



ภาคผนวก

ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่

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ภาคผนวก ก  
รายนามผู้เชี่ยวชาญ

ผู้เชี่ยวชาญตรวจเครื่องมือและแผนการสอน

1. อาจารย์สมศักดิ์ นาวายุทธ อาจารย์ประจำสาขาวิชาภาษาอังกฤษธุรกิจ คณะบริหารธุรกิจและศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลล้านนา ภาคพายัพ เชียงใหม่
2. ผู้ช่วยศาสตราจารย์ ประภาพร หัสสร้างสี่ อาจารย์ประจำสาขาวิชาภาษาอังกฤษธุรกิจ คณะบริหารธุรกิจและศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลล้านนา ภาคพายัพ เชียงใหม่
3. อาจารย์ปณิธิ อมาตยกุล อาจารย์ประจำสาขาวิชาภาษาอังกฤษธุรกิจ คณะบริหารธุรกิจและศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลล้านนา ภาคพายัพ เชียงใหม่
4. ดร. ทวีศักดิ์ ชันยศ อาจารย์ประจำภาควิชาภาษาตะวันตก คณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏพิบูลสงคราม พิษณุโลก

ผู้เชี่ยวชาญประเมินความสามารถด้านการฟัง พูดภาษาอังกฤษของผู้เรียน

1. อาจารย์สมศักดิ์ นาวายุทธ อาจารย์ประจำสาขาวิชาภาษาอังกฤษธุรกิจ คณะบริหารธุรกิจและศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลล้านนา ภาคพายัพ เชียงใหม่
2. อาจารย์ปณิธิ อมาตยกุล อาจารย์ประจำสาขาวิชาภาษาอังกฤษธุรกิจ คณะบริหารธุรกิจและศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลล้านนา ภาคพายัพ เชียงใหม่

ภาคผนวก ข

แบบทดสอบความรู้ในด้านประวัติศาสตร์ของสถานที่ท่องเที่ยวในจังหวัดเชียงใหม่  
ของนักศึกษาระดับประกาศนียบัตรวิชาชีพชั้นสูง วิชาสังคมศึกษา ภาคการศึกษาที่ 1 ปีการศึกษา 2554  
มหาวิทยาลัยเทคโนโลยีราชมงคลธัญบุรี จังหวัดเชียงใหม่ ข้อสอบมีทั้งหมด 30 ข้อ ให้ทำ  
เครื่องหมายกากบาท (×) ลงบนคำตอบที่ถูกต้องที่สุดจากตัวเลือกที่ให้มา (1-4) ใช้เวลา: 30 นาที

1. เชียงใหม่ตั้งอยู่ห่างจากกรุงเทพมหานครประมาณกี่กิโลเมตร

- ก. 700 กิโลเมตร
- ข. 800 กิโลเมตร
- ค. 900 กิโลเมตร
- ง. 1000 กิโลเมตร

2. ปัจจุบันเชียงใหม่มีประชากรประมาณกี่คน

- ก. 100,000 คน
- ข. 1,000,000 คน
- ค. 2,000,000 คน
- ง. 3,000,000 คน

3. ข้อใดต่อไปนี้อีกกล่าวถึงเชียงใหม่ไม่ถูกต้อง

- ก. เชียงใหม่มีอายุน้อยกว่าเชียงใหม่
- ข. เชียงใหม่มีอายุน้อยกว่าลำพูน
- ค. เชียงใหม่มีอายุน้อยกว่าเชียงใหม่

ง. เชียงใหม่มีอายุน้อยกว่ากรุงเทพมหานคร

4. อนุสาวรีย์สามกษัตริย์คำว่า สามกษัตริย์ หมายถึงกษัตริย์พระองค์ใดบ้างต่อไปนี้

- ก. พญาเม็งราย พญาเจ้าเมือง พ่อขุนรามคำแหง
- ข. เจ้าแก้ววรัตน์ เจ้ากาวิละ พญาเม็งราย
- ค. พญาเม็งราย พญาเกือนา พญาแสนเมืองมา
- ง. พญาเม็งราย พ่อขุนรามคำแหง เจ้ากาวิละ

5. รายได้หลักของประชาชนชาวจังหวัดเชียงใหม่ส่วนใหญ่ได้มาจากแหล่งใดต่อไปนี้

- ก. เกษตรกรรม
- ข. อุตสาหกรรม
- ค. การท่องเที่ยว
- ง. การค้าขาย

6. ที่ตั้งของหอศิลปะและวัฒนธรรมเชียงใหม่ปัจจุบัน เมื่อก่อนเคยเป็นสถานที่ตั้งของสถานที่ใดต่อไปนี้

- ก. ศาลากลางจังหวัดเชียงใหม่
- ข. ศาลจังหวัดเชียงใหม่
- ค. คู่มุมนายฝ่ายเหนือ
- ง. จวนผู้ว่าราชการจังหวัดเชียงใหม่

7. เจ้าองค์ใดของเชียงใหม่ต่อไปนี้ที่รวบรวมไพร่พลเพื่อขับไล่กองทัพพม่าออกจากเชียงใหม่จนได้รับชัยชนะและตัวเองได้รับการสถาปนาเป็นเจ้าผู้ครองเมืองเชียงใหม่ในที่สุด

- ก. เจ้าแก้วนวรรณ์
- ข. เจ้ากาวิละ
- ค. เจ้าดารารัศมี
- ง. พญากีณา

8. ข้อใดต่อไปนี้กล่าวถึงครุบาศรีวิชัยไม่ถูกต้อง

- ก. เป็นผู้นำชาวบ้านในการสร้างถนนขึ้นวัดพระธาตุดอยสุเทพฯ
- ข. เป็นชาวลำพูน
- ค. เป็นชาวเชียงใหม่
- ง. ได้รับการขนานนามว่า นักบุญแห่งล้านนา

9. ข้อใดต่อไปนี้กล่าวถึงกาดหลวง หรือ ตลาดวโรรส ไม่ถูกต้อง

- ก. ตั้งชื่อว่าตลาดวโรรส เพื่อเป็นเกียรติแก่เจ้าอินทวโรรส
- ข. สร้างโดยเจ้าดารารัศมี
- ค. ชุมชนย่านนั้นประกอบไปด้วยผู้คนหลายเชื้อชาติหลายศาสนา เช่น ไทย จีน อินเดีย มุสลิม ซิกข์ฮินดู คริสเตียน พุทธ
- ง. อาคารที่ตั้งของตลาดในปัจจุบันนี้เป็นอาคารดั้งเดิมมีมาตั้งแต่ก่อตั้งตลาด

## 10. ข้อใดกล่าวไม่ถูกต้อง

- ก. ในปัจจุบันการจัดกิจกรรมต่าง ๆ เช่น การประกวดนางนพมาศ เป็นต้น มักจะจัดขึ้นที่วังประจักษ์ศิลปาคม
- ข. ในอดีตกาล งานพระราชพิธีต่าง ๆ ของเจ้าเมืองเชียงใหม่มักจะจัดขึ้น ณ บริเวณประตูช้างเผือก
- ค. ประตูและกำแพงเมืองเชียงใหม่ที่ปรากฏให้เห็นอยู่ทุกวันนี้ไม่ใช่ของดั้งเดิมแต่อย่างใดแต่มีการบูรณะซ่อมแซมขึ้นมา
- ง. ประตูและกำแพงเมืองเชียงใหม่ที่ปรากฏให้เห็นปัจจุบันนี้เป็นของดั้งเดิมไม่ได้มีการบูรณะซ่อมแซมแต่อย่างใด

## 11. ข้อใดต่อไปนี้กล่าวถึงวัดเชียงมั่นไม่ถูกต้อง

- ก. เป็นที่ประดิษฐานพระเสด็จมณี
- ข. เป็นที่ตั้งของเจดีย์ช้างล้อมทรงลังกา
- ค. เป็นวัดที่เก่าแก่ที่สุดในจังหวัดเชียงใหม่
- ง. เป็นวัดที่เคยประดิษฐานพระแก้วมรกต

## 12. ข้อใดต่อไปนี้กล่าวถึงวัดสวนดอกไม่ถูกต้อง

- ก. เดิมทีเคยเป็นสวนดอกไม้ของพระมหากษัตริย์พระนามว่ากือนา
- ข. เป็นวัดที่ประดิษฐานพระบรมสารีริกธาตุที่นำมาจากสุโขทัย
- ค. เจดีย์องค์ประธานที่บรรจุพระบรมสารีริกธาตุของพระพุทธเจ้าเป็นเจดีย์ทรงล้านนา
- ง. กุฏิ้านายเมืองเชียงใหม่ได้ถูกรวบรวมมาไว้ ณ ที่วัดแห่งนี้

## 13. วัดใดต่อไปนี้ที่จำลองสถานที่ที่เรียกว่าสัตตมหาสถานอันเป็นสถานที่ที่พระพุทธเจ้าเคยประทับระหว่างบำเพ็ญเพียรก่อนที่จะตรัสรู้เป็นพระสัมมาสัมพุทธเจ้า

- ก. วัดเจ็ดยอด
- ข. วัดสวนดอก
- ค. วัดเชียงมั่น
- ง. วัดเจดีย์หลวง

14. วัดลีเชียงพระ คือชื่อเดิมของวัดใดต่อไปนี้

- ก. วัดเจดีย์หลวง
- ข. วัดเชียงมั่น
- ค. วัดพระสิงห์
- ง. สวนดอก

15. ข้อใดต่อไปนี้กล่าวไม่ถูกต้อง

- ก. คอยสุเทพ คำว่า “สุเทพ” ได้มาจากชื่อของฤๅษีตนหนึ่งที่อาศัยอยู่ที่คอย
- ข. ยานพาหนะที่นำพระบรมสารีริกธาตุของพระพุทธเจ้าไปยังวัดพระธาตุดอยสุเทพได้แก่ ช้าง
- ค. วัดพระธาตุดอยสุเทพสร้างโดยพญาเกือนา
- ง. วัดพระธาตุดอยสุเทพตั้งอยู่ด้านทิศเหนือของตัวเมืองเชียงใหม่

16. ข้อใดต่อไปนี้กล่าวถูกต้อง

- ก. การสังคายนาพระไตรปิฎกครั้งที่ 8 เกิดขึ้นที่วัดสวนดอก
- ข. การสังคายนาพระไตรปิฎกครั้งที่ 8 เกิดขึ้นที่วัดเจ็ดยอด
- ค. พระเสด็จกมณีประดิษฐานอยู่ที่วัดพระสิงห์
- ง. พระพุทธสิหิงค์ประดิษฐานอยู่ที่วัดสวนดอก

17. ข้อใดต่อไปนี้จับคู่ไม่ถูกต้อง

- ก. พระเจ้าแก้วคือ - วัดสวนดอก
- ข. พระพุทธสิหิงค์ - วัดพระสิงห์
- ค. พระเสด็จกมณี - วัดเจ็ดยอด
- ง. เจดีย์ทรงล้านนา - วัดพระธาตุดอยสุเทพ

18. พระแก้วมรกตที่ประดิษฐานอยู่ที่วัดพระศรีรัตนศาสดาราม(วัดพระแก้ว)กรุงเทพมหานครในปัจจุบันครั้งหนึ่งในอดีตเคยประดิษฐานอยู่ที่วัดใดต่อไปนี้

- ก. วัดพระสิงห์
- ข. วัดเจดีย์หลวง
- ค. วัดเชียงมั่น
- ง. วัดสวนดอก

19. ข้อใดต่อไปนี้อีกกล่าวไม่ถูกต้อง

- ก. วัดเชิงม่นเป็นวัดที่เก่าแก่ที่สุดในเชียงใหม่
- ข. เจดีย์ที่วัดเจดีย์หลวงบางส่วนพังทลายลงมาจากแผ่นดินไหว
- ค. ภาพเขียนที่ผนังภายในวิหารลายคำวัดพระสิงห์เป็นภาพเขียนเกี่ยวกับนรก สวรรค์
- ง. วัดเจ็ดยอด คำว่า เจ็ดยอด ได้มาจากยอดของเจดีย์เจ็ดยอดที่ตั้งอยู่ในวัด

20. พระบรมสารีริกธาตุของพระพุทธเจ้าที่นำมาจากสุโขทัยถูกนำไปเก็บไว้ ณ ที่วัดใดต่อไปนี้  
หลังจากนั้นพระบรมสารีริกธาตุก็แตกออกเป็นสองส่วน ส่วนหนึ่งเก็บไว้ที่วัดแห่งนี้และอีกส่วน  
อัญเชิญไปประดิษฐานไว้ ณ วัดพระธาตุคอกยสุเทพ

- ก. วัดพระสิงห์
- ข. วัดสวนดอก
- ค. วัดเจ็ดยอด
- ง. วัดเชิงม่น

21. ข้อใดต่อไปนี้อีกกล่าวไม่ถูกต้อง

- ก. ปางพระพุทธรูปประจำวันพุธได้แก่ ปางไสยาสน์
- ข. ปางพระพุทธรูปประจำวันพฤหัสบดีได้แก่ ปางสมาธิ
- ค. ปางพระพุทธรูปประจำวันศุกร์ได้แก่ ปางรำพึง
- ง. ปางพระพุทธรูปประจำวันเสาร์ได้แก่ ปางนาคปรก

22. พระพุทธรูปองค์ประธานในโบสถ์ ในวิหารของวัดทุกวัดส่วนมากจะเป็นพระพุทธรูปปางใด

- ก. ปางมารวิชัย
- ข. ปางรำพึง
- ค. ปางนาคปรก
- ง. ปางไสยาสน์

23. ในปัจจุบัน การสร้างการหล่อพระพุทธรูปส่วนมากจะเป็นการสร้างการหล่อพระพุทธรูป ตาม  
แบบสมัยใด

- ก. สมัยสุโขทัย
- ข. สมัยอยุธยา
- ค. สมัยเชียงแสน
- ง. สมัยรัตนโกสินทร์

24. พระพุทธรูปปางรำพึงคำว่า ปางรำพึง หมายถึงข้อใดต่อไปนี้
- พระพุทธรูปเจ้าทรงรำพึงถึงธรรมะที่พระองค์ทรงตรัสรู้นั้นเป็นธรรมะที่ยากที่จะสั่งสอนให้ผู้คนเข้าใจได้ง่าย เนื่องจากแต่ละบุคคลมีระดับสติปัญญาที่แตกต่างกัน
  - พระพุทธรูปเจ้าทรงรำพึงถึงอดีตชาติของพระองค์ ก่อนที่จะมาเป็นพระพุทธรูปเจ้า
  - พระพุทธรูปเจ้าทรงรำพึงเพ่งเล็งต่อสิ่งที่เกิดขึ้นเบื้องหน้า ณ เวลานั้น
  - พระพุทธรูปเจ้าทรงรำพึงถึงกิจวัตรที่พระองค์ทรงกระทำอยู่ทุกวัน
25. พระพุทธรูปปางมารวิชัยมีลักษณะท่าทางเป็นอย่างไรต่อไปนี้
- นั่งขัดสมาธิ มือขวาวางบนเข่าขวานิ้วทั้งหมดชี้ลงที่พื้นดิน มือซ้ายวางบนตัก
  - นั่งขัดสมาธิ มือขวาวางทับมือซ้าย
  - ประทับยืน ยกมือขวาขึ้นสูงระดับหน้าอก มือซ้ายแนบอยู่ข้างลำตัว
  - ประทับนอน มือขวาหนุนศีรษะ มือซ้ายวางแนบลำตัว
26. พระพุทธรูปปางอุ้มบาตรและปางป่าเลไลย์ เป็นพระพุทธรูปประจำวันใดต่อไปนี้
- วันอังคารและวันพุธ
  - วันอังคารและวันอาทิตย์
  - วันจันทร์และวันพฤหัสบดี
  - วันพุธ
27. พระพุทธรูปปางห้ามญาติคำว่า ห้ามญาติ หมายถึง ห้ามญาติของใคร
- ญาติของพระพุทธรูปเจ้า
  - ญาติของพระสาวกของพระพุทธรูปเจ้า
  - ญาติของชาวพุทธศาสนิกชน
  - ญาติของชาวโลกทุกคน
28. เหตุใดจึงได้ชื่อว่าพระพุทธรูปปางห้ามญาติ
- เนื่องจากบรรดาญาติ ๆ ของพระพุทธรูปเจ้าทะเลาะกันเรื่องแย่งน้ำทำการเกษตร
  - เนื่องจากบรรดาญาติ ๆ ของชาวพุทธศาสนิกชนทะเลาะกัน
  - เนื่องจากบรรดาญาติ ๆ ของพระสาวกของพระพุทธรูปเจ้าทะเลาะกัน
  - เนื่องจากบรรดาชาวโลกทะเลาะกัน

29. พระพุทธรูปอยู่ในพระอิริยาบถยืนถือพระเนตรทั้งสองข้างเพ่งไปข้างหน้าทอดพระเนตรดู  
ต้นศรีมหาโพธิ์พระหัตถ์ทั้งสองลงมาประสานกันอยู่ข้างหน้าระหว่างพระเพลา(ตัก)พระหัตถ์ขวา  
ทับพระหัตถ์ซ้าย อยู่ในอาการสังวร เป็นพระพุทธรูปปางใดต่อไปนี้

- ก. ปางรำพึง
- ข. ปางห้ามญาติ
- ค. ปางถวายเนตร
- ง. ปางห้ามสมุทร

30. พระพุทธรูปปางไสยาสน์ กับพระพุทธรูปปางปรินิพพาน มีลักษณะแตกต่างกันที่มองเห็นได้อย่าง  
ชัดเจนนั้นคือลักษณะใดต่อไปนี้

- ก. ลักษณะการนอน
- ข. การวางมือขวาไว้ในลักษณะที่ต่างกัน
- ค. การวางมือซ้ายไว้ในลักษณะที่ต่างกัน
- ง. การหนุนหมอน

ภาคผนวก ก

## ตัวอย่างแผนการสอน

### Lesson Plan 1

#### Proto Syllabus

#### Course Description:

English usage for giving information about Chiang Mai City. Practice listening and speaking skills.

#### Course Objectives: Students will be able to

1. develop listening and speaking skills
2. use language in giving information in different contexts
3. develop tourism industry knowledge

**Class:** High Vocational Certificate students

**Topic:** Chiang Mai City

**Language function:** Giving information

**Grammar:** Relative adverbs and relative pronouns

**Skill:** Listening and speaking

**Task:** Do a role play as a tourist and a tour operator

**Period:** 5 periods (7 hours and a half)

**Terminal Objective:** Students will be able to ask and talk about information of Chiang Mai City

**Enabling Objectives:** Students will be able to

1. discuss and give background knowledge of Chiang Mai City
2. answer the questions after reading the passage
3. use relative adverbs
4. use relative pronouns
5. conclude what they have experienced

## Procedure

### 1. Concrete Experience Stage (period 1-2)

1. Teacher shows the pictures of Chiang Mai City via power point
2. Teacher asks the questions about Chiang Mai City

For examples:

- What does Chiang Mai mean?
  - Who established Chiang Mai City?
  - How old is it now?
  - How far is Chiang Mai from Bangkok?
  - What is famous Chiang Mai food?
  - What is the population of Chiang Mai?
  - What are the tourist attractions in Chiang Mai?
  - How can visitors travel to Chiang Mai?
    - What language do Chiang Mai people speak among themselves?
3. Teacher writes the answers in English on the board.
  4. Teacher teaches new words related to Chiang Mai City (Handout 1)
  5. Students are divided into 2 groups of 4 and 5 groups of 5
  6. Students are given the passage about Chiang Mai City (Handout2) and are assigned to read quickly and to answer the questions. (Handout 2.1)
  7. Teacher and students discuss the answers on the board.
  8. Teacher teaches how to use relative adverbs, relative pronouns, and adverb of time, for describing Chiang Mai City and gives the examples of expression.

For Examples:

#### Relative adverbs

When Chiang Mai people go to the temple, they always dress properly.

When we arrive at the temple, we have to take off our shoes and hat before entering the building.

Chiang Mai has its own dialect, specific food and cultures. When tourists come to visit it, they like to taste Chiang Mai food and see cultural shows.

This is where we are going to see tomorrow.

That is the place where we ate last night.

We don't know why Chiang Mai is popular among tourists.

I know why many tourists spend a lot time in Chiang Mai.

They don't know how long they will stay in Chiang Mai.

### Relative Adverbs

Relative adverbs were used to join sentences or clauses. They replace the more formal structure of preposition + which in a relative clause. There are six relative adverbs.

1. **Relative adverb of Time: When**
2. **Relative adverb of Place: Where**
3. **Relative adverb of Frequency: How often**
4. **Relative adverb of Manner: How**
5. **Relative adverb of Quantity: How long ,How far**
6. **Relative adverb of Reason: Why**

### Relative Pronouns

A tour guide who is going to take care of you today is Mr. Somchai.

The person who built Chiang Mai City was King Mengrai.

The monk who built the road up to WatPrathatDoiSuthep was Krubasivichai.

The tour guide whom you met yesterday is Mr. Somchai.

The tourist whose wallet was missing yesterday cannot go home.

The car that we are going to take for our today trip is over there.

Our office offer many tour programs that you can enjoy your holiday.

The monument at which we visited yesterday is The Three Kings Monument.

The program which you buy for today tour is Temple Tour.

The elephant which we rode yesterday has a long ivory.

### Relative pronouns

A relative pronoun links two clauses into a single complex sentence. It acts as the subject or object of the dependent clause. It can be used only in sentences with more than one clause. We use it to refer to a noun mentioned before and of which we are adding more information.

	Pronoun	Things/Animals	Place
<b>Subject</b>	<b>who</b>	<b>that, which</b>	<b>where</b>
<b>Object</b>	<b>whom</b>	<b>that, which</b>	-
<b>Possessive</b>	<b>whose</b>	<b>of which</b>	-

9. Students are assigned to do an exercise about relative pronouns and relative adverbs (Handout3)
10. Teacher and students discuss the answers.
11. Teacher explains the field trip activities.
12. Students take notes.
13. Students are given a topic of field trip (drawing) in Chiang Mai City.
14. Students are assigned to find correct information about a given topic along with a given passage in groups.

#### Going on a field trip (on Sunday)

1. Each group takes notes what he/she has discovered, seen, experienced, and what he/she has learned from the source of correct information. (Handout4 (4.1) ((1) - (6)))
2. Each group takes a photo during a field trip
3. Each student compiles his/her experience with their own group

## 2. Reflective Observation Stage(period 3)

1. Teacher has each group share what they have found by presenting orally in English in front of the class. While one group is presenting via power point, the other group listen carefully and fill in the given paper. (Handout 4(4.2) ((1)-(6))
2. Each group writes the reflection about the information that they have found by using the guiding questions in order to review what each group has experienced. Students are given a handout of guiding questions. (Handout 5)

For Examples:

- What can tourists see in Chiang Mai?
- Where is it?
- How is it important to Chiang Mai?
- Why was it built?
- Are tourists required to dress properly?
- What time does it open?
- How much does the entrance fee cost?

3. Teacher explains the activities for doing a role play as a tourist and a tour operator
4. Students take notes
5. Students are asked to listen to the conversation
6. Teacher asks students about the conversation.

For examples:

- What are they talking about?
- Where does it take place?
- Who is talking with whom?

7. Students are given an example of the conversation between a tourist and a tour operator. (Handout 6, 6.1)
8. Teacher explains the overall pictures of the conversation, then gives a handout of a role card. (Handout 7)
9. Each group prepares the information that they have for doing a role play as a tourist and a tour operator in front of the class.

**3. Abstract Conceptualization Stage (period 4)**

1. Teacher reviews relative adverbs and relative pronouns
2. Each group reviews the information that they already have and searches for more information in order to complete it.
3. Teacher has each group construct conversation for doing a role play and hand it to the teacher before doing a role play
4. All groups are asked to practice doing a role play.
5. Teacher observes the students' participation while they are practicing.
6. Teacher helps the students if they need it.

**4. Active Experimentation Stage (period 5)**

1. Each group does a role play in front of the class. (15 minutes/group)
2. Teacher gives comments.

**Teaching material:**

1. Pictures via Power Point
2. A handout
3. Reading passage

**Assessment:**

1. The students' participation in a group
2. Role play

**Handout 1****New Words**

**Directions: Give the meaning to the following words.**

1. Settlement = \_\_\_\_\_
- 2 Capital = \_\_\_\_\_
3. Kingdom = \_\_\_\_\_
4. Inhabitants = \_\_\_\_\_
5. Make merit = \_\_\_\_\_
6. Offer food = \_\_\_\_\_
- 7.Dialect = \_\_\_\_\_
8. Earn a living = \_\_\_\_\_
9. Agriculture = \_\_\_\_\_
- 10.Vocation = \_\_\_\_\_
11. Hill tribes = \_\_\_\_\_
- 12.District = \_\_\_\_\_
- 13.Sections = \_\_\_\_\_
- 14.Sticky rice = \_\_\_\_\_
15. Crispy pig's skin = \_\_\_\_\_
- 16.Young chili paste = \_\_\_\_\_
- 17.Pork sausage = \_\_\_\_\_

## Handout 2

### Chiang Mai City

King Mengrai, a powerful Tai leader, captured Haripunchai( Lamphun) in 1281 and then founded his “new city”—**Chiang Mai—in 1296** with the name of **Noppaburi Sri Nakon Ping**, at the location of a small Lawasettlement known as WiengNoppaburi. He built Chiang Mai with helping from King NgamMuang of Payao and King Ramkamhaeng of Sukhothai. The site lay between the river to the east and DoiSuthepMountain to the west.

Chiang Mai is one of Thailand's largest provinces. It is about 800 kilometer from Bangkok. It was the capital of the Kingdom of Lanna (the kingdom of a million rice fields). It was under Burmese control for over two centuries (1558-1774). Chiang Mai formally became part of Siam in 1899 by an agreement with King Kawila, after the Siamese King helped drive out the Burmese. Chiang Mai remained a quiet city until tourism brought the development boom of the seventies and eighties. It is the place where the tourists like to come to visit all around year.

#### The people

Chiang Mai people refer to themselves as the **KonMuang**, and are of mixed origin. The first inhabitants were known as the **Lawa**. The present population of Chiang Mai province totals around 2,000,000 people with over 200,000 making their home in Chiang Mai’s city area. The people in Chiang Mai speak a dialect among themselves. The majority (80%) of the Chiang Mai people earn a living through agriculture and agricultural related professions. The second largest vocation is tourism and its directly and indirectly related jobs. Chiang Mai people like to make merit. They always offer food to the Buddhist monks in early morning before going to work.

There are many hill tribe people living in the mountainous districts surrounding Chiang Mai such as **Om koi, Mae Chaem, Chiang Dao, and Mae Ai**.

**Language**

The main ethnic language of the north is **KamMuang** with differences in both vocabulary and tones from Thai. (also known as Northern Thai or Lanna). Northern Thai is a different language from central Thai. Central Thai is used in education and is understood by everyone. A person from central Thailand cannot immediately understand the northern language.

**Religion**

Theravada Buddhism is the main form of Buddhism. There are more than 100 temples in Chiang Mai's old city with 2 Buddhist monk universities for Mahanikai and Dhammayut sections.

**Food**

Sticky rice, crispy pig's skin, young chili paste, and pork sausage are popular local dishes. When tourists come to visit Chiang Mai, they like to taste these foods.

**What to see in Chiang Mai City**

Museums, monuments, temples, national parks, elephant's camp, hill tribes' villages, waterfalls, orchid farms

**Transportation****By bus**

It takes around 9 hours from Bangkok to Chiang Mai.

**By train**

It takes around 14 hours from Bangkok to Chiang Mai.

**By plane**

It takes around 1 hour from Bangkok to Chiang Mai.

**Handout 2.1**

**Answer the following questions.**

1. Who built Chiang Mai?

.....

2. What is the old name of Chiang Mai?

.....

3. What does Chiang Mai lie between?

.....

4. What does Lanna mean?

.....

5. How long did Burma control Chiang Mai?

.....

6. What do Chiang Mai people refer to themselves?

.....

7. How many people live in Chiang Mai City's area at present?

.....

8. In what area do hill tribe people live?

.....

9. How many Buddhist monk universities are there in Chiang Mai?

.....

10. What food is famous in Chiang Mai?

.....

**Handout3**

**Fill in the blanks with the following given relative adverbs and relative pronouns**

**Relative Adverbs** – when, where, why, how

1. ....we visit the temple, we are required to dress politely.
2. WatPrathatDoiSuthep is a popular place .....pilgrims and tourists can pay their respects and perhaps pray.
3. Chiang Mai food is very popular among tourists..... tourists come to visit Chiang Mai, they like to eat it.
4. That is the market.....we went to visit yesterday. During the day, it is a large three-storey market .....shoppers can buy almost everything that they want.
5. We want to know .....the elephants live in the camp.

**Relative pronouns** – who, whom, whose, which, where, what, when, why, and that

1. A person .....guide tourists is called tour guide.
2. A tour guide.....you met yesterday is Mr. Kiettisak.
3. That is reason..... we come to visit Chiang Mai.
4. A tourist.....passport was stolen went to inform the police at the police station.
5. A tourist can buy everything.....he/she wants at the night market.

**The given topics**

1. **The Warorot Market**
2. **The Kawila monument**
3. **The Chiang Mai Art and Cultural Center**
4. **The Three Kings monument**
5. **The Krubasivichai monument**
6. **The Old City - Walls and Gates**

### **KadLuang**

Nestled by the Ping River in the midst of Chiang Mai is Warorot Market (known locally as KadLuang). Here, visitors will experience the lively busy atmosphere of a marketplace, the richness of diverse cultures and the harmony of different faiths. During the day, it is a large three-storey market where shoppers can buy almost everything they want - food, commodity goods, clothes and fabrics, shoes, cosmetics and farming tools. After dusk, it becomes an open-air night market with roadside stalls selling wide varieties of food, garments, footwear and accessories, as well as handicrafts.

The history of KadLuang dates back to the 19th century. The markets outside the city of Chiang Mai were first built around 150 years ago and grew into major communities along the Ping River.

In 1867, during the reign of Chiang Mai's sixth king, Phra Chao Kawilarotsuriyawong, US missionaries Daniel and Sophia McGilvary arrived in Chiang Mai, leading a group of Presbyterians to set up a church by the Ping River in the Khuang Mane (crematorium ground) area. They also introduced modern medical science, nursing and schooling to Chiang Mai. Thus, this riverside area was where Thai, Chinese, European, Indian and Americans lived together. Later, Dr Marian M. Cheek had Thailand's first timber bridge built across the Ping River. Later, a community named Chang Moi was established in the area. It was where many villagers brought goods for sale here. Its boundary started from the palace to the Khuang Mane area.

On April 9, 1909, HRH Princess DaraRasamee, the youngest daughter of Chiang Mai's seventh king, Phra Chao Inthawitchayanon, and a royal consort of King Chulalongkorn, visited the Khuang Mane area to pay respect to her ancestors' remains in stupas there after the cremation of her father. She ordered the relocation of those relics to WatSuanDok and the construction of a market there. This market was officially opened in 1910 and was called Warorot by the locals in honour of Chiang Mai incumbent monarch Phra Chao Intrawarorot.

The operation of the market led to the establishment of communities from the Chang Moi area to the ThaPae area. Many people from Chiang Mai and other towns came to sell goods at this open-air market under the shade of umbrellas, leading to the word "KadMoi" (market in

dim light). This market was continually developed with the construction of shop houses on the inside and a fresh market on the outside.

The emergence of communities led to the construction of religious buildings for people in the KadLuang area to practise their faiths. Chao PhorPung Tao Kong Shrine, Chiang Mai's oldest Chinese temple, was founded in 1876 near to Bu Bia (Guan-U) Shrine in Lao Jol Alley, while NamdhariGurudwara, a Sikh temple, was established 101 years ago. Later, Indian migrants built a Hindu temple and a mosque in this area to practise their faiths. Nearby are several Buddhist temples, including the Burmese-style WatSaen Fang and WatKetkaram, which combines Burmese, Lanna, Chinese and Western art.

In 1949, KraiseeNimanahaeminda and the owners of Anusarnsunthorn businesses renovated Warorot Market and introduced modern designs in accordance with the nearby communities. Unfortunately, one night in February, 1968, a blaze broke out in a shophouse in front of the adjacent Ton Lamyai Market, spread and completely destroyed Warorot Market. All the residents and vendors there had to move out. It was the end of the traditional KadLuang community. Since then, KadLuang has become a marketplace for vendors who arrive in the morning and leave in the evening. On March 19, 1972, a new market was opened under the same name with the focus on cleanliness and hygiene. After changes over time, KadLuang has become a symbol of Chiang Mai and its ways of life.

### **Kawila Monument**

The Kawila Monument was erected in honour of the part played by Kawila in the history of Chiang Mai, and is located in a delightful small park directly opposite the army camp. Kawila was born in 1742, the first of ten children of Prince Chai Kaew of Lampang. He was to play a major part in the defence and rebuilding of Chiang Mai. Kawila could be considered as one of the founders of the new city which was reborn after the expulsion of Burmese invaders. As the Kingdom of Lanna became weaker towards the end of its dominant period, and as the Burmese began to invade the area, rivalry began to erupt between local rulers. In 1769 Chao Kawila repelled an attack by King Taksin of Ayutthaya. Kawila and other princes had to endure heavy taxation by the Burmese overlord and also conscription to raise armies against Ayutthaya. Chao Kawila and PraYa Cha Ban of Chiang Mai rebelled against Burmese tyranny and there was, reputedly, a battle in the centre of the city of Chiang Mai in 1771. The two Lanna leaders were defeated and Chiang Mai was captured by the Burmese. They now decided to join forces with King Taksin to rout the Burmese once and for all, as he could supply them with all the arms & support they needed. King Taksin would also benefit from their alliance, as Chiang Mai would be a further barrier between his territory and the Burmese enemy. So it was that Kawila became a vassal of Taksin. The alliance was not fully ready for the task till 1776, when the combined armies of Lanna & Taksin forced out the Burmese after fierce fighting, leaving Chiang Mai ruined and deserted for twenty years. After King Taksin's death in 1782, Rama I, the first Chakri king, made Kawila responsible for a large area round the city, including fifty-seven regional towns. Now that Lanna was fully under Siamese rule, Siamese and Lanna forces were now able to unite to repel the still-continuing Burmese attacks on Chiang Mai once and for all. The rebuilding of Chiang Mai could now begin. Kawila brought in people from Lampang to carry out the work. From 1796 to 1802 he also raided the Shan States of Burma and took many Burmese families to resettle Chiang Mai. The people were organized into guilds, so that each craft would have an area of the city devoted to it, for example: Ban Tawai for wood carvers; Bo Sang for sa paper, umbrellas, silk and celadon pottery; and silverware in Wua Lai Road. In 1797 Kawila brought his court back to Chiang Mai, having completed his long task of rebuilding the city, and in 1802 he was officially appointed ruler of Chiang Mai.

### **Chiang Mai City Art & Cultural Center**

**Chiang Mai Arts and Cultural Centre** presents the history of Chiang Mai in a very interesting way with the help of multimedia. It is located on Prapokkiao Road and sheltered inside the Old City Hall. This hall was constructed in 1924 when the government in Bangkok decided to exert full control over the former Lanna kingdom, which up to then had been an autonomous region of Siam. The hall stands on the site of a palace of one of the former princes of Chiang Mai. Lanna palaces were typically built of wood, and each successive king would usually tear down the previous ruler's buildings and build his own. Requiring more space, the provincial administration was moved to new buildings outside the old city and by 1996 had completely abandoned the old hall. The city administration requested permission to use the building and renovations were completed by 1999. Royal Society of Siamese Architects also gave this centre an award for preservation of a public building in 1999. This art and cultural centre has 2 sections. The front part consists of permanent exhibits which cover the history of Chiang Mai, from the earliest human settlements to the modern city, while the other section shelters temporary exhibits, exhibition hall for Lanna arts and an archive, an archive and a souvenir shop, a lecture theatre. Cultural activities are also organized in this rear section. There are many rooms which are dedicated to history, culture and Buddhism. You will also come across traditional Thai attire in this museum. The visitors of the museum will get a chance to view an orientation video about the history of Chiang Mai. For the non Thai speaking visitors, the orientation video carries English subtitles. There are several rooms in this museum in Chiang Mai that documents the rich history and culture of the region. One will also get to know about the future plans for Chiang Mai. There is a room in this arts center displays for sale samples of contemporary works by famous Chiang Mai artists. Just about every style you can name is represented and you can purchase these works. Chiang Mai Arts and Cultural Centre has a section dedicated to Buddhism and other regional beliefs. This section showcases information about hill tribes, agricultural history, regional cultures and information of hill tribe villages. In Chiang Mai Arts and Cultural Centre, one can enjoy scale models, animated visuals, enlarged photos and the museum store.

### **The ThreeKings Monument**

The Three Kings Monument is one of Chiang Mai's best known landmarks and represents King Mengrai, King NgamMuang and King Ramhamkhaeng. The first of the three kings was Mengrai, born in 1239 in Chiang-Saen. He succeeded to the throne at the age of twenty years. At this time, all the Thai principalities were in a state of discord and enmity. King Mengrai was the only ruler who was a legitimate son of royalty and had a proper coronation and regalia. To enlarge his kingdom, he conquered the neighbouring territories including Chiang Kham and Chiang Khong. Over the following years he extended his rule to the south and west and founded **Chiang Rai** in 1262, and took control of the Fang region. By 1274 he was lord of what is now Chiang Rai province and had set his sights on Phayao and the Mon kingdom of Haripunchai, which came under his rule in 1281. He first attacked Phayao, which was ruled by King PhayaNgamMuang, the friend of another Thai prince who would later become King Ramhamkhaeng of Sukothai. NgamMuang had succeeded to his throne in 1258, and so was king when Mengrai came to capture his kingdom. However, the two rulers established a treaty of friendship in which Mengrai was the senior partner. The threads of the three kings' life were further drawn together when serious conflict threatened to break out between King NgamMuang and King Ramhamkhaeng when the latter seduced the wife of King NgamMuang. Mengrai interceded to prevent bloodshed and further strife involving King Ramkhamhaeng's relatives, who ruled Ayutthya and Nakhon Si Thammarat. Money was paid as reparation and in 1287 the three rulers met to seal the agreement and swore an oath of eternal friendship. The alliance proved to be beneficial in holding back the Mongols in the north who were already attacking Burma and Vietnam. Thanks to Mengrai's influence as an enlightened and conciliatory overlord, a sound foundation was laid for the future Kingdom of Lanna. The Three Kings Statue is in front of the old provincial hall very close to the center of the old city. At the south west corner of the square on Inthawarorot Road. It is the site of the former temple and original location of Chiang Mai City pillar - **WatSadueMuang**, which means "temple of the navel of the city". According to legend, the site was a former grove where Mangraisaw two fearless white deer drive off a pack of hunting dogs. He took this as an auspicious omen for the site of the city. Behind the monument stands the old provincial hall. It was converted into an Art and Culture Hall. Across Phrapokklao Road to the east stands the Chiang Mai magistrate court.

### The KrubaSrivichai Monument

KrubaSrivichai's monument is located at the foot of DoiSuthep beside the road he built, in front of the HuayKaew Waterfall, millions of pilgrims and tourists access to WatPraThartDoiSuthep easier. It is a popular place where pilgrims and tourists can pay their respects and perhaps pray. It is situated around 7 kms from town, the monument was built to commemorate KrubaSrivichai, he "Engineer Monk" who saw the hardship of the climb and initiated a plan to construct the first motor road onSuthep Mountain to the temple. KrubaSrivichai is a saint of the faith of the people respected; Chiang Mai people and tourists who will visit DoiSuthep always visit to worship the monument for their auspicious. Srivichai is initiated to persuade the people unite together over the road from the foot of the mountain to DoiSuthep Temple. Under his guidance: schools, bridges, government buildings, and roads, most notably the road from Chiang Mai to WatPraThartDoiSuthep, were constructed. The monument honours the devoted Buddhist monk whose followers built the first 10 kilometre road to WatPhra That DoiSuthep in 1935. It took almost six months to complete it. Prior to this, none but the hardest of pilgrims made the five hour climb up the densely wooded mountainside to visit, what is still today one of Thailand's most sacred Buddhist temples. (The Pilgrim's walking path is still in use today by the faithful and those looking for a good workout.)

The monument are highly popular among the local Thais who regularly come here to make wishes, to pay their respects and to ask for help with any personal problems they may have. If the wishes come true, the wisher will return and present flowers or wooden elephants in thanks for the bounty provided. Thai people also like to paste the gold on the body of KrubaSrivichai

Five years after the completion of the DoiSuthep Road, Kruba was ill, and was taken back to the village of his birth, Ban Paang, in Lumphun province, where he died in his 61st year.

In addition, those who interested in the morning tradition in Chiang Mai, there will be a hundred of Buddhist monks walk in line for taking arm bowl from the people in every early morning. In the courtyard area, there are many merchants to bring food and water to sale. The pilgrims will not prepare for all bowl insert. They just come and buy foods and water for offering to the Buddhist monks. The most Buddhist monks come from Sri Soda temple.

**Kruba** - someone who is generous, compassionate, and thoughtful to the needs of others.

### The Old City - Walls and Gates

The old city is one of Chiang Mai's biggest attractions. Built over 700 years ago, the city was once an entirely walled square surrounded by a moat. The plan called for a square formed by moats and walls that faced the cardinal directions. Work began at the *Sri Phum* corner in the north-east, which is considered the most auspicious of the four corners. The astrological plan for Chiang Mai called for rectangular moats measuring 18 meters across, with a width of 1800 meters and a length of 2000 meters. At the center was Chiang Mai pillar. In Brahmanic cosmology this represented Mount *Sumeru*, the upward link to heaven at the center of the universe (this plan was also mirrored in temples where the stupa - the *chedi* - stood at the center). Chiang Mai walls and moats were oriented to the cardinal points and symbolized the mountains and seas of the outer universe.

Today, Chiang Mai's Old City is more developed but there are still many tantalizing glimpses of its exotic past. Some of the original city walls still remain particularly the great brick bastions at the four corners replete with their walkways and arrow slits to protect against invading armies.

In the middle of all four sides of the city are the original gates. The main gate, Thapae, is on the eastern side and facing the Ping River and has been rebuilt complete with a stretch of wall to give people an idea of what the walls were once like. The entrance to Thapae Gate is now pedestrianised and is many people's starting point for an Old City tour. Thapae gate is the most commonly used gate for city events today. The open concourse in front of the gate is used for anything from beauty contests to political rallies. The other gates are Chiang Mai Gate to the south, Suan Dok to the west and Chiang Puerk to the north. The moat today, rather than repelling invaders, is an attraction with its spraying fountains which are often lit at night. The north of the city was considered the head of Chiang Mai and *Chang Phuak* Gate was used by royalty on state occasions. The south was the rear. Originally only four gates were built, and people would enter Chiang Mai after crossing the moats on bamboo bridges which could be withdrawn at night. A further gate was later added in the 15th century. This was *Suan Prung* gate, which King *Sam Fang Kaen* built to allow his mother to travel easily from her palace to supervise the building of the *Chedi Luang*. This also became the gate to be used for funeral processions from the city.

As Chiang Mai prospered, villages located near the outer walls, particularly to the south and west, became extensions of the city. Merchants set up businesses along the roads (now *Thapae* Road and *Chang Moi* Road) from the landings and bamboo bridges on the river, forming the commercial heart of the city. To protect them an outer system of defense known as the *kamphaeng din* was added some time after restorations to Chiang Mai walls were carried out in 1519.

During the two centuries of Burmese occupation, there is little evidence of the city's development. The fortifications seen today were rebuilt by Chao Kawila after he liberated Chiang Mai at the end of the 18th century. To defend against further attacks by the Burmese, he added the bastions at each corner.

### The Old City Today

Barring minor restoration, the overall shape of the bastions on the corners is much as Kawila had built them. At some stage early in the 20th century, the walls and gates between the corners were dismantled to open up the city, and the bricks were used to pave the roads.

In 1996-7 archaeological excavations were made before the walls near the gates were extensively renovated. At the north-east corner the excavation site has been covered with a roof and left open. Bricks dated Buddhist Era 2539 (1996) were placed regularly in the new brickwork.

The present gateways were reconstructed in the late 1960s. Reflecting the importance of commerce, the most commonly used gate for city events today is **Thapae Gate**. At each of the corners and gates, modern inscriptions in English give information about each place. These may be found facing the road on the outer side of the moats.

**Handout 4 (4.1) (1)**  
**Information Gathering**

**1.Topic : The Krubasivichai Monument**

**2.Presenters:**.....

.....

**3.Details**

1. Where is it located?.....

.....  
.....

2. Who is he?.....

.....  
.....

3. What did he do for Chiang Mai people?.....

.....  
.....

4. What do we use for paying respect to him?.....

.....  
.....

5. When do we pay respect to him?.....

.....  
.....

6. What else we can do at the Krubasivihaci monument except paying respect to  
Krubasivichai in the early morning?

.....  
.....

**Handout 4(4.1) (2)**  
**Information Gathering**

**1. Topic: The Three Kings Monument**

**2. Presenters:** \_\_\_\_\_

**3. Details**

1. Where is it located?.....

.....

2. Who are the three kings?.....

.....

3. How are they important for Chiang Mai people?.....

.....

4. When do Chiang Mai people pay homage to them?.....

.....

5. What do Chiang Mai people use for paying respect to them?.....

.....

.....

**Handout 4 (4.1)**  
**Information Gathering**

**1. Topic: The King Kawila Monument**

**2. Presenters:** \_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. Who is he?

.....

3. What did he do for Chiang Mai people?

.....

.....

4. When do Chiang Mai people pay homage to him?

.....

.....

5. What do Chiang Mai people use for paying homage to him?

.....

.....

**Handout 4 (4.1) (4)**  
**Information Gathering**

**1. Topic: The Warorot Market**

**2. Presenters:** \_\_\_\_\_

\_\_\_\_\_

**3. Details**

1. Where is it located?.....

2. How old is it now?.....

3. Why is it officially called Warorot market?.....

.....

4. Who built it?.....

.....

5. What can be bought at the market?.....

.....

.....

6. What kind of religious buildings can be seen in the market area?

.....

.....

**Handout 4 (4.1) (5)**  
**Information Gathering**

**1. Topic: The Old City - Walls and Gates**

**2. Presenters:** \_\_\_\_\_  
\_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. How wide and long is it?

.....

.....

3. How many gates are there? Give the name of each gate. And tell the location of each gate.

.....

.....

4. How old is it?

.....

5. What is the reason for building the city walls?

.....

.....

6. What can be seen inside the old city?

.....

.....

7. At which gate do the city events (such as Yi Peng, political rally, and beauty contest) often take place?

.....

.....

8. Which gate was used by royalty on state occasions in the past?

.....

**Handout 4 (4.1) (6)**  
**Information Gathering**

**1. Topic: The Chiang Mai Arts and Cultural Center**

**2. Presenters:** \_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. What can be seen?

.....

3. What time does it open and close?

.....

4. How much does the entrance fee cost?

.....

5. Are we required to dress properly?

.....

6. Are we allowed to take a picture?

.....

7. How many sections are there? What are they?

.....

8. For the non Thai speaking visitors, how can they understand the information?

.....

.....

.....

**Handout 4 (4.2) (1)**  
**Information Gathering**

**1. Topic: The Krubasivichai Monument**

**2. Presenters:** \_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. Who is he?

.....

3. What did he do for Chiang Mai people?

.....

4. What do we use for paying respect to him?

.....

5. When do we pay respect to him?

.....

.....

6. What else we can do at the Krubasivihaci monument except paying respect to Krubasivichai in the early morning?

.....

.....

**Handout 4(4.2) (2)**  
**Information Gathering**

**1. Topic: The Three Kings Monument**

**2. Presenters:** \_\_\_\_\_

\_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. Who are the three kings?

.....

3. How are they important for Chiang Mai people?

.....

4. When do Chiang Mai people pay homage to them?

.....

5. What do Chiang Mai people use for paying respect to them?

.....

.....

**Handout 4 (4.2) (3)**  
**Information Gathering**

**1. Topic: The King Kawila Monument**

**2. Presenters:** \_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. Who is he?

.....

3. What did he do for Chiang Mai people?

.....

.....

4. When do Chiang Mai people pay homage to him?

.....

.....

5. What do Chiang Mai people use for paying homage to him?

.....

.....

**Handout 4 (4.2) (4)**  
**Information Gathering**

**1. Topic: The Warorot Market**

**2. Presenters:** \_\_\_\_\_  
\_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. How old is it now?

.....

3. Why is it officially called Warorot market?

.....

4. Who built it?

.....

5. What can be bought at the market?

.....

.....

6. What kind of religious buildings can be seen in the market area?

.....

.....

**Handout 4 (4.2) (5)**  
**Information Gathering**

**1. Topic: The Old City - Walls and Gates**

**2. Presenters:** \_\_\_\_\_  
\_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. How wide and long is it?

.....  
.....

3. How many gates are there? Give the name of each gate. And tell the location of each gate.

.....  
.....

4. How old is it?

.....

5. What is the reason for building the city walls?

.....  
.....

6. What can be seen inside the old city?

.....  
.....

7. At which gate do the city events (such as Yi Peng, political rally, and beauty contest) often take place?

.....

8. Which gate was used by royalty on state occasions in the past?

.....  
.....

**Handout 4 (4.2) (6)**  
**Information Gathering**

1. **Topic: The Chiang Mai Arts and Cultural Center**

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

**3. Details**

1. Where is it located?

.....

2. What can be seen?

.....

3. What time does it open and close?

.....

4. How much does the entrance fee cost?

.....

5. Are we required to dress properly?

.....

6. Are we allowed to take a picture?

.....

7. How many sections are there? What are they?

.....

8. For the non Thai speaking visitors, how can they understand the information?

.....

.....

**Handout 5**

**Guiding Questions**

1. What can tourists see in Chiang Mai?

.....  
.....

2. Where is it?

.....  
.....

3. How can we get there?

.....  
.....

4. How is it important to Chiang Mai?

.....  
.....

5. What time does it open and close?

.....  
.....

6. How much does the entrance fee cost?

.....  
.....

7. Are we allowed to take a picture?

.....  
.....

8. Are we required to dress properly?

.....  
.....

9. Is an individual guide available there?

.....  
.....

## Handout 6

### Conversation

(At the office)

Tour operator: Good morning/afternoon. What can I do for you?

Tourist: Good morning/afternoon. We've just arrived here and would like to visit Chiang Mai City.

Could you recommend what we should see?

Tour Operator: Yes, of course. Well...There are many interesting things to see in Chiang Mai such as temples, national museum, famous monument, local market, and Chiang Mai Arts and Cultural Center.

Tourist: Um...They all sound wonderful. I would like to see the Chiang Mai Art and Cultural Center and the famous monument. Where are they?

Tour Operator: Well, the Chiang Mai Art and Cultural Center is located onPrapokkklao Road and sheltered inside the Old City Hall. It is inside the old city. From here you can take a taxi to get there. And the famous monument such as the three Kings monument is located inside the old city in the same area as the Chiang Mai Art and Cultural Center.

Tourist: How long does it take to get there?

Tour Operator: It takes around 30 minutes.

Tourist: How much does the entrance fee cost? And what time does it close?

Tour Operator: Well, the entrance fee for the Chiang Mai Art and Cultural Center is 90 Baht per person but the three king's monument is free.

The Chiang Mai Art and Cultural Center closes at 4 pm.

Tourist: Are we allowed to take photos inside the Chiang Mai Art and Cultural Center?

Tour Operator: No, you cannot do that.

Tourist: OK. I see. Thank you for the information

Tour Operator: You're welcome. I hope you'll have a good time in Chiang Mai.

Tourist: Bye- bye.

Tour Operator: Bye –bye. Enjoy your trip.

**Handout 7****Role Card A**

You are a tourist. You have just arrived in Chiang Mai. You have never been in Chiang Mai. Today you would like to do sightseeing tour in Chiang Mai city. You go and ask for information at the tour operator. As a tourist, you can ask questions as many as you can.

**Role Card B**

You are a tour operator. You are very friendly, you'd like to greet your tourist first and to offer helping. Today a tourist coming to your office. A tourist needs information about Chiang Mai City from you. As a tour operator, you must help a tourist, answer tourist's questions, and give information as much as you can.

## Lesson Plan 2

### Proto Syllabus

**Course Description:**

English usage for giving information about Temples in Chiang Mai. Practice listening and speaking skills.

**Course Objectives:** Students will be able to

1. develop listening and speaking skills
2. use language in giving information in different context
3. develop tourism industry knowledge

**Class:** High Vocational Certificate Student

**Topic:** Temples in Chiang Mai

**Language function:** Giving information

**Grammar:** Passive Voice and Superlative Degree

**Skill:** Listening and Speaking

**Task:** Do a role play as a tourist and a tour guide

**Time:** 5 periods (7 hours and a half))

**Terminal Objective:** Students will be able to ask and talk about information of the temples in Chiang Mai

**Enabling Objectives:** Students will be able to

1. tell background knowledge by answering some questions about the temples in

Chiang Mai

2. tell the meaning of the new words related to the temples or things in the temples in Chiang

Mai

3. use superlative degree

4. use passive voice

## Procedure

### 1. Concrete Experience Stage(period1-2)

1. Teacher shows the pictures of the temples in Chiang Mai via power point and ask the questions about the history of them

For examples:

- Who built this temple?
- What is its name?
- How old is it?
- Where is it located?
- Have you ever been there?
- What is interesting to see?
- How often do you go to this temple?

Then, students write the answers in English on the board.

2. Teacher teaches new words related to temples or historical site (Handout1)
3. Students are divided into groups of 5; each group is assigned to read the passage (handout2 (1-6)) about a temple in Chiang Mai quickly and fill in the given paper (Grid Handout 2), then each group present orally in front of the class. While one group is presenting, the rest of the groups listen carefully and fill in the given paper (Grid Handout 2).
4. Teacher has each group do an exercise by matching each temple with the given description about the temples in Chiang Mai. (Handout 3)
5. Teacher and students discuss the answers of the exercise
6. Teacher writes the answers on the board.
7. Teacher teaches how to use passive voice and superlative degree for describing the temples and things in the temples in Chiang Mai and gives the examples of expression.

For examples:

**Passive voice**

It is well known for its view point.

This temple was built by King Kuena.

This temple was built in the 12<sup>th</sup> century.

This stupais used for containing the relics of Buddha.

This building is used for ordination ceremony

Chiang Mai was built by King MengRai

The road up to WatPrathatDoiSuthepwas built byKrubasivichai.

The pagoda was covered with gold plated.

A Buddha image was painted by Chiang Mai artist.

**Passive voice**

The passive voice is used when we are thinking about what is done to the person or things that we are interesting in, not about what he/she/it does. A verb in the passive voice consisted of some forms of the verb to be plus a past participle.

**Subject+ verb to be + verb3**

If an active verb is changed to the passive, the direct object of the active verb becomes the subject of the passive verb.

We can use by + Noun if we want to say who is an actor.

The structure of passive voice is :

**Subject+ verb to be( is , am, are, was, were) + verb 3****Superlative degree**

This building is one of the finest buildings in Chiang Mai

This temple is the most famous sights in Chiang Mai.

### Superlative degree

The superlative form is used to show the difference or compare among three or more things or people in a group. The structure of superlative degree is:

1. **The + Adjective** which is added...**est** at the end + **Noun**
2. **The most + adjective**+ **Noun**
3. **One of the + Adjective(est)**+ **Noun**
4. **Most** +**Noun**

WatPrasingis themost famous for its beautiful mural painting.

Wat Chiang Man is the oldest temple in Chiang Mai City.

The biggest pagoda in Chiang Mai is in WatChediLuang.

The best time to visit the temple is in the morning.

WatPrathatDoiSuthepis one of the most beautiful temples in Thailand.

8. Students are asked to do an exercise about superlative degree and passive voice. (Handout 4)
9. Teacher has students visit the temples in Chiang Mai in groups.

#### **Going on a field trip** (on Sunday)

1. Each group takes notes what they have seen, experienced, and what they have learned.
2. Each group takes a photo with the temples that they have visited.
3. Each student compiles his/her experience with their own group.

## 2. Reflective Observation Stage (period 3)

1. Teacher asks each group to share what they have got by speaking in English.
2. Each group writes the reflection about the field trip by using the guiding questions in order to review what each group has experienced. Teacher gives a handout of guiding questions. (Handout 5)

For examples:

- What temple did you visit? Where is it located?
- What can be seen?
- How old is it?
- Who built it?
- When was it built?
- What is it famous for?

3. Teacher explains the activities for doing a role play as a tourist and a tour guide.
4. Students take notes.
5. Students are asked to listen to the conversation.
6. Teacher asks students about the conversation.

For examples:

- What are they talking about?
- Where does it take place?

7. Students are given an example of conversation between a tourist and a tour guide. (Handout 6)
8. Teacher explains the overall pictures of the conversation, and then gives a handout of a role card. (Handout7)
9. Each group prepares the information that they have for doing a role play as a tourist and a tour guide in front of the class.

**3. Abstract Conceptualization Stage (period 4)**

1. Teacher reviews the superlative degree, passive voice and new words related to temples and things in the temples.
2. Each group reviews the information that they already have and searches for more information in order to complete it.
3. Teacher has each group construct conversation for doing a role play and hand it to the teacher before doing a role play
4. All groups are asked to practice doing a role play.
5. Teacher observes the students' participation while they are practicing.
6. Teacher helps the students if they need it.

**4. Active Experimentation Stage (period 5)**

1. Each group does a role play in front of the class. (15 minutes/group)
2. Teacher gives comments.

**Teaching material:**

1. Pictures via Power Point
2. A handout
3. Reading passage

**Assessment:**

1. The students' participation in a small group
2. Role play

### Handout1

**Directions: Give the meaning to the following words.**

1. Buddha = .....
2. Buddhism = .....
3. Buddhist = .....
4. Buddha images = .....
5. Emerald Buddha = .....
6. Buddhist scripture = .....
7. Buddhist monk = .....
8. Buddha's holy relics = .....
9. B.E = .....
10. A.D. = .....
11. Pagoda = .....
12. Stupa = .....
13. Chapel = .....
14. Sermon hall = .....
15. Ordination hall = .....
16. Cemetery = .....
17. Ashes = .....
18. Contain = .....

## คำศัพท์

Buddha	พระพุทธเจ้า
Buddhism	ศาสนาพุทธ
Buddhist	ชาวพุทธ
Buddha images	พระพุทธรูป
Emerald Buddha	พระแก้วมรกต
Buddhist scripture	พระไตรปิฎก
Buddhist monk	พระสงฆ์
B.E	พุทธศักราช
A.D.	คริสต์ศักราช
Pagoda	เจดีย์
Stupa	เจดีย์
Chedi	เจดีย์
Chapel	วิหาร
Cemetery	สุสาน
Ashes , Bone	อัฐิ
contain	บรรจุ
ordination hall (ubosot)	อุโบสถ โบสถ์
sermon hall ( vihan ) Viharn	วิหาร ศาลา

## Handout2

	was built in...	was built by....	We can see.....(short details)	It is located on.....
WatDoiSuthep	1383	King Kue Na	<ol style="list-style-type: none"> <li>1. Around 300 naga stairways</li> <li>2. A beautiful Lanna style pagoda where a relic of the Buddha has been enshrined.</li> <li>3. the city view</li> <li>4. It becomes a landmark for visitors.</li> </ol>	<p>the hilltop of DoiSuthep in the west of Chiang Mai City. Doi means mountain. Suthep is a name of a hermit who had live there before a temple came into being.</p> <p>DoiSuthep stands 1035 meters above sea level.</p> <p>.....in the west of Chiang Mai City.</p>
WatPrasing		King Payu	1. Sihing Buddha image	
WatChedYod		Tilokkarat	1. Seven great places	
WatChediLuang	14 <sup>th</sup> century		1. Big Pagoda	
Wat Chiang Man		King MengRai	1. Setang Kamanee crystal Buddha image	

WatSuanDok		King Kue Na	1.Big bell shape Pagoda in Ceylonese style	
------------	--	-------------	--	--

### Handout 2(1)

#### WatSuanDok

WatSuanDok is on Suthep road, it is 1.1 km. west of SuanDok Gate. Formerly, it was called WatBuppharam “Flower temple” because the temple was built on the site of the former Pleasure Garden of the early Lanna Thai Kings. The present name of WatSuanDok also means the “Flower Garden Temple”. King Kue Na had the temple built in B.E. 1914 (A.D. 1371) for PraSumanaThera, a famous monk he invited from Sukhothai to establish Buddhism of Ceylonese School in Chiang Mai. According to legend, the monk brought with him some holy relics he discovered buried in the ground from Sukhothai, and part of these were to be enshrined in the chedi(pagoda) at WatSuanDok.

#### ViharnLuang

ViharaLuang (the Grand Assembly Hall) was built in B.E. 2475 (1932) on the site of the old Vihara which had been demolished. It is the largest vihara in the north where big Buddha images are kept, one in a sitting posture and the other in a standing posture.

#### The Chedi

Behind vihara stands the big chedi (pagoda) which enshrines the Buddha’s relic brought from Sukhothai by PraSumanathera. The Chedi is 46 meters high with the golden 9-tiered umbrellar covering the spire.

#### The Cemetery of Chiang Mai’s Royal Family

Next to the big chedi is the cemetery for Chiang Mai’s Royal Family. Ashes and bones of the city’s rulers, princes, and other royalty are buried in stupa-shaped structures of different sizes. The compound also contains the northern campus of the Mahachulalongkorn Buddhist University of the Mahanikai sect.

## Handout 2(2)

### WatChedYot (WatPotaramMahaViharn)

WatChedYot is on the left side of the superhighway about 1 km. north of the junction with HuayKaew by Rincome Hotel, 3 km. north-west of the center of Chiang Mai. The temple, formally called WatPotaram, derives its popular name from the seven (chet) spires (yot) of its square stupa. The temple ranks among Chiang Mai's most important temples because of its architectural design and artistic beauty, as well as its glorious history.

#### The history of the Temple

It is believed that the temple was erected in B.E 1998(A.D.1455) by King Tilokkarat. As related in the Chronicle of the temple, King Tilokkarat, a deep Buddhist devotee, had invited, revered monks of the Ceylonese School to live in Chiang Mai and and built many temples for them. On listening to the sermon given by a Ceylonese monk about the merit of growing Bodhi trees, he asked the monks to bring seeds from the tree which the Buddha attained enlightenment under.

Advised that the place where Wat Chet Yot is now located was fit for the trees, he had the site cleared, the Bodhi trees planed, the temple erected, and the grounds designed in imitation of the Seven Great Places where the Buddha stayed shortly after attaining enlightenment, experiencing spiritual ecstasy. In B.E.2020 (A.D.1477), the 8<sup>th</sup> World Buddhist Council was convened under King Tilokkarat's patronage at Wat Chet Yot. At this Council, hundreds of monks were invited to take part in the purification of the Buddhist Scripture which took a year to complete.

**Handout 2(3)****Wat Chiang Man**

Wat Chiang Man was built in 1296 A.D. by PayaMengrai, the king of northern Thailand (Lanna Thai Kingdom) at the site of the camp King Mengrai used when he supervised the building of Chiang Mai. It was the first temple to be built in Chiang Mai and contains several very old artifacts. The oldest structure is the Chang LomChedi, which is in a style that could have originated from Sri Langka via Sukhothai, or from Pagan. Fifteen elephants represent a sea of unformed matter upon which the cosmos of the chedi floats. The temple has two Lanna style viharn. The larger viharn was renovated by Kru Ba Srivichai in the 1920's. The smaller viharn to the north contains two small but very famous Buddha images. The PraSila image is a bas-relief that probably came from Ceylon in about the eight century. The image is believed to have the power to bring rain and is the focus of a festival at the temple held from April1-5. The PraSetangKamaneecrystal image belonged to queen Chammathevi, who brought it from Lop Buri when she became the first ruler of Hariphunchai. The image reputedly survived the burning of Haripunchai when it was razed by King Mengrai, and is honored for its powers to protect against disaster. For over 200 years, the Lanna Thai Kingdom was designed by the Burmese and remained under its rules. The temples and many historical sites in the region were left unkempt and deteriorated.

## **Handout 2(4)**

### **WatChediLuang**

#### **The Temple of the Great Pagoda**

WatChediLuang is one of the most important Buddhist establishments in Chiang Mai. It is situated in the very center of the old city of Chiang Mai. It is the site of the ChediLuang or the Big Pagoda, the most imposing and majestic religious structure of its kind in the north; the sacred stone pillar of the city is also installed here and since 1928(B.E. 2471) the Wat has served as the headquarters of the Dhammayut Order of monks in the North, Mahamakut Buddhist University of Thammayut sect.

#### **The Construction of the ChediLuang**

It was King Saenmuangma, the ninth King of the Mengrai dynasty, who started the construction of the ChediLaung. The motive behind the construction was the king's desire to impart merit to King Kuena, his deceased father, who was born as a tree god at a great Banyan tree and appeared to a Chiang Mai merchant who happened to spend the night beneath it. The former King said that he would ascend the higher heavenly realm only when his son had constructed a large pagoda and dedicated the merit to him.

The king complied with his father's wish and started to build a big pagoda on the top of the original stupa. The construction had been going on for 10 years when the king died in 1401. The former king's young son, prince Saenfangkaen ascended the throne but since he was too young, his mother, Queen Tilokauchud, took over the task of the construction. The big pagoda was completed in 1402.

#### **The sanctuary of the Emerald Buddha**

During the reign of King Tilokkarat, the famous Emerald Buddha was taken from Lampang and was installed in the east niche of the pagoda. A new stucco altar was made for the image and the pace of large niche was filled up and narrowed by masonry in order to suite the small size of the emerald Buddha. The altar and the small niche can still be seen now.

### **Handout 2(5)**

#### **WatPra Singh**

Watprasingh is on the corner of Singharat and Ratchadamnoen road. It was founded by King Payu, the 6<sup>th</sup> king of Mengrai Dynasty, around 1888(B.E.), (A.D.1345). It was originally called **Wat Chiang Pra**. Due to the fact that there was a ground in front of the temple where people came to exchange commodities and that it became a market called **Lee Chiang Pra**, from which the temple got its name –**Wat Lee Chiang Pra**.

Around 1943 B.E. (A.D.1400), King Maha Prom had Pra Buddha Sihing Image taken from KamPeang Pet city and present it to King SaenMuang Ma, who had it installed in Vihara of Lee Chiang Pra Temple. That is why **Lee Chiang Pra Temple** became to be known as **WatPra Singh**.

When His Majesty King BhumipolAdulayadet was graciously pleased to upgrade the temple to the first class royal temple on Sunday, 10th November, 2483 B.E. (A.D.1940) from then on WatPra Singh was officially called WatPra Singh VaraMahaVihara.

**Viharn Lai Kam** (The Gilded Assembly Hall) is a hall where the Phra Singh Buddha is housed.

It is an attractive building of Thai Lanna Style, 24 meters wide and 56 meters long. The teak temple is a beautiful example of Lanna or northern Thai architecture, with soaring "wings" on the ends of the eaves and lavish carved wood and stucco decoration throughout. The walls inside the temple are adorned with paintings depicting Lanna life in the 19th century. The mural paintings on the walls of WatPhra Singh depict the scenes of **Suwannahong** and **Sang Thong** classic literature

**Pra Buddha Sihing** is in the early Chiang Saen Style. A good deal of legend surrounds the possible origins of this image with local belief holding that it is some 1,500 years old and was

originally brought to Thailand from Sri Lanka. The Phra Singh Buddha has been a significant Buddha image of the Thai lanna people for many years. On the day of the Songkran Festival, the Phra Singh Buddha is respectfully mounted on the royal carriage, and travels in a procession around the city of Chiang Mai, so that Chiang Mai people can pay homage in a traditional manner to the image.

### **Handout 2(6)**

#### **WatPrathatDoiSuthep**

WatPrathatDoiSuthep is one of the four royal Wat (Wat under royal patronage) in the province of Chiang Mai. It is perched on a hilltop called DoiSuthep, (the word ‘doi’ is a northern Thai word meaning mountain, and the word ‘suthep’ is a Thai word derived from the Pali ‘Sudeva’ which was then name of a hermit who, according to tradition, had lived there before the shrine came into being.) DoiSuthep is one of the hills that lie about 5 kilometers west of the city of Chiang Mai. It stands 1,035 meters above sea level.

WatPrathatDoiSuthep is one of the most sacred places in Northern Thailand since it is the place where a relic of the Buddha, the sacred object of worship for Buddhist people everywhere, has been enshrined. The people of Chiang Mai, in particular, have regarded the temple as the tutelary shrine of Chiang Mai since ancient times. Perched on an imposing hilltop and surrounded by picturesque scenery, the Wat has become a must for the visitors from other provinces as well as from abroad. There is a popular saying that those who go to Chiang Mai without visiting DoiSuthep are no better than those who have never been to Chiang Mai at all.

According to legend, the temple was chosen by an elephant carrying a holy relic. Originally the relic was to be enshrined at WatSuanDok in 1371, but it split in two. The second piece was placed on the back of an elephant which proceeded to climb DoiSuthep, stopping twice. After three days, the elephant finally reached a level piece of ground, circled three times, knelt down and then died. A hole was dug at the site for the relic, which was then covered with a chedi over seven meters in height. The temple was built by King Kue Na in 1383.

### Handout3

**What are these temples? Match each temple with their description.**

- a. WatPrathatDoiSuthep
- b. Wat Jed Jod
- c. Wat Chiang Man
- d. WatPrasingh
- e. WatChediLuang
- f. WatSuanDok

1.....This is the oldest temple in Chiang Mai .It was built in 1297 by King MengRai. It houses the SetangKamane Buddha image or PhraKaewKhaew. There is a Chang Lomchedi which is in Sri Langka style.

2..... Its name gets from the chedi or pagoda. It was built in A.D.1455 by King Tilokkarat. You can see seven great places in this temple. It was built in 1455 by King Tilokkarat. The Eighth World Buddhist council revised the Buddhist Scripture in 1477 here

3. .... The original name is Wat Lee Chiang Pra. The Viharn Lai Kam, classic Lanna style, can be seen in this temple. The temple houses the revered Phra Buddha Sihing, the Chiang Saen style Buddha image, also known as Phrasihing. Every Thai New Year, it was put on the vehicle moving in procession in Chiang Mai so that Chiang mai people can pay homage to it by splashing water.

4 .....It was built in 1383 by King Kuena, situated on the majestic Mountain of DoiSuthep. This mountain is 1035 meters high above sea level. Relics of the Lord Buddha are believed to have been enshrined beneath the main stupa. Its present height is over 16 meters.

There are about 300 steps on the long naga stairway to reach the temple. Nowadays, pilgrims may also use a cable car from the road instead of the stairway. An excellent view over the city and valley can be seen from this temple. A statue of the elephant commemorates the founding of the temple is located at the site of the temple.

5 ..... This temple has a very old big stupa. It is located inside the old city. The emerald Buddha was kept here once a time. The city pillar or **Intakhin** is located over here. The people of Chiang Mai make offering of incenses, flowers and candles during the **Intakhin** festival, to bring prosperity to themselves and the city. Mahamakut Buddhist University of Thammayut sect. is located here.

6.....This temple was established in 1371 by King Kue Na. It used to be flower garden. Formerly, it was called WatBuppharam. Pra Chao Kao Tue, a seated Buddha image was contained in this temple. The remains of Chiang Mai Royal family were contained inside the numerous chedi over here. The ashes of the Buddha were split into two pieces, one piece was kept at this temple and the other was kept at WatPrathatDoiSutep. Mahachulalongkorn Buddhist University of the Mahanikai sect. is located here.

**Handout 4**

**Passive voice**

**Change the following sentences into passive voice sentences.**

1. King Kue Na built WatPrathatDoiSuthep.

.....

2. Krubasivichai built the road up to WatPrathatDoiSuthep.

.....

3. We keep the relic of Buddha in the pagoda.

.....

4. The earthquake damaged the big pagoda at WatChediLuang.

.....

5. Tour guide took a tourist to visit a temple yesterday.

.....

**Superlative degree**

**Write the correct superlative form of the adjective or adverb in parentheses.**

1. WatPrathatDoiSuthep is (famous)..... temple in Chiang Mai.

2. Wat Chiang Man is (old)..... temple in Chiang Mai.

3. The (big).....pagoda in Chiang Mai City is in WatChedi  
Luang.

4. Wihan Lai kam building is (beautiful)..... building in Chiang  
Mai.

5. .... (interesting) activity to do in Chiang Mai is to go  
shopping.

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มหาวิทยาลัยเทคโนโลยีพระจอมเกล้าธนบุรี

Handout 5

Guiding Questions

1. What is its name?

Its name is.....

2. Where is it located?

It is located on.....

3. How old is it?

It is .....year.....

4. Who built it?

.....

5. When was it built?

It was built in.....

6. What can be seen at that temple?

.....

7. What is it famous for?

.....

8. How important is it?

.....

9. Are we required to dress properly?

.....

10. Are we allowed to take a photo?

.....

### Handout 6

(At the temple)

Tour Guide: Here we are ladies and gentlemen, SuanDok Temple.

You can see many things in this temple such as the golden stupa or chedi, the white stupa, the sermon hall. All of these things are called Temple.

Tourist: Wow... It's very beautiful. What are these stupas used for?

Tour Guide: Well, the golden stupa is used for containing Buddha's relic and the white one is used for keeping Chiang Mai Royal Family's ashes.

Tourist: I see. What does SuanDok mean? Does it have any meaning?

Tour Guide: Yes it does. It means Flower Garden Temple.

Tourist: It is very interesting meaning.

Tour Guide: Now, we'll move on to the building over there. There are many buildings in each temple such as chapel, ordination hall, sermon hall or viharn in Thai. The building in front of us is an ordination hall. It is used for ordinary ceremony. Every Thai Buddhist man has to be a Buddhist monk once in a life. The ordinary ceremony takes place in this building.

Tourist: I see. That's very interesting. Well, today I am very impressed with your guiding. I enjoyed it very much. Thank you very much.

Tour Guide: It is my pleasure. I hope you will come back again. Thank you for visiting Chiang Mai. Bye-Bye.

**Handout 7****Role Card A**

You are a tourist who just arrived in Chiang Mai yesterday. You plan to stay in Chiang Mai for 3 days. You are very interested in temples and historical sites. Now, you are visiting a temple in Chiang Mai City. As a tourist, you must ask for the temple's information as much as you can.

**Role Card B**

You are a tour guide. Your duty is to pick up your tourists from your office and take them to see the temples in Chiang Mai City. As a tour guide, you have to say greeting to your clients first. At the temples, you have to give information about the temples and answer tourists' questions as many as you can.

### Lesson Plan 3

#### Proto Syllabus

#### Course Description:

English usage for giving information about Buddha images. Practice listening and speaking skills.

#### Course Objectives: Students will be able to

1. develop listening and speaking skills
2. use language in giving information in different contexts
3. develop tourism industry knowledge

**Class:** High Vocational Certificate student

**Topic:** Buddha images

**Language function:** Giving information

**Grammar:** Participles and Phrasal verbs

**Skills:** Listening and Speaking

**Task:** Do a role play as a tourist and a tour guide

**Period:** 5 periods (7 hours and a half)

**Terminal Objective:** Students will be able to ask and talk about information of Buddha images

**Enabling Objectives:** Students will be able to

1. discuss and give information of Buddha images
2. answer the questions after reading the passage
3. give the meaning of the postures of Buddha images
4. identify the postures of Buddha images
5. give the meaning of words related to Buddha images

6. use participles
7. use phrasal verbs

### Procedure

#### 1. Concrete Experience Stage (period 1-2)

1. Teacher shows the pictures of Buddha images via power point
2. Teacher asks the questions about Buddha images.  
For example:
  - What is the posture of this Buddha image?
  - Do you know the meaning of each posture?
  - How many postures of Buddha image do you know?
  - Can you identify the period of each Buddha image?
  - Do you know the posture of Buddha image of a day of a week?
3. Teacher writes the answers in English on the board.
4. Teacher teaches new words related to Buddha images (Handout 1)
5. Students are divided into groups of 5
6. Students are given the passage about Buddha images (Handout 2) and are assigned to read quickly and to answer the questions. (Handout 2.1)
7. Teacher and students discuss the answers on the board.
8. Teacher teaches how to use participles and phrasal verbs for describing Buddha images and gives the examples of expression.

For Examples:

#### Participles

It is a sitting Buddha image.

This is a reclining Buddha image.

This Buddha image is a standing Buddha.

That is a walking Buddha image.

I saw a tourist taking a photo of Buddha image yesterday.

There are not many tourists wearing shorts during visiting a temple.

There are many customers drinking, eating, and dancing in the riverside bar.

### Participles

Participles may be used as adjectives, and in nonfinite forms of verbs. Participles come in two varieties: past and present. A participle is a word formed from a verb that can function as part of a verb phrase or independently as an adjective.

#### Regular Verbs:

Verb	Simple Present	Simple Past	Past Participle	Present Participle	Infinitive
help	help(s)	helped	helped	helping	to help
cry	cry(s)	cried	cried	crying	to cry
play	play(s)	played	played	playing	to play
walk	walk(s)	walked	walked	walking	to walk

#### Irregular Verbs:

Verb	Simple Present	Simple Past	Past participle	Present participle	Infinitive
bring	bring(s)	brought	brought	bringing	to bring
sing	sing(s)	sang	sung	singing	to sing
run	run(s)	ran	run	running	to run
drink	drink(s)	drank	drunk	drinking	to drink

#### Phrasal verbs

Please take off your shoes and hat before entering the temple.

This position means when Buddha passes away.

We have to pay for ticket first, and then we can enter.

Please watch out! It is slippery because of raining.

We will get off soon. Please be ready.

We have to check out at 12.00 pm tomorrow.

After check in at the hotel, you will get the key.

Please wake me up at 6.00 o'clock tomorrow morning.

Everyday, a housewife will make up your room.

### Phrasal verbs

Phrasal verbs are usually two-word phrases. Phrasal verbs can be separable or inseparable and they can take an object or not. The basics of phrasal verbs are:

**Verb + preposition or particle**

**Verb + adverb**

There are four types of phrasal verb:

- 1. Inseparable Verbs with no objects**
- 2. Inseparable Verbs with objects**
- 3. Separable verbs**
- 4. Three-Word Phrasal Verbs**

9. Students are assigned to do an exercise about participle and phrasal verbs.

(Handout3)

10. Teacher and students discuss the answer.
11. Teacher explains the field trip activities
12. Students take notes.
13. Students are given a topic of field trip (drawing)
14. Students are assigned to find correct information about a given topic along with a given passage in groups.

**Going on a field trip (on Sunday)**

1. Each group takes notes what he/she has discovered, seen, experienced, and what he/she has learned from the source of correct information. (Handout 4(4.1) ((1)-(8)))
2. Each group takes a photo during a field trip
3. Each student compiles his/her experience with their own group

**2. Reflective Observation Stage(period 3)**

1. Teacher has each group share what they have found by presenting orally in English in front of the class. While one group is presenting via power point, the other group listen carefully and fill in the given paper. (Handout 4(4.2) ((1)-(8)))
2. Each group writes the reflection about the information that they have found by using the guiding questions in order to review what each group has experienced. Students are given a handout of guiding questions. (Handout 5)

For Examples,

- What period does the Buddha image belong to?
- What does it look like?
- What is it made of?
- What is its posture?
- What is the meaning of that posture?

3. Teacher explains the activities for doing a role play as a tourist and a tour guide
4. Students take notes
5. Students are asked to listen to the conversation
6. Teacher asked students about the conversation.

For examples,

- What are they talking about?
- Where does it take place?

7. Students are given an example of the conversation between a tourist and a tour

guide.(Handout 6)

8. Teacher explains the overall pictures of the conversation, then gives a handout of a rolecard. (Handout 7)
9. Each group prepares the information that they have for doing a role play as a tourist and a tour guide in front of the class.

### **3.Abstract Conceptualization Stage (period 4)**

1. Teacher reviews participle and phrasal verbs.
2. Each group reviews the information that they already have and searches for more information in order to complete it.
3. Teacher has each group construct conversation for doing a role play and hand it to the teacher before doing a role play
4. All groups are asked to practice doing a role play.
5. Teacher observes the students' participation while they are practicing.
6. Teacher helps the students if they need it.

### **4.Active Experimentation Stage (period 5)**

1. Each group does a role play in front of the class. (15 minutes/group)
2. Teacher gives comments.

#### **Teaching material:**

1. Pictures via Power Point
2. A handout
3. Reading passage

#### **Assessment:**

1. The students' participation in a group
2. Role play

**Handout1****Directions: Give the meaning to the following words.**

1. Walking Stances = \_\_\_\_\_
2. Reclining position = \_\_\_\_\_
3. Standing gesture = \_\_\_\_\_
4. Sitting attitude = \_\_\_\_\_
5. Posture of Subduing Mara = \_\_\_\_\_
6. Attitude of Calming the ocean or pacifying the ocean or restraining the ocean = \_\_\_\_\_
7. Attitude of Pacifying or restraining relatives = \_\_\_\_\_
8. Legs crossed = \_\_\_\_\_
9. Lap = \_\_\_\_\_
10. Goddess of the Earth = \_\_\_\_\_
11. Posture of Meditation = \_\_\_\_\_
12. Naga = \_\_\_\_\_
13. Mujarin = \_\_\_\_\_
14. Attain Enlightenment = \_\_\_\_\_

## Handout 2

### Buddha Image

Buddha images are generally found in four positions or stances: **a sitting position, a standing position, a walking position** and **a reclining position**. Therefore when we describe the position of a Buddha image, we may call it a seated Buddha image, a standing Buddha image, a walking Buddha image or a reclining Buddha image.

In each position there are variations of gesture or attitude. Each attitude is related to a period in the life of the Lord Buddha. The most common attitude of a seated Buddha image is the attitude of subduing Mara. In this attitude the Buddha is seated with the legs crossed, the right hand is on the right knee with the four fingers pointing to the ground, while the left hand rests in the lap. This is also known as the attitude of calling the Goddess of the Earth to witness. This is related to the time when the Lord Buddha was about to attain his enlightenment. He was attacked by Mara (a personification of evil) and his army. The Lord Buddha summoned the Goddess of the Earth to witness the attack and to save him by pointing the four fingers of the right hand to the ground. The Goddess of the Earth emerged and saved him by wringing the water of merit from her hair to drown Mara and his army. In this way Mara was subdued. Thus this attitude is known as subduing Mara.

Another common attitude is that of meditation showing the Lord Buddha in meditation when he attains enlightenment. This attitude shows the Lord Buddha seated with his legs crossed. The two hands are folded in the lap with the palm of the right hand facing upward.

Sometimes we see a Buddha image in the attitude of meditation under the protection of a nine-headed or seven-headed naga. This attitude is related to the time when a naga named Mujarin spread its hood to protect the Lord Buddha from a rainstorm while he was meditating under the Mujarin tree. A Buddha image made in this way is usually called a seated Buddha image under the cover of a seven (nine) -headed naga.

Standing Buddha images are also found in various attitudes. For example, a standing Buddha image with the right hand lifted to chest level and the left hand resting at the side is called

the attitude of persuading his relatives not to quarrel or the attitude of pacifying his relatives. The story goes like this. While the Lord Buddha was staying at a place by the Rohinee River, the relatives of his father were fighting against those of his mother over the water supply for their farming. The Lord Buddha pointed out to them that men were more valuable than water.

Therefore it is not worth killing men just for water. Realizing these relatives stopped quarreling.

A standing Buddha image with the left hand raised and the right hand resting at the side is known as the attitude of restraining the PhraKaen Chan from rising from its seat or the attitude of urging the sandal wood image not to rise from its seat. This is how the story goes. When the Lord Buddha paid a visit to his mother for three months on Tavatimsa, the second level of heaven, a king named Pasantikosol, who was missing the Lord Buddha, had a Buddha image carved from sandal wood and had it placed in the residence where the Lord Buddha used to stay. When the Lord Buddha returned from Tavatimsa, the king requested the Lord Buddha to have a look at the sandal wood image, which rose from its seat to pay homage to the Lord Buddha. He urged the image not to rise from its seat by lifting his left hand in the gesture of restraining

A standing Buddha image with both hands raised to chest level is known as the attitude of calming the ocean or pacifying the ocean. The Lord Buddha performed a miracle by stopping a rainstorm and flooding in the presence of the three arroganthermits. Having seen the miracle, they submitted in and listened to the sermon of the Lord Buddha. The three hermits and their 1000 followers were so impressed with the preaching that they were willingly ordained as monks.

**Handout 2.1**

**Answer the following questions.**

1. What are the four positions of Buddha images?

.....  
.....

2. What is each attitude of a Buddha image related to?

.....  
.....

3. What is the most common attitude of a sitting Buddha images?

.....  
.....

4. What attitude is also known as the attitude of calling the Goddess of the Earth to witness?

.....  
.....

5. How does the Goddess of the Earth emerge and save Buddha from Mara and enemy?

.....  
.....

6. This attitude shows the Lord Buddha seated with his legs crossed. The two hands are folded in the lap with the palm of the right hand facing upward. What is “This attitude”?

.....  
.....

7. Describe an image in the attitude of pacifying his relatives.

.....  
.....

8. How is it difference between the character of the attitude of calming the ocean and the attitude of pacifying relatives?

.....  
 .....

### Handout 3

#### 1. Change the given verbs into participles.

Yesterday I went to a temple. I saw many tourists (take).....a photo of Buddha images. Buddha images can be (find).....in four positions such as (stand).....Buddha image, (sit).....Buddha image, (recline).....Buddha image, and (walk)..... Buddha image. They seem to be (interest).....in the positions of Buddha images. I also saw a monk (talk).....with a tourist. While they are (talk)....., there were many tourists (come).....to visit the temple with a tour guide. A tour guide (walk).....in the front meanwhile tourists (walk)..... behind him. It was busy over there. I felt tired, so I went to buy some drink and went back home.

#### 2. Fill in the blank with the given phrasal verbs

**asked for    sprinkle on    fall down**

**turn up    turn down    get up**

1. A tour guide is.....information about Buddha image during guiding.
2. On Songkran Festival, Thai people like to .....water..... Buddha images.
3. The Buddha image at WatChediLuang.....because of heavy raining.
4. If you want to offer food to a monk, you should.....early.
5. It is too warm in the car, please .....the air conditioner.
6. It is too cold here, please.....the air conditioner.

**The given topics**

1. **Buddha image of Monday**
2. **Buddha image of Tuesday**
3. **Buddha image of Wednesday**
4. **Buddha image of Thursday**
5. **Buddha image of Friday**
6. **Buddha image of Saturday**
7. **Buddha image of Sunday**
8. **The most popular position of Buddha image**

### **Buddha Image for Sunday:**

#### **In Pensive Thought**

The enlightened Buddha stands with hands crossed over his abdomen (right hand over the left). The Buddha contemplates his achievement of complete knowledge under the Bodhi tree. After enlightenment, the Buddha stood still for seven days under the Bodhi Tree to contemplate the suffering of all living things. He was tempted to enter Nirvana at once (By Mara), but he wants others to know the true doctrine, and resolves to communicate his doctrine to others.

### **Buddha Image for Monday:**

**Preventing Calamities** (This Image is Similar as the Image for 'Stopping the relatives from fighting')

A standing Buddha image with both hands raised to chest level is known as the attitude of calming the ocean or pacifying the ocean. The Lord Buddha performed a miracle by stopping a rainstorm and flooding in the presence of the three arrogant hermits. Having seen the miracle, they submitted in and listened to the sermon of the Lord Buddha. The three hermits and their 1000 followers were so impressed with the preaching that they were willingly ordained as monks

Standing Buddha images are also found in various attitudes. For example, a standing Buddha image with the right hand lifted to chest level and the left hand resting at the side is called the attitude of persuading his relatives not to quarrel or the attitude of pacifying his relatives. The story goes like this. While the Lord Buddha was staying at a place by the Rohinee River, the relatives of his father were fighting against those of his mother over the water supply for their farming. The Lord Buddha pointed out to them that men were more valuable than water. Therefore it is not worth killing men just for water. Realizing these relatives stopped quarreling.

The city of Vesali was tormented by three evils: poverty, cholera and devils. Devils were roaming the city feasting on dead bodies and even people. The King of Vesali was advised to seek the help of the Buddha. Accepting the invitation, the Buddha with company, arrived at Vesali. With his transcendental powers, he caused heavy rain to pour down, so heavy that it cleaned the city of all dead bodies and uncleanness. Later on, Ananda, his disciple went around the city, reciting

portions of the Tipitika, and sprinkling lustral water around the city. Suffering humans were healed, while all devils were frightened and fled the city.

#### **Buddha Image for Tuesday:**

##### **Reclining Buddha**

Left arm along the body, right arm serves as a pillow with the hand supporting the head.

Story: The giant Asurindarahu wanted to see the Buddha, but was reluctant to bow before him.

The Buddha, while lying down, presented himself as much larger than the giant. He then showed him the realm of heaven with heavenly figures all larger than the giant. After all this,

Asurindarahu, the giant, was humbled, and made his obeisance to the Buddha before leaving.

#### **Buddha Image for Wednesday Morning:**

##### **Holding an alms bowl**

The Buddha is standing with both hands taking an alms bowl. This symbolizes the first morning after visiting his father at Kapilavastu City. In the morning the Buddha went out to receive alms in the city.

#### **Buddha Image for Wednesday Evening:**

##### **Retreat in the Forest**

Buddha spent the rain retreat on his own in the Palilayaka (Palelai) forest because he was tired of the monks of Kosambi city who had split into two groups and was not in harmony. While in the forest, the elephant Palilayaka attended to offer him water, and monkey offered him a beehive.

#### **Buddha Image for Thursday:**

##### **Meditating**

This attitude shows the Lord Buddha seated with his legs crossed, the right leg on top of the left. The two hands are folded in the lap with the palm of the right hand facing upward, the right hand on top of the left hand. The Buddha makes a vow and is determined not to leave the spot (where he is sitting on the grass) until he achieves enlightenment. The Buddha determines to find the cause of suffering and its cessation.

### **Buddha Image for Friday:**

#### **In Reflection (Deeply Thinking)**

"Reflection" or "Contemplation", with a standing Buddha image. Both hands are crossed at the chest (right over left), palms facing inwards. The posture depicts the Buddha standing at the Banyan Tree, wondering how he can explain the cause of suffering, how he can teach the Dharma to his followers. His teaching is very difficult to understand. The posture represents a complete spiritual transformation.

### **Buddha Image for Saturday:**

A Buddha image is in the attitude of meditation under the protection of a nine-headed or seven-headed naga. This attitude is related to the time when a naga named Mujarin (King of the Naga) spread its hood to protect the Lord Buddha from a rainstorm while he was meditating under the Mujarin tree. A Buddha image made in this way is usually called a seated Buddha image under the cover of a seven (nine) -headed naga.

### **The most popular posture among all Buddha images**

The most common attitude of a seated Buddha image is the attitude of subduing Mara. In this attitude the Buddha is seated with the legs crossed, the right hand is on the right knee with the four fingers pointing to the ground, while the left hand rests in the lap. This is also known as the attitude of calling the **Goddess of the Earth** to witness. This is related to the time when the Lord Buddha was about to attain his enlightenment. He was attacked by Mara (a personification of evil) and his army. The Lord Buddha summoned the Goddess of the Earth to witness the attack and to save him by pointing the four fingers of the right hand to the ground. The Goddess of the Earth emerged and saved him by wringing the water of merit from her hair to drown Mara and his army. In this way Mara was subdued. Thus this attitude is known as subduing Mara.

**Handout 4(4.1)(1)**  
**Information gathering**

1. **Topic** : Buddha image of Monday

2. **Presenters** : \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1)(2)**  
**Information gathering**

1. **Topic:** Buddha image of Tuesday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1)(3)**  
**Information gathering**

1. **Topic:** Buddha image of Wednesday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1) (4)**  
**Information gathering**

1. **Topic:** Buddha image of Thursday

2. **Presenters:** \_\_\_\_\_  
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3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1) (5)**  
**Information gathering**

1. **Topic:** Buddha image of Friday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4(4.1) (6)**  
**Information gathering**

1. **Topic:** Buddha image of Saturday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1) (7)**  
**Information gathering**

1. **Topic:** Buddha image of Sunday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.1) (8)**  
**Information gathering**

1. **Topic:** The most popular position of Buddha image

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4(4.2)(1)**  
**Information gathering**

4. **Topic** : Buddha image of Monday

5. **Presenters** : \_\_\_\_\_  
\_\_\_\_\_

6. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.2)(2)**  
**Information gathering**

1. **Topic:** Buddha image of Tuesday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?  
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3.2 What is it made of?  
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3.3 What does it look like?  
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3.4 Tell the meaning of the attitude (background story).  
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**Handout 4 (4.2)(3)**  
**Information gathering**

1. **Topic:** Buddha image of Wednesday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.2) (4)**  
**Information gathering**

1. **Topic:** Buddha image of Thursday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

\_\_\_\_\_

3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.2) (5)**  
**Information gathering**

1. **Topic:** Buddha image of Friday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4(4.2) (6)**  
**Information gathering**

1. **Topic:** Buddha image of Saturday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

\_\_\_\_\_

3.2 What is it made of?

\_\_\_\_\_

3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.2) (7)**  
**Information gathering**

1. **Topic:** Buddha image of Sunday

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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3.4 Tell the meaning of the attitude (background story).

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**Handout 4 (4.2) (8)**  
**Information gathering**

1. **Topic:** The most popular position of Buddha image

2. **Presenters:** \_\_\_\_\_  
\_\_\_\_\_

3. **Details**

3.1 What is its position/attitude?

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3.2 What is it made of?

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3.3 What does it look like?

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Handout5

Guiding questions

1. What is its posture?

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2. What day does it belong to?

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3. What period does the Buddha image belong to?

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4. What does it look like?

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5. What is it made of?

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6. What is the meaning of that posture?

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ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่

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**Handout 6****(At the temple)**

**Guide:** These Buddha images are Buddha of a day of a week. The first one is a Buddha image of Monday. The second one is Tuesday's Buddha image.....and the last one is Saturday's Buddha image.

**Tourist:** What are they made of? Gold?

**Guide:** No sir, they are made of copper.

**Tourist:** What period do they belong to?

**Guide:** Well, at the present time, most of Buddha images are from Sukhothai period. The Buddha image belongs to Sukhothai period is the most popular period for Thai people.

**Tourist:** Why?

**Guide:** Because the Sukhothai style is the most beautiful style among all periods, all styles.

**Tourist:** Ah... I see. Can you tell me the meaning of Tuesday's Buddha image? Is it a sleeping Buddha image, right?

**Guide:** It is my pleasure. Well, the position of this Buddha image is called reclining position, not sleeping Buddha. It is important especially to note the difference in position of the right hand. If supporting the head of the Buddha, the image denotes that the Buddha is resting. If the right arm is lying next to the body, the image denotes that the Buddha has entered into Nirvana (has passed away).

**Tourist:** Ok, I understand. It is very interesting. Well, I am still wondering why there are many styles of Buddha image? Is there any idea about that?

**Guide:** Yes, of course. Each position is related to the certain events in the Life of the Buddha. The events have occurred on certain days. The Buddha Images representing these events and are also associated with the days on which they occurred. People, who are born on a certain day of the week, may be most interested in a Buddha Image corresponding to that day.

**Tourist:** Thank you very much for the great information. You did a very good job. I am very happy to have you as my guide today. Good bye.

**Guide:** You're welcome. Have a good day. Good bye.

### Handout 7

#### Role Card A

You are a tourist. You have just arrived in Chiang Mai. Today you are on sightseeing tour at a temple in Chiang Mai City. You are very interested in Buddha images. You would like to know more information about Buddha images. You must ask for information from your tour guide. As a tourist, you can ask questions as many as you can.

#### Role Card B

You are a tour guide. You are very friendly; you like to answer all the questions from your tourists during leading a trip. Today, you take a tourist to visit a temple in Chiang Mai City. A tourist is very interested in Buddha images. You are asked many questions about Buddha images. As a tour guide, you must answer all the questions, and give information as much as you can.

## ประวัติผู้เขียน

### ชื่อ-สกุล

นายพนม เหลือสี่บชาติ

### วัน เดือน ปีเกิด

5 มีนาคม 2517

### ประวัติการศึกษา

พ.ศ. 2536

สำเร็จการศึกษาระดับมัธยมศึกษาตอนปลายจาก  
โรงเรียนพระปริยัติสามัญวัดไพโรศนงค์ศักคาราม  
อำเภอหล่มสัก จังหวัดเพชรบูรณ์

พ.ศ. 2540

สำเร็จการศึกษาระดับปริญญาตรี ศิลปศาสตรบัณฑิต  
สาขาวิชาภาษาอังกฤษ คณะมนุษยศาสตร์และสังคมศาสตร์  
มหาวิทยาลัยนเรศวร จังหวัดพิษณุโลก

### ประวัติการทำงาน

พ.ศ. 2541

พนักงานขาย Gem Gallery Chiang Mai

มัคคุเทศก์ บริษัท Chiang Mai Universal Travel

พ.ศ. 2542-2546

มัคคุเทศก์ บริษัท Rowaco Asia Travel, Chiang Mai

พ.ศ. 2547-ปัจจุบัน

มัคคุเทศก์อิสระ

ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่

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