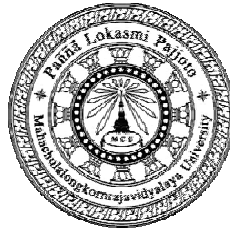# A STUDY OF ENGLISH USAGE OF TOURIST GUIDES AT WAT PHO BANGKOK THAILAND

Phra Montri Papassaro (Sansupa)

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts
English (International Program)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2018

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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis of "A Study of English Usage of Tourist Guides at Wat Pho Bangkok Thailand" in partial fulfillment of the requirement for the degree of Master of Arts in English (International Program)

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Abstract

The purposes of this research were 1) to study English usage of tourist guides at Wat Pho; 2) to analyze English usage technique for international tourism; and 3) to propose guideline of English usage for international tourism of tourist guides at Wat Pho.Qualitative research was used for research design. Data were collected from 15 key informants by using in-depth interview consisted of 10 tourist guides and 5 experts. Participatory observation was also used for data collection.Content analysis and analytic induction were used for data analysis.

Results were shown as follows:

1. English usage of tourist guides at Wat Pho showed that tourist guides should be able to explain specific words and technical term, to give basic knowledge in Buddhist places spoken with correct grammar and to use simple and general conversation. They also need to make it short and simple in order to explain Thai culture, tradition including Buddhist philosophy. They used books and brochure to enhance their knowledge and ability to entertain and make tourists laugh and to explain the history of Buddhist places.

2. English usage technique for international tourism should be used toask tourist guides about their general information, showing the symbol of Thai, speaking in general words and sentences, explaining the meaning of Buddhist places, explaining the correct information, and focusing on the important place relating to Buddhist places and Thai cultures.

3. For guideline of English usage for international tourism by tourist guides at Wat Pho, it can be suggested into 2 aspects. The first guideline was using English

for the new tourist guides at Wat Pho. It showed theguides try to use English as Thaistyle. They should take course and learn from native teachers, should have knowledge about grammar and vocabularies, should speak clearly and make it easy to understand, and always search for the new information related to tourist places. The second guideline was the best way of English development for being tourist guides at Wat Pho. Guides shoulduse simple vocabularies, should show good manner and be polite to tourists, study more about vocabularies that are related to Buddhist tourist places, and keep on practicing of English usage at Buddhist tourist places until having confidence. CTND Model was developed to represent English using of Tourist Guides at Wat Pho in Bangkok, Thailand.

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Foremost, I would like to express my sincere gratitude to my advisor Assoc. Prof. Nilratana Klinchan and Assoc. Prof. Dr. Preecha Kanetnog for the guidance of my M.A. study and research. This valuable guidance helped me in all the time of research and writing this thesis.

I would like to express my sincere thanks to my thesis advisor, Dr. Lampong Klomkul for her invaluable help and constant encouragement throughout the course of this research. I am most grateful for her teaching and advice, not only the research methodology, but also many other methodologies in life. I would not have achieved this far and this thesis would not have been completed without all the support that I have always received from her.

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Phra Montri Papassaro (Sansupa)

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Chapter I

Introduction

1.1 Background and Significance of the Problems

Thailand is the country that has many tourist foreigners. Tourist guides are needed to develop to be ready for the tourist especially in Buddhist tourism. Guides are very important group of people who can express the image of Thai tradition, religions and cultures. Therefore, guides should have knowledge of English language for communication with tourist foreigners.This is the reason that showing how important of English language for tourism.

Most of tourist guides in Thailand used quite long sentences of English language for communication because they were lack of knowing specific vocabularies for that tourist place. This can cause the difficulty of communication and needed quite much time to explain about information related to tourist places especially in Buddhist tourist places. According to research study of Wanwisa Meunchong[1] indicated that the level of tourist guides for foreigners was at intermediate to low levels that was the problem to provide informationthat related to tourist places. Therefore, the ability of using English at good level is still need more development for being a guidebecause it is very important to transfer knowledge of interesting things that located in Buddhist tourist places.

The correct using English language for tourism and the understandingof communication with clearly is also important for tourist guides. The correction of express information about tourist places will make Thai tourism gain higher quality and being trust for the tourist foreigners especially the using of English language related Buddhist tourist places. It is full of architecture and sculpture that having specific characteristics which need to use correct vocabularies and meaning. This is the important of using English language for Buddhist places in Thailand.

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[1]Wanwisa Meunchong, "Problems in Using English for Tour Guide of Tourist Officers in Phetchabun", **Proceedings of the 17th National Conference of Graduate Network**, (Northern Rajabhat University, 2015), pp. 1213-1214.

Wat Pho (Wat Phrachetuponvimonmangalaram) is the interesting Buddhist temple that located in Bangkok, Thailand. This temple hasshown many areas ofarchitectures and sculpturesand beinga knowledge center especially in Thai tradition medicine that shows the identity of Thailand. These aspects are quite hard to explain in English language for the guide or Thai people. However, if the guide understand and know English language that related to each place, they can express their idea and knowledge that related to that place. Then, most of tourists will be enhanced their understanding not only about the architectures or sculptures, but they also will understand about value and culture behind visiting that place. As a result, to study using English is very necessary for the tourist guide who have to work and being a guide at Buddhist tourist places especially at Wat Pho, Bangkok Thailand.

Therefore, this research is interested in studying of using English for international tourism of tourist guides at Wat Pho in order to study the context of using English from tourist guides who always working with foreign tourists who visiting Wat Pho. Technique of using English language for communication is also studied in order topropose a model of using English for international tourism of tourist guides in Thailand. Thai tourist guides are the group of Thai people who play an important role of promoting Thai cultural diplomatic including Buddhist culture and tradition.Therefore, the study of this research was mainly to study and analyze using English for international tourism and also to develop a model for the young generation of tourist guides.

1.2 Research Objectives

1.2.1 To study English usage of tourist guides at Wat Pho.

1.2.2 To analyzeEnglish usage technique for international tourism.

1.2.3 To propose guideline of English usage for international tourism of tourist guides at Wat Pho.

1.3 Statement of Research Questions

1.3.1 What is English usage of tourist guides at Wat Pho?

1.3.2 What is English usage technics for international tourism?

1.3.3 What is the guideline ofEnglish usagefor international tourism of tourist guides at Wat Pho in Bangkok, Thailand?

1.4 Scope of the Research

1.4.1 Scope of Content

The content of this research is international tourism, tourist guides, using English of tourist guide, using English technique, Buddhist tourist places and the context of Wat Pho. These contents were focused on this research in order to study and develop a model of using English of tourist guides in Thailand.

1.4.2 Scope of Key informants

The key informants of this research are 10 tourist guides who always work with the foreign tourists who visit Wat Pho, and they were selected by using purposive sampling. There are 5 experts who are going to assess a model of using English for international tourism of tourist guides at Wat Pho in Bangkok, Thailand.

1.4.3 Scope of Research area

The scope of this research area is Wat Pho (Wat Phrachetupon Vimonmangalaram) that located in Bangkok, Thailand. This temple is very popular and most of tourists always visit this place when they design to travel around in the central Bangkok.

1.4.4 Scope of Time

This research has done data collection using literature review and in-depth interview for 6 months which startedfrom 1^{st}September2018 until 28^{th}February 2019.

1.5 Definition of the Terms Used in the Research

1.5.1 International tourism means tourism that crosses national borders and traveling to and staying in places outside their usual environment. This research will focus on the tourism that related to foreigners who come and visit Buddhist tourist places in a case study of Wat Pho. This temple is a Buddhist tradition site that full of Buddhist arts and cultures.

1.5.2 Tourist guides mean persons who provide all services that related to tourism. Their duties are to give the tourist information and knowledge based on tourist places. All tourist guides will have licenses and they need to follow tourism act.Tourist guides in this research are the group of Thai people who play an important role of presenting Buddhist tourist places at Wat Pho in Bangkok, Thailand.

1.5.3 English Learning means the method of learning language of tourist guides for using in tourism which divided into two parts consisted of 1) English learning process and 2) English learning technique. These two parts will be very

important for language development of tourist guides in order to be a religious and cultural diplomatic.

1.5.4 Buddhist tourist places mean tourist placesthat located in the temple areas that having religious holy places for tourists to pay respect and learn about the important aspect of each place. These places are usually visited by foreigners and having many interesting parts within the area of one temple. This research will focus on Wat Pho (Wat Phrachetupon Vimonmangalaram) that located in Bangkok, Thailand.

1.6 Expected Benefits

1.6.1 Knowing the context ofEnglish usage of current tourist guides at Wat Pho in order to use data for developing a guideline of using English for international tourism of tourist guides.

1.6.2 Receiving technique of English usage for international tourism in order to apply how to use English language to communicate with foreign tourist who interested in visiting Buddhist tourist places in Thailand.

1.6.3 Recommending guidelines of English usage for international tourism by tourist guides at Wat Pho which can be useful technique for developing program or workshop of training English using for the young generation of tourist guides.

Chapter II

Literature Review and Research Works Concerned

This thesis has three main objectives that 1) to study English usage of tourist guides at Wat Pho, 2) to analyze English usage technique for international tourism, and to propose guideline of English usage for international tourism of tourist guides at Wat Pho. Literature review and research works concerned in this chapter focus on seven parts of the study. These seven parts consisted of 1) international tourism, 2) tourist guides in Thailand, 3) Concept and Theory of Communication,4) English Learning for tourist guides, 5) the context of Wat Pho, 6) related research works, and 7) conceptual framework, and wereshown as below details.

2.1 International Tourism

In recent years there has been a considerable interest in the cultural aspects of tourism such as the impacts of culture on tourism planning, development, management and marketing. However, the focus has been on material forms of culture such as arts, music, or crafts. The impacts of national culture on tourist behavior and travel decision-making have not been paid much attention. Only the last two years have cross-cultural issues begun to generate significant interest among academics. An examination of cultural characteristics and differences is extremely important to the tourism industry because today tourist's environment is becoming increasingly international tourism. Information on the nature of the cultural differences between international tourists and locals is not readily available in tourism literature. The concept of culture is very complex and includes such abstract concepts as satisfaction, attitude and loyalty. International Tourism brings these concepts to the undergraduate student in tourism, as well as students in the related fields of marketing, management, international business, and cross-cultural communication.[1]

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[1]Reisinger, **International Tourism Cultures and Behavior**, [Online], Source: https://International Tourism Cultures and Behavior://textbookcentre.com/catalogue/international-tourism-cultures-and-behavior_3830,[12 March 2018].

Kittiphon Chiboon said that culture of tourism and consumption usually come together, he said continuously the world "tourism" do not mean travelling to visit interesting places only, but it means general travelling including happiness that we get from journey, for example, the places where we passed we had seen unknown things that we have never seen before during the way in which we are travelling as happiness that we get from the natural things of the places while we go through where as we could exchange experiences with the people during the ways or enjoyment to get from having holy days that we have vocation to take a rest. On the other hands, this kind of tourism had not limited with people at the present only in the former time the people also had tourism.[2]

Therefore, the term "tourism" does not only general travelling but it has the meaning that the travel to get many purposes as mentioned above such as travelling to go for happiness, enjoyment. But tourism now most people go to the other places to seek for experience and new knowledge mostly. Sometime they may have good consumption such as to go for having delicious food as well as good fruits during the way.

On the other hand, this system of tourism is not limited only in the private party at the present, but in the other types of it also. Ancient people had tourism and traveling around the world for their multiple purposes in a way of lives also, and they have different forms of tourism to be behind such as travelling for pilgrimage, trades, visiting relatives or making war etc; this system of tourism, of course is differentiated from ordinary tourism for taking a rest which is the main purpose of all present people. Anyhow there are something to have similarity, that is to say there may be tourism and consumption coming together. It means that an amazing matter to arise from tourism and any case it has the main purpose coming to concern tourism. They are historical cultural tourism and consumption coming together too.

In early ancient Ratanakosin period, tourism was based on the royal family tradition, it was very difficult for common; The history said.[3]

Thai people in these days had tourism, like this also, (Citbhum Sak Nirat Nhongkhai, 2537) he confirmed in his Niras Writing, the word Nirat in Thai language means the departure from one place to another one. Lovely person, it means it is

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[2]So.Siwalak Sangkhomsatparedat solve**, Idea and how we will find out the way toits problem**, (Dhammasat University, 2014), pp. 10 – 30.

[3]Kanitta Utawanit, **Good idea on tourism of Thailand**, (Leiden Brill, 2537), pp. 15-30.

necessary to take a part such as departure from wife or persons whom they love. This style of poem was found in Ayutthaya period, named Nirat Poem of Sriprat inKamsuan-Sriprat which had complaining about lovely person while he was going to leave out just like other Nirat Poem,but Nirat we are accustomed to them very well.

But now foreigners and Thai tourists were interested in the tourism in the past. But now inversely, foreign tourists want to tour in Thailand because of their need to have food as well as they need very much like to get entertainment, but now they would have some parties in order to respect and worship a sacred places where Thai tourism need to tour to everywhere they went they would conserve culture and sightseeing historical tourism side by side.

For Thai tourism had taken conversation to use, it is not tourism for nature or to give tourism in this year as cultural year, but it seems to add new tourist places that related to Thai culture and tradition. It is usually the place that related to Buddhist visited places such as temples and cultural places that located in Thailand.

In conclusion, international tourism in now presents very importance in cultural and tourist interesting to learn cultural and sharing the cultural with each other.

2.2 Tourist Guides in Thailand

2.2.1 The meaning of tourist guides

According to the word of guide means one who is a tourist guide in domestic and oversea matching with English as Guide, Tourist Guide, Courier or Tour Leader. Guide or tourist guide means one who guides and describes the tourist place. The word courier and Tour leader used for the one who gives the comfort for tourist such as booking hotel and travel. Now four words can be used instead in the same meaning. Tourist guide is the person who describes and giving the comfort for booking hotel, restaurant and travel.[4]

YolraweeInta said Tourist guide means the translation and direction the way for the tourist in the city and oversea the same meaning in English as Guide, tourist guides, courier or tour leader. Normally the word guide or tourist guide means a tour guide who explains the tourist place for courier and tour leader including making the comfortable for tourist in tourism, hotel and travel which all four words

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[4]**Luangprabang tourism,** resource: http://www.luangprabang-tourism-laos.org/[21 November 2559].

can be used instead of each other. Because the tourist guide at present can be the tourist guide or whoever who makes the comfortable for tourist in booking hotel reservation restaurant, and traveling.[5]

In conclusion, tourist guides are persons who give the comfortable for tourist and who has knowledge to describe about history, Buddhism, local daily life and suggests accommodation such as hotel, food and restaurant.

2.2.2 The Importance of Tourist Guides

Darunee Keomuang said the tourist guide has more importance in tourism industry like other job. Because they are the one who make the comfortable for and suggestion for the tourist, the stranger who unfamiliar with the place, people and culture. If there are no tourist guides to guide the way or helping, it will be uncomfortable and won't get any knowledge in the trip losing time and money. So the tourist needs to have the tourist guide for:

1. Touring all the place and not forget the importance of place;

2. Getting more comprehension about history correctly;

3. Calculating suitable time in touring;

4. Earning the comfortable and safe trip;

5. Earning the knowledge and enjoy more touring;

6. Save more money in touring;

7. No difficulties in touring communication such as contact comprehension, ticketing in tourist place and selecting the car in touring, etc.[6]

Viriyapha Sangrien said that tourist guide is more important for tourism industry because they have chance to impress the tourists in the good way or a bad way. If the tourist guide is helpful, the tourist will see all people friendly and have a positive thinking of the country traveling and shall repeat visiting the city. The tourist guides shall create a lively atmosphere for tourist. The tourist can earn knowledge, comfortable and cheerful because all the tourist guides have good amicability with each other.[7]

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[5]YolraweeInta, "Language interactions between tour leaders and tourists in Chiang Saen Touring Sites Chiang Rai Province", **M.A. Thesis**, (Graduate School: Chiang Rai University ,2005), p. 50.

[6]Darunee Keomuang, "Tourist guide the importance element of tourism industry", (Bangkok: Dhammasart publisher, 2542), p. 49.

[7]Viriyapha Sangrien, "Importance of tourist guide with tourism industry", **M.A. Thesis,** (Bangkok: Dhammasart publisher, 2541), pp. 3-5.

We can summarize that tourist guide is important for tourism industry in the country more and more which makes the tourist place becomes famous. The Impressive touched by tourists in knowledge, food and accommodation at the tourist sites.

2.2.3 The Qualifications of Tourist Guides

Viriyapha Sangrien said tourist guide is the one who suggest the way and the tourist sites. The duty of tourist guide is a kind of service to public so the qualification of tourist guide is the service for normality the tourist guide should have:

1. To have an impress relationship with each other. They will have a positive thinking and will be cheerful, courtesy and ready to help people. The tourist guide makes the tourist feel warm and impression.

2. To have a good personality makes the tourist to have good memories during the trip.

3. To have a good knowledge of an interesting environment around. Be observant, love to research, have a good memory in reading and listening comprehension to analysis effectively. To give correct data to the tourist to get more benefit of the trip.

4. To have and oratory speech such as having a clear voice speaking, have a suitable tone in speaking by using the suitable language to the audience.[8]

In summary, the tourist guides who have the having capability such as: courtesy, good personality and have an oratory speech.

2.2.4 The abilities of tourist guides

Viriyapha Sangrien said that the tourist guides must have an ability to speak clearly and good appearance concluded:

1. Language ability. The tourist guides must have the ability to use foreign language and good ability to communicate with tourists correctly following the role of language usage. The language ability is an important qualification in considering for hiring tourist guides working. Because this kind of job needs a good English language speaking and concluded as:[9]

1.1 Tourist guides practicing the language in high standard;

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[8] Ibid., p. 8.

[9] Ibid., p. 30.

1.2 Oversea graduated must know well about language skill and have a good communication

1.3 Tourist guides trained from the tourism institute

1.4 Person graduated from faculty of tourism of government and individual

1.5 Person who has an ability in speaking, listening and understanding foreign language

2. The academic knowledge ability including the tourist guides should have:

2.1 The source of tourist place such as location, history, weather, activity of tourism, etc,;

2.2 Knowledge about art and culture, architecture, convention, daily life, religion, belief, traditional and various kinds of food;

2.3 Knowledge about environment around tourist sites such: money exchange and other nation traditional place.

3. Tourist guide ability is the main qualification of tourist guides because the trip shall be enjoyable gaining knowledge and a good vacation. Tourist will not be boring. The ability is concluded by:

3.1 Organizing time suitable for each program and enough time for the enjoyment of tourists.

3.2 The ability to analyze the tourists' behavior in order to respond their needs. For example, French is interested in history and archeology, American likes to take an adventure, Asian likes to take pictures, buy things, etc.

3.3 The ability to make some excitement activities for relaxation.

3.4 The services mind to make comfortable and take care of all tourists equally.

4. The ability in solving the problems immediately and think only the benefit of tourists.[10]

Darunee Keomoung said the tourist guides has more importance for tourism industry in tourism leader having duty as follows.

1. The duty as representatives of country or community while tourists come to visit. The tourists who are closely related all the time are tourist guides.

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[10]Viriyapha Sangrien, "**Importance of tourist guide with tourism industry**", **M.A. Thesis,** (Bangkok: Dhammasart publisher, 2541), pp. 3-5.

Tourists will trust everything and take the tour leader as dependable. Expression of the tourism operator is an agency of nationality.

2. To make a good connection among the nations to create a good image for the nation or acting as a peace ambassador etc. The duty of tourist guides has three functions such as: pick up the tourist, touring and taking off procedures.[11]

In conclusion, the duty of tourist guides as to sincerely welcoming tourists to show honorably off the nations.

2.3 The Concept and theory of communication

2.3.1 The meaning of communication

Communication derived from the Latin (Communist). Communication has more importance and Involve with humans all the time or it is called a human behavior as well as other behaviors.

Rupert Brown said that the communication means the process of receiving and submitting to relevant information between individuals. At least 2 people are listening, speaking, reading and writing. Speaking is meaningless and communication is not possible if the audience cannot understand the title or purpose of the speech. So the communication must have the meaning both to the listener and the speaker.[12]

Ornlavanh Peerunthanaovard saidthat communication is the process which one person is to transmit a message to another person and reaction. Using the symbol such a word and non-word and Interactivity are the interaction between the receiver and the messenger.[13]

Phimlamon Sommard giving the meaning of communication as the process of exchanging information, opinions and feelings between two or more persons. These include speech, voice, writing, expression and gestures. Communication will be successful, it must be grammatical knowledge, as well as

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[11]Darunee Keomoung, "Development and promotion of tourism", **National Research Council of Thailand**, (Chainat: Using local history, 2555), pp. 140-144.

[12] Rupert Brown,"Social identity theory: past achievements, current problems and future challenges, **European Journal of Social Psychology", Volume 30**, Issue 6, p. 745–778, resource: http://onlinelibrary.wiley.com [November/December,2000].

[13]Ornlavanh Peerunthanaovard, **Communication for persuasion**, 1st printing (Bangkok: Chulalongkorn University, 2537), P. 12.

knowledge about the culture in the society and including the ability to choose the suitable language for that situation.[14]

Galvin, K. & Terrell, J said that the communication is the procedure of data exchanging. The procedure concluding by the sender and receiver and reaction in the procedure of communication the sender and receiver will try to make the comprehension of the partner that maybe connected by speaking or not. The sender can check the quality of communication from the feedback of receiver because this will help the sender to decide what should be better for the sender next time. The communication will not complete if without the code and decoder. Encoding is selected before communication is suitable for the receiver such tone, hand movement and the quality speed in speaking for the encoding is the interpretation massage that received.[15]

Phaythoon Sinlarat and group defined the communication as the procedure that human changed knowledge, thinking, felt and experience with each other.[16]

Nanthavith Phonphiboun had given the meaning of communication such as: the communication means communication of knowledge thinking and experience of sender to receiver and to learn the reaction from receiver of the message in the connection by word and body language.[17]

In summary, the process of communication as exchanging information from messengers to receivers by using words. Both are reacted under different listening and reading comprehension and can understand exactly in the same way.

2.3.2 Character of communication

It has two characters such as:

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[14]Phimlamonsommard, "Factors related to social communication skills of upper secondary school students, Roi-et province", **M.A thesis**, (Graduation collage: Mahasarakham University, 2546), p. 33.

[15]Galvin, K. & Terrell, J. (2000), "**Communication works! Communication applications in the workplace**",(Columbus, OH: Glencoe Press. (Senior Author), 2000, p. 40.

[16]Phaythoon Sinlarat, and group, **Directions and trends General education**, (King mongkut's university of technology, Thonburi, 2555), p. 4.

[17]Nanthavith Phonphiboun, "Vocabulary Learning Strategies for Independent EFL Readers: A Focus on Dictionary Use", **Journal of Liberal Arts**, Vol. 7 (2002): 15.

1. One way communication is a kind of sending messages or convey the meaning to the receiver but the receiver cannot immediately response to the sender. The communication in this kind will be the connection by using media such: listening to the radio or watching TV etc.

2. Two way communication is the communication or convey the message that the receiver can response to the sender immediately by being the sender and the receiver at the same time such: telephone speaking, and teleconference.

Michael Hyatt (4 Characteristics of Effective Communicators) 2012 Regardless, 75 percent of the people in common are not considered a proper idea of the message. Even worse, 50 percent of speakers can't identify the objective of their own talking.

"During thirty-five years as a professional speaker, I have been constantly asked the secret to being a powerful communicator. My experience with audiences of all sizes and from all walks of life have taught me that, whether speaking to twelve people in a board room or fifty-five thousand in a stadium, effective communicators share four characteristics":

1. Effective communicators know how to prepare a message with a singular and crystal clear focus.

If you know where you are going, you can take anyone with you.

If you aim at nothing, you will hit it every time.

2. Effective communicators know how to read an audience and are able to customize their presentation to make that audience want to listen. Until the audience is engaged, communication has not taken place.An engaging presentation puts people on the edge of their seats.

3. Effective communicators are passionate about their subject.They pour every part of their being into the presentation.If the subject is not worthy of your passion, it should be distributed in a memo.

4. Effective communicators leave the audience no doubt about how to benefit from the objective of the talk.

They call people to action.
They make it easy to respond.[18]

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[18] Michael Hyatt, **4 Characteristics of Effective Communicators**, 2012, pp. 33-34.

Richard J. Krejcir mentioned that communicating productively is one of the most important skills in life. Effective communication is being willing to convey our honest thoughts, attitudes, feelings, and actions to others in a kind and active listening manner that reflects and glorifies Christ. This is the foundation of a successful marriage as well as a healthy church and an affirmative friendship. Without communication, a marriage or any relationship in the church, the workplace, or anywhere can never effectively work. Good communication is an essential to the understanding of one another. However, although the goal of perfect communication is perhaps unattainable, that does not mean we should not seek to be effective, as all of our relationships and dealings in life will depend on it. The first thing we can do to be better communicators is to have the desire to hear the other person fairly. We can do this when we are sincere, enthusiastic, refrain from over-talking, be truly open, and make eye touching. Public communication is the vital foundation for every relationship, from the workplace to friendships, and especially in marriage, where it is necessary in order to understand and help each other. Without it, one cannot see what is truly motivating the other, or what his or her ideas and intentions are cannot communicate, learn or grow our relationship effectively. When you have differing points of view, and you will have, determination to talk and listen. Concept by listening, 99 percent of the problems will be resolved. When you have this down, you will be light-hear ahead of the game in your friendships, effectively listen, and we need to give the other person of full attention. We must be willing to build the skills of empathetic and active listening. To do this, we first need to concentrate on quieting our own thoughts and concerns so we can hear theirs. We all have a natural, internal commentary going; try to shut it off until afterwards. This will help you engage the person and remember what he or she is saying.

1. If you want to interact effectively with and/or influence another person, you first need to understand them.

2. When talking to someone, develop rapport by demonstrating sincere interest in him or her; focus on him or her as a good by investing all time. This should be the most important person in the room for you!

3. To be empathetic; consider how you would feel in their situation. Good listeners will be sensitive and show careful by identifying and having compassion for the other person and no disconnecting or detaching. Sometimes, it is necessary in professional type relationships to have set some boundaries when interacting with patients or colleagues. However, it is essential to show empathy and care.

4. Honor and hear to others' thoughts and feelings; express positive feelings and feedback.

5. Listen to the words and try to determine the accent of those words to get more clarifications.

6. Do not jump to conclusions! Do not form your impressions by preconceptions, stereotyping, or generalizing of works.[19]

In summary, the character of communication in four parts as belowSelf-communication refers to both the sender and receiver.

2.3.3 The element of communication

1. Informative communicator is the one who sends news content, thinking and knowledge to the receiver or group of people by using the language to make the receiver understand the speaking language, writing language, gesture, picture or emoticon etc.

2. Content of the message as such knowledge, thinking, news, title, message, picture etc. for the receiver to get the data.

3. Media or channel means the simple word that helps to show the thinking and the event that the sender needs to show to the receiver the most of media using "speaking language" for writing or reading, the media used is writing language and deaf-mute using the media by "body language". The equipment used such as: radio, television, printing media, category, map, picture, exhibition that's can use the media for giving the meaning.

4. Receiver or target is the one who receive the content of the story of the sender can be the personal, mob or organization. When receiving the content the receiver must decode or translate the message to understand

5. Effect means what happen from the sender to receiver such comprehension, don't understand, accept or decline pleased or angry etc. The effect of the communication will be the effect continuing to the complete goal and this is up to the vision of receiver the media usage and the importance situation in communication

6. Feedback is the receiver reply to sender that the receiver shows such: Vision, sleepy, clap, smile, greeting shaking hand dialog and opinion to show the data that making the sender know the receiver pleased or have the comprehension in the message.

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[19] Richard J. Krejcir, **The Character of Communication**, 2005, pp. 40-43.

Will Gemma whether in a marketing strategy, a customer service model, or just day-to-day conversation, communicating effectively is an amalgamation of art and science. In fact, when technology advanced rapidly through the turn of the 20th century, a new theoretical field, Communication theory, was introduced alongside Information theory. Notable products of that field (livelier today than ever) are the Elements of Communication, for which there exists a basic model. Naturally, debate abounds over what these elements are in what order they should appear, but a general blueprint survives to help us better understanding the tangibles and intangibles behind the art of communication.

Over the years, and with the help of distinguished communication theorists Claude Shannon, Wilbur Lang Schramm and Robert Craig, among others, a simple model of communication has evolved to signify the aforementioned "elements of communication." Again, there is no universally accepted archetype, and dissidents will flock to anything claiming to be such. Still, what follows is not only an accurate assessment of the basics; it is also an informative lesson for anyone with a desire to better understand the mechanics of communication.

1. Source

The source is the person (or thing) attempting to share information. The source can be a living or non-living entity. The only qualifications necessary for a source are an origin of information (in Information Theory, the source generates data that one would like to communicate) and an ability to transmit this information, through a channel, to a receiver.

2. Message

At first glance, the message is simply the information you want to communicate. But it goes deeper than that. Communication theorists examine messages from a semiotic perspective (the study of signs and symbols, and how meaning is created through them; note: it is not the study of meaning, just how meaning is created). For example, a commencement speaker produces meaning through several criteria. First, there is the object (in this case, the speaker has an inherent meaning, maybe through being a local celebrity or famous alum). The second criterion would be his or her image, acting as a symbol or representation of the meaning of the object (a well-dressed, professional and successful person). The third criterion is interpretation or derived meaning. If the object and image (and, in

this case, speech) are successful, then the audience will leave with an understanding of how to proceed toward a life of personal fulfillment.

3. Encoding

Encoding is the process of assembling the message (information, ideas and thoughts) into a representative design with the objective of ensuring that the receiver can comprehend it. Communication is only established when it results in both the source and the receiver understanding the same information. People who are great communicators are great encoders; they know how to present their message in a way that their audience (receivers) can easily understand. They are also able to identify information that is superfluous, irrelevant or even accidentally offensive, and eliminate it in advance through anticipation.

4. Channel

An encoded message is conveyed by the source through a channel. There are numerous channel categories: verbal, non-verbal, personal, non-personal, etc. A channel could be the paper on which words are written, or the Internet acting in the client-server model that is allowing you to read these words right now.
A good communicator is one who understands which channels to use under different circumstances. Unfortunately, there is no perfect channel. All channels have strengths and weaknesses (smartphones are great, for example, but a marriage proposal is best done in person).

5. Decoding

Now would be an appropriate time to remind yourself that you can just as easily fill the role of decoder as you can encoder. This is where listening, and reading directions carefully, makes its claim to fame-decode with care, my friends. As we discussed in Encoding, communication is only successful when it results in both the source and the receiver understanding the same information. For this to happen, there can be no errors in processing. The most common among these would be, for example, a first-grader sitting in on a lecture on differential equations, i.e. decoding is impossible if the decoder cannot even understand the message.

6. Receiver

Ultimately, the message is delivered to the receiver. A good communicator takes the receiver's preconceptions and frames of reference into consideration; how

they will react, where common ground is shared, their sense of humor, their moral conduct, etc. All of these things will affect how the receivers decode messages.

7. Feedback

A better word might be "reaction" or "responses." The source judges its success based on the feedback it receives, so pay close attention. If Google's servers crashed tomorrow, there would be a lot of confused sources. The same would be true if you delivered a flawless marriage proposal, only to receive a look of bewilderment and horror. And then there are famous marketing nightmares, such as Aqua Teen Hunter Force's LED signs that were mistakenly identified as explosive devices. Feedback is the moment of reckoning. Whether things go right or wrong, it serves as one of the most important learning opportunities we have.

8. Context

Context is simply the environment in which your message is delivered. For Bob Dylan, the context was the Civil Rights movement in the 1960s, with a heavy focus on The Big Apple (though he would probably disagree). Context could be a boardroom meeting focusing on international expansion or the 2006 World Cup final in Germany (poor choice, Zidane). Needless to say, context can easily make or break the effectiveness of communication.[20]

In conclusion, the element of communication that communication must have two parts, i.e, the substance or information from the sender to the recipient and from the recipient to the sender. And if the response is not what the sender wants to do, it's considered as unsuccessful communication.

2.3.4 The Skills of communication

Ricard said had Language educators have long used the concepts of four basic language skills:

1. Listening
2. Speaking
3. Reading
4. Writing

The four basic skills are related to each other by two parameters:

1. The mode of communication: oral and written

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[20] Will Gemma, **The Elements of Communication: A Theoretical Approach**, 2013, pp. 30-31.

2. The direction of communication: receiving or producing the message [21]

The researcher may represent the relationships among the skills in the following chart:

Laubach Literacy When learning new language material, the order of acquisition is generally this, for both second language learners and children learning their first language:

Listening: The learner hears a new item (sound, word, grammar feature, etc.)
Speaking: The learner tries to repeat the new item.
Reading: The learner sees the new item in written form.
Writing: The learner reproduces the written form of the item.

When you are planning to present a new teaching item (sound, grammar point, vocabulary word, etc.,) keep the order of acquisition in mind. It is best to expose the learners to the item in that same order, so that they are exposed to it as a listener before they are called on to use it as a speaker, and that they hear it before they see it in text. In this way, the order of learning a second language is similar to the way a child learns his or her first language. He/she will be able to understand the new item for quite a while before he/she is able to produce it and use it in communication [22]

Bean, J.said that in other words, all four skills are likely to come into play more often than may be first apparent. Communicative or language competence is a complex construct comprised of many aspects or facets; it may involve speaking, writing, reading and listening in various combinations indifferent settings or on different occasions [23]

Gardner and Lambert, W. E.to focus exclusively on some aspects to the exclusion of others might under-represent the construct and thus provide an assessment that was less than sufficiently valid for its intended purpose. While a specific language may focus in-depth on a single skill area and provide very useful information about a particular issue, using measures of other skills also will usually

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[21]Ricard, "Assessment of social communication skills in preschoolers**", Wiley-Liss, Inc. MRDD Research Reviews**, 2005, p. 247.

[22]Laubach Literacy,**Teaching Adults: An ESL resource book. Syracuse**, (NY: New Reader's Press", 1996), pp. 13-15.

[23] Bean, J**. Engaging Ideas: The Professors Guide to Integrating Writing, Critical Thinking, and Active Learning in the Classroom**, 1996, p. 30.

allow for a more complete assessment of the ability to engage in effective communication.[24]

In summary, the skills of communication as the sender to receiver, speaker, writer, audience, reader, media, circumstances and people. This is a factor that determines communication to suitable life and culture.

2.3.4.1 The skill of Listening

Ricard said Listening comprehension is the receptive skill in the oral mode. When we speak of listening we really mean listening and understanding of what we hear. In our first language, we have all the skills and background knowledge we need to understand what we hear, so we probably are not aware of how complex a process it is. Here we shall briefly describe some of what is involved in learning to understand what we hear in a second language.

Listening Situations
There are two kinds of listening situations in which we find ourselves:
- Interactive
- Non-interactive

Interactive listening situations include face-to-face conversation and telephone calls, in which we are alternately listening and speaking, and in which we have a chance to ask for clarification, repetition, or slower speech from our conversation partner. Some non-interactive listening situations are listening to the radio, TV, films, lectures, or sermons. In such situations we usually don't have the opportunity to ask for clarification, slower speech or repetition.[25]

Ricardmentionedthat the following are the micro skills involved in understanding what someone says to us. The listener has to:
- retain chunks of language in short-term memory
- discriminate among the distinctive sound in the new language
-Recognize stress and rhythm patterns, tone patterns, international contours.
- recognize reduce form of words
- distinguish word boundaries

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[24]Gardner, R. C. & .Lambert, W. E,"**Attitudes and Motivation in Second-Language Learning**", 1972, p. 12.
[25]Ricard, "Assessment of social communication skills in preschoolers", **Wiley-Liss, Inc. MRDD Research Reviews,** 2005, p.22.

- recognize typical word-order patterns
- recognize vocabulary
- detect key words, such as those identifying topics and ideas
- guess meaning from context
- recognize grammatical words classes
- recognize basic syntactic pattern
- recognize cohesive devices
- Detect sentence constituents, such as subject, verb, object, repositions, and the like.[26]

In summary, listening skills as listening to understand and concluded by using critical thinking about what facts they heard and happening which we will be able to scrutinize ideas and beliefs easily.

2.3.4.2 The skill of speaking

Williams, B.had said the element of competence in communication have 4 elements such:

1. Mechanical rules of language. This rule can decide the word structure correctly or grammatical mistakes.

2. Meaningful rules of language. This rule will connect with the word outside so selection the word is more importance. If don't select well the listener might not understand what one had said.

3. Appropriacy in setting and relationship between the people involved. This rule can settle problem of the speaker upon sending the message to the listener.

4. Non-linguistic communication such as: position, gesture, the gigantic eye facial expression and etc, can reflect role of the speaker.[27]

Hymes has the opinion that the competence of communication must conclude by four elements such:

1. The competence that will know the sentence structure whether it follows grammatical rule or not.

2. The competence that will know which sentence is the correct character of language to be use follow the grammar rule or not.

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[26]Ibid., p. 32.

[27] William B, **Intercultural communication competence Thousand Oaks**, (CA, US: Sage Publications, 1993), p. 33.

3. The competence that will know which sentence is appropriate to use at such time.

4. The competence that will know the acceptable usage in society.[28]

Bachman and palmer said the competence in communication must have 3 elements such as:

1. Linguistic competence, i.e. to know about the structure, pronunciation, meaning of vocabulary etc.

2. Sociolinguistic competence, i.e. the comprehension rule in society of language usage. Both sender and receiver can use the suitable character of the language during the communication in the suitable time.

3. Pragmatic competence. The knowledge competence while using language such as: adaption with the situation, using manner, face, eye contact and toner conclude in the communication.[29]

Weir, Cyril J. said the element of competence speech for communication can summarize such:

1. The fluency in language usage by exact meaning.

2. Appropriateness of using gentle word in the conversation in the suitable time or express the disagreement with suitable word.

3. Accuracy of language usage that easy to understand with correct grammatical order.

4. Many choice of using the language correctly with good vocabulary.[30]

Harries David P.P the importance element of competence in speech communication is: pronunciation, grammar, vocabulary, fluency in language, comprehensibility.[31]

In summary, the skill of speaking as a communication skills and it is the ability to be used to achieve the target. Nowadays, there are many media such as radio and television, so they should practice speaking effectively and make use of the media correctly.

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[28]Hymes, **Language learning, Wiley Online Library**, 1981, pp. 15-17.

[29]Bachman, and palmer, "the construct validation of the FSI oral interview", **Language learning**, (Wiley Online Library, 1981), p. 67.

[30] Weir Cyril J, "Identifying the language needs of overseas students in tertiary education in the united kingdom", **Unpublished PhD thesis,** (University of London, 1983), p. 42.

[31]Harries David P. P, **The history, distribution, status and habitat requirements of the badger in Britain, (**Nature: Conservancy Council, 1990), p. 50.

2.3.4.3 The skill of reading

L Baker, AL Brown Metacognitive skills Reading is the receptive skill in the written mode. It can develop independently of listening and speaking skills, but often develops along with them, especially in societies with a highly-developed literary tradition. Reading can help build vocabulary that helps listening comprehension at the later stages, particularly.

Micro –skills

Here are some of the micro-skills involved in reading. The reader has to: decipher the script. In an alphabetic system or a syllabify, this means establishing a relationship between sounds and symbols. In a pictograph system, it means associating the meaning of the words with written symbols

- Recognize vocabulary.
- Pick out key words, such as those identifying topics and main ideas.
- Figure out the meaning of the words, including unfamiliarly vocabulary, from the (written) context.
- Recognize grammatical word classes: noun, adjective, etc.
- Detect sentence constituents, such as subject, verb, object, preposition, etc.
- Recognize basic syntactic patterns.
- Reconstruct and infer situation, goals and participants.
- Use both knowledge of the word and lexical and grammatical cohesive devices to make the foregoing inferences, predict outcomes, and infer links and connection among the parts of the text.
- Get the main point or the most important information.
- Distinguish the main idea from supporting details.
- Adjust reading strategies to different reading purposes, such as skimming for main ideas or studying in-depth.[32]

In conclusion, the skills of reading as indispensable for reading skills are important to everyday life.

2.3.4.4 The skill of writing

BJ Zimmerman, A Kitsantas Writing is the productive skill in the written mode. It, too, is more complicated than it seems at first, and often seems to be the

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[32]L Baker, AL Brown,**Handbook of reading research**, 1984, pp. 232-233.

hardest of the skills even for native speakers of a language, since it involves not just a graphic representation of speech, but development and presentation of thoughts in a structures way.

Here are some of the micro-skills involved in writing. The writer needs to:

-Use the orthography correctly, including the script, and spelling and punctuation conventions.

-Use the correct forms of the words. This means using forms that express the right tense, or case or gender.

- Put words together in correct word order.
- Use vocabulary correctly.
- Use the style appropriate to the genre and audience.

-Make the main sentence constituents, such as subject, verb, and object, clear to the reader.

-Make the main ideas distinct from supporting ideas or information. Make the text coherent, so that other people can follow the development of the ideas.

-decision on background knowledge the audience has on subject and make clear what it is assumed they do not know [33]

In summary, the skills of writing as a good storyare restrictions on communication, but written messages, marks, or codes will make the story clearer.

2.4 English Learning for Tourist Guides

This paper[34] describes a task-based approach to teaching English using an authenticmaterial obtained from a guided tour. It begins with a brief discussion on forms-focused instruction, then follows a discussion on meaning-focused and form-focused instruction. This paper also cites theoretical framework and research to justify the implementation of task-based language teaching. It argues that task-

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[33]BJ Zimmerman, A Kitsantas, **Acquiring writing revision and self-regulatory skill through observation and emulation,** 2002, pp. 660-668.

[34]GustiAstika,**Task-based Approach to Teaching English forTour Guiding Students inEFLContext,**[Online],Source:https://www.researchgate.net/publication/47523752_Taskbased_ Approach_to_Teaching_English_for_Tour_Guiding_Students_in_EFL_Context,[12 March 2018].

[34]PairoteBennui, **Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea**, Silpakorn University Journal of Social Sciences, Humanities, and Arts,volume17 No.3(2017): 233-266.

based language teaching needs to be modified to accommodate the needs of teaching the language in EFL contexts. At the end of the paper, a procedure is pro-posed for the implementation of task-based language teaching using a sample material from tour guiding. There are some research have conducted about English learning for tourist guides as follows:

PairoteBennui[35] has studied on "Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea". The local identity of English emerges when non-native speakers express the language different from Standard English. Currently, the term 'a Thai variety of English' seems to be marginalized because of the controversial notion of 'Thai English'. Moreover, many Thais use 'Tinglish' or broken English, rather than correct English. However, such 'rotten English' is structured for professional communication and implies a range of Thai English. This is evident in the features of spoken English by Thai tour guides in provinces along the Andaman Sea. This study aims to examine Tinglish or the basilectal variety of Thai English used in tourism spoken discourses and the tour guides' views towards the use of this lectal variety using an integrated framework based on World Englishes by Kachru (1983; 1985; 2005) and the lectal varieties of New Englishes by Platt et al. (1984). It appears that the Thai tour guides demonstrated their unique linguistic features of Tinglish through meaningful and communicative expressions that contribute to a Thai identity of English.

KlaraMachalova[36] has studied called "Improvement of English proficiency of local guides in Langsaka District" This bachelor thesis deals with the problem regarding insufficient English language skills of the Thai people, its causes and the specific proposal for the solution of this problem in areas of growing ecotourism. The first part of the thesis gives brief description of Thailand and its conception of tourism. Furthermore, it describes specific concept of tourism – the ecotourism, and its impact on local communities. This work stems from personal experience and active research in the KhunThale village and Khiriwong village in Lansaka region in Thailand. On the basis of the acquired knowledge, second part of the thesis brings suggestions how to help improve the English skills and abilities to communicate with

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[36]KlaraMachalova, **Improvement of English proficiency of local guides in Langsaka District**, B.A. Menden University in Brno, Faculty of Regional Development and International Studies, 2014, Abstract.

foreign visitors and consequently raise standard of living and increase diversity of local communities in this region. On account of all issues related, the work suggests a teaching methodology, which will facilitate the process of English learning. The last part of the thesis focuses on the sources of learner's motivation, the manners of its achievement and moreover it refers to the qualities the ideal language teacher working in this region should possess.

English learning for tourist guides is very important for the guides who want to improve their ability and be able to work at international tourism. In addition, English for specific places related to Buddhism is also very important for the guide to learn and be able to use for the explanation to international tourists.

In conclusion, English learning for tourist guides in now present English was used in wrong way such as grammar in uncompleted speech. So English learning for tourist guide is very importance for the guide who wants to improve their ability and be able to work at international tourism.

2.5 The Context of Wat Pho

Wat Pho is being one of Bangkok's oldest temples and existed before Bangkok was established as the capital by King Rama I. The older temple is thought to have been built or expanded during the reign of King Phetracha (1688–1703), although precise information is still unknown. After the city of Ayutthaya was destroyed by the Burmese invaders in 1767, King Taksin moved the capital to Thonburi, and later, in 1782, King Rama I moved the capital across the river to Bangkok and built the Grand Palace adjacent to Wat Pho.

2.5.1 Mural Paintings in PhraVihara of PhraBuddhasaiyas

PhraVihara of the Reclining Buddha (the assembly hall) lies on the Northwest within the monastic area of WatPhraChetuphonVimonmangkhlararm, or Wat Pho. In his poem on the construction of Wat Pho, the royal poet, Prince Monk Paramanuchitchinorot described PhraVihara of the Reclining Buddha as a major hall, built on an extension to the North as a brick and stucco building, 60.75x22.60 meters in length, elaborately built over the Reclining Buddha.[37]

At the northern wall of PhraVihara (the assembly hall) of PhraBuddhasaiyas or the Reclining Buddha, there is a piece of empty stone in a frame decorated with beautiful designs. According to a hypothesis, it might be

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[37]Tourist Information Centre Services, **WatPhraChetuphonVimonmangkhlararm**, [Online],Source:http://www.aakhaosan.com/sightseeing-tour-detail.asp, [12 December 2018].

prepared for recording the history of the construction of PhraVihara. Anyway, it has been blank until now. WatPhraChetuphon or the Temple of the Reclining Buddha had a major restoration during the reign of King Rama III. However, we have not yet known the muralists. The painting spaces had been separated into various niches in relating to Thai traditional mural style and several mural tales written during the reign of King Rama III had been aimed at providing knowledge to the people. The mural paintings were as the following:

1. The murals, located on the interior wall, illustrate the tales of Etadagga (foremost; the best of that class or type) in Buddhism relating to the most distinguished disciples, 10 Upasaka (male lay devotees) and Upasika (female lay devotees).

2. The murals, located above the doors and the windows, illustrate the story of mahavong, which was the history of Buddhism and the Singhalese King in Ceylon (Sri Lanka)

3. The murals, located on Kho Song (the secondary beam placed below the main roof beam), illustrate the heaven at Tavatimsa (name of the second heavenly abode, of which Sakka is the King) and the battle between Thevada (heavenly beings) and Asura (demons).

4. The murals, located on the outside doors, illustrate Thai ancient weapons decorated with lai rod nam designs (the lacquer work), while the murals, located on the inside doors, illustrate Phraya Nakaraj decorated with lai rod nam designs on the red color.

5. The murals, located on the outside windows, illustrate Thai ancient weapons decorated with lai rod nam designs, while the ones located on the inside windows, illustrate laid ok puttankarn yang designs.

6. The murals, located above and below the outside door panels and the outside window panels, illustrate several tales; that is: the Stars of zodiac of the solar system, the Ramakain, PhraSuthon – Manorah, and etc.

KhaoMor, (Model Hill) or rock garden with decorative plants. King Rama III created 24 gardens/hills around the monastery. The big and small rocks were taken from the rock garden in the grand palace, which was built in the reign of King Rama II.

These model hills, both on the top and at the bottom, are decorated with many plants, Chinese rock stupas and pillars, Chinese rockeries and animal rock statues. Each was named after a distinguished plant grown in the garden, for example KhaoAsoke, KhaoSamorKhaoTonpeep, KhaoKem, KhaoSadao, KhaoTonsai,

KhaoPikul, KhaoRuesidadton and KhaoSivalueng ('Khao' means 'hill'). Most plants were grown instead.

Decorative Plants and Herbal Garden was built up to meet the order of King Rama III at the same time of the great edition of medical science. After the edition, the medical text inscriptions were posted in SalaRai. Many kinds of perennial grown in KhaoMor (Model Hill) were herbs and plants both in literature and from the Buddha's biography such as myrobalan, jambolan, margosa, Bodhi tree, and banyan tree. There are also flowering plants and green-leaf plants. Dwarfed trees from persimmon and uricaceae plants grown in many basins in this monastery are very well maintained as observed by the outer coverings and dark rough branches which show their growth in many years ago since the reign of King Rama I and III. Looking at these many Thai-style dwarfed trees, you will get an amazing pleasure.

PhraMahaChedi Si Rajakarn, a group of four huge pagodas surrounded by white wall with Thai-Chinese style sheltered gates decorated with colour-glazed tiles and Chinese rockeries guardians.

Each pagoda is 42-metre high, twelve or added notched-rim structures ending in a tall spire and elaborated with colourful mosaics. The one with green tile mosaic named PhraMahaChedi Sri Sanpetdayarn, constructed during the reign of King Rama I to cover the ruined image of Buddha 'PhraSrisanpetch' where relics of Lord Buddha are kept, represents the reign of King Rama I. The ruined standing Buddha is 16-metre high and was brought from the Royal Palace in Ayudhya.

PhraMahaChediDilokDhammakaroknitarn, the one with white-tile mosaic representing the reign of King Rama II, was built by his son, King Rama III.

He also built the yellow tile mosaic pagoda, PhraMahaChedi Muni Batborikharn, for his own reign and for the praise of Buddha. The last one, in dark blue tile mosaic, represents the reign of King Rama IV or King Mongkut. It was built in the same style as PhraMahaChedi Song PhraSrisuriyothai of the Ayudhya period with the purpose of praise for the Lord Buddha.

King Mongkut also ordered all four pagodas to be enclosed and surrounded with the boundary so as to leave no space for more pagodas, as these

four Kings of the Chakri Dynasty were alive and met each other in the same period of time, and no more pagoda was required.[38]

2.5.2 Traditional Thai Massage (Nuad Thai or NuadBoran)

Traditional Thai Massage (Nuad Thai or NuadBoran)[39] is an ancient form of Thai Bodywork based on passive yoga, deep stretches, and firm (acu) pressure. With stretching exercises, yoga poses, and pressure along specific energy channels (the so-called Sen Lines) Thai Massage helps us in being freed of physical, mental, and emotional blockages and tensions.Perhaps even more important is the holistic approach which can support the body's self-healing and regeneration processes to start functioning in an optimal way. As for everyday life, one could experience an improved balance, vitality, and flexibility.It is believed that the origin of Thai Massage was in India. Aspects of Indian Ayurvedic medicine can still be found in Thailand and together with herbal treatment, steam baths and massage,Ayurvedic medicine forms an integral part of what is now called Traditional Thai Medicine.

The founder of Traditional Thai massage is thought to have been a doctor from Northern India. He was known as Jivaka Kumar Bhacchal (aka Dr. Shivago), a contemporary of the Buddha and the personal physician of the Indian King Bimbisara over 2,500 years ago. It's said that his teachings reached Thailand at the same time as Buddhism as early as the 3rd or 2nd century B.C.Jivaka Kumar Bhaccha is not only an inspiration for the massage techniques used in Thailand today, but he's also considered to be the source of knowledge about the healing powers of herbs and minerals. Even today Dr. Shivago is highly respected and honored by many Thais as the 'Father of Medicine.' One of the oldest traces of the ancient background of Thai Massage can be found in the Wat Pho temple in Bangkok where one can see about sixty diagrams carved in stone and placed into the walls of the temple.The diagrams denote the therapy-points along the various energy lines (10 Sen or Sib Sen) accompanied by explanatory notes. These *Sen* form the primary theoretical basis of Thai massage.

Traditional Thai Massage has spread to many other countries in the world. In the past 15-20 years, it has gradually become an important bodywork modality

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[38]Wat Pho, **historicalattraction**, [Online], Source: https:http://www.watpho.com/ historical.php, [12 December 2018].

[39]Traditional Thai Massage, Online], Source: https://www.traditionalbodywork.com/thai-massage/[3 February 2019].

with plenty of Thai Massage courses and workshops given around the globe. It has been adopted in various forms by spas, yoga studios, and alternative health practitioners.

2.5.3 Thai Traditional Medical School

As it is the place that gathered, registered, and now protects and helps to disseminate so much traditional knowledge, it remains until today the center of education of Traditional Thai Medicine and Massage. So it is no surprise that the first school of Thai Medicine and Massage approved by the Thai Ministry of Education was established there as early as 1955. Still working today, but nowadays operating in a building outside the temple grounds (for foreigners, at least), the Wat Pho Thai Traditional Medical and Massage School is highly renowned worldwide. Inside the temple complex you can still get a Thai massage treatment (as many tourists do), as well as participate in a free daily ReusiDat Ton class.

2.5.4 The plan and architecture from the First Reign

The layout and architectural features of Wat Pho seen today date mostly from the renovation made in the Third Reign (1824-1851). Here I will briefly explain the design of the wat created in the First Reign (1782-1809) as background for understanding the symbolism. The wat was divided into two areas: an inner area to the east and an outer area to the west.

In the inner area, the centrepiece of the design was the ubosot (which was smaller than the current building), surrounded by peaked sema (boundary stones) at the eight directions.5 The presiding Buddha image, called PhraPhutthathewapatimakon, was seated in meditation pose on a base lower than the present one. The murals were on the themes of "the Ten Former Lives, the subduing of Lord Jambupati, and the Convocation of the Deities."[40]

Around the ubosot there was a wihan at each of the four directions, with the eastern one longer than the others, and two levels of cloisters, abutting on the long sides of the four wihan. The inner cloister was taller than the outer one. The outer cloister did not completely surround the ubosot, but jutted out from the inner cloister on each side, giving the impression of a redented cloister. At each of

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[40]Niyada Laosunthorn, "Jaruekrueang song sang Wat Phra Chetuphonkhrangrachakanthi 1", Inscriptions on the construction of Wat Pho in the First Reign in PhrachumjaruekWatPhrachetuphon , **Collected inscriptions of Wat Pho**, (Bangkok: Monastic chapter of Wat Pho, 2001), p. 52.

the four corners inside the cloister there was a stupa with a prang (ปรางค์, a corncobshaped tower). The two levels of cloister housed a total of 832 Buddha images.[41]

The eastern wihan was divided by a wall into two chambers. The front chamber (to the east) housed a Buddha image called Phrajao Trat NaiKhuang Mai PhraMahapho (The Lord Speaking at the Great Holy Bodhi Tree) seated in the pose of subduing Mara on a throne under a bodhi tree, and had murals on the theme of the Victory over Mara. The rear chamber (to the west) housed a standing Buddha image twenty cubits tall in the pose of halting the sandalwood image called Phra Lokanatsatsadajan, brought from Wat Phra Si Sanphet in Ayutthaya, and had murals on the theme of "the monk meditating on the ten loathsome features of the body and the ten insights to attain enlightenment (อุปรมาญาณ ๑๐)."[42]

The southern wihan housed a Buddha image in the pose of subduing Mara with five disciples, called Phra Phutthajao ThesnaThammajak (Buddha preaching the sermon on the wheel of thamma), and had murals on the theme of the sermon on the wheel and the sermon at Tavatimsa. The western wihan housed a Buddha seated under a naga with the rear in the design of a jik, or Indian oak tree, and had murals on the theme of the Buddha's hair relic. The northern wihan housed a Parileyya (Palelai) Buddha, newly cast (the only image cast at Wat Pho), with statues of an elephant offering a water pot and a monkey offering a honeycomb in front of the image, and had murals on the Three Worlds cosmology including depictions of Mount Meru, the seven mountain ranges, four continents, five rivers, Himavanta (Himaphan) Forest, and Anotatta (Anodat) Lake.[43]

At each of the four corners of the wall surrounding this inner area there was anL-shaped wihan, and in the angle of each wihan there was a group of five stupa on a single base – a taller central stupa surrounded by others at the four directions. Beyond the western wihan stood a stupa 82 cubits high called the Si Sanphetyadanan, housing a standing Buddha called Phra Si Sanphet which had previously been at the wihan of WatPhra Si Sanphet in Ayutthaya. On three sides around this stupa was a cloister with murals of the Ramakian on the inner walls.10 In the outer part of the wat to the west, King Rama I commanded the construction of a

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[41]Ibid., p. 53.

[42]Ibid., p. 52.

[43]Ibid., p. 53.

scripture hall aligned with the Si Sanphetyadananstupa and the ubosot, two small wihan to left and right, and a bell tower. To the south of this group there was an old ubosot (remaining from the Ayutthaya era when the wat was called WatPhotharam) which was modified to become a teaching hall, and a pond dug between this hall and the scripture hall for keeping a crocodile. Along the outer wall enclosing both areas of the wat were thirteen satellite pavilions containing murals on the 550 jātaka stories and texts on medicine and the rishi-poses for massage.[44]

We can summarize Wat Pho was built and reconstructed by Thai royal since ancient time till present. Therefore, Wat Pho is very charming and interest. Wat Pho is the center cultural and traditional.

2.6 Related Research Works

Watcharin Keadsap[45] conducted the research called "The Development of Supplementary English Lessons of Tour Guides for Fourth Year Students in Majoring of Hotel and Tourism Management at Rajapruk University (Phuket Center)" The purpose of this research was to test the effectiveness of supplementary English lessons of tour guides for fourth year students in majoring of hotel and tourism management at Rajapruk University (Phuket center) and to study the students' satisfactions toward the materials. The sample consisted of 80 fourth year students of business administration in Hotel and Tourism Management at Rajapruk University (Phuket Center). The material was the five lessons in English for Tour Guide 2 course. The students were given an exercise after the completions of each lesson. After the conclusion of all 5 lessons, the students were given a posttest. The both data from exercises and posttest were analyzed for effectiveness by using E1/E2 or 80/80. Additionally, a questionnaire was given to the students by following each lesson. The mean and standard deviation of the questionnaire scores were used to assess the students' satisfactions toward the materials. The findings were revealed that the effectiveness of the supplement English lesson of tour guides was 80.125 and 80.541. This means that the constructed materials were highly effective. Additionally, the students' satisfactions toward the five English lessons of tour guides were highly

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[44]Ibid., p. 52.

[45]Watcharin Keadsap, "The Development of Supplementary English Lessons of Tour Guides for Fourth Year Students in Majoring of Hotel and Tourism Management at Rajapruk University (Phuket Center)", **Journal of Humanities and Social Sciences, Rajapruk University,** Vol. 2 No. 1 (February – May 2016): 124.

positive. As the mean of content was 4.030, lesson format was 3.982, advantage was 3.910 and activity was 3.905.

Pairote Bennui[46] has studied on "Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea". The local identity of English emerges when non-native speakers express the language different from Standard English. Currently, the term 'a Thai variety of English' seems to be marginalized because of the controversial notion of 'Thai English'. Moreover, many Thais use 'English' or broken English, rather than correct English. However, such 'rotten English' is structured for professional communication and implies a range of Thai English. This is evident in the features of spoken English by Thai tour guides in provinces along the Andaman Sea. This study aims to examine Tinglish or the basilectal variety of Thai English used in tourism spoken discourses and the tour guides' views towards the use of this lectal variety using an integrated framework based on World Englishes by Kachru (1983; 1985; 2005) and the lectal varieties of New Englishes by Platt et al. (1984). It appears that the Thai tour guides demonstrated their unique linguistic features of English through meaningful and communicative expressions that contribute to a Thai identity of English.

KlaraMachalova[47] has studied called "Improvement of English proficiency of local guides in Langsaka District" This bachelor thesis deals with the problem regarding insufficient English language skills of the Thai people, its causes and the specific proposal for the solution of this problem in areas of growing ecotourism. The first part of the thesis gives brief description of Thailand and its conception of tourism. Furthermore, it describes specific concept of tourism – the ecotourism, and its impact on local communities. This work stems from personal experience and active research in the KhunThale village and Khiriwong village in Lansaka region in Thailand. On the basis of the acquired knowledge, second part of the thesis brings suggestions how to help improve the English skills and abilities to communicate with foreign visitors and consequently raise standard of living and increase diversity of

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[46]Pairote Bennui, **Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea**, Silpakorn University Journal of Social Sciences, Humanities, and Arts, Vol. 17 No. 3 (2017): 233-266.

[47]Klara Machalova, Improvement of English proficiency of local guides in Langsaka District, **B.A. Menden University in Brno**, Faculty of Regional Development and International Studies, 2014, Abstract.

local communities in this region. On account of all issues related, the work suggests a teaching methodology, which will facilitate the process of English learning. The last part of the thesis focuses on the sources of learner's motivation, the manners of its achievement and moreover it refers to the qualities the ideal language teacher working in this region should possess.

Bell, John Barry[48]has conducted research called "WatPhraChetuphon : the narratives of form, symbol, and architectural order in the Thai temple". This thesis strives to uncover the central narrative latent in the forms, symbols, and architectural order of WatPhraChetuphon, a major royal temple in Bangkok, and to consider its revelatory significance in relation to the broader question of Thai sacred building. Conventionally Wat Pho's architecture is assumed to follow a fully formed Siamese tradition.Though conceived within a newly challenging historical context, and with a novel pedagogic programme, the architecture's symbolic value has been, therefore, treated as largely self-evident. Yet surprisingly neither the traditions of Thai sacred architecture nor their specific expression at Wat Pho have been clearly articulated. After outlining the conceptual context the thesis undertakes a detailed examination of the temple's different parts and their arrangement. This descriptive strategy proposes Wat Pho's architecture as the primary document available for study, with its specific forms and experience orienting the supporting textual research. Existing scholarship, canonic Theravada Buddhist texts, Brahmanic mythology and the specificities of Siamese history and culture are brought into the discussion as directed by the architecture's particularities. Those forms such as the baisema and the chofa, which identify the temple's indigenous character and symbolic potential without, however, having universally accepted meanings, are of particular significance to the argument. Equally the complexities of Wat Pho's plan and its experience are considered in relation to their narrative potential. This descriptive foundation establishes the facts of the architecture and its associations in order to ground the identification of a range of possible narratives. These are reviewed in relation to the symbolic assumptions regarding the Thai temple and Wat Pho that exist. From this foundation a new essential narrative structure is proposed. Like most of the sacred architecture throughout the region Wat Pho expresses aspects of a Buddhist cosmology. Yet in contrast to a spatial analogue (or map) of the universe centred on Mount Meru prevalent elsewhere, it is argued here that Wat

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[48] Bell, John Barry, **WatPhraChetuphon : the narratives of form, symbol, and architectural order in the Thai temple,** Doctor of Philosophy, Abstract.

Pho's architecture, and the Thai temple in general, articulates a cosmological understanding through a form of represented event; a mimetic recreation of the Buddha's descent from Tavatimsa heaven where he had gone to preach to his mother and the assembled gods. In conclusion Wat Pho's cosmological vision is placed within its own artistic and historical contexts, exemplary of Thai sacred architecture at the culminating moment of its traditional expression and impending transformation. 1Wat Phra Chetuphon is popularly known as Wat Pho, referencing its earlier name, WatPhotaram, which predated its transformation under the Chakri (Bangkok) dynasty.

Supaporn Suksriluang and others[49] conducted research on the title of Freelance tour guide competency development guidelines for ecotourism.The purposes of this research were to study 1) personnel information, the motivation, the consciousness in environmental conservation and the satisfaction of tour guides in working 2) the obstacles and the problems in working as freelance tour guides and 3) management policy of tour companies including allowance, welfare and motivation. The sampling groups of the study consist of 107 inbound freelance tour guides and 5 executives of the recognized tour companies by using the questionnaire and interview methods. The data analysis was carried out through the application of percentage, arithmetic mean, and standard deviation whereas the qualitative data using the content analysis. The result of this study can generate the guidelines to develop freelance tour guide competency for ecotourism as follows; 1) Knowledge training-the tour companies should provide training courses on the essential knowledge related to environmental preservation and eco-system to freelance tour guides. 2) Standard allowance and welfare-the concerned government sectors should set the same standard of wages, allowances and other fringe benefits to freelance tour guides. 3) Motivation and primary welfares-the tour companies should provide primary welfares to create motivation to freelance tour guides for the sake of their security in career and their loyalty to the company. 4) Regularly provide trainings on both ecotourism and ethics in career to freelance tour guides. 5) It is advisable for freelance tour guides to exchange ideas, point of view among themselves and share working experience or the problems occurred while working in order to find possible solution in particular issue. Lastly, a foundation should be established to assist the

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[49]Supaporn Suksriluang and others, "Freelance tour guide competency development guidelines for ecotourism", **Journal of Humanities and Social Sciences, Srinakarinwirot Research and Development**, Vol. 1 No.2 (July – December, 2009): 117.

freelance tour guides in need such as when sick, hurt, handicapped or get laid off from their job. In addition, the foundation will also increase the job security and help out during retirement, especially for a freelance tour guide.

      Chawit Attasart and others[50] conducted research called "Guidelines for tour guide development for tourism industry. The objectives of this research were to study the views of foreign tourists, tourism business owners and government officers, about the guides in tourism business; and to provide suggestions in developing the human resources, especially the guides, in tourism industry.The samples in this research were 5 government officers, 30 tourism business owners, and 400 foreign tourists in Bangkok. The tools measuring instruments to survey and data analysis in this study were interviews and questionnaires. The result of this research revealed that from the foreign tourists' view, guides should definitely be improved; specially, their attitudes ($\overline{\mathbf{X}}$=4.16), following by their personalities ($\overline{\mathbf{X}}$=4.15), skills ($\overline{\mathbf{X}}$=4.09), and knowledge ($\overline{\mathbf{X}}$=4.06), respectively. The tourism business owners' opinions were that guides should definitely be improved; and the most important thing that should be improved was the guides' personalities ($\overline{\mathbf{X}}$=4.51), following by their attitudes ($\overline{\mathbf{X}}$=4.32), knowledge ($\overline{\mathbf{X}}$=4.21), and skills ($\overline{\mathbf{X}}$=4.14), respectively. The government officers suggested that currently, many tourism graduates work in other industries, which are unrelated with the tourism industry; and they also commented that guides and people in this tourism business should improve their foreign languages, increase their experience and their morality, especially the tourist exploitation. The guidelines for tourist guide development are "SKAP" which consist of 4 components. 1) Skill: Guides should have good communication skills. They should be able to speak at least 2 languages including local language, and have no bias in taking care of Thai and foreign tourists. Good guides can entertain tourists, solve problems, have many and understand the cultural differences of people from various nationalities. 2) Knowledge: Guides should graduate in tourism science and have knowledge in culture, history tradition and common practice in the areas. They should provide understandable information to foreign tourists and also be capable to do first aid in case of emergency. 3) Attitude: Guides should be optimistic, have provide good services and be proud of their nationality and profession and 4) Personality: They

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should be sincere to the tourism business owners and tourists, keep the area clean, be nice to everyone, be polite in Thai style, and dress properly.

Phramaha Thatchathorn Matra[51] conducted research called "Travel management of wat Nongwaeng (royal temple), Muang District, KhonKaen." The objectives of this research are: 1) to study personal characteristics of respondents, 2) to study the opinion of the traveler about travel management of Wat Nongwaeng (royal temple) Muang KhonKaen, 3) to compare the opinion of the traveler about travel management of WatNongwaeng (royal temple) Muang KhonKaen, 4) to study the development guidelines of travel management of Wat Nongwaeng (royal temple) Muang KhonKaen. Results indicated that the opinion of tourist for a travel management of WatNongwaeng (royal temple) MuangK honKaen was a high level in all side place, motivation and service. 3. Older travelers and different career haven't different opinion for travel management of Wat Nongwaeng (royal temple) Muang KhonKaen. Therefore didn't meet the assumption set. Tourists with different studies have different opinion is statistically significant at 0.05 for travel management of Wat Nongwaeng (royal temple) Muang KhonKaen. Therefore met the assumptionset.4. Tourists visiting Wat Nongwaeng (royal temple) Muang KhonKaen have opinions toward tourism management: 4.1 The development of the mind and intelligence Travelers have the knowledge and principles of merit, Buddhist arts such as painting, sculpture, the knowledge in the development of intelligence, meditation, wisdom, principles for gratefulness. 4.2 Guidelines for life Traveler lifestyle with conscious, make goodness, ignores evil, to purify the mind, careful in life, honest, not hurting others, Buddha preaching to the monks as a souvenir, way of life sanctioned accordingly.   4.3 The result of traveling Travelers feels happy. Distracted mind calmed down, and more consciousness, make it work better, more successful. In the future they will worship again. 5. Approach for developing for travel management of Wat Nongwaeng (royal temple) Muang KhonKaen is the personnel and staff should attend together to development and preserve what belongs to the public and is the property of the religious spirit of the Buddhists especially, the cleaness because it is the important place for tourist. Should have more parking places because many tourists visit every year.Should improve the service, shops, toilet, restaurants and the location of trash on various points. Part of the motivation should increase the

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[51]Phramaha Thatchathorn Matra, "Travel management of wat Nongwaeng (royal temple), Muang District, KhonKaen", **Master of Arts (Public Administration)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2014), Abstract.

knowledge through development at activities of the mind and intelligence. Should conduct tourism PR of the temple through media online for travelers to get information about the tour and the temple to be known as a tourist destination of the province.

ThanitButtipsakul[52]conducted research called "Tourist behavior on religion tourism at Buddhist temples in Nanprovince" The objective of this research is to study the behaviors of Thai tourists visiting the temples in Nan Province for religion tourism. The research is based on demographic information, the conceptual framework of religion tourism, behaviors of Thai tourists and the five components of religion tourism: architecture and painting, Dharma discussion or meditation, purchasing of amulets, merit-making to removal of bad luck through ceremony and participation in activities organized by the temples. This research was conducted by taking purposive sampling from random tourists of Thai nationality, whereby 400 people were asked to take a questionnaire. The questionnaire's Index of Item Objective Congruence value (IOC) is equal to 0.93. The reliability of the questionnaire calculated by Cronbach's Alpha Coefficient is 0.83. Analysis from the data collected from the questionnaires by using frequency distribution, percentage and Chi-Square Statistic to estimate and find the relation between the variables which show a significant 0.05 level. The study on demographic information of Thai tourists shows that 58.1 percent were female and 41.9 percent were male. Most of the respondents were between the ages of 21-40 years old, single, having bachelor's degree, working as employees in private companies, whose average income ranged between THB 5,000 to THB 30,000 per month, having their domicile in the central region of Thailand, having uncertain frequency of traveling, travelling by private vehicles during holidays of more than 3 days with friends/lovers and mostly staying at the hotels. Choices of travelling were based on the information obtained through the media/magazines/online media or social media. They were attracted to Nan province by its famous tourist attractions i.e. the beautiful landscape, various tourist attractions and local cultures with most of the travelling period is 3-4 days. Moreover, it was found that most questionnaire respondents had travelled to Nan Province for the first time for its architecture and painting. The reason for travelling to the temples was to worship or pray according to their faith and to buy amulets in

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[52]Thanit Buttipsakul, "Tourist behavior on religion tourism at Buddhist temples in Nan province", **Master of Arts (Public Administration)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2015), Abstract.

the belief of becoming wealthy. They spent about half an hour on sightseeing at the temple, which cost between THB 51 to THB 100. They preferred travelling during the yearly temple fair with impressive and relaxed feelings. The relation between the variables calculated by using Chi Square Statistic shows that demographic information of the tourists, which are gender, age, education, occupation, income per month and domicile, have statistically significant relation with the five components of religion tourism (P <.05), except for the

Phramaha Bunphichet Cunmueng[53] conducted research "called Tourism Management of The Royal Temples on The Rattanakosin Island" The purpose of this research were 1) to survey and evaluate the potential of the tourism resources and tourism management of the royal temples on the Rattanakosin lsland 2) study tourist's opinion on tourism management and 3) to propose tourism management guidelines for the royal temples on the Rattanakosin Island. The samples groups were 1) the seven royal temples: Wat Pra Sri Rattana Satsadaram, Wat Chetuphon Wimolmangklaram Rajaworamahavihara, Wat Suthat Thepwararam Rajaworamahavihara, Wat Mahathat Yuwarajarangsarit Rajaworamahavihara, Wat Rachapradit SathitmahasimaramRajaworavihara, Wat Rajabopit Sathitmahasimaram Rajaworavihara, and Wat Bowonniwet Rajaworavihara, the royal monarch officials, the abbots or the temples' committee, and 4) the tourists. The resource audits to in-depth interviews and questionnaires were used to obtain the data for proposing the guidelines for tourism management in the royal temples on the Rattanakosin Island.

The results of this research showed that all the royal temples have high potentials of cultural tourism resources. The state and corporate sectors are ready to support the tourism development in the areas, and tourists are pleasured with these marvelous temples. On the other hand, tourism services in several temples are below average, except Wat Pha Sri Rattana Satsadaram and Wat Phra Chetuphon Wimolmagklaram since stakeholders have different opinions on how their tourist resources should be proper managed. The guidelines for tourism development should be emphasized on; 1) Thai fine arts and architecture 2) paying homage to the Buddha, the famous monks and holy places, 3) meditation practice for peaceful mindness on holiday, 4) tourists' pleasure from learning Buddhism's history,

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[53]Phramaha Bunphichet Cunmueng,"Tourist behavior on religion tourism at Buddhist temples in Nanprovince" **Master of Arts**, (Planning and Management Ecotourism), (graduate school: Srinakharinwirot University March, 2010), Abstract.

doctrines and perception and 5) service improvement especially infrastructure development.

Pacharabot Rittem[54] contacted research called "Tourism Management Model of Religious and Cultural in Buddhist Temple" The aims of this research aims were to study an environment and the tourist satisfaction of the temple and management of the tourist in Chiang Mai province. This research was documentary research and survey research by using the questionnaire with the samples 400 people, the interviews and observation of the environment of the temple in Chiangmai province. The data analysis was frequency, percentage, mean and standard Deviation. The results of analysis data were found as the following:

The ancient places, the antiquities in Chiangmai province and especially, the place of tourist attraction the temple in Chiangmai, consisted of the important place in the history. There are 86 temples; such as; Wat Phrathat Doi Suthep, Wat Phrasing Waramahavihan, Wat ChediLuang, Wat Suandok, Wat Jedyod, and Chiang Yuen etc. thus, there are many tourist in Chiangmai. There were 13 temples of the declined areas, such as Wat Phrathat Doisuthep, Wat ChediLuang, Wat Tham Chaing Dao etc. There were 5 main problems for the tourist. 1) The problem in the supply of tourist, 2) the problem of the management and products, 3) the problem of the tourist, 4) the problem of environment, 5) the problem of the policy in tourism.

The results of the tourist satisfaction of the temple in Chiangmai, were founded; the tourist satisfy to the tourist attraction place and management of the tourist showed at 3.42 percent which put them in order to least; the Tourist resources showed at 3.66. The Facilities showed at 3.47. The Strategy of the tourist showed 3.34. The Personnel of Tourist showed at 3.27 and the Advertisement showed at 2.87.

The tourists give an opinion that should improve, provide of trash and garbage showed at 78.8 The Maintaining the cleanliness of the bathroom showed at 74.0 and the map of the temple should be provided at 60.3.

The results of study tourist management were founded;

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[54]Pacharabot Rittem, "Tourism Management Model of Religious andCultural in Buddhist Temple", **Master of Arts (Buddhism)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2014), Abstract.

1. The tourist resource management was the proportional management and the development the temple area which is considered in short and long term. This is included the reparation of Archaeological site or abandoned temple.

2. The meaningful management system was the preparation of the temple information and data base information systems and publicity for the important day in Buddhism.

3. The Personnel Management, the development of the tourist sectors were improved in the tourism and moral development of the tourism.

Siripattra Raksaphol and Phra Rajworamethee[55] conducted research called "Wat Prayurawongsawas-Warawihan's Role in promoting Multicultural of Tourism Community Based on Buddhist Peaceful Means". Results found that, first of all, through the direction set by the community itself helps the success and sustainability of such community-based tourism. By facilitating the need of the community, the tourism industry gave them an opportunity to share knowledge to the larger tourist community–inside and outside community. The temple acts both as a centre for community activities and a place to disseminate knowledge and understandings of the community in accordance to the principle of Saraniyadhama 6. The said principle encourages communitarian activities and broadens good relationship with other in the multicultural communities. Second, in case of Wat Prayurawongsawaswarawihan and multicultural communities tourism, there are three main religious beliefs and the other four remaining beliefs. Temple or Wat serves as the starting point for raising awareness in preservation of culture and heritage of the community. Tourism activity at the temple can be considered as a journey into the history of religion sites and the community culture. For that reason, it can be said that the templeis the popular multicultural communities tourist place. Last but not the least, Wat Prayurawongsawaswarawihan plays an important role in promoting community resource development and to create aharmonious community relations led by the temple itself. In addition, the temple adopts the principles of Saraniyadhama which can be translated to Buddhist peaceful means to bring communities together to collaborate and live in harmony as a multicultural community that has been success to become a sustainable tourism destination. This

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[55]Siripattra Raksaphol and Phra Rajworamethee, "Wat Prayurawongsawas-Warawihan's Role in promoting Multicultural of Tourism Community Based on Buddhist Peaceful Means", **Journal of MCU Peace Studies**, (4 (sp1), 2016): 119-139.

study gives us a new temple-centered tourism model called WATPRAYOON'S MODEL which promote community-based tourism that brings sustainability and peace among multicultural communities.

Thavisack Dhirapuñño[56] conducted a research called "A Study of English Usage by Tourist Guide at Tourist Sates In Luang Prabang City". This research aims 1) to study the problem of English Communication of tourist guides at the tourist sites in Luang Prabang city, 2) to develop the skill of English Communication of tourist guides at the tourist sites in Luang Prabang city and 3) to recommend the skill developing about English communication of tourist guides at the tourist sites in Luang Prabang city. This research is the Quantitative Research. The population referred to this research, researcher selects tourist guides at tourist sites in Luang Prabang city Consisting of 30 persons. Area of research is the tourist sites in Luang Prabang city. Research method, the tool used in the research, the researcher makes questionnaires as the tool. The researcher makes the note as the tool to collect the information from opinion and Suggestion. The sample group is consisted of 30 persons. The data analysis is of general information collected from tourists at the tourist sites in Luang Prabang city. The analysis of personal data to achieve the development skills of English usage in Communication of the tourist guides at the tourist sites in Luang Prabang city has been studied. The result of the research is found that most of the tourist guides have been taught the skills. Most of the tourists guide get knowledge from developing skills for 93.33%, followed by using the experience from developing skills to adapt with the tourist guides the high level of the 86.67 % . Get knowledge from speaking skills at high level for 76.67%. Get the experience from developing skills at high level for 83.33%. The structure of English helps in describing about the tourist sites at level of up to 66.67%. The suitable time to developing skills at the highest level by66.67% and confidence in describing about the tourist sites at the highest level by 63.33%. The appreciation with developing skills and suggestion for all the ways of developing skills at the highest level by 96.67%. All satisfied with the proposed acquisition which reaches 94 percent of the expectation After the acquisition of the development of skills in English communication of the tourist guides, this research has shown the achievement for the statistical record at the first time before learning tactics at 67.13 percent and

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[56]Thavisack Dhirapuñño, "A Study of English Usage by Tourist Guide at Tourist Sates In LuangPrabang City", **Master of Arts**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2017), Abstract.

88.37 percent after learning tactics. The statistical significance of dissatisfaction at .001 percent has been recorded.

Wanwisa Meunchong[57] has conducted research called "Problems in Using English for Tour Guide of Tourist Officers in Phetchabun". This research aims to study the problems in the use of English for tour guides for who work at the tourist information center in Phetchabun. The sample of 50 staffs was drawn from the tourist information center in Phetchabun, using accidental random sampling method. Data was collected by questionnaire and analyzed using percentage, mean and standard deviation. The finding revealed that most of the tourist officers in Phetchabun have worked in their position for 1-5 years and graduated lower than bachelor degree level (48.00%), they gave the information for the tourists more than 10 per day (60%), and used English for communication (82%). The information given to the tourists were describing interesting places (50%), welcoming (46.00%), telling about program tour and warning about the regulations in the tourist attractions (30%). However, their skill of using English was shown at the lowly level (36%). Most of them were aware of the importance of using English (98%). Furthermore; the staff of the tourist information center in Phetchabun were able to communicate in English in moderate level (mean =3.34) except the overall of the problems in pronunciation were in the high level (mean =3.54).

Mingzhu Liang, Mingsen Wang and SongjunXu[58] The Study of Temple Tourism Brand Marketing Taking Guangxiao Temple as an Example. Nowadays, religious tourism draws attention in the research field of tourism, especially the once sluggish temple. However, due to the remote geographical location, religious tourism resources have not been effectively utilized. To solve this problem, brand marketing needs to be emphasized, which could improve the scenic visibility and reputation of religious tourism. This paper uses the Guangxiao Temple as a case to analyze its brand marketing situation. We try to propose solutions through such examination.

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[57]Wanwisa Meunchong, "Problems in Using English for Tour Guide of Tourist Officers in Phetchabun", **Proceeding from 17**[th] **National Conference of Graduate Network of Northern Rajabhut University**, Retrieved on 12 January 2019, from http://gnru2017. psru.ac.th/proceeding/273-25600830125920. pdf.

[58]Mingzhu Liang, Mingsen Wang, SongjunXu, (2016)[58], The Study of Temple Tourism Brand Marketing—Taking Guangxiao Temple as an Example   Department of Tourism Management, Management School, Jinan University, Guangzhou, China https://file.scirp.org/pdf/ChnStd_2016081013462009.pdf.

Jaeyeon Choea, Michael Blazeyb and Ondrej Mitasc[59] Motivations of non-Buddhists visiting Buddhist temples. The current study employs the leisure motivation scale to examine motivations of non Buddhists visiting Buddhist temples. Specifically, this investigation builds on tourism literature to explore the motivations of non-Buddhists visiting Buddhist temples in Los Angeles, California. Motivations to Buddhist temples are of particular interest given the increasing popularity in the West of Eastern spiritual activities, such as yoga and meditation, as well as the exponential growth of Buddhist-themed tourism campaigns. The findings provide insights for tourism officials responsible for promoting ways to attract tourists to Buddhist temples within their respective destinations.

Honggang Xu[60] has written an article called "Religious food as a tourism attraction: the roles of Buddhist temple food in Western tourist experience."Recently, the needs and interests in local food-related tourism research are growing as the local food plays an important role in overall tourist experience and destination branding. However, research on the religious food as a culinary heritage has received relatively little attention and particularly an understanding of tourists' religious food consumption in a tourist destination has been little discussed in the literature of tourism research. Given the scarcity of research on the religious food as a tourist attraction, this study attempts to explore the roles of the Buddhist temple food in Western tourists' experience. To identify the objective of this study, travel blogs written in English were applied. As a result of content analysis, a total of six themes in their travel dining experiences were identified. They were classified under the following six categories: as a means for novelty-seeking, as a means for sensory pleasure, as a peak tourist experience, as a symbol of authenticity, as a symbol of prestige and as a medium for cultural exploration. The study also found that Buddhist temple cuisine, as a cultural resource, can be a good example of an experience-based tourist attraction.

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[59] Jaeyeon Choea, Michael Blazeyb and OndrejMitasc, (2013), Motivations of non-Buddhists visiting Buddhist temples. https://core.ac.uk/download/pdf/42142829.pdf.

[60] Honggang Xu, Religious food as a tourism attraction: the roles of Buddhist temple food in Western tourist experience.**Journal of Heritage Tourism (J Herit Tourism)**, 8 (2-3 August 2013): 248-258.

Andrew Jocuns, Ingrid de Saint-Georges, Nawasri Chonmahatrakul and Jantima Angkapanichkit[61] have written in the article called "Please Do not Stand over the Buddha's Head (Pay Respect)": Mediations of Tourist and Researcher Experience in Thailand. This paper examines signs mediating tourist experience in temples and heritage sites in Thailand, paying particular attention to how language is used on signs, the semiotic make-up of the signs, and the economy of discourses embedded within those signs. Utilizing a geosemiotic approach (Scollon and Scollon, 2003), we show that the signs populating tourist spaces in Thailand not only address rather different audiences, but also index distinct orders of discourse (religious, commercial, informational, regulatory). We propose that signs mediate differently the landscape of Thai Buddhist temples for the local Thai audience and for non-Thai Western others, implying for each group not only different kinds of behaviours but also contrasted positions and identities. In that sense, we view signs in this tourist context observed as cultural tools for boundary production between Easterner and Westerner.

Emon Saechau, Ei TheNgeNge, Thanaphum Phrombun, Han Min Htun, Kris Mouton,[62] has studied "The International Tourists' Perception Toward Thailand And Myanmar". This study aims 1) to describe the image of Thailand and Myanmar from the perspective of tourists who visit Thailand, 2) to evaluate differences of Thailand destination image comparing it with the destination image of Myanmar based on their perceptions and 3) to identify the image differences across tourists from different demographic profiles. The study aims to gain and understanding on the current images of these two countries by collecting questionnaires from international tourists who have been to both countries or have heard about Myanmar and are planning to visit in future. Research data were collected from 300 questionnaires which were distributed at Suvarnabhumi International Airport, Bangkok the Riverfront Asiatique and temple of the Reclining Buddha that is one of the most famous Buddhist

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[61]Andrew Jocuns, Ingrid de Saint-Georges, NawasriChonmahatrakul, JantimaAngkapanichkit(2015)'Please Do not Stand over the Buddha's Head (Pay Respect)': Mediations of Tourist and Researcher Experience in Thailand .**Lingue Culture Mediazioni - Languages Cultures Mediation.**Vol 2, No 1 (2015): 115-134 http://www.ledonline.it/index.php/LCM-Journal/article/view/832

[62]EmonSaechau, EiTheNgeNge, ThanaphumPhrombun, Han Min Htun, Kris Mouton. (2015). The International Tourists' Perception Toward Thailand And Myanmar. **Association of Private Higher Educations Institutions of Thailand 40 under The Patronage of Her Royal Highness Princess MahaChakriSirindhorn.**volume 4 no. 2 July - December 2015: 37-57. http://apheit.bu.ac.th/jounal/Vol4No2JulyDec2015/6-p37-58.pdf

temples in Bangkok. The research shows that there is a significant difference by occupation about accommodation in Myanmar and Thailand. The paper wishes to help in a strategic marketing and promotion of the destinations, and to facilitate information for students in their studies.

Wimon Sonchaem Warinthorn Phuditthanawong Rungjarat HutacharoenP ijak Hinjiranan[63] studied called "Influential factors on tourism potential of Buddhist temples: Case study of Buddhist temples in cultural conservation zone of Bangkok Metropolitan Administration (Rattanakosin and Thonburi)". The purpose of this study was to identify the factors influencing the tourism potential of temples. The whole temple population located in the cultural conservation zone of Rattanakosin Island and the Thonburi area was studied by classifying these temples into two groups tourist and non-tourist temples according to the Tourism Authority of Thailand. By using a multiple logistic regression method, the facility factor, X_7 and the surrounding community factor, X_8 were positively associated with the tourism potential of a temple. A logit equation was developed: logit $[\pi(X)] = -11.221 + 0.015X_7 + 0.016X_8$. This model explained 43.2 percent of the variance that can be predicted from the two predictors. It was found that the model had a correct prediction rate of 91 percent.

Nattapong Kongpraserta and Porngarm Virutamasenb were written article called "Tourist Perceptions to Cultural Identity: The Case of Thai Experience"[64]. Tourism is seen as one of the main drivers of socio-economic progress in both developed and developing regions. Many developing countries perceive tourism as a fast track to economic growth. Thailand tourism's industry contributes significantly to the Thai economy, which receives around 7% of its GDP from international tourism revenue. Thailand is often viewed as a wondrous kingdom, featuring temples, wildlife and tropical islands. Visitors are also attracted by its history, culture, modern capital city and reputation as the "land of smiles". Entrepreneurs in Thailand try to capitalize on these characteristics to create products

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[63] Wimon Sonchaem Warinthorn Phuditthanawong Rungjarat Hutacharoen Pijak Hinjiranan, Influential factors on tourism potential of Buddhist temples: Case study of Buddhist temples in cultural conservation zone of Bangkok Metropolitan Administration (Rattanakosin and Thonburi)**. Kasetsart Journal of Social Sciences** online 23 November 2017.https://doi.org/10.1016/j.kjss.2017.11.002.

[64] Nattapong Kongpraserta, Porngarm Virutamasenb. (2015). Tourist Perceptions to Cultural Identity: The Case of Thai Experience .Procedia - **Social and Behavioral Sciences** 195 (2015) 167 – 174 [online], resource: www.sciencedirect.com

or services to serve tourists. However, good design and good quality are not enough to survive in a competitive market. The makeup of customers is constantly evolving and they are becoming more discerning and demanding. Thus, it is important to work closely with customers to make sure that products and services fulfill their needs and requirements, and to understand customers through study of their behaviors and preferences. This study explored customer perceptions of Thai cultural identity, and employed an emotional design approach to find out how products may fulfill customer perceptions and requirements. Data was collected by means of a questionnaire then statistically analyzed using the principal component analysis (PCA) approach. Results illustrate the relationship between customer perception and Thai cultural identity, and can be used to guide entrepreneur decision making to create new products or services following the Thai cultural identity and meeting of perceptions of customers

Nitiphum Saengsutho and Vijit Supinit[65] studied about "The Thai Temple, Case Study of Watprayurawongsawas Bangkok, Thailand". This study leads in exploring the motivation of tourists visiting Thai temple, case study in Watprayurawongsawas Bangkok, Thailand motivation scale to examine motivations of non- Buddhists visiting Buddhist temples. Specifically, this investigation builds on tourism literature to explore the motivations of non-Buddhists visiting Buddhist temples in Thailand. . Motivations to Buddhist temples are of particular interest given the increasing popularity in the Buddhism spiritual activities, such as yoga and meditation, as well as the exponential growth of Buddhist-themed tourism campaigns. The main objective of this research is to highlight the temple heritage, and well-restoration in unique of architecture designed of Wat PrayurawongsawasWorawihara, Bangkok, Thailand, to attract tourist re-visit in Thai temple. In this research the researcher used secondary method to collect the data. The data is gotten from articles, journals and online resources. The theory section looks at different concepts of quality as defined and viewed by various author. The researcher find that affect to positive image which create the number of tourists had been increasing annually in visiting the temple. (Reference number of tourists) It is the result from Thailand promoted their tourism sector by using the images of Thai

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[65]Nitiphum Saengsutho, Dr. VijitSupinit (2016) The Thai Temple, Case Study of Watprayurawongsawas Bangkok, Thailand. **International Journal of Thesis Projects and Dissertations (IJTPD)**, Vol. 4, Issue 2, pp: (275-282), Month: April - June 2016, Available at: www.researchpublish.com

temple including Wat Prayurawongsawas. So its image of the temple had shown conservation of cultural architecture, and ancient heritage image with in the temple which attracted local and foreign tourists. Especially, Wat Prayurawongsawas has been restoring the main Pagoda (Chedi) by using preservation of prototypes and communicated the publics and private organization including develop the transportation system and the advertising sectors by participation with relational organization.

Pranee Pathomchaiwat[66]conducted research called "Buddhist Monks and Temple Staff's Language Forms and Functions in Using English for Communication". The purpose of this research is to investigate the Buddhist monks and temple staff's needs in using English for communication, and to study English language forms and functions used in the temple. The samples were drawn from 43Buddhist monks and temple staff who encounter the foreign tourists visiting Wat Phrachetuponwimolmangkalaram (Wat Pho). The language forms and functions for communication questionnaires which were constructed by the researcher and improved on by three experts were used as the research instrument. Statistics used in the study are percentages (%) mean, and standard deviation.

Pranee Pathomchaiwata and Pattaraporn Polpanadhamb[67]conducted research called "The Temple Staff's Encounter with the Behavior of Foreign Tourists". This research paper reveals the types of foreign tourist's behavior while visiting the temple compound of Wat Phrachetuponwimolmangkalaram (Wat Pho) in Bangkok, Thailand. The target sample groups are the foreign tourists who visited the temple, during February, March, April and May 2013.The tools used in the research were 207 questionnaires and behavior check lists, and samples were dawn by convenience sampling. The respondents' outstanding objectives were to visit the temple and pay respects to the Reclining Buddha Image in the Viharn. According to the behavior check lists, wearing revealing attire was found in moderate frequency.

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[66]Pranee Pathomchaiwat, Buddhist Monks and Temple Staff's Language Forms and Functions in Using English for Communication.Faculty of Humanities and Social Sciences, SuanSunandhaRajabhat University, Bangkok, Thailand Proceedings of 6th IASTEM International Conference, Berlin, Germany, 29th November 2015, ISBN: 978-93-85832-50-5 http://www.worldresearchlibrary.org/up_proc/pdf/117-1448707709165-168.pdf

[67]Pranee Pathomchaiwata Pattaraporn Polpanadhamb The Temple Staff's Encounter with the Behavior of Foreign Tourists 7th World Conference on Educational Sciences, (WCES-2015), 05-07 February 2015, Novotel Athens Convention Center, Athens, Greece Procedia - Social and Behavioral Sciences 197 (2015) 1520 – 1524 Available online at www.sciencedirect.com

On the other hand, the foreign tourists evaluated themselves at a high level on dressing in appropriate clothing. However, making loud noises was slightly moderate frequency found.The foreign tourists' behavior occurred because of culture and climate differences. It was suggested that etiquette for visiting the temple should be strict in order to avoid offending Thai Buddhists. For further study, a study of the language and functions used by the temple staff should be made.

Nilratana Klinchan, Prayoon Suyajai and Phramaha Noppadol Deethaisong[68] conducted research called "A study of The Important Religious Sanctuary toward Ecotourism of Temples in Bangkok", results indicated that 1) the important religious places of temples with tourist attractions of both Thai and foreign tourists having the important factors were the main Buddha images, convocation halls, stupas, pagodas, shrine halls, and theimportance of the religious places was Dhamma materials showed the religious symbols and three Gems such as the main Buddhist images showed Buddha's symbols, the convocation halls as symbols for Buddhist ceremony of Buddhist Sangha, Stupas, and pagodas as symbols to establish the Buddha relics, shrine halls showed Buddhist architecture, mural paintings showed Buddhist principal doctrines. The importance of religious places was firstly architectural buildings had been Buddhist believes and the Buddhists had believed on the faith and taken to do Buddhists ceremony.

2) Background and the importance of religious places were importance as a part of mindful attractions and the religious places with importance as a part of mindful believes on history and the confidence index of Thais in a period of time for construction of religious places. The Thai tourists would visit for visual education with religious objectives but foreign tourists would visit for visual education to seek knowledge of history and culture and the belief of former and current Thais, that those religious places would be reaction of a historical and cultural dimensions and the believes of former and current Thais as well. The religious places would be found that each one would have factors showed historical, cultural and social dimensions as well such as example convocation halls, shrine halls would be displayed of design architecture according to model of mechanic's lineages of each period and as symbols to establish the Buddha images, more mural paintings. The

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[68]Nilratana Klinchan, Prayoon Suyajai and Phramaha Noppadol, "A study of The Important Religious Sanctuary toward Ecotourism of Temples in Bangkok", **Research report**, Department of Foreign Languages, The Faculty of Humanities, Mahachulalongkornrajavidyalaya University, 2009), abstract.

mural paintings had been in vocation halls and shrine halls would be displayed of history of the Buddha and Jataka that showed Buddhist doctrines used to be practice together. These mural paintings of each period would have different paintings. The same paintings of each period would be different paintings. These were displayed dimensions of believes and culture of constructors. The tourists visited for visual education would understand Thai society as well.

3) Administration for conservation of religions places and tourism had at least two importances as mentioned. To be stand on of the religious places for along time was depend on administration of persons with responsibility. The persons with responsibility were the most abbots and assistant abbots that administration of persons with responsibility would have different according to important aspects of temples andtourists who visited for education tour. The most temples were was Phra Sriratana Satsadaram and Wat Phra Chetuphon Vimon Mangkaram and would have modern administration that there were many caretakers as layman with different responsibility in clean and security of properties and the temples concerning with state government division would be conserved and restored in cooperation but the temples had been a few tourists, there was administration by abbots and assistant abbots assigned someone taking responsibility. However by overview of case study cooperation of communities to preserve we=as not too much.

Phra Raphin Buddhisaro[69] has written the article called "The Concept of Travel Resource Management (Temple) in Buddhism: Theory, Principles and Practices". Tourism management is very important toward the development of travel resource existence for the highest utilization. This management has effected to all income from society and country which came from holistic tourism industry. According to trend of travel resource management in Buddhism, the increasing utilization of resource will be the main factor of tourist management. Therefore, holistic Buddhism is needed to consider for the management in correct concepts, principles and practices. Tourist management should encourage people to preserve the principle, to learn and know about religions, to behave in the correct practice, and to understand religious way. As the result, they will be able to adjust and practice themselves following religious principles within the visit places in order to emerge quality, balance and efficiency for the right principle. The main purpose is to

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[69]Phra Raphin Buddhisaro. (2016). The Concept of Travel Resource Management (Temple) in Buddhism: Theory, Principles and Practices. **Journal of MCU Humanities Review,** Mahachulalongkornrajaviyalaya University, 2 (2) (July-December2016): 51-65.

employ the public utilization and to encourage the quality of life in Buddhist way which will show how to manage truly tourist management in Buddhism. The purpose of this article is to study the concept of tourist management in Buddhism reflecting principles, concepts, and practices toward Buddhist places in Buddhism. Buddhist document and related research were used for analysis and synthesis including the observation of behavior and social phenomenon for presenting appropriate concepts and practices

In conclusion, the study from related research found that most of tourist guides in Thailand are still having problem about English for international tourism, but international tourism in Thailand is quite popular for foreigners to come and visit continually. Therefore, the ability of communication in English is still very important for guides to use for their jobs. This is the reason of this thesis to study English for international tourism used by tourist guides in a case study of Wat Pho.

2.7 Conceptual Framework

From related literature and research, researcher writes the connection between interested variables as shown in figure 2.1

Specific Vocabularies of Tourist Places
1. Thai arts
2. Thai cultures
3. Thai history

→ English for international tourism usage → The ability of English usage of tourist guides at Wat Pho
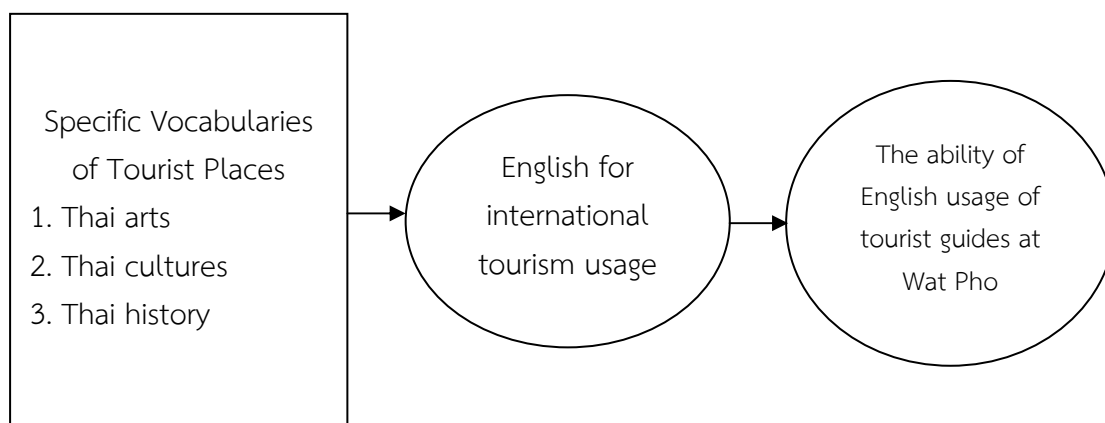
Figure 2.1 Conceptual Framework

Chapter III

Research Methodology

The purposes of this research were 1) to study English usage of tourist guides at Wat Pho; 2) to analyze English usage technique for international tourism;2) to propose guideline of using English for international tourism of tourist guides at Wat Pho. Qualitative research design using in-depth interview, field study and participatory observation were used for this research. Detailof sampling design, measurement design and analysis design were shown as below aspects.

3.1 Key Informants

The key informants of this research are ten tourist guides in Wat Pho, and they are being selected by using purposive sampling. The qualifications of tourist guides are as follows:

1) They have experience of being tourist guide at least five years.

2) They always take the tourist to visit temples and cultural places in Bangkok and metropolitan area.

3) They use English language as a medium of communication.

There are five Buddhist and tourist experts who are going to assess a model of English for international tourism used by tourist guides at Wat Pho.

3.2 Tools for Data Collection

Interview schedule and field note forms were designed as research tools. Developed model of English usage for international tourism of tourist guides at Wat Pho will be assessed by using the assessment form.

There were 4 parts of interview guideline as follows:

Part I: General information

    1. How long do you work for tourist guide?

    2. Where do you normally take the tourist to visit in Bangkok?

    3. What countries do the most tourists come from?

Part II:Using English of tourist guides at Wat Pho

    1. How do you use English language to communicate with the tourist?

    2. How do you know specific English words for Buddhist places?

3. How do explain information of Buddhist places to the tourists?

Part III: Using English technique for international tourism.

1. How do you motivate tourists to interest this place (Wat Pho)?

2. How do you tell the story of each tourist part in Wat Pho?

3. How do tourists reflect their understanding of Buddhist places at Wat Pho?

Part IV: Guideline of English usagefor international tourism of tourist guides at Wat Pho.

1. Do you have any suggestion of using English for the new tourist guide at Wat Pho?

2. Please help to suggest the best way to develop English for being a tourist guide at Wat Pho?

3.3 Data Collection

3.3.1 Request the permission to do data collection at Wat Pho Bangkok Thailand.

3.3.2 Submit the letter from faculty of humanity to the abbot of Wat Pho in order to enter to the Buddhist tourist place.

3.3.3 Interview key informants who are tourist guides and officers including participatory observation.

3.3.4 Take note during interview and attend arts and cultural activities at Wat Pho, Bangkok Thailand.

3.3.5 Take photo that related to Thai arts, cultures and history at Wat Pho, Bangkok.

3.4 Data Analysis

Qualitative data were analyzed by using content analysis and analytical induction. Triangulation technique was used for the data correction before the analysis. Data from the assessment of the experts was analyzed and proposed by using descriptive writing.

For the data analysis from field study, there were three processes that conducted simultaneously with data collection which were data reduction, data validation, and data analysis. The first process was data reduction which comes from field study. This data was set into related topics and to interpret into interested variables. The second topic was data validation that was the process of assessment, correction and reliability by considering the task from conversation and the

sufficiency of information. The third process was data analysis. Coding interviewees were set before the analysis such as 10 guides were set "Tourist guide A1 to Tourist guide A10", and 5 experts were set as "Expert B1 to Expert B5" that were referenced as a footnote in chapter IV.

Model of English usage of tourist guides at Wat Pho, Bangkok Thailand was developed from qualitative data and assessed by experts who were given an interview related in English for international tourism.

Chapter IV

Results and Data Analysis

The purposes of this research were 1) to study English usage of tourist guides at Wat Pho; 2) to analyze English usage technique for international tourism; and 3) to propose guideline of using English for international tourism of tourist guides at Wat Pho. Results and data analysis were shown in 4 aspects consisted of 1) the analysis result of using English of tourist guides at Wat Pho, 2) the analysis result of using English technique for international tourism, 3) guideline of using English for international tourism of tourist guides at Wat Pho, and 4) body of knowledge from research. Details of data analysis were following the research objectives as the following aspects.

4.1 The Analysis Result of Using English of Tourist Guides at Wat Pho

For the analysis result of English usage process of tourist guides at Wat Pho, tourist guides have shown their view about how to use English language to communicate with the tourist, how to know specific English words for Buddhist places, and how to explain information of Buddhist places to the tourists. Results from interview showed as below:

"Knowing vocabularies from textbook and dictionary helped her to understand the meaning and be able to explain the tourist specific words and technical term that usually uses in the context of temples".[1]

"In order to explain about Buddhist tourist places depended on how interested of tourists. If they show their interesting on that place, he will explain more detain on it especially the tourist who pays good attention on it. For the historical information, he usually gives them as the basic knowledge in every Buddhist visiting places. To communicate to tourist is very important and he needs to speak clear in order to provide them the correct information."[2]

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[1]Interview with Tourist guide A1, 13 February 2019.

[2] Interview with Tourist guide A2, 13 February 2019.

"She used to study at the university and read additional books. Every time that she explains to tourists, she needs to focus and specific in details especially the use of color, the meaning of color, and also the meaning behind the architecture within the temple."[3]

"He used simple words to communicate, and he also learned new words and vocabularies from tourist guides and international tourists. He sometime uses Thai vocabularies and explained them more detail about the meaning of each place in the temple which is a simple English word."[4]

"He tries to speak in general and he knows how to make sentences from words. He reads and practices from book that he used to attend in the workshop and sometimes searching new information from the internet. He needs to know the meaning of each place, and not just only tells tourist about details of each place, but he should explain them about Thai culture and tradition including Buddhist philosophy as well".[5]

"Greeting and give tourists information such as important places and use simple vocabularies. She usually usessimple and easy words when speaking to tourists. However, he sometimes uses Thai words and add more details for the tourist to understand especially Buddhist words."[6]

"She usually tellsgeneral information and read from books. She can explain them immediately because she reads about the history before and it helps her to explain in more detail about the specific area of Buddhism in this temple."[7]

"She sometimes read a book and asksherfriends who are guides at Wat Pho. They have provided her information. She usually explains by using simple and general conversation. However, if some of tourists interested more detail, she will use information about Wat Pho from brochure."[8]

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[3] Interview with Tourist guide A3, 13 February 2019.

[4] Interview with Tourist guide A4, 13 February 2019.

[5] Interview with Tourist guide A5, 13 February 2019.

[6] Interview with Tourist guide A6, 13 February 2019.

[7] Interview with Tourist guide A7, 13 February 2019.

[8] Interview with Tourist guide A8, 13 February 2019.

"She studied from the university, and she also learns how to be a guide. Lecturers explain in general and overall details. However, we need to prepare our personal knowledge as well."[9]

"He needs to study the important information of places especially knowledge about history that we can search from internet. When he explains to tourists, he needs to make it short and simple."[10]

"He likes to entertain and makes tourists laugh that will help them full of happiness. He sometimes has to check from the book and explains simple language about the composition of Buddhist church and worship places and needs to explain more clearly."[11]

"He tries to communicate following their national accents, speak with correct grammar, uses books and brochure which were written by monks from Wat Pho such as Phramaha Udom who had already pass away. For example, standing Buddha, sitting Buddha, sleeping Buddha or Thai massage."[12]

"She can speak everything because she can read from books, dictionary, and all information that she need to pay special respect. She mentions to them. For the learning area, she will tell tourists about how to act while they are visiting that places including the history of the place."[13]

"He used English language that used to study from Wat Pho from Ajan Jaem who has provided me the correct information such as say the word "Chorfah" when we point to the top part of the church including compareswith the thing with the curve shape."[14]

"She always speaks with clear words and sometimes uses Thai words and explains them more clearly about the meaning of that place."[15]
Results from interview can be interpreted and summarized as below figure.

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[9] Interview with Tourist guide A9, 13 February 2019.

[10] Interview with Tourist guide A10, 13 February 2019.

[11] Interview with Expert B1, 13 February 2019.

[12] Interview with Expert B2, 13 February 2019.

[13] Interview with Expert B3, 13 February 2019.

[14] Interview with ExpertB4, 13 February 2019.

[15] Interview with ExpertB5, 13 February 2019.

English Usage of Tourist Guides at Wat Pho
- explain specific words and technical term
- give basic knowledge in Buddhist places
- speak with correct grammar
- use simple and general conversation
- need to make it short and simple
- explain Thai culture and tradition
- explain Buddhist philosophy
- use books and brochure
- entertain and make tourists laugh
- explain the history of Buddhist places

Figure 4.1 English Usageof Tourist Guides at Wat Pho

In summary,English usage of tourist guides at Wat Pho include explains specific words and technical term, gives basic knowledge in Buddhist places speak with correct grammar, uses simple and general conversation, needs to make it short and simple, explains Thai culture and tradition, explains Buddhist philosophy, uses books and brochure, entertains and makes tourists laugh, and explains the history of Buddhist places.

4.2 The Analysis Result of English usageTechnique for International Tourism

For the analysis result of English usage technique for international tourism, tourist guides have shown their viewson how to motivate tourist to interest this place (Wat Pho), how to tell the story of each tourist part at Wat Pho, and reflect their understanding of Buddhist places at Wat Pho. Results from interview indicated as below:

"She always asks tourist general information in order to know their backgrounds because each nationality has different personality. Some

come from freedom countries, so we need to explain them about the rules in our country especially at the temple.[16]

"He has to observe what they want, then he can explain them the right information. They usually ask immediately if they are not clear about the explanation especially tourist from America and Europe."[17]

"When she explains to tourist, she needs to make sure that she can motivate tourists to interest Buddhist attacked places."[18]

"He has to make sure that his explanation match to the place that the tourists are looking. He also needs to listen carefully on their questionsin order to explain them the correct one."[19]

"He should mention and tells tourist information that this place is the world heritage and shows the symbol of Thai."[20]

"She explains about Dhamma that related to the place that located in Wat Pho. If tourists want to know more, he can provide them information deeply."[21]

"She tries to motivate tourist to see about Thai arts and culture that appears at the temple and explains them the meaning beside them."[22]

"She usually mentions about Rusi-datton and Thai massage, history place relating to the royal family."[23]

"He explains and focuses on the important place relating to Buddhist place and Thai cultures[24]and checks their interesting."[25]

"She introduces tourists to see how beautiful of the place and tells the composition of every place within the temple."[26]

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[16] Interview with Tourist guide A1, 13 February 2019.

[17] Interview with Tourist guide A2, 13 February 2019.

[18] Interview with Tourist guide A3, 13 February 2019.

[19] Interview with Tourist guide A4, 13 February 2019.

[20] Interview with Tourist guide A5, 13 February 2019.

[21] Interview with Tourist guide A6, 13 February 2019.

[22] Interview with Tourist guide A7, 13 February 2019.

[23] Interview with Tourist guide A8, 13 February 2019.

[24] Interview with Tourist guide A9, 13 February 2019.

[25] Interview with Tourist guide A10, 13 February 2019.

[26] Interview withExpert B1, 13 February 2019.

"He tries the best to provide information for tourist and tries to speak in general words and sentences,[27] to explain every single place with the meaning of Thai value and proud to be Thai."[28]

Results from interview can be interpreted and summarized as below figure.

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English usagetechnique for international tourism
- ask tourist general information
- show the symbol of Thai
- speak in general words and sentences
- explain the meaning of Buddhist place
- explain the correct information
- focus on the important place relating to Buddhist place and Thai cultures
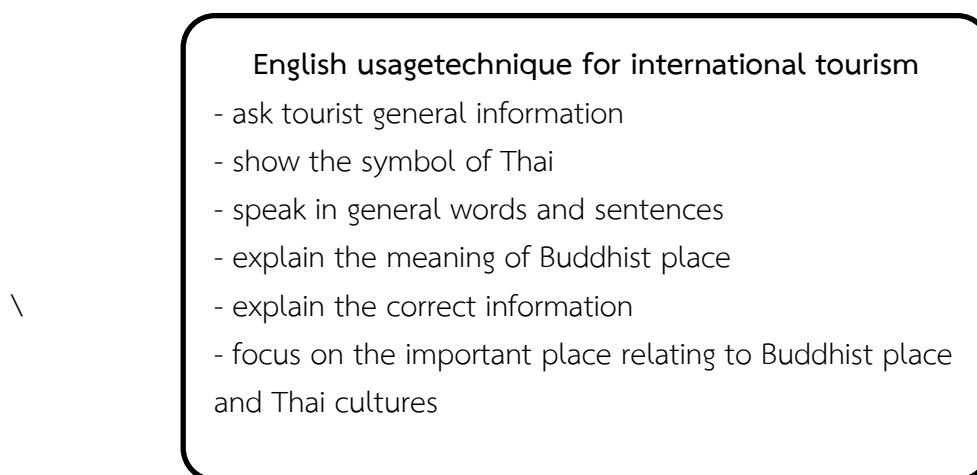
Figure 4.2 English usage technique for international tourism

In summary, English usage technique for international tourism should ask tourist general information, show the symbol of Thai, speak in general words and sentences, explain the meaning of Buddhist place, explain the correct information, and to focus on the important place relating to Buddhist place and Thai cultures.

4.3 Guideline of English usagefor international tourism used by tourist guides at Wat Pho

For guideline of English usage for international tourism of tourist guides at Wat Pho, two aspects were shown which consisted of the suggestion ofusing English for the new tourist guide at Wat Pho, and the best way to develop English for being a tourist guide at Wat Pho. Results were shown as below aspects.

4.3.1 Suggestion ofEnglish usage for the new tourist guide at Wat Pho

"She tries to use English as Thai people for making tourists to understand Thai culture with seniority, and to pay respect each other, uses

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[27] Interview withExpertB2, 13 February 2019.

[28] Interview with ExpertB3, 13 February 2019.

simple words and she needs to know where tourists come from in order to use appropriate language."[29]

"He should check in the internet and tries to speak short and simple and easy to understand. He tries to search for vocabularies that can use for explanation."[30]

"She should take course and learns from native teacher. Then, she will know how to improve herself. Guides should observe tourists in order to use the style of explanation. Some of them like academic language, but some of them like listening to information with relaxing."[31]

"He practices in real area, thinks and practices to make it fluency."[32]He needs to search new knowledge and compares information and practice using that information to explain in detail related to that Buddhist places."[33]

"Guides should have knowledge about grammar and vocabularies[34], braves to speak and makes a conversation. Even it cannot speakin complete sentence, but needs to communicate for people to understand, and don't afraid that is wrong or not."[35]

"She said that we should practice every day and to practice with the one who can speak fluency in English. [36]She has also said that "don't need to speak by using many words or high level, but need to speak it more clearly and easy to understand."[37]

"He studies by himself and always searches for the new information related to tourist places.[38]He also learns from internet and search for the

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[29] Interview with Tourist guide A1, 13 February 2019.

[30] Interview with Tourist guide A2, 13 February 2019.

[31] Interview with Tourist guide A3, 13 February 2019.

[32] Interview with Tourist guide A4, 13 February 2019.

[33] Interview with Tourist guide A5, 13 February 2019.

[34] Interview with Tourist guide A6, 13 February 2019.

[35] Interview with Tourist guide A7, 13 February 2019.

[36] Interview with Tourist guide A8, 13 February 2019.

[37] Interview with Tourist guide A9, 13 February 2019.

[38] Interview with Tourist guide A10, 13 February 2019.

new knowledge that would like to know.[39]He always learns new words, specific words, Dhamma words and tries to remember it. He sometimes learns only one word that can make clear understanding."[40]

"She tries to practice speaking with the correct intonation and accent, and keeps on practicing and tries to speak clearly."[41]

"He always keeps speak words "sorry" or "pardon" which shows good Thai manners.[42]She should find and collect more information that not just only Wat Pho, it also other information about Thai history and Buddhism including update information."[43]

Results from interview can be interpreted and summarized as below figure.

\

> **English usagefor the new tourist guide at Wat Pho**
> - try to use English as Thai people
> - take course and learn from native teachers
> - should have knowledge about grammar and vocabularies
> - search for new information relatedto tourist places
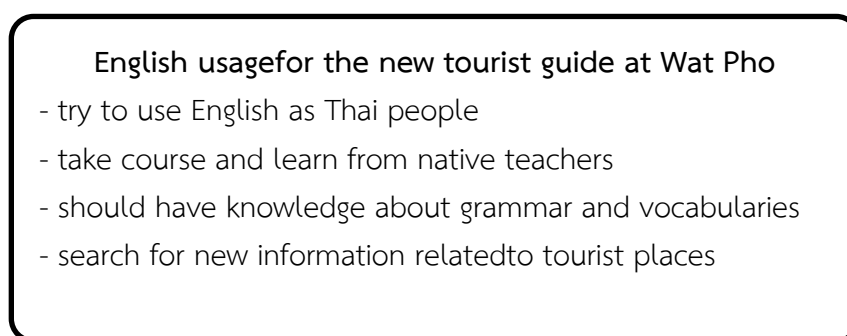
Figure 4.3 English usages for the new tourist guide at Wat Pho

In summary, suggestion of using English for the new tourist guide at Wat Pho are try to use English as Thai people, should take course and learn from native teacher, should have knowledge about grammar and vocabularies, speak clearly and easy to understand, and always searching for the new information related to tourist places.

4.3.1 The best way ofEnglish development for being a tourist guide at Wat Pho

Results from interview indicated that the best way of English development for being a tourist guide at Wat Pho should be shown as the following opinions.

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[39] Interview with ExpertB1, 13 February 2019.

[40] Interview with Expert B2, 13 February 2019.

[41] Interview with ExpertB3, 13 February 2019.

[42] Interview with Expert B4, 13 February 2019.

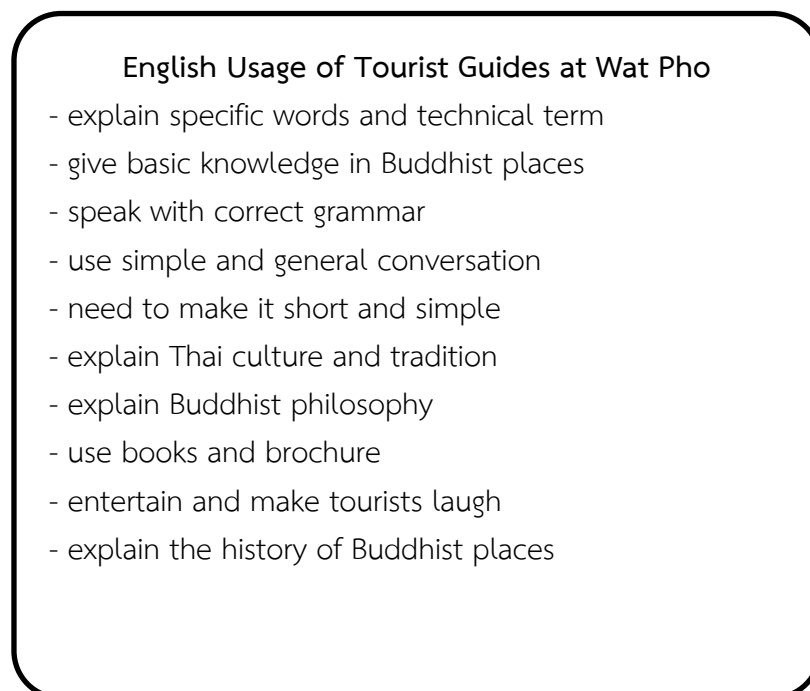[43] Interview with Expert B5, 13 February 2019.

"She always usessimple vocabularies instead of difficult words which can make fluently in speaking."[44]

"She has shown good manner even she cannot speak well. The most important is to be polite to all tourists."[45]

"He should encourage himself by studies more words especially Buddhist words[46]. Therefore, guide should go and practice at the temple of Buddhist tourist places which will make clear understanding relating to Buddhist places."[47]

"She mentions that understanding English grammar and proverbsalso needs for guides as well. She usually keeps on practicing until having confident and ready to work as an international guide at Buddhist tourist places."[48]

Results from interview can be interpreted and summarized as below figure.

In summary, the best way of English development for being a tourist guide at Wat Pho wereto use simple vocabularies, to showgood manner and be polite to tourists, to study more vocabularies related to Buddhist tourist places, and to keep on practicing using English at Buddhist tourist places until having confident.

4.4 Body of Knowledge from Research

Knowledge from this research can be explained and related to research results as below aspects.

English usage of tourist guides at Wat Pho showed that tourist guides should be able to explain specific words and technical term, to give basic knowledge in Buddhist places spoken with correct grammar and to use simple and general conversation. They also need to make it short and simple in order to explain Thai culture, tradition including Buddhist philosophy. They used

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[44]Interview with Tourist guide A1, 13 February 2019.

[45]Interview with Tourist guide A3, 13 February 2019.

[46]Interview with Tourist guide A4, 13 February 2019.

[47]Interview with Tourist guide A6, 13 February 2019.

[48]Interview with Tourist guide A7, 13 February 2019

books and brochure to enhance their knowledge and ability to entertain and make tourists laugh and to explain the history of Buddhist places.

English usage technique for international tourism should be used toask tourist guides about their general information, showing the symbol of Thai, speaking in general words and sentences, explaining the meaning of Buddhist places, explaining the correct information, and focusing on the important place relating to Buddhist places and Thai cultures.

Suggestion of English usage for the new tourist guide at Wat Pho, It showed theguides try to use English as Thai style. They should take course and learn from native teachers, should have knowledge about grammar and vocabularies, should speak clearly and make it easy to understand, and always search for the new information related to tourist places.

The best way of English development for being a tourist guide at Wat Pho, guides should use simple vocabularies, should show good manner and be polite to tourists, study more about vocabularies that are related to Buddhist tourist places, and keep on practicing of English usage at Buddhist tourist places until having confidence. CTND Model was developed to represent English usageof Tourist Guides at Wat Pho in Bangkok, Thailand.It can be summarized as the below figure.

Figure 4.5 CTND Model-English Usage of Tourist Guides at Wat Pho
in Bangkok Thailand

**English Usage of Tourist Guides
at Wat Pho (Context: C)**
- explain specific words and technical term
- give basic knowledge in Buddhist places
- speak with correct grammar
- use simple and general conversation
- need to make it short and simple
- explain Thai culture and tradition
- explain Buddhist philosophy
- use books and brochure
- entertain and make tourists laugh
- explain the history of Buddhist places

**English Usage Technique (T)
for International Tourism**
- ask tourist general information
- show the symbol of Thai
- speak in general words and sentences
- explain the meaning of Buddhist place
- explain the correct information
- focus on the important place relating to
Buddhist place and Thai cultures

**English Usage of Tourist
Guides at Wat Pho,
Bangkok Thailand**

**English Usage for the New (N)
Tourist Guide at Wat Pho**
- try to use English as Thai people
- take course and learn from native
teachers
- should have knowledge about
grammarand vocabularies
- search for new information related to
tourist places

The Best Way of English Development (D)
**fThe Best Way of English Development (D)
for being a Tourist Guide at Wat Pho**
   - Use simple vocabularies - Show good
manner and be polite to tourists - Study more
vocabularies related to Buddhist tourist places
 - Keep on practicing until having confident

Chapter V

Conclusion, Discussion and Suggestion

The purposes of this research were 1) to study English usage process of tourist guides at Wat Pho; 2) to analyze English usage technique for international tourism; 2) to propose guideline of English usage for international tourism used by tourist guides at Wat Pho. Qualitative research was used for research design. Qualitative data was collected from 15 key informants by in-depth interview consisted of 10 tourist guides and 5 experts. Participatory observation was also used for data collection. Content analysis and analytical induction were used for data analysis. This chapter has divided into 3parts as the following aspects.

5.1 Conclusion

There are 3 items of conclusion relating to objectives as follows:

1. English usage of tourist guides at Wat Pho showed that tourist guides should be able to explain specific words and technical term, to give basic knowledge in Buddhist places spoken with correct grammar and to use simple and general conversation. They also need to make it short and simple in order to explain Thai culture, tradition including Buddhist philosophy. They used books and brochure to enhance their knowledge and ability to entertain and make tourists laugh and to explain the history of Buddhist places.

2. English usage technique for international tourism should be used toask tourist guides about their general information, showing the symbol of Thai, speaking in general words and sentences, explaining the meaning of Buddhist places, explaining the correct information, and focusing on the important place relating to Buddhist places and Thai cultures.

3. For guideline of English usage for international tourism by tourist guides at Wat Pho, it can be suggested into 2 aspects. The first guideline was using English for the new tourist guides at Wat Pho. It showed theguides try to use English as Thaistyle. They should take course and learn from native teachers, should have knowledge about grammar and vocabularies, should speak clearly and make it easy to understand, and always search for the new information related to tourist places. The second guideline was the best way of English development for being tourist guides at

Wat Pho. Guides shoulduse simple vocabularies, should show good manner and be polite to tourists, study more about vocabularies that are related to Buddhist tourist places, and keep on practicing of English usage at Buddhist tourist places until having confidence. CTND Model was developed to represent English using of Tourist Guides at Wat Pho in Bangkok, Thailand.

5.2 Discussion

The first discussion issue related to the first objective and result showed that English usage process of tourist guides at Wat Pho include explain specific words and technical term, give basic knowledge in Buddhist places speak with correct grammar, use simple and general conversation, need to make is short and simple, explain Thai culture and tradition, explain Buddhist philosophy, use books and brochure entertain and make tourists laugh, and explain the history of Buddhist places. These results indicated that English used for tourist guide was not difficult language used. This result related to a study of Pairote Bennui[1] who has studied on "Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea" which showed that The local identity of English emerges when non-native speakers express the language different from Standard EnglishCurrently, the term 'a Thai variety of English' seems to be marginalized because of the controversial notion of 'Thai English'. Moreover, many Thais use 'Tinglish' or broken English, rather than correct English. However, such 'rotten English' is structured for professional communication and implies a range of Thai English. This is evident in the features of spoken English by Thai tour guides in provinces along the Andaman Sea.

The second issue of discussion related to the second objective and results showed that English used technique for international tourism should ask tourist general information, show the symbol of Thai, speak with nature, explain the meaning of Buddhist place, explain them the right information, and to focus on the important place relating to Buddhist place and Thai cultures. These results showed that the most important English used technique was to communicate with the

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[1]Pairote Bennui, "Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea", **Silpakorn University Journal of Social** Sciences, Humanities, and Arts, Vol.17 No.3 (2017): 233-266.

language that correlated to the places. This result related to KlaraMachalova[2] who has studied called "Improvement of English proficiency of local guides in Langsaka District", and result showed the process of communication when tourist guides should give brief description of Thailand and its general information of tourist places. After that guide can provide the tourist deep information such as the information showed at the research of Bell, John Barry[3] called "WatPhraChetuphon: the narratives of form, symbol, and architectural order in the Thai temple", which showed as the following passage.This descriptive strategy proposes Wat Pho's architecture as the primary document available for study, with its specific forms and experience orienting the supporting textual research. Existing scholarship, canonic Theravada Buddhist texts, Brahmanic mythology and the specificities of Siamese history and culture are brought into the discussion as directed by the architecture's particularities. Those forms such as the baisema and the chofa, which identify the temple's indigenous character and symbolic potential without, however, having universally accepted meanings, are of particular significance to the argument. Equally the complexities of Wat Pho's plan and its experience are considered in relation to their narrative potential. This descriptive foundation establishes the facts of the architecture and its associations in order to ground the identification of a range of possible narratives. These are reviewed in relation to the symbolic assumptions regarding the Thai temple and Wat Pho that exist.

The third discussion issue was related to the third objective, and results indicated that the first guideline of using English for the new tourist guide at Wat Pho, it showed that guides try to use English as Thai people, they should take course and learn from native teacher, should have knowledge about grammar and vocabularies.They also try to speak clearly and easy to understand, and always searching for the new information related to tourist places. The second guideline of the best way to develop English for being a tourist guide at Wat Pho, using simple vocabularies instead of difficult words, should encourage ourselves by study more words especially Buddhist words, and should go and practice at the temple. These

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[2]Klara Machalova, Improvement of English proficiency of local guides in Langsaka District, **B.A. Menden University in Brno**, Faculty of Regional Development and International Studies, 2014, Abstract.

[3] Bell, John Barry, **Wat Phra Chetuphon: the narratives of form, symbol, and architectural order in the Thai temple,** Doctor of Philosophy, Abstract.

results correlated to the study of Supaporn Suksriluang and others[4] who studied about "Freelance tour guide competency development guidelines for ecotourism", and results showed that the development of freelance tour guide competency should be1) Knowledge training-the tour companies should provide training courses on the essential knowledge related to environmental preservation and eco-system to freelance tour guides. 2) Standard allowance and welfare-the concerned government sectors should set the same standard of wages, allowances and other fringe benefits to freelance tour guides. 3) Motivation and primary welfares-the tour companies should provide primary welfares to create motivation to freelance tour guides for the sake of their security in career and their loyalty to the company. 4) Regularly provide trainings on both ecotourism and ethics in career to freelance tour guides. 5) It is advisable for freelance tour guides to exchange ideas, point of view among themselves and share working experience or the problems occurred while working in order to find possible solution in particular issue. Lastly, a foundation should be established to assist the freelance tour guides in need such as when sick, hurt, handicapped or get laid off from their job. In addition, the foundation will also increase the job security and help out during retirement, especially for a freelance tour guide. In addition, Buddhist tourist places do not have only in Thailand. Studying about using English of tourist guide has also shown in the work of ThavisackDhirapuñño[5]which conducted a research called "A Study of English Usage by Tourist Guide at Tourist Sates InLuangPrabang City". The result of the research is found that most of the tourist guides have been taught the skills. Most of the tourists guide get knowledge from developing skills for 93.33%, followed by using the experience from developing skills to adapt with the tourist guides the high level of the 86.67 %. Get knowledge from speaking skills at high level for 76.67%. Get the experience from developing skills at high level for 83.33%. The structure of English helps in describing about the tourist sites at level of up to 66.67%. The suitable time to developing skills at the highest level by 66.67% and confidence in describing about the tourist sites at the highest level by 63.33%. The appreciation with developing skills and suggestion for all the ways of developing skills at the highest

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[4]Supaporn Suksriluang and others, "Freelance tour guide competency development guidelines for ecotourism", **Journal of Humanities and Social Sciences, Srinakarinwirot Research and Development**, Volume 1 No. 2 (July – December, 2009): 117.

[5]Thavisack Dhirapuñño, "A Study of English Usage by Tourist Guide at Tourist Sates In LuangPrabang City", **Master of Arts**, (Graduate School:Mahachulalongkornrajavidyalaya University, 2017), Abstract.

level by 96.67%. All satisfied with the proposed acquisition which reaches 94 percent of the expectation After the acquisition of the development of skills in English communication of the tourist guides, this research has shown the achievement for the statistical record at the first time before learning tactics at 67.13 percent and 88.37 percent after learning tactics. The statistical significance of dissatisfaction at .001 percent has been recorded.

5.3 Suggestion

5.3.1 Suggestion for Applying Results into Practice

1) Results of this research can be used for being guidance for the new generation of Thai tourist guides who interested in being a guide at Thai temples, traditional and cultural places.

2)Temples and related organizations should apply the guidance of using English from this research to train local people in their areas in order to be local guides that can communicate to foreign tourists.

3) Buddhist organizations should develop the program or workshop for training people of using English technique for international tourism in order to apply work of using English for Buddhist tourist guides.

5.3.2 Suggestions for Further Research

1) This research was conducted by using qualitative method, it will be the best way to conduct research by using quantitative method by survey the opinion of Thai tourist guides who work all over the places in Thailand and being a guide at traditional and religious places. Then, develop a model by using quantitative data.

2) The idea from tourist guides from this research can use for the development program or workshop in order to train the new generation of tourist guides to practice English language that normally uses in the context of temples and Buddhist historical places.

3) Mixed methods research design should be considered for conducting for future research in order to study both qualitative research and quantitative research. This method will receive both wide and deep new body of knowledge that relating to using English for Thai tourist guides.

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Interview with Wichuda Sattayakum, Thai Tourist Guide, 13 February 2019.

Interview with Yos Chariyananthavirakol, Expert, 13 February 2019.

Appendix

Interview Guideline
Entitled
A Study of using English of Tourist Guides
atWat Pho Bangkok Thailand
****

Name………………………………………………………………………………….   Date:

……………………………………………………….

Instruction: This Interview Guideline contains 3 parts as follows:

Part I : General information

      1. How long do you work for tourist guide? Answer……………………………………

years

      2. Where do you normally take the tourist to visit in Bangkok?

………

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………

      3. What countries do the most tourists come from?

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Part II: Using English of tourist guides at Wat Pho. **(Used)**

1. How do you use English language to communicate with the tourist?

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2. How do you know specific English words for Buddhist places?

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3. How do explain information of Buddhist places to the tourists?

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Part III : Using English technique for international tourism. **(Methods)**

      1. How do you motivate tourists to interest this place (Wat Pho)?

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      2. How do you tell the story of each tourist part in Wat Pho?

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      3. How do tourists reflect their understanding of Buddhist places at Wat Pho?

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Part IV: Guideline of using English for international tourism of tourist guides at Wat Pho.

      1. Do you have any suggestion of using English for the new tourist guide at Wat Pho?

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2. Please help to suggest the best way to develop English for being a tourist guide at Wat Pho?

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Thank you for your

information.

Phra Montr iSansupa

expert

Interview Guideline

Entitled

A Study of using English made by Tourist Guides

at Wat Pho Bangkok Thailand

****

Name... YOS ChariyananThavi RAKUL ....Date: .... 13 Feb 2019

Instruction: This Interview Guideline contains 3 parts as follow:

Part I : General information

1. How long do you work for tourist guide? Answer......30...... years

2. Where do you normally take the tourist to visit in Bangkok?

วัดโพธิ์ วัดอรุณ พระแก้ว

3. What countries do the most tourists come from?

สเปน เยอรมัน ดัช

Part II: English used process of tourist guides at Wat Pho. (Used)

1. How do you use English language to communicate with the tourist?

ใช้ตามสไตล์ของแต่ละชาติ ถ้าเป็นเยอรมันจะประเทศ
ของเขาก็จะมีภาษากลาง

2. How do you know specific English words for Buddhist places?

ให้ข้อมูล ประวัติความ จากแมวของพระนอน เช่น
พระนอนอดตล ฮัปรสัยตาน เช่นพระยืน พระนั่ง พระนอน
สังขารแผ่ ใน 1921 พศ

3. How do explain information of Buddhist places to the tourists?

การชี้ตามเรื่องของแหล่ง ของสถาปัตยแต่ละ วามมาก อะไร
เช่น พระนอน , พระนอน แผน)ปราก

Part III : English used technique for international tourism. (Methods)

1. How do you motivate tourists to interest this place (Wat Pho)?

[handwritten Thai response]

2. How do you tell the story of each tourist part in Wat Pho?

[handwritten Thai response]

3. How do tourists reflect their understanding of Buddhist places at Wat Pho?

[handwritten Thai response]

Part IV: Guideline of English used for international tourism used by tourist guides at Wat Pho.

1. Do you have any suggestion of using English for the new tourist guide at Wat Pho?

[handwritten Thai response]

2. Please help to suggest the best way to develop English for being a tourist guide at Wat Pho?

[handwritten Thai response]

Thank you for your information.

Phra Montri Sansupa

Interview Guideline

Entitled

A Study of using English made by Tourist Guides

at Wat Pho Bangkok Thailand

****

Name...RACHAN THONGPAIYOON...Date: ...13 Feb 2019...

Instruction: This Interview Guideline contains 3 parts as follow:

1989

Part I : General information

1. How long do you work for tourist guide? Answer.. years

2. Where do you normally take the tourist to visit in Bangkok?

.....วัดพระแก้ว วัดโพธิ์ ฯลฯ.....

....

....

3. What countries do the most tourists come from?

.....ยุโรป อเมริกา ออส.....

....

Part II: English used process of tourist guides at Wat Pho. **(Used)**

1. How do you use English language to communicate with the tourist?

.....ทุกอย่างการใช้ภาษาอังกฤษ อยู่กับ ประสบการณ์ในการใช้.....

.....และการพูดคุย เอาไปใช้บ่อยๆ ก็จะใช้ได้คล่อง.....

2. How do you know specific English words for Buddhist places?

.....ต้องไปเปิดดู และ อ่านบทความในหนังสือ.....

....

3. How do explain information of Buddhist places to the tourists?

.....การอธิบายต้องอาศัยการ ใช้ ภาษาที่ง่าย.....

.....อ่านง่ายๆ.....

Part III : English used technique for international tourism. **(Methods)**

1. How do you motivate tourists to interest this place (Wat Pho)?

[handwritten Thai text]

2. How do you tell the story of each tourist part in Wat Pho?

[handwritten Thai text]

3. How do tourists reflect their understanding of Buddhist places at Wat Pho?

[handwritten Thai text]

Part IV: Guideline of English used for international tourism used by tourist guides at Wat Pho.

1. Do you have any suggestion of using English for the new tourist guide at Wat Pho?

[handwritten Thai text]

2. Please help to suggest the best way to develop English for being a tourist guide at Wat Pho?

[handwritten Thai text]

Thank you for your information.

Phra Montri Sansupa

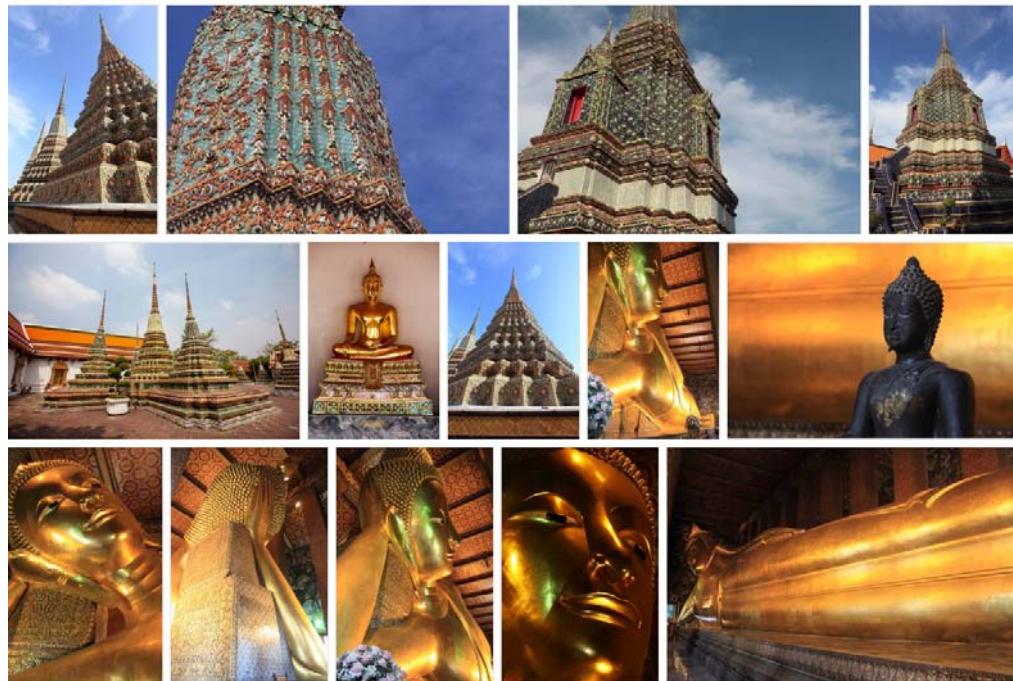# Photo from Field Study and Interview

Source: ThotsaphonChokchaiphon, **Wat Pho where is a destination of tourist in Bangkok of Thailand,** https://www.123rf.com/photo_41725680_phra-vihara-of-the-reclining-buddha-the-assembly-hall-lies-on-the-northwest-within-the-monastic-area.html

Biography of the Researcher

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