BUDDHIST MONKS AND TEMPLE STAFF'S LANGUAGE FORMS AND FUNCTIONS IN USING ENGLISH FOR COMMUNICATION

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Abstract— The purpose of this research is to investigate the Buddhist monks and temple staff's needs in using English for communication, and to study English language forms and functions used in the temple. The samples were drawn from 43Buddhist monks and temple staff who encounter the foreign tourists visiting Wat Phrachetuponwimolmangkalaram (Wat Pho). The language forms and functions for communication questionnaires which were constructed by the researcher and improved on by three experts were used as the research instrument. Statistics used in the study are percentages (%) mean, and standard deviation.

Keywords— Buddhist Monks, Temple Staff, Language Forms and Functions, English for Communication, Wat Phrachetuponwimolmangkalaram

I. INTRODUCTION

Tourism industry is very important for the country. It provides economical benefit by increasing income of people living and working in tourist attractions. Studying the benefit of tourism will be very useful for the country in terms of the effect on people, economy, society, environment, tradition and cultures. Therefore, studying the disadvantages of tourism should not be skipped.

According to data from the Ministry of Tourism and Sports,Bangkok is ranked first in the top 10 tourist cities. The famous tourist attractions are the Royal Palace, the Temple of the Emerald Buddha (Wat Prakaew)WatPhrachetuponwimolmangkalaram (Wat Pho), Wimanmek Mansion, PratinungAnuntasamakom (Land Art) and the area aroundRatanakosin Island. There were 20,754 ,195 tourists visiting those areas. [2]

However, from the news of ASTV Manager Online put on the questioning: "Should temples be tourist attractions?" PatcharinImpitak[4] wrote the article on the newspaper Traveler Leisure & Business Column Travel by quoting from the project of research institute to develop Thai tourism entitled "Model of Development of the Temple Tourist Attractions in Bangkok", with PhramahaSutitApakaro of Wat Sutiwararam as chief of the research project. He received funding from the National Research Council of Thailand. The purpose was to study the model of development about tourists in the Bangkok area where temples should be tourist sources or not? To find out the properness of temple tours, 9 temples for management of tourism such as Wat Phrachetuponwimolmangkalaram (Wat Pho) Wat Sutat, Wat Chanasongkram, etc. were drawn by selected sampling.

The result of the study is that the temples are appropriate for visiting to be learning of history, culture, architecture, art and Buddhism but they should be managed in restricted area and tourists must pay respect to the holy places in the temple compound. Besides the regulations to visit, the obvious signs should be exposed to give the information and instruction. [7]

However, from surveys of temples, Wat Pho was the most popular temple with 8.15 million tourists per year and ranked 24th of the most popular temple of the world. Then, follow by Wat Arun (5 million tourists per year), Wat Rakang (1 million tourists per year) and Wat Saket (5-7 hundred thousand per year). Wat Pho was also voted as temple with most interesting activity, following by Wat Rakang and Wat Benchamabophit.

Even though Thai temples are very popular among tourists, they are also affected by big crowd. For example, many tourists, mainly international, did not behave appropriately in monastery area.All problem caused by international tourists might be from the different belief and different culture where people worship different religious symbols. Many tourists might do something disturbing to Buddhist way unintentionally. If we look over this problem, surely it will have a big effect on religious tourism, and expanding to affect tourism as the whole.

In 2014, PraneePathomchaiwat did the research on Behavior of Foreign tourists visiting Wat Phrachetuponwimolmangalaram and the study reveals that the etiquette of visiting the temple should be strict in order to avoid offending Thai Buddhist. A study of the language and functions used by the temple staff should be made. [5]

When taking a look on English for communication in temples and monastery, the researcher found out that there were not many studies about this case. A lot of study pieces were just the reference of temples as part of tourism, and tourist behavioral research to benefit the business. There was no particular research about English communication in temples for tourism, so it is essential to conduct in-dept study about this topic.

As stated above, the researcher wanted to study in the real location to collect data of English

communication with international tourists in Bangkok temples, and study the form of English language communicated among Thai monks and temples staff interacting with tourists. The study location was at Wat Phrachetuponwimolmangkalaram (Wat Pho).

II. METHODOLOGY AND DATA COLLECTION

This research aims to study the needs of English communication and to study English language forms and functions used in the temple among monks and staff in Wat Prachetupon-wimolmangkalaram (Wat Pho). Population in this research was the monks and staff who had interaction with foreign tourists in the temple.

The samples were drawn by random sampling method from 43Buddhist monks and temple staff who encounter the foreign tourists visiting Wat Phrachetuponwimolmangkalaram (Wat Pho).

The researcher reviewed the purpose of using English for communication defined by various linguists [1], [3], [6], [8], [9] and constructed the language forms and functions for communication questionnaires. They consisted of respondents' general information questions and the in-depth questions focusing on functions for communication. Therating scales of necessity in 5 point-scale was used. Statistical data used in analyzing were percentage, mean and standard deviation.

III. RESULTS AND ANALYSIS OF LANGUAGE FORMS AND FUNCTIONS

3.1. The General Information

All data was analyzed and classified by gender, status, age, education and job title. Most of the respondents were male (51.2%) while 48.8% were female. Most of them were layman (76.7%), and their ages were around 21-30 years old (32.6%). They graduated in bachelor degree, (41.9%) and the majority of them were employers including the temple staff. (27.91 %

3.2. Needs of English for Communication

The findings of the study revealed that the samples' overall needs of English for communication are in the high level. When each language function is considered, the emotional relations were needed in the highest level, especiallygreeting, welcoming, and saying thank you and response.

Table 1: Needs of English for Communication

Details	Need Rate		
	$\overline{X}$	S.D.	Rate
Emotional relations			
1. Greeting and responding to greeting	**4.51**	0.96	**Highest**
2. Saying good-bye	4.30	1.14	High
3. Saying Thank you and showing gratitude	**4.51**	0.90	**Highest**
Giving Information			
4. Giving direction	**4.51**	0.96	**Highest**
5. Giving information about attractive places in the temple	4.41	0.95	High
6. Giving information about culture, tradition and special events in the temple	3.88	1.60	High
Suasion or Inducement			
7. Advising on things that should or should notbe done in the temple	4.41	1.11	High
8. Suggesting services in the temple, such as Thai Massage and souvenir shop	4.02	1.40	High
9. Giving information about Buddha images	3.95	1.51	High
Compulsion			
10. Advising on rules and obligation in the temple, including forbidden behavior.	4.23	1.28	High
Total	**4.36**	**1.21**	**High**

Besides, the aspect of giving information – the direction to the Viharn and chapel was needed in the same level as the previous function. The language functions which were needed in the high level are giving information about attractive places and suasion or inducement - dos and don'ts in the temple and compulsion – saying about the obligations in the temple.

3.3 An analysis of English language forms and functionsfor Communication

The classifications of English language functionsfor Communication are divided into four groups as follows:

3.3.1. Emotional relations such as greeting, welcoming, saying thank you and response and farewell.

English language forms are suggested as follows:

- Good morning, sir / madam/ ma'am/miss.
- Good afternoon, sir / madam/ ma'am/miss.
- Good evening, sir / madam/ ma'am/miss.
- Welcome to …
- Good bye. Have a nice stay!
- Good bye. Hope you enjoy visiting Bangkok!
- Good bye. Have a safe trip back home!
- Thank you.
- Thank you very much.
- Thank you for your co-operation.
- Thank you for visiting us.
- Thank you foryour suggestion.
- You're welcome!
- Not at all!
- Don't mention it!

3.3.2 Giving Information such as Giving information and directions to the attractive buildings in the temple and giving information on traditional events held in the temple.

English language forms are suggested as follows:

- The reclining or sleeping Buddha is in the large Wihan over there.

Turn left / turn right …

- The tremendous reclining Buddha is 46 metres long and 15 metres high.
- Mother-of-pearl inlay ornaments the eyes and feet of the colossal image. The feet are displaying 108 different auspicious characteristics of a Buddha.
- The stupa is decorated with green glazed tiles and Chinese porcelain. It's in the indented-corner style.
- The four large Chedis commemorate the first three Chakri kings.
- Wat Pho is the national headquarters for the teaching and preservation of traditional, Thai medicine, including Thai massage.
- A massage school convenes in the afternoons at the eastern end of the compound.
- A massage costs 250 baht per hour and 150 baht for a half hour.
- You can also study massage in seven to ten-day courses.
- The gallery shows 394 gilded Buddha images.

3.3.3 Suasion or inducement/request or getting things done such as suggestion on dos and don'ts in the temple, available services and the Buddha images.

English language forms are suggested as follows:

- Please pay respect to the Buddha Images.
- Let's make a donation.
- Please dress in appropriate attire.
- Please use this provided cloth to cover your shoulders.
- Please use this provided cloth to cover your shorts.
- Please show respect to a religious places.
- Please cover your transparent clothes.
- Please remove your shoes before entering PhraWihan.
- Please remove your shoes before entering PhraUbosot.
- Please remove your hat before entering PhraUbosot.
- Please remove your hat before entering PhraUbosot.
- Please take off your shoes and put them on the provided shelves.
- Please put your shoes on the provided shelves.
- Please take off your hat.
- Please take off your shoes.
- Please stay off the Buddha Image.
- Please remove your shoes before entering PhraWihan.
- Pointing by using one's foot is usually considered rude.
- Leaving your shoes in front of the entrance is considered unsafe.
- Please refrain from public displays of affection.

3.3.4. Compulsion such as saying about the obligations in the temple.

English language forms are suggested as follows:

- Do not point your feet toward the Buddha Images, monks, nuns and elders.
- It is not allowed for a woman to touch a monk.
- Please do not touch the monks.
- No smoking
- Keep Quiet Lower your voice
- Dress properly. Do not dress tank top
- Do not wear shorts
- Do not sit on the altar
- Do not sit on the raised platform.
- Do not touch the Buddha Images
- Do not climb up the Chedis.
- Do not pose to imitate the Buddha Images.
- Do not get too close the Buddha Image when taking pictures.
- No posing for inappropriate pictures with the Buddha Images.
- It is prohibited to climb up the Buddha Images.

CONCLUSIONS AND DISCUSSION

According to the result of this study, most of the respondents were laymen and employed to be on duty in the chapel and Viharn. From this fact, it was shown that the temple was in the period of a shortage of staff.

When focusing on the needs of English communication with foreign tourists, it was shown that the temple staff's needs in using English for communication was in a high level, especiallythe essential skill to greet, response to greeting, saying thank you and showing gratitude. This result is considered as the type of social communication.

The researcher also found out that the temple staff really needed to learn how to give direction around the temple since there are a lot of tourists looking for important spots such as the famous sleeping Buddha in Viharn and the Thai traditional massage school. In addition, the function of inducement was also in a high level because they advised tourists who offended the Buddhist way.

SUGGESTION

1. English for communication should be conducted exclusively to the monks and temple staff. The design of material focusing on forms and functions used in the temple compound should be constructed including vocabulary and useful expressions. In addition, there should be a study of using particular material in term of English for Specific Purpose.
2. There should be a seminar or workshop for temple staff about English expressions for each role in the temple. They have to practice listening and speaking in real life situation.
3. English signs and announcement should be provided a lot more and cover all areas in the temple to inform tourists about what should and should not do. This can reduce violation.

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