

THE INTEGRATION OF “HOME, MONASTERY AND SCHOOL” LEARNING ORGANIZATION IN THE STUDY OF LOCAL TOURIST ATTRACTIONS AND CULTURE

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Abstract. *The purpose of this study are to study the community’s and the monk’s satisfaction of the knowledge exchanging activity among ‘Home, Monastery and School’ learning organization, and to study the students’ satisfaction of the integration of such learning organization in the study of local tourist attractions and culture. Samples selected purposively include 51 subjects, namely 38 local people, 1 monk and 12 English Major Students attending the knowledge exchanging activity, at the Monastery. The data of this descriptive survey is collected from a questionnaire, and the statistics employed include percentage, mean, and S.D. The study discloses the findings as follows: 1) the overall level of the community’s and the monk’s satisfaction of the knowledge exchanging activity among ‘Home, Monastery, and School’ learning organization is in high level, while the overall students’ satisfaction in the integration of such learning organization in the study of local tourist attractions and culture is in highest level. 2) In terms of item analysis, the aspect of the community’s and monk’s satisfaction in highest level of mean scores includes passing on knowledge to next generation, while the aspect of the students’ satisfaction in highest level include exchanging knowledge in learning organization. It can be concluded that the integration of learning organization in classroom instructions enriches community’s life-long learning and students’ engagement as well as motivation.*

Keywords: *classroom instruction, community’s life-long learning, and learning organization*

Introduction

Due to the fast growing Information Communication Technology, English is a vital tool for communication among people around the world. People with different races who speak different languages can consume the same piece of information; news or culture and share it to other internet users or netizens, and of course the core language used on the Internet or websites is English language. That’s why English is regarded as “World Language”, or “Global Language.” (Melitz, 2009) The impact of English as World Language on Thai students

learning English language is that channel of the communication is not between Thais and native speakers of English, but between Thais and other non-native speakers of English. (Kunnu, 2013)

Meanwhile, the development of Information Communication Technology and social media affect the teaching of English in some aspects. The teaching methodologies have included “Task-based learning” and “Learner-based activities” in course design. (McKay, 2000) It is, therefore, common for teachers to assign students to engage with English outside the class and bring into the class the authentic English in the forms of reports or classroom presentation. The problem at this point is that the students conduct the so called “Copy Cut Paste” reports. That is most of the students’ work is not their originalities. When making oral presentation concerning local tourist attractions and culture in English, the students read aloud the report taken from various websites. The language used in the presentation loads with long complex sentences and difficult words. The presentation is difficult to understand and this leads to the lack of interest and motivation to participate in learner-based activity.

However, in Thailand, learning organization in the community including Home, Monastery, and School has existed for more than 100 years. (Summart, 2008) Home is regarded as the first school of children, and parents together with other family members are their teachers responsible for bringing up and socializing the children to be able to live happily in the community when they grow up. In the meanwhile Thai monastery was firstly the institution responsible for training local people’s mind and teaching boys how to read and write as well as Lord Buddha’s teaching. However, later on when school as formal education was established in the reign of King Rama V in the year 1871, school has taken the role of educating people to read, write and earn their living, while monastery serve as religious place for religious ceremonies as well as social events. (Clark, 2014) This learning organization in the community - Home, Monastery, and School – has taken their duties day by day. Nowadays, due to the digital world, the collaboration among the 3 cores institution seems to be neglected. The relationship of home and monastery has been closed so far in terms of religious ceremonies and Dhama or Buddha’s teaching practice while school with modern and up to date knowledge and development has been organized in line with Western standard and theories. Gaps between school and the other 2 institutions; home and monastery have existed. Students or teenagers have been mostly educated under the westernized school administration, and this leads to the students’ neglect of community and monastery. (Krubannok, 2012).

The integration of ‘Home, Monastery, and School’ learning organization in the study of local tourist attractions and culture can close gaps among these institutions, and will be beneficial to all in this learning organization. This study is, therefore, conducted.

The purposes of this study are to study the community's, and the monk's satisfaction of the knowledge exchanging activity among Home, Monastery and School (HMS), and to study the student's satisfaction of the integration of the learning organization; HMS in classroom instruction.

Theoretical Background

1. Definition of 'Home, Monastery and School' learning organization

The term 'Home, Monastery and School' learning organization is frequently mentioned in various contexts with different meaning. Here are some definitions.

Home can be defined as an important unit in a community including headman responsible for leading the community to develop the community surroundings or the physical setting of the community. (Krubannok, 2012)

Monastery can be defined as an important unit in the community or center of everything relevant to a person's life from one's birth to one's death. That is to say when a child is born, the parents will go to a monastery to request the monk in a monastery to name their child. Later, when that child grows up and in case the child is a boy, monastery in the past served as school for boys to learn to read and write as well as to study basic Buddha's teaching. After that when the child grows up to 20 years old, he will be required to ordain as a monk in the monastery to study Buddha's teaching and serves in the religious ceremonies, and this will make their parents and other family members happy as he is regarded as a well-educated man who will be ready to live his life as a mature adult. After that when this man gets married, monks are responsible for finding the right and good time for his wedding ceremony, and in his wedding ceremony monks from the monastery will be invited to bless the bride and the groom. Finally, at the end of his life, the cremation ceremony will be held at the monastery. In turn, the development and maintenance of monastery, together with annual religious ceremonies and festivals can normally be conducted by the support and co-operation of local people. It is clear that the close relation between Home and Monastery has existed in Thai way of life through the century and it will still exists in Thai community. (Krubannok, 2012).

The term 'School' can be defined as formal educational institutions responsible for educating young children from the age of 3 in pre-school to the age 16 of in high-school. School serves as educational institution responsible for developing the child's knowledge, intellect and behavior based on Western Theories of Education. (National Education Act, 1999)

In this study, Home includes 38 seniors of the community participating in the 2 knowledge exchanging activities held at Tanod Monastery, Bangkok, on 2nd March 2016, and 15th May 2016.

Monastery refers to Tanod Monastery, Bangkok, Thailand and 1 monk responsible for coordinating and organizing 2 knowledge exchanging activities at Tanod Monastery.

School refers to 12 3rd year English Major Students, Faculty of Humanities and Social Sciences, Suan Sunandha Rajabhat University, Bangkok, Thailand organizing the knowledge exchanging activities at Tanod Monastery.

2. Participatory Learning Approach

Based on the most inspiring vision statement of Singapore Ministry of Education: Teach Less, Learn More, traditional teaching method: ‘Lecturing’ is not suitable for language learning (Motorola University, 1996). That is because during lecture students are only listening and/or taking some notes, and at the end of lecture the percentage of the students’ retention rate is extremely low. Lecturing is a passive teaching method requiring less students’ engagement, and this leads to low rate of students’ retention. However, “Active and Participatory Learning” will enable learners to retain more what they learn. (Kangan, 2006)

Participatory approach is a that incorporates themes or content area that are of interest to the learners. The Participatory approach is under the umbrella of Content-Based Instruction (CBI), in which topics for specific purposes are concerned. The themes derive from real issues that affect students’ daily lives where language learning is used as a vehicle to solve social problems. There are various activities that can be incorporated in this teaching strategy aiming to develop all language domains in the learning process. (Ross, 1995)

It can be noted that in participatory approach, teachers are required to design class activities allowing students to choose the contents relating to their interest and daily life. Moreover, to complete the tasks, students have to use language as a tool to solve problems with collaborations among friends, teachers, and other persons in the community if possible.

3. Researches related to ‘Home, Monastery and School’ learning organization.

Even though ‘Home, Monastery and School’ learning organization has existed in Thailand for a long time, the use of this organization to strengthen the community is quite rare. Preeda Poonsin studied ‘Community Participation in Knowledge Management of Art and Culture; a Case Study of Sommanut Community’. (Poonsin, 2012) The result shows that Sommanut community has various kinds of art and valuable cultural heritage. However, the community participation on knowledge management, and cultural resources management is still a problem. The suggest solution is that the community should conduct cultural activities with temples, schools and youth centers to improve the quality and amount of the cultural human resources. In addition, the community must create a clear plan of a serious cooperative framework on cultural activities among ‘Home, Monastery and School’ learning organization. This is an example of the

utilization of the learning organization to promote collaboration among core units of learning organization to preserve and pass on community's cultural heritage.

Furthermore, 'Home, Monastery and School' learning organization can promote family strength. Yuranan Tamkal (Tamkal, 2014) studied how 'Home, Monastery and School' influence the use of sufficiency economy to promote family strength. The results show that processes, methods and contents that are used to promote the family strength of members of 'Home, Monastery and School' follow the principles and functions of the institution and government policies. However, the community do not show 'intention' to use sufficiency economy to promote the family strength, and there are many problems and difficulties among members of 'Home, Monastery and School' to use sufficiency economy to promote the family strength.

Based on the above review, the collaborations among core units of 'Home, Monastery and School' learning organization can be beneficial to anyone in the community if careful planning is conducted. Moreover, participatory learning is a key to promote students' engagement in learning leading to targeted learning outcome and students' satisfaction of learning. 'The integration of "Home, Monastery and School" learning organization in the study of local tourist attractions and culture' is, therefore, studied.

Research Design

1. Samples

Samples of this study include 51 subjects grouped into 3 core units of learning organization in the community; Home, Monastery and School.

Home includes 38 seniors in the community. Monastery includes Tanod Monastery, Bangkok, Thailand, and 1 monk responsible as a coordinator between Home and School. School includes 12 3rd year English Major Students, Faculty of Humanities and Social Sciences, Suan Sunandha Rajabhat University, Bangkok, Thailand taking the course; English for Communication in Cultural Context in the second semester of academic year 2015.

2. Procedures

Research procedures are divided into 4 steps as follows;

1) Introduce the integration of Home, Monastery, and School learning organization in the study of tourist attractions and culture to the students.

In the second semester of the academic year 2015 in the course: English for Communication in Cultural Context, the students are required to conduct a learner's based activity in which they'll have to collect information about a local tourist attraction and conduct a 10-minute oral presentation detailing a tourist attraction.

Steps for conducting an oral presentation (Crane, 2009) are as follows;

(1) Brainstorming ideas for a topic (2) Researching the topic (3) Organizing the information (4) Writing the first draft of the presentation script (5) Creating visual aids with PowerPoint presentation (6) Rehearsing the presentation and (7) Editing and writing the final draft of the presentation script

Based on the 7 steps above, the problems can be found when the students research the topic concerning tourist attraction and culture. The problems are the lack of information about local tourist attraction especially some unseen attraction. However, for popular tourist attractions and culture, students employ ‘copy, cut, paste’ technique. This leads to the lack of creation and originality. The solution to these problems is the integration of Home, Monastery, and School learning organization in the study of local tourist attractions and culture. That is they have to collect data about the tourist attraction by organizing a field trip and a knowledge exchanging activities at a monastery.

Tanod Monastery is chosen as one of the core units in the Learning Organization because it is an old small monastery not far from the University, and there is a need to publicize its history to the tourists and the community.

2) Take field trip to collect data from local people and monk at the monastery.

On 2nd March 2016, a group of 3rd year English Major students, Faculty of Humanities and Social Sciences, taking the course – English for Communication in Cultural Context – was assigned to take field trip to Tanod Monastery. The purposes of the field trip are to collect information about the history of Tanod monastery from local people and the monks in the form of focus group small talk, and to visit the area in and around the monastery to take some photos for making presentation about the history of Tanod Monastery.

From 2nd March 2016, the students responsible for making presentation about Tanod Monastery continue to possess the data to make an oral presentation with PowerPoint presentation.

3) Conduct a Knowledge Exchanging Activity among 3 core units of “Home, Monastery and School” learning organization

On 15th May 2016, a knowledge exchanging activity is held at Tanod Monastery. The purposes of this activity include threefold, to allow the students to present PowerPoint presentation detailing the local tourist attraction of Tanod Monastery and culture to local people and the monk, to allow the local people and the monk to comment on the presentation, and to allow the researcher to collect data concerning the satisfaction of the knowledge exchanging activity taken from the participants including the local people, the monk, and the students.

The oral presentation includes 2 topics, namely “Wat Tanod with a beautiful ordination hall decorated with bowls on top of its gable” and “Vultures at Saket Monastery, and Giant Hungry Ghost at Temple of the Giant Swing.”

The research tool employed in this study is a questionnaire.

4) Analyzing the data

In May 2016, the data from the questionnaire is analyzed by SPSS program, and statistics employed include percentage, Mean, and Standard Deviation.

Results and Discussion

The research findings reveal the satisfaction of the integration of ‘Home, Monastery, and School’ Learning Organization. The details of the findings are as follows;

1. The community’s and the monk’s satisfaction of the knowledge exchanging activity among ‘Home, Monastery, and School’ learning organization

The overall satisfaction among core units of the learning organization is in high level. In terms of item analysis, 4 aspects of the satisfaction in highest level ranging from high to low mean scores are shown in table 1.

Table 1 **The community’s and the monk’s satisfaction**

<i>Aspects of Satisfaction</i>	Mean	S.D.
Passing on knowledge to the next generation	4.70	1.56
Exchanging knowledge for learning	4.43	1.44
Being impressed by the PowerPoint Presentation	4.35	1.40
Gaining knowledge and insight in the tourist attractions and culture	4.24	1.27

Based on table 1, these findings reveal the benefits of the integration of ‘Home, Monastery, and School’ learning organization in the study of local tourist attractions and culture in terms of passing on knowledge to the next generation, exchanging knowledge for learning, and gaining knowledge and insight in local tourist attractions and culture.

The research results lead to the community of life-long learning. That is because School or the university students have initiated the chance of knowledge exchange among the core units of learning organization. The contents about local tourist attractions and culture are tacit knowledge kept in the community or the seniors, and when the seniors were asked to share their memory or experience about the tourist attractions and culture in their community, these seniors would be delighted to pass on their knowledge to the students or the next generation. Moreover, after the students had created PowerPoint presentation detailing about local tourist attractions and culture told by the community, the community and the monk were invited to join the presentation in the knowledge exchanging activity. On hearing and seeing what the seniors told in the presentation, the community and the monk satisfied with the presentation, and more knowledge exchange occurred. This leads to the knowledge and insight in their local tourist attractions

and culture, as well as the love of their community. For the monastery, it serves not only as religious place for making merit or holding religious ceremonies, but also as learning center for all in the community including the seniors and the students.

2. The students’ satisfaction of the integration of ‘Home, Monastery and School’ learning organization in their study

The overall satisfaction of the students’ satisfaction of the integration of Home, Monastery, and School learning organization in the study of local tourist attractions and culture is in highest level. In terms of item analysis, 4 aspects of the satisfaction in highest level ranging from high to low mean scores are shown in table 2.

Table 2 **The students’ satisfaction**

<i>Aspects of Satisfaction</i>	Mean	S.D.
Exchanging knowledge for learning	4.70	0.46
Gaining knowledge and insight in local tourist attractions and culture	4.43	0.44
Passing on the culture	4.35	0.48
Collaborating with others in the community	4.24	0.68

Table 2 shows that the aspects of the students’ satisfaction of the integration of ‘Home, Monastery, and School’ learning organization in the study of local tourist attractions and culture. It can be noted that this kind of integration can be beneficial to teaching and learning. That is because in the integration process, the students are exposed to the contents of local tourist attractions and culture through exchanging knowledge for learning with the seniors of the community and the monk. With the students’ attempt and determination, the students use English language as a tool to complete the task relevant to local tourist attractions and culture in the form of PowerPoint presentation, and their task was presented to the community outside the classroom. It’s a kind of task they should do in their future career. The students are motivated and challenged to make use of their language skills together with presentation skill to accomplish the target goal of the course. This requires high order of students’ engagement in learning both inside and outside classroom which enables the students to gain confident and experience in working with language. This kind of learning is in line with Participatory Learning Approach. (Richard-Amato, 2010)

Conclusion

Based on the findings, the integration of ‘Home, Monastery, and School’ learning Organization in the study of local tourist attractions and culture is beneficial to all involving in the learning organization. For home and monastery,

the integration leads to community for life-long learning. The monastery serves as center of all people including home and school to exchange knowledge for learning, and this results in the seniors' pride to pass on their knowledge and experience to the next generation. For school, the integration can motivate and inspire the students to use language as a tool to complete task relevant to the community by using collaborations among themselves as well as with people outside the classroom. This also leads to students' engagement with English inside and outside the classroom. This kind of integration can, therefore, be used in classroom instruction especially in content-based instruction and task-based activity.

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