

Course Syllabus  
**340 335 English for Guides I**  
 Silpakorn University  
 English Section, Department of Western Languages  
 Fall Semester 2006

Mondays, periods 6-7-8; Room 405

Instructor: Richard Bloodworth; Room 315; office hours: Wed p. 3,4,7,8; Th. p. 4, 7.

**Course Description:**

This course will focus on students' abilities to present tours of various landmarks in Bangkok. Students must be able to articulately discuss in depth various aspects of Thai history, culture, and architecture. In addition, students must be able to communicate clearly in English and demonstrate an ability to effectively use relevant vocabulary.

**Course Objectives:**

1. Students will develop a foundation for public speaking, including proper body language, intonation, rhythm, etc.
2. Students will practice speaking in English about important aspects of Thai culture, and effectively be able to explain these to a foreign audience.
3. Students will gain confidence speaking English with foreigners about their countries, cultures, etc. as well as freely sharing any information to help the foreigners enjoy their travels in Thailand (tourist interviews).
4. Students will prepare for each lesson by reading assignments before class, and will be required to participate in classroom discussions. In order that they are able to maximize chances for practicing English, students are required to speak English from the moment they enter the classroom until the class is finished.

**Tentative Schedule:**

Class Day	Content	Materials/Assignment
June 19	Introduction	Books, sources
June 26	Practice presentations at Silpakorn Art Center and Fine Arts Gallery	Reading, handouts: <i>Lonely Planet; Thailand, Bangkok</i>
July 3	<i>The Legend of Suriyothai</i> , discussion, reading	Reading, prepare in-class presentations
July 10	Holiday	Reading
July 17	In-class presentations about Thai sights based on <i>The Legend of Suriyothai</i>	Reading

July 24	Discussion of Bangkok sights and Quiz	Handout: <i>English for Tourist Guides 1</i> Appendix
July 31	Unit 2: Architectural styles <i>Eng for Tourist Guides 1</i>	Read Unit 3, Prepare for tourist interviews
Aug 7	Unit 3: Buddha Image and art styles, tourism.	Reading, hand in interviews
Aug 14	Holiday	Read Unit 4
Aug 21	Unit 4: Stylistic Periods, Listen to interviews	Read Unit 5, Homework: visit Bangkok National Museum
Aug 28	Unit 5: Past Events, in-class Nat Museum reports.	Reading, prepare for Wat Pho, Wat Suthat
Sept 4	Wat Pho, Giant Swing, Wat Suthat	Prepare for Grand Palace and Wat Phra Kaew
Sept 11	Grand Palace and Wat Phra Kaew	Prepare for Wat Arun
Sept 18	Wat Arun	Prepare for walking tour
Sept 25	Walking tour	Prepare for final exam, Sukothai and Ayuthaya audio guide
Oct 2	Final	

### Course Requirements:

In total, six hours will be given accounting for 60% of the total score for the course.

Students are required to bring all materials to each class and be prepared for each lesson before coming to class.

The exercises in the book are to help Thai students better understand aspects of English, and students must complete exercises before class.

Attendance and participation will factor in as 10% of the final grade. Each student should feel a personal responsibility to help and encourage his or her classmates to become better speakers. Students should attend all classes unless they have a valid reason for being absent in order to sit for the final exam. Except in extreme emergencies, any absences will result in points off the final score and late arrivals will also affect the final score.

### Grading:

Attendance/Participation	10%
Tours	60%
Final exam	20%
Quizzes	10%

Main Text: *English for Tourist Guides – 1* (2001) by Lertporn Parasakul  
Dhurakij Pundit University Press; ISBN: 9742815305

Sample pages from *English for Tourist Guides –1* by Lertporn Parasakul:

## Attitudes of Buddha Images

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



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

army. The Lord Buddha summoned the Goddess of the Earth to witness the attack and to save him by pointing the four fingers of the right hand to the ground. The Goddess of the Earth emerged and saved him by wringing the water of merit from her hair to drown Mara and his army. In this way Mara was subdued. Thus this attitude is known as subduing Mara.

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





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





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

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

A standing Buddha image with both hands raised to chest level is known as the attitude of calming the ocean or pacifying the ocean. The Lord Buddha performed a miracle by stopping a rainstorm and flooding in the presence of the three arrogant hermits. Having seen the miracle, they submitted to the Lord Buddha and listened to his sermon. The three hermits and their 1,000 followers were so impressed with the preaching that they were willingly ordained as monks.

Information from: "English for Tourist Guides - 1" by Lertporn Parasakul. All the pictures are copyright PanritDaoruang.