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NAME: Ms. Suwapat Tapa-amondej

THIS THESIS HAS BEEN ACCEPTED BY

_____ **THESIS ADVISOR**

(Assistant Professor Pataraporn Tapinta, Ph.D.)

_____ **DEPARTMENT HEAD**

(Mrs. Wannana Soontornnaruerangsee, Ph.D.)

APPROVED BY THE GRADUATE SCHOOL ON _____

_____ **DEAN**

(Associate Professor Gunjana Theeragool, D.Agr.)

THESIS

**THAINESS IN ENGLISH AND THAI-ENGLISH
CHILDREN'S LITERATURE**

SUWAPAT TEPA-AMONDEJ

**A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of
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The objectives of this study were to 1) explore and identify the elements of "Thainess" in English children's literature, and 2) analyze the possible impacts yielded by these elements of "Thainess" on Thai children's English literacy and language learning. The three major categories of sources of data in this study included: 1) 170 English reading passages from the course books used in schools (Grade 3 – Grade 9) as part of the curriculum of the Ministry of Education of Thailand, 2) 16 Thai-English storybooks, and 3) 10 Thai literary stories that are translated into English versions. The procedures of descriptive and interpretive methods of content analysis were conducted.

The findings have revealed five categories of Thai socio-cultural schematic elements imparted in those literary works: 1) Thai social values including showing respect, gratitude, generosity, the significance of religious institutions, and belief and tradition, 2) Thai lifestyle, 3) Thai history, 4) Thai art, and 5) Thai names. More importantly, based on the framework of schema theory and second language and literary learning theories, the findings indicate that these elements of "Thainess" seem to play positive roles in enhancing Thai student readers' literacy and language skills development in two main aspects: 1) the role of content schema in promoting the use of reading strategies for effective reading comprehension, and 2) the role of content schema in building motivation for language learning and learning to read.

Student's signature

Thesis Advisor's signature

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CHAPTER I

INTRODUCTION

Statement of the Problem

English has been an international language widely used all over the world for years, especially in this age of globalization. It plays very important roles in most communities for communication, education, and professional development. Moreover, it is used as the medium to transfer thoughts and cultures and to create good understanding and relationships among people in different countries.

Because of the aforementioned importance of English, it has been included in the language curricula of many countries including Thailand. Realizing the importance of English, the Thai government requires it in the school curriculum from primary to university education. Out of school, English-language materials have been introduced into various means of communicative media in our daily lives, such as in storybooks, magazines, newspapers, and on television.

However, as citizens of a non-English-speaking country, Thai people do not have a great opportunity to practice the four skills of English--listening, speaking, reading, and writing--in their daily lives. Schools mainly aim to provide English education for academic purposes. Among the four language skills, reading has been a major area that Thai learners of English have more opportunity to practice. They encounter written texts on the Internet as well as in printed materials, such as storybooks, newspapers, magazines, and textbooks in their daily lives.

In the world of reading, because of the current trend of globalization and the increasing role of English as an international language, English children's literature has become a common interest among Thai children. As a result, a great amount of children's literature is composed in English or in bilingual (English and Thai)

versions.

In terms of language acquisition and literacy development, it has been theoretically revealed that socio-cultural factors play a crucial role. Reading involves recognizing printed manuscripts, events, speech, and behaviors as the readers read gestures, images, symbols, signs, and signals that are in a social and cultural environment to comprehend the texts. Especially, prior beliefs and cultural background knowledge strongly influence the reader's comprehension and construction of meaning. One significant aspect in the children's literature involves sociolinguistic manifestation such as the connection between language and culture. Therefore, these socio-cultural elements may have an impact on language learning. Theoretically, socio-cultural factors (e.g., beliefs, attitudes, philosophy, and culture) will influence literacy and language learning (Piaget, 1952; Goodman, 1971; Anderson and Pearson, 1984; Carrell, 1988a, 1988b; Clay, 1991, 1998; Ruddell and Ruddell, 1994; Ruddell and Unrau, 2004). All in all, reading is a process in which the knowledge of language and the cultural background knowledge are altogether in effect. More specifically, in reading English, having knowledge about the English language is the basic requirement. But having only this linguistic knowledge is not adequate for reading comprehension. Lack of adequate and relevant cultural background for the text being read always brings trouble to the readers (Xue-wei and Ying-jun, 2006).

In relation to reading, background knowledge can be supportive in interpreting the text and understanding the story. The readers' experiences influence the kinds of background knowledge structures or schemata (e.g., cultural knowledge) that the readers activate when interpreting a story. That is to say, the readers' experience has an impact directly on reading comprehension. They comprehend a passage by analyzing the text by using their schema, an internal organization of past personal experiences (Bartlett, 1932 cited in Johnson, 1982; Rumelhart, 1980). Moreover, Goldenberg (2004) stated that such experience or prior knowledge in and out of school also increases significantly as children advance in their literacy development. In sum, Anderson, Sapiro, and Montague (1977) stated that readers' cultural

background influences their capacity to understand text. Children can comprehend texts effectively if the message contains elements compatible with the children's natal culture.

Along with the current popularity of children's literature in English in Thailand, one interesting phenomenon seems to be remarkable. It is evident that there are elements of "Thainess" in these literature texts that reflect Thai identities of Thai people and culture such as Thai social values, Thai lifestyle and Thai art. However, these elements of "Thainess" have not been systematically identified, and the connection of these elements with the possibilities of their effective roles in promoting English literacy and language learning development has not been systematically studied. No previous studies have displayed this phenomenon. Thus far, issues of what possible socio-cultural elements of "Thainess" have impacts on English literacy and on language learning as a second language have not been substantially discussed. Therefore, the exploration of this aspect should be beneficial. This interest in how elements of "Thainess" play a role in children's literature in English has led the researcher to conduct the present study.

Purposes of the Study

This qualitative study aimed to observe socio-cultural elements of "Thainess" in English and Thai-English children's literature available in Thai markets. There were two research objectives: firstly, to explore and identify the elements of "Thainess" in English and Thai-English children's literature; secondly, to analyze the possible impacts yielded by these elements on English literacy and language learning.

Research Questions

There were two main research questions in the study:

1. What elements of "Thainess" are found in English and Thai-English children's literature?

2. What are the possible impacts on English literacy and language learning yielded by these elements of “Thainess?”

Scope of the Study

In this study, the researcher explored 196 pieces of English and Thai-English children’s literature from various types of materials, including reading passages in textbooks, storybooks in English and bilingual (English and Thai) versions, and Thai literature which is translated into English. Generally, these materials are used as part of learning materials in English language programs in schools and are also available in the market as reading materials for pleasure. The main aspects of the exploration of the elements of “Thainess” in this study were as follows: (1) the use of vocabulary (Thai names) and expressions, (2) concepts/ideas related to Thai social values (e.g., attitudes, beliefs, customs etc.), and (3) contexts of stories (e.g., setting, atmosphere, events).

Definitions of Terms

Children’s literature in this study referred to any kinds of English and bilingual (English-Thai) narrative texts. In particular, these literary works are normally accessed by Thai children, approximately from grades 3 to 9, as part of both their English education and their pleasure out of school. These texts do not include expository texts, such as driving directions and descriptions of scientific experiments. In this study, I have divided these literary works into three categories as follows: 1) literary works (e.g., storybooks, reading passages in school textbooks) that are written directly in English, 2) stories that are written in bilingual (English-Thai) versions, and 3) literature with Thai original sources that is translated into an English version.

Thainess referred to Thai identities of Thai people. In this study, they were classified into the following sub-categories:

- Thai social values, including attitudes, beliefs, tradition, and customs;

- Thai identities and lifestyles including Thai personalities and social relationships (e.g., family relationships);
- Thai history;
- Thai arts;
- Use of Thai language, which includes vocabulary, names, expressions, etc.

Significance of the Study

Findings gained from systematic displays of this phenomenon should provide useful indicators of how this aspect of Thai socio-cultural factors can influence English literacy and language learning among Thai children. These findings should build up good awareness of related issues among text writers and educators, including English-language program developers, teachers, and private publishers. Optimal insight into how “Thainess” can enhance English literacy and language learning abilities should contribute to proper considerations about the quality of children’s literature introduced to Thai children.

CHAPTER II

LITERATURE REVIEW

How Do Children Learn to Make Meaning?

Piaget (1952) explained that children acquire meanings of a language in the way that they develop a sense of object permanence. That is, when they have engaged in sufficient interactions with the world and with the significant people in their lives, they develop a sense of object permanence. This means that they develop their sensory awareness that although objects and people are not immediately present to them, they can still exist somewhere else. In other words, children learn to make meanings from these symbolic images of objects and people. In addition, this developmental theory explains that this cognitive operation of making meaning includes coding their experiences, and collecting their experiences, which they store as memory schemata.

How Do Children Develop Literacy Learning?

Clay (1991, 1998) explained that children learn to read by making connections between awareness of meanings of what they learn from the real world, meanings from what they learn from oral language, and meanings that emerge from print. That is, they make relationships between their auditory perceptions, including phonological and grammatical structures existing in their spoken language, with the new perceptions of visual symbols including letters, clusters, words, and other aspects, such as spatial signals in the written text. Importantly, the knowledge they have learned from the real world plays a very important role in shaping meanings during this learning-to-read process. Especially, Clay stated that the ability of the individual in developing literacy awareness is related to social and cultural factors that may limit or extend opportunities to learn. She explained that, with relevant experience, young children may be able to understand what they read although they cannot completely

know the written words they see in the texts. Experience also helps the readers to understand the meaning of the new events and language from the text. In addition, Goodman (1971) noted that different readers can possibly understand the texts in different ways because they have different experiences as the cues for making meanings out of the texts.

How Do Learners Develop Their Second-Language and Literacy Acquisition?

Krashen (1982) stated that learners acquire a second language by understanding messages or by receiving comprehensible input. Learners acquire a new rule by understanding messages that contain this new rule. Krashen stated that there are five basic hypotheses about second-language acquisition: the acquisition-learning distinction, the natural order hypothesis, the monitor hypothesis, the input hypothesis, and the affective filter hypothesis. Especially, the input hypothesis and the affective filter hypothesis play a major role in the development of acquisition and learning. Importantly, the input hypothesis claims that readers acquire language by understanding messages or by obtaining comprehensible input. The input hypothesis provides context and background knowledge that make input comprehensible. The extra-linguistic context, knowledge of the world, and previous linguistic competence are useful to understand the text. It benefits learners to use their knowledge of the world in helping comprehension and predicting about the meaning of the text. Furthermore, providing extra-linguistic support is an advantage to encourage language acquisition.

In addition, acquirers will not be successful in learning a second language if they have an inappropriate affect. This refers to the effect of personal motivation and other affective variables on second-language acquisition. Motivation, self-confidence, and anxiety all affect language acquisition. The affective filter hypothesis claims that if acquirers have a high affective filter, they will not succeed in language acquisition. On the other hand, if acquirers have familiarity with the input (e.g., previous experience and knowledge of the world) during the learning process, the affective filter is low; and the best acquisition will take place. It means that readers acquire a

second language when they obtain comprehensible input in a low-anxiety situation, when they are presented with interesting messages, and when they understand these messages (Krashen, 1989).

Socio-cultural Context and Schema Theory

In addition to various supporting elements that promote reading comprehension, socio-cultural context has been revealed as another essential factor that plays an important role in enhancing the process of meaning construction. In particular, the children with adequate socio-cultural background relevant to the specific text they are reading will be able to comprehend the text and to learn the target language more effectively. Socio-linguists (e.g., Heath, 1983; Gee, 1996; McCarthy, 2001) have explained that meanings of literary works are embedded within discourse--the socio-cultural contexts or social practices the readers have acquired in their everyday life. Gee (1996) has clarified that discourse refers to the socio-culturally distinctive environments for communication of each individual in which s/he integrates his or her ways of thinking, acting, talking and valuing social attitudes and beliefs with his or her own unique culture, background, and history.

Within an overall socio-cultural approach, one's literacy learning is constituted as acts of knowing or developing multiple types of literacy within a given cultural and social context including one's discourses. Therefore, to master a literary work, it is essential that a reader be aware of socio-cultural contexts that constitute its meanings. A lack of awareness of these socio-cultural realities can possibly cause difficulty in reading comprehension.

In relation to the aforementioned perspective of socio-cultural context, schema theory has been well-recognized. Prominent theorists noted that schema theory is a theory about the structure of human knowledge that is stored in memory (Rumelhart, 1981; Anderson and Pearson, 1984). In readers' memory, schemata are like containers that keep the experiences that they have had. Smith (1971) and Anderson (1994) stated that readers use their prior knowledge to predict, make decisions, and perceive

the meanings of the text, including comprehending, learning, and remembering the ideas in stories and texts. In addition, Pearson and Stephens (1994) stated that readers use schemata to tell how and where they store their experiences and also use them to establish relations between one schema and others in their minds. They can link ideas in texts and their schemata to comprehend meanings. In a sense, readers interpret the meanings from a text differently, depending on what background knowledge or experience an individual has. According to schema theory, readers are able to interpret more than one meaning from a text. It depends upon the reader's age, sex, race, religion, nationality, occupation, and culture. Additionally, Goldenberg (2004) stated that such experience or prior knowledge in and out of school also increases significantly as children advance in their literacy development. Children comprehend texts effectively if the message contains elements compatible with the children's natal culture.

In first-language reading, Ruddell and Ruddell (1994) noted, preschool children and those in the early grades have acquired a lot of concepts and world knowledge. Children at age six know syntax or sentence structure and comprehend story or text structure. They can use picture clues to construct meaning from texts and apprehend stories from storytelling. They also develop a sense of story chronology (Applebee, 1978; McNeil, 1987). Furthermore, children account for their knowledge of story structure and develop full understanding of narrative form. They are able to use their background knowledge and sense of story structure to link their increasingly complex word knowledge and word-analysis ability to construct meaning from print (Bussis, Chittenden, Amarel, and Klausner, 1985; Sulzby, 1985). Familiarity with lexical, syntactical, and text-structure schemata impacts readers to succeed in constructing meaning from texts. Each child's knowledge of text structure and meaning expectation is different, depending on each person's prior knowledge with text (Mason and Au, 1990).

Similarly, in second-language reading, Carrell (1983) explained that the schema theory model consists of two aspects of background knowledge that are very important for comprehension: the formal schemata and content schemata. A reader

needs to acquire formal schemata in order to comprehend a text. These schemata include background knowledge about rhetorical organization, such as differences in genres, differences in the structure of fables, short stories, newspaper articles, poetry, and expository text types. A reader also needs to acquire content schemata, which are claimed to be background knowledge about the content area of the text in order to comprehend a text, for example, information about physics, Greek mythology, Black American culture, or the political situation in Afghanistan.

In addition, regarding the process of meaning construction in second-language reading, Carrell (1988a) explained that background knowledge facilitates both bottom-up and top-down processing. Bottom-up processing is used to decode linguistic units (e.g., phonemes, graphemes, words) and build textual meaning from the smallest units to the largest, and then modify preexisting background knowledge and current predictions on the basis of information encountered in the text. During this process, the readers analyze letter features and clusters, combine these into words, integrate them into phrases, organize them into sentences, and store them with meanings. Therefore, when the reader reads all sentences, they can relate the overall sentences and then they can understand the whole meanings of written text. For top-down processing, prior experience and background knowledge are useful for predicting the text and checking the text for confirmation of those predictions. The top-down approach uses the deep structure of a language to interpret surface structure. The learners use the experience, knowledge of the world, and socio-cultural values for reading the texts, they will understand the overall meanings in the text. When the readers comprehend the meanings of the text as a whole, this comprehension will come into play in facilitating their interpretation of meanings of smaller units of the text or paragraphs, the meanings of each sentence, and the meanings of individual word.

Ruddell and Unrau (2004) further explained that prior beliefs and knowledge consist of affective and cognitive dimensions that have an impact on a reader's comprehension and construction of meaning. Readers use their beliefs to construct meaning through collaboration with text. Furthermore, beliefs influence and shape

affective conditions that consist of motivation to read, attitude toward reading and content, reader's stance, and socio-cultural values and beliefs--those are important for each reader's meaning-construction process. As for knowledge, it consists of concepts, procedures, and unconscious or unattended knowledge forms that influence the meaning-construction process. Furthermore, personal and world knowledge are significant factors for the meaning-construction and comprehension process. Personal knowledge consists of declarative forms, procedural forms, and conditional forms. Personal knowledge is stored in the reader's memory as images of personal experience. World knowledge is represented in schemata formed from the reader's life experiences, facts and assumptions, actions and procedures, and understanding of appropriate conditions for knowledge use.

Together with this socio-cultural background knowledge, to construct meaning, different aspects of linguistic schemata that represent phonological, syntactical, and lexical knowledge are also required. Syntactical knowledge affects the ability to read. As for lexical knowledge, it is the reader's knowledge of words and word meanings. Adam and Collins (1979: 3) also noted the relevance of schema theory to reading comprehension in that it acknowledges semantic constructivity. They described the role of semantic constructivity:

A fundamental assumption of schema-theoretic approaches to language comprehension is that spoken or written text does not in itself carry meaning. Rather, a text only provides directions for listeners or readers as to how they should retrieve or construct the intended meaning from their own, previously acquired knowledge. The words of a text evoke in the reader associated concepts, their past interrelationships, and their potential interrelationships.

In relation to this, Robinett (1980) stated that readers' cultural schemata also function as visual clues to spelling, contextual-pragmatic knowledge, and syntactic and semantic competence. Consider the following examples of the verb "kick" in English.

The punter kicked the ball.
 The baby kicked the ball.
 The golfer kicked the ball.
 (Anderson *et al.*, 1977: 368)

Carrell (1988b) stated that if readers do not have the background knowledge or experience related to types of kicking and things that can be kicked, then they can't comprehend the lexical items and the sentences. Therefore, knowledge of word meaning is associated with conceptual knowledge.

To illustrate, the related theoretical concepts discussed above, figure 2.1 displays the connection of linguistic and socio-cultural factors that contribute to form an individual schema in reading. While those linguistic factors are known as formal schemata, the socio-cultural factors are known as content schemata.

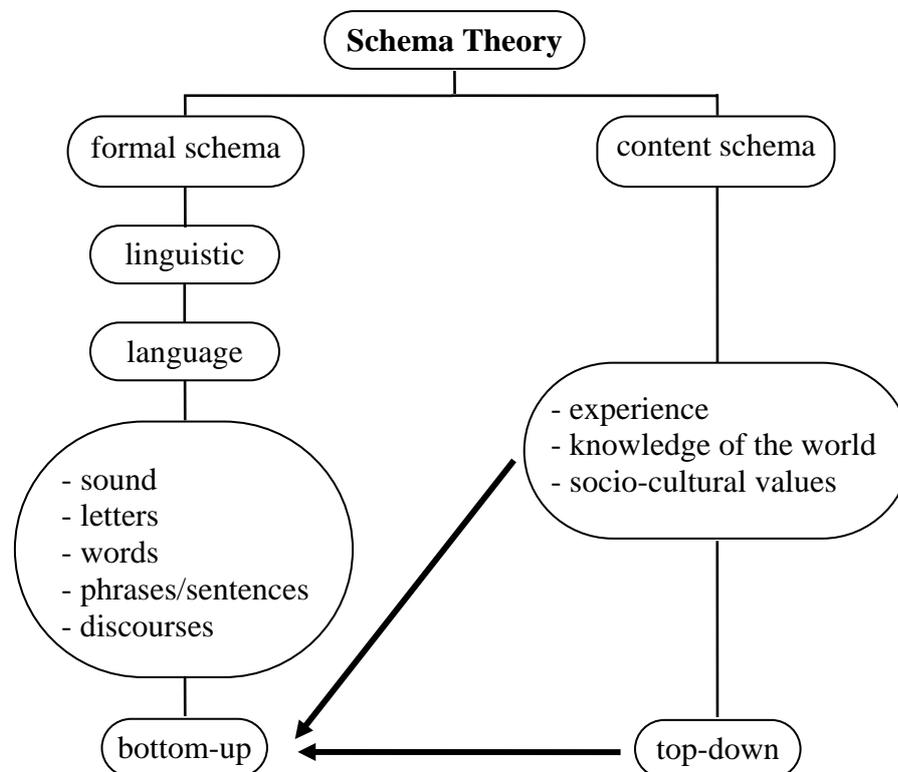


Figure 2.1 The Connection of Linguistic and Socio-cultural Factors Contributing to Form an Individual Schema in Reading

To conclude the roles of schema, Anderson (1994) stated that it has a great impact on both learning and remembering of ideas and data in a text. There are six functions of schemata. Firstly, a schema provides ideational scaffolding for assimilating text information. Secondly, a schema facilitates selective allocation of attention. Another is a schema enables inferential elaboration. No texts give information literally to readers. Therefore, the reader's schemata are of benefit to interpret and infer the meaning of the text. Fourthly, a schema allows orderly searches of memory. Fifthly, a schema facilitates editing and summarizing. Lastly, a schema permits inferential reconstruction.

Reading Comprehension Processes and Strategies

Irwin (1986) explained that comprehension processes involve reader's construction of the text meaning by interpreting textual information in the light of prior knowledge and experience. During reading, various comprehension processes take place: microprocesses, integrative processes, macroprocesses, elaborative processes, and metacognitive processes. Microprocesses include two aspects: chunking and microselection. Chunking involves the ability to group words into meaningful phrases. Microselection is the ability to select what idea units to remember. Integrative processes involve understanding and inferring the relationships between individual clauses and/or sentences. There are three main types of integrative processes: understanding anaphora, understanding connective relationships, and "slot-filling" inferences. Anaphoric relations are relations between words in which one word or phrase is being used to replace another. Connective concepts are the concepts that relate two events to each other. Clauses and sentences are tied together through connective concepts. Slot-filling inferences include filling in necessary information about things such as agents, objects, instruments, character motivation, and enabling factors.

Macroprocesses are concerned with creating or selecting an organized set of summary ideas for the purpose of recall. The main skill for macroprocessing is the ability to identify main ideas and details that includes selecting the most important

information and deleting or skipping the unimportant information in order to summarize the overall meanings of the texts.

Elaborative processing is the process of making inferences not necessarily intended by the author. The most important types of elaborations are (1) making predictions, (2) integrating information with prior knowledge, (3) forming mental images, (4) responding affectively, and (5) responding with higher-level thinking processes. Predictions are based on the content and the linguistic knowledge of what is being read. Especially, the content is normally promoted by the reader's prior knowledge. Affective responses include emotional responses to the plot or theme, identification with characters, and affective reactions to word connotations and figurative language. Finally, high-level thinking processes include application, analysis, synthesis, and evaluation.

In addition to the cognitive processes as aforementioned, metacognitive processes play roles in adjusting one's strategies to control comprehension and long-term recall.

Related Studies

Research on reading comprehension among L2 learners has indicated that one component of the ability to understand stories is the readers' general knowledge of the world and the extent to which that knowledge is stimulated during reading.

Johnson's (1981) study investigated the effects of the complexity of the English language and the cultural origin of prose on reading comprehension. The subjects were 46 Iranian intermediate/advanced ESL students at the university level in the United States. Half of the subjects read the original English texts of two stories. One was a Mullah Nasr-el-Din story from Iranian folklore. And the other was a story about Buffalo Bill from American folklore. The other half of the subjects read the same stories in adapted English. Multiple-choice questions were used to test the subjects' reading comprehension. Also, 19 American students were tested on the

recall questions for comparison purposes. Results revealed that the cultural origin of the story had a greater effect on comprehension than syntactic or semantic complexity of the text.

Droop and Verhoeven (1998) investigated the role of background knowledge and linguistic complexity in first and second-language reading comprehension of 35 Dutch, 17 Turkish, and 18 Moroccan students in the third grade of primary school in the Netherlands. All students read six expository texts: two texts referring to Dutch culture, two texts referring to the cultures of minority groups (i.e., Turkish and Moroccan), and two neutral texts. These texts were divided into three linguistically simple texts and three linguistically more complex texts. The linguistic complexity was defined by the mean length of sentences, words, and syllables, and included the complexity of verbal groups and noun compounds. While the students read the text aloud, they were marked for miscues. Each student orally answered the prior-knowledge and comprehension questions, and retold the stories. A multivariate analysis of variance (MANOVA) was employed to test the differences in prior knowledge between the Dutch and minority children. Furthermore, the three-way interaction between group, cultural reference, and linguistic complexity was also performed to check the role of linguistic complexity of the texts in relation to the effect of cultural reference. The results indicated that cultural background knowledge played an important role on reading comprehension and acquiring literacy in a first and second-language.

According to Carrell (1981), the results from conducting a comparison of advanced Japanese and Chinese participants learning English as a second-language on recall of folktales from three different cultural orientations --- native culture, second culture, and unfamiliar culture --- signified that the cultural origin of the text and the degree of the second-language students' familiarity with the culture affected their judgments of the difficulty of the texts and their recall of information from the texts.

In a study of the impact from reading culturally familiar and culturally unfamiliar stories on their reading comprehension of the attitudes and culture of 83 Jewish 8th graders from two intermediate schools in southern Israel learning English, Abu-Rabia (1996) used instruments that were an attitude questionnaire, stories in Hebrew and English, and multiple-choice questions about the stories. He found that the students scored higher on tasks of reading comprehension with texts from their own cultural setting than with texts from a culturally unfamiliar setting. In a study in a similar vein, Abu-Rabia (1998) investigated the relationship of the attitudes and cultural background of 74 eighth-grade Arab students in Israel to their reading comprehension of stories from Jewish and Arab culture. The instruments were an attitude questionnaire and multiple-choice questions. The results indicated that students who read culturally familiar texts got higher reading comprehension scores than students who read culturally unfamiliar texts. In short, schemata of L2 learners can facilitate their reading comprehension if they learn the L2 through familiar cultural stories.

Johnson (1982) investigated the effects on reading comprehension of building background knowledge. The subjects were 72 advanced ESL students at the university level. The topic of the reading passage was the celebration of Halloween. The passage contained familiar and unfamiliar information based on the subjects' recent experience of this custom. Some subjects studied the meanings for unfamiliar words before reading them in the text. After they read the passage, they had to recall the story in written form and recognize sentences. The results of recalling of the passage and of the sentences indicated that prior cultural experience prepared readers for comprehension of the familiar information about Halloween in the passage. In contrast, the exposure to meanings of unfamiliar words did not have a significant effect on ESL students' reading comprehension.

Steffensen and Joag-Dev (1984) conducted a study using two descriptions of weddings, both written in English. One was a description of a traditional American wedding, while the other was of an Indian wedding. The subjects were 20 Indians and 20 Americans. All of them read the descriptions and were asked to recall the

descriptions. It was found that readers comprehended texts about their own cultures more accurately than those about the other culture. Although the words were easy to understand, the unfamiliar cultural experience of an Indian wedding made the passage more difficult to remember for the Americans.

Alptekin (2006) investigated the role of culturally familiar background knowledge in inferential and literal comprehension in L2 reading. Nine-eight Turkish EFL university students were divided into two equivalent English proficiency groups. One was the experimental group, and the other was the control group. Both groups read the original of an American short story and the nativized text, textually and contextually modified to reflect the learner's own culture. The title of the story by Delmore Schwartz is "In Dreams Begin Responsibilities." After reading, they answered 24 multiple-choice comprehension questions in two versions of the story to check their literal understanding and inferential comprehension. A t-test was conducted to evaluate the two groups' L2 competencies and then the reported t-test results were computed on the SPSS program. The results showed that the nativized version of a short story had a significant effect on the EFL students' inferential comprehension, but it did not affect their literal understanding. On the contrary, literal comprehension is not necessarily affected by the readers' level of familiarity with the culture-specific content of the text.

Jalilifar and Assi (2008) explored the role of cultural nativization in reading comprehension of target language short stories in Iranian EFL learners. The participants, 60 EFL learners who were MA students majoring in Teaching English as a Foreign Language (TEFL) at the Centre for Science and Research, Islamic Azad University of Ahvaz, were divided into two groups. One group was the experimental group and the other was the control group. One group read three original American short stories: *The Chaser* by Collier, *Art for Heart's Sake* by Goldberg, and *Too Soon a Woman* by Johnson. The other group read the nativized versions, following Alptekin's (2006) definition of nativization, adapted into the language learners' own culture to reflect Persian culture such as settings, locations, characters, religious conventions, and cultural concepts. However, linguistic features and rhetorical

structure were not changed. After reading, the subjects answered two types of multiple-choice reading comprehension questions which were at literal and inferential levels of comprehension. The results demonstrated that cultural nativization had a facilitative effect on both the literal and inferential levels of comprehension.

Carrell (1987) studied the effects on ESL reading comprehension of both cultural-specific content schemata and formal schemata. This study involved 28 Muslim Arabs and 24 Catholic Hispanic ESL students of high-intermediate proficiency enrolled in an intensive English program at a Midwestern university. Each student read two texts, one with Muslim-oriented content, and the other with Catholic-oriented content. The Muslim text was entitled "Ali Affani," and the Catholic text was entitled "Saint Catherine." Each text was presented in either a well-organized, rhetorical format or an unfamiliar, altered rhetorical format. Within each group, one half of the subjects read the texts in a familiar, well-organized rhetorical format, and the other half read the texts in an unfamiliar, altered rhetorical format. After reading each text, the subjects answered a set of 14 multiple-choice, comprehension-inference questions and were asked to recall the text in writing. Results showed that schemata affected the ESL readers' comprehension and recall. Participants remembered and comprehended the passages better if they described situations similar to those in their native cultures.

Keshavarz, Atai, and Ahmadi (2007) explored the effects of linguistic simplification and content schemata on reading comprehension and recall. The participants, 240 Iranian male students of English as a foreign language, were divided into four groups. The study used two types of texts: content-familiar and content-unfamiliar. One of the texts, from the biography of the Prophet Muhammad (P.B.U.H), had content related to Islam. The other text, from the biography of Joseph Smith, was about a non-Muslim religious figure. Each type appeared in four versions: original, syntactically simplified, lexically simplified, and syntactically-lexically simplified. The linguistic simplifications were lexical and syntactic simplification. To simplify the texts, the unknown words were replaced with synonyms and given definition. The compound sentences or difficult sentences were also broken down into

simple sentences. Each participant group was tested on one of the linguistic versions of the content-familiar and content-unfamiliar texts. The result showed that content schemata had a greater effect than lexical or syntactic simplification on both EFL reading comprehension and recall. The effect of the linguistic simplification on reading comprehension and recall was interpreted in the light of the interaction of content and linguistic simplification.

Alderson and Urquhart (1988) investigated the effects of EFL students' background discipline to their performance on reading comprehension. The subjects were four groups of students from different academic disciplines--15 students from development administration or development finance, 11 engineers, six post-graduate students of mathematics, and five students of liberal arts. All of them read five texts, involving two engineering topics, two economic development and finance topics, and one general topic. The lexical items of each text that were familiar to the students were deleted. After they read, they filled in the blank spaces with the exact word and the accepted word in each test. Results showed that students from a particular discipline would perform better on tests based on texts taken from their own subject discipline than would students from other disciplines.

Watkhaolarm (2005) studied Thainess in Thai English literature. The analysis described that discourse strategies in literary texts show creative strategies as a Thai English variety by two Thai English bilingual authors. Both authors used strategies at the lexical and thematic level, unlike bilingual authors from other cultures. Although two books represented different periods of time, there is proof of shared characteristics and creativity, which are unique to Thai English. The first book was *My Boyhood in Siam* (1940), an autobiography by Kumut Chandruang, and the second was *Until the Karma Ends: A Plot to Destroy Burma* (1996), by Pongpol Adireksarn. Based on the framework on contact literature, Thainess is the outcome of six processes of context transfer: transfer of religious, cultural and social elements; shift of old sayings, metaphors or fixed collocations; translation; lexical borrowing; reduplication; and hybridization.

In sum, to comprehend texts, readers, especially ESL students, should have background knowledge to help them to get the meanings of the texts. If they have background knowledge relevant to what they are reading, it will enhance their comprehension of the texts more effectively. In this chapter, the related theories and studies on language and literacy learning, including theoretical concepts related to ESL readers, especially those that discussed the roles of socio-cultural background knowledge, have been reviewed as the guidance for the theoretical framework of this present study. Thus far, although various studies have explored various aspects of the impacts of learners' schemata on their reading ability, no previous studies have investigated how the elements of "Thainess," as fundamental socio-cultural factors, can possibly reinforce the Thai ESL readers' comprehension of children's literature in the English (and Thai-English) language. Therefore, this present study explored what possible elements of "Thainess" in the selected pieces of children's literature have impacts on English literacy and learning English as a second language.

CHAPTER III

METHODOLOGY

This study aimed to explore the elements of “Thainess” and the possible impacts yielded by these elements of “Thainess” on Thai children’s English literacy and language learning. It was designed as a qualitative research. The descriptive and interpretive method of data analysis (Miles and Huberman, 1994; Coffey and Atkinson, 1996; Strauss and Cobin, 1998; Berg, 2004) was mainly employed in this study. This chapter presents the methodology of the research, which consists of procedures of data collection and data analysis and measures of its credibility.

Data Collection

For my research, in order to get data from children’s literature that includes elements of “Thainess,” I used three methods to survey a number of reading materials available from various sources. Firstly, I pulled out reading passages from course books (from grade 3 to grade 9) that have been employed in schools following the curriculum of the Ministry of Education of Thailand. Secondly, using the search engine www.google.com, I searched for lists of children’s books, and a number of storybooks whose titles indicated that they could possibly contain content with elements of “Thainess.” From these titles, I could find the actual materials. Lastly, I surveyed and collected children’s storybooks and textbooks available in several bookstores in Thai markets.

Materials

The totals of 196 pieces of materials were divided into three categories as follows: 170 English reading passages, 16 Thai-English storybooks, and 10 Thai literary stories that are translated into English versions.

Data Analysis

The procedures of descriptive and interpretive methods of content analysis (Miles and Huberman, 1994; Coffey and Atkinson, 1996; Strauss and Cobin, 1998; Berg, 2004) were conducted. To reach the final interpretations of the analyses, I applied relevant theories as the theoretical framework of this study. These include the theory of meaning construction (Piaget, 1952), literacy learning development (Clay, 1991, 1998; Ruddell and Unrau, 2004), second-language and literacy acquisition development (Krashen, 1982, 1989; Carrell, 1983, 1988a, 1988b), socio-cultural theories, especially the schema theory (Carrell, 1983, 1988a, 1988b; Anderson and Pearson, 1984; Anderson, 1994; Ruddell and Ruddell, 1994; Ruddell and Unrau, 2004), and reading comprehension processes and strategies (Irwin, 1986). Based on the applied theoretical framework, I designed the procedures of the analysis in this present study as follows:

In the first stage, I read through all the texts to get a sense of how they express “Thainess.” In the second stage, I identified parts of texts that reflect elements of “Thainess.” These might consist of Thai contexts, Thai concepts, such as social attitudes, religious beliefs, tradition, any vocabularies, words, and phrases involving Thai expressions.

After that, I put all data into tables for analyses and assigned preliminary labels and codes to the identified texts. Before proceeding to the next stage, I described and defined the details of the coded texts. Then, I wrote down in the margin next to the coded texts my preliminary interpretations and any possibly related thoughts that came into my mind. Then, I wrote up a list of the codes I had developed and used this list to revisit the texts to work on this coding process repeatedly (See Appendix B for preliminary coding and analysis table). This process of “intracoding” (Miles and Huberman, 1994) should help verify the credibility of my coding system.

When I had completed this task for all the data, I grouped similar elements of “Thainess” into broad categories and sub-categories. Based on related literature and

theory, I classified major categories of “Thai elements” that had been presented in the English children’s literature in this study. Then, I attempted to assign conceptual labels (topics) to each category and sub-category. Lastly, I described the phenomena/ characteristics evident for each category and attempted to look at the possible ways that these socio-cultural elements or connections of these elements would enhance effective reading comprehension and language learning in English.

Also, it is important to note that throughout the analytical processes of making interpretations of any unit of analysis (a paragraph of the text) and making connections between analyzed data, I would always check back to the original context of the whole text I was working on.

In addition, to ensure a certain degree of objectiveness of my interpretation of meanings derived from the data, another coder, an expert in the field of language and literacy development, was invited to conduct all the coding processes in a similar fashion as I did. Overall, 50% of the texts were preliminarily examined by identifying elements of “Thainess” and assigning labels and codes to the identified elements. (See Appendix C for validation form for the intercoding process). This “intercoding” practice would ensure a greater degree of trustworthiness for the coding as well as the conceptualizing processes.

CHAPTER IV

RESULTS

This chapter presents findings gained from the data analysis and interpretation from an exploration of 196 pieces of English and Thai-English children's literature. The data gathered addressed the following research questions:

1. What elements of "Thainess" are found in English and Thai-English children's literature?
2. What are the possible impacts on English language and literacy learning yielded by these elements of "Thainess?"

From the total of 196 pieces of the reading selections as selected as the data for investigation, it is evident that authors of English children's literature have integrated a great deal of Thai socio-cultural contexts in their texts. In accordance with the schema theory, as mentioned earlier, these Thai socio-cultural elements should play a crucial role in enhancing linguistic contexts in ways that will help students to understand the meanings of the texts. In translating these stories from the original Thai sources into English or bilingual versions, the authors have integrated various elements of "Thainess" into their texts. For some other stories, which have been written directly in English (e.g., reading passages for school textbooks), it is evident that the settings of those stories are Thai. These socio-cultural elements can be classified into five major categories: 1) Thai social values, 2) Thai lifestyle, 3) Thai history, 4) Thai art, and 5) Thai names written in English.

From the total of 196 passages of the children's literature in this study, 835 items of the texts that incorporate elements of Thainess were located. In relation to these findings, possible impacts that these elements of Thainess have on the Thai student readers on English literacy and language learning have been identified and

analyzed.

It should be noted that since the two research questions of this study are related, the presentation of findings under each category includes discussions to address the two enquiries together.

Thai Social Values

The first category of the elements of “Thainess” includes five major aspects of social values: 1) showing respect, 2) showing gratitude, 3) showing generosity, 4) the significance of religious institutions, and 5) belief and tradition.

Showing respect. In Thai society, there is a national culture that shows respect to elders or seniors. Younger Thais can show respect in manners and speech. Ways to show respect of Thais include bowing, giving a “wai” as a gesture for greeting, expressing thanks, and apologizing. In addition to respectful gestures, in speech, certain semantic features such as choices of words showing politeness are also employed to show respect. In general, these practices are performed by young people to please their superiors. As a consequence, this social value is entailed in various contexts of these literary works. That is, the authors involve the aspects of manners of showing respect in Thai culture intensively in the literature that they have translated into English versions, as illustrated in the excerpts below.

Table 1 Examples of texts that reflect Thai social values about showing respect

No	Source of Literature	Original Text
1	<u>Yak Khon Nieo</u> (Meesomsueb, 2004: 1-4)	King Phrommathat of Benares ruled his kingdom with righteousness, bringing peace and happiness to the people. He had a son, named Panchawutkuman, who was intelligent and brave and possessed the power of merit, as predicted by

Table 1 (Continued)

No	Source of Literature	Original Text
		<p>the Brahmins. When he was 16 years old, Panchawutkuman departed for Toxila, an ancient seat of learning in Khanthara Province, to acquire knowledge from the School of Thisapamok. The Prince made quick progress in his studies and mastered the use of five weapons: a club, a sword, a javelin, a bow, and his own physical and mental power. After he completed his studies, Panchawutkuman <u> bowed to his teacher </u> before setting off for Benares. His teacher gave his blessing and put a spell on his weapons to make them more powerful.</p>
2	<p><u>The Story of Phra Abhai Mani</u> (Chaya, 1986: 104-5)</p>	<p>The wise old man [hermit] also put the golden hair pin which Phra Abhai Mani had left with him into the boy's top-knot, and wrapped a tiger's hide round him in the manner of an ascetic. A tall head-piece of skin completed the outfit, and made Sud Sakorn look like a diminutive hermit. The old man then distilled some scented rose-wood and anointed the forehead of the boy. <u>Sud Sakorn bowed low and reverently to the hermit.</u></p>
3	<p><u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 122)</p>	<p><u>The wai</u> is a way for Thai people to say hello. It is also an action of respect. The lower the head comes down, the more respect is shown. Normally young people will <i>wai</i> older people and sometimes older people do not have to return a <i>wai</i> if they are very senior and the relationship is close or very superior. For example, a grandmother does not have to return a <i>wai</i> to her grandchildren. A boss need not</p>

Table 1 (Continued)

No	Source of Literature	Original Text
		return a <i>wai</i> to his employee.

From the first and the second excerpts, bowing is a common social practice as a sign of respect in Eastern countries, including Thailand. In the old days, when there were no teachers, the hermits who were people who have withdrawn to a solitary place for a life of religious seclusion were the ones who provided knowledge to people. Therefore, they always gained respect from normal folk. Coming to the time when Thai society has teachers, Thai people are taught to praise and respect “a teacher” like what their ancestors did to “a hermit.” As a consequence, Thai student readers have learned this social value as their schema when they read the text that they have background knowledge about showing respect and their culture, this schema helps them feel familiar with the context and build good understanding in the text more effectively. They should read with more ease.

From the third excerpt, the “wai” is a gesture that Thai people use for showing respect. In addition, it also shows apologies and expresses thanks. Thus, when the readers come across the word “wai” and “respect” in the text of the same context, they will learn to make connections between the word “wai,” which they are already familiar with, and the new word “respect.” This connection can facilitate the understanding of the discourse in the paragraph.

To conclude, due to the fact that the student readers have real experience and are familiar with the behavior of showing respect in their daily lives, when they read the English texts that include the unknown words like “bow and respect,” the meaning of these words will be constructed by means of contextualization. In addition, they can also use known words in Thai that appear in the context to facilitate the understanding of related unknown words in English such as bow and respect. In other words, their background knowledge of these social values enhances their reading

abilities.

Showing gratitude. Gratitude is a highly valued characteristic trait in Thai society. Being grateful is good social conduct and behavior that Thai people always show to their important persons, such as father, mother, and relatives. The authors have their characters express their gratitude to beloved people. The following examples illustrate how the characters show their gratitude.

Table 2 Examples of texts that reflect Thai social values about showing gratitude

Source of Literature	Original Text
<p><u>The Story of Tongdaeng</u> (Adulyadej, 2002: 56)</p>	<p>Tongdaeng is a grateful dog. She was only five weeks old when she first came, <u>so she had to benefit from the milk of “Mae Mali,” who was a stray dog. Tongdaeng never forgot this kindness. At first, Tongdaeng never stayed away from “Mae Mali”, always followed her wet-nurse, even after she stopped needing mother’s milk.</u> Eventhough other puppies went out running and playing, Tongdaeng would stay close to “Mae Mali”, licking her all over lovingly. Sometimes “Mae Mali” would teach Tongdaeng to retrieve a stick (at the age of about three months). Later on, they were separated, but whenever they met, <u>Tongdaeng would still show respect to “Mae Mali”, a thing that is different from many others who, after having become an important personality, might treat with contempt someone of lower status who, in fact, should be the object of gratitude.</u></p>

Table 2 (Continued)

Source of Literature	Original Text
<p>The Story of Tongdaeng (Adulyadej, 2002: 60)</p>	<p>Tongdaeng’s respect toward the elders and her good manners must have also been inherited from her mother “Mae Daeng”. When Daeng had the chance to be taken into the house, she was humble and showed respect to all the dogs, especially the old dog, who was formally a stray dog, and eventually became the most senior member of the house dogs, <u>The old dog often bullied other dogs, especially Daeng, but Daeng never fought back and let the old dog have her way... Daeng never took part in the attacks. On the contrary, whenever she saw the old dog, she still ran to greet her with respect.</u></p>

In Thai culture, children are taught to be helpful and obedient to others, especially to adults. Also, young people are brought up to be grateful to their benefactors. For example, they should behave to be a good adult. They should not do anything that makes their parents or their benefactors disappointed. When Thai student readers have the background knowledge of the Thai concepts of “showing gratitude,” they should be able to make connections between parts of the text they understand with the social concepts they have learned; and this connection should lead them to establish overall comprehension of the paragraph. Moreover, this overall comprehension of ideas through English texts should help them learn new words in context such as respect, gratitude, and grateful.

Showing generosity. Another subcategory of social values is showing generosity. In many pieces of texts in this study, the authors included the aspects of generosity as exemplified in the excerpt below.

Table 3 Example of a text that describes the aspects of generosity

Source of Literature	Original Text
<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 112)	<p>Linda : Steve, why do you want to go to Thailand?</p> <p>Steve : Well, I've got some good Thai friends and I want to visit them. Besides, <u>Thai people are friendly and kind.</u> Listen to this. It's from a visitor to Thailand. She said, "I have been to several countries in Asia, <u>but never before have I received such a warm welcome as from the Thai people.</u> Once in a remote village in the Northeast, I was invited to lunch by a farmer. <u>My host was obviously poor and I was so moved at his family's willingness to share whatever they had to make a visitor feel welcome."</u></p> <p>Linda : I wish I could go to Thailand.</p>

Like in other societies, Thais are always taught to be generous to other people. For example, even though many Thai villagers in the rural areas are poor, they are kind and generous. This can be seen from the above excerpt. In their lives, Thai student readers have learned behaviors of showing generosity. This becomes their social value. As a result, when they read passages that include ideas about showing generosity, they should be able to make connections between the known social value and the texts. Also, this known social value facilitates the student readers to learn new words and phrases from the English text such as friendly, kind, and warm welcome. Finally, they should be able to comprehend the meaning of the overall text.

Significance of religious institutions. Another important aspect of social values that is presented in these literary works is the significance of religious institutions. Theravada Buddhism, as one of the major religions of the country, is commonly practiced by most Thai people. Therefore, Thai people have built a lot of temples to use them for important social or religious events, such as funeral ceremonies, ordination ceremonies, and Songkran Festival Days. The authors

integrate the significance of religious institutions into the literature as illustrated in the excerpts below.

Table 4 Example of a text that reflects Thai social values about the significance of religious institutions

Source of Literature	Original Text
<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 17)	<p>The oldest and most famous of Bangkok's temples is Wat Phra Kaeo, located in the walled enclosure of the Grand Palace. <u>The temple houses the Emerald Buddha, the most precious Buddha image in the country.</u></p> <p>Some of the popularly known temples among the 400 or so scattered throughout the cities include Wat Benchamabophit (<u>the Marble Temple</u>), which is one of the finest examples of Thai architecture, Wat Pho (the Temple of the Reclining Buddha), Wat Traimit (<u>the Temple of the Golden Buddha</u>) and Wat Susthat with the Giant Swing, which served as the center of festivities in the old days.</p> <p>Other frequently visited temples in the capital are Wat Sa Ket (<u>the Temple of the Golden Mountain</u>), which was constructed to house <u>relics</u> of the <u>Lord Buddha</u>, and Wat Arun (<u>the Temple of the Dawn</u>) which stands elegantly on the bank of the Chao Phraya River.</p>

Buddhism plays a very significant role in the daily life of Thai people; consequently, there are a lot of temples in Thai society. The author tries to portray the pictures of Thai society by describing visible images of many temples in the reading passage in the textbook. Therefore, Thai student readers' background knowledge about the temples is useful for them to make understanding of the descriptions of the temples with which they are familiar when they read this text. Also, they can learn new words and phrases from reading this English text, such as temples, Buddha image, the Emerald Buddha, the Marble Temple, the Temple of the Reclining Buddha, the Temple of the Golden Buddha, the Temple of the Golden Mountain,

relics, Lord Buddha, and the Temple of the Dawn. As a result, the student readers are able to construct the meaning of the new language and comprehend the meanings of the overall text more efficiently.

Belief and tradition. The last subcategory of social values is belief and tradition. The Thai way of life is based upon Buddhist religious beliefs as well as the animistic elements of Brahmanism and folklore. The authors demonstrate the aspects of belief and tradition of Thai people as exemplified in the excerpts below.

Table 5 Examples of texts that reflect Thai social values about belief and tradition

No	Source of Literature	Original Text
1	<u>Say Hello 5</u> (Apidet, Saengchaum, Chaidecha, Thammapattanajit, and Wattanopas, 2001: 114)	<p>The Songkran Festival Days are on April 13th-15th. They are Thai New Year's Days. On these days, we go to the temple in the morning. We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground.</p> <p>Then we visit our relatives with a lei of flowers. <u>We pour water into their hands to receive their blessing.</u></p> <p>After that <u>we throw water to each other for enjoyment and wish each other happiness.</u></p>
2	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 115)	<p>Loy Kratong is one of the loveliest festivals in Thailand. It is in November in the full moon night. It is celebrated for giving thanks to the Goddess of water.</p> <p>The Kratongs are made of banana leaves in many shapes. We put flowers, candles, joss sticks and coins in the kratongs. We float them in the</p>

Table 5 (Continued)

No	Source of Literature	Original Text
		rivers or the canals to ask for forgiveness for what we have done to the rivers and the canals, then give thanks to them. <u>We also believe that the kratongs will carry our sins away.</u>
3	<u>The Story of Phra Abhai Mani</u> (Chaya, 1986: 85)	Usren was not susceptible to these overtures of good will. He assumed a defiant attitude and said: “I know well that you are full of tricks. But remember that I came here to destroy you. I did not think that I should be defeated. But since this has come to pass, do not expect me to make friends with my enemy. I am a man and a warrior, I am not afraid to die and therefore will bow to no one. Kill or quarter me, if you wish. <u>I will be reborn</u> to plague you.
4	<u>The Story of Phra Abhai Mani</u> (Chaya, 1986: 109)	Soon enough, the naked fakir arrived as predicted. He rode Nilmangkorn through the streets of Karavek, to the great consternation of the populace, who thought that spirits of the underworld had come to town. Cries and lamentations rent the air. But the fakir rode unconcernedly on until he reached the main gate of the palace. There some knowledgeable persons who had heard of the naked fakir of the neighbouring island greeted him respectfully and asked his purpose in coming to Karavek. Flattered, the wily rascal told them that he had

Table 5 (Continued)

No	Source of Literature	Original Text
		<p>come to warn them of an impending epidemic of cholera which would sweep the city, striking down the improvident. “Please tell all your people,” he cried. “If you are afraid to die, do not delay. Come out into the street and <u>I shall sprinkle holy water over you, so that death will pass you untouched and you will live in happiness and health.</u>”</p>

The student readers are familiar with the beliefs and traditions that reflect the uniqueness of the Thai nation. For instance, Thai children are taught to go to the temples, give food to the monks, and do some activities during the important days at the temples. Thai Buddhists believe in the sanctity of holy water. As a consequence, when the student readers read the English texts that integrate the words and phrases about beliefs and traditions, they should be able to learn to construct the meanings of these words and phrases and the contexts of these texts. Also, they will have an idea in their minds to make connections between the language and meanings of the message. For example, the following is from the first excerpt: “We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground.” When the student readers read the phrases, “offer food to the monks,” “listen to their sermons,” and “make sand pagodas,” they can realize what activities the Buddhists do when they go to the temples on Songkran Day, so they can link these phrases with their background knowledge to comprehend the text more effectively. Another statement is, “We pour water into their hands to receive their blessing.” When the readers read the phrase, “receive their blessing,” they can guess the meaning of the text from the context, and they can link this phrase with their known concepts of activities on Songkran Day. And from the second excerpt, before reading this text, the readers may not understand some words in English such as joss sticks, Goddess of water, and sins. However, when they read the entire paragraph, they can

connect these words with known concepts to comprehend the meaning of these words. From the third and the fourth excerpts, the following sentences reflect religious beliefs: “I will be reborn...” and “...I shall sprinkle holy water over you, so that death will pass you untouched and you will live in happiness and health.” The student readers can understand what they read because they have background knowledge of Buddhism; therefore, they can make connections between the known concepts of Buddhist beliefs and English language to learn new words about these concepts such as reborn, sprinkle, and holy water.

Thai Lifestyle

The second category of the found elements of “Thainess” reflects Thai lifestyle. Thais’ ways of life are related to nation, religion, and kingship. From the literature investigated in this study, they are divided into three subcategories: 1) Thai agricultural way of living, 2) religious practice, and 3) living along the canals.

Thai agricultural lifestyle. As a predominantly agricultural country, most Thai people live in rural areas. Thai people’s lifestyle is simple and unique in various aspects. For example, family members and relatives are always helpful to one another. They are also mutually respectful. The Thai family is an extended family with many generations living in one house. The major career of most Thai people is agriculture. At meal time, the parents teach their children. Thai kitchen utensils are unique. Thai cuisine and Thai ingredients are clearly indivisible parts of Thai culture and mirror the traditions of the land. The toys are made from natural materials, such as banana leaves, banana stems, and coconut shells. Therefore, with the high influence of Thai culture in this aspect, the authors integrate common pictures of the typical lifestyle of a Thai family, as illustrated in the excerpts below.

Table 6 Examples of texts that reflect Thai agricultural lifestyle

No	Source of Literature	Original Text
		<p>The excerpt below shows a traditional and agricultural way of life of a Thai family in the country.</p>
1	<p><u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 103)</p>	<p>This Thai family consists of a father, mother and three children – two sons and one daughter. The father works on the farm. The mother raises poultry and pigs, washes the clothes, and cares for the garden. The children go to the nearby school. At meal time, they eat together. Typical dishes include rice, vegetables, soup, mackerel, and shrimp paste dip. The children are taught discipline. They respect their parents, teachers, and elders. On religious days, the family usually goes to hear the sermon at the temple.</p>
		<p>The excerpt below shows Thai cuisine and Thai ingredients.</p>
2	<p><u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 71)</p>	<p>Marasri was invited to join the party. She's going to make Sour Prawn Soup (<i>Tom Yam Kung</i>). Tell her how to make it.</p>
		<p>First, pour the water into a saucepan. Bring to a boil. Next, add the <u>lemon grass</u> and <u>kaffir-lime leaves</u>. Then add the prawns, cover and simmer for 3 minutes. Add the mushrooms, salt and pepper. After that simmer for a few more</p>

Table 6 (Continued)

No	Source of Literature	Original Text
		<p>minutes. Remove from the heat and season with <u>fish sauce</u>, <u>lime juice</u> and chilli powder. Finally sprinkle with the chopped <u>coriander leaves</u>.</p>
		<p>The excerpt below shows Thai kitchen utensils and Thai ingredients.</p>
3	<p><u>The Happiness of Kati</u> (Borthwick, 2006: 23)</p>	<p>Tong was dutifully returning one of Grandma's cooking pots from the temple. Grandma pointed to the <u>coconut scraper</u>, known to the villagers as a '<u>scraping rabbit</u>', in the corner of the kitchen next to a pile of split coconuts. Tong grasped the scraping rabbit and the basin of coconuts and briskly made his way to the yard area under the house. The shredded coconut would be squeezed and strained for its sweet white <u>coconut milk</u>—called <u>ka-ti</u> in Thai—which was an important ingredient in pumpkin dessert. Grandma's voice followed him downstairs, calling to him to leave her a couple of coconuts. She would scrape them extra finely herself later to garnish her steamed rice cakes.</p>
		<p>The excerpt below describes Thai toys that are made from natural materials.</p>
4	<p><u>The Silver Bowl Boat</u> (Kaitong, 2006: 16)</p>	<p>The children from the temple school were playing walking on <u>coconut shells</u>, some</p>

Table 6 (Continued)

No	Source of Literature	Original Text
		were riding <u>banana stem</u> horses. Some were weaving fish out of <u>coconut leaves</u> , the others were playing buy and sell food. Most of the toys they play were products of coconut shells, coconut leaves and banana stems.

The student readers are familiar with the lifestyle of a Thai agricultural family in their daily life. For example, the pictures in the first and the fourth excerpts reflect the typical daily activities and tradition of Thai people. And the pictures in the second and the third excerpts reflect Thai cuisine, Thai ingredients, and Thai kitchen utensils. Therefore, when they read the English texts that integrate the words and phrases that reflect ideas that readers are familiar with, they are able to construct meanings of these words and the texts from the contexts more effectively. For example, they are able to learn English words of the things such as lemon grass, kaffir-lime leaves, fish sauce, lime juice, coriander leaves, coconut scraper, coconut shells, banana stems, and coconut leaves. They are able to use the known vocabulary of Thai words written in English to facilitate understanding of the paragraph. For example, in the third excerpt, when they come across the word “ka-ti” and “coconut milk” in the text of the same context, they are able to learn to make a connection between the word “ka-ti” which they are already familiar with and the new word “coconut milk.” Also, background knowledge of their daily life is useful for them to understand the overall description presented in the English texts.

Religious practice. Buddhism, the national religion, is practiced by most Thai people. Therefore, temples are important institutions for Buddhists. Thais are attached to their religion from birth to death. They always go to temples on Buddhist Days of worship or whenever they have a chance. As Buddhists, they respect the Lord Buddha and the Buddhist monks, make merit, and offer food to the monks for the happiness of their lives as usual. The following examples illustrate the Thai way of living that they

routinely go to temples and have their religious practice.

Table 7 Examples of texts that reflect Thai lifestyle about having religious practice

No	Source of Literature	Original Text
1	<u>The Fantastic Floating Market</u> (Yardsamer, 1994: 2-13)	<p>“Mom, where’re you going? You look very beautiful today.” ...</p> <p>Mom told her children, “We’ll go sightseeing along the canal by boat.”</p> <p><u>Then, they all went by boat to the nearest temple to pay respects to the Buddha image there.</u></p>
2	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 114)	<p>The Songkran Festival Days are on April 13th-15th. They are Thai New Year’s Days. On these days, <u>we go to the temple in the morning. We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground.</u></p> <p>Then we visit our relatives with a lei of flowers. We pour water into their hands to receive their blessing.</p> <p>After that we throw water to each other for enjoyment and wish each other happiness.</p>
3	<u>Let’s Use English 2</u> (Prabpal and Opanonamata, 1994: 69)	<p>Susan: What is the most important Buddhist day?</p> <p>Lawan: Visakha Bucha Day.</p> <p>Susan: When is it?</p> <p>Lawan: It’s on May 11 this year.</p> <p>Susan: What do you do on that day?</p> <p>Lawan: In the morning we offer food to the monks.</p>

Table 7 (Continued)

No	Source of Literature	Original Text
		<p>Susan: How about the evening?</p> <p>Lawan: We go to the temple. We light candles and joss sticks. After that we walk around the temple.</p> <p>Susan: Why is it important?</p> <p>Lawan: It's the day when Lord Buddha was born, enlightened, and died.</p>
4	<p><u>The Happiness of Kati</u> (Borthwick, 2006: 2)</p>	<p>Kati ladled rice into a silver bowl. The white of the rice matched the freshness of the morning air as she cradled the rice bowl against her. The warm steam rose and seemed to fill her chest and her heart, which began to beat faster and harder as she set off at a run for the pier. Grandpa was already waiting – reading his newspaper, as always. A tray containing curry, vegetables and fried fish, each in a small, clean plastic bag, was beside him. With the addition of Kati's steaming bowl of rice, <u>their daily merit offering to the monks was complete.</u></p>
5	<p><u>The Happiness of Kati</u> (Borthwick, 2006: 22)</p>	<p>Earlier that morning, <u>Grandma had made a big pot of pork curry to offer the monks for the meal they took before noon, their last meal for the day.</u></p>

As can be seen in the first, second, and third excerpts, many common activities of Thai people that are related to their religious practice are presented. These include going to temples, giving food to monks, and joining various religious festivals such as Songkran Festival Days and Visakha Bucha Day. When the student readers read the

texts with the descriptions that are closely related to their ways of life, these experiences should help them connect the known concepts with the meaning of the English text on which they are working. Furthermore, they possibly pick up new meanings of English words and phrases such as Lord Buddha, enlighten, Buddha image, and sand pagodas. They know what they usually do when going to the temples; thus, they should be able to understand with ease the descriptions of such familiar activities. For example, “In the morning we offer food to the monks.”, “We light candles and joss sticks.”, and “After that we walk around the temple.”

Living along the canals. Living along the canals is another subcategory of Thai way of life. Most Thais have lived and done some activities along the canals since in the past. In reading passages, as illustrated in the excerpt below, the author integrates common pictures of Thai people’s lifestyle along the canals.

Table 8 Example of texts that reflect living along the canals of Thai people

Source of Literature	Original Text
<u>The Silver Bowl Boat</u> (Kaitong, 2006: 4-12)	<p>After dinner, Grand Pa finished washing Spoons, Dish, Plate, Silver Bowl and also Kao Sai. He put everything in a basket and put the basket down on the ladder next to the stream. Kao Sai felt uncomfortable, she kept wiggling until...</p> <p>Splash! The basket tipped over and fell into the water. “Help! Help!” Dish, Plate and Spoons cried out loud.</p> <p>“Help! Help!” Kao Sai cried out even louder. “Don’t be scared” Silver Bowl was not sinking. She comforted her friends and tried to pull everyone up from the water.</p> <p>“Thank you Silver Bowl” Everyone said to Silver Bowl gratefully, except Kao Sai who looked sad and still not talking to anybody.</p> <p>Now Silver Bowl became Silver Bowl Boat and was floating along...</p>

Table 8 (Continued)

Source of Literature	Original Text
	<p>When morning came, the people and the movements on both sides of the canal aroused excitement of everybody in the Silver Bowl Boat. They had never been out this far. Kao Sai looked at everything with interest, too.</p> <p>The children woke up early. They were paying homage to their parents before going to school. While the adults were offering food to the monks with smiling faces.</p> <p>The houses were closed to the banks of the canal. Everybody woke up and bathed at the platform next to the canal.</p> <p>The other houses, people were sitting together in a circle having their breakfast. Someone was watering their plants.</p>
<p><u>The Fantastic Floating Market</u> (Yardsamer, 1994: 2-12)</p>	<p>“Mom, where’re you going? You look very beautiful today.” Praew asked.</p> <p>“I’m going to the market,” replied Mom.</p> <p>“Can we go with you? Please...” Praew and Prae pleaded with Mom.</p> <p>“Sure,” said Mom.</p> <p>“By the way, I’m not going to the fresh market as usual, but I’m going to the floating market.”</p> <p>Praew asked, “What is the floating market, Mom?”</p> <p>“It’s the market where goods are sold along the river or in the boats.” Mom answered.</p> <p>“That sounds fantastic! Shall we go right now?”</p> <p>“Now, we are at the floating market.” Mom said as soon as they arrived the place.</p> <p>“Oh! This is the canal, isn’t it?” Praew said.</p> <p>Mom suggested, “I think we shouldn’t waste our time here. Let’s</p>

Table 8 (Continued)

Source of Literature	Original Text
	go inside and see the canal more closely.”
	“Let’s go!”
	“After we have breakfast, we’ll go to see the fish in the canal.”
	“Wow! There are fish, fish, and fish everywhere. I’ll buy the food for them.”
	“Go ahead.”
	“That is the boat, isn’t it?” Praew said and waved to the boat.

The student readers have common concepts about the Thai way of living along the canals. They are familiar with activities of Thais along the canals such as taking a bath, washing clothes, and fishing; therefore, when they read the English texts, they are able to associate the pictures of the activities with new meanings. For example, when they read the phrase “bathed at the platform next to the canal,” it is possible that they can imagine the picture of taking a bath near the canal as they habitually do it in the morning and they can combine “bathed” (as the activity they usually do) and “platform” (as the place they usually use for bathing). With this context they should be able to understand the meaning of the words without much difficulty.

Thai History

The third category of “Thainess” engages in displays of Thai history. Thai history is an important national phenomenon. As a consequence, several historical aspects of Thai society such as social development in some periods of the nation and stories of famous people have normally been brought into students’ interests.

Table 9 Examples of texts that reflect Thai history

No	Source of Literature	Original Text
1	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 45)	<p data-bbox="783 439 1406 801">Ayutthaya was the former capital of Siam. It is about 85 kms north of Bangkok. The city was <u>filled with</u> temples and palaces which astonished early European visitors. <u>It flourished until 1767 when it was invaded and destroyed by the Burmese.</u> Ayutthaya was <u>abandoned</u> because the Burmese razed it to the ground.</p> <p data-bbox="783 824 1406 1133"><u>Historical figures</u> from the Ayutthaya period are well remembered today. All Thai schoolchildren know about <u>King Naresuan the Great</u>. And <u>Constantine Phaulkon</u>, the Greek <u>advisor</u> to King Narai, remains a fascinating figure to this day.</p> <p data-bbox="783 1155 1406 1294">For all those who are interested in Thai history and culture, a visit to this ruined city is a must.</p>
2	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 93)	<p data-bbox="783 1373 1406 1630">King Chulalongkorn is King Rama V of Chakri Dynasty of Thailand. In 2411 B.E. He became king when he was only sixteen years old. He was a very important king of Thailand. He made many changes in Thailand.</p> <p data-bbox="783 1653 1406 1854">His most important act that made his name live forever was the <u>abolition</u> of slavery. He paid money from his own purse to the <u>slave</u> owners to set them free.</p> <p data-bbox="783 1877 1406 2011">He established the Ministry of Education. Many schools and colleges were built. He reformed the system of government and made</p>

Table 9 (Continued)

No	Source of Literature	Original Text
		<p>it more modern. It was centralized under new Ministry of Interior.</p> <p>To facilitate communications, he <u>constructed</u> modern roads in 2439 B.E., railway lines, <u>created</u> a modern postal service and telegram system in 2441 B.E.</p> <p>As for health, the most outstanding thing of all was the provision of fresh water supply.</p>

The student readers have background knowledge about Thai history; therefore, when they read the English texts about Thai history, their background knowledge is useful for them in learning language and comprehending the meanings of the texts at the same time. That is, this background knowledge should enhance their acquisition in English vocabulary and sentence structure. From the first excerpt, Thai students have known that Ayutthaya was destroyed from reading and learning Thai history as a subject taught in the Thai language; therefore, they have known concepts about Ayutthaya. They can learn English vocabularies and phrases such as fill with, invade, destroy, and abandon. Also, the student readers have background knowledge that King Naresuan and Constantine Phaulkon were important persons in Thai history. With the sentences, they should be able to derive the meaning of “figures.” From the second excerpt, Thai students have known which important activities that King Rama V did for the Thai people. Thus, their background knowledge is able to help them to learn English vocabularies such as abolition, slave, construct, and create. As for sentence structure learning, they can learn passive voice from these reading passages. For example, from the first excerpt, the statement is, “It flourished until 1767 when it was invaded and destroyed by the Burmese.” And from the second excerpt, the statement is, “Many schools and colleges were built.”

Thai Art

Thai art, which express the uniqueness of Thai identity, is another aspect of culture that has been integrated as part of the text. Among other forms of arts, Thai classical dancing and shows are found in reading passages under investigation in this present study, as illustrated below:

Table 10 Examples of texts that reflect Thai art

Source of Literature	Original Text
<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 46)	<u>Manora</u> is a <u>folk</u> dance. It is believed that this dance influenced the classical dances in the rest of Thailand. <u>Nang Talung</u> is a <u>shadow puppet</u> show. The puppets are made of buffalo hide. It is a popular entertainment among the people of southern Thailand.
<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 47)	For centuries, the most popular public entertainment in the South of Thailand has been <u>Nang Yai</u> or the <u>shadow play</u> . It is believed that Nang Yai came from Phatthalung. In <u>Nang Yai</u> , the <u>puppets</u> are bigger than those used in Nang Talung. In addition, Nang Yai includes acting, singing and dancing. This traditional Thai drama is performed by skilled <u>puppeteers</u> . The brightly colored puppets are usually two meters in height. The large Nang Yai puppets are made from cow or buffalo hide.

With familiarity of Thai arts in their real lives, the student readers should be able to make connections between concepts about Thai arts and the message in the text to understand the meanings as well as to learn the forms of the language (e.g., the spelling of words and phrases). For instance, the student readers have learned Thai words “Manora, Nang Talung, and Nang Yai” in life, but they may not know these

words in English before reading these passages. While reading these English passages and coming across these terms, they should be able to make connections between the meanings in their native language and the written forms of these words in English. Also, the student readers should be able to learn new vocabularies from reading these passages such as folk, shadow puppet, shadow play, puppet, and puppeteer.

Thai Names Written in English

The last category that reflects the element of “Thainess” involves Thai names written in English. Among the literary works under this present investigation, it is evident that one remarkable device that the authors employ is the use of Thai names in their stories or passages. These include the names and titles of people, the names of animals, and the names of places. The following examples illustrate Thai names.

People’s names are divided into two subcategories--names of Thai characters that have already existed in Thai literature and names of people appearing in reading passages. For example, Sut Sakhon is found in “Sut Sakhon: Magical Child”. Manora is found in “Manora” and Sapphasit is found in “Prince Sapphasit.” These are names of Thai characters in stories. As for names of people appearing in reading passages, such as Praew in “The Fantastic Floating Market,” Moong Ming in “Journey in the Garden,” and Somchai in “Let’s Use English 3.” In addition to the use of Thai names, Thai ways of calling people by title to show respect and politeness are also used. For instance, in “Let’s Use English 1,” the authors use the word “Khun” in place of “Ms.” For example, Reporter: “Now, Khun Pui, I’d like to talk about your day.” (p. 93). In “The Happiness of Kati,” the author uses the word “Teacher” to call Ms. Ratee who is Kati’s teacher as “Teacher Ratee.” In “Let’s Use English 3,” “Ajarn” is another term that the authors use to call a person whose occupation is teacher. For instance, Steve: “Good morning. Are you Ajarn Amporn Meedee, the principal?” (p. 4)

The use of Thai ways of calling people in these English literary works can have both positive and negative impacts on the Thai readers in enhancing their comprehension. To illustrate, it is possible that these familiar Thai titles make it easy

for them to understand the context of the English texts they read. For example, when the student readers read the sentence, “Khun Pui is beautiful,” they will recognize that “Pui” is a person’s name. On the other hand, the titles of the people may have a negative impact on the student readers. It may make the readers miss learning a proper title used to call a person in Western culture. That is, they lack an opportunity to learn that titles like Ms., Miss, and Mrs. are normally used instead of the Thai words “Khun.” Similarly, in English, the word “teacher” (as equivalent to “Ajarn” in Thai) is not used as a title for a person.

Names of animals are divided into two subcategories. The first category includes legendary animals such as Nilmangkorn in “The Story of Phra Abhai Mani” and Ginnorn, Ginnaree, and Hasadeelink in the story “Manora.” The second category includes animals in the real world of our everyday life such as Tongdaeng, Tongtae, and Tonglarng in “The Story of Tongdaeng.”

Most Thai children have read Thai literature and are familiar with the names of Thai characters in those stories. So, they have learned the characteristic of the Thai characters in these names. Familiarity with the characters and names appearing in the stories should help the student readers to follow the content of those Thai stories in English texts and to be able to interpret the stories and passages more effectively as they can make connections between names and their previous story schema in Thai and the new schema of the story in English.

The names of Thai places also appeared in various pieces of literary works. For instance, in “The Adventure of Keng,” the author has selected Chaing Mai, Chonburi, Bangkok, and Sriracha as the settings in the stories. Similarly, Doi Suthep, Pukradung Mountain, and Loei also appeared in “My English Workbook 6.”

Normally, the student readers have known places in Thailand from several multimedia, such as television, magazines, radio, and Internet. Some student readers even have been to some of these places and thus have strong background knowledge about these places. These readers’ background knowledge should reinforce their

recognition of how to write or spell these names in English.

In addition to the major categories of names mentioned above, other subcategories of names are also found in most of these literary works: names of things, names of desserts, names of fruits, names of vegetables, names of food, names of performances, names of TV programs and series, names of festivals, names of games and sports, and names of important days.

In the next chapter, detailed discussions concerning these results will be provided in relation to the theoretical framework in this study.

CHAPTER V

DISCUSSION AND CONCLUSION

This chapter has three major sections. The first section presents a discussion on the conclusion of the findings in this study in relation to the related theories. The second section provides pedagogical implications on English language and literacy instruction. Finally, in the last section, limitations of this present study and recommendations for further studies are presented.

Discussion and Conclusion

The conclusion and discussion are presented according to the research questions of the study as follows:

1. What elements of “Thainess” are found in English and Thai-English children’s literature?
2. What are the possible impacts on English language and literacy learning yielded by these elements of “Thainess?”

This study found that authors of English and Thai-English children’s literature available in Thailand have integrated various kinds of Thai elements that are socio-cultural background for Thai EFL readers. These elements are classified into five categories. The first category reflects Thai social values. This category includes five major aspects of Thai social values: 1) showing respect, 2) showing gratitude, 3) showing generosity, 4) the significance of religious institutions, and 5) belief and tradition. The second category of Thai elements reflects Thai lifestyle. The authors incorporate Thai agricultural lifestyle, religious practice, and living along the canals of a Thai family in their literary works. The third category of the elements of “Thainess” includes Thai history. The fourth category involves Thai art. The last

category of the elements of “Thainess” reflects Thai names written in English.

According to schema theory, socio-cultural background plays a crucial role in enhancing reading comprehension (Anderson and Pearson, 1984; Carrell, 1987, 1988a, 1988b; Krashen, 1989; Mason and Au, 1990; Clay, 1991, 1998; Anderson, 1994; Pearson and Stephens, 1994; Ruddell and Ruddell, 1994; Goldenberg, 2004; Ruddell and Unrau, 2004). In this study, as the exploration of translated and bilingual children’s literature as well as English reading passages with Thai settings has revealed that the aforementioned five aspects of socio-cultural background are presented in these literary works, these elements should have positive impact on Thai student readers’ comprehension of these English texts. This is in accordance with the findings of previous studies (Steffensen and Joag-Dev, 1984; Carrell, 1987; Abu-Rabia, 1996, 1998; Alptekin, 2006; Keshavarz, Atai, and Ahmadi, 2007; Jalilifar and Assi, 2008), which provided evidence that texts with schematic elements are effective tools for reading comprehension.

From the overall findings in this present study, the roles of the elements of “Thainess” seem to reveal their positive impacts on establishing reading comprehension ability in English texts. Overall, with the Thai schematic elements, Thai student readers will learn to make connections between the “known meanings” from their culture and experience and the new forms of language in English. Also, when becoming more familiar with English text, these readers will be able to learn to construct new meanings in this new language (Anderson and Pearson, 1984; Carrell, 1988a, 1988b; Anderson, 1994). To master such comprehension, considering from the view of reading process, these socio-cultural elements seem to play positive roles in enhancing Thai student readers’ literacy and language skills development in two aspects: 1) the role of familiar content schema in promoting the use of reading strategies for effective reading comprehension (Irwin, 1986), and 2) the role of content schema in building motivation for language learning and learning to read (Krashen, 1989; Ruddell and Unrau, 2004).

Role of Familiar Content Schema in Promoting the Use of Reading Strategies for Effective Reading Comprehension

This study suggests that these translated and bilingual children's literary works with findings of five aspects of socio-cultural background or content schema seem to promote Thai reader's comprehension of English texts. To illustrate, these schematic elements that readers are able to activate as reading strategies help the readers to have general understanding and also promote other related strategies. The possible reading strategies that can be enhanced by the reader's use of background knowledge include making predictions, questions and inferences, identifying and connecting main ideas and details, and using context clues (Irwin, 1986). When the readers are able to use these strategies effectively, they can establish comprehension.

Background knowledge promotes understanding of general ideas and leads to ability to identify main ideas and details. When Thai student readers have content schema or cultural familiarity, they should be able to interact with the text more effectively. That is, they should be able to predict and make questions with ease and logically gain general ideas. For example, for the "Loy Krathong" passage in "Say Hello 5" (Apidet *et al.*, 2001), when the student readers read the descriptions that are closely related to their ways of life, these experiences and normal practice of Loy Krathong they have learned should help them connect the known information and the new information presented in the text more effectively. This general understanding promoted by their content schema should promote their ability to identify main ideas and details of the English text they are working on.

In addition, background knowledge promotes making inferences. Anderson (1994) stated that one of six functions of schemata is to promote contextualization and inferential reconstruction. When readers are familiar with a text, their general understanding can promote them to generate interpretations and develop their higher level of thinking, such as making inferences while they are reading the text. Therefore, texts with Thai social background knowledge should promote this constructive comprehension process.

Furthermore, background knowledge helps to activate context clues and leads to comprehension. Because of this, Thai student readers should be able to guess the meaning of unfamiliar words using the context clues available and their background knowledge simultaneously. Thus, texts with cultural familiarity should promote these skills effectively. As found in this study, there are texts with familiar contents, such as Thai social values, Thai lifestyle, Thai history, Thai art, and Thai names written in English. According to schema theory, it seems to suggest that these schematic elements that are integrated in these texts are important factors that assist Thai student readers to enhance their abilities in learning new English vocabularies and phrases. That is, when they read texts with cultural familiarity, they should be able to make connections between the known messages that have been integrated into the familiar context and the form of new words or phrases in English. For example, in “The Story of Tongdaeng” (Adulyadej, 2002), when Thai student readers have background knowledge of the Thai social concepts of “showing gratitude,” they should be able to make a connection between parts of the text they understand with the social concepts they have learned; and this connection should lead them to establish their overall comprehension of the paragraph as well as learn some new words presented in the text, such as respect, gratitude, and grateful (See an example of the excerpt in chapter 4).

Similarly, familiarity with Thai characters’ names, names of Thai places, and names of food appearing in the stories can help student readers to follow the content of those Thai stories in English texts and enable them to interpret the stories and passages more effectively as they can make connections between names and their previous story schema in Thai and the new schema of the story in English.

Role of Content Schema in Building Motivation for Language Learning and Learning to Read

Krashen (1989) noted that socio-cultural knowledge concretizes the motivation for language learning and has a positive impact on reading comprehension of ESL readers. In this study, as aforementioned, Thai socio-cultural background

knowledge that has been identified in the children's literature should have a positive impact on Thai student readers' abilities to employ related strategies for language learning and learning to read. Moreover, this kind of text with familiar content should reinforce the readers' motivation, and this should consequently promote the readers' attempts to read, their sense of self-monitoring and evaluation, and aesthetic reading.

When readers are motivated, they will put great effort into learning to read. In addition, good readers need to have a good sense of self-monitoring and evaluation (Brown, 1978). These metacognitive skills require the readers' high level of motivation to work on their tasks. If readers do not have any interest in their tasks, it is unlikely that they will develop these skills. As a consequence, readers who have good self-monitoring and evaluation skills will be able to regulate and develop their reading performance effectively. Furthermore, when they become more successful in learning to read in English, they should have a positive attitude in engaging in their reading with pleasure and satisfaction. With their sense of aesthetic reading, these readers will be able to make effective transactions between the text (the author), themselves, and their world (Rosenblatt, 1994). In other words, motivation helps make readers expand their views.

To conclude, English children's literature translated from Thai language, the literary works in bilingual (English and Thai) versions as well as English reading passages with Thai settings that have integrated Thai socio-cultural schematic elements have demonstrated evidence to promote effective English reading and language learning in two major roles: 1) familiar content schema promotes the use of reading strategies for effective reading comprehension, and 2) familiar content schema facilitates motivation building in language learning and learning to read. The summary of the discussed concepts regarding the roles of Thai socio-cultural elements (schema) in promoting effective reading comprehension can be illustrated in the conceptual diagram in figure 5.1.

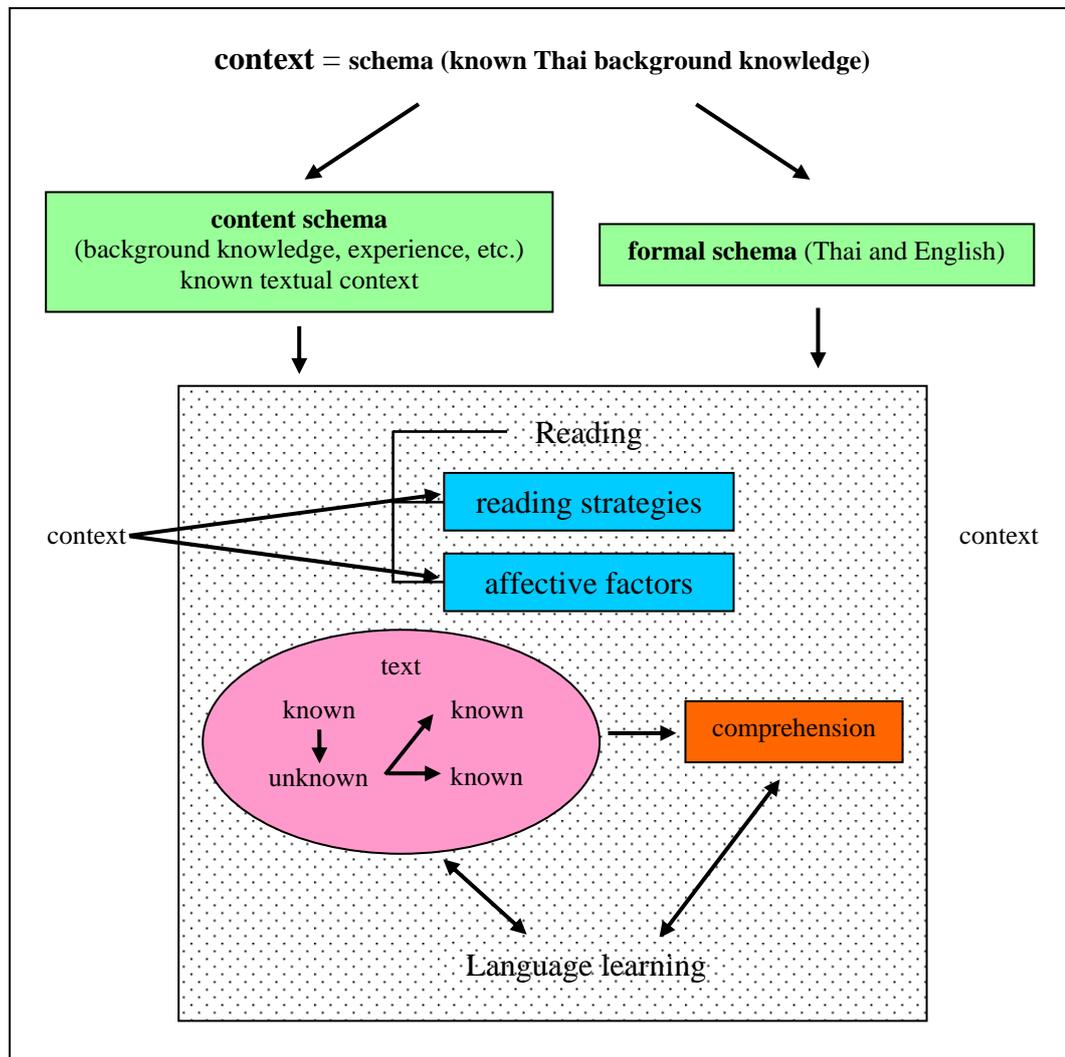


Figure 5.1 The Role of Thai Schematic Elements in Promoting English Literacy and Language Learning

Owing to the findings of the investigation of this study, English children's literature with elements of "Thainess" should be considered as one promising kind of ESL literature for young Thai readers. Ultimately, these effective reading processes should promote effective reading performance of Thai student readers.

Pedagogical Implications

The findings of the present study have important pedagogical implications for learning and instruction of language reading comprehension.

Although the current trend of resources of English children's literature in Thailand has developed in the promising direction, the availability of this type of literature is not at the optimal level. In addition, there has been no substantial study regarding how English children's literature with elements of "Thainess" can promote learners' success in English language and reading. Theoretically, as findings in this study indicated that English texts with elements of Thai socio-cultural background can promote language learning and reading abilities in English for Thai student readers, the production of the children's literature with elements of "Thainess" should be recommended. More importantly, children's literature with these schematic characteristics should be introduced increasingly into English classrooms, school libraries, or even children's home libraries to promote chances for students to access them more regularly.

In particular, the investigation in this study has revealed important implications for material developers and for teachers of English as a foreign language (EFL). Having insight into the roles of these elements of "Thainess," they should integrate these elements namely: Thai social values, Thai lifestyle, Thai history, Thai art, and Thai names written in English in the reading materials. For example, Thai folk stories written in English should be more interesting to Thai student readers and provide them with more ease in establishing effective language learning and reading comprehension.

For classroom teachers of English reading and language arts, bringing students' background knowledge of their Thai social values to the discussions of the reading texts will also facilitate greater interaction between the process of meaning construction during reading.

In sum, this kind of English and Thai-English children's literature into which authors integrate elements of "Thainess" should be brought into serious consideration for English literacy instruction.

Limitations of the Study

This study aimed to conduct intensive exploration of phenomena of Thainess which appear in children's literature in English in terms of their sociolinguistic roles to enhance language and literacy learning development. However, it had a limitation regarding the number of selected texts which did not entirely cover the mass quantities of texts in all Thai markets. As a consequence, findings gained from this study may represent only parts of the overall picture of English children's literature in Thailand. However, the phenomena that were displayed and their implications should provide some useful guidelines for developing this kind of literature in English for Thai children.

Another aspect of limitation regarding the variety of types of literature to be explored should also be mentioned. Although there was a large amount of children's literature in English in Thailand, these stories did not seem to substantially display pictures or situations that reflect modern Thai society. Thus, the analysis did not cover aspects concerning modern ways of Thai life.

The last aspect of limitation was due to the fact that there has not been much research conducted to explore about the elements of "Thainess" in English and Thai-English children's literature. This study seems to be an initial investigation in this area; therefore, there is a constraint at a certain level to expand the discussions on the analysis in connection with earlier studies in this area.

Recommendations for Further Studies

This study only explored the elements of “Thainess” that appear in literary texts, and the findings have revealed the possible impacts yielded by these elements on English literacy and language learning. However, the aspects of how learners actually gain benefits from activating these elements have not been discovered. Therefore, future studies can possibly directly investigate aspects of Thai student readers’ behavior on reading comprehension and language learning in these kinds of literary texts.

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APPENDICES

Appendix A

Codes of the Elements of “Thainess” in English and Thai-English
Children’s Literature

Codes

TSV	=	T hai s ocial v alues
SR	=	S howing r espect
SG	=	S howing g ratitute
SGN	=	S howing g enerosity
SRI	=	S ignificance of r eligious i nstitutions
BT	=	B elief and t radition
TL	=	T hai l ifestyle
TAL	=	T hai a gricultural l ifestyle
RP	=	R eligious p ractice
LC	=	L iving along the c anals
TH	=	T hai h istory
TA	=	T hai a rt
TN	=	T hai n ames
NTC	=	N ames of T hai characters
NPR	=	N ames of p eople appearing in r eading passages
LA	=	L egendary a nimals
AR	=	A nimals in the r eal world
P	=	P laces
THG	=	T hings
TD	=	T hai d esserts
TP	=	T hai p erformance
TVP	=	T V p rograms and series
NF	=	N ame of f estival
NG	=	N ame of T hai g ames and sports
ND	=	N ame of important d ay

Appendix B

Examples of Preliminary Coding and Analysis Table

Appendix Table 1 Examples of preliminary coding and analysis table

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
1	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 122)	<u>The wai</u> is a way for Thai people to say hello. It is also an action of respect. The lower the head comes down, the more respect is shown. Normally young people will <i>wai</i> older people and sometimes older people do not have to return a <i>wai</i> if they are very senior and the relationship is close or very superior. For example, a grandmother does not have to return a <i>wai</i> to her grandchildren. A boss need not return a <i>wai</i> to his employee.	Thai social values	TSV	Showing respect	SR	“Wai” is a gesture that Thai people use for greeting, expressing thanks, and apologizing. In general, these practices are performed by young people to please their superiors.	The familiarity of the social values appearing in the stories and passages may <u>help the students to comprehend the meaning of the texts easily.</u> This inferential understanding of the contexts can possibly reinforce their

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								acquisition of the meanings of words in such contexts.
2	<u>The Story of Tongdaeng</u> (Adulyadej, 2002: 56)	Tongdaeng is a grateful dog. She was only five weeks old when she first came, <u>so she had to benefit from the milk of “Mae Mali,” who was a stray dog. Tongdaeng never forgot this kindness. At first, Tongdaeng never stayed away from “Mae Mali”, always followed her wet-nurse, even after she stopped needing mother’s milk.</u> Eventhough other puppies went out running and	Thai social values	TSV	Showing gratitude	SG	Being grateful is good social conduct and behavior that Thai people always show to their important persons, such as father, mother, and relatives.	The familiarity of the social values appearing in the stories and passages may help the students to comprehend the meaning of the texts easily.

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p>playing, Tongdaeng would stay close to “Mae Mali”, licking her all over lovingly. Sometimes “Mae Mali” would teach Tongdaeng to retrieve a stick (at the age of about three months). Later on, they were separated, but whenever they met, <u>Tongdaeng would stil show respect to “Mae Mali”, a thing that is different from many others who, after having become an important personality, might treat with contempt someone of lower status who, in fact, should be the object of gratitude.</u></p>						<p><u>This inferential understanding of the contexts can possibly reinforce their acquisition of the meanings of words in such contexts.</u></p>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
3	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 112)	Linda : Steve, why do you want to go to Thailand? Steve : Well, I've got some good Thai friends and I want to visit them. Besides, <u>Thai people are friendly and kind</u> . Listen to this. It's from a visitor to Thailand. She said, "I have been to several countries in Asia, <u>but never before have I received such a warm welcome as from the Thai people</u> . Once in a remote village in the Northeast, I was invited to lunch by a	Thai social values	TSV	Showing generosity	SGN	Thais are always taught to be generous to other people. Even though many Thai villagers in the rural areas are poor, they are kind and generous.	The familiarity of the social values appearing in the stories and passages may <u>help the students to learn new words and phrases from the English text</u> . And they <u>should be able to comprehend the meaning of</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		farmer. <u>My host was obviously poor and I was so moved at his family's willingness to share whatever they had to make a visitor feel welcome.</u> "						<u>the overall text.</u>
		Linda : I wish I could go to Thailand.						
4	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 17)	The oldest and most famous of Bangkok's temples is Wat Phra Kaeo, located in the walled enclosure of the Grand Palace. <u>The temple houses the Emerald Buddha, the most precious Buddha image in the country.</u>	Thai social values	TSV	Significance of religious institutions	SRI	It shows that there are a lot of temples in Thailand because Buddhism is the dominant religion in Thailand. It	The familiarity of the social values appearing in the stories and passages is useful for Thai

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p>Some of the popularly known temples among the 400 or so scattered throughout the cities include Wat Benchamabophit (<u>the Marble Temple</u>), which is one of the finest examples of Thai architecture, Wat Pho (the Temple of the Reclining Buddha), Wat Traimit (<u>the Temple of the Golden Buddha</u>) and Wat Susthat with the Giant Swing, which served as the center of festivities in the old days.</p>					<p>influences all aspects of the society and has long been the center of the Thai way of life.</p>	<p>student readers to <u>learn new words and phrases from reading the English text.</u> They are able to <u>construct the meaning of the new language and comprehend the meanings of the overall text more efficiently.</u></p>
		<p>Other frequently visited temples in the capital are Wat Sa Ket (<u>the Temple of the Golden Mountain</u>), which was constructed</p>						

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		to house <u>relics</u> of the <u>Lord Buddha</u> , and Wat Arun (<u>the Temple of the Dawn</u>) which stands elegantly on the bank of the Chao Phraya River.						
5	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 114)	The Songkran Festival Days are on April 13 th -15 th . They are Thai New Year's Days. On these days, we go to the temple in the morning. We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground. Then we visit our relatives with a lei of flowers. <u>We pour water into their hands to receive their</u>	Thai social values	TSV	Belief and tradition	BT	Thai children are taught to go to the temples, give food to the monks, and do some activities during the important days at the temples.	The familiarity of the social values appearing in the stories and passages may <u>help the students to learn to construct the meanings of the</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p><u>blessing.</u></p> <p>After that <u>we throw water to each other for enjoyment and wish each other happiness.</u></p>					<p><u>words and phrases.</u> Also, they should be able to <u>make connections between the known concepts of Buddhist beliefs and English language to learn new words about these concepts.</u></p>	

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
6	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 103)	This Thai family consists of a father, mother and three children – two sons and one daughter. The father works on the farm. The mother raises poultry and pigs, washes the clothes, and cares for the garden. The children go to the nearby school. At meal time, they eat together. Typical dishes include rice, vegetables, soup, mackerel, and shrimp paste dip. The children are taught discipline. They respect their parents, teachers, and elders. On religious days, the family usually goes to hear the sermon at the temple.	Thai lifestyle	TL	Thai agricultural lifestyle	TAL	As Thailand is a predominantly agricultural country, most Thai people live in rural areas. Thai people's lifestyle is simple and unique in various aspects. The typical Thai family is an extended family with many generations living in one house. The	The student readers are familiar with the lifestyle of a Thai agricultural family in their daily life. Therefore, when they read the English texts that integrate the words and phrases that reflect ideas

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
							major career of most Thai people is agriculture.	that readers are familiar with, <u>they are able to construct meanings of these words and the texts from the contexts more effectively.</u>
7	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 114)	The Songkran Festival Days are on April 13 th -15 th . They are Thai New Year's Days. On these days, <u>we go to the temple in the morning.</u> <u>We offer food to the monks and</u>	Thai lifestyle	TL	Religious practice	RP	Buddhism, the national religion, is practiced by most Thai people. Thais are	Although Thai student readers cannot read all of the words, they can

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p><u>listen to their sermons. Afterwards we make sand pagodas on the temple ground.</u></p> <p>Then we visit our relatives with a lei of flowers. We pour water into their hands to receive their blessing.</p> <p>After that we throw water to each other for enjoyment and wish each other happiness.</p>					<p>attached to their religion from birth to death. They always go to temples on holidays or whenever they have a chance. As Buddhists, they respect the Lord Buddha and the Buddhist monks, make merit, and offer food to the monks for the</p>	<p>understand the meaning. They can <u>interpret and infer the meaning</u> because they have background knowledge about religious practice.</p>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
							happiness of their lives as usual.	
8	<u>The Silver Bowl Boat</u> (Kaitong, 2006: 4-12)	After dinner, Grand Pa finished washing Spoons, Dish, Plate, Silver Bowl and also Kao Sai. He put everything in a basket and put the basket down on the ladder next to the stream. Kao Sai felt uncomfortable, she kept wiggling until... Splash! The basket tipped over and fell into the water. "Help! Help!" Dish, Plate and Spoons cried out loud. "Help! Help!" Kao Sai cried out	Thai lifestyle	TL	Living along the canals	LC	Thai people who live near the canals use the canals to do a job or some activities, such as selling some things by boats along the canals, taking a bath, and washing clothes.	Thai student readers are familiar with activities of Thais along the canals such as taking a bath, washing clothes, and fishing; therefore, when they read the English texts,

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p>even louder. “Don’t be scared”</p> <p>Silver Bowl was not sinking. She comforted her friends and tried to pull everyone up from the water.</p> <p>“Thank you Silver Bowl” Everyone said to Silver Bowl gratefully, except Kao Sai who looked sad and still not talking to anybody.</p> <p>Now Silver Bowl became Silver Bowl Boat and was floating along...</p> <p>When morning came, the people and the movements on both sides of the canal aroused excitement of everybody in the Silver Bowl Boat. They had never been out this far.</p>					<p>they are able to <u>associate the pictures of the activities with new meanings.</u></p>	

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p>Kao Sai looked at everything with interest, too.</p> <p>The children woke up early They were paying homage to their parents before going to school.</p> <p>While the adults were offering food to the monks with smiling faces.</p> <p>The houses were closed to the banks of the canal. Everybody woke up and bathed at the platform next to the canal.</p> <p>The other houses, people were sitting together in a circle having their breakfast. Someone was watering their plants.</p>						

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
9	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 45)	Ayutthaya was the former capital of Siam. It is about 85 kms north of Bangkok. The city was <u>filled with</u> temples and palaces which astonished early European visitors. <u>It flourished until 1767 when it was invaded and destroyed by the Burmese.</u> Ayutthaya was <u>abandoned</u> because the Burmese razed it to the ground. <u>Historical figures</u> from the Ayutthaya period are well remembered today. All Thai schoolchildren know about <u>King Naresuan</u> the Great. And <u>Constantine Phaulkon</u> , the Greek	Thai history	TH			Ayutthaya was the former capital. Therefore, it was written about as an important historical site. Thai student readers have studied this history in Thai social studies in schools.	The student readers have background knowledge about Thai history; therefore, when they read the English texts about Thai history, their background knowledge is <u>useful for them in learning language and</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
		<p><u>advisor</u> to King Narai, remains a fascinating figure to this day.</p> <p>For all those who are interested in Thai history and culture, a visit to this ruined city is a must.</p>						<p><u>comprehending the meanings of the texts.</u></p>
10	Let's Use English 3 (Prabpal and Opanonamata, 1994: 46)	<p><u>Manora</u> is a <u>folk</u> dance. It is believed that this dance influenced the classical dances in the rest of Thailand.</p> <p><u>Nang Talung</u> is a <u>shadow puppet</u> show. The puppets are made of buffalo hide. It is a popular entertainment among the people of southern Thailand.</p>	Thai art	TA			<p>Manora and Nang Talung express the uniqueness of Thai identity. They show Thai art.</p>	<p>The student readers are familiar with Thai arts in their real lives; therefore, they should be able to <u>make connections</u></p>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>between concepts about Thai arts and the message in the text to understand the meanings.</u>
11	<u>Sut Sakhon: Magical Child</u> (Meesomsueb, 2006: 1-2)	Sut Sakhon Suwannamatcha Phra Abhai Mani	Thai names	TN	Names of Thai characters	NTC	Most Thai children have read Thai literature and are familiar with the names of Thai characters in those stories.	Familiarity with the characters and names appearing in the stories should <u>help the student readers to follow the</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>content of those Thai stories in English texts and to be able to interpret the stories and passages more effectively as they can make connections between names and their previous story schema in Thai and the new schema of the</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>story in English.</u>
12	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 4)	Amara Amporn	Thai names	TN	Names of people appearing in reading passages	NPR	Names of people appearing in reading passages are similar to the typical names of people in the real world.	The familiarity of the names appearing in the passages may <u>help the students understand the contents more easily and be able to interpret it more effectively as they connect</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>the names with their story schema.</u>
13	<u>The Story of Phra Abhai Mani</u> (Chaya, 1986: 104)	Nilmangkorn	Thai names	TN	Legendary animals	LA	Most Thai children have read Thai literature and are familiar with the names of Thai legendary animals in those stories.	Familiarity with the characters and names appearing in the stories should <u>help the student readers to follow the content of those Thai stories in English texts and to be able</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>to interpret the stories and passages more effectively as they can make connections between names and their previous story schema in Thai and the new schema of the story in English.</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
14	<u>The Story of Tongdaeng</u> (Adulyadej, 2002: 62)	Tongdaeng Tongmuang Tongplu	Thai names	TN	Animals in the real world	AR	Names of animals appearing in the stories and passages are similar to the familiar names of animals in the real world.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily and be able to interpret it more effectively as they connect the names with their story</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>schema.</u>
15	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 59)	Chiang Mai Kanchanaburi Sukhothai Songkhla	Thai names	TN	Places	P	The student readers have known places in Thailand from several multimedia, such as television, magazines, radio, and Internet. Some student readers even have been to some of these places and thus have strong	The student readers' background knowledge should <u>reinforce their recognition of how to write or spell these names in English.</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
							background knowledge about these places.	
16	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 115)	kratong	Thai names	TN	Things	THG	Krathong is a thing that Thai people know well.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily and be able to interpret it more</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>effectively as they connect the names with their story schema.</u>
17	<u>A Sweet War</u> (Sriroterit, 2004: 3-5)	Thong Muan Thong Yip Khanom Theuy Foo Foi Thong Look Choob	Thai names	TN	Thai desserts	TD	Thai people can see Thai desserts in several places. Therefore, they are familiar with the names of Thai desserts.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily and be</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>able to interpret it more effectively as they connect the names with their story schema.</u>
18	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 46-47)	Manora Nang Talung Nang Yai	Thai names	TN	Thai performance	TP	Manora, Nang Talung, and Nang Yai are traditional Thai performances. Therefore, Thai people are familiar with the	The familiarity of the names appearing in the stories and passages may <u>help the students understand the</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
							names of the performances.	<u>contents more easily and be able to interpret it more effectively.</u>
19	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 44-45)	Tarm Pai Doo Game Kammathep Chang Narak	Thai names	TN	TV programs and series	TVP	These names of TV programs and series are transliterations.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily. Also, the</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>students' background knowledge should reinforce their recognition of how to write or spell these names in English.</u>
20	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 65)	<u>Chiang Mai Flower Festival</u> <u>Songkran Festival</u> <u>Bun Bang Fai Festival</u> <u>Loy Krathong Festival</u>	Thai names	TN	Name of festival	NF	These names of Thai festivals are transliterations.	The familiarity of the names appearing in the stories and passages may

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>help the students understand the contents more easily and be able to interpret it more effectively as they connect the names with their story schema.</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
21	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 105)	Chakkayer Ngu Kin Hang Tangtay Sorn Ha Khi Ma Song Muang	Thai names	TN	Name of Thai games and sports	NG	These names of Thai games and sports are transliterations.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily. Also, the students' background knowledge should reinforce their recognition of</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>how to write or spell these names in English.</u>
22	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 58)	<u>Chakri</u> Memorial Day <u>Songkran</u> Festival Day <u>Loy Kratong</u> Day <u>Wisakha Bucha</u> Day	Thai names	TN	Name of important days	ND	These names of important days are transliterations.	The familiarity of the names appearing in the stories and passages may <u>help the students understand the contents more easily. Also, the students'</u>

Appendix Table 1 (Continued)

No	Source of Literature	Original Text	Category	Code	Subcategory	Code	Preliminary interpretation of a description	Possible impact
								<u>background</u> <u>knowledge</u> <u>should</u> <u>reinforce their</u> <u>recognition of</u> <u>how to write or</u> <u>spell these</u> <u>names in</u> <u>English.</u>

Appendix C

Examples of Validation Form for the Inter coding Process

Appendix Table 2 Examples of validation form for the intercoding process

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
1	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 122)	<u>The wai</u> is a way for Thai people to say hello. It is also an action of respect. The lower the head comes down, the more respect is shown. Normally young people will <i>wai</i> older people and sometimes older people do not have to return a <i>wai</i> if they are very senior and the relationship is close or very superior. For example, a grandmother does not have to return a <i>wai</i> to her grandchildren. A boss need not return a <i>wai</i>	Thai social values	TSV			Showing respect	SR		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		to his employee.								
2	<u>The Story of Tongdaeng</u> (Adulyadej, 2002: 56)	Tongdaeng is a grateful dog. She was only five weeks old when she first came, <u>so she had to benefit from the milk of "Mae Mali,"</u> who was a stray dog. <u>Tongdaeng never forgot this kindness. At first, Tongdaeng never stayed away from "Mae Mali,"</u> always followed her wet-nurse, even after she stopped needing mother's <u>milk.</u> Eventhough other	Thai social values	TSV			Showing gratitude	SG		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		puppies went out running and playing, Tongdaeng would stay close to “Mae Mali”, licking her all over lovingly. Sometimes, “Mae Mali” would teach Tongdaeng to retrieve a stick (at the age of about three months). Later on, they were separated, but whenever they met, <u>Tongdaeng would still show respect to “Mae Mali”, a thing that is different from many others who, after having become</u>								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<u>an important personality,</u> <u>might treat with contempt</u> <u>someone of lower status</u> <u>who, in fact, should be the</u> <u>object of gratitude.</u>								
3	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 112)	Linda : Steve, why do you want to go to Thailand? Steve : Well, I've got some good Thai friends and I want to visit them. Besides, <u>Thai</u> <u>people are friendly</u> <u>and kind.</u> Listen to this. It's from a	Thai social values	TSV			Showing generosity	SGN		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p>visitor to Thailand. She said, "I have been to several countries in Asia, <u>but never before</u> <u>have I received</u> <u>such a warm</u> <u>welcome as from</u> <u>the Thai people.</u> Once in a remote village in the Northeast, I was invited to lunch by a farmer. <u>My host</u> <u>was obviously poor</u> <u>and I was so moved</u></p>								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p><u>at his family's willingness to share whatever they had to make a visitor feel welcome."</u></p> <p>Linda : I wish I could go to Thailand.</p>								
4	<p><u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 17)</p>	<p>The oldest and most famous of Bangkok's temples is Wat Phra Kaeo, located in the walled enclosure of the Grand Palace. <u>The temple houses the Emerald Buddha, the most precious Buddha</u></p>	<p>Thai social values</p>	<p>TSV</p>			<p>Significance of religious institutions</p>	<p>SRI</p>		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p><u>image in the country.</u></p> <p>Some of the popularly known temples among the 400 or so scattered throughout the cities include Wat Benchamabophit (<u>the Marble Temple</u>), which is one of the finest examples of Thai architecture, Wat Pho (the Temple of the Reclining Buddha), Wat Traimit (<u>the Temple of the Golden Buddha</u>) and Wat Susthat with the Giant Swing, which served as the</p>								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		center of festivities in the old days. Other frequently visited temples in the capital are Wat Sa Ket (<u>the Temple of the Golden Mountain</u>), which was constructed to house <u>relics</u> of the <u>Lord Buddha</u> , and Wat Arun (<u>the Temple of the Dawn</u>) which stands elegantly on the bank of the Chao Phraya River.								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
5	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 114)	The Songkran Festival Days are on April 13 th -15 th . They are Thai New Year's Days. On these days, we go to the temple in the morning. We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground. Then we visit our relatives with a lei of flowers. <u>We pour water into their hands to receive their blessing.</u>	Thai social values	TSV			Belief and tradition	BT		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p>After that <u>we throw</u> <u>water to each other for</u> <u>enjoyment and wish each</u> <u>other happiness.</u> <u>water to each other for</u> <u>enjoyment and wish each</u> <u>other happiness.</u></p>								
6	<p><u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 103)</p>	<p>This Thai family consists of a father, mother and three children – two sons and one daughter. The father works on the farm. The mother raises poultry and pigs, washes the clothes, and cares for the garden. The</p>	<p>Thai lifestyle</p>	<p>TL</p>		<p>Thai agricultural lifestyle</p>	<p>TAL</p>			

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		children go to the nearby school. At meal time, they eat together. Typical dishes include rice, vegetables, soup, mackerel, and shrimp paste dip. The children are taught discipline. They respect their parents, teachers, and elders. On religious days, the family usually goes to hear the sermon at the temple.								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
7	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 114)	The Songkran Festival Days are on April 13 th -15 th . They are Thai New Year's Days. On these days, <u>we go to the temple in the morning. We offer food to the monks and listen to their sermons. Afterwards we make sand pagodas on the temple ground.</u> Then we visit our relatives with a lei of flowers. We pour water into their hands to receive their blessing. After that we throw	Thai lifestyle	TL			Religious practice	RP		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		water to each other for enjoyment and wish each other happiness.								
8	<u>The Silver Bowl Boat</u> (Kaitong, 2006: 4-12)	After dinner, Grand Pa finished washing Spoons, Dish, Plate, Silver Bowl and also Kao Sai. He put everything in a basket and put the basket down on the ladder next to the stream. Kao Sai felt uncomfortable, she kept wiggling until... Splash! The basket tipped over and fell into the water. "Help! Help!" Dish, Plate	Thai lifestyle	TL			Living along the canals	LC		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		and Spoons cried out loud. “Help! Help!” Kao Sai cried out even louder. “Don’t be scared” Silver Bowl was not sinking. She comforted her friends and tried to pull everyone up from the water. “Thank you Silver Bowl” Everyone said to Silver Bowl gratefully, except Kao Sai who looked sad and still not talking to anybody. Now Silver Bowl became Silver Bowl Boat and was floating along...								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p>When morning came, the people and the movements on both sides of the canal aroused excitement of everybody in the Silver Bowl Boat. They had never been out this far. Kao Sai looked at everything with interest, too.</p> <p>The children woke up early They were paying homage to their parents before going to school. While the adults were offering food to the monks with smiling faces.</p>								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		<p>The houses were closed to the banks of the canal.</p> <p>Everybody woke up and bathed at the platform next to the canal.</p> <p>The other houses, people were sitting together in a circle having their breakfast. Someone was watering their plants.</p>								
9	<p><u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 45)</p>	<p>Ayutthaya was the former capital of Siam. It is about 85 kms north of Bangkok. The city was <u>filled with</u> temples and</p>	<p>Thai history</p>	TH						

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		palaces which astonished early European visitors. <u>It flourished until 1767 when it was invaded and destroyed by the Burmese.</u> Ayutthaya was <u>abandoned</u> because the Burmese razed it to the ground.	Thai history	TH						
		<u>Historical figures</u> from the Ayutthaya period are well remembered today. All Thai schoolchildren know about <u>King Naresuan the Great</u> . And <u>Constantine Phaulkon</u> , the Greek <u>advisor</u> to King Narai,								

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		remains a fascinating figure to this day. For all those who are interested in Thai history and culture, a visit to this ruined city is a must.								
10	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 46)	<u>Manora</u> is a <u>folk</u> dance. It is believed that this dance influenced the classical dances in the rest of Thailand. <u>Nang Talung</u> is a <u>shadow puppet</u> show. The puppets are made of buffalo hide. It is a popular entertainment	Thai art	TA						

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
		among the people of southern Thailand.								
11	<u>Sut Sakhon: Magical Child</u> (Meesomsueb, 2006: 1-2)	Sut Sakhon Suwannamatcha Phra Abhai Mani	Thai names	TN			Names of Thai characters	NTC		
12	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 4)	Amara Amporn	Thai names	TN			Names of people appearing in reading passages	NPR		
13	<u>The Story of Phra Abhai Mani</u> (Chaya, 1986: 104)	Nilmangkorn	Thai names	TN			Legendary animals	LA		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
14	<u>The Story of Tongdaeng</u> (Adulyadej, 2002: 62)	Tongdaeng Tongmuang Tongplu	Thai names	TN			Animals in the real world	AR		
15	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 59)	Chiang Mai Kanchanaburi Sukhothai Songkhla	Thai names	TN			Places	P		
16	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 115)	kratong	Thai names	TN			Things	THG		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
17	<u>A Sweet War</u> (Sriroterit, 2004: 3-5)	Thong Muan Thong Yip Khanom Theuy Foo Foi Thong Look Choob	Thai names	TN			Thai desserts	TD		
18	<u>Let's Use English 3</u> (Prabpal and Opanonamata, 1994: 46-47)	Manora Nang Talung Nang Yai	Thai names	TN			Thai performance	TP		
19	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 44-45)	Tarm Pai Doo Game Kammathep Chang Narak	Thai names	TN			TV programs and series	TVP		

Appendix Table 2 (Continued)

No	Source of Literature	Original Text	Category	Code	Validator's agreement		Subcategory	Code	Validator's agreement	
					Agree	Disagree			Agree	Disagree
20	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 65)	<u>Chiang Mai Flower Festival</u> <u>Songkran Festival</u> <u>Bun Bang Fai Festival</u> <u>Loy Krathong Festival</u>	Thai names	TN			Name of festival	NF		
21	<u>Let's Use English 2</u> (Prabpal and Opanonamata, 1994: 105)	Chakkayer Ngu Kin Hang Tangtay Sorn Ha Khi Ma Song Muang	Thai names	TN			Name of Thai games and sports	NG		
22	<u>Say Hello 5</u> (Apidet <i>et al.</i> , 2001: 58)	<u>Chakri Memorial Day</u> <u>Songkran Festival Day</u> <u>Loy Kratong Day</u> <u>Wisakha Bucha Day</u>	Thai names	TN			Name of important days	ND		

Appendix D

A List of Titles of Literary Works Selected as the Data in This Study

A List of Titles of Literary Works Selected as the Data in This Study

- Abbs, B., I. Freebairn, L. Mariani, and J. Chapman. 2000. **Take Off**. Bangkok: Mac Press Co., Ltd. (in Thai)
- Adulyadej, B. 1999. **The Story of Mahajanaka**. Bangkok: Amarin Printing and Publishing Public Company Limited. (in Thai)
- _____. 2002. **The Story of Tongdaeng**. Bangkok: Amarin Printing and Publishing Public Company Limited. (in Thai)
- Anonymous. n.d. **Kankluay 1**. Nontaburi: Galaxy Multimedia Co., Ltd. (in Thai)
- Anonymous. n.d. **Kankluay 2**. Nontaburi: Galaxy Multimedia Co., Ltd. (in Thai)
- Anonymous. n.d. **King Naresuan the Great 1**. Nontaburi: Galaxy Multimedia Co., Ltd. (in Thai)
- Anonymous. n.d. **King Naresuan the Great 2**. Nontaburi: Galaxy Multimedia Co., Ltd. (in Thai)
- Anonymous. n.d. **Learning English Book 4**. Bangkok: Poombundit. (in Thai)
- Apidet, P., P. Saengchaum, P. Chaidecha, R. Thammapattanajit, and W. Wattanopas. 2001a. **Say Hello 5**. Bangkok: Mac Press Co., Ltd. (in Thai)
- Apidet, P. *et al.* 2001b. **Say Hello 6**. Bangkok: Mac Press Co., Ltd. (in Thai)
- Bhromkoed, S. 2005a. **A Nasty Boy**. Bangkok: Foundation for Children Publishing House. (in Thai)

- Bhromkoed, S. 2005b. **Little Waeo**. Bangkok: Foundation for Children Publishing House. (in Thai)
- _____. 2006. **Lucky Because of His Mouth**. Bangkok: Foundation for Children Publishing House. (in Thai)
- Boontawee, K. 2002. **The Forgetful Phaya Than**. Bangkok: Foundation for Children Publishing House. (in Thai)
- Borthwick, P. 2006. **The Happiness of Kati**. Bangkok: Piggy Bank Press.
(translated from) Vejjajiva, J. 2003. **The Happiness of Kati**. Bangkok: Praew.
- Brogan, J. 2006. **The Adventure of Keng**. Bangkok: Foundation for Children Publishing House. (in Thai)
- Buekhontod, R. 2005. **Journey in the Garden**. Bangkok: Baanplan. (in Thai)
- Chaya, P. 1986. **The Story of Phra Abhai Mani**. 3rd ed. Bangkok: Victory Power Point Corp.
- Kaitong, K. 2005. **What is Your Name?** Bangkok: Baanplan. (in Thai)
- _____. 2006. **The Silver Bowl Boat**. Bangkok: Baanplan. (in Thai)
- Kamolwanon, S. and J. Puenglaoo. 2000. **English Guide Book 3**. Bangkok: Physics Center. (in Thai)
- Kamothamas, S. n.d. **My English Workbook 6**. Bangkok: Prasanmitr Publishing. (in Thai)

Meeker, C. H. n.d. **Manorah: The Bird Princess.** Bangkok: B Plus Publishing Ltd.
(in Thai)

Meesomsueb, S. 2004. **Yak Khon Nio.** Bangkok: Foundation for Children
Publishing House. (in Thai)

_____. 2006. **Sut Sakhon: Magical Child.** Bangkok: Foundation for
Children Publishing House. (in Thai)

Prabpal, K. and P. Opanonamata. 1994a. **Let's Use English 1.** Bangkok: Watana
Panit Printing & Publishing Company Limited. (in Thai)

_____. 1994b. **Let's Use English 2.** Bangkok: Watana Panit Printing &
Publishing Company Limited. (in Thai)

_____. 1994c. **Let's Use English 3.** Bangkok: Watana Panit Printing &
Publishing Company Limited. (in Thai)

Sarinyamas, S. and N. Pinsuwan. n.d. **Chanthakorop.** Bangkok: Aksorncharoentas.
(in Thai)

_____. n.d. **Manora.** Bangkok: Aksorncharoentas. (in Thai)

_____. n.d. **Prince Sapphasit.** Bangkok: Aksorncharoentas. (in Thai)

Sriroterit, C. 2004. **A Sweet War.** Bangkok: Foundation for Children Publishing
House. (in Thai)

Vejjajiva, N. 2003. **The Rich Man's Trick.** Bangkok: Foundation for Children
Publishing House. (in Thai)

Wongwantanee-Pritchard, W. 2007. **Special Dinner**. 5th ed. Bangkok: Happy Kids Publisher. (in Thai)

Yardsamer, K. n.d. **The Fantastic Floating Market**. Bangkok: Petchkarat. (in Thai)

BIOGRAPHICAL DATA

Name	Miss Suwapat Tepasamondej
Date of Birth	October 11, 1975
Place of Birth	Trang, Thailand
Educational Background	Bachelor of Arts in Education (English), Prince of Songkla University