CHAPTER-VIII

CONCLUSION
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8.0 Introduction

This concluding chapter consists of two parts. The first part presents a review of the present study by summarizing the findings of the chapters of the dissertation. Following the objective of the present study as already mentioned (see section 1.4) the problems of teaching Pāli to the Thai students at the upper secondary level with special reference to Buddhist monks have been discussed in the preceding chapters referring to the role of the Pāli language in Thailand, state of the teaching of Pāli at the upper secondary level and the contrastive features of Pāli and Thai. The second part attempts to discuss the relevance for this study in the area of language pedagogy. It aims at forwarding some observations related to the tackling of problem areas.

8.1 The Findings

The first chapter narrates the geographical location of Thailand where the Thai language is spoken. Then the historical background and the present status of the Pāli language in Thailand have been discussed. There are several works on the history of the Pāli language and literature in Thailand. There are also some studies on the relation between Pāli and Thai and on the Pāli teaching materials. But no study has so far been done
on the topic discussed here from the particular angle as mentioned before. The scope, objective and methodology of the research program have also been taken into consideration.

Thailand has received immense influence from India so far as the religion, especially Buddhism, culture, and language are concerned. Thai has borrowed many words from Pāli. The Ministry of Thai Education recognized the Pāli language as a foreign language. The Pāli language is a Middle Indo-Aryan language. It is the language in which the scriptures of Theravada Buddhism (also known as Pāli Canon or the Pāli Tripitaka) were written down in Sri Lanka in the 1st Century B.C. in the Sinhalese script. Pāli has been written in a variety of scripts, developed from Brahmi, Devanāgari and other Indic scripts through a romanised form devised by Rhys Davids Thomas William (1952: VI).

According to Hazra Kanai Lal (1932: 1) the word ‘Pāli’ refers to the language of the Tripitaka (or Tipitaka), the sacred scriptures or the Buddhist canon of Southern Buddhism. Kosambi (2008: 152) opines that the name is derived from the root pāl ‘to protect, to preserve’ and means ‘the book or literature in which the preservation of the Buddhist canon has taken place.’

Manorat (2006: 191) mentions that the influence of Pāli and Sanskrit on Thai is noticed in the areas as follows:

i. Thai phonetics-phonology

ii. Thai Grammatical structure,

iii. Thai vocabulary and
iv. Thai writing.

The present work aims at studying the problems of teaching Pāli to Thai students with special reference to Buddhist monks at the upper secondary level (X, XI, and XII classes) in relation to phonetics-phonology, grammar and lexicon.

The study has been based on the data collected from the speech of the native speakers of Thai and also on the experience of the present researcher as a teacher of Pāli. The study has been carried out in the descriptive and analytical model.

In a broad sense, the present study of problems of teaching Pāli to the Thai students at the upper secondary level includes three important areas i.e., Phonetics-Phonology, Grammar and Lexicon. This is a qualitative research. The research methodology is divided into the following five stages:

i. Selection of Informants

ii. Selection of Educational Institutions

iii. Framing of Questionnaires

iv. Collection of Data

v. Analysis of Data

In the second chapter a study has been attempted to go through the situation and role of the Pāli language in Thailand. The meaning and the origin or the homeland of the Pāli language have also been dealt with.
As Barua (1965: XVII-XIX) reports Phra Butdhaghosacan and Phra Thammapala who are the great monks of Buddhism in Thailand opine that the word ‘Pāli’ means (i) Buddhavacana (tanti) incorporated in the Tripiṭaka, (ii) row or line (panti) of the Tripiṭaka, (iii) the language of the Tripiṭaka.

Urai Kauna-Rueang (1986: 32) mentions that Pāli is a language which recorded the Buddha’s doctrine and Bhattacharya (1951, introduction, pp.4.) mentions that Pāli is the language of the rural people, i.e. the language of the village (pallī); he further mentions that the word ‘paṅkti’ (> pāli) was used to mean the main scripture i.e. the Tripiṭaka.

According to Siddhartha (1983) the word ‘pāli’ is derived from the Sanskrit word ‘pāṭha’ (pāṭha > pāla or pāla > pāli or pālī) and means the text of the Buddhist scriptures.

Kashyap Jagadish (Bhikshu) (1979: 11) holds the view that the word ‘pāli’ is originated from the word pariṇāya (pariṇāya > pariṇāya > pariṇāya > pāli- the word has been shortened) i.e. Buddhavacana in the Tripiṭaka. King Asoka also mentions this word in his Bhābru edict.

Westergaard, E. Kuhn and R.O. Franke (Geiger, 2004: 3) hold that Pāli was the dialect of Ujjain.

Sten Konow, Grierson and Dutt Nalinaksha point out Paisācī features in Pāli. Konow identifies the Vindhya region as the home of Pāli. T.W. Rhys Davids suggests that Pāli was based on the language of Kosala. Geiger and Windisch (Geiger, 2004: 4) fall back on the old tradition and hold that Pāli should be regarded as a form of Māgadhī.
The Pāli language was introduced to Thailand during the reign of King Ašoka (3rd Century B.C.). He had sent Phra Soṇa and Phra Uttara who were Indian missionaries to Thailand to preach the gospel of the Buddha. They came first to Suwannabhumi which is in Nakhornpathom province in the central Thailand.

The Pāli language is very important for the Buddhist people in Thailand because they use Pāli for praying. Moreover, Buddhist monks usually use it to preach Buddhism to the Thai people.

Pāli studies in Thailand have two systems: In one system the Pāli studies have nine levels of study at the temple for the Buddhists monks. The Sangha of Thailand organizes the curriculum of Pāli for this system. It is called the traditional system of Phrapariyātidhamma. In the other system the Pāli studies belong to the stream of foreign languages at the school, college and university levels for both Buddhists monks and common people. But Pāli is a compulsory subject for Buddhist monks at this New Phrapariyātidhamma School. The Ministry of Education in Thailand organizes the curriculum of Pāli for this system.

As mentioned before (see sec. 2.6) the study of Pāli was carried out since the Sukhothai period; it was eventually improved and divided into nine grades during the reign of King Rama II of the Chakri dynasty. Now, the educational administration is in the hand of Somdej Phramaha Rajamanglaracarya (Chuang Narapuñño) of the Paknam Monastery. He is the chief monk of the Pāli Course with three vice-chiefs, a secretary and assistant secretaries being his staff-workers.
The *Phrapariyatidhamma* traditional system is meant for the monks only. No other subjects other than Pali are taught in this system. Obviously, the course is difficult and heavy. It has already been mentioned that the Pali Course in this system was divided into nine grades during the King Rama II's period, starting from the third grade to the ninth grade. The total number of classes was seven. The first grade and second grade were included in the third grade. Now, it is also divided into nine grades, starting from the first-second grade onwards. There are eight classes in total. Again, the above-mentioned nine grades have been categorized into three levels similar to those of olden days. These are:

Level one — Parien-Tri: The person who has passed the third grade is called Parien-Tri. He obtains the title 'Phramaha'.

Level two — Parien -To: The person who has passed the fourth or the fifth or the sixth grade is called Parien-To.

Level three — Parien -Ek: The person who has passed the seventh or the eighth or the ninth grade is called Parien-Ek.

The curriculum of the Pali Course in the *Phrapariyatidhamma* traditional system of the first and second grade up to the fifth grade covers the Sutta atthakatha, the sixth up to the seventh grade the Vinaya-atthakatha and the eighth and the ninth grade lie on the Abhidhammadika and Abhidhamma-pakarana.

The New *Phrapariyatidhamma* School is the system of ecclesiastical education approved by the Ministry of Education but conducted by the Sangha in the form of Secondary School. The system is
meant for both the general students and Buddhist monks. But normally Buddhist monks join this system.

This kind of schools is generally established in a monastery with the Headmaster being the chief administrator. There is also the academic committee. Even though the Sangha provides educational administration, the Director-General of Religious Affairs Department is officially responsible for the administrative policy.

It is important to mention that the present thesis is concerned with the New Phrapariyatidhamma School. And it worth mentioning that at the general school Pāli is not a compulsory subject and the students learn Pāli as a foreign language. But at the New Phrapariyatidhamma School the curriculum of Pāli is heavy as well as compulsory for Buddhist monks and not for general students.

The third chapter deals with the methods of language teaching in order to examine the state of teaching the Pāli language in Thailand. Some important methods of teaching a foreign language have been mentioned. These are as follows:

i. The Grammar-Translation Method (GT)

ii. The Natural Method (NM)

iii. The Direct Method (DM)

iv. The Audio-Lingual Method (AM)

v. The Structural Approach

vi. Communicative Language Teaching (CLT)
Then the chapter is concerned with the analysis of the curriculum of the Pāli language at the upper secondary level. It takes into consideration the methods adopted, skills focused, materials used and evaluation procedures used in teaching the Pāli language at the upper secondary level of the schools for Buddhist monks in Northern Thailand.

As already initiated in chapter II, the curriculum of Pāli at the upper secondary level is designed by the Ministry of Thai Education, but it is conducted by the Sangha. In connection with the teaching of Pāli among the four different language skills, teaching of listening, reading and writing are the most important.

Techniques of teaching Pāli are divided into three types, namely techniques of teaching listening, techniques of teaching reading and techniques of teaching writing.
Teaching aids for Pāli are divided into two types. They are visual aids (blackboard, overhead projector, textbooks and supplementary books) and audio aids (tape recorder only).

The testing procedures are not the same in all schools. They depend on the individual teacher and the particular school where the teaching takes place. But the evaluation procedures are the same for every teacher and every school in Thailand.

Skill-based tests are given. For testing listening usually listening-comprehension types of questions are administered. To test the reading skill passages for reading-comprehension are much widely used. For testing the writing skill focus is on spelling, vocabulary, grammar and organization of the content with logical sequencing.

The evaluation consists of the measures for examining the knowledge of the students that how much they know from learning. School administrators and classroom teachers are responsible for measurement, evaluation and follow-up in order to determine mid-year and end-of-year learner promotions.

The time allocated for classroom teaching/learning and development activities of the New Phrapariyatidhamma School at the upper secondary level (class X-XII) is in average 1,440 hours per grade. This time-allocation is for Buddhist monks only but for the general students the time-allocation is in average not less than 1,200 hours per grade.

The fourth chapter aims at conducting a contrastive study of Pāli and Thai at the phonological, grammatical and lexical levels of both the
languages in order to point out the differences and similarities between them at each of these levels.

A. The comparison of Pāli and Thai at the Phonological level has been subcategorized. The subcategories are as follows.

I. Comparison of Pāli and Thai Consonant Phonemes

Pāli has thirty-one consonant phonemes and Thai has twenty-one consonant phonemes (Please see section 4.1.1).

II. Comparison of Pāli and Thai Stop and Affricate Phonemes

It is clear that Pāli has four voiceless stops, viz., /ṭ/ (unaspirated), /ṭṭ/ (aspirated) and /c/ (unaspirated), /ch/ (aspirated). The first two are absent in Thai. The last two are affricates in Thai. Moreover, the voiced /j/ (unaspirated) and /jh/ (aspirated) stops are present in Pāli though totally absent in Thai. The glottal stop /ʔ/ which is available in Thai, is absent in Pāli.

Thai has only two voiced unaspirated stops, viz., /b/, /d/ and no aspirated stops. On the other hand there are five voiced unaspirated stops in Pāli viz., /b/, /d/, /ḍ/, /j/ and /g/ and five voiced aspirated stops /bh/, /dh/, /ḍh/, /jh/ and /gh/. All the stop phonemes in Thai cannot normally occur in the word-medial position and all the stop phonemes in Pāli cannot occur in the word-final position.

Phonetically, Thai /t/, /ṭ/ and /d/ are alveolar. But in Pāli these are dental. There are no retroflex stops in Thai though retroflex stops are very much available in Pāli.
III. Comparison of Pāli and Thai Fricative Phonemes

Two fricative phonemes in Pāli /h/, /s/ can occur in initial and medial positions of words but Thai fricative phonemes /f/, /s/, /h/ can occur only in the initial position.

IV. Comparison of Pāli and Thai Nasal Phonemes

Thai has three nasal phonemes and Pāli has five nasal phonemes. The retroflex nasal /ŋ/ and the palatal nasal /n̥/ are absent in Thai. /n/ in Pāli never occurs in the initial position but does occur in the final position. But in Thai the velar nasal /ŋ/ occurs word-initially (ŋōŋ ‘doubt’).

V. Comparison of Pāli and Thai Lateral Phonemes

Thai alveolar /l/ occurs initially and finally, as in /lin/ ‘monkey’, /chuluchol/ ‘assembly’. In Pāli /l/ is traditionally treated as a dental semivowel. But as Warder mentions it is like English /l/ so a lateral. Geiger (2004: 61) also treats /l/ as a lateral.

VI. Comparison of Pāli and Thai Trill Phonemes

Thai alveolar /r/ occurs both initially and finally in words as in /ria/ ‘boat’ and /charachor/ ‘traffic’. Following Geiger (2004: 61) and Warder (1984: 2) Pāli /r/ which is traditionally treated as a semivowel can be considered here as a trill.
VII. Comparison of Pāli and Thai Semivowels

The Pāli /v/ and the Thai /w/ are both semivowels. They are the same in their articulation. The phonemes /y/ in Pāli and /y/ in Thai are the same in their articulation.

VIII. Comparison of Pāli and Thai Consonant Clusters

In both Pāli and Thai there are many two-consonant clusters which occur in both prevocalic (word-initial) and intervocalic (word-medial) positions. There is no word-final consonant cluster in Thai. In Pāli word final clusters are very rare, for example, /sirimant/ ‘glorious’ and /hirimant/ ‘of modest disposition’ (Geiger, 2004: 65).

IX. Comparison of Pāli and Thai Vowels

There are eighteen vowels in Thai. They are divided into nine short vowel phonemes and nine long vowel phonemes. There are six diphthongs in Thai, consisting of a high vowel followed by /a/. There are both short and long varieties (Warotsikkhadit, 1989: 80). The Pāli has no diphthongs. On the other hand Thai has diphthongs. Pāli vowels can occur in all positions—initially, medially and finally, but Thai vowels can occur only in medial and final positions.

X. Comparison of Pāli and Thai Syllable Structure

The syllable structures CV, CVC and CCV are common in both Pāli and Thai. The VC structure which is available in Pāli, is absent in Thai as Thai vowels can occur in middle and final positions only except the initial position. The CVCC structure also is not found in Thai because Thai does not permit consonant clusters word-finally.
XI. Comparison of Pāli and Thai Tone

In Thai there are five phonologically contrastive tones, viz., mid-level (unmarked), low (\`), falling (\^), high (\´) and rising (\´). But in Pāli there is no existence of any tone.

B. Next there is a comparison of Pāli and Thai at the Grammatical Level. The Inflection and to some extent syntax of these two languages are discussed as follows.

I. Comparison of Pāli and Thai Parts of Speech and Inflection

Pāli is a highly inflected language. Almost every word in Pāli contains one or more affixes, usually suffixes, along with the root which conveys the basic meaning. Though both the languages have eight parts of speech like English, Pāli parts of speech are traditionally classified into Nāma (Noun), Ākhyāta (Verb), Upasagga (Prefix) and Nipāta (Indeclinables). Pronouns and adjectives are included in the Nāma as they are declined as nouns. Conjunctions, prepositions, and adverbs and all other indeclinables are included in the Nipāta.

Nouns in Pāli are inflected to indicate gender, number, and case. Number of Pāli is divided into two kinds as singular and plural. The case-endings of nouns are called vibhatti-s (Case-Endings). There are fourteen kinds of case-endings.

In Thai nouns are uninflected. There are no markers for number, gender and case. Nouns are neither singular nor plural. Some specific nouns are reduplicated to form collectives. Use of classifiers is a very important characteristic of the Thai language. Classifiers must be used...
here with every noun when limited by a numeral or a singular demonstrative.

Pronouns in Pāli admit all genders. They have no vocative forms.

On the other hand Thai has many more personal pronominal forms in comparison to those of Pāli. Age, social status, gender, the relationship between the speakers, the formality of the situation and individual personality all play a role in helping a Thai to decide the most appropriate form. Incidentally, it can be mentioned that there is a gender distinction in nominative/accusative singular in Thai. There is also a formal difference between informal and formal in feminine.

Adjectives in Pāli take all the inflections of the nouns. Pāli adjectives have degrees of comparison denoted by separate suffixes.

Adjectives in Thai are primarily used to modify nouns and also verbs. Like Pāli there are no separate suffixes for degrees of comparison. Instead, function words like /kwɔ:/ (comparative) and /tɯ:ɯ:/: (superlative) are used for this purpose.

Verbs in Pāli are inflected for number, gender, person, tense and mood. Verbs in Pāli are formed with roots by adding suffixes and prefixes to them. There are eight modes of conjugation of verbs in Pāli; they do not exactly correspond to the moods or the tenses of English.

Thai verbs do not show inflection for such categories as number, gender, person, tense and mood.
II. Comparison of Pāli and Thai Sentence Types and Word order

There is a difference between Pāli and Thai in the formation of negative, interrogative and imperative sentences. For example, a negative sentence in Pāli occurs by placing /na/ or /no/ or /ma/ before the word or the phrase or at the beginning of the sentence. But in Thai it formed by placing /mōy/ in front of the verb.

Word order in Pāli is less important because it is an inflectional language. Otherwise, the normal word order in Pāli is subject-object-verb (SOV). But word order in Thai arranged as in English is subject-verb-object (SVO).

The last part of this chapter deals with comparison of Pāli and Thai at the Lexical Level. It has been observed that:

Thai has function words like English prepositions. But Pāli prepositions differ from Thai prepositions.

Words in Thai are uninflected and, by and large, monosyllabic, whereas words in Pāli can occur with inflectional suffixes, and are not necessarily monosyllabic. Pāli has inherited words from Sanskrit with regular phonological changes. Thus Sanskrit words have changed their shapes in Pāli, e.g. putto ‘son’ (< Sanskrit putraḥ), hatthī ‘elephant’ (< Sanskrit hasti). On the other hand besides the indigenous words Thai has borrowed many words from other languages like Chinese, Khmer, Sanskrit and Pāli, English and other languages.
The fifth chapter deals with the problems of teaching Pāli at the phonetic-phonological level. The present work is divided into the following three sections.

I. Analysis of the Errors Committed by the Learners in the Pronunciation of Pāli Consonants and Consonant Clusters.

There are ten tables in this section. Each table is followed by a summary statement of the findings. The frequency of the correct and incorrect responses is tabled first in figures and after that these figures are presented in percentage.

II. Analysis of the Errors Committed by the Learners in Pronunciation of the Read out Pāli Words Containing Consonant Clusters.

In this area of the questionnaire No. 1 Pāli words consisting of 20 consonant clusters are given. The total number of responses is 4,000 (20×200 = 4,000). The total number of correct responses is 1,297 and the total number of incorrect responses is 2,703.

III. Analysis of the Errors Committed by the Learners in Reading a Paragraph in Pāli.

The students at the upper secondary level have shown very poor performance in reading this paragraph. The total number of students for administering the questionnaire is 200. The total number of the correct responses given by the students is 57 and the total number of the incorrect responses given by the student is 143.
The sixth chapter deals with the problems of teaching Pāli at the grammatical level. Focus of this chapter is limited to a few grammatical structures only.

Accordingly the chapter has been divided into four sections.

I. Analysis of the Errors in the Test Item like ‘Fill in the Blanks’ with correct choices (case forms).

The total number of test items is 1,000 (5×200). The total number of correct responses given by the students is 116 (16.6%) and the total number of incorrect responses given by the student is 834 (83.4%).

II. Analysis of the Errors Committed by the Learners in Arranging the Words in Pāli Sentences.

The total number of test items is 1,000. The total number of correct answers given by the learners is 490 (12.6%) and the total number of incorrect answers given by the learners is 510 (87.4%).

III. Analysis of the Errors Committed by the Learners in Writing Pāli Sentences

This section deals with the analysis of the errors committed by the learners in writing Pāli sentences. The learners are asked to write ten sentences in Pāli.

The total number of sentences is then 2,000 (10 × 200). The answer-sheets are examined and it is found that the total number of correct answers given by the learners is 256 (12.8%) and the total number of incorrect answers given by the learners is 1744 (87.2%).
IV. Analysis of the Errors Committed by the Learners in Translating Pāli Sentences into Thai

This section deals with the analysis of the errors committed by the learners in translating the given sentences of the Pāli language into the Thai language.

The total number of test items is 2,000 (10 ×200). The total number of the correct answers given by the learners is 264 (13.2%) and the total number of the incorrect answers given by the learners is 1736 (86.8%).

The seventh chapter deals with the problems of teaching Pāli at the lexical level and for that purpose it attempts at analyzing the learners’ understanding of the Pāli vocabulary by administering the questionnaire No.3. The chapter has been divided into the following three sections.

I. Analysis of the Errors Committed by the Learners at the Level of Common Vocabularies of Pāli and Thai

The vocabulary items discussed in this section have almost similar shape with similar meaning. The partial dissimilarity in shape is due to the phonological changes.

The total number of test items in this section is 20,000 (100 × 200). The total number of known answers given by the learners is 14153 (70.765%) and the total number of unknown answers given by the learners is 5847 (29.235%).

II. Analysis of the Errors Committed by the Learners in the Area of Pāli Words Denoting Concepts Unknown to them.
This section consists of 50 Pāli words. The learners have been asked to find out the words which are not semantically understandable to them as the concepts are unknown. The total number of test items is 10,000 (50 \times 200). The total number of known answers given by the learners is 2825 (28.25%) and the total number of unknown answers given by the learners is 7175 (71.75%).

III. Analysis of the Errors Committed by the Learners in the Area of given Pāli Words Denoting Concepts Known to them.

This section consists of 206 Pāli words. The learners have been asked to find out the words unknown though they denote the concepts which are known to them.

The total number of test items is 41200 (206 \times 200). The total number of known answers given by the learners is 10904 (26.5%) and the total number of unknown answers given by the learners is 30296 (73.5%).

8.2 Pedagogical Significance of the Study

Though Pāli is an extinct classical language it has great importance in Thailand as a liturgical language. Pāli is recognized as a foreign language by the Ministry of Thai Education. As already mentioned wherever the term 'foreign' is used in the present work in connection with Pāli, it is not strictly used in the linguistic sense, but it is used according to the policies of the Government of Thailand. So teaching of Pāli in a scientific way is a great necessity in Thailand. Here lies the importance of this study.
It is apparent from the present study that students at the upper secondary level commit different types of errors at the phonetic-phonological, grammatical and lexical levels. Through the process of identification, description and explanation of these errors certain interferences from their mother tongue can be observed:

I. All Pāli retroflex stops are replaced by the alveolar stops in Thai. For example: P. /ṭhapana/ ‘setting up’ > Th. /ṭhapan/ and P. /ṭanka/ ‘instrument’ > Th. /ṭanka/.

II. Pāli unaspirated and aspirated voiced velar stops are replaced by the voiceless stops (unaspirated or aspirated) of the same group in Thai that is /g/ changes to /k/, /kh/ and /gh/ changes to /k/, /kh/. For example: P. /gaccha/ ‘plant’ > Th. /kacca/, P. /gantha/ ‘text’ > Th. /khantha/, P. /ghuṭṭha/ ‘announced’ > Th. /kutta/, P. /ghamma/ ‘heat’ > Th. /khanma/ and P. /ghaṭṭeti/ ‘strike’ > Th. /kattiti/.

III. The students always omit pronouncing the long vowel in the middle of a word. They do not pronounce /r/ sound and they cannot read the consonant clusters properly.

IV. Anaptyxis very often takes place in Pāli clusters in Thai pronunciation. For example: P. /brūti/ ‘he speaks’ > Th. /barūti/, P. /kalyā/ ‘girl’ > Th. /kallaya/ and P. /vyāma/ ‘busy’ > Th. /vayama/.

V. Pāli is an inflected language. There are affixes for number, gender, person, case, tense and mood. On other hand Thai is uninflected. Context is very important here. So writing Pāli correctly is a problem for the Thai students.

VI. There is a difference in the formation of negative sentences in the two languages.
VII. The normal word order in Pāli is SOV. But in Thai the word order is SVO.

VIII. There are some problems in understanding the Pāli lexical items also. It is observed that in most cases the learners cannot understand the meaning of all vocabulary items of the Pāli sentence correctly and that is why they cannot write and translate correctly.

Thus it is clear that a detailed study of the problems of teaching Pāli to the Thai students is a prerequisite for preparing teaching materials in Pāli. Teaching lessons on different levels of the structure of Pāli may be designed on the basis of the findings of the present dissertation and administered on the learners through rigorous drills of different types.

At the phonetic-phonological level problem sounds and combinations of sounds can be selected, graded and administered through drills. For example, Pāli sounds like retroflex stops, voiced velar stops, Pāli /t/ and /l/, typical clusters (e.g. /br/, /ly/, /sm/ etc.) and some other sounds as mentioned before (chapter IV) can be taken into consideration for practice through drills. Audio-cassettes or CDs of some Pāli paragraphs or Mantras normally played in the classroom for listening purpose will not help the students to acquire good pronunciation of Pāli sounds. The phonetic drills will help the students to recognize Pāli sounds in isolation and in combination. The teacher can take the help of audio-cassettes or CDs of Pāli sounds correctly articulated in order to play in the classroom.

Proper selection and gradation of the teaching points related to the grammatical patterns are required. The patterns when introduced can be pronounced by choral and later individual repetition.
When new lexical items are introduced, the teacher should explain their meanings, exemplify them in proper contexts and cultural explanations may also be given as per requirement.

Thus, it is hoped that the detection of the problem areas in teaching Pāli will contribute to designing the language teaching materials on different levels of the structure of Pāli by the language teacher for the benefit of the Thai students including the Buddhist monks learning Pāli.

References


