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การวิเคราะห์แบบเรียนรีวใหม่ของหลวงครูณกิจวิฑูรและนายฉันท ขำวิลัย:
แบบเรียนข้ามสมัยเพื่อการสอนอ่าน

An Analysis of Luang Darunkitwitoon and Chan Khamwilai's Thai Textbooks "Baeb Rein Rew Mai": Through-the-age Reading Textbooks
「ルアン・ダルンキットウイトウンとチャン カムウィライの新教科書：読解養成のための時代を超える教科書」の一考察

Passapong Pewporchai, Ph.D

ABSTRACT

The article titled An Analysis of Luang Darunkitwitoon and Chan Khamwilai's Thai Textbooks "Baeb Rein Rew Mai" is a study of the three levels of the textbooks, beginner level, intermediate level, and advanced level. This article aims to analyze the pattern and method of teaching reading and writing used in the textbooks and to analyze values presented in the textbooks. The research results show the teaching style in the Textbooks "Baeb Rein Rew Mai". Starting from beginner level, all of the textbooks open with basic Thai reading to allow learners to become acquainted with the consonants by dividing consonants into three groups. Then the textbook teaches consonant and vowel combinations, tonal conjugation, and consonant conjugation based on the spelling protocols, respectively. After that, students learn other more complicated concepts based on their proficiency levels including initial consonant clusters, diphthongs, irregular spellings, ka: ran, the mark placed over the final consonant of a word in Thai language to indicate that it is mute, words that are spelled with the vowel -i (อิ) or -u (อุ), to read words with multiple spellings. Regarding the values of the textbooks, they can be classified into different elements as follows. For the beginning level, there are six elements including people's way of life and the coexistence between humans and nature, love for family, hygiene practice, pursuit of learning, self-discipline, love for nation, religion and the King. Regarding the intermediate level, there are four elements of values including love for family, hygiene practice, pursuit of learning, self-discipline, and love for nation, religion, and the King. For the advanced level, there are three elements of values which are the pursuit of learning, love for nation, religion, and the King, and love and pride of being Thai.

KEYWORDS: Textbooks; Baeb Rein Rew Mai; Luang Darunkitwitoon; Mr. Chan Khamwilai

Introduction

In terms of education in Thailand during the Sukhothai period, knowledge was transmitted through culture, tradition and the way of life of the people, with houses and village temples being the center of education. Houses here do not refer to houses that are places to live, but to people who are parents, grandparents or elder relatives. These people passed on their knowledge and taught

their children and grandchildren about various tasks such as cooking, weaving, farming, fishing, etc. Temples are religious places where monks taught the Buddha's teachings to the disciples. Most Thai men received the opportunity to study Dharma through ordination. Additionally, it was a tradition for parents to arrange for their son to be ordained before his marriage.

Thareethien (2016:2) asserts that the history book compiled by the Ministry of Education assumed about education in the Sukhothai period that there were two types of schools; temple schools and royal schools. It is assumed that when King Ramkhamhaeng wrote Thai calligraphy, it was a driving force for a Thai upper-class to learn new Thai alphabets. However, there is no evidence of the use of any textbooks during that time.

In the Ayutthaya period during the reign of King Narai the Great, western nations began to visit the country for trading and religious missions. At the same time, western missionaries provided education to Thais. Later, Phra Horadhibodi composed a textbook entitled “Jindamanee” for Thai language learning, which is regarded as the first textbook in Thailand that had been used for a long time and is also a prototype of the Thai textbooks in later periods.

Later in the early Rattanakosin period, there were many new textbooks composed, such as Prathom Gor Ga, Prathom Mala, Subintha Kuman, etc. In the reign of King Rama V, he ordered the establishment of a school in the Grand Palace in 1871, which adopted the western education system. At the same time, the king engaged Phraya Sisunthonwohan (Noi Acharayangkun) to compose six textbooks for teaching in the new education system, namely, Munbot Banphakit, Waninikorn, Aksorn Prayok, Sangyok Phithan, Waiphot Phichan and Phisan Karan. These six textbooks were called “royal textbooks”, and it is assumed that the word “textbook” was coined in this reign too.

Punnotok (1999: 3) discussed the definition of a textbook as, “a book in which its content, principles and teaching methods are specified to be used for learning at any particular level. Therefore, the textbook means books that are used to study in schools in all academic fields, and most of them are limited to primary and secondary levels.”



Picture 1: “Baeb Rein Rew Mai” which have remained popular until the present

The textbooks composed by Luang Darunkitwitoon and Chan Khamwilai entitled “Baeb Rein Rew Mai” includes a total of three levels; beginner, intermediate and advanced. Luang Darunkitwitoon composed all levels of the textbook, and Chan Khamwilai co-composed the beginner level textbook with Luang Darunkijwitoon. The textbook under the current study is the revised edition to be used as a reading promotion book in 2014.

The textbooks had been published by the Ministry of Education since 1934 to be used for teaching reading and writing to first to third grade students. They consist of three levels: beginner level for the first-grade students, intermediate level for the second-grade students and advanced level for the third-grade students respectively. In this regard, the Office of the Basic Education Commission foresaw that this book series was worthy of being revised to be used as a medium to promote teaching and learning in the Thai language subject group for first to third grade students. The original editor had prepared a detailed description of how to use the textbook series. Therefore, it is convenient for current Thai students to practice their reading and writing skills nowadays. It is hoped that the textbooks can be used in other ways to sustainably solve reading problems (Darunkitwitoon, 2014).

Hence, the author of this research is interested in analyzing these textbooks because they were regarded as highly effective in teaching reading-writing from beginner to more difficult levels and were also praised for encouraging learners to love learning to read. They were also believed to teach students to know their social duties and to exhibit socially desirable behaviors.

1. The teaching methodology pattern of the “Baeb Rein Rew Mai”

1.1 The beginner level

The textbook includes 16 chapters starting from chapter 1 to 16 in order. It begins with teaching reading from easy to more difficult levels, from learning consonants, vowels, consonant blends, final consonants, phonics and consonant conjugations. Then the textbook provides reading practice in words, phrases and stories respectively (Darunkitwitoon, Khamwilai 2014).

1.1.1 Consonants

Consonants presented in the volume 1 textbook, beginning level, are classified into

“three classes”, which are middle consonants, high consonants, and low consonants. However, the textbook has not included ข ค ฅ ฉ ณ ฎ ฏ จ ฌ ฌ ฎ ฏ ศ ษ ฬ which are more difficult to write. The classes of the consonants are as follows

middle consonants:	ก จ ด ต บ ป อ
high consonants:	ข ฉ ณ ฝ ส ห
low consonants:	ค ง ช ฌ ท น พ
	ฟ ม ย ร ล ว ฮ

1.1.2 Vowels

There are 28 vowels, which can be classified into 3 types, namely monophthongs, diphthongs and extra vowels as follows:

Monophthongs	-๕ -๑ ๑ -๑ ๑ -๑ ๑ ๑ -๑ ๑ -๑ ๑ ๑ -๑ ๑ -๑ ๑ -๑ ๑ -๑ ๑ -๑ ๑
diphthongs	๑ ๑ ๑ ๑ ๑ ๑ ๑ ๑ ๑ ๑ ๑ ๑
extra vowels	๑ ๑ ๑ ๑

1.1.3 Ending consonants

Ending consonants are the final consonants whose ending sounds correspond to the current word-end protocols i.e. ๑ (ŋ) sound, ๑ (n) sound, ๑ (m) sound, ๑ (j) sound, ๑ (w) sound, ๑ (k) sound, ๑ (d) sound, and ๑ (b) sound. Nevertheless, they had not been grouped into different word-end protocols. Compared to the current word-end protocols, the ending sounds can be classified as follows

Protocols มาตรา [mâ:t tra:]				
๑ ๑ ๑	or - k sound	=	๑	(k)
๑ ๑ ๑	or - t sound	=	๑	(d)
๑ ๑ ๑	or - p sound	=	๑	(b)
๑ ๑ ๑	or - n sound	=	๑	(n)
๑ ๑ ๑	or -ng sound	=	๑	(ŋ)
๑ ๑ ๑	or -m sound	=	๑	(m)
๑ ๑ ๑	or - i sound	=	๑	(j)
๑ ๑ ๑	or -u sound	=	๑	(w)

1.1.4 Consonant combinations and tonal conjugation

The textbook teaches consonant combinations including the combinations of consonants and vowels, the combinations of consonants, vowels, and final consonants, tonal conjugation which covers five tones, which are mid, low, falling, high, and rising. The teaching of the consonant combinations in this textbook is relatively easy to understand with the use of tables or lines to provide reading aloud practice as shown in the picture.

	๑	๑	๑	๑
๑	๑	๑	๑	๑
๑	๑	๑	๑	๑
๑	๑	๑	๑	๑
๑	๑	๑	๑	๑

Picture 2: tonal conjugation of mid consonants

Source: Darunkitwitoon, Khamwilai 2014: 4

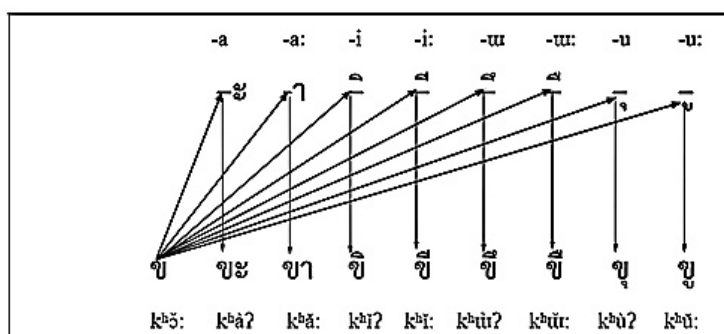
	ะ	า	ิ	ึ	ุ	ย	ง	จ
ข	ขะ	ขา	ขิ	ขึ	ขุ	ขย	ขง	ขจ
ฉ	ฉะ	ฉา	ฉิ	ฉึ	ฉุ	ฉย	ฉง	ฉจ
ถ	ถะ	ठा	ถิ	ถึ	ถุ	ถย	ถง	ถจ
ผ	ผะ	ผา	ผิ	ผึ	ผุ	ผย	ผง	ผจ
ฝ	ฝะ	ฝา	ฝิ	ฝึ	ฝุ	ฝย	ฝง	ฝจ
ส	สะ	สา	สิ	สิ	สุ	สย	สง	สจ
ห	หะ	หา	หิ	หึ	หุ	หย	หง	หจ

Picture 3: consonant combination table

Source: Darunkitwitoon, Khamwilai 2014

The method for teaching reading is as follows.

How to practice reading



1. Start reading aloud the consonant on the left first.
2. Later, read diagonally up along the black arrow at the first vowel.
3. Then follow the red arrow and read aloud the word formed with the combination of consonant and vowel.

For example:

- ข (ขอ -k^hǎ:) – ะ (อะ - a) – ขะ (k^hǎ?)
- ข (ขอ -k^hǎ:) – ั (อั - a:) – ขา (k^hǎ:)

4. For other vowels, use the same method of reading.

Remark: For tonal conjugation, use the same method of how to read consonant combinations. However, the consonant and vowel on the left have been combined to make a word.

1.2 The intermediate level

There are nine chapters in this textbook starting from chapters 17 – 24. The textbook starts

from introducing students to leading consonants. Then they learn how to combine leading consonants with vowels and final consonants. After that, students learn about consonant clusters, consonant conjugations, consonants combined with the vowel -ə (-a) respectively (Darunkitwitoon 2014).

1.2.1 Leading consonants

- 1) Leading consonants include พง- พน- พม- พย- พร- พล- พว -
 2) Other leading consonants other than ห นำ (leading hǎ:) are as follows:

ขง- ขน- ขม- ขย-	ฉง- ฉน- ฉม- ฉด- ฉว-
ฉง- ฉน- ฉด- ฉว-	ผง- ผน- ผย- ผว-
ฝร-	สง- สน- สม- สย- สร- สด- สว
กน-	จม- จร-
คณ- คด-	อง- อน- од-

Regarding the combinations of leading consonants other than ᠨ ᠨᠠ ($\text{h}^{\text{h}}\text{: nam}$), the initial consonants must be pronounced with the vowel - ə (a) and the consonant that follows the leading consonant. Nevertheless, there are some consonants that are pronounced according to the normal sound of that consonant, for example

ผวา is pronounced as p^hà wǎ:
สง่า is pronounced as sà nà:

1.2.2 Consonant clusters

- 1) True clusters include ร ล ว
- 2) False clusters

False clusters can be classified into 2 types: consonants with the cluster r, namely r , r , r , r that sound like a single consonant and the consonant TH with cluster r that is pronounced as r . Consonant combinations and tonal conjugations of leading consonants and consonant clusters were taught using tables or asymptotes as taught in the beginner level textbook.

1.2.3 Consonants that are not combined with the vowel -a but are pronounced with -e

Commonly, when consonants are combined with the vowel *ə*, the vowel form is maintained after the consonants. In this case, when pronouncing the vowel *ə*, it is pronounced in full. If the vowel is mixed in the first consonant, the vowel *ə* is pronounced in half-vowel sounds. On the other hand, when consonants are not combined with the vowel *ə*, they are pronounced with *ə* in half-vowel sounds.

กวี	is pronounced as	กะ-วี (kà wiː)
นคร	is pronounced as	นะ-คอน (ná kʰɔːn)

1.2.4 Other consonants, that is, the consonants that had not been introduced to learners which are ဗ ဃ န ဎ ဏ ဍ ဏ် တ ထ ဒ ဓ န ဖ. These consonants are pronounced similarly to many consonants that the learners have studied in the previous lessons or in the beginner level textbook.

ข	is pronounced as	k ^h
ค ฃ	is pronounced as	k ^h

1.3 The advanced level

The textbook starts from chapters 25 - 36, but chapters 35 and 36 were omitted because chapter 35 presents vowels used in ancient times and chapter 36 is about a poem on the rules of Thai writing. These two chapters are considered too difficult for elementary school students to practice reading and writing skills. In this textbook, the contents are concerned with consonant combinations that both correspond and do not correspond to the protocols, markers, a silencer, reduced vowels, less commonly used consonants, and diphthongs review.

1.3.1 Words with a silencer (อ์) or ka: ran

Words with a silencer which is a marker that, when placed above any consonant, that consonant doesn't have to be pronounced or read aloud, for example

เถาวัลย์	is pronounced as	t ^h ǎw wan
วันเสาร์	is pronounced as	wan sǎw

1.3.2 Final consonants

1) The final consonants that can be pronounced as the final sound น ก ด บ are as follow:

The final consonants that can be pronounced as the final sound น (n) are:

ณ ฌ ฦ ฦ ฦ

The final consonants that can be pronounced as the final sound ก (k) are:

ข ค ฃ

The final consonants that can be pronounced as the final sound ด (d) are:

จ ช ฌ ฎ ฏ ฑ ฒ ต ถ ท ธ ศ ษ ส

The final consonants that can be pronounced as the final sound บ (b) are:

ป พ ฟ ภ

2) Final consonants that are clusters or final consonants with the vowels -i and -u, which are pronounced similarly to words with a silencer (อ์). Therefore, for final consonants with -i and -u, the vowels do not have to be pronounced, only the final consonants are pronounced, e.g.

เหตุ	is pronounced as	hè:t
ภูมิ	is pronounced as	p ^h u: mí?

Apart from that, the textbook teaches the reading of the consonants ร (r) ล (l) ห (h) that precede a final consonant. In that case, the preceding consonant is silent, and only the last final consonant is pronounced.

สามารถ	is pronounced as	sǎ: mǎ:t
มารค	is pronounced as	mǎ:k
พระพรหม	is pronounced as	p ^h rǎ? p ^h rom

1.3.3 Pronunciation of other vowels

1) The deformed vowel, -aw in the form of consonant ๐ (r) is pronounced as ๐๐๓ (-ʔə:n) and ๐๐ (‘‘๐หัน’’ - an)

There are various ways to pronounce words combined with the vowel ๐๐ or ๐หัน (rə: hǎn) which is equal to the vowel a and the final consonant ๓ (n). First, when initial consonants are combined with ๐๐, the vowel sound is pronounced ๐หัน (-an) such as ๐๐๐๓ (kan níʔ ka:) ๐๐๐๓ (ban tʰúk). Secondly, when initial consonants are combined with ๐๐ and another final consonant such as ๐๐๐๓ (tʰam) ๐๐๐๓ (wák) ๐๐๐๓ (sàp) the vowel sound is also pronounced ๐หัน (-un). Thirdly, when the initial consonants are combined with ๐๐ and another final consonant which functions as a suffix, it is pronounced with the reduced vowel ๐.

2) The initial consonants that proceed ‘‘r’’ that are not the final consonant are automatically pronounced with the deformed vowel ๐(๐:). Similarly when the initial consonant ๐ is written a vowel in a word, it is pronounced with the vowel sound -aaw, for example

๐ริเวณ	is pronounced as	๐๐: ríʔ we:n
๐รหัย	is pronounced as	๐๐: ráʔ tʰaj

3) Words with ๐...๐ (the vowel ๐ (-aj) together with the consonant ๐ (j)) ๐ is silent in this case and the vowel is pronounced as aj-. Usually, this type of vowel is used to write words from Pali and Sanskrit. However, if there is another consonant after ๐, it must be pronounced with the vowel -a as ๐๐ (ja), for example:

๐ไมยราพ	is pronounced as	maj já rā:p
๐สยทาสตร	is pronounced as	sǎj já sà:t
๐ทอ	is pronounced as	tʰaj

1.3.4 Use of marks and various abbreviations, even though the textbook taught learners that marks and abbreviations are used instead of writing full words or phrases, those abbreviated words and phrases need to be fully pronounced for a common understanding, for example

- ๐.ศ. stands for ๐พุทธศักราช (Buddhist Era) is pronounced as ๐hút - tʰáʔ - sàk - kà - rà:t
 ๐. stands for ๐เมตร (meter) is pronounced as mét

All levels of the textbooks provide reading practice and reading exercises at the end of every chapter as a collection of vocabulary for students to practice reading aloud and writing those words.

2. The values of the ‘‘Baeb Rein Rew Mai’’ composed by Luang Darunkitwitoon and Mr. Chan Khamwilai

Regarding all volumes of the textbooks, in addition to being a textbook that promotes the reading and writing of learners, they also contain social values because the teaching of morals and ethics have been inserted so those values can be instilled in the learners for them to exhibit socially desirable characteristics to become dutiful and responsible for themselves, their families and society, as well as their nation. These values are often inserted in the literature for students to read in each chapter. In order to analyze the values in these textbooks, the researcher adopted

the concept of the desirable characteristics determined in the Basic Education Core Curriculum B.E. 2551 (A.D. 2008) as a framework to prove that the textbook series are socially valuable and can be used for Thai language teaching and learning at present. The researcher will present the values that were found in the table below

Values found in “Baeb ReinRew Mai textbooks”			
Elements of values	Beginner level	Intermediate level	Advanced level
People’s way of life and the coexistence between humans and nature	Passage title “อีกาตลื” (“The Crow with Good Eyes”) Passage title “ป้ากะปู่” (“The Aunt and The Grandfather”) Passage title “นา” (“the Rice Field”) Passage title “บิดา ค.ช.วีระ กะ ค.ช.ชาลี” (“the Father of Weera and Charlie’s”) Passage title “พี่สะอาก กับ พี่สะอาด” (“Sister Sa-aang and Sister Sa-aad”)		
love for family	Passage title: เรื่อง “ลูกรักพ่อแม่” (“Children Love Their Parents”) Passage title: “พ่อแม่รักลูก” (“Parents love their Children”) Passage title: “ฉันรักพ่อแม่พี่น้อง” (“I love my Family”)	Passage Title: “ครอบครัวที่ดี” (“A Nice Family”)	
hygiene practice	Passage Title “อา” (“the Uncle”) Passage Title “ป้า” (the Aunt) Passage Title “ร่างกายต้องสะอาด” (Our Body must be Clean”)		
pursuit of learning	Passage Title “ฉันรักวิชา” (“I Love Subjects”) Passage Title “คนแต่ก่อน” (“People in the Old Days”) Passage Title “ฉันไปเที่ยวในเมืองกับบิดา” (“I Visited the City with My Father”)	Passage Title “นายอยู่อยู่ขึ้น” (“Mr. Yùu Yùu Yuun”) Passage Title “โรงเรียนสมัยนี้” (“School Nowadays”) Passage Title “นายกฉำ ใจกล้า คืออย่างไร” (“How Good is the Mayor, Mr. Lâm Cayklâa”)	Passage Title “กีฬา” (“Sports”) Passage Title “ที่เขานอนที่ต่าง ๆ” (“Travelling in Various Places”) Passage Title “ว่ายน้ำ” (“Swimming”)
Self-discipline	Passage title “ฉัน กับ บิดา น้าสาว พี่สาว” (“My Father, Aunt, Sisters and I”)	Passage title “เด็กชายใหม่ รักษามู” (“Mr. Mây Rákmùu”) Passage title “นาฬิกา” (“the Watch”)	
love for nation, religion and king,	Passage title: “จงเป็นคนดีของบ้านเมือง” (“May You Be A Good Citizen”)	Passage Title “ช่วยตัวเองและช่วยชาติ” (“Helping Yourself and the Nation”) Passage title “ช่วยกันบำรุงท้องถิ่น” (Joining Hands in Maintaining Our Locality”)	Passage title: เรื่อง “เริ่มอบรมตนในขณะที่ยังเยาว์” (“Start to Train Yourself at Your Early Age”) Passage title “ธงชาติของเรา” (“Our National Flag”) Passage title “จงบูชารัฐธรรมนูญของเรา” (“Worship our Constitution”)
The love and pride of being Thai			Passage title “งานวันเร่จันขึ้นปีใหม่” (“New Year Festivals”) Passage title: เรื่อง “เล่นว่าว” (Flying A Kite) Passage title “เที่ยวงานประกวดสินค้า” (“Visiting A Products Contest Fair”)

From This table, there are elements of values found in “Baeb Rein Rew Mai: Through-the-age Reading Textbooks” beginner level which are people’s way of life and coexistence between humans and nature, family love, hygiene practice, pursuit of learning, discipline, and love of nation, religion, and king. As for the values that appear in Volume 1, intermediate level, there are four aspects of them: love for family, hygiene practice, pursuit of learning, discipline, and love for nation, religion, and king. In addition, there are three elements of values that appear in volume 1, advanced level, the pursuit of learning, love for nation, religion, and king, and love and pride of being Thai.

1) People’s way of life and coexistence between humans and nature

There are reading passages that include the value concerning people’s way of life and coexistence between humans and nature, which are “อีกาตาคี” (“The Crow With Good Eyes”) in Chapter 1, “ป้า กะ ปู่” (“The Aunt and The Grandfather”) in Chapter 2, “นา” (“the Rice Field”) in Chapter 5, “บิดา ด.ช.วีระ กะ ด.ช.ชาลี” (“the Father of Weera and Charlie’s) in chapter 6 and “พี่สะอาก กับ พี่สะอาด” (“Sister Sa-aang and Sister Sa-aad”) in chapter 7. The passages presented the way of life of people in the past (BE 2477) who primarily depended on agriculture such as farming to make a living. Many households tended to raise cattle to plow their farmland. There was a use of a rake for their buffalo to drag to plow the field. In addition, people lived together harmoniously and depended on one another. They were close to the abundant nature with many kinds of animals. They relied on nature. For example, there were creeks, swamps, canals, and clear lagoons full of shrimp, shellfish, crabs, and fish that could be caught as food.

2) Love for family

The reading passages that show the value of love for family are “ลูกรักพ่อแม่” (“Children Love Their Parents”) in chapter 10, “พ่อแม่รักลูก” (“Parents love their Children”) in chapter 12, “ฉันรักพ่อแม่พี่น้อง” (“I love my Family”) in chapter 15, and “เรื่อง “ครอบครัวที่ดี” (“My Good Family” in chapter 22. The reading passages are concerned with the love of parents who raise their children properly and tenderly since their early childhood. Parents always bring good things that their children always like. The passages teach students to realize the love of parents and feel grateful for what their parents gave them. To return the attitude, they have to be good children to help around the house and follow their parents’ instructions. The children are expected to have compassion for others and not be stubborn, not be mischievous, and behave as a good child to deserve the love given from their parents.

Additionally, the passages discussed the duties of each member in the family. Everyone must know their own duties so that the family members can live happily together. That is, the father is the head of the family. He must be calm, firm, generous, honest, and most importantly, must be the main person who earns money to feed the members in the family. At the same time, the mother is a housewife who takes care of everyone in the house regarding clothing, food, and cleanliness. She also needs to know how to save up little by little and give advice to the family members.

As for the children themselves, they also have to perform an important duty which is to make themselves loved by everyone. They were expected to possess good manners, be respectful, and

obedient to their parents' instructions. Additionally, they need to know the value of money and things. Most importantly, they must study hard and always have a thirst for knowledge. These are the duties that every good child should perform.

3) Hygiene practice

Readings that have the value of hygiene practice are “อา” (“the Uncle”) in chapter 3, “ป้า” (“the Aunt”) in chapter 4 “ร่างกายต้องสะอาด” (“Our Body must be Clean”) in chapter 11, which discussed the cleanliness of the body which is very important for every child. They must maintain the cleanliness of their hands. Their nails must be trimmed regularly to prevent germs from accumulating in the nails. Children are forbidden to bite their nails because every day we use our hands to pick up many objects. If they bite their nails, it will make it easier for the bacteria in the dirt to enter their bodies. Therefore, the reading passage taught students to acknowledge the significance of hygiene practice to maintain the cleanliness of their bodies and their various tools and appliances.

4) The pursuit of learning

The reading passages that contain the value of learning are: “ฉันรักวิชา” (“I Love Subjects”) in chapter 9, “คนแต่ก่อน” (“People in the Old Days”) in chapter 14, “ฉันไปเที่ยวในเมืองกับบิดา” (“I Visited the City with My Father”) in chapter 16, “นายอยู่ อยู่ยืน” (“Mr. Yùu Yùu Yùun”) in chapter 18, “โรงเรียนสมัยนี้” (“School Nowadays”) in chapter 20. The passages taught students to be eager to learn about various subjects around them, including academic subjects in school. They aimed for learners to acknowledge the significance of the subjects they have studied because they all benefit those who are willing to study. When they become knowledgeable, they will become respected persons who are able to make a living from what they know. In addition, being observant of everything seen and comparing them is another good quality to have in the pursuit of learning.

5) Self-discipline

The readings that show the value of discipline are “ฉัน กับ บิดา นางสาว พี่สาว” (“My Father, Aunt, Sisters and I”) in chapter 8, “เด็กชายใหม่ รักหนู” (Mr. Mày Rákmuù) in chapter 17, and “นาฬิกา” (“the Watch”) in chapter 24. They teach learners the value of time so they have the ability to divide time to perform different activities consistently until they become a daily routine. It is a good way to practice self-discipline.

6) The love for the nation, religion, and the king

The reading passages that show the value of the love for the nation, religion, and king include “จงเป็นคนดีของบ้านเมือง” (“May You Be A Good Citizen”) in chapter 13, “ช่วยตัวเองและช่วยชาติ” (“Helping Yourself and the Nation in chapter 19”), and “ช่วยกันบำรุงท้องถิ่น” (“Joining Hands in Maintaining Our Locality”) in chapter 23. The passages point out that patriotic persons must prove that their actions speak louder than words. They must show everyone that they are knowledgeable and have honest careers. They must also be unselfish and do not tyrannize and bully others. Most importantly, it is necessary that they sacrifice their money, valuable items, or even their own lives for the interest of the nation.

In addition, the illustrations of these passages contain pictures of Bangkok city, buildings and

streets where all cars were heading towards the Democracy Monument towering in the middle of the street. This can be interpreted that the cars that were driven on the street were people who were heading to the monument. It is a place that symbolizes the change of the Thai regime and is the location of the Phan Waen Fah sculpture where the constitution is placed. This means the people were heading towards the constitution that is the basis for governing the country. At the same time, it could be compared that all people act under the constitution and realize the importance of the constitution.

Other readings that show the value of love for the nation, religion, and the king include “ช่วยตัวเองและช่วยชาติ” (“Help Yourself and the Nation”) in chapter 19, “ช่วยกันบำรุงท้องถิ่น”(Let’s join Hands in Maintaining Our Community”) in chapter 23, “เริ่มอบรมคนในขณะที่ยังเยาว์” (“Start Training While You Are Young”) in Chapter 27 and chapter 28, “ธงชาติของเรา”(“Our Flag”) in Chapter 32, and “จงบูชารัฐธรรมนูญของเรา” (“Worship Our Constitution”) in Chapter 33.

The passages explain that every human being should be nurtured properly to know what is right and what is wrong and to be a person who exercises responsibility for both their good and bad actions. This is what would make their worth similar to that of a diamond that has been cut and polished which is of great value. Most importantly, these must be taught by teachers. One of the passages mentioned that The Buddha is like a teacher who is more wonderful than anyone else. He teaches us to know how to seek for the truth which is a way to free us from the misery, sorrows, and grievances which are the causes of all suffering. Our own actions have consequences we have to deal with. If one commits good deeds, they will bring happiness and prosperity. On the other hand, if anyone commits bad deeds, their actions will result in sorrow and trouble for them.

The reading also explains that the nation, religion, constitution and king are precious. Therefore, everyone should maintain and honor them for the prosperity of the country. It is necessary that everyone lives with unity, reconciliation, kindness, and without jealousy, which is another way to show patriotism. Moreover, in the reading, students learned the importance of the constitution. They learned that the constitution is comparable to a doctrine of government and is valuable. It is a principle that will bring peace and prosperity to our country. Everyone, not only the people but also the King himself should abide by the regulations that are under the same constitution. Such action is considered an expression of patriotism.

7) Love and pride of being Thai

The reading passages that show the value of love for and pride of being Thai are “งานรื่นเริงวันขึ้นปีใหม่” (“New Year Festivals”) in chapter 30, “เล่นว่าว” (“Flying A Kite”) in chapter 31, and “เที่ยวงานประกวดสินค้า” (“Visiting A Products Contest Fair”) in chapter 34. The passages introduced students to culture, customs, and various games and to show their importance so that they participate in preserving and continuing those cultural activities such as traditional games called ชักเย่อ (chákkayô), ช้างชัย (chûan chai), โนรา (noo raa) กาฟักไข่ (kaafákkhây), โขน - (khôn)(masked dance drama), ลิเก -likee (Thai traditional dramatic performance), จำเริญ - jam-ūat (comedians), จั๊ว -jiw (Chinese opera), kite flying, arts and crafts and agriculture, discoveries of paintings in mines in the north of Thailand and the harvesting of bird’s nests by Thai people

from the south of Thailand.

It can be seen that there are different elements of values found in “Baeb Rein Rew Mai”, beginner level. Those values are also closely related to the individual students and their communities, such as the way of life and coexistence between humans and nature and love for family to enable them to understand the concepts. Moreover, students at this age range remain unable to pay a considerable amount of attention or concentrate on a particular concept. That could be the reason why six elements of values were presented in the beginning level textbook instead of one. For the intermediate level textbook, the values introduced in the passages are both at the individual and the communal levels as shown in the beginner level textbook. Moreover, more passages presenting the value element concerning love for the nation, religion, and king were added. At the same time, those concerning the value of love for family were decreased. This is because students at this age range may begin to have more understanding of their love for the nation, religion, and the King. In the last textbook volume, the advanced level, it focused on teaching students to acknowledge the importance of the broader aspect of the value elements which are the pursuit of learning, love for nation, religion, and the king and love and pride of being Thai which are regarded as highly abstract. The reason is because learners at this age range may be able to comprehend the importance of such concepts better than those who learn from the previous two levels.

The various value elements that were included in the chapters were what the society at that time accepted or what was mandated by the society. For example, it is important that children help their parents with household chores to lighten their parents’ burden. It is also necessary for them to always have a thirst for knowledge to benefit their future careers. Students also need to practice hygiene for good health. They must have love and pride for being Thai to preserve the culture and traditions of Thailand. Presumably, this is due to Thailand at that time having recently undergone major administrative reforms causing a change in the regime, from the absolute monarchy to democracy with the King as Head of State. Therefore, the textbooks were designed so that the students, who in the future will become adults living under the new regime, understand the system and be able to precisely comply with the rules, regulations and provisions set forth in the constitution.

It can be concluded that in all chapters of Baeb Rein Rew Mai textbooks the presentation of the values started from the elements closely related to the individual and gradually to the national level. Doing so means that students’ knowledge was broadened to have more understanding of the value elements by studying stories closely related to them at both individual and community levels, such as people’s way of life and the coexistence between humans and nature, love for family, hygiene practice, self-discipline, and gradually extending to the value elements in the national level which are love for the nation, religion, the King and love and pride of being Thai. Therefore, the textbooks have remained popular until the present.

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