณ วันที่ มิถุนายน พ.ศ. ๒๕๖๑

(ศาสตราจารย์เกียรติคุณ นายแพทย์อาวุธ ศรีศุกรี)
รักษาการแทนอธิการบดีมหาวิทยาลัยเชียงใหม่