

ED 341 307

HE 025 199

AUTHOR George, Pamela
 TITLE University Teaching across Cultures: Lessons from U.S. Fulbrighters in Southeast Asia and Their Colleagues in Thailand.
 INSTITUTION Chiang Mai Univ. (Thailand).; North Carolina Central Univ., Durham.; United States Information Service, Bangkok (Thailand).
 PUB DATE 87
 NOTE 106p.
 PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC05 Plus Postage.
 DESCRIPTORS *College Faculty; Cultural Context; *Cultural Traits; Faculty Workload; Foreign Countries; Higher Education; Institutional Characteristics; *Intercultural Communication; *Overseas Employment; Sex Differences; Teaching Methods; Universities; Work Attitudes; Work Environment
 IDENTIFIERS Fulbright Teacher Exchange Program; *Southeast Asians; *Thailand

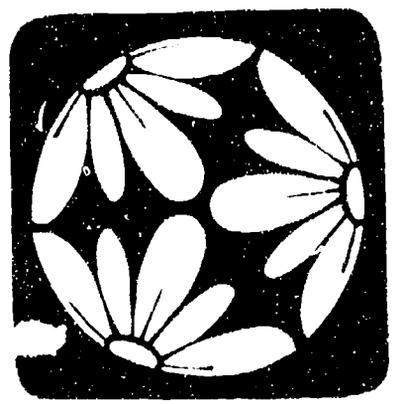
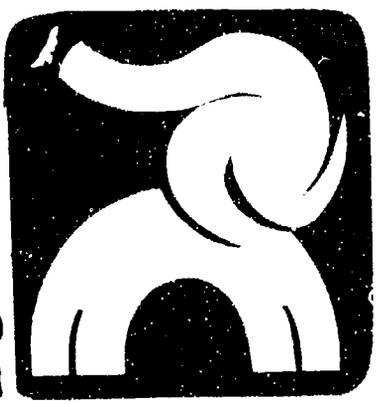
ABSTRACT

This book is an inquiry into university teaching across cultures and includes, in Part 1, a case study of the nature of the university workplace in Thailand, and in Part 2, common instructional problems and solutions faced by Western professors teaching in the Southeast Asian context. Within Part 1, "The Nature of the University as a Workplace: A Case Study in Thailand," separate sections address the following: key contrasting attitudes in the workplace, demographic behavior and academic characteristics, the Thai university professor, gender issues, common early work-related misconceptions of new Western professors, culturally sensitive strategies and techniques for mitigating early difficulties in the job, research activities common in the university setting, dominant perceptions held by hosts of the roles and professional behaviors of Western professors, and in the final section, a broader perspective on the various roles of Western professors in the Thai university community. Part 2, "Instructional Strategies for University Teaching Across Cultures," touches on planning instructional presentations for concept attainment and student motivation, team teaching, classroom assistants, instructional techniques, language supports, and evaluation. Sixty-four notes accompany the text. (JB)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

HE

ED 341 307



HE 025 199

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Pamela George

 TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
 Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

UNIVERSITY TEACHING ACROSS CULTURES

UNIVERSITY TEACHING ACROSS CULTURES

LESSONS FROM U.S. FULBRIGHTERS IN SOUTHEAST ASIA
AND THEIR COLLEAGUES IN THAILAND

by Pamela George, Ph.D.
Fulbright Professor
Faculty of Education
Chiang Mai University
Chiang Mai, Thailand
and North Carolina Central University
Durham, North Carolina, U.S.A.

UNITED STATES INFORMATION SERVICE
Bangkok, Thailand

1987

PREFACE

This inquiry into university teaching across cultures focuses specifically, in PART ONE, on a case study of the nature of the university workplace in Thailand and generally, in PART TWO, on common instructional problems and solutions faced by Western professors teaching in the Southeast Asian context. The study was carried out with the support of the United State Information Service, the Thailand-United States Educational Foundation, and Chiangmai University.

I am grateful to the insightful and generous people whose lessons are incorporated in this text:

Allan George, Amnat Chanpan, Amnuay Tapingkae, Annop Pongwart, Arunee On-sawasdi, Bill Gilmore, Carol Compton, Carol Laman, Chan Krerkmakorn, Chawalit Putthawong, Chomphan Kunjara Na Ayudhya, Clark Neher, David Welsh, Detchai Kanmalee, Domini Chongraksa, Don Littrell, Fred Swierczek, Gary Suwannarat, Intorn Kanchaisok, Jack Hiller, Jamaree Pitakwong, Jennifer Buzon, Jetana Muangmool, John Hartman, Jon Jungck, Judy Welsh, Julianne Gilmore, Kanchana Pongthong, Kathryn Van Spanckeren, Kathy Frith, Kidd Pongsadhat, Kraiuth Intaradet, Manit Kaewsri, Mayuree Anukamon, Mayuri Sukwiwat, Montira Kamklang, Nuay-nard Timhaipon, Pachongkam Poo-vipadavat, Pairoj Pitaktuayhuan, Patanee Jatikorn-sathien, Phaedchai Chokprasert, Poonsook Sriyotha, Prarop Sutharin, Prateep Promthong, Prayad Saiwichian, Prayoon Langkapin, Preedawan Promkam, Priesapa Kleepkaew, Puangthip Poo-saran, Ralph Jans, Rewat Kavita, Richard Frankel, Samart Srichamnong, Santi Kitiwan, Sauvalak Ratanavich, Sermsri Chaisorn, Sirilak Puangkarn, Srivilai Dok-chan, Srivilai Somphud, Susan Jungck, Sutee Areepong, Suvat Suwannaketnikorn, Tamarat Nantidapa, Thipawan Rajvanich, Varunee Poo-risinsith, Veeravat Chaikam-ming, Vichien Thongkoom, Vilaiporn Pan-ong, Vilaiporn Tatsanasuwan, Violette Lindbeck, Vudh Niyomtham, William Klausner

Expert cultural and linguistic advice came from Peansi:ri Vongvipanond. Sirmsree Chaisorn provided help on many methodological considerations. And excellent editorial judgement and restraint came from David Austin, Virginia Loo Farris and Doris Wibunsin. To each I am especially grateful.

While this inquiry was a research project, this text is not, in fact or language, a research document. I have respect for exact and scrupulous documentation, not the least because part of my life as an educational research professor is devoted to it. But this exacting discipline is essentially different in its aims and methods than what I am trying to do in this text. Synthesizing the perceptions, hopes, opinions, disappointments, criticisms, dreams and lessons of seventy-five people is not like doing exacting science, but rather like laying out a mosaic--each piece helping the whole picture take on a sharper focus. While the text draws on each person's piece, the responsibility for any errors or vagaries is my own.


Pamela George 1987

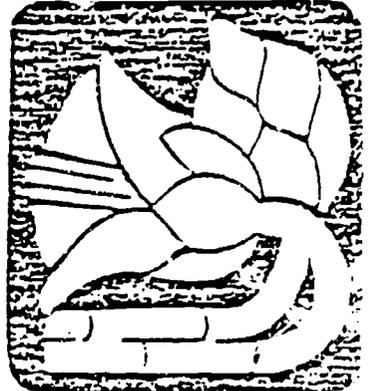
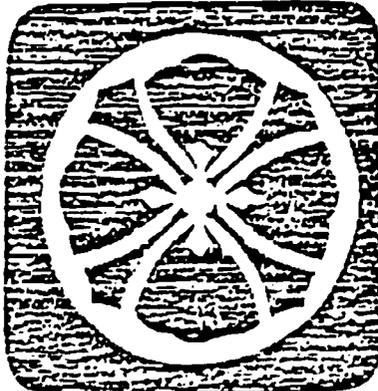
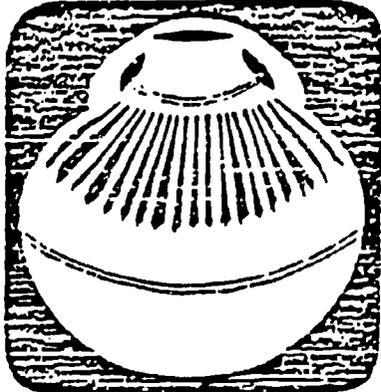
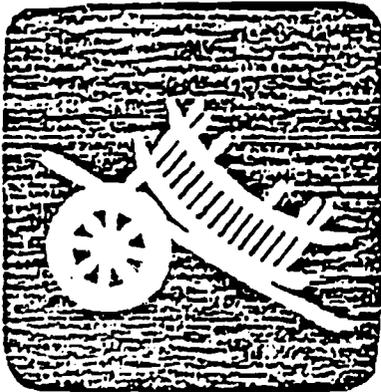
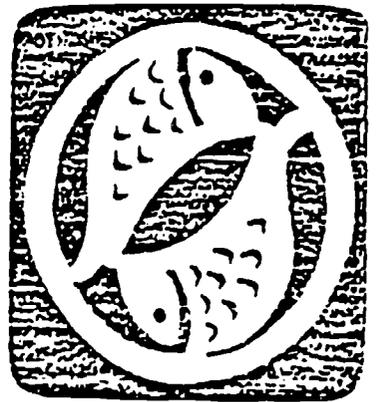
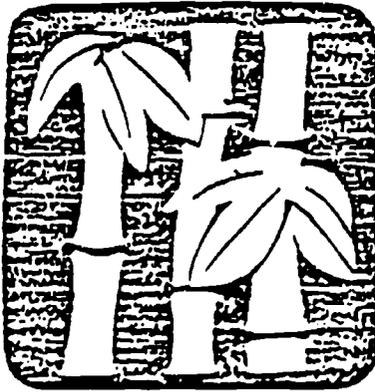
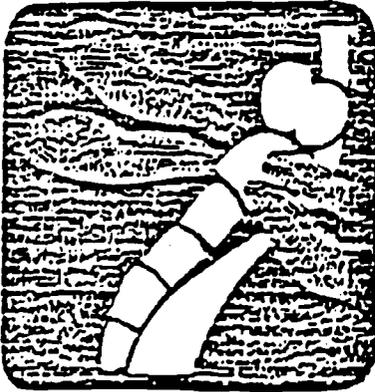
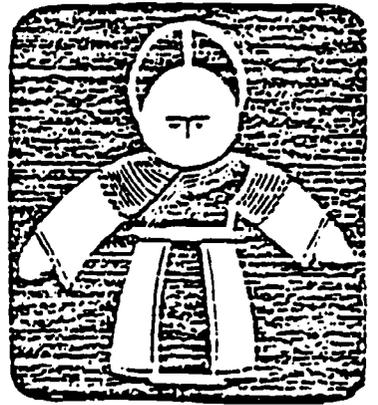
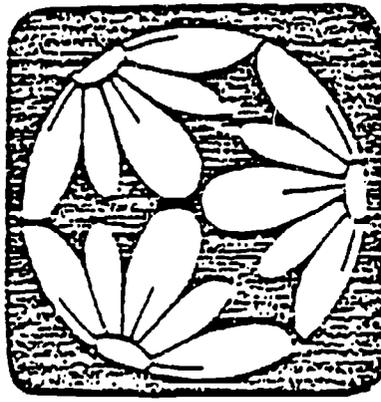
Contents

PART ONE: THE NATURE OF THE UNIVERSITY AS A WORKPLACE A Case Study in Thailand

I. An Introduction to Part One	1
II. The Cultural Context of Work in a Thai University	4
III. Profile of Thai Students	7
IV. Profile of University Professors	15
V. Gender Issues in the Workplace	21
VI. Conflicts of Job Expectations and Realities of the Workplace	24
VII. Negotiating University Roles, Jobs, and Worktasks	30
VIII. Building Effective Work Relationships	33
IX. Managing Research in the Thai University Context	38
X. Perceptions of Western Professors in the Thai Academic Community	42
XI. Aims and Ideals--Thoughts on Other Roles and Impacts of Western Professors in Thai Universities	48

PART TWO: INSTRUCTIONAL STRATEGIES FOR UNIVERSITY TEACHING ACROSS CULTURES

XII. An Introduction to Part Two	54
XIII. Planning for Effective Classroom Instruction	57
XIV. Classroom Structure Alternatives	62
XV. Effective Lecturing	66
XVI. Instructional Strategies to Promote Practice	75
XVII. Building Language Supports Into Teaching	85
XVIII. Evaluating Student Performance	92



PART ONE :
THE NATURE OF THE UNIVERSITY
AS A WORKPLACE
A Case Study in Thailand

I. An Introduction to Part One

This book is about the nature of the university workplace in a culture different from our own. It is a modest painting of contrasts--similarities and differences between universities and teaching tasks in the West and in the East. It is a small mosaic of dreams of men and women who teach to learn and learn to teach across cultures. It is a miniature portrait of the academic community in Thailand and its perceptions of U.S. Fulbright and other visiting professors from the West. It is a variegated pinto of risks and successes where students and professors from two sides of the globe try examining the world together -- each bringing his or her own perceptions of that world.

I have hesitated over writing this text--feeling that my knowledge of Southeast Asia, of Thailand, of university teaching, and of cultural contrasts was inadequate. The frog's description of the sky's immensity while peering at the stars from the bottom of a well is bound to be deficient.

I am reminded of the potential myopia in cross-cultural observations when I remember what "outsiders" used to say about folks from my hometown in Louisiana: "They are just like Orientals--they eat rice, worship their ancestors, and speak in a foreign tongue." Some might argue that discussions of cultural and workplace differences are meaningless, given that university structures in Thailand are "just like those at home", or because "our time here is so short." Others might assert that these discussions are not worth the effort, because the differences in language and culture and learning-styles are so "massive", or "subtle", or "hard-to-articulate." Perhaps others, however, will allow that this book is a primer for recognizing and thinking about differences between university workplaces. Rather than conceptualizing those differences in a negative light, maybe as educators in this cross-cultural setting, we can view recognizing and thinking about differences as a way to make our teaching more intelligent and sensitive, responsible and moral.

Despite the author's admitted hesitation, this book was written for four main reasons. First, intelligent, sensitive, responsible, moral teaching and learning can help bridge the gulfs between East and West, rural and urban, agrarian and industrialized nations and peoples, and, as such, can contribute to our dreams of a peaceful, multicultural world. Genuinely culture-conscious academics are in short supply and to quote Ruth Benedict's 1932 admonition, "There has never been a time when civilization stood more in need of such individuals". Programs like the Fulbright exchange are perhaps our best shot at promoting this culture-consciousness.

The second reason for this text was a legitimate felt need for appropriately specific and descriptive preparation materials to help orient U.S. Fulbright and other Western professors to their new workplaces. Even an effective, hard-working teacher in the Western university context cannot easily transfer his or her skills to the new setting where language and learning cultures are so different. Preparation to be an effective teacher, researcher, advisor or lecturer does not happen incidentally or accidentally.

The third reason was to give a forum to our hosts to articulate their perceptions of the role of Western professors in the universities in Thailand and their suggestions for making those roles more effective. The views of fifty Thais who represent a sample of fields and campuses in the academic community were included in this study. Because these insightful and caring people value the international exchange of scholars, they were willing to articulate thoughtful praise and constructive criticism of roles and professionally-related behaviors of Western professors so that we might learn from their insights.

And the final reason this book was written is a personal one. In coming months, I will celebrate my twentieth year as a teacher in multi-cultural settings. That work has been much more challenging than I expected when I began as an idealistic, greenhorn teacher two decades ago, but it has also been more satisfying. Something extraordinarily dynamic, occasionally almost synergistic, happens at the interface of two cultures in a learning setting. This modest book, which was so enjoyable to research and prepare, is a kind of a celebration for me of twenty years of being in that dynamic place.

In Section 2, "The Cultural Context of Work in a Thai University : Similarities and Differences," we will look at key contrasting attitudes and behaviors operating in the workplaces of Thais and Western professors.

In Section 3, "A Profile of Thai University Students" presents demographic, behavior and academic characteristics. A similar Section 4 profiles "The Thai University Professor", and additional issues such as workloads and compensation are discussed.

In Section 5, we will address "Gender Issues in the Workplace" by looking at research on patterns of advancement and interviews on gender specific behaviors in the university workplace.

"Conflict of Job Expectations and Realities of the Workplace", Section 6, deals with the common early work-related misconceptions of new U.S. Fulbright and Western professors to the Thai university context. Section 7, "Negotiating University Roles, Jobs and Worktasks," and Section 8, "Building Effective Work Relationships", suggest culturally sensitive strategies and techniques for mitigating some of the early difficulties in the job often promoted by those misconceptions.

Section 9, "Managing Research in the Thai University Context," discusses the research activities common to the university setting and suggests ways of effectively organizing and planning for research associated with our work assignments.

"Perceptions of Western Professors by the Thai Academic Community", Section

10, attempts to present the dominant perceptions held by our hosts of the roles and professional behaviors of U.S. Fulbright and Western professors in the Thai university context.

In Section 11, “Aims and Ideals”, we will step back to get a broader perspective on the various roles of Western professors in the Thai university community.

II. The Cultural Context of Work in a Thai University --Similarities and Differences

The purpose of a discussion of the university academic setting in the Thai context is to delineate which characteristics of university work are similar to academic subculture in the West and which have their origin in the dominant Thai culture. A further objective is to suggest effective working strategies in this new environment.

Discussions of similarities and differences may seem to generalize Thai and American views too much, and when that occurs, the danger of sophomoric analogies is real. But cultural themes do seem to manifest themselves in the universities in Thailand, which some describe as having "Western structures" but "Eastern contents." These observations and comments can best be seen as "yeasty" areas of mutual discussion, exploration and research which the remainder of this text draws upon.

According to John Pual Fieg in his book **THAIS AND NORTH AMERICANS**, these two groups share enough cultural traits to build effective working relationships (1). Additionally, there seems to be sufficient similarity between academic cultures in the U.S. and Thailand to allow meaningful collegium to germinate. Let us look at some of the common ground suggested by Fieg and others.

DOWN-TO-EARTHNESS. Thais bring to the academic workplace a "Down-to-earthness" that is both pragmatic and refreshing. Fieg asserts that both Thais and Americans, unfettered by rigid ideology or overbearing dogma, make realistic assessments and flexible adjustments as they search for ways to solve problems (2). U.S. Fulbright lecturers, who criticize their American colleagues for removing themselves from "real world issues and problems" and view themselves as pragmatic, realistic problem-solvers, seem to find in their Thai counterparts sympathetic allies.

INDEPENDENCE. Additionally, Thais seem to share with Western professors, especially Americans, a fondness for independence. Thai university professors, like their American counterparts, resist regimentation or restrictions. Not unlike modern Americans, Thai academics travel great distances for educational and work opportunities and forego the comforts of family and community for interesting work assignments.

CONVIVIALNESS. Thais bring to the university workplace a genuine convivialness which makes early informal interactions comfortable. Like many North Americans, Thais are friendly, likeable, and energetic. Like many rural and southern Americans, they are very generous with their initial hospitality. In contrast to professors from some other Western countries, who are sometimes reported to be "mirthless and aloof," U.S. Fulbright lecturers are perceived as amiable and responsive to overtures of friendship (3).

DISLIKE FOR PERSONAL AGGRANDIZEMENT. Another point of commonality for Thai and American academics is a dislike for personal aggrandizement. Despite the fact that visiting lecturers to Thailand are sometimes accused of being pretentious, both groups recognize "yók tua" (lifting oneself up) and prefer a more relaxed working style.

REVERENCE FOR AUTHORITY. But despite this common ground, the university workplace in Thailand for Fulbright and other Western professors harbors major differences. Perhaps, the area of most divergence is that of authority. American academics are notoriously distrustful of authority and see it as something to be challenged. They also expect such challenges to their authority from students. Thais accept authority (be it derived from age, position, status, family background or moral excellence) and show more reverence for persons in authority. Students seem to accept the authority of teachers and rarely challenge a professor openly. One Fulbright professor observed at "wai khruu" ceremony where students pay respects to their teachers:

"TODAY, students paid homage to their professors -- a symbolic celebration of rather common significance to them. I found it an astonishing phenomenon.

In a large auditorium, representatives from each Department within the Faculty crawled up, in the manner of Asian supplication, and gave beautiful floral offerings to their "Acaan" (professors). Their choral chants asked for blessing and showed gratitude. Their speeches asked for forgiveness for any disrespect or non-fulfillment of expectation. They promised to work diligently.

In a moment of paradox, I remembered I must not forget to pay the premium on my professional liability insurance this year."

ATTENTION TO STATUS. Similar to authority is the difference of attention to status. The values of Western culture lead the Fulbright lecturer to show gestures of courtesy and friendship to support staff, drivers, and housekeepers, for example. Thais do not think such egalitarian gestures necessary, and find the Western practice peculiar. These differences are discussed at length in much of the cross-cultural literature about Asia. While it is commonly held that Westerners pay less attention to status than their Eastern counterparts, some Fulbright lecturers who do not share the status of the white, urban, male, Ivy League full professor in American universities, argue that status values in the academic community in America are not as "egalitarian" as some writers would

have us believe. But recognition that hierarchical relationships are the framework in Thailand and Thai academic society helps to understand the stratified nature of social relationships in the workplace, and the scrupulous attention Thais pay to the demands of social hierarchy.

ATTITUDE TOWARD WORK. Differences in views of work exist between Western and Thai professors. The American tendency to compartmentalize work vs. play and to have a "seriousness of purpose" about "getting down to business" at work is very unlike the Thai way. To illustrate this difference, one American physics professor at Chiang Mai University says, "Thais work at play and play at work". Fieg says that it is instructive that Thais use similar adjectives to describe work and play (4). For example, work can be "sanuk" (fun) or not. If something is "sanuk", it is absorbing and interesting. Additionally, the term "len" (to play) is used to refer to serious activities such as academic research, political lobby and business investment. For most Westerners, work is morally good and "hard work brings success." American Fulbright professors may stick with tedious, dull research tasks or criticize the lengthy lunch breaks of their Thai colleagues in that spirit.

PLANNING STYLES. Some differences in planning are worthy of note. Thai academics trained in the West seem to have a proud fascination with punctuality, efficiency, scheduling and calendars. One Fulbright lecturer who taught a planning course reported that he never had such elaborate attention to the details of master plans and schedules in all of his years of teaching. Reference to and presentations on "five year plans" are very common in Thailand. But close examination of them, most Western and Thai observers argue, indicate that they are not closely adhered to, but are artifacts of unworkable western influence here. To Westerners, time is rather linear--we like to do one thing at a time, keep to the schedule, and not be interrupted. To Thais, time is more recurrent and cyclical--they do a number of activities at once, flex around schedule changes and expect interruptions. William Klausner, a distinguished observer of Thai culture for many years, suggests in his book *PERSPECTIVES ON THAI CULTURE* that this difference in planning styles reflects differences in expected outcomes (5). The Western professor may expect some culmination of his or her efforts at the end of the assignment here--e.g. a new graduate curriculum developed, a research study completed, or a proposal for change implemented--"all tied in a bow." But the Thai definition of planning does not necessarily have such defined outcomes.

PROPRIETY. A final major difference between Western and Thai academics is the Thai concern for propriety. Thais care for the orderliness of the way actions are done more than Westerners, who seem to care less for the way things look than the way things are. One Western professor was critical of his faculty's advertising--but not actually using--its expensive science equipment, by saying Thais will "gild rust." Fulbright professors may find students' work that is "riâprói" (tidy, orderly), but not necessarily accurate, is rewarded by their Thai counterparts. Initial impressions of polite speech and uncomplaining compliance with bureaucratic minutia seems to be important. Western academics, who possess those characteristics, are often described by Thais as "polite and cooperative."

III. Profile of Thai Students

STATISTICALLY SPEAKING. There are seven million college-aged youth in Thailand and about 10% of them are enrolled in higher education (6). The number of undergraduate students by institution can be seen in TABLE 1. Most of the students are enrolled in government universities. Of those most students are enrolled in one of the two "open universities" and most of the students are enrolled at institutions around the Bangkok area.

An examination of student diplomas in 1984 by field, TABLE 2, gives some indication of emphases, resource allocation and discipline preferences (7). The figures for Education may be somewhat misleading, however, because teacher training colleges in the 36 provincial areas serving all 73 provinces have long been a major resource of general higher education studies for rural youth.

U.S. Fulbright professors often teach graduate classes and lecture to seminars of faculty and graduate students -- so extrapolation from this data is necessary to describe an individual teaching situation. Graduate students will often, but not always, have government support for "continued education" and paid leave from their job. It is common to have in class teachers turning for graduate work in their teaching discipline on those government plans. Most students in the selective admissions universities are full-time and in the open-admission universities are part-time.

ACCESS TO UNIVERSITIES. All of the selective admission government universities require a secondary school diploma and passage of at least one entrance exam to be selected for admission. Because many factors figure into the demography of selection, it is difficult to calculate how exclusive positions at these universities are. But a rough estimate is that there is about one seat for every seven applicants to university in Thailand. Another way to view their rarity is to note that only 1.5 youths in 100 from the general

TABLE I
NUMBER OF UNDERGRADUATE STUDENTS BY UNIVERSITY (1985)

(GOVERNMENT UNIVERSITIES -- Selective Admission)	
Chiang Mai University	10,659
Chulalongkorn University	18,487
Institute of Agricultural Technology	1,446
Kasetsart University	10,839
Khon Kaen University	5,802
KMIT Lad Krabang	4,195
KMIT Thonburi	2,148
KMIT Northern Bangkok	3,477
Mahidol University	7,586
National Institute of Development Administration (NIDA)	1,503
Prince of Songkhla	5,718
Silpakorn University	3,292
Srinakarinwirot University (8 campuses)	22,519
Thammasart University	10,698
(GOVERNMENT UNIVERSITIES -- Open Admission)	
Ramkhamhaeng University	397,819
Sukhothai Thammathirat University	172,050
(GOVERNMENT VOCATIONAL AND TEACHERS COLLEGES)	
College of Technology and Vocational Education (28 campuses and Maejo)	3,003
Teachers Colleges (36 campuses)	27,025
(PRIVATE UNIVERSITIES AND COLLEGES)	
Bangkok University	7,345
University of Business Administration	7,673
Payap University	2,047
University of Thai Chamber of Commerce	6,506
Krirt College	3,053
Christian College	30
Kanasawasdi College	2,328
Siam Technical University	4,201
Wong Chavalitkul College	125
Sri Pathum College	5,606
Sri Sophon College	76
Saengtham College	217
Hua Chiew College	120
Assumption Business Administration College	3,992
Southeast Asia College	2,257

population hold these seats.

The largest population of students are admitted to the two open universities with admission policies aimed at providing higher education for students who do not meet the entrance requirements of the other government universities or who have work, location or fiscal constraints preventing them from being traditional students (8).

Provincial government universities have only since 1983 been allowed to reserve a majority of their seats for students in their geographical regions. In 1983 a quota of 50% was allowed, today that quota is 60%. This issue of quota controlled access is an example of local vs. central control of higher education governance and decision-making which will be of particular interest to those professors assigned outside of Bangkok. The quota policy represents an emphasis on "equity" over "quality" (an issue similar to that we face in American education), because in many cases students from the provincial areas do not score as high on entrance exams and are not as proficient in English, math or science as students from Bangkok. It is of additional interest that the quota policy is sometimes used by Thai professors, even those who seem to favor it in principle, to explain students' perceived increasingly poor performance. Sounds slightly familiar, doesn't it? But the important difference for most is the phenomenon that this population of students at selective-admission universities is an elite group in this cultural and social context.

SOCIAL AND ETHNIC BACKGROUND. Students in universities in Thailand represent backgrounds at the extreme ends of the demographic spectrum -- and are unlike American students in this regard. Students may come from Bangkok, one of the largest cities in the world, or Mae Fae, one of the smallest villages. Most students in the Bangkok universities will be urban by background and orientation -- most students in the provincial institutions (due to recent quota policies) will likely come from villages and widely dispersed communities and provincial towns (the largest having about 100,000 people). With nearly 80 per cent of Thailand's population still living in rural villages engaged in agriculture-oriented occupations, it is probably that professors based in provincial institutions will teach students whose background and orientation are agrarian (9). English versions of accounts of "growing up in rural Thailand" are in much too short supply, but William Klausner's *REFLECTIONS IN A LOG POND* and essays on rural life in *PERSPECTIVES ON THAILAND* are both insightful and affectionate works which address the significance of this background and orientation (10).

The ethnicity of the student population will appear rather homogeneous at first, at least compared to American universities in urban and Southern areas, but diversity does exist. In the Bangkok area, statistics for ethnic Chinese range from 30-50% of the population. It is reasonable to expect sizeable portions of a typical university class in that area to reflect this demography. Western professors interviewed have reported up to one third of their classes being ethnic Chinese. One contract teacher in physics at one of the provincial universities, who spent years teaching in Taiwan and is married to a Chinese woman, reported that most science majors he has taught were ethnic Chinese. It is true, however, that Thailand is unique among its ASEAN neighbors in its assimilation of diverse populations of people. A policy of "unification," which minimizes differences and accentuates similarities, is strongly endorsed by the Thai government. A good discussion of living in Thailand from the Thai-Chinese perspective is Botan's popular novel *LETTERS FROM THAILAND* (11).

TABLE 2
DISTRIBUTION OF UNIVERSITY GRADUATES BY DISCIPLINES (1984)

	Select Admit	%	Open Admit	%
Education	9,282	39.9	9,665	29.9
Humanities	1,325	5.3	1,190	3.7
Fine Arts	106	.6	—	—
Law	587	2.5	5,984	18.5
Social Sciences	1,417	6.1	7,198	22.3
Business	1,348	5.8	6,446	20.0
Mass Communication	451	1.9	238	.6
Home Economics	22	.1	534	1.6
Science	685	3.0	200	.6
Mathematics	440	1.9	105	.3
Engineering	2,744	11.8	—	—
Architecture	337	1.5	—	—
Agriculture	1,779	7.7	64	.2
Health Science	2,590	11.1	81	.3
Others	103	.4	—	—
(Private colleges)				
Education	338	4.3		
Fine Arts	7	.1		
Law	497	6.4		
Science	19	.2		
Health Science	55	.7		
Engineering	1,880	24.1		
Agriculture	344	4.4		
Social Sciences	4,668	59.8		

Additionally, in the provincial universities, other ethnic groups are represented. Students from Mae Hong Son, Chiang Rai and other areas in the far North may be from Thai Yai or Burmese backgrounds. Students in the provincial universities of the South may be ethnically Malay and practice Islam. In all of these cases, Central Thai language is usually their second language, and English, when it is spoken, their third language.

ENGLISH LANGUAGE BACKGROUND. Most students will have gone to a small primary school, but the class sizes will likely have been large with ratios of 1:40 or more. Typically English was begun about grade five and became a required subject in lower secondary school.

For most students secondary school (lower and upper levels) is a consolidated school, larger, and often in a provincial capital or Bangkok. For many urban students private schooling--both secular and church-affiliated--is common. There is a standard national curriculum and an emphasis on scoring high on the college entrance exam. Students who opted for the science or arts curriculum aimed at university entrance will have had instruction in "basic, developmental, reading and writing" English, ranging from 4 to 7 periods of 50 minutes per week. The curriculum is standardized throughout the country and much emphasis is placed on passing the exam for university entrance. Until recently, the stress has been on reading English and not on expressive communication skills, but there is some evidence that new curricular priorities are beginning to emphasize English conversation skills.

Most of the universities require one additional year of "English Foundations" language instruction, but students interviewed for this study reported that secondary school is the last time they had systematic English language instruction. Additionally, they report they have English mastery in this order: reading, writing, listening, then speaking.

STUDENT BEHAVIORS. It is reported by Western professors that students in their classes have the expectation that university classes will be taught in a lecture format and their expected "response set" is to sit quietly and listen. Students expect that professors' notes will be written on handouts or overhead projections, but they expect also to take cursory notes during class.

Students reported that they are not accustomed to solicitation of responses, of questions or of restatements from their professors. They seldom ask questions and offer observations even less often. One Fulbright professor noted:

"Thai emotional expression is rarely extreme. The Thais speak approvingly of the capacity for "cai yen" (cool heart). In contrast to our more assertive way of expressing ourselves, they are more moderate, less involved. Perhaps rooted in the Buddhist belief that the attainment of ultimate happiness is possible only with total detachment of the self from feelings and desires, the Thai keeps his emotional cool.

Body motions are restrained as well. Professors stand almost still as they lecture from the front of the class. They use overheads and tiny pointers on the projector rather than pointing motions or highlighting gestures. They rarely move to different quarters of the room. They quietly emphasize their points with firm restatement.

By contrast, I must appear like Phil Donahue brandishing his probing mike. They must think I prance around and wave my arms with exaggerating gesticulation. I motion to my main points on the screen or board, and my voice punctuates them. I'm sure the students feel I intrude into their space as I circulate observing their notes and that I violate their privacy as I call on them for responses."

It is uncommon to receive from Thai students obvious facial or body cues that typically register agreement, comprehension, quandry, etc. in the Western context. Perhaps this is why we hear the Thai construction "Is it not so?" (chai mái?) so often--a quest for confirmation or acknowledgement on the part of the speaker. For Western professors this absence of expression makes it necessary to establish more formal means of assessing language and content comprehension while the presentation of information is in progress.

On the subject of class preparation, it was reported by Western professors that the Thai university students they taught did not have the practice of preparing for class, doing the assigned readings or doing homework. One U.S. Fulbright professor said, "The idea that broad or deep reading outside of class should supplement lectures was not accepted or appreciated. An average of 15 pages per week was tolerated--30 pages too much." Moreover, it is reported that students will avoid working independently whenever possible. One Western professor described his classwork and homework situation as a "homework cartel" -- where students in varying degrees of discretion work together to get work done. Knowing this fact helped him plan group work to boost laboratory skills.

Students rarely seek out a professor for clarification or consultation and may often do assignments completely wrong rather than seek help. Perhaps this behavior is a variation on the Thai maxim "It is easier to beg forgiveness than to ask permission." In any case, from a Thai student's perspective, it is far less embarrassing for an understanding but "superior" teacher to anticipate a problem or initiate a sensitive discussion than for a "lowly" student to do so.

Students report that they do not like to be singled out when called on for responses, as in a Socratic method of questioning. However, Western professors using this method in America suggest that students initially have trepidations, but get used to the technique (with the side benefit that it encourages them to be prepared). And they confirm that Thai students eventually do as well as American students using the method.

Thai students seem less accustomed to individual or collective, public or private praise or admonishing than American students. One Western professor reported that a student, whom she politely cut off because his comments were way off the topic, never came back to class. Another reported ruining an entire day of a graduate seminar by initially handing back graded papers requiring 80% of the class to "redo" a portion of an assignment.

Students laugh often and bring rather positive dispositions to the classroom -- a pleasant contrast to the curmudgeonly university students many of us have encountered in Western universities today. They have a "joie de vivre" which can be tapped by the Western professor who uses humor and laughter as teaching techniques or ways to build rapport with students. While humour is contagious in this setting, two Western professors suggested that jokes do not transfer easily across cultures. One female Fulbright professor warned:

"The graduate student brought a letter up and bowed politely. He offered it with the bent right arm slightly uplifted from its elbow with the left hand -- a gesture of a humble servant. I graciously accepted it and opened it then. The writing was in Thai, which, except for decoding individual consonants, I have not learned to read. I looked up and jokingly asked if it were a love letter.

The young man's face, coffee au lait in color as it was, blushed visibly. The class, as the translation ricocheted around, began to laugh. The letter invited me to a reception they planned in my honor. The young man did not make eye contact with me for weeks. Joking with a class is risky business."

The other Western professor observed that, when he threw jokes into his lectures, he got no response at all. His interpretation was that his students "were startled that so august a professor would mix jokes and serious content."

Students seem to enjoy the "pleasant difference" we manifest and, as one Fulbrighter suggested, they enjoy them moreso, if we point out for them our American teaching styles or idiosyncracies. But laughter is not always joyful -- students sometimes use giggles to communicate "no", "I don't know", "I didn't prepare that", "please pass me", or "that makes me feel uncomfortable."

Thai students, in this elite context where most Western professors will be teaching, seem to possess strong cognitive skills, be bright and inventive and exhibit the necessary curiosity for self-learning. The most often articulated warning by Thai professors interviewed was that Western professors often equate language proficiency with aptitude. It is true, afterall, that our operational definitions of IQ in America are usually vocabulary-based. Probably nowhere is the challenge of this work more clear than in one Thai professor's calling for our teaching and lecturing to acknowledge our students' intellectual capacities by using "high thoughts, but low vocabulary."

STUDENT CULTURE. In sharp contrast to the university campuses in Thailand during the 1970's, campuses today are rather quiet places. Student political activity reached two critical peaks in 1973, with a student-led "revolution" which instituted sweeping political and educational reforms and in 1976, with a severe retaliation led by conservative groups against the students and their reform program - a retaliation which left many students dead and some leading intellectuals and influential university educators imprisoned or in exile.

Not unlike in the West, a sizeable number of Thai university professors themselves were students during that recent tumultuous decade and shaped their politics and visions of student culture around the student movement of that time. These events that led up to the 1973 revolution and the 1976 reaction are reference points for many discussions of student culture in Thailand, and, as such, should be examined by Fulbright and Western visiting professors.

Discussions of these events and of the student movement in Thailand during this time are best left to the sources of lengthy footage they deserve. One good source is David Morrell's **POLITICS IN THAILAND: REFORM, REACTION, AND REVOLUTION** (12).

Today, student political activity on campuses seems to generate primarily around educational and institutional governance decisions. A Western professor at one of the provincial universities reported a recent student action there:

"Students the world over have the special privilege of shouting "up the corridors of power" as Ralph Nader has said. Here they are staging a sit-in to protest a university governance issue in principle -- no student representation in the election of the university rector (president).

A cremation pyre is lighted and the Chair-person of the Board of Trustees is burned in effigy. A tent shelters the twenty or so students who appear to be living at the headquarters for the demonstration. Bull horns and a brassy PA system own the air for blocks, and even though I can not understand everything they say, the diatribe sounds familiar.

Students are demanding one-third of the votes for the rector -- a demand so far the Board has refused even to consider. A hunger strike is rumored.

Students are observed by Western professors to be spirited and energetic. A professor from Chiang Mai University described an annual ritual of the freshmen there:

"Climbing the mountain overlooking the university is the annual initiation rite of the first year students. They make this pilgrimage to the 700 year old wat (temple) atop Doi Suthep, Chiang Mai's sacred mountain on foot while professors from each faculty accompany them on the backs of pickup trucks which carry water and rice provisions for the full day's journey.

The pilgrimage halts at the base of the summit while the students present awards to the Faculty who arrived first. I climb past the two giant guard dragons up to the wat to pay homage to the Buddha and enjoy the magnificent view of our campus and this ancient city.

Students wear the clothes of the Thai peasant farmer--plain, indigo-dyed shirts and baggy calfcropped pants. The dress is a custom on Fridays to show solidarity and rural awareness. As I view them from the summit vantage point, I am reminded of labor and student rallies in the U.S. where a denim is de rigueur. The rite typifies the energy and spirit evident everywhere among students here."

Two commonalities among university students all over Thailand, despite their locale or their ethnic and social backgrounds, are a serious pride in their appearance and an adoration for vehicles. One U.S. Fulbright professor at Chiang Mai University offered this humorous observation of the intersection of those characteristics:

"Students here have forsaken the slower transportation of their elders--the bicycle and the trishaws and have purchased Hondas and Suzuk's in large numbers. The din of 15,000 two-wheelers tukiing everywhere is similar to the sound one hears when approaching a beehive with a smoker anticipating a honey harvest.

All kinds of unusual apparel have emerged in this rather formally dressed population to accomodate these cycles...silk wind-breakers, designer jeans, wrap around shades, wind-blowable bobs. Riders often look like Calvin Klein models of "casual chic." But today the monsoons are upon us and sprinkles herald a heavy rain. These models are donning the shower caps they carry in their book bags and plastic polka dots flap in the breeze all around--Calvin Klein be damned!"

IV. Profile of University Professors

STATISTICS. An overview of numbers of professors at government universities gives us some data for comparing allocations of resources and teacher to student ratios. The size of the support and administrative staffs also sheds some light on the size of the bureaucracies universities have become. TABLE 3 provides the data of faculties and support staffs by university (13).

ACADEMIC RANKS. University faculty members at government universities in Thailand are civil servants and, as such, have permanent status. There exists no tenure system beyond an initial probationary period of 6 months. Ranks from instructor to full professor, similar to the U.S. system, are the upward progressions. Promotion is based on similar criteria to the U.S. model, but with the category of "research" being more broadly defined to include the writing and translating of texts and with teaching activities carrying somewhat more value in the promotion formula.

Because "community service" and "cultural preservation" are parts of the academic jargon and commonly touted, they seem to figure into the scheme of faculty goals. Status plays such an important function in the Thai culture, the Western (supposedly democratic) merit system must run across the grain of typical patterns of hierarchy within the academic community. Therefore, "community service" and "cultural preservation" may be methods of allowing the academic equivalent of "social promotion". TABLE 4 provides data on rank at government universities.

TABLE 3
TEACHING AND SUPPORT STAFFS IN GOVERNMENT UNIVERSITIES
IN THAILAND (1985)

	Teaching	Academic Support	Admin. Support	Total
Chiang Mai	1,424	904	1,837	4,165
Chulalongkorn	2,378	466	1,094	3,939
IAT	114	28	82	224
Kasetsart	1,351	294	785	2,430
Khon Kaen	1,077	481	1,228	2,786
KMIT	883	164	422	1,469
Mahidol	2,003	2,856	3,779	8,638
NIDA	152	63	178	393
Prince of Songkhla	992	493	1,197	2,682
Silpakorn	431	89	352	871
Srinakharinwirot	1,490	106	570	1,931
Thammasat	591	171	570	1,332
Ramkhamhaeng	729	239	575	1,543
Sukhothai Thammathirat	192	194	410	796
TOTALS	13,907	6,548	12,843	33,198

TABLE 4
ACADEMIC RANK OF PROFESSORS AT GOVERNMENT UNIVERSITIES IN
THAILAND (1983)

ACADEMIC RANK	NUMBER	PER CENT
Professors	275	2.0
Associate Professors	2,011	14.6
Assistant Professors	4,627	33.5
Instructors	6,894	49.9
TOTALS	13,807	100.0

John Paul Fieg in his book on THAIS AND NORTH AMERICANS describes cultural differences in promotion (14):

"The American pattern of promotion is based, at least in theory, on an objective appraisal of a worker's performance, so that he tries to "earn" a promotion by showing his supervisor that he is a competent, hard-working employee. Implicit in the American approach is the fragmentation of the personality--the tendency to view the individual as a composite of distinct achievements and interests.

The supervisor, in making his objective assessment, is again, theoretically, evaluating the achievements and outputs of the worker rather than his conduct or behavior. It is his performance rather than the individual himself, that is being scrutinized to determine whether he has "earned" the promotion.

This objective, somewhat impersonal approach clearly clashes with the highly personalized manner in which promotion has traditionally been handled in Thailand. For rather than "earning a promotion" based on performance, the Thai 'dài lyân tamnaeng' (slides a position up) through deference and obedience to his superior. Though the merit system of promotion has been introduced into Thailand, its actual implementation is probably fairly well limited to large, modern business firms."

As one Thai expressed, especially when it comes to "dai sawng khâm" (a special double-step promotion), "We now have the merit system, the patronage system, and no system." Interviews with other Thai professors seem to corroborate this lack of clarity of the promotion situation which seems in considerable flux.

COMPENSATION. By Western standards the salaries for university professors in Thailand are very low. Median monthly salaries at government universities for Ph.D's by rank are about 7,000 baht (\$280 US) for an Assistant Professor, about 9,000 baht (\$360 US) for an Associate Professor, and 16,000 (\$640 US) for a Full Professor. Other compensation includes housing or a small housing allowance. This housing is usually on campus, is modest, small, and available to them only until they are 60 years old, the age of retirement.

Programs such as those for Western teachers to supplement their salaries are available to Thai professors through consulting and extension work, but lucrative research contracts are uncommon. The official professional wage is about 80-150 baht per hour (\$3-6 US) and a daily honorarium is about 200-800 baht (\$8-30 US).

Despite the relative and actual extraordinary expense, ownership of a personal car is increasingly common among university faculty members. But ownership of sizeable personal professional libraries is less common and personal computers rare. Where faculty members live on campus, some collectively purchase home computers and share them among several households.

EDUCATIONAL BACKGROUND. Data on educational background of professors in government universities is provided in TABLE 5 (15). Most of the nearly 3,000 Thai university professors with doctoral degrees, and many of those with Master's degrees, have been educated at Western universities. Through graduate fellowship programs, like the Fulbright Exchange Program (which has funded the graduate training of over 800 Thai fellows, one-third of whom are employed in higher education), many faculty members have had lengthy exposure to Western culture and schooling (16).

TABLE 5
EDUCATIONAL BACKGROUND OF THAI PROFESSORS (1983)

	Number	%
Doctoral Degrees	2,794	20.24
Masters Degrees	8,483	61.44
Bachelors Degrees	2,530	18.32
TOTAL	13,807	100.0

It is significant, too, that many of these Thai academics have received degrees from some of the most prestigious universities in the American and British systems. A quick overview of frequency of Fulbright-sponsored degrees gives some indication of some institution preferences (in descending order): Indiana University, University of Michigan; University of Pennsylvania, University of Wisconsin, Ohio State; Cornell University; and Columbia University (17).

With regard to educational background, one Fulbright lecturer pointed out that while many of her Thai counterparts have advanced degrees, some have them "out-of-field" from their teaching assignments. Being aware of that fact helped her plan in-service training more appropriate to her staff's needs.

CULTURAL AND ETHNIC BACKGROUND. Similar descriptions of cultural and ethnic backgrounds hold for faculty members as for students in the "Profile on University Students in Thailand." However, the urban v. rural orientation, or, more specifically, The Bangkok vs. provincial orientation, may be more obvious. Among Bangkok residents there is a steady question asked of someone going to visit in Chiang Mai -- "And what will you do the second day there?" The joke has implications for those assigned to provincial institutions, because these universities are often viewed as second-flight, and assignment to them less preferred.

A second presenting cultural characteristic of faculty members, especially ones with Western educational experiences, is the presence of an important professional paradox. The religious and traditional cultural views for which they hold so much affection seem in contrast to the rationalist, scientific views for which they hold so much pride. One Western professor offered this insight into this contrast:

"A colleague who is a math and computer educator took me to visit his family in a village about 40 kilometers from the university. This colleague is a skilled computer methodologist. I have noticed the care with which he manages his work and his hardware. Each piece carefully cleaned and ordered and made ready for the next day's use.

We drove up the dirt road to his family home -- a simple elevated teak house shuttered all around in the traditional style. Batteries, matches, sugar, soap and a hundred miscellaneous items wrapped in aging paper lined the shelves of the little shop on the first floor. The dwelling was spar and modest, but a sleeping platform served to emphasize a color TV."

Behind the living area was the large kitchen with a clay floor and huge woks melting down bone marrow and brewing aromatic curries. My colleague's parents sell food in the morning market.

Charcoal fires cooked the mashes slowly. Bushels of garlic garlands hang on lattice walls. On a table near the screened food safe was the largest assortment of cleavers in ascending sizes I have ever seen. They were oiled and cared for and ordered for serious use."

Other observations of Thai colleagues in the university community are illustrative. Fulbright and Western professors report that Thai counterparts are generous with their help and time:

"A graduate class I was teaching one day on research methods was not exactly on the sexiest of topics. But two colleagues independently joined the class to participate and offer help with translations. This sharing of time and cooperation was not the first such demonstration of generosity. Collaboration and team involvement are plentiful. I am reminded, by contrast, what a "fighting field" academic work life in America has become."

As was said earlier about the energy and spirit of Thai students who seem to "work at play" as well as "play at work", Thai faculty members often evidence that same spirit. Depicting that phenomenon, one Western lecturer provided an observation of an in-service workshop:

"My university has an annual 4-day seminar for all its new faculty across campus. This year there are 45 new, young, bright, energetic men and women eager to become good professors.

I was asked to be part of the in-service training of this group -- where traditionally instruction in lesson planning, lecturing techniques, managing classroom activities, questioning, strategies, use of media and evaluation methods is given. In the 4 days of intensive work (and fun), these new professors build an esprit de corps rarely seen among U.S. faculty members."

And another Western professor discussed the pleasant seasonal insanity in Northern Thailand:

"Normally, Thais are gentle, dispassionate people. Academics and students are generally typical of those who "keep their cool" under every circumstance.

But on occasion, however, an entire population can defy that stereotype and "blow their cool." Lamyai (longan) are in season--a delicious grape-like fruit in a leathery beige casing which hangs from what seems to be the most revered tree in the hemisphere.

Urban Thais who rarely speak of their rearing drive hundreds of kilometers "home" to their rural roots to stock up their baskets, coolers and sacks with lamyai. Heated haggling over prices per kilo and grand scheming to market them region-wide mark the academic discussion of the day. Taste tests for the "best", "most flavorful", "longest fresh", "meatiest", or "pinkiest" abound and generate into very passionate discourse. Folk remedies for overeating them are the medical miracle of the week."

WORK LOADS. Typically the university professor will have 3 undergraduate or 2 graduate courses per semester. Each course usually meets 2-3 hours per week. Exceptions to this load (and there seem to be many) occur if the professor teaches languages, trains undergraduate teachers, or teaches at one of the less prestigious provincial universities -- in all these cases the loads are somewhat heavier.

Additionally, professors often have hefty administrative duties within a system where bureaucracies are taken very seriously. Few, if any, administrators have a much reduced load and even rectors (presidents), deans, etc. will have teaching responsibilities. Colleagues will likely have thesis responsibilities and will be working with 6-8 students, at various stages, writing at any one time.

Because professors are civil servants there is an official expectation that they maintain office hours from 8:30 - 4:30. Some faculties even sign in and out. There are two weeks of paid vacation annually, and the official expectation is that Thai professors will apply for leave during the semester breaks. While Western contract teachers seem to be strictly held to these rules of employment, rules governing Fulbright lecturers' hours and leave seem to be individually determined and vary widely by faculties and institutions.

The normal academic year roughly follows this semester schedule: first semester, about June 7 to October 7; a semester break of 3 weeks; second semester about November 1 to March 1; then a "summer break" of 8 weeks. There are scattered annual holidays (about 8 days during the academic year), but no lengthy holidays such as Christmas or spring break in the West.

University buildings often close and lock up at 4:30 in the afternoon or after classes and do not have flexible hours or open admission to Western faculty members who are in the habit of working atypical hours. Libraries keep shorter hours than in U.S. institutions, partly in keeping with student dorm schedules (dorms often close at 9:00 p.m. on weekdays.)

Weekend and holiday work is not uncommon among faculty members who do in-service training or extension work. Despite the institutions' keeping "government hours", the culture, as a whole, does not operate much on a concept of "week's end", or "not working on the Sabbath" (after all -- Buddhist holy days are not necessarily Sundays). It is likely, therefore, that visiting lecturers may be asked at some time to participate in assignments which may necessitate work or travel during weekend time.

V. Gender Issues in the Workplace

STATISTICS. Within the Thai university setting, 49.2% of the professors are male, and 50.8% are female. This near parity has existed for many years -- even in the 1960's women comprised 44% of Thai university faculties (18). But this parity is not reflected in statistics of rank or in positions of highest leadership at the universities. Men hold 80% of the full professorships in Thai universities and women hold only 20%. While male professors in Thailand do hold twice as many Ph.D.'s as women, the 400% rank differential cannot be explained entirely by this 200% Ph.D. degree differential (19).

In an effort to understand better some of the issues of gender in the university workplace in Thailand, the Womens' Studies Project in the Faculty of Social Science at Chiang Mai University has been conducting some interesting research on achievement and career aspirations of Thai university female faculty members at Chulalongkorn, Thammasat and Chiang Mai Universities (20). Some of their findings reflect cultural differences between Western and Thai women faculty members that are noteworthy.

First, this team found that Thai faculty women resolutely accept the lack of career advancement and identify personal deficiencies (e.g. lack of Ph.D. lack of enough time for work due to family duties, and personal inefficiencies) as the reason for this inequality with men faculty members. They found no evidence of any feelings of discrimination against women. Secondly, they found that Thai women accept the social roles of Thai women in society as their primary responsibilities (i.e. women as primary caretakers of family and children) and see their careers as important but secondary. Thirdly, they reported that Thai faculty women work many more than the required hours doing their academic work and that married women with children worked longer hours than single or childless women. And they report that while 48% of the non-Ph.D. women indicate

that holding a Ph. D. is important in their work, only 21% indicate that they plan to pursue further studies. Family obligations were seen as the major deterrent by those not planning to pursue their Ph.D.

One interesting and unreported paradox in their research, I feel compelled as a female Western educational psychologist to mention, is that, despite the vast majority of women reporting satisfaction with their present academic status and articulating many pragmatic reasons why they would likely not progress in rank, 77.4% of the women had applied for rank advancement. Unfortunately we do not have the statistics on their success rate.

GENDER SPECIFIC BEHAVIORS IN THE WORKPLACE. An overview of a typical faculty will give the impression that there are many strong, articulate, opinionated, productive Thai female, as well as male, faculty members -- and this quick overview is mostly true. But in an uncomplaining tone women interviewed claimed they carry more of the faculty clerical, teaching and extracurricular workload than their male counterparts and usually do not have responsibility for faculty leadership. Most Thai faculty women reported that they tend to nominate and select male faculty members as faculty leaders. When asked why this occurs, one Thai female professor reported that "it was expected". One Western professor was chagrined that in his department he noticed that the women professors "peeled the fruit and made the tea."

While there are numerous examples of department heads being women, higher positions of leadership are usually held by men. It appears, however, that one exception to this traditional role of the academic women as "workhorse but not leader" is in the case of women of high status. Because status, based on family, social connection and age, is more important than gender, women with high status can break with tradition.

Interviews with male Western professors universally acknowledged the attitude that university workplaces in Thailand are bereft of familiar patterns of sexuality. They reported that no flirting, teasing, friendly touching or other gestures of familiarity, which characterize much of the social interactions between the sexes in the West, are obvious here. One Fulbright professor noted that her closest friend, a colleague in her Department, was married to another colleague in an adjoining office and, so formal had been their interactions, she was astonished to learn after many months that they were married.

But in a culture where, in recent history, village boys were fined for touching a weaving loom, because it was seen as an extension of "woman", Western public expressions of sexuality are still likely to be found taboo (21). Thais interviewed concurred with the observation of a "dispassionate" workplace and report that overt public expressions of love and friendship so freely given by Westerners are puzzling and brazen.

To talk about the university as "dispassionate" is perhaps to deny that Thailand as a culture and the university as a subculture are places which have sensuality. One Western male argued that after a year in Thailand, he began to appreciate the cunning innuendo which was not obvious to him in relationships before then. He noticed that while university couples did not openly display affection (like the holding of hands), slight, ever-so-subtle touching served to electrify the air around a pair. Describing similar sensual innuendo in the university community, a Fulbright professor at one of the provincial universities described a faculty gala:

"The "khantok" dinner is an annual ritual when the older students welcome new ones. The pavilion floor is covered with beautiful handwoven mats. The small tables "tok" are placed at intervals along the mats to allow 6 or so persons to be seated on the

floor around them. Northern Thai specialities comprised the dinner menu -- glutinous rice, Burmese curried pork, fried pork skin, sour turnip soup and assorted hot sauces.

At sunset gongs toomed, cymbals clashed and fireworks cracked to herald the arrival of guests -- the gala had begun!

A candle dance started off the entertainment and silk sarong-attired women students paraded slowly through a tunnel of young men. They rotated lighted candles in formations while the men tried to light their candles from those moving in fast patterns. The symbolism was not lost on this lusty generation and excitement mounted.

Sword dances and battle dances were performed to pulsing drum beats. They seemed to exist for the purpose of lathering up the soldiers to ready them for combat -- they did. The crowd of 1,000 students seemed lathered. Then a Thai style pas de deux, a la Rogers and Astaire, was craftily danced with open affection and touching -- a social custom still taboo among Thais. The students cheered!"

Gender issues and their influence on the culture of the workplace are described as significant in institutions in Southern Thailand, where, like in neighbouring Malaysia, the largest number of Muslim students are enrolled. From the prospective of teaching Muslim students in Kuala Lumpur, one U.S. Fulbright professor humorously reflected, "...women here wear attractive tudungs to obey the Koranic command to cover their attractive hair. Students are not allowed to hold hands in public. They enjoy telling vulgar stories in mixed company, but not dancing. No sex either -- it may lead to dancing" (22).

VI. Conflicts of Job Expectations and Realities of the Workplace

Some Western professors teaching in Thailand or Southeast Asia will, on first glimpse, find the differences pleasant, and possibly wonderfully exotic. But, in the spirit of acknowledging the discomforts one pays to make an experience "real" and in fairness to U.S. Fulbright and Western professors who have shared the tribulations as well as the joys of their years here, attention to the discrepancies between expectations and realities of the workplace in Thailand needs to be given (23).

Each of these ten expectations was identified, defended, projected onto colleagues or bemoaned by the Western professors interviewed. And each was met with realities which are given here.

EXPECTATION # 1--Thais in the university community will have the same "seriousness of purpose" about their work that I have about mine.

Earlier discussions of the university workplace address the Western vs. Thai view of work. The discrepancy between work and play is evidenced by the Westerner's puritannical compartmentalizing work (which is morally rewarding) from recreation (which is relief from the drudgery and regularity of work) and the Thais noncompartmentalizing view. Thais classify work or recreation as either "sanuk" or "mai sanuk" (fun or not fun) -- and something which is not fun is hardly worth doing. But some Thai academics who are scholarly and work hard at their university tasks describe their work as "sanuk" (fun) as well.

Instances of the work/play dichotomy which has caused some reported conflicts for Fulbright and Western professors might serve as examples. One Fulbright professor was invited to give a lecture at an institution in a neighboring province. Some faculty members volunteered to accompany him and arranged much welcomed transportation.

He found enroute, after he missed a class and an entire unplanned day of work, that they planned for "pay thiaw" (going on a sightseeing excursion) as well. Another Western professor reported that her department colleagues took extended "lunch breaks" once or twice a day, and her participation with them meant she never had time enough for her work and she did not see how they accomplished theirs. Another Fulbright lecturer returned from a hard week of lecturing in a difficult-to-reach area and was feeling exhausted from the trip. Her Thai colleagues did not ask "Was the trip successful? Were the groups big or responsive?" ... but asked "Was it fun?"

EXPECTATION # 2--My work for constructive change will be valued.

A sense of mission is an active Western doctrine. Our "beruft" (German), our "calling" (English), is deeply rooted in Western consciousness. Aid programs like the U.S. Peace Corps, USAID, Australia's VSO, etc. embody this sense of mission. And the corollary to that mission is the sense that we can activate change. Western professors may have a similar, albeit more sophisticated or more cynical, sense that we have information or models or ideas that Thai academic communities need.

But close observers of Thailand argue that Buddhists, and Thais in particular, believe that change is inevitable and will occur by itself (24). Most Thais prefer to "stand and wait". To Westerners, the Thais seem apathetic and defeatist--to the Thais, Westerners seem rash and their actions unfruitful. Thais say we "push the river."

So, for the Western professor whose task is to consult, for example, on curriculum modifications or improvements in graduate research, work for change may be frustrating. Yet Thai academics seem infinitely pragmatic. Borrowing ideas from other countries, after they have been tried and have lasted over time, and then modifying the idea to suit their purposes, does signify change.

One U.S. Fulbright lecturer/consultant warned that sometimes Thai academics will accept a Western idea, like a model for scientific research practiced in America, but, in his experience, the change will be on the surface only, because the model does not fit their needs or structures at all. We should not judge our successes, he argued, by the early adoption of our ideas, because a genuine "modification time" needs to take place.

EXPECTATION # 3. I will receive and give constructive criticism on my and colleagues' work.

In the U.S. academic tradition, frank and direct criticism of one's work is expected and we feel it is our duty to provide students and colleagues with the same. But Thai academics seem to comply with the larger social custom of "krengcai" (showing deference and consideration to another's point of view) and criticism, even very constructive criticism, is rarely given.

As professors with responsibilities for evaluating students and directing theses research and as consultants with responsibilities for program evaluation and advising project directions, the dilemma is a real and tough one. As mentioned before in the section describing Thai student behavior, students practicing "krengcai" will be reticent to seek help or ask for directions and may do a project entirely wrong. A Thai professor practicing "krengcai" might likely avoid strong criticism and probably not require the student to redo the work. If, as a Westerner, we opt for the student to redo work, we may get the work redone, but the emotional strain of the situation cannot be discounted.

Finding the way to give criticism frankly but politely (and never publicly, if possible)

is the challenge of the Western professor. Sometimes to give even mild criticism openly of a student can cause the student "sia nâ" (to lose face) due to the embarrassment.

One Fulbright professor was asked to write a review of a book of a colleague. The Fulbright professor enjoyed writing what he thought was a good review pointing out the book's strong and weak points. Another very bicultural Thai academic colleague warned him that if he published that critique, however, the author would never speak to him again.

EXPECTATION # 4. Academic colleagues do university "business" similarly to the way business is done at home.

Typical management of business tasks in the U.S. university will likely include memoes announcing events, letters confirming meetings or restating understood outcomes of meetings, contracts articulating job or task descriptions; and planning documents identifying time lines and assigned responsibilities. There will be an assumption of "accuracy" in data and written and spoken material, of "honoring" written agreements and of "equality" in sharing of burdensome tasks.

But business in Thai universities is not done "as usual". Thais do not have the tradition of memo writing or responding to letters, but prefer to do business face to face. This preference may account for some of the early dearth of communication about job assignments which characterize some Fulbrights' early complaints about their jobs. Contracts or written agreements are avoided, according to one Thai professor, because in Thailand "everything written down is only to be violated." But another Thai administrator says he prefers to meet the Western professor and get to know him a little and "see what he is like" before he gets into any agreements with him--and he says "this takes time".

It was additionally reported that almost all communications (memoes, announcements, invitations, notices, etc.) are all in Thai--making their information inaccessible to most Western professors.

Among Western professors, there seems to be differing observations about appointments and engagements. Some argue that their colleagues are very proud of their planning skills and are punctual, well-organized and rarely forget appointments. Others argue that it is the norm in their setting to be late, never to finish on time, and sometimes not even to show up. Regardless of the pattern, some norms seem to operate, and it is wise to observe those early.

The assumptions of accuracy, compliance and equality in managing academic business tasks should not be assumed. Remembering that it is said by some that Thais value "beauty more than truth" can help Western professors put "accuracy" in perspective. But this remembering does not always help us, for example, write a letter of recommendation for a fellow faculty member to whom we have almost never spoken. Understanding that contracts are not as revered or defensible as they are in the West can help us experiment with other mechanisms for reaching accord on a task direction. But that understanding comes hard when we have been assigned, for example, yet another graduate seminar far afield of our expertise or interest. And knowing that status in a Thai university plays a stricter role than we are accustomed to, in determining who is assigned particular tasks in a joint effort, can make us more tolerant of our assigned task. But when we feel "used" to satisfy participation or ceremonial duties of more senior Thai faculty members, that knowledge, from our traditionally more egalitarian perspective, may be a bitter pill to swallow.

EXPECTATION # 5. Resources of libraries, support services and computers will facilitate my academic work.

The U.S. Fulbright or Western scholar may think that a small, quiet office (with a window, a key, a desk, a bookshelf, a telephone, and a typewriter or some word processing equipment) as a minimal need. Additionally, she may "need" a little help to get typing and copying done and to handle simple administrative tasks (like book orders, for example). The realities of office resources in Thai universities vary, but it is unlikely that we will have all, or even most, of the above. It is wise not to expect quiet, air-conditioned, private, secure work space. Moreover, it is unlikely that functional typewriters with English characters will be easily accessible. The situation of computers is discussed elsewhere, but it is unlikely that we will have easy access to one of the rare machines available--although Fulbright professors who need to use this equipment are reporting they get occasional access, or have managed to use printers, or have found ways to surmount compatibility difficulties enough to have rudimentary, if not state-of-the-art, word-processing functions.

Support staff at the university will usually not speak English nor type in English, will have limited experience with material production (except dittos, which are ubiquitous), and will not be enamoured with the extra and difficult tasks necessitated by our presence. This area presents a special source of difficulties, because "befriending" support staff, which is a common pattern of faculty members in the U.S., is not the norm here.

Library resources vary by faculties and universities, but it is unlikely that the Western scholar will find library facilities approximating those to which he or she is accustomed. Though texts in a field may be numerous, they are often outdated. Wellknown American journals are more common than European or Australian ones, but all are spotty with many dates and even years missing.

One useful source of free professional and general texts is The Asia Foundation in Bangkok (25). National and international computerized data banks are being established and resource center for information access operates out of Chulalongkorn and Thammasat Universities in Bangkok (26). Additionally, the Asian Institute of Technology (in engineering and environmental studies) and Mahidol University (in health fields) have similar data banks.

EXPECTATION # 6. As an assigned "foreign expert", I will be sought out.

As a Western university lecturer or consultant, there may be the expectation that one's advice will be sought on significant matters of faculty planning, project decisions or curriculum ideas, and his or her lectures, workshops, classes, etc. will consequently be well attended. In many cases, this solicitation is not forthcoming. There are several factors mitigating against being sought out as an advisor or expert in the university setting.

The first factor may be the traditional role of "advisor" in Thailand. That position -- whether in government, business to higher education -- has often been a sinecure in the form of a reward or a means to ease someone gracefully out of the "corridors of power" (27). It is said jokingly by Thais, in this case, that an advisor is someone whose advice is not sought.

The second reason this solicitation may not be plentiful is that there seems to be an inexhaustible supply of "advisors" who come to Thailand to consult and lecture in the faculties. In my own faculty, in just one semester, 18 visiting experts and a UNESCO conference provided "advice" to faculty members. The word "phûu chiâw chaan" (expert) has been used so often in referring to Westerners that it has become

an almost meaningless description (28). It is possible to detect at least a hint of sarcasm when yet another Westerner is introduced as an "expert".

A third reason expertise may not be sought is the perception reported by Thai faculty and students that "foreign professors don't like to be interrupted when they are working." While this feeling probably applies to small requests for assistance, their reluctance may be symptomatic of the larger issue of "krengcai" -- the deference and consideration shown to others discussed earlier.

EXPECTATION # 7. Colleagues and students will have proficiency in English.

Lengthy discussions of English proficiency in the university setting are given in the sections on "Profile of Thai Students" and "Aims and Ideals" in Part One. But conflict between expectation and reality is worth repeating again. If the Western professor assumes English proficiency in reading, writing and speaking in her planning, implementation and evaluation of classroom and consulting work, she will become extremely frustrated in her assigned tasks. But if the professor/consultant assumes a wide variation of English language acquisition and develops techniques to work within that variation, as described in "Building Language Supports" in Part Two, student learning and faculty communication can take place and the realities of the setting will be more honestly acknowledged.

EXPECTATION # 8. Work efforts will produce tangible, visible results.

As William Klausner says, the Western expert often wants the product of his or her labor "tied in a bright ribbon" (29). In the modern American educational, as well as the business context management-by-objectives (MBO) is often the "modus operandum". Each task, project, or teaching objective is expected to produce a measurable outcome. But the harsh realities of the Thai bureaucratic and political scene make MBO difficult. The Western professor may feel the need, given the limited time frame of his work assignment, to press his ideas and recommendations and confront the bureaucratic and political realities.

In the Thai university context, Thai professors report they would prefer that the Western professor spend those initial months of the work assignment establishing personal relationships and building mutual trust and confidence, as discussed in Section VIII. They argue that, for the outcomes or products the Westerner desires, success is more likely forthcoming with this trust than without it.

EXPECTATION # 9. My and others ideas will be accepted on their merit.

In our meritocratic way of approaching university work, those of us from Western universities expect that ideas or works will be judged on their own merits. We think that, if our expertise is sought by government officials or university administrators, it is because our innovative solutions to problems or our critique of their policy or idea is genuinely solicited.

But in Thailand, it may be that ideas of Western "experts" are sought for other reasons as well. For example, it is likely that we serve as a sympathetic sounding board for our reform-oriented Thai colleagues who may have been educated in the West and who suggest imaginative solutions to some social problems here, but who are hamstrung by the "hidebound" nature of the Thai bureaucracy.

Additionally, perhaps some Thai colleagues desire our imprimatur on their project in an effort to help it advance through the myriad of official and political obstacles -- in exchange for examining our ideas, for which there is little real support. Because the imprimatur of the Western expert sometimes means that "foreign aid" is more accessible, the side benefits of this arrangement should not be discounted.

One Fulbright professor reported that he had been invited to "advise" on a lengthy report of a Thai colleague. After many hundreds of recommendations and suggested revisions, the final manuscript came out with almost none of his suggestions heeded, but his name was proudly highlighted in the credits apparently to lend credibility to the findings.

Another reason our ideas may be accepted but not on their merit, although it may initially appear that they have been accepted, is an attitude in Thailand that "khi mại nĩa hóm" (a dog finds new dung sweet-smelling). We say similarly in English, "a new broom sweeps clean". The newness--not the soundness--of the idea makes it interesting.

One Western professor suggested that a fourth alternative description of the acceptance of our ideas is "balance of power" within faculties. He felt that his ideas about curriculum and course offerings and content were embraced, if they dovetailed with one of the two camps in his department. He noted that his ideas were translated very loosely to be the fodder for internal battles.

Another Fulbright professor reported a similar situation in which her faculty was having an ongoing debate about thesis research methodologies. Some sets of the faculty were pushing for "qualitative methods" among many who advocated "quantitative methods." Although she never actually participated in that debate--stating she used both methods but in different research situations, she heard that her "research ideas" were key points levied by the "qualitative camp".

EXPECTATION # 10. Faculty politics have similar characteristics and functions as in the West and my participation will be expected.

Finally, while it is likely that university politics do have many of the same characteristics and functions as university politics in the West, Thai colleagues do not recognize an ongoing function of Western professors in faculty politics. They expect that we will not participate in faculty bureaucracy, but acknowledge that our endorsement of a project may be seen as enhancement of it.

One long-term Western observer of Thai culture suggested that, in her observation, personal and political in-fighting on Thai faculties is one display of faculty politics that can create a less-than-pleasant work environment for the Western professor. But she argued it is no more pervasive or damaging than at Western universities--just harder to maneuver, because it is less obvious! It was reported by one Western professor that two distinct camps formed in his department--both wanting his participation and both goading him to criticize the opposing camp. Issues of governance and allocation of resources always positioned these groups at loggerheads which made him feel uncomfortable.

One Thai professor stated her advice to the Western professor very nicely when she suggested that, while personal and professional criticism of colleagues and their work swirl around us, we should "ao huu pay naa--aa taa pay rai" (take our ears to the paddy field and our eyes to the plantation)--the quiet place where we hear nothing and are removed from the issue.

VII. Negotiating University Roles, Jobs, and Worktasks

There is probably no area of the U.S. Fulbright assignment that evidences more cross-cultural difference than the negotiation of the job description. John Paul Fieg argues that this difference in negotiation likely reflects deeply rooted differences in cultural values between Western and Thai people (30).

Precision, directness, fondness for having agreements written down, and productive use of time characterize the negotiation from a Western perspective. Western professors are accustomed to receiving a proposal for their work and teaching load, possibly presenting one or more counter-proposals, and reaching a final settlement agreement (in writing) before the work has begun.

From the Thai perspective, intangible factors of human relationships, customs, social debts that need repaying, and timing often overshadow the systematic efficiency of Western negotiations. Of primary importance is the establishment of a personal relationship with the new Fulbright lecturer before any definite agreements are reached. The pace is slow and gentle and meetings usually happen over food. Generally there will be some broad informal agreement--details and a more formal embodiment of them will come later.

Advice from Thai colleagues and from Fulbright and Western professors about negotiating a work assignment may not always appear as "good business" practice, from a Western perspective, but the advice may help make the eventual negotiation work.

First, perhaps the key to the negotiating process is "patience". In most cases U.S. Fulbright professors say that it takes a full semester to hew down a workable job for themselves. They did not report that the first semester of their assignment was wasted, ineffective, or uncomfortable--only that they usually operated without clear direction and much useful impact during that time. Supporting the need for patience, Thai colleagues argue "chá pen kan-naan pen khun" (slowness is achievement--a long time is an advantage).

Secondly, Thais are ultimately good negotiators, and the Western professor should not be naive about their process of negotiating. Fulbright professors are not hired as faculty members in Thai universities just out of the "goodness of their hearts". There are some, though possibly competing, interests at play here. The "let's wait and see" posture of the Thai academic supervisor likely means that he would rather wait than hurriedly agree and regret it later -- not that he has no plan.

A third suggestion offered by a Thai professor is for the Fulbright lecturer to adopt a posture similar to their Thai counterpart's and "check the situation out" coolly, and preferably over food. Then, after gathering the information we think we need and after weeks in our post, we should propose a work plan for the first semester to our supervisors. It was recommended that we reserve negotiating the work agreement for the second semester until later in the year, after we have more experience.

Fourth, we should recognize that we have several "pipers to pay" as we negotiate our work assignment. It has been offered by both Thai and Western professors interviewed for this book that our early work description should include some work which our supervisors "suggest," and some work which we want to do. It is likely that they will welcome our carving out work for ourselves, thus relieving them of defining our every task -- but they may have some "social debts" to repay and may need our services to do this. One Fulbright professor, for example, was assigned to a course which was not in his area of expertise, but the former dean who agreed to his hiring had "requested" his services. Another reported that her services to teach several classes had been promised to all the professors in her department (even though the content was not altogether appropriate) just to "be fair".

Some of the myriad of tasks U.S. Fulbright professors have performed, in addition to their teaching responsibilities, have included:

- Participating in the organization (and even having the major responsibilities) for national or international conferences.
- Hosting foreign visitors on campus.
- Consulting on research projects with faculties, departments, and universities. This work has included providing methodology workshops, serving as principle investigator, fund-raising, etc.
- Writing graduate research manuals and models.
- Developing computer software and programs.
- Editing English texts, reports, speeches, theses abstracts, handbooks, proposals, articles, applications and letters for colleagues and supervisors.
- Participating in many "honoring parties" for guests and groups and individuals from the university.
- Giving workshops for staff development within departments, for all new faculty members in a university, for teacher training colleges, as part of international organizational work, etc.
- Participating in lecture tours to visiting campuses.
- Counseling disturbed students.
- Supervising graduate student research.

- Ordering books, catalogues, supplies, etc. from foreign vendors.
- Simplifying reading material and texts for colleagues using English reading materials in their classes.
- Typing in English.
- Consulting with faculty members who want help, references, direction for continued education in the West.
- Writing Thai colleagues lectures or speeches.
- Teaching colleagues and students to use computers.
- Serving in ambassadorial capacities for departments, faculties and universities when events, seminars, ceremonies, etc. are held.

Finally, if patience is the key to successful negotiation, flexibility is the keystone. The Western professor who is flexible will bend with the situation and may teach a course off-target from his preparation and interest but get to teach his favorite course which was not planned for. She may agree to write lectures for another professor to give, but participate in enjoyable lecture tours at neighboring universities in the country on topics she defines herself. He may agree to write a proposal for a graduate curriculum which he may feel is untimely or redundant, but he may have in return professional writing time he almost never has in his university at home. Being flexible and willing to live with uncertainty means that frustrations with the job definition is not the overriding sentiment. The result is that both the visiting professor and Thai colleagues feel good about the negotiation.

VIII. Building Effective Work Relationships

In the short time-frame most Fulbright professors will spend in Asia and within the nature of the university base of operation, it is likely that colleagues and students will be the best "guides" to a culture and the most useful "informants" to the workplace. Therefore, establishing effective working relationships with them may be the most important activity for Western professors doing university teaching across cultures. In contrast to the common Western practice of keeping lives and relationships more compartmentalized, Thai professors reported their relationships at work are their primary social, as well as professional, relationships.

Differences in Western and Eastern cultural values, discussed earlier, obviously influence relationships in the university context. Westerners, especially Americans, see authority as something to be challenged, reflect emotional expression in "telling it like it is", evidence an egalitarian spirit by seeking everyone's contribution or participation, engage in professional debate and criticism and assert their positions easily. Traditional Thai patterns of interaction reflect a different set of priorities. They are very respectful of authority and protocol, prefer smooth interpersonal interactions and positive descriptions to "telling it like it is," subscribe to vertical social status hierarchies rather than egalitarian principles and find bold assertions (criticisms, debate points or even opinions) out of place.

RELATIONS WITH DEANS AND CHAIRPERSONS

On the surface, the Thai academic's pattern of effective relations with his supervisors, is one of formal deference, obedience and submission. But a "benevolent paternalism" seems to operate beneath the surface which is informal, loving and protective.

One Fulbright reported that her dean calls some colleagues "nǎwng" (little sister), which is commonly done, but also calls others "luúk nǎwng" (younger kin or off-spring), which is less common. This dean refers to himself and acts like a "phii chaay" (older brother) to many of his faculty members. This "benevolent paternalism" toward the Fulbright visiting lecturer manifests itself in reportedly helpful ways, e.g. the paying of bills and the meeting of colleagues -- and in sometimes unhelpful ways, e.g. committing her to events and obligations without first talking to her about them.

Because it is the Western custom to challenge authority, the willing capitulation to the power of the Dean or supervisor may be somewhat difficult. But the advice for how best to build effective relationships with one's Thai supervisor from a successful veteran Western visiting professor and former Peace Corps volunteer was to "eat what your mother fixes". A Thai professor put it another way -- the role of the visiting professor vis-a-vis the dean is "to be helpful".

RELATIONS WITH COLLEAGUES

Perhaps the best way to describe successful relationships with peers in the workplace is a delicate balance of social equilibrium.

ADOPTING "KRENGCAI." One attribute very characteristic of collegial relationships between Thais is that of "krengcai." It is combination of deference, diffidence, respect and consideration. William Klausner reports hearing one Thai professor explain the English translation of "krengcai" this way: "There is no English word equivalent, because farang don't "krengcai" (31). This pattern of behavior may be observed in a faculty member's reticence to seek help or ask favors of another who has been perceived to have been generous already. It may be seen in a reluctance to use the phone or the mails to do business, because such methods do not afford sufficient opportunity to pay respects. Fieg states that Thais, in the spirit of "krengcai", will not ask their friends routine favors, but will always give when asked. They are taught to be self-sufficient and never impose; to be kind and ready to help at all times (32). Perhaps the best advice regarding this behavior pattern is offered by long-time Western observers of Thai culture who suggest that we realize that, as a guest one will likely never repay the host's generosity and hospitality and will not be asked to reciprocate. However, we should recognize that emotional stress and interpersonal strain is attached to social interactions which are not handled with "krengcai."

AVOIDING CONFRONTATION. Another of the most pervasive patterns of behavior influencing relations with colleagues is the avoidance of confrontation. Social harmony is one of the highest values in Asian countries. Posed against this norm of overt criticism and personal confrontation in the Occidental world, this value may be difficult for visiting professors to embrace. The chances for arguments between colleagues are lessened because Thais take such extraordinary measures to diffuse anger early in a discussion. However, if an argument does occur, the chance for a personal affront permanently harming the relationship is high and a friendly relationship may never be able to resume (33).

The avoidance of confrontation is not always manifested in the context of potential arguments. It can also be seen in postponement rather than refusal. For example, one Fulbrighter reported that a colleague never seemed to be able to arrange a time for discussing a collaborative article initiated by the visiting professor. Another visiting professor had a Christmas party and every colleague he talked with promised to attend -- but only a few came. To the Westerner, it seemed an "offense" to accept an invitation and not come -- to the Thai it seems ungracious to refuse an invitation even when one cannot come.

Other suggestions for effective relationships that avoid confrontation are offered by Western visiting professors and their Thai colleagues:

- Rather than giving an abrupt negative response when asked to do a project we don't have time or resources to complete, do as the Thais do -- agree but do so unenthusiastically and then postpone doing it.
- Practice the skill of the friendly smile. It must often hide dislike, disagreement, distrust, offense and unwillingness.
- Try to be "cai yen" (having a cool heart) and avoid feeling emotional extremes.
- Avoid speaking bluntly and frankly which makes people emotionally uncomfortable.
- Consider the Thai proverb it is "easier to apologize than to ask permission". In matters bureaucratic and administrative, when the visiting professor requests exceptions to normal operating procedures, it is hard for the hosts to refuse, though the price for them may be great. "Sometimes not asking permission may be the best practice...but don't quote me on that."

EXPRESSING AFFECTION WITH FOOD. Thai colleagues offer the observation that Thai people express their affection with food. Most university events will involve eating and much business is accomplished over food. It is suggested that even faculty gossip "tastes sweeter over food." One Fulbright lecturer who observed this culinary expression suggested that the Thais speak two languages, Thai and "food," and she doesn't speak either one very well!

Because so much time in the workplace is focused on food and eating, the establishment of social relationships occurs often in this setting. It is common for one person to pay the tab for the meal--and in time there is reciprocity. The "Dutch" or "American share" idea is not practiced. Thai colleagues note that Fulbright and Western visiting professors often "never seem to catch on" to this reciprocal sharing and are perceived by some to be unwilling to share. One Thai professor offered that she knew the visiting professor was no longer a "guest" when he or she gracefully paid the check at dinner.

Having Thai colleagues to one's house for dinner may be a gesture difficult for them to reciprocate and create some awkwardness. One Western professor who has taught at a Thai university for many years offered the observation that Fulbright and Western professors often have more lavish dwellings than their counterparts who may live in campus housing (even dormitory settings if they are single). "The lack of parity in dwellings discourages entertaining at home," argues this professor, who suggests that eating out at restaurants, especially during the work day, becomes the preferred way

to build social relationships.

Suggestions offered by Thai and Western professors about food and relationships include:

- Recognize that Thais love their food and regard it as a national treasure. Learn about it, learn to name it, and praise it.
- Understand that such departmental business and even "in-service" training happens over food. It is the place that a visiting professor's expertise may be sought out and much mutual learning can happen.
- Take the initiative to invite colleagues to lunch. Even invitations to the local cafeteria are welcomed.
- One Fulbright professor suggested, if we are having trouble getting to pay for his share of the lunches, that we bring in food prepared by local vendors on some days.

PRACTICING RECIPROCITY. There is some feeling among Western professors, though not universally corroborated by Thai colleagues, that Thais "keep score". This idea implies that all requests have a reciprocal request, and all favors have matching ones. In the short period of time most visiting professors are in the host country, it is unlikely that every gesture and favor can be repaid in kind, but some suggestions may be useful:

- Give books and copies of key articles to colleagues as gifts.
- Avoid giving gifts with values so high as to make reciprocity impossible for colleagues with lower incomes.
- Typing and editing in English is considered a valuable "gift."
- Participate in departmental seminars, conferences or athletic events organized by colleagues as a way to show support for their efforts and help them have a larger crowd (which lends credibility to the project or helps them save face).
- Give gifts the Thai Way--at New Year's and when you return from excursions.
- Be "sanuk" (fun). Engage in reciprocal jesting and joking.

RELATIONS WITH SUPPORT STAFF

University professors from the West, and especially Americans, report they often are good friends with their secretaries at home institutions. Some Thais, practicing more status conscious relationships, say they deal with secretaries and support personnel with a "whip in one hand and a bag of money in the other" (34). Others say they use "sweet words on one hand and demands on the other."

Roles of support staff members are very different and status accompanying roles varies greatly. Secretaries have much higher status than clerks or typists, for example. Tasks which support staff perform for visiting professors vary between institutions, but it is unlikely that a visiting professor will use them in the same way as in home institutions. Because the typing skills in English are often very limited and access to English language typewriters is limited, visiting professors should expect to do most of their own typing. Clerk-typists may, however, make copies, do custodial tasks, ferret-out supplies, make phone calls, etc.

The pattern of work of support staff reflects traditional Thai patterns, talked about elsewhere in this text, and is alternately "very active" then "very loose". It is reported that support staff will work very hard, for example to get copies of articles finished in time for a class, and then rest or sleep. It is also reported that secretaries use this cycle of activity to control their workload. One Fulbright professor reported a situation in which a secretary was assigned to answer the telephone assigned to her, but that phone was in a distant anteroom away from the other support staff. While she agreed to do this task, she would only do her work away from her friends for about one hour a day, but during that time did it very efficiently.

Recommendations for building working relationships with support staff include:

- Remember that all Thais, but especially those of "lower status," are particularly sensitive to public criticism. Even mild correction can cause a secretary excessive embarrassment. If candid criticism is necessary, consider using a Thai go-between and give all criticism privately.
- Learn classroom and materials management terms and phrases in Thai and use them with support staff. Be specific with requests (e.g. time of day and date needed; exact number; quality of product; where to leave; etc.). And then realize that errors that occur are probably a result of our limited language facility.
- Bring small gifts to support staff when we take excursions (the Thai custom). For example, food-stuffs, local crafts or picture postcards are the usual gifts.
- Laugh and jest.

IX. Managing Research in the Thai University Context

Within the scope of university-based work in Thailand, the U.S. Fulbright or visiting professor, who is so inclined, is likely to have ample research opportunities or assignments. While it is probably fair to say that academic research is not given as high a priority as it is in the Western academic setting, it would be inaccurate to describe the Thai academic community as bereft of scholarly or policy research. Interests or competence.

THE RESEARCH TRADITION

Most of the research in Thailand is descriptive in nature. This tradition is so strong that numerical descriptions of phenomena are almost the operational definition of research. A good example of the kind of descriptive research which is common in the Thai academic community is mentioned in the section on "Gender Issues in the Workplace." Perhaps because there is a limited tradition of experimental or epidemiological research, or perhaps because of a professional "krengeai" (in this case a reluctance to overstep one's perceived authority), there are often few attempts to state research findings in terms of direct policy implications. Consequently, the usefulness of research to policy decision-making in Thailand may be even less obvious than in the West.

Even if there appears only a tenuous link between research and policy decision-making, there does seem to be some consensus about the kinds of research efforts which are most useful. Describing such a consensus, one U.S. Fulbright professor reported the following conversation and made the observation that American academia never reaches such consensus on anything:

"I lunched today with two Deans--both distinguished, intelligent and ambitious men. We discussed research and how it impacts on policy decisions in Thailand. The inspiration for the discussion was my preparation for a lecture tour on "Policy Research Methodologies." Both of these administrators seemed compelled to state their positions on research--positions which reflect much of the sentiment of Thai universities. First, individual research projects done by single researchers to study isolated effects are of the lowest priority and not to be supported. And secondly, research projects by collections of colleagues addressing problems defined by people directly involved with or affected by a program or policy are worthy and should be supported."

RESEARCH TASKS

The scope of research work described by Western visiting professors to Thai universities include:

- Developing research proposals for departments or faculties;
- Reading and advising on group and individual research proposals;
- Supervising graduate students research;
- Translating (or polishing the English of) theses abstracts and articles for bilingual publication;
- Serving as consultants on research methodologies;
- Managing research efforts from conception to publication;
- Participating in the on-going debate between qualitative and quantitative methodologies;
- Writing texts and articles based on research work from home;
- Giving workshops on research proposal writing for peers and students.

RESEARCH RESOURCES

RESEARCH SUPPORT. Sources of support for research efforts done by, or with, visiting professors have included a variety of agencies: international development organizations (such as USAID, UNICEF, UNESCO, FAO, WHO), the United States Information Agency (USIA), the United States Information Service (USIS, Bangkok), Thai government ministries and the Thailand Development Research Institute (TDRI), international foundations (such as The Asia Foundation, Ford Foundation and the Japan Foundation), university research institutes (such as the Thai Khadi Foundation in business, industry and economic areas) and university staff development programs.

Reports from university-based active researchers suggest that computer and word-processing resources were variable in availability and quality. For example, this research report had to be written on the "graveyard shift" on machinery that had no single-function capitalization capability!

RESEARCH DISSEMINATION. Journals, texts and conference compendia were mentioned as the common avenues for research dissemination, but these are not numerous and are usually, with a few exceptions, printed in Thai. However, it was suggested that Thai faculties appreciate contributions in English as well. Conference participation

and visiting lectures to other institutions, often supported by the Thailand-United States Educational Foundation (TUSEF), the United States Information Service (USIS) and the institutions themselves, was reported as the most common of the research outreach activities of U.S. Fulbrighters--and this method is probably the most typical used by the Thai academic researcher as well.

RESEARCH COLLEAGUES AND HELPERS. Thai research mentors were reported not available as such, though one Fulbright professor argued that in his setting he was considered the "research mentor" and everyone looked to him for research direction and orientation. It was almost universally reported that students were "key informants" and provided the most useful sources of data. Paid research assistants were usually not available, but several professors found graduate students very willing to work on discrete research tasks for the experience.

Regarding research colleagues, several pieces of advice emerged from interviews with the visiting professors who were active researchers:

- Use our Thai research colleagues as bona fide colleagues, not as research assistants or translators;
- Don't pull rank on joint research projects, but rather expect to compromise on design, methodology and interpretation issues;
- Realize that there are different incentives for research participation. "Publish or perish" is not the incentive, but intellectual stimulation, interest in the issue, or professional advancement (different from tenure) may be the incentive.
- Recognize that an active researcher in the Thai academic community is a real prize and reward colleagues' and students' participation whenever possible.
- Expect that colleagues might ask that "you do it", because they expect our superior research expertise, but try to avoid this imbalance.
- Note that some Thai colleagues may be willing to work on research projects for incentives other than money, e.g. lab or computer equipment or training opportunities abroad.
- Describe research projects as "joint ventures" with counterparts right from the beginning. Those early impressions of the collaborative nature of the work, to the participants and to officials, is essential.

MONEY CONSIDERATIONS. Compensation for research colleagues and helpers is low by Western comparison. Professional consulting within the universities and government organizations is about 100 baht per hour. A common honorarium, at the high end, is about 1,000 baht per day. International agencies usually pay about 150 baht per hour. Western business professors, however, report that they command up to 5,000 baht per day when consulting to businesses.

Students who serve as research assistants are typically paid from 30 to 75 baht per hour depending upon their assigned task and their level (graduate students are paid most). The official rate for research assistants is 10 baht per hour for undergraduates and 15 baht for graduate students. One Fulbright professor suggested that giving money

to the faculty or school and letting it pay the assistants is a useful way to "negotiate" the appropriate amount commensurate with status and tasks.

Another money consideration is what to do when our research expertise is "commissioned" by an agency, institution or project. While all the variability in situations makes this discussion a difficult one, perhaps the most important point here is that while a U.S. Fulbright grantee, with the immigration and tax status assigned that role, we cannot directly accept additional income. One Fulbright professor reported, however, that he was allowed to receive honoraria from a few industrial consultancies relevant to his assignment and contribute them to the Fulbright Alumni Association of Thailand.

MANAGING BUREAUCRATIC ISSUES. It was reported by visiting professors who are active researchers that the best way to handle bureaucratic issues regarding research management is to have Thai research colleagues handle them. Permission to do research within the university context is not as difficult to obtain as it is for U.S. Fulbright Researchers, for example, who must receive permission for their work from the National Research Council of Thailand. It was mentioned, however, that colleagues have many bureaucratic constraints and "social costs" related to seeking excessive permission beyond the ordinary, so consideration of their difficulties is in order.

INSTITUTIONAL EXCHANGES

One burgeoning area of research collaboration is the institutional exchange effort. Support for these programs have come from the U.S., Japan, Australia, Canada, South Korea and Taiwan. The U.S., with affiliations supported by the United States Information Agency (USIA), foundation monies, and direct institution-to-institution support, has the strongest representation.

The research components of these efforts usually include an exchange of professors and/or students to do short-term non-degree-oriented coursework or research. The Fulbright or visiting professor who helps facilitate these linkages can develop strong, on-going collegiality among the Thai faculty, according to Fredric Swierczek, who has studied the international academic affiliations in Thailand (35). His advice for building these affiliations around research interests includes:

- The time to facilitate the ongoing research affiliations are while we are based in our host institution.
- The key connections in our home institution include our department chair, dean and dean of the graduate school, SEAsian study center officials, international student program people and university-affiliated research center officials.
- The linkages will not work without personal connections. It is really a professor-to-professor affiliation.
- Monies for these affiliations are small and who pays for what is often problematic, but do not overlook that Thai universities, as well as U.S. institutions, have staff development funds.
- We need to facilitate, while at the host institution, specific exchange agreements, manageable research plans and realistic expectations about what we can do and provide in this pact.

X. Perceptions of Western Professors in the Thai Academic Community

It is the purpose of this section to provide U.S. Fulbright and other Western professors with some insight into the thoughts and perceptions held by our host colleagues concerning our professional roles and personal/social behaviors in the Thai university context. Synthesizing observations and perceptions is difficult because differences in interpretation and generalizations abound. But basic values, assumptions and biases held by our host colleagues about Western professors in general, and U.S. Fulbright professors in particular, do seem to manifest themselves. Awareness of this point, coupled with knowledge of the culture of the university workplace, should help us interact more harmoniously in the work and social milieu.

Thai professors interviewed in this study represented Bangkok and provincial institutions and reflect a variety of disciplines and faculties. All have had significant experience working with Western professors, have some international educational experience and speak English as a second language.

It was not always possible in these interviews to tease out the perceptions about U.S. Fulbright professors from “*aacaan farang*” (Western professors) in general. But this problem is illuminating in itself. The U.S. Fulbright professor, for example, must reside for good and ill with the legacy of past tides of contract professors from Australia and Europe or much younger (but often Thai fluent) U.S. Peace Corps volunteers. When differences between subgroups of Western professors were articulated by Thai professors, they are reported.

An additional caveat in reporting these opinions held by Thai professors is whether, given the widespread practices of “*krengcai*” and “*accentuating the positive*” talked about elsewhere in this text, they relayed their honest thoughts in the interviews. I can say, without reservation, that the perceptions and opinions conveyed here were individually offered, yet remarkably consistent.

PERCEPTIONS OF PROFESSIONAL BEHAVIORS

"DILIGENT AND HARDWORKING." It is universally agreed upon by Thai colleagues interviewed that most U.S. Fulbright professors are diligent and hardworking. They were described as having "boundless energy." Examples of their willingness to accept responsibility and to volunteer help were cited often to underscore this observation.

By contrast, it was noted by some Thai professors that in Thailand it is a "character flaw" to appear to be too hard working. One may work hard, but it is expected that one deny or not mention his or her diligence. It was noted by some professors who had recently returned from their studies in the U.S., that Fulbright professors probably do not work as hard at Thailand universities as they do at their home institutions where the norms for "diligence" are more stringent. It was also noted that Western professors seem to need the "work load spelled out in great detail" to take on fully their responsibilities--and this detail is not common in the Thai work setting.

"SKILLFUL PLANNERS." Another generally held perception of Western professors is their keen ability to plan and their enviable organization. Almost every host colleague interviewed mentioned that this professional behavior was a good model for Thai professors. The visitors lesson plans or research flow charts were spoken of admiringly. Additionally, Thais spoke of the planning and organizing skills as if they were the province of the Westerner and inaccessible to Thais. Often office hours, which were officially maintained and used productively by the Western professor, were cited as examples of this skill area. By comparison, Thai colleagues reported they wish they could interact with their students, for example, in a more regulated fashion, but tradition seems to preclude this office hour mechanism for them.

"PROFESSIONALLY CONFIDENT." The observation that Western professors are very "professionally confident" was commonly held. Behavior patterns associated with professional conceit, such as self-aggrandizing and boastful speech and talking too much about one's own work in the new or home institution, were identified, but they were attributed to this "professional confidence and self assurance" rather than to less benevolent vanities. By contrast, the Thai colleagues argued that Thai professors may be just as "geñg" (competent), but they must put up a more convincingly modest front--one said, "phét n' tom" (like a "gem hidden somewhere in the mud waiting to be discovered"). They reported that the idea of self-promotion by Thais is frowned upon, but expected and tolerated in Western professors.

One Thai professor told the story of meeting at a reception a U.S. Fulbright professor from a prestigious academic background in the U.S. and asking him to tell her about his work. The young man beamed with enthusiasm, pride and delight and talked unceasingly for over an hour about his research findings on Thai culture--never realizing, it seemed, that he was talking to a Thai cultural "expert". This Thai professor, affectionately tolerant and assured that this young man needed every bit of this self-assurance to maneuver in the American academic setting, wondered if his Thai colleagues at his assigned institution would be as tolerant and compromising as she had been.

A more negative manifestation of the Western professor's "professional confidence", and articulated by a few Thai professors, is the tendency of some to "talk down to colleagues and students". A common thread in all of the discussions and interviews for this "University Teaching Across Cultures" project is the proneness to overestimate colleagues' and students' English language skills and underestimate their cognitive and

content competencies. Examples of observations of Western professors' "talking down" or using patronizing language seem to reflect "the same proneness.

"AUTHORITATIVE." The Western professors' style of making professional comments and interjecting ideas was another aspect of professional language and interactions discussed by Thai colleagues. The Western professor is noted for stating a fact, a finding, or an observation with authority--some suggest perhaps too directly. It is a Thai cultural dictate, they agree, to preface one's remarks (even those known to be applicable, cogent, insightful and important) with self-deprecation, humility and caveat. These patterns, rarely heard from Western professors, include, "If I may add a small point...."; "I realize that my ideas are only personal ones, but..."; "With your permission, I would like to say..."; etc.

"IMPATIENT." Another concurrence of Thai professors regarding Western professors is their observation that we are less patient and unwilling to follow the "correct order of things." This behavior was attributed by Thais to the Westerners' misunderstanding of how much time will be necessary to accomplish tasks, being accustomed to more resources than are common in the Thai setting, and revering efficiency and deadlines more than Thais do. However, it was noted that Thai academics, too, are often frustrated by excessive bureaucracy within government and universities, so are somewhat sympathetic to the Western professors' view.

One permutation of this perception that Western professors are intolerant of following proper channels, reportedly evidences itself when Western professors have expectations or make requests of department, supervisors or colleagues that are difficult to fulfill. For example, it was reported that these visitors sometimes request research assistants, transportation, or access to resources which are outside the norms and viewed as excessively demanding. One Thai professor suggested, for example, that the issue of who gets a private office is a complicated one in the Thai university context. She reported that even as a department chairperson, as an associate professor with a Ph.D. and as a professor for twelve years she does not have a private office.

"INTOLERANT OF INTERRUPTIONS." One less obvious observation of Western professors, mentioned by more than a few Thai professors and graduate students, was the proclivity toward being disgruntled when interrupted while working. One interviewee, whom I had not met previously, insisted upon conducting the interview for this study at my home (which was an unusual request), because, he offered later, the likelihood that we would be interrupted and that I would be angered by that interruption, was minimized. One Thai professor offered that U.S. professors tend to categorize their time into slots for one kind of work or another, but work time in the life of a Thai professor is not so categorical or formal:

"It is not the cultural norm to have a day with 2 office hours, 2 teaching hours, 1 hour for lunch, 2 hours for professional reading or writing, etc. Too many colleagues and students weave in and out...paper work comes in that must be addressed immediately...and all this is made more of a problem by not having private work space. Interruptions ARE the work day."

"NEEDING MORE THAILAND FOCUS." Another impression of the professional roles of the Fulbright and Western professor concerned the relevancy of the content of lectures. This impression usually came in the form of a polite suggestion that visiting professors learn more about the issues of their discipline in the Thai context and find

examples from Thailand and the region to illustrate their points and draw comparisons. Additional comments included that we often pay "more attention to content than to form" and "talk too fast"--both showing a little "insensitivity" to the audience in the new culture setting.

PERCEPTIONS OF SOCIAL/PERSONAL BEHAVIORS

The most common incidental editorial comment given by Thai professors interviewed for this study is perhaps the most instructive comment of all, "without pleasant, friendly relationships, we cannot expect good working relationships". There was much consistency in reported observations of Western (especially American) professors' social and personal behavior in the workplace. And there was a uniformity in appreciation for friendly relationships. "We like differences in our 'farang' colleagues," said one Thai professor, "we just hope for only the pleasant differences."

"AMIABLE AND FRIENDLY." American and U.S. Fulbright professors are viewed as being extremely amiable, friendly and likeable. This friendliness coupled with enthusiasm and curiosity are viewed as their most endearing and charming characteristics in this new setting. Thai professors comment that these pleasant enthusiasms carry over into their classrooms and lecture halls and make students and other faculty enjoy their teaching.

It was uniformly stated that relationships between professors and students in Thailand are dependent very much more on close personal relationships than those in the West. It was expressed that the U.S. Fulbright professor, for example, could teach very competently, but if he or she were not loved by the students, then what is taught would not be fully learned. It was suggested that time be given to students beyond office hours and we try harder to integrate our personal and work time to allow more personal time with students.

"HEEDLESS TO SOCIAL STATUS." Among the "less than pleasant" social differences, there seemed to be some concurrence that Western professors may be a bit too oblivious to social status. One Thai professor described social arrangements in Thailand as always having "a thumb and a little finger" (i.e. one dominant, but both necessary). Because these arrangements necessitate courtesies in speech, it was suggested that more attention be paid to providing future Western professors with orientation in the courtesies to play distinct status roles. Broader discussions of social status issues are available in the sections on "Similarities and Differences" and "Building Effective Work Relationships."

Some Western professors were described as dressing in an untidy or unprofessional fashion. The terms used to describe their attire included: "too easy going", "not good models for students", "not showing enough respect by what they wear", etc. Dress that received praise included: "clean cut hairstyles", and "Thai lounge suits" (for men).

"AWKWARD IN SOCIAL RECIPROCITY." The observation of some awkwardness in social reciprocity among Western professors was offered by most Thais interviewed. Some professors suggested that their Western counterparts were viewed as "stingy" within the Thai university community, because they do not reciprocate in paying for group lunches and bringing into work occasional coffee or party supplies. Others observed that the visitors do not catch on to the socializing system which rarely practices entertaining in one's home, but rather does socializing with one's colleagues at and around work

as the common mode. The social interaction around dining were cited as problematic again and again. The "Dutch treat" or the "American share", common among Western professors, is an unfamiliar practice. One Thai professor described this practice of dividing the bill by the number of diners as "very discourteous and unbecoming".

The sizeable amount of sentiment registered by Thai colleagues around the issues of reciprocity and participation in food events related to work suggests that it is a concern that deserves more attention. One Thai professor summed up the importance of this issue when she suggested that for Thais, "we know when the farang professor makes that nice transition to a "nonguest"...when he or she begins to participate in the game of (the Thai practice of) who pays the tab at the end of the meal."

"ASSERTIVE." Another commonly held opinion is that Western professors are assertive, even aggressive, in social situations--a corollary to the Thai perception of the authoritative way mentioned previously that Western professors present their professional opinions. American professors in Thailand were described by some as "direct", "forceful", "impulsive", and "impatient". Several Thai professors warned that to be direct or outright in social interactions in the Thai context is unacceptable. It is important, they stated, to avoid all directness at first, because the early "blunders" are hard to overcome--it may take months for the Thais to "see your real heart". However, while most of the Thai professors who raised these observations noted that they contrasted sharply with the more subtle and indirect pattern of the Thais, one professor said that members of her faculty had actually requested their Fulbright professor to provide them with "assertiveness training."

"NEEDING ORIENTATION INTO THE CULTURE." There were generic sentiments expressed by the Thai professors interviewed that the U.S. Fulbright and Western professors in Thailand do not adapt as well and as easily "as we had hoped", "as Peace Corps volunteers do", "as they used to" ... etc. Exploring these amorphous descriptions for implications or suggestions yielded one central impression--Western professors to Thailand need better orientation in the social and professional culture and in the language. To reinforce this point, some Thai professors offered that they had participated in the selection of their Fulbright or visiting professors and, feeling so strongly that cultural adaptation is a key, they had felt the need for some evidence that the applicant had worked previously or lived successfully in another culture or had shown "an active interest for inter-cultural work."

One of the operational definitions of effectiveness among the visitors given by the Thais was their trying to learn and use the language, even with elementary proficiency. Others argued that the difference between those who are "prepared" for the new culture and those who are not is obvious. Some Thais thought that culture and language orientation should be the "first requirement" of the new Fulbright professor. One host professor stressed the importance of preparation this way:

"When people have to work and live together across cultures you really need good cross-cultural orientation. Not to get rid of the differences -- you can never get rid of them -- but to prepare people for them. Because I have been a Thai Fulbrighter and an East-West Center grantee, I may interpret differences in a more optimistic way. But some of my colleagues, without benefit of my cross-cultural training, are not as generous. Orientation gives us the needed warning signs for ourselves and the people we are working with and necessary techniques for becoming more effective."

"NEEDING SENSITIVITY TO THAI LANGUAGE." Language learning came up often in discussions with Thai professors. Their concerns seem to fall into two categories: speaking Thai and using "language etiquette." Because in the case of Thailand, as different from many other ASEAN countries, English is not really a second language, the Western professor who does not speak even elementary Thai will be, as one Thai professor put it, "socially isolated and unable to learn much about Thailand...and that would be such a loss." Another asserted that even the simplest attempts to learn the language evidences a willingness for assimilation and is appreciated. It was reported that "no one cares if your tones are correct, and we don't mind weird syntax either. But if you try to speak Thai, we will accommodate you." It was argued that while most professional and social communication will probably not be in Thai, (given the rudimentary skill level attainable in the brief assignment year here) "communication" in the larger sense will flow more smoothly, if we learn as much Thai as possible. One Thai said that a visiting professor's speaking Thai is the "key to the heart of his colleagues and students. If he tries, they will let him in more easily."

Language etiquette was also identified as important by Thai professors. This includes polite courtesies of greeting, addressing university faculty and student groups, interjecting ideas and opinions mindful of social status of the discussants, language techniques for making requests and the pleasantries to continue and participate in conversations when our comprehension is limited. Language etiquette is adapting existing language (Thai or English) to meet social, ceremonial or honorific necessities of communication. Language etiquette, argued one Thai linguist, operates even if we are speaking English. The term "whitti phuut" (the polite and correct way of speaking) describes this communication pattern and style. One Thai professor warned, for example, that in Thailand one should not ask the departmental typist to "Please type this test; I need it by ten," because "whitti phuut" necessitates another approach. We should inquire about the time needed to do the task and if time is available--then we can request consideration for our task. And, it was argued, if language etiquette is followed, the task will probably get done "before ten!"

SUMMARY OF EFFECTIVE ATTRIBUTES. A synopsis of Thai professor's descriptors of what characterizes an effective and successful U.S. Fulbright or Western visiting professor includes:

- "Skillful and capable in the subject area"
- "Sanuk" (fun; fun-loving)
- "Adapts easily"
- "Polite and shows respect"
- "Willing to be flexible in work assignments"
- "Available for last minute duties"
- "Helpful and kind to students"
- "Takes extra time with English"
- "Uses innovative teaching techniques"
- "Talks slowly"
- "Tries to speak (or studies) Thai"
- "Does not expect special treatment"
- "Tries to learn about Thailand"
- "Thorough planner and serves as a model for the Thai faculty"
- "Informed about study opportunities in the U.S. /abroad"
- "Participates in faculty events: e.g. dining, sports, ceremonies"
- "Participates in Thai rather than expatriot social scene"
- "Willing to share"

XI. Aims and Ideals -- Thoughts on Other Roles and Impacts of Western Professors in Thai Universities

There are many perspectives on the roles and impacts of the Western professors and "phuû chiâw chaan" (visiting experts) at Thai universities other than ones previously discussed. Some of these views are contradictory, some controversial, some self-serving, and some idealistic.

PROMOTING NATIONAL DEVELOPMENT

Many Thai professors and decision-makers view the major role of the university in Thailand as "promoting national development". In their view, ideals of an education system being devoted to the development of free intellect, to the nurturing of universalistic morality or attitudes, or to the acquisition of accurate information, must be somewhat subordinated to the national interest. One Thai professor reported that most university administrations promoted this view and talk of universities sharing the leadership for national development with political leaders.

Educational planning and higher education directions set up by the national government's version of "national development" are, in essence, political activities (36). In Thailand, as in other developing Asian countries, higher education is a central part of the national plan for economic development (37). Accompanying this "national development" viewpoint is the widely accepted corollary that universities are to be politically and economically "modern" (though this has many interpretations). But the view that the university should be culturally "modern" seems much less accepted. One Thai professor articulated this confusion about "modern" when she noted that in Bangkok universities to be a "Thai culture preservationist" is the latest fad--it is very "modern!"

This thread of debate over how "modern" represents one of the first sets of

professional tensions a Fulbright or Western professor may experience. Being a university professor in a developing country is working in a workplace where teaching, research, consulting and making administrative decisions must take into account the clash between traditional and Western systems of education and socialization. The clash may reflect the more fundamental conflict between Western and traditional political and economic systems--a conflict which, as social change progresses, affects daily activities and interests of more and more people--not just the students we teach. The contradictions between Thailand's economic or cultural values and its educational ideologies, through which the leaders attempt often to resolve these contradictions, causes ambivalence, frustration, a distance between aspiration and reality and consequent emotional reactions on the part of the academic community, which we will face as members of that community.

Can there be education for economic progress which embraces capitalist development and socialist values? Can there be university teaching which draws from empirical research and scientific technologies for which Thais hold so much pride--yet teaching which is responsive to spiritual beliefs for which Thais hold so much affection? Within the national development debate, these questions reverberate. Our balanced and sympathetic understanding of the effects on our students and colleagues of a clash of Western and traditional values may produce some anxiety for us about what is right conduct as we teach about progress in our home country or lend our imprimatur to a research or development project in Thailand.

PRODUCING SKILLED MANPOWER

Another view of the role of the Western university professor is that we participate in the mandate for the production of skilled manpower. This role is not unrelated to the "national development role" mentioned above, but its aim is more narrowly a stronger economic foundation for Thailand.

The underlying economic situations used to describe the need for this role are: a) Thailand is predominantly an agricultural economy; b) it has a low per capita income and high unemployment; c) it has only a recent development of an industrial sector; d) its exports (almost entirely of primary products) meet with unfavorable terms and wide price fluctuations in the world market; e) it has considerable dependence on foreign aid and loans to help finance capital goods and materials for development (38).

Two policies emerge from these economic situations: 1) the push to increase the productivity of the agricultural, industrial and trade sectors; and 2) the development of manpower, particularly at the high and middle levels. Higher education is, in this view, responsible for the production of entrepreneurs, managers, government officials and teachers.

The view of universities providing a "paycheck" education has become a popular one in the U.S. again during the last decade, so this campaign is not altogether unfamiliar. But it means that a Western professor is likely to hear more discussion of the likely job prospects of his or her students than a defense of students' rights to a free intellect or access to accurate information.

BALANCING RESOURCES BETWEEN GEOGRAPHICAL LOCATIONS

Some U.S. Fulbright and Western professors assigned to universities in Bangkok may never hear a discussion of this balancing role. But those assigned in one of the

provincial areas, e.g. Chiang Mai, Khon Kaen, Songkhla, etc., will soon learn about the pressures of competing interests faced by the provincial institutions.

Whether the issue is governance (perhaps a demand for more local control), religion (perhaps a sentiment for more traditional values in the curriculum), or representation of ethnic minorities in enrollment (perhaps a cry for more "cultural pluralism"), the regions, as well as regional institutions, are increasingly trying to use the education system to defend and advance their interests. The assignment of a U.S. Fulbright professor, for example, to one of the provincial institutions rather than a perceived well-endowed Bangkok university is seen by some as one act in the equitable sharing of resources. For more discussion of this geographical issue, see Section 3, "A Profile of Thai Students".

PROMOTING AN INTERNATIONAL LANGUAGE

There exists a debate in Thailand, as in many developing nations, over the use of the national vs. international language in university teaching. While universities appear to play only a marginal role in the formulation of the policy, they seem to play the major role in its operation.

The role of an international language in academia can be described as a political bone of contention. Some of the arguments can be summarized this way:

- 1) The university student without an international language may tend to become isolated from world literature and global contacts;
- 2) On the contrary, if an international language is required, the university student whose only weakness may be English language acquisition may be denied educational opportunities. In Thailand, this likely means that urban students with more opportunities to learn English would have access to higher education ahead of rural students--all with its attending problems;
- 3) Translation, the frequently canvassed solution, is more easily promulgated than effected, because journal articles, which represent the state of the art in research in most fields, will likely never be translated;
- 4) Compulsory bilingualism as a goal is quite remote for many students who are already overburdened by their studies in their own language; and
- 5) Thai academic communities, it is argued by advocates of international language usage, are effectively cut off from global research and development trends--and this isolation will only increase as fewer Ph.D scholars are trained abroad (in an international language) and more scholars are trained at home (in Thai).

Presently, Thailand has a working policy that university classes are taught in Thai. The impacts of this policy are many. The first obvious one to the new Western professor is that a few key Thai or translated texts seem to be the main reference in each field. Foreign texts are translated and the writing of Thai texts is encouraged by small grants programs, but progress on both is slow. Secondly, new vocabularies are being created in all professional fields and such creations are a point of professional pride, but professional and academic vocabularies are still largely full of English words.

A third impact is that progressively fewer Western professors are teaching in Thai universities and the formal infrastructure to support instruction in English, e.g. English proficiency among students or the availability of interpreters, does not commonly exist.

Finally, because recognition is still given in Thai universities to the importance of proficiency in an international language to do scholarly research and have access to international educational experiences, English is still a required part of the university

curriculum and entrance exams in English are required for access to most higher education. The Western professor's presence at the Thai university is viewed by some as evidence of that recognition of the importance of an international language. However, an embarrassing dilemma regarding this recognition presents itself to this Western professor. Many administrators and faculty colleagues report that students and faculty members have functional skills in an international language (i.e. English) if not outright proficiency. These reports are based on the facts that English language training has occurred for many years in early schooling and that entrance exams are passed. But most Western professors are reporting that, in their experience, neither proficiency nor functional skill level for sophisticated classroom work in English characterize the English language usage at the university.

SERVING AS AMBASSADORS OF WORLD PEACE AND GOODWILL

J. William Fulbright, the former U.S. senator who was the architect of the U.S. Fulbright Exchange program in 1946, articulates the view of Western professors as ambassadors of world peace and goodwill (39):

"I do not believe we should rely primarily on machines for our security no matter how sophisticated the machines may be. Our security depends on the wisdom and judgement of the people who make the crucial decisions, on their ability to develop policies that can avoid a mutually devastating war with nuclear weapons. From our recent experience in attempting to negotiate a reduction in the arms race, it has become evident that the distrust on both sides is the principal reason for no progress.

To continue to build more weapons, especially more exotic and unpredictable machines of war, will not build trust and confidence. The most sensible way to do that is to engage the parties in joint ventures for mutually constructive and beneficial purposes. To formulate and negotiate agreements of this kind requires well-educated people leading or advising our government. To this purpose the Fulbright program is dedicated."

Some words of former and present U.S. Fulbright professors restate what Senator Fulbright said from a more personal perspective:

"Why pick up your family?...shake up your work life?...make yourself a little uncomfortable?...get far behind in your professional responsibilities and assignments? This may sound very idealistic, but there are interests here other than our own. This experience is about wanting to share and wanting to learn. It is about a desire to learn new things from other people whose lives are different...and a desire to share what I and my colleagues in the U.S. have already learned. I believe that this sharing may be the only way we are ever going to have real peace in the world."

"My role here is to participate in a cycle of interchange...of experiences and knowledge and goodwill. I originally came thinking I had information to share, but I soon found that the enhancement of knowledge was mostly my own."

"My contribution from an academic point of view will not make that much difference. But something did happen here...I learned...I loved...a strange and wonderful spirit at work."

"I gave and got something back ... more than a refreshing year away ... more than I expected."

PROMOTING OUR OWN PROFESSIONAL DEVELOPMENT AND ACADEMIC REFRESHMENT

University teaching across cultures for some Western university professors is an experience where we wonder, ask questions, think, interact with colleagues half-a-globe

away, and in doing so, come to a better understanding of being a citizen of an entire world.

That broadening of vistas is expansive both in personal and professional ways. Looking at the global picture in one's academic discipline and one's occupation of university teaching is more than instructive -- it may change the very conceptual frameworks we have operated on for decades. But maybe the richest awarenesses are not the global insights, but rather the perspectives we have about our own nation, colleges and classroom.

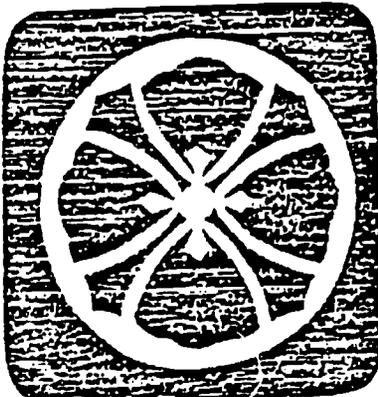
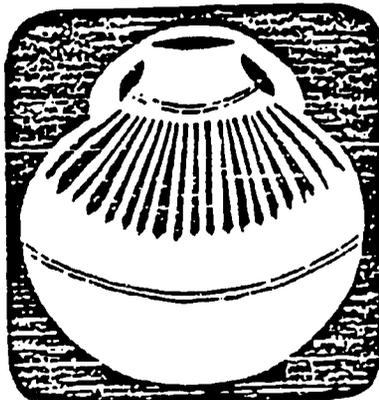
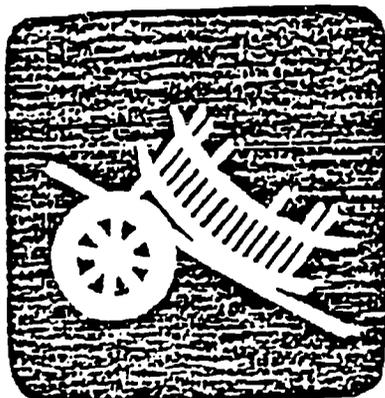
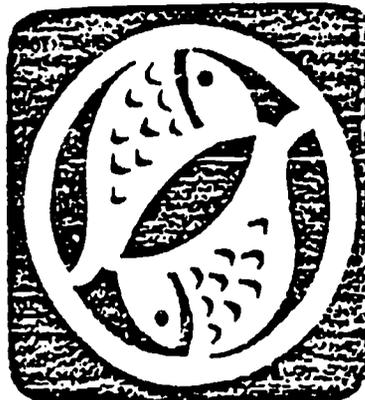
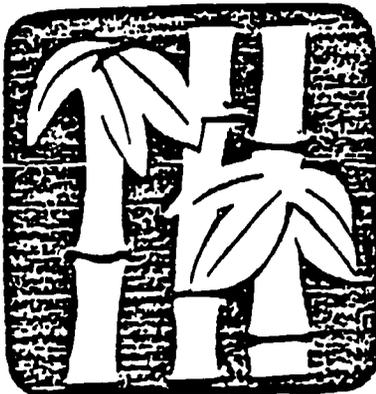
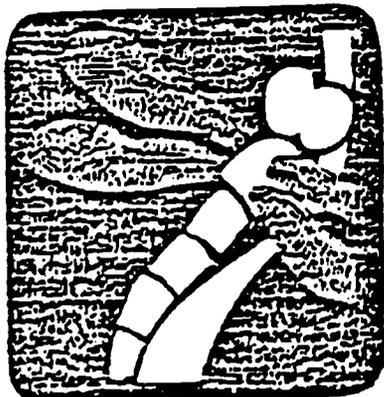
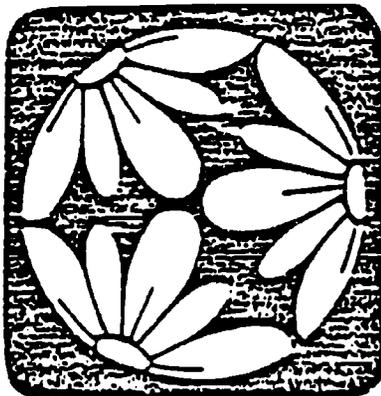
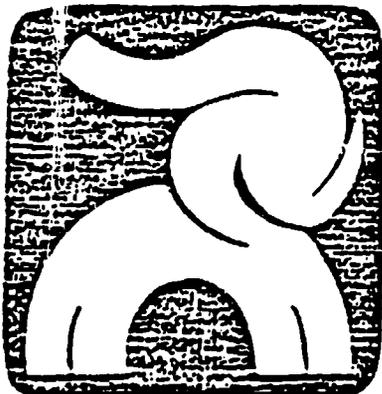
The old man in Alice Walker's novel, *THE COLOR PURPLE*, recounted what he had learned in his travels of a lifetime (40):

"Anyhow, you know how it is. You ast yourself one question, it lead to fifteen. I started to wonder why us need love. Why us suffer. Why us black. Why us men and women. Where do children really come from. It didn't take long to realize I didn't hardly know nothing. And that if you ast yourself why you black or a man or a bush it don't mean nothing if you don't ast why you here period.

So, why you think?, I ast.

I think us here to wonder. To wonder. To ast. And that in wondering bout the big things and asting bout the big things, you learn about the little ones, almost by accident. And you never know nothing more about the big things than you start with."

Perhaps when we do university teaching across cultures, in the sharing of our assumptions and the challenging of our personal beliefs and professional actions, we expand and reshape our thinking. And in reshaping our thinking, we reshape the actions which make up our teaching and worklives in our new academic environment and likely, forever, in our home one.



BEST COPY AVAILABLE

PART TWO :

**INSTRUCTIONAL STRATEGIES FOR
UNIVERSITY TEACHING ACROSS CULTURES**

XII. An Introduction to Part Two

It is my assumption that we are all effective teachers in our own cultures and home institutions. And as effective teachers that we efficiently plan for learning outcomes, thoughtfully direct instructional activities, skillfully guide student practice and carefully evaluate our own and our students' performance. But teaching in a new culture where the students' expectations, behaviors and even conceptual frameworks may be unfamiliar means that most of us need a heightened sensitivity to our teaching practices and language usages and need a larger repertoire of strategies to try when our comfortable or traditional ones do not seem to be working.

In line with those assumptions, Part Two of this text is NOT a general methods book for university teaching or a cafeteria list of techniques and strategies for all eventualities in the classroom. But it is rather a potpourri of suggested "best practices" provided by university professors who have mounted the challenge of language and culture differences in a new workplace. Twenty-five U.S. Fulbright and other Western professors formerly or presently teaching in universities in Thailand, Indonesia and Malaysia provided much of the information included here. The bulk of the research was done in Thailand and all of the university students (twenty-four curriculum and instruction graduate students) who reviewed these recommendations were Thai. While the majority of the sources were in Thailand, it was found that the need for effective instructional strategies across cultures was a universal need of Western professors in the region. Teaching in Thailand, perhaps because of the strong Thai language focus and the difficulty Westerners face in mastering its complexities, demands far more language supports than reported in other areas. Yet professors in Malaysia and Indonesia faced similar problems of overcoming limited student participation, promoting concept attainment, managing course materials and evaluating student performance in their new settings.

Section XIII, "Planning for Effective Classroom Instructions," introduces ideas for planning instructional presentations, for promoting concept attainment, and for motivating students to attend to lessons and materials.

Section XIV, "Classroom Structure Considerations," addresses the ideas of teaching as a team and using classroom assistants. Additionally, some architectural considerations are raised where they affect classroom work.

Instructional techniques which work and could work better are discussed in Section XV, "Effective Lecturing" and Section XVI, "Instructional Strategies to Promote Practice."

Section XVII, on "Building Language Supports into Teaching" offers techniques designed to assess informally students' English proficiency and to boost language ease and comprehension in the classroom and lecture halls.

The final section on "Evaluating Student Performance" looks at the pitfalls, minefields and precarious positions of our evaluation roles and suggests some techniques to mitigate the problems.

STUDENT BEHAVIORS IN THE CLASSROOM. The section in Part One "Profile of Thai University Students," discusses student behaviors in the Thai university context, but a summary of these behaviors provides an example of behaviors we might expect of students in the entire region and a framework for putting the strategies discussed here into perspective.

First, while Thai university students have had many years of English instruction and passed entrance exams in English for university, proficiency in English reading, writing, listening or speaking cannot be expected. At even the most prestigious universities in Thailand, professors are reporting as many as one-third of their students "cannot understand classroom lectures" given in English. Proficiency in English in university classrooms in Indonesia and Malaysia was reported to be somewhat variable. One professor in Malaysia reported that her undergraduate students in Mass Communication were almost all fluent in English, but others reported more variation and more problems with English they had been led to expect. The major challenge for professors facing these language difficulties is to aim instruction at students with cognitive capacities far superior to their linguistic achievement in English.

Second, students have an expectation that university teaching is "lecturing only." Their accompanying response is to sit quietly and listen. They report they are not accustomed to teachers asking for answers or restatements. Students seldom ask questions or offer observations. It is reported that they take notes in the language of the lecture, but that the notes are rarely on the main points of the lecture unless extra effort has gone into emphasizing them. The challenge for the Western professor is to introduce classroom strategies that push students to sophisticated thought processes, but to "push" in culturally sensitive ways.

Third, the absence of nonverbal expression is reported as often as the absence of verbal expression among Thai students. They rarely use obvious facial or body cues to register agreement, comprehension or quandry. Students reported that they do not like being singled out or called on as in the Socratic method of questioning. Laughter is often used in this context to communicate, "no," "I don't know," "I didn't prepare that," "please pass me," or "that makes me feel uncomfortable." The difficult task for the Western professor is to check for comprehension in class when the familiar signals are missing.

Fourth, it was reported by every Western professor interviewed that their students do not often prepare ahead for class, do assigned readings outside of class or do homework.

Students will choose to work together, with varying degrees of discretion, rather than work independently even when the assignment is for independent work. One Western professor in Thailand described this pattern as his "homework cartel," but a Thai professor described the pattern this way, "Students know it is considered wrong to borrow each others work or answers, but no one here considers is very wrong." The accompanying challenge for professors facing these patterns of work is both how to get students to read in their field of study and systematically reflect upon the ideas of others from the reading, all-the-while respecting traditional patterns of working.

Fifth, students will rarely seek out a professor for clarification or consultation. This reticence, like the idea of "krengcai" (awe of the heart) in Thai, means that even when they do not have a real clear idea of the assignment or task, they will often do it incorrectly rather than seek help.

Sixth, these university students seem less accustomed to individual or collective, public or private praise or admonishing than Western students. Traditional methods of evaluating student performance is made problematic by the sensitivity of students to praise or criticism.

A seventh observation is that university students bring demonstrated positive dispositions to the classroom. They are, if anything, excessively respectful and pleasant toward professors. Laughter is common, cooperation plentiful and a spirit of willingness and volunteerism is characteristic. The implication for our teaching is that this delightfully positive atmosphere can foster friendship and enjoyment too uncommon in our work in our home institutions.

A final description of university students in this crosscultural context is that they are almost all capable young people with strong cognitive skills which they bring to their field of study. The rarity of the university position and the nature of the university selection process have created an extremely elite group within our charge. The significant challenge for our work becomes how to acknowledge our students intellectual capacities while working within their often limited proficiency in English.

GOALS FOR TEACHING ACROSS CULTURES. For each of us, within our own disciplines and motivations for teaching across cultures, there are different sets of goals and objectives for our teaching--and that is as it should be. But the common denominators of our experience as visiting Western professors teaching in universities in Southeast Asia perhaps makes meaningful the thinking about some manifesto of goals or some wish-list of outcomes. Here are a few that guided the work of some of those interviewed.

- 1) To give students a healthy respect for, and confidence in, the powers of their own minds.
- 2) To give students appreciation for viewing problems of the human condition and the potential for human solutions from differing cultural perspectives.
- 3) To provide students with some models (historical and present day) that make simpler the nature of the disciplines we are charged to teach.
- 4) To leave students with a sense of "unfinished business" about learning our disciplines and some skills to keep on searching (41).
- 5) To impart a sense of respect for the cultural context in which these students must solve the problems of their lives and work.

XIII. Planning for Effective Classroom Instruction

Be forewarned that this section is NOT about making lesson plans or writing learning objectives. While I believe that both of these functions are important for effective teaching, this text has already stated that it assumes we are skilled in those functions of our work. This section is rather about planning for students concept attainment when normal conventions of language and student activities in the classroom across cultures do not convey easily their intended meaning.

As Franklin D. Roosevelt once said, "Never before have we had so little time in which to do so much." And when we think about the enormity of the task of teaching Western students with whom we share cultural contexts and we add then the problems here of so much unfamiliarity, we must concur with Roosevelt. Luckily, many of us have both renewed energy for the new teaching challenge and wonderfully tolerant students and staffs to support our efforts.

It has been my experience teaching university students in America that in my planning there has developed a rhythm. That rhythm seems to be characterized first by "romance", then "precision," then "generalization" (42). Initially, I must "romance" my students, engage them, delight them with excitement and joy about the topic at hand--good opening lectures and media presentations can often do this. But then there is a need for the development of "precision"--studying the subject matter in detailed fashion, reading for data and examples. Socratic questioning, guided practice, self-directed reading, and exercises are done here. Then I hope for "generalization" when mastery of details allows for comprehension of the whole--and case studies are used to promote this phase.

But for "romancing" students who may keep emotions on a more even keel (like Thai students who are "cai yen" and have more detachment of the self from feelings than American students), instructional planning requires more concerted strategies. The

several strategies we will discuss here are not new or unique to cross-cultural settings, but are perhaps more fundamentally necessary in this difficult teaching situation.

ADVANCE ORGANIZERS

CONCEPTUAL FRAMEWORK. Ausubel, a well-known American educational psychologist, argued that we can teach new information to students only if they can “anchor” it on to a previously constructed conceptual framework (43). Western professors teaching in Thailand have reported universally that pre-prepared outlines of material to be covered in each class are needed for students to have the necessary “anchors.”

One Western professor in Thailand told of an experiment he conducted with his classes at Chulalongkorn. He used as his dependent measures short mini-quizzes and the quality of classnotes students took following 4 kinds of presentations by him. First, he lectured, but gave them no written outline of the material. The second time, he lectured and gave them a framework outline. Thirdly, he lectured and gave them exact notes of the lecture. And finally, he gave them exact lecture notes but did not lecture. He found that the best performance on the quizzes and the best classnotes were with the lecture using a framework outline. He posited that it encouraged them to take notes in English, add points and “practice” thinking about the material. The second best method was the lecture with notes fully written out, but their classnotes were usually just Thai translations (44).

But “advance organizers” are more than professors’ outlines. They are conceptual frameworks on which a student can “plug in” his or her existing knowledge. Our students will need to fit their own experiences, which are both personal and culturally relevant, onto this framework.

In planning an “advance organizer”, we must design the framework and develop the hierarchy of information we plan to present. We should present general material first, then move to specific material, differentiating progressively as we go. Each piece of material presented will be related to what has been presented before.

In practice this “advance organizer” or working conceptual framework is the reference point when we plan lectures and class activities. Our instructional activities will be tied to the framework as these suggestions indicate:

- 1) Soliciting a summarization of the main attribute of the new material.
- 2) Requiring students to look at the “larger picture” as they refer to the smaller ones.
- 3) Getting students to formulate the framework in their own vocabulary or language.
- 4) Reforming and restating the framework in subsequent lectures.
- 5) Asking students to describe differences between aspects of the material.
- 6) Asking students to show how new material illustrates the main points in the framework.
- 7) Asking students to describe how new information relates to a single aspect of their own personal or cultural experience.
- 8) Asking for examination of a point from another alternative, or contradictory point of view.

Any of these activities will be difficult to pull off even among students with whom we share language and cultural context. But without the aid of a good “advance organizer”,

i.e. a thoughtful working conceptual framework serving as the basis for a class or lecture series or course, the likelihood we could promote much learning in this context, is minimal.

PARABLE AND ILLUSTRATIVE STORIES. One Fulbright lecturer in American History reported the use of parables as a galvanizing way to plan for and organize a class. Southeast Asia is so full of working proverbs and illustrative legends and stories that the Western professor can find many illustrations for major concepts, propositions, generalizations, principles and theses useful for forming a central "anchor," again to use Ausubel's term. Because the parable idea seems to work best in planning for single lectures, a discussion of it is provided in the section on "Effective Lecturing." One of my most successful lecture techniques learned long ago as a kid growing up in the American South, is the use of a good story--one that stretches, exaggerates, makes larger than life, freezes moments, names events, takes us outside the present, entertains, makes order, chastises and instructs. In this setting we have the luxury to suspend accuracy, for which we are all held so accountable in our work, and let our stories solely illustrate our points. I tell the story not the way it happened, but the way I want my students to remember it. However, one advocate of good storytelling suggests that suspending accuracy and creating situational stories illustrating main points helps her students remember and conceptualize those points.

PLANNING FOR CONCEPT ATTAINMENT

When language barriers interfere with communicating concepts, it is likely that use of patterning and routine become more important than usual to facilitate learning. In some classic experiments done in the 1920's on concept attainment, students were taught some classical Mandarin characters which were different in most respects but having a common symbol representing something all the characters had in common (45). In the following characters in Figure 1, each character contains the symbol for wood:

FIGURE 1
RECURRENT THEMES FOR PROMOTING CONCEPT ATTAINMENT

椅	牀	架	木	林
chair	bed	frame	tree	forest

Each character represents something made from wood; therefore, the symbol appears in each character.

In studying the conditions which facilitated the memory for the characters and the conceptualization that the common element made these characters constitute a set, it was concluded that:

- 1) Teaching the characters from simplest to most complex construction was not enough;
- 2) Teaching the symbol for wood in isolation and relying on students to conceptualize the commonality in the set was not enough;
- 3) But presenting the entire set of characters one at a time with the common element redrawn in red facilitated the conceptualization.

The fact that students need things spelled out is not a startling revelation to contemporary college teachers, but the extent of the need to plan for patterns to occur and reoccur in lectures and in class activities cross cultures may be (46).

U.S. Fulbright and Western professors are reporting the need to identify one main point, one theme, one law, in one class, and repeat it, restate it, go over it and repeat it again--using the "red color over the common element," as in FIGURE 1, again and again. Concept attainment in this setting seems to be a function of conscious planning for the use of patterning.

RITUALS AND ROUTINE. Ritual may be similarly planned for in class. In a situation where language allows much misunderstanding, students seem to perform in ritualistic patterns, despite our wishes to the contrary of our best intentions. Some Western professors reported that they get the best performance from students after they taught them to use one scheme for analyzing a problem or worked with them over and over using one model. The "trial and error" methods of American teaching often encourage us to toss a technique which does not produce the results we desire and opt for a new one. Experience here would suggest otherwise. Find a scheme for analysis or a model for abstracting readings or a routine of classroom questioning and stick to it to get its "ritualistic" benefits when verbal explanations fail.

A potpourri of suggestions and advice for instructional planning was offered by U.S. Fulbrighters and other Western professors:

- 1) Our students want to clearly understand the objective of each class and assignment, but they will not ask us directly.
- 2) Despite the cultural practice of quiet nonresponsiveness region-wide or "cai yen" (cool heart) in Thailand, students respond favorably to our show of enthusiasm in what we have planned.
- 3) Plan to use examples and illustrations which are familiar to our students. We should read up on our current fields in SEAsia using UNESCO, USAID, Ministries documents in English, etc. We should survey the local English language press daily for current events and culturally relevant illustrations. We should learn about folkways and read SEAsian literature for historical examples to use in our teaching.
- 4) For audio visual materials to be motivational, they must be planned very carefully. They do not have "built-in motivation" as they seem to have in Western culture.
- 5) Plan for weekly assignments (even very small ones) as motivators and to encourage reading course materials.
- 6) Plan to use "the American example", or "in my country" as motivators, but recognize that they have only limited novelty value and the perspectives must return to those of the students for them to best learn what we are trying to teach.

MOTIVATIONAL STRATEGIES

Common in our informal professional language as university teachers are phrases used to describe what we have to do for students to motivate them to attend to a topic. We "stimulate, lead by the nose, spirit up, arouse, exercise influence, turn their heads, put a sop in a pan, incite, model, bring round, wheedle, instigate, coax, conjure, bait with a hook, accentuate and build fires under." University teaching across cultures may mean learning some new techniques in a repertoire for motivating students' attention and learning. Listed below are some suggested techniques which have worked well for Western professors interviewed:

- Write out objectives of an activity or assignment making them clear and fail safe.
- Show lots of enthusiasm for what we have planned.
- Promise brief overviews, brief lectures, brief assignments and keep the promise.
- Vary the class activities--students report that they tire quickly of lectures.
- Use names, persons, stories and examples familiar to students. This will require us, the professors, to do our homework.
- Use the first few minutes of a class or lecture to introduce key points very concisely and clearly.
- Use lots of small grades during a semester, e.g. grade homework, classwork, class participation, group work, etc. as well as tests, papers and projects.
- For grades to be motivators, students need to know their incremental progress. Keep students informed of these small grades weekly.
- Meet with individual students. They will not seek us out, so we have to arrange interviews and meetings with them.
- Praise students specifically and descriptively, e.g. "I like the way you laid out that model;" "I appreciate the way you always bring the projector to class."
- Consider a modified adult version of "show and tell" where each student can illustrate a principle being studied with personal experiences.
- Build group work into our planned activities, because it will happen anyway.
- Case studies (written with Thai and Malay situations and placenames) were heralded as the best motivational device by three Fulbright professors of law, business and education.
- Socratic questioning, which Malay students reportedly hated at first, proved to be the best strategy for motivating preparation for class in one case. The professor encouraged students to "save face" in front of their peers by allowing them to respond with "the facts of the case" even if they could not answer his questions.
- Using "hundreds" of slides to illustrate U.S. history lectures was reported as the "best" motivator by one professor of history.
- Making video-tapes of student demonstrations as roleplay situations was "excellent", another psychology professor reported.

XIV. Classroom Structure Alternatives

Before the actual instructional strategies are chosen for teaching in this new setting, some consideration of the structure of the learning setting is necessary. Because of unplanned exigencies, we are often not totally in control of these structure variables such as assigned coworkers or classrooms. But some discussion may be useful to help us use these factors effectively.

TEACHING AS A TEAM

University teaching across cultures is a situation which lends itself well to the process of team teaching (47). It calls on a variety of talents and expertise and often demands translation and focus on culture-specific issues beyond the capabilities of most Western professors new to this context. When the process works well, there seems to be an exciting synergism in both content and methods resulting in an enrichment of the teaching experience for both the Western professor and the host colleague and of the learning experience for students in the course or program.

There are many advantages to teaching as a team in cross-cultural setting from the Western professor's perspective. The first is a very practical one-when the U.S. Fulbright or Western professor first arrives, problems with the unfamiliarity of the language, culture, or the work assignment are lessened by host colleague's early leadership in the class. Often the course assignment or content is not exactly what the Western professor had expected to teach and appropriate materials and readings are not prepared upon arrival. "Teaming" allows differentiation in course content and instructional strategies which do not detract from the host colleague's or our roles.

A second advantage of teaching as a team is that it makes effective use of different professional talents and interests of the participating professors. One U.S. Fulbright professor reported team teaching in a graduate seminar on evaluation methodologies with a Thai professor trained in English. This host colleague brought research from systems around the world using the U.K. models and the visiting professor brought ideas from the U.S.. The Fulbright professor provided examples for classwork and the host professor reshaped them into the Thai context. Both parties agreed that it was one of their fondest teaching experiences in their collective forty years of experience.

The third, and perhaps most important, advantage of teaming is the translation and "rapporteur" functions a host colleague can perform for students who need extra language supports to fully operate in a class using English as the major basis of communication. Section XVII, "Building Language Supports into Teaching," discusses the use of translators and rapporteurs.

A fourth advantage of teaching as a team in this new setting is the in-service education opportunities it provides. It has been reported by Western professors in some fields that host colleagues occasionally have degrees out of the field in which they are teaching and welcome the opportunity to learn more specific content in their assigned courses. It has also been observed by some host colleagues that, because lecture methods have defined university teaching in the East, Western professors with a repertoire of other instructional strategies serve as needed models of host faculty and students. Because it is argued by some observers of the Fulbright Exchange Program that a U.S. Fulbright professor's best function is in-service faculty training, this "shoulder-to-shoulder" team teaching is perhaps the most effective kind of in-service training visiting professors could provide.

So, optimally we would have a cooperative, energetic, collaborative host colleague, if we wanted one, for every aspect of our new work. But there are, of course, limitations on the ideal. High on the list of difficulties is the human equation. Even in our own culture, a Western professor is often a "horse for a single harness," and finds it difficult to work cooperatively on a professional level with peers. Discomforts resulting from mixing two culturally different professors, with possibly different teaching styles, may make the ideal unattainable.

Some of the disadvantages or negative consequences of teaming articulated by those interviewed are reported here. The first disadvantage is that often the course and coworker are assigned prior to the arrival of the Western professor who has little or no input into the planning or allocation of roles or tasks. Establishing bona fide collegium in this situation is often found to be difficult. In some cases the Western professors did all the lecturing, but all of the content, activities and evaluations were determined by the host. In some cases the Western professors wrote all the hosts' lectures, but did not deliver any of them. In these cases it is probably accurate to say that teaching as a team was not in operation, though it was called "team-teaching."

Another disadvantage is the potential for status conflict in cultures where status issues are far more important than is the norm in the West. Sometimes status imbalances occur; Ph.D. visitors--M.A. hosts; younger visitors--older hosts; male visitors--female hosts; lecturing visitors--translating hosts; etc. Those imbalances must be treated carefully for potential conflicts to be avoided.

A third negative outcome often reported in teaming was the host's not accepting equal responsibility for the course. This usually manifested itself in frequent absences from class, in not finding time for collaborative planning and, in several instances, in the host professor's suggesting at the last minute that the visiting professor do the class

or course "alone, because they were doing/could do it so well." Because it is not often clear what agreements have been negotiated prior to our arrival concerning our utilization in a program or department, the disintegration of a team effort may have nothing at all to do with our intent or commitment to operate as a team.

Other reported incompatibilities in the teaming effort included:

- Disagreement on the evaluation of individual students. In Thailand, for example, professors may reward an incorrect assignment that is done neatly while a Western professor might demand "accuracy" more narrowly defined.
- Increased pressure on students resulting from variations in teaching styles and expectations.
- The tendency for teaming to restrict our own freedom of action in our work.

Teaching in a team may not work out for every course in every semester, but its advantages in the new setting make it one of the best structure alternatives. One Western professor in Thailand reported that she found it so practically useful to have a host colleague in her classes that she proposed to him that she would co-teach his classes if he would co-teach hers. The extra 2 hours/class time a week were well worth the trade, she reported.

ARCHITECTURAL and ENVIRONMENTAL CONSIDERATIONS

Physical factors of the learning setting which we usually take for granted in our home institutions require more attention when students' language comprehension needs all the support we can give it. Environmental noise and distractions are the usual problems.

Universities in Bangkok and Kuala Lumpur are often in noisy urban settings. With open-air architecture, typical in tropical climates, classroom buildings without air-conditioning have a din difficult to speak over in normal voice volumes. One U.S. Fulbright professor reported that the street noise was so loud in his Bangkok classroom that students chose to sweat with the shutters closed so they could better hear his lectures. He finally resorted to moving to a large lecture hall, despite his class size of 12, so that he could use a microphone over the noise.

Other noise comes from fans buzzing overhead, occasional air-conditioner blowers, defective fluorescent light fixtures, and over-head or projection equipment. Our careful attention to background noise is important, because students are unlikely to complain, even if they can only barely hear a speaker.

Another form of distraction is late arrivals. One professor at Chulalongkorn University in Thailand complained, "At Oxford there is a gentlemanly tradition that professors show up 10 minutes past the classes' scheduled time. At Chula, all the gentlemen are evidently students." While U.S. students, for example, sneak in quietly to a back row if they are late, it is the custom for students in Thailand to visibly pay respects to the professor by way of requesting permission to enter late--and the student will formally enter and "wai" (bow and gesture with both hands to the forehead). If this is done by many students at the beginning of a class, the distraction is considerable.

Some techniques to mitigate against environmental and physical distractions in a learning setting are offered by the veterans:

- Do not assume students have experience functioning in a class where English is the main medium of instruction. Early in the semester, talk about ways to listen, to request

repetition, to let us know when they can't hear, to minimize background noise, etc.

- Maximize student attention by seating everyone equally distant from us, in a circle, if possible.
- Request, on the grounds that we need extra support for good listening, a special classroom or class time which is quieter. Students will likely help us find the best setting once they understand the problems.
- Consider the use of a microphone, even in a small class. Voice amplification seems to aid comprehension, students report.
- Avoid placing AV equipment in the center of the room where the noisy fans interfere with hearing of normal speech.
- Consider introducing another ritual for late class entry--one that allows the "necessary respects," but is not so obtrusive.

XV. Effective Lecturing

In spite of the fact that professors are constantly admonished by learning theorists, and even by their students, not to lecture so much, the technique is still the method of choice for almost all university classroom instruction reported in the region and observed by my graduate students in Thailand. A Thai proverb punctuates students' ideas about lecturing when they say of the professor he or she "phuût con ling lahp" (talks until even the monkey goes to sleep). Both Western professors and their colleagues interviewed for this study concur that lecturing is thought of as synonymous with teaching--not in a reasoned way, but in practice. In describing lecturing as teaching, one of my graduate students summarized his observations of university classroom instruction at Chiang Mai University in Thailand in this way:

"...large numbers of young students eager for knowledge gathered together to listen to a person of great wisdom lecture on his discipline and, as a result, to become enlightened."

For good or ill, the lecture mode remains the instructional method we are "expected" by students and colleagues to use in the new university setting. Because lectures are essentially verbal and students do not interact with the teacher to alter, refine or pace the message, using it exclusively for students for whom English is a foreign or second language presents obvious problems.

Some of the Western research findings about the use of lectures with university students might be instructive as we prepare to use the lecture mode in this situation. First, lectures have a questionable effect on retention of factual and inferential information. Research has shown that listeners to a 15 minute lecture retain about 40% of what is presented, those listening to a 30 minute lecture retain about 25% of the first 15 minutes; and those listening for 45 minutes remembered only 20%. The main point here is that only a small portion of total lecture time can be used effectively for learning (48).

Second, students who need a lot of structure and guidance or who have a low tolerance of ambiguity (which describes many of the students in our courses taught in English) may prefer lectures and may report they achieve more using lecture methods (49). The third relevant finding is that lecturing is most effective for teaching factual information and less effective than class discussion for teaching higher-level cognitive learning (50). The point here is important, because part of our perceived role as Fulbright and Western professors is the fostering of students' higher thought processes.

EFFECTIVE LECTURING IN A CROSS-CULTURAL CLASSROOM SITUATION

The keys to effective lecturing in classroom situations where English is a second language and learning culture often unfamiliar are careful and thoughtful timing, planning, presenting and illustrating.

TIMING. Straight lectures (without demonstration or visual cueing) should be short. The research supports a 15 minute maximum length for good retention. The Thai saying that the professor talks until "even the monkey goes to sleep" should serve as a constant reminder to be brief. In formal lectures, time out for "tea breaks" is often the custom, and junctures in the presentation should be well-timed.

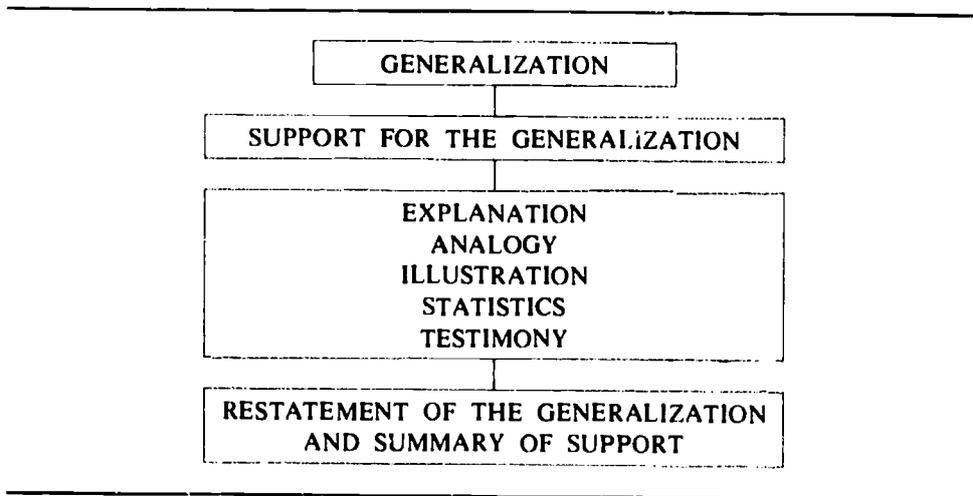
PLANNING THE LECTURE. Knowing that we all are good planners and well-organized professionals, let me hazard a caution: effective lecturing in a cross-cultural setting needs more planning than we have ever given that task. The old method of "Tell them what you're going to say, say it, and then tell them what you've said," is not adequate for students who need extra cognitive supports to hear, process and retain information. With that in mind, two frameworks are posited which might be useful to assure that lectures have a structured conceptual framework. One of these is being used in training new professors at Chiang Mai University, and a second is offered by a U.S. Fulbright American Studies professor.

The first is the "PRINCIPLE—CENTERED" lecture mode. This mode usually has one main generalization which is stated in the beginning by the lecturer. FIGURE 2 displays the progression. Social Science professors whose lectures are always full of many complicated theses might remember Sir Lawrence Bragg's advice on lectures (51):

"The value of a lecture is not to be measured by how many points one can make in an hour, how much important information has been referred to, nor how completely you cover the ground. It is to be measured by how much a listener can tell his wife about it at breakfast the next morning."

One Fulbright professor reported that his graduate students, in assigned cases where the key points were carefully controlled, restated the main idea on a prescribed worksheet less than 50% of the time. Because these students were reported to be bright and motivated, one must conclude that with the stress of processing this rather straightforward information across the language barrier from English to Tagalog or Thai, for example, and from academic language to functional language, we lose students more than half the time. Perhaps this "loss" can serve to reinforce the suggestion to keep to a unitary point.

FIGURE 2
PRINCIPLE-CENTERED LECTURE



The body of the lecture provides the students with material to support the main point. There are several types of support one can choose--but it is recommended that we use all of them, because students seem to need repetition and restatement and repetition again:

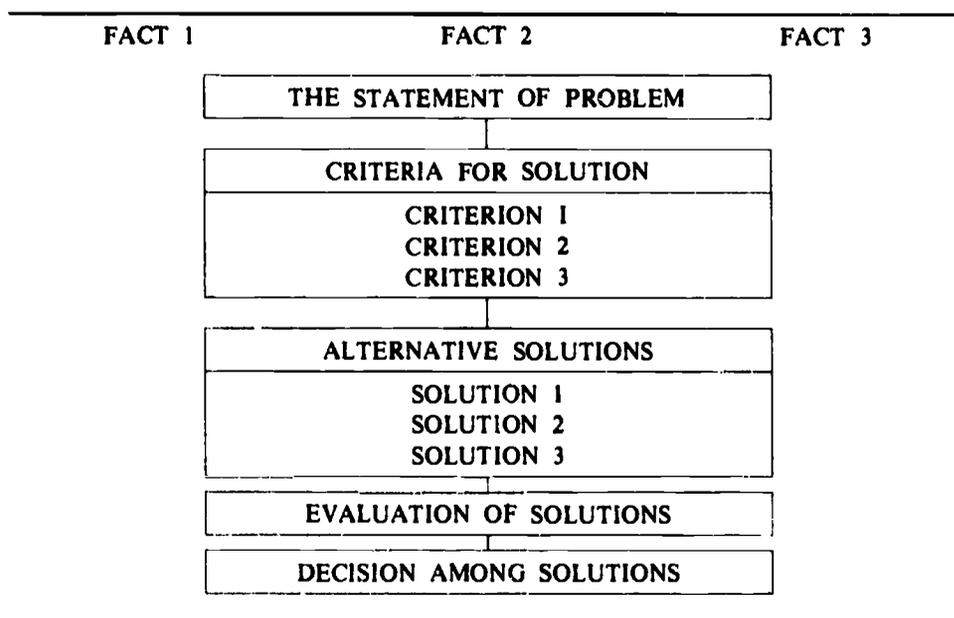
- 1) An explanation clarifies and defines the main point. It is advisable to restate the point in both English and the students' language by planning to use a colleague or facile student this way.
- 2) An analogy points out similarities between something known (a familiar and culturally relevant idea, concept or practice) and something unknown (presumably the main idea). Rhetorical questions, which might be inappropriate in a U.S. classroom, for example, serve a very useful function to focus an analogy in a Malay class. Remember what is obvious to Western students may not be obvious in our new setting.
- 3) An illustration is a factual or hypothetical example of the main point. Because SEAsian culture is so full of working proverbs and illustrative legends and stories, the use of cases or stories is a good educational practice.
- 4) Various statistics and other factual data should be used to undergird the main point and support the thesis of the lecture. In Western settings, the facts are usually presented early in a presentation and often may serve as only supporting evidence. Statistical data is less appreciated and often less culturally relevant in many SEAsian educational settings.
- 5) And finally, testimony, is additional support for the main point. Here firsthand observers -- students and colleagues--greatly enhance our credibility if they support the main point by their observations. Plan ahead for this testimony.

The conclusion of this model is the restatement of the generalization and summary of support for the main idea. This restatement and summation seems more important for Asian students than for their Western counterparts, and this difference may be partly explained by our students' slow, methodical, not taking and translating--often far behind the lecturer's closing point.

Another model for planning carefully structured lectures is the "PROBLEM-FOCUSED" lecture mode. This method, and its variations, has been reportedly used very effectively by several U.S. Fulbright lecturers. It is more problem-centered and allows students to discover the solution before the instructor points it out (52).

This problem-focused mode leads students from a problem to solutions. First one must start with the problem which must be culturally relevant and meaningful to students, warns one lecturer. He presents it in such a way that students feel a need for a solution. He interweaves evidence and examples leading to his conclusion so that most students discover the solution before he points it out. While it takes more planning and skill to execute this second plan, he argues that it can be as structured and orderly as the first model and can produce higher thought processes. The conceptual model for the lecture can be seen in FIGURE 3.

FIGURE 3
PROBLEM-FOCUSED LECTURE MODEL



PRESENTING THE LECTURE. After methodically structuring our lectures the next step is the careful forethought to our language. The section on "Building Language Supports" provides details on vocabulary and clarity.

Western professors report they find it helpful to work from a *simplified outline* prepared for their use and their students'. Some professors find the overhead projection of these outlines are necessary to focus students' attention.

Most of us have never monitored our pace, volume, pitch and pronunciation as much as we will be called upon to do during this new assignment. Student feedback cannot be assured on these characteristics, so asking colleagues to help may be essential.

Verbal cues in this situation are important. Cues such as "This is important," "Now, note this," "This is his main point," etc. highlight key ideas for students. Connectors such as "because," "in order to," "if...then," "therefore" note essential relationships and are easily missed in translation. They should be emphasized, if students understand them and reviewed if they do not.

Typical *nonverbal classroom behavior* of Thai professors is to stand in front of the class very authoritatively, but very still, and to punctuate points with a pencil laid on the overhead or with verbal restatement. Thai professors report that Western professors, unlike their Thai colleagues, can use posture, movement and gesture much to their advantage, but they warn that these should be subtle rather than grandiose. Because a commonly reported problem of visiting lecturers, along with lack of language comprehension and limited student participation, is coping with students' inattention, boredom and sleepiness, we should probably take our more active posture and vary tone, gesture and floor position often. Teacher proximity has been shown in Western educational research to affect student attention, but teachers' moving about the class is uncommon in university classrooms in SEAsia. We must be sensitive to our students to determine if they are made uncomfortable by our near presence (53).

Lectures by Western professors seemed to be rated high by Thai counterparts on measures of effectiveness, if they are *tailored to the situations* encountered by Thai or Asian peoples and incorporate names and vocabulary used here. This cultural relevancy in lecture content may be difficult at first, but every attempt seems appreciated. One Fulbright professor in Malaysia used the local English language newspaper extensively which, because of its editorial nature, she deemed excellent to promote discussion. Another professor reported, that when she changed all the names in her illustrations about children and schools to Thai names and placenames, the interest in the material dramatically increased. Another interviewed his students extensively for details about their backgrounds, skills and interests, which he then incorporated into his lectures. Another found perusing government documents and international agency reports with synopses of issues or projects in SEAsian countries useful for formulating culturally sensitive and relevant examples.

MATERIALS TO ENHANCE LECTURES

Because even the best lectures we present to our students in our new cross-cultural setting are often not well comprehended, our need for materials to enhance our lectures is greater. A U.S. Fulbright professor in American Studies warned that many students, not unlike students in the U.S., will not have a "mental map of the world," and therefore we must use maps when we talk about problems and events in other countries and cultures. One Western professor rues the day he left his favorite teaching slides at home and says that here a good picture is worth a "million words." But another laughs at all the videotapes she brought here with their incompatible VHS transmission system. Most of us don't have perfect slides and videos to illustrate our key points and must rely on more pedestrian methods.

OVERHEAD TRANSPARENCIES. Most Western professors are reporting that they often used overheads to supplement their lectures. Overheads are relatively expensive here and thermofax types (the kind reproduced from a typewritten sheet) are prohibitively dear. Bringing transparencies and marking pens from home is advised.

There are some drawbacks, however, to dependency on overheads. First electricity is not altogether dependable (universities have outages periodically). Secondly, students will ask for copies of everything used in class--so creation of student materials will be necessary anyway. Some professors now provide both and are careful to provide extra blank space for students to add instructor comments and translations. Another drawback of overhead use is the noise they create in an atmosphere where language comprehension is at a premium. We should try to find the quietest machine and a place with reasonable acoustics for its use. Some useful techniques with transparencies include:

- 1) Project the outline or model onto a chalkboard or white-board surface and add notes or comments as we talk.
- 2) Mask (cover) all points but the point we are discussing in the lecture in an effort to focus students' attention more directly. While this is an obvious function of the device, our new students will likely need the extra help to "stay with us."
- 3) Try to find a Canon or Xerox machine in the neighborhood which has a photocopy onto "plastic" capabilities. Copy shops are ubiquitous, but owners are not always aware of these capabilities, which are seldom used here. We can make our own transparencies from books, typed copy, etc. Again, bringing these transparencies from the U.S. is advised. Otherwise, most universities have ancient Thermofax machines somewhere.
- 4) Overlay transparencies. If we have a model or map or outline which we use frequently, we can create a prototype and overlay the changeable material.

VIDEO TAPES. Some Western professors have had access to video equipment, especially if they were based in or near one of the professional schools like medicine, nursing, psychology or education. Thai professors do not use the equipment often, so the novelty, in addition to its "selfteaching" nature, makes it exceptionally useful. Some uses of the equipment reported by visiting professors have included:

- 1) Taping one of their own lectures to improve their delivery (pace, tone, volume, vocabulary, etc.)
- 2) Taping students involved in debates, presentations, counseling sessions and roundtable discussions for their review of their own and each others' performance.
- 3) Taping events, interviews, therapy sessions, classroom interactions for demonstration in class.

The use of video equipment is often not as easy as at our home institutions. The equipment at the universities is usually not portable--making it rather cumbersome for use in distant classrooms or in the field. The video-tape machines in SEAsia use a PAL electronic system almost universally--meaning tapes from North America are incompatible. One Fulbright professor found a way to rewire a system to play videos from the U.S., but she could not reproduce sound satisfactorily.

PRINTED MATERIAL AND HANDOUTS. Supplementary handouts to guide students during lectures will be expected and will probably be necessary. Not only will these materials provide a framework for conceptualizing the main points, they will provide an outline for notetaking and language supports.

In planning the materials, we should remember that we will likely have to prepare them ourselves. Typewriters with English characters (in the case of Thailand) are scarce and usually occupied. Typists often do not type well in English and directions for clerical staff usually must be given in the native language. It was recommended by several visiting professors that our own portable typewriters especially for this function be brought from home. It was additionally noted that Epson printers, the most commonly used computer printer in Thailand, has the capability of "cutting stencils" for dittoed material.

In preparing materials, a concise and well-spaced format is needed to allow space for student translation and restatement on the page. Thai script, for example, requires 1 1/2 times the space of English script. Writing translations of key words on the materials before their reproduction has proven useful. Proof-reading materials carefully is also recommended, because students will not be able to decode errors easily.

One U.S. Fulbright professor of religion and philosophy in Thailand suggested that the creation of a glossary of key and often used English terms has been a very useful and time-saving device in her classes.

Learning to operate a ditto machine is recommended for more quality control over our copies. One colleague reported that her clerical staff will run-off illegible copies possibly because legibility is not obvious to the non-English reader. Photocopies are inexpensive throughout the region, so the alternative of photocopying is easily available.

LECTURING TO A BROADER AUDIENCE

As U.S. Fulbright or Western professors, it is likely that we will address not only classes of students we know, but also faculty and professional groups we only interact with for a day or two. On such occasions, we do more than give a scholarly paper like those we have given so often in our careers. In this role of "guest lecturer" we represent our home countries, our sponsoring Fulbright commission or international agency, our home and host universities, and our disciplines. A discussion of some principles for instructional presentation to the broader audience seems in order, as we participate in this difficult ambassadorial task.

Western academics are probably generally deserving of the criticism that they use a rather "heavy" textbook style of speaking. Many Western professors' guest lectures I have attended in cross-cultural contexts have been woefully pedantic, formal or incomprehensible. Even if I were not embarrassed by my Western colleagues' poorly-targeted performance, I would still find that the extraordinary expense and energy, extended to bring together academic scholars and university professors from two sides of the globe, argue for a better sense of "universal communication." (54)

How can we work toward a goal of genuine comprehension in our lecturing and teaching? How can we assure that we do not repeat the mistakes of some of these Western guest professors whose pedantic performances we criticize? Here are some suggestions from those who have made a commitment to do it better:

DEFINE WHAT THE LISTENERS WANT. The questions we must ask are: What do the people here in this room, today WANT to know? What do they NEED to know? Those who start with what the listeners want to know seem to lay a background for telling them what they need to know. But finding out what listeners want to know takes some research. Unlike the guest lecturer who passes through SEAsia on a "lecture tour," we are in a better position to talk with a program coordinator and colleagues about what our listeners want from our presentations.

INTRODUCE A BRIEF OVERVIEW. With listeners for whom English is a second or foreign language, an introduction which makes clear what is to be covered and what questions will be addressed is essential. A broader discussion of this technique is given under "Advanced Organizers" in Section XIII.

But the accompanying advice is that brevity is the essence of a good introduction. As the old Louisiana saying goes, "If you don't strike oil in the first three minutes--stop boring." The purpose of the introduction is to propose a skeletal frame-work on which to hang our lecture's main point. Details and examples will come later.

TELL A GOOD STORY TO PROMOTE ATTENTION. Thais, for example, seem to retain that delightful characteristic of being spellbound by a good story. Whether it is because of their love of illusion or the tradition of using fables and parables to illustrate important and complex ideas, stories seem to be an invocation. Attention follows, and, hopefully, memory and learning too.

BUILD AN ORDERED, LOGICAL CASE, We need to study our key points to make sure they are ordered and logical--chronological, cause-to-effect, etc. But it is wise to remember that logical organizations of subject matter may be different for more experienced listeners (like our faculty colleagues) and inexperienced listeners (like our students). Logical and ordered models of lecture progressions (e.g. principle-centered or problem-centered), discussed elsewhere, might serve to illustrate this differentiation.

MAKE MAIN POINTS VISIBLE. We need to verbally and visually punctuate our main points. Listeners operating in a second language, need to hear us say, "The second main characteristic is..." or "The most important finding of the research was..." In overhead projections and in printed material, these points need bold highlighting and enumeration. Repetition and exaggeration, thought of as redundant and inappropriate in our home settings, may be necessary in the new one.

BE CONCISE AND CLEAR. Thai students who reviewed the suggestions in this text observed that the old "COIK" (Clear Only If Known) principle operates often in Western professors' lectures. Like the direction giver who says, "you can't miss it," the Western professor assumes "general knowledge," but such knowledge is often very culture-specific.

MAKE COMMUNICATION PERSONAL. Reading the press in Southeast Asian countries can give us a quick lesson in the common styles of communication--there are many letters and editorials and much conversation printed as news. By using real people, names, dialogue, personal stories and testimony in our presentations, we make them more personal, simple and powerful in this cross-cultural setting.

INVITE LISTENER INVOLVEMENT. The best lectures explicitly or implicitly answer the questions of the audience. Mass communication research has shown that interviews are easier to read and more widely read than articles on the same subjects. Obviously when listeners identify with our message, they attend to it better.

A U.S. Fulbright professor of philosophy in Thailand reported that to invite listener participation in her lectures she had students write down their questions about the readings and materials before class and pass them in. She then tailored her presentation for that class based on these questions in students' own words--and emphasized the points

she wanted embedded in them. She used their involvement as the springboard for the ideas she wanted to teach. A similar idea might be adapted for the broader audience.

USE ILLUSTRATIVE EXAMPLES. Similar to the charge to be "concise and clear" given earlier, using specific examples is more necessary in this new setting where our and our audiences' sets of general knowledge are not equivalent. Use anecdotes, examples and cases to illustrate your main points. The professor's standby, "YOU can think of examples," is not appropriate in this case.

SIMPLIFY THE VOCABULARY. In years of teaching our own language peers, we may have forgotten how to use short, simple, vivid, easily understood or translated words. Instead of "confronting" problems, we can "face" them. A "multifaceted" issue is really "many-sided." Do not "proceed on the assumption", but just "assume." Our objective here is to illuminate--not to dazzle!

Sometimes, however, professional and technical words are necessary--and university professors and students in this cross-cultural university setting like to learn or practice complicated English terms. Explaining them in ways that do not insult the sophisticated listener will be necessary.

REPEAT AND SUMMARIZE CAREFULLY. As we approach the end of our lecture, we need to restate the questions we were to answer. If we have covered more than about 3 main points, we may need to carry them along as we go (with restatement). Then we need to repeat the main points in the summary, although recasting these points in a fresh way may be more interesting to the sophisticated listener.

THE FINAL DASH. And when all these simple rules are thought about and incorporated into this "gumbo" of a good presentation, the final dash of artistry, creativity and personal style can be added. But on this cross-cultural audience, for whom English is a second or foreign language and communication comes harder, a mammoth supply of creativity will be useless if good principles of instruction and a sound ethic of universal communication are not heeded.

XVI. Instructional Strategies to Promote Practice

As good teachers in our home institutions, we have undoubtedly developed some excellent instructional methods that work well to promote learning in our students. But teaching across cultures often taxes the most dedicated and creative of teachers. In this section of the book some methods of instruction, other than lecturing, are discussed to enable us to build a repertoire of our own strategies modified for the situation in which the primary language and culture are different.

TEACHER QUESTIONING

Whether we think of this method as "Socratic questioning" or "guided inquiry" or a preview to a "discussion" activity, questioning is a useful tool in university teaching across cultures. Because students report that lecturing provides the vast bulk of their instruction, questioning becomes for us a rather novel way to stimulate their thought. It has the additional benefit in this context of aiding the professor in checking language comprehension of presented material.

PRACTICAL MATTERS OF QUESTIONING. Students may respond with discomfort and noncompliance to teacher questioning at first. In Thailand, university students interviewed reported that they are very unfamiliar with the practice of professors asking students questions or of being called on to answer questions in class and feel somewhat uncomfortable with the practice. One Fulbright professor in Malaysia reported similar patterns, but found, after sticking with the practice for some time, Malaysian university students performed as well as his students in the U.S.

Attention to native language patterns of questions may help formulate more easily comprehensible questions in English. For example, in Thai, the question tag usually comes at the end of a sentence, such as “*prysanii yuu thi này?*” (postoffice is where?) If we pose classroom questions similarly, they seem to register more quickly with the Thai students, e.g. “The Tyler evaluation method was chosen by the Ministry. Why?”

Thinking of questions in some kind of taxonomy, like that described next, and asking the simpler ones first seems to “prime the pump” when students are not used to teacher questioning. For example, the professor might open a questioning session on a piece of literature just read with “What were the names of the main characters in the piece?” “What did we see the old man do during the first chapter?”... all easily answered elementary material, but priming, priming. Then she can ask, “What did that action (e.g. a prophetic act of the old man’s) mean for the other characters?” and can hope for some response.

We cannot assume that students are facile with terms like “enumerate” or “compare.” Common questioning words should be defined (using English and the native language) in some kind of working glossary, if we plan to use questioning as a major instructional strategy.

LEVELS OF QUESTIONING. While teachers tout the use of higher thought processes and criticize students for not using them, research in U.S. university classrooms suggests that professors themselves seldom ask for students to move beyond simple recall and cognition. A Fulbright professor said similarly of his Thai students, “...in essence we have had a rote learning system here...which causes students not to approach their real level of intellectual potential. They are rarely asked to stretch their minds beyond passive notetaking in class (55).”

But a competent professor with a sequential questioning strategy can stretch students whether in a familiar or new cultural setting. Many sophisticated question hierarchies exist which move students from simple cognitive levels of recall to higher levels of application--it does not matter which one(s) we use, but we need some plan. Good questioning, like so many other of our best standard teaching methodologies, does not transport across cultures accidentally or incidentally. The taxonomy which follows can assist us in recognizing and developing those questioning strategies (56).

— **RECALL** questions try to bring forth data from students which can be used at the next level of questioning. To question for recall we will ask students to:

Enumerate	Describe	Match
List	Complete	Recite
Observe	Define	Identify
Recall	Count	Select

- **PROCESS** questions try to draw from students their information about relationships and causes by asking them to:

Infer	Sequence	Classify
Explain	Organize	Contrast
Analyze	Group	Experiment
Compare	Distinguish	Make analogies

- **APPLICATION** questions want students to go beyond the data of concept which they have developed and to generalize to, or use a new hypothetical situation by asking:

Apply the rule	Extrapolate
Speculate	Build a model
Imagine	Evaluate
Forecast	Modify
Invent	Generalize
Theorize	Find examples
Predict	Judge
Hypothesize	

ADVICE FROM THE FIELD. Western professors offered suggestions about questioning strategies in the new setting:

- Distribute questions equally by calling on everyone. If left to volunteers, few students (and only those very comfortable in English) will answer.
- Take care that both males/females, bright/average/below average, quick/reflective, etc. students are questioned and get to answer.
- Avoid yes/no questions. Thai students always say "yes" warns one professor.
- Avoid "Does anyone know?" or "Who can tell me?", because the class will always look to the student most proficient in English to answer.
- Use the question tags of the native language to prompt students.
- Make each question as short as possible.
- Personalize questions by asking, for example, "If you were the environmental engineer on that project, how would you evaluate..."
- Understand that students' saving face is essential if the method is to be productive. Be respectful of answers that are approximately correct or "headed in the right direction."
- In the eventuality of problems or errors follow up a student's response which is near but not on the mark (professors report this 15-degrees-off-the-answer is common) by restating a clearer, more correct answer formed on the student's idea.
- Cue a student who is slow or reluctant to answer. For example, give a hint, begin the correct response and allow him to finish, etc.
- Never say "wrong", but rather "try again", or "Could you give ANOTHER answer?" or "Who can reform or help that answer?"

MANAGING GROUP WORK

In the university and cultural context of Southeast Asia, students usually work in groups. They report they prefer to work in groups in and out of class and, it is very common to see gatherings of them before class comparing assignments and after class comparing notes. One Western professor in Thailand reported that the apparent anxiety-level surrounding his assignments was markedly reduced when he allowed students to choose working partners or groups with which to do the assignments.

It is probably accurate to say that the variation in English language proficiency among a class of university students makes students seek out more language proficient peers to help with our assignments. Or the anxiety due to the additional expectations added by our presence provokes a need for this affiliation. Nonetheless, whether it is the "homework cartel" identified by one Western professor or an informal forming of groups around inclass assignments, good management of small-group work may be one of our most effective instructional strategies.

To be sure, some group work can provide the kinds of practice we seek as teachers, whether it is practice in the use of a class model or practice in the discussion and expansion of an idea. Students' inherent interest in working in groups may motivate them to conform to the routines and expectations of the class. But the major disadvantage of the use of group work is that it may not lend itself to a high rate of individual practice, and, as such, may not accomplish our objectives for all individual students. One Western professor offered an example of the common problem:

"The students were working in groups of about 5 on an assignment in which 4-5 strategies for handling an employee-employer interaction were to be identified. Some students in each group offered all or most of the suggestions--some offered none."

In most group work activities in the class, teachers are unable to control directly what each student is doing or even to see at a glance exactly what each is accomplishing--so it is difficult to insure that each student gets individual practice within group work. Additionally, the talk among students in these group situations usually occurs in their native language, making it difficult for the non-fluent Western professor to monitor the group's progress for individual students.

Group work seems to be most satisfactory, both in terms of managing it and accomplishing our objectives with it, when it follows some guidelines for individual practice, pre-planned procedures, student evaluation and language support (57).

INDIVIDUAL PRACTICE IN GROUPS. We should insure a high rate of individual practice by having students work in small groups to discuss the principles, theory, model or case identified as the main point of the instructional material. However, we should have students prepare products (worksheets, answers, etc.) individually. Higher rates of individual practice are obtained when individual students confer with partners or group members, but respond with their own product, than when groups work together. Diads are preferable to larger groups when this individual response is desired.

WORK CYCLES AND PROCEDURES. We need to establish an expected cycle of work and set of procedures. Because routine, as discussed in the section on "Instructional Planning," can communicate often when language fails, we can use routine to our advantage. We cannot assume students know the rules--instead we must review this cycle and set of procedures with them. Some of the procedural considerations include:

- 1) Obtaining the work materials. Do they bring their cases, books, English dictionaries, etc. with them to the groups. Do we provide the work materials, worksheets, models, etc.?
- 2) Carrying out the work task. How do the groups get formed? Where can they work? What is the expected product (quality, quantity, complexity)? Where do they get help and how do they signal us for help? What do they do when they are done?

3) Having work checked. When are they "done?" How do we check it for completion or correctness?

Some of the larger evaluation issues discussed later become important questions for group work? What weight is one product? Does it matter if there is or is not equal participation? How does a group product influence individual grades? One decision on these questions is to have group activities in classes for instructional purposes only--not to be evaluated in and of themselves. That is a legitimate decision, but that decision may impact on the quality and energy of participation. Evaluation of content and problem conceptualization will still have to be done, and the evaluation decision must be clarified for students.

The language factor must be addressed if we use group work. If students discuss problems or cases in groups, they will naturally want to use their native language. They will be more verbal, more fluent, more participatory and faster when they do. But the disadvantages are that most of us, who are not fluent in their language, will not easily be able to follow their conceptual progress or evaluate the work. Ways to get around this barrier include placing one of our most proficient English speakers in each group, and using that person as our own key informant on the process or products. Another is to have checkpoints when translation is done, so that steps in the group work are checked off--not just final products. But not until an individual student translates his ideas for individually assigned products will we usually be able to check effectively each student's work.

INDIVIDUALIZED WORK

The only kinds of individualized work reported by those interviewed for this study included contracted projects and individual theses. Whether it is because students in this new university context prefer group work, because individualizing is time consuming (especially because students are reported not to work very independently), or because close student-professor work in English is avoided, individualized work is uncommon.

TEACHER-STUDENT CONTRACTS. When students contract for work in the Western context, it is usually a written document specifying the exact tasks and performance demands for a certain grade. The contract, in this case, is usually initiated by the professor and negotiated with her. The contract idea was reported useful by one professor in Thailand who found his students very anxious about his expectations for giving them high marks. Each student signed a contract for the grade they wanted with the expectation for each letter grade clearly specified. The contract detailed the quality and quantity of assignments, minimum test grades, project standards and class attendance. While this contract may require some "negotiation," it is essentially our policy statement that is signed, and differs from a contract that calls for differential assignments.

This second kind of contract, displayed in FIGURE 4, is really negotiated between us and the student. It usually involves a student's written or oral product and criteria expected. Among Western students, it seems to work best with those students who are exceptionally bright, those who have inclinations to work well independently, and those who need extra direction and support from us. Among our students, it may work well because our and the tasks' expectations are better clarified and there is implicit license to seek our help--which is rarely sought otherwise.

THESIS SUPERVISION. Master's theses, in countries where the Master's degree is the most common terminal degree, are taken more seriously than in the West. At least one year, usually more, of a graduate program is given solely to these theses preparations. It is reported that many of these student projects are replication studies (i.e. redos of larger studies done on other populations or with slight variation in the variables) and/or are surveys which are descriptive in nature.

Considerable study anxiety surrounds thesis proposing, implementing and writing. It is a time when Asian students, who prefer to work together, must work alone, autonomously and under duress. Students, who do not like to impose on professors, now must request meetings and help. Students, who have been lectured to for years, now must answer the questions and even initiate the questions.

One Western professor working in Thailand reported some general hardships in this thesis supervision process:

- 1) Students' theses topics are rarely hewn down to small, workable theses questions. For example, the professor reported initial proposals on "A evaluation of educational radio in Thailand" and "Attitudes, community values and aspirations of Hill-tribe communities." The enormity of these research questions were beyond the scope of students' resources.
- 2) Students need more initial supports and direction, but they are more reluctant to ask for them than Western students (who may feel that they have rights to them). The added problem of a discomfort with English discourages students from getting our help. Therefore, we may have to set up these student thesis meetings.
- 3) Draft forms of proposals and chapters will often be "beautifully done, bound and highlighted in four colors," but inaccurately organized or poorly developed.
- 4) Ours is an onerous task of encouraging students to do a task which is particularly difficult and unfamiliar to them, at the same time we are evaluating the product. Students in Thailand (as well as their neighboring countries) are very sensitive to any criticism--so the work may go very slowly.

DEBATES, DISCUSSION, ROLEPLAYS AND STUDENT PRESENTATIONS

Why, you ask, would so many well-practiced teaching methods be lumped into one category of instructional strategies? It is because they all have two similar problems in our new university context--expressive language barriers and students' more reticent style in classroom interaction. Yet all have been used by Western professors with varying degrees of success.

All of these methods require students to give their ideas, responses and information. All require students to talk easily, articulately and publicly. Thai and Malay students are reported to be reluctant to discuss controversial topics. Thai professors point to their students' "lack of experience or maturity" to explain their unwillingness to participate in professional discussion. "A student does not want to get in bad with his classmates or his professor," explained one Thai professor, "--it is safer to stay quiet." Some students say they have too little knowledge of the content, yet their professors argue that class activities encourage their preparation and this knowledge-building process.

Figure 4

TEACHER-STUDENT CONTRACT

STUDENT NAME KIDD ISUMI

WHAT OBJECTIVES ARE TO BE ACCOMPLISHED:

HOW ACCOMPLISHMENT IS TO BE DEMONSTRATED:

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Planning a systematic study of the variety of services available to college students who seek personal or academic counseling on this campus. 2. Collecting information about the possible need for short-term/long-term intervention with this population. 3. Understanding of the major points of view in the literature concerning institutionalization of chronically emotionally-disturbed college students. | <p>Present a study plan detailing resources, 3 reference people and dates for research tasks.</p> <p>Present an interview protocol, an interviewee list, and on-going reports.</p> <p>Participation in an in-class debate on the appropriateness of levels of intervention.</p> |
|--|---|

RESOURCES TO BE USED:

- | | |
|--|---|
| <ul style="list-style-type: none"> ✓ University Health Service information. ✓ Counselors in each Faculty. ✓ Texts: Manley; Sarawak; Lamzan; Burros. | <ul style="list-style-type: none"> ✓ Journals of School Counseling; ✓ IIE files at AUA. ✓ Interviews with students and reps. |
|--|---|

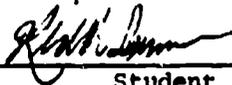
STEPS TOWARD THE OBJECTIVE(S):

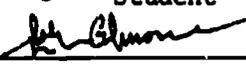
CHECKPOINTS AND DEADLINES:

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Obtain list of counselors and relevant student representatives. Identify 10 students. 2. Review mental health and counseling literature for material on college-student services. 3. Set up an interview schedule with counselors, reps and students; Prepare protocols. 4. Do interviews 5. Summarize interview data; use library material. 6. Prepare debate topic | <p>October 7</p> <p>October 1-23</p> <p>October 11</p> <p>October 14-23</p> <p>October 31</p> <p>November 7</p> |
|--|---|

FINAL DEADLINE FOR PROJECT COMPLETION:

November 11



 Student


 Instructor

BARRIERS TO PARTICIPATION. The language expression barrier has been dealt with by some Western professors when using these classroom activities by allowing their students to use their native languages exclusively when participating in them. As discussed earlier in "Group Work," this allows students to speak quickly and comfortably and to focus on the content and research process of the task rather than on speaking in English. But the use of their native language by students, when we are not fluent in that language, necessitates our use of a translator, if we are to evaluate the process. Two Western professors, who were not teaching in a team with a host colleague, reported trying several strategies: using a student from the class to simultaneously translate, taping the entire session and having a colleague translate the main points, or hiring a colleague to listen to the students and summarize their main points in English.

Students' more reticent classroom interaction style makes these teaching methods different from similar methods used in our home institutions. Western professors say it takes time for students to "warm to in-class participation." We must be very accepting of their slowness to get involved. Early attempts at the process, in an effort to promote trust and ease, need to be nonjudgmental ones where there is no evaluation of the outcomes or performance. One professor suggested that using ritual (a set of predictable procedures similar everytime an activity is done) and laughter is helpful!

STUDENT PRESENTATIONS. The Western professors in Thailand who used student presentations reported that there was not a strong tradition of student presentations in class and that students are not very skilled or sophisticated in executing them. They reported that students did not use research well in documenting oral reports, veered away from their main points, and did not manage their time well. It was recommended by one professor for us to give a "model" presentation for the class so they can see what our expectations are. Additionally, it was suggested that both minimum and maximum time limits be set for presentations.

DEBATES. While earlier discussion on a "Profile of Thai Students" and "Building Effective Relationships" relate the need to avoid confrontation in our new culture setting, one professor reported being surprised that Thai students seem to enjoy debating tremendously--"as if the medium gives them a reason and license for mental and verbal jousting." It was noted, however, that disparities in status between debaters might provoke some discomfort. Problems of poor documentation, of talking too much from personal testimony, and of veering from the main points are common--not unlike Western students, but harder to correct.

TEACHING FOR CRITICAL THINKING

It has been suggested that the finest gift a good U.S. Fulbright or Western professor can bring to his or her new teaching assignment is a set of techniques for pushing students to use their higher level thinking processes and to practice critical problem-solving. Maybe Western teachers are a bit better at these than our host professors who use more traditional methods, but surely not all of us and surely not out of modeling most Western professors we know. How we might live up to those expectations needs some discussion.

One internationally known teaching practice is a model for many adult educators. Less a pedagogical method or procedure than an educational philosophy or point of view,

is teaching as an activity to stimulate and sustain "critical consciousness." Paulo Friere, the Brazilian educator now famous for his ideas of teaching for political and cognitive emancipation, believes that many third world "students" accept social images, customs, myths, and popular culture as realities and are politically unempowered and psychologically devastated by them. According to Friere, teaching the dominant culture's view (one might translate this to mean the views of Western countries and capitalist or heavily industrial economies) encourages students in developing countries to acquire behavioral characteristics of self-deprecation, emotional dependence and fatalism. Friere argues that the primary task of education or of good teaching is to help students overcome these attitudes and replace them with traits of active free and critical thinking and human responsibility (58).

In Friere's model, students and teachers must become collaborators and co-investigators developing together their consciousness of reality and their images of a possible, better reality. This ability to step back from an unconscious acceptance of things as they are and to perceive the world critically, even in the midst of pervasive, powerful, subtle forces tending to distort and oppress, is what Friere means by attaining "critical consciousness". The politicized environment of Latin America made Friere's ideas controversial, but the underpinning educational value of the model may hold validity and utility for students around the world.

Friere's model might be considered by Fulbright and Western professors teaching across cultures because it is predicated on the idea that the "educator" or "teacher" (who usually comes from the dominant culture) has much to learn about the culture and "realities" of the student. A second reason it is worth investigation is that it is a method intended for use with groups of students--and Asian students seem to enjoy collaborative work very much. And it might be considered because it models some of the best values in Western education -- egalitarian participation, collaboration between students and teachers, respect for peoples no matter how culturally "different," and willingness to address openly and freely contradictions and disagreements.

The procedures of the model are greatly simplified here, but can provide an overview of the general method. First, a teacher (or a group of educators) meets with representatives of the students to discuss plans and to secure permission and cooperation for mutual learning. The teacher will visit the homes, workplaces, temples and recreation areas of the students. The teacher will study the language of the students and will observe their actual behaviors, postures, dress, and relationships. The educator should look for anything and everything that indicates how the people perceive "reality" and their situations, so that he or she later can facilitate students' development of critical consciousness using these data.

In the second step, the teacher or team or educators presents the "findings" of their observations to groups of students. During these meetings, discussions of various ways these data, incidences or observations can be interpreted yield "generative themes" and contradictions. These themes become the heart of the teacher training or literacy training or social science curriculum, etc. The idea, in Friere's model used with adults, is reminiscent of the New Zealand educator Sylvia Aston Warner's and the American Grace Fernald's methods developed in the 1940's to teach nonreaders to read using "key word vocabularies." One of their ideas was that certain words and phrases had a much more significant emotional or cognitive impact for students than others and would, therefore, be remembered and processed more efficiently if they were used to teach reading. Friere expands their idea (though in actuality he probably never knew Warner or Fernald) into "key themes."

Third, each "generative theme" is assigned or chosen by a "thematic investigation

circle." The role of the educator here is to create or elicit specific incidences illustrating the themes upon which students express their views. But rather than encouraging railing against increased use of homebrew among local youth in the capital city, for example, students are encouraged to investigate often dimly perceived relationships to other social conditions like stresses centered around job prospects--few jobs, geographic discrimination, low wages. etc.

Fourth, the work of "thematic investigation circles" having been completed, curriculum or learning materials (readings, tapes, visuals) are developed to be used with student groups.

And finally, the materials are presented to "culture circles" for discussion. Sometimes the materials are dramatized or told as stories. They are always, however, posed as problems, never as answers. Thus students' own lives are reflected back at them, but this time in a way that encourages critical awareness of their situation.

One Western professor in Malaysia who has tried some of the Friere ideas in her teaching situation posits that Malaysian students and faculty want her experienced observations of their life, workplace and situations very much--much more than they want to learn about her life, workplace and situation. It is her view that most Western professors miss this overture and see it as a request to "tell them about the West", or "teach them the American way."

The major pitfall in thinking about adapting some of Friere's ideas for university teaching across cultures, and especially in Asia where this text focuses, is to think of it as a "procedure." Critical thinking is an aim, not a list of procedures. Another pitfall is thinking of it as an educational aim for illiterate peasants where it was first implemented. University students, with a long educational history of passive listening to didactic lectures, deserve teachers' help to fine-tune their critical thinking as well.

XVII. Building Language Supports Into Teaching

DETERMINING STUDENTS' LEVEL OF ENGLISH LANGUAGE PROFICIENCY

One of our earliest teaching tasks will be to determine students' level of English proficiency. We will need to know both the range of proficiency (the difference between the best and the poorest student) and we will need to know the variability (about how many students can be characterized as proficient, moderately proficient or having limited proficiency). We will want to identify those students who cannot understand or speak English (there will be some!). And, most important, we will want to use this information in planning our learning activities and lectures to avoid teaching directly to only those students comfortable with English.

METHODS OF ASSESSMENT. There are several methods of informally assessing language levels--methods which do not seem too contrived for our purposes. The ones discussed here are the student interview, the teacher-initiated conversation, and a passage or story retelling.

1. **The Student Interview.** Each student in class is asked the same questions in English; name, town and province of home; how many years of English study; area of study; "tell me about your family," and "tell me about your future plans."
2. **Teacher-Initiated Conversation.** Picking up from the interview, we then ask, "is it better to live in a large city or a small town?" -- "Why?" (if the student does not offer).
3. **Story-Retelling.** Another technique more respected among linguists for its objectivity, is the analysis of the retelling of a story. A short passage or story is read to each student, for example, a folktale from Binner's *International Folktales* (60). The student then retells the tale in her own words, prompted by teacher questions, if necessary.

We can do any of these assessments informally and gauge roughly the average level of English in our classes. This informality may be necessary if we have large classes or a serious aversion to measurement. Or we can be more systematic if we want or need a more precise picture of skill range and variability. One common technique used for analysis is the coding of "T-units," i.e. a very simple recording of a student's expression of a main clause plus whatever clauses, phrases or words happen to be attached to, or embedded in the phrase (59).

Obviously, this is a measure of expression--not of reception--which is our main concern. But T-unit analysis in this way roughly addresses ability to "participate in language exchange," and is less obtrusive than more formal tests of proficiency. Analysis of T-units can vary in difficulty from counting them, counting only the error-free ones, counting the number of words in them, or only in the error-free ones, and other permutations--a task more for the TOEFL professors than for most of us. But the point is that the span of T-units is related to proficiency in English and will give us some estimate from which to gauge our student audience. In the case of the 3 methods listed, either the actual number of units or the number of error-free units is recorded as we listen and is calculated to give us our estimate of students' proficiency.

One professor interviewed preferred to use the "mini-comprehension quiz" method of language assessment. He gives his first mini-lecture of 15 minutes and then asks 10 factual questions from the material. While the technique is a more natural one, the problem with his approach is that he may be assessing more nearly his own communication skills than his students' by such a measure.

MANAGING READING MATERIALS

TEACHING WITHOUT TEXTS. Some visiting professors report that undergraduate and graduate students at their universities do not read much related literature in their field of study. Whether these students have never developed the habit or discipline of professional reading, because there are too few related scholarly journals and texts written in their languages or because class readings are often not assigned or expected, is unclear. It is somewhat more clear, from those interviewed, however, that we will likely be teaching our courses without textbooks that are both on-target and comprehensible to the average student.

To teach a course successfully without a text requires thoughtful planning of a concise course outline and searching for appropriate articles, chapters and readings for each class. It is not uncommon, however, to have only a vague idea of the general area of our course assignment before our posting, so such forethought is often not possible. Some suggestions for mitigating these difficulties come from the field:

- 1) Consider bringing from home materials that are already short, easily reproducible, modifiable and flexible. For example:
 - 1 or 2 of the best introductory level texts in our generic fields, e.g. Introduction to Psychology; Physics 1, etc.;
 - Several "readers" in both our generic and specific fields;
 - The last 1-2 years of a more general journal we use;
 - A recent research or issues abstract compendium from our professional organization (APA, AMA, etc.);
 - Short cases and stories from our files.

- 2) Create readers for our students from this collected material. Remember to leave ample space for students to translate key words and concepts in the readings as they read. If a colleague can read the material ahead of time and point out unclear passages or phrases and help with translation on the pages before we photocopy the material, all the better.

MOTIVATING STUDENT PREPARATION. One professor reported a very successful technique to get students to do the class readings. She requires a short abstracting of each assigned reading to be handed in before class begins. On pre-prepared photocopied sheets (as shown in FIGURE 5) each student must give the essential information about the reading in less than 80 words.

Figure 5

ASSIGNED READING # <u>8</u>	
Bibliographic Reference:	<u>Coathran, P.D. and Warner S.K. 1984. The operation and management of small newspapers: new findings for old problems. Canadian Journal of Mass Communication, 42, 99-117</u>
Main subject area of reading:	<u>Print Journalism Management</u>
Sub Topics:	<u>Financial Management, Staff Management, and Community Issues</u>
Thesis or Main Idea:	<u>Survival of small newspapers is predicated on the management strategies aimed at small businesses and a diversified, multi-talented staff.</u>
Main Points of the Reading:	<ol style="list-style-type: none"> <u>1) The financial viability of small newspapers today depends on their usefulness to a utilization of advertising of small businesses. In studies of towns (of less than 100,000 people) where small newspapers did or did not do well, small investments critical.</u> <u>2) Staff diversification, as in large papers, seldom works well with small papers. "Business editors" for example, were examined for flexibility of roles - the "one room school house" again!</u> <u>3) Community "ownership" facilitates survival of small newspapers. Multi-state or city or regional is not as successful as in the 1970's or originally expected.</u>
STUDENT NAME <u>Siinlai</u>	

READABILITY. It may be necessary to determine if material planned for students in this cross-cultural setting is appropriate in terms of readability. Judging vocabulary and grammatic complexity of material is difficult for most of us who are not linguists or reading specialists. But some techniques these specialists use might aid our task. One of the most commonly used informal measures of readability, and reported to be especially useful with students for whom English is a second or foreign language, is the "Cloze" method (61). The procedure, which has reasonable validity and reliability for an informal

procedure, can be used with almost all instructional material. The professor selects a passage from the proposed reading or text and eliminates every fifth word and replaces the word with a standard blank space. The reading is then given to the students who fill in each blank with the word they think was deleted--including, for example, both articles and key nouns. The response is scored correct when it matches the word (or reasonable synonym) deleted. Misspellings are disregarded.

Criteria for determining acceptable mastery of the material vary. Some feel that supplying of 90 per cent of deletions from the material is necessary at the instructional level; others feel that 75 percent (or even 60 percent with non-native speakers) is adequate. Advice for whether we use the class average to determine the figure or some other statistic varies as well. Whether or not we feel we can judiciously interpret this data, by using a cloze procedure we may be able to get some insight into the difficulty of our reading materials and their consequent utility in our classes.

USING NATIVE LANGUAGE IN THE CLASSROOM

CLASSROOM EXPRESSIONS. The use of classroom management expressions in students' language seems to put students more "at ease", argues one visiting professor of political science at Chiang Mai University. Often used phrases which could be incorporated into our classroom speech should be learned early in language training. Some examples of such phrases in Thai and Bahasa are offered in FIGURE 6, but our own language, content, and style will dictate a useful tailored list.

LOCAL EXAMPLES. Another example of using native language in the classroom is the "localizing" of our examples and referents. Thai professors interviewed for this study strongly suggested that visiting professors learn about the Thai issues in their discipline and find examples from the region to illustrate points and draw comparisons.

While the need to make the content and examples in classroom activities and lectures is broader than just changing a few names, one professor kept a running list of Thai common names and names of well-known Thais which he used in examples and stories. "It never failed to produce (a stir of interest) when I used one," he claimed. Another professor used case studies from his work in the U.S., but changed all the names and contexts to SEAsia with reported benefit.

THE GREETING SPEECH. As folks say who grew up Southern, "a glad hand can smooth an early wrinkle." In countries in Southeast Asia, similarly, a person's initial gesture of hospitality can be one of his most remembered characteristics. The polite opening remarks of our first class, lecture or meeting are not to be overlooked in our enthusiasm to begin. For example, if those opening remarks can be made partially in Thai, according to a unanimous consensus from the Thai academic community, then students, faculty colleagues and sponsors seem to appreciate our sensitivity even more.

An example of a short greeting speech in Thai which incorporates the elements of "whitti phuut" (polite speech) is included in FIGURE 7. Creating our own according to our specific needs and assignment will be a useful tool likely used many, many times.

Figure 6

USEFUL EXPRESSIONS IN THE CLASSROOM

	Thai	Bahasa Malaysia
Good!	dii	Bagus!
Good answer!	taewp dii laew	Jawapan yang bagus!
Correct! Right!	thuk taewng	Betul!
Not exactly right.	yang mai thuk	Tidak begitu betul
Try Again.	lawng ilk khraeng	Cuba lagi
Look at () carefully.	du — dii dii	Tenokok?) betul-betul
Do you have questions?	mil kham tham mai	Ada pertanyaan?
Do you understand?	khao chai mai	Fahan?
Do/Can you see?	hen mai	Nam pak kah?
I don't understand.	mai khao chai	Saya tidak fahan.
I don't know.	mai ru	Saya tidak tahu
I understand; I see!	khao chai laew	saya fahan!
Say it again, please.	phut iik	Tolong sebut sekali lagi.
Be quieter, please.	ngiip noi	Tolong senyap sedikit!
Come in (Be welcome)!	khaw ma dai	Sila!
What is the (Bahasa) for ()?	ni riak wa arai	Dalam bahasa, apa maknanya?
What is this called?	ni phasa thai wa arai	Apa ini?
Think carefully.	khit dii dii	Fikir baik-baik.
Take your time.	cha cha kaw dai	Pelahan-lahan.
It's true!	ching na	Benar! Betul!
It doesn't matter. Nevermind.	mai pen rai	Tak apa.

Figure 7

TYPICAL GREETING SPEECH

THANKHANABODI KANAA ACAAN NAKSUKSAA	} TÎ KOW RÔHP RAK, KHÀ.
dean faculty members students	} with respect
(DICHÂN MII KHUAM YINDII PHÔM	TÎ MII OH GÀHT DAY MAY POOP LE PHÛT KAP TAN TANGLAI
I have gladness	to have a chance to meet and speak with all of you.
(DICHÂN YAAK RIENWAA PHÔM	DAY NAM KHUAM PLAAT TANAA DJI CAK MAHWITIALAY (your university name) MAHAI TUUK KHON DUEY, KHA
I want to tell you	good wishes from _____

TRANSLATION IN THE CLASSROOM

Some professors are finding it necessary to have their lectures and classes translated so that students can be assured of understanding the material. Effective translating is a skill many of us have only appreciated when we have read Japanese haikus or Garcia de Marquis novels. But talented translators earn extraordinary merit with some of us the longer we teach in the university setting across cultures.

CHOOSING A TRANSLATOR. The logical choice of a translator will be a colleague, the professor whose course we may teach, or our team teacher. This professor will know the vocabulary and content of the course and be invaluable. But if the actual mechanics of translation are allowed to tip the precarious balance of status a bit, we become the expert professor with a "sidekick." Care must be taken to avoid this imbalance. Some good ideas offered by Thai colleagues who have served this function include:

- 1) Have material prepared ahead and spend ample time (at least an hour) discussing our ideas with our translator/colleague.
- 2) Make it known to our translator/colleague that we want her to elaborate on the concept and add her own ideas. We want her to believe that this is a "team effort" and we can't do our part effectively without her. It is usually true.
- 3) Ask our translator/colleague what he thinks of ideas, theories, etc., and incorporate them into our lectures for him to then expand upon as he translates.
- 4) When we use a translator, be prepared for students not to listen to us well--as they wait for the "replay." This is, of course, one of its major disadvantages.
- 5) Credit translators with their good job publicly to students and faculties.

ISSUES OF RECIPROCITY. Beyond all of these considerations, another is added--what is a reciprocal trade for so big a favor from a colleague who attends all those hours of classes or spends hours in prep time with us? In Thailand, as discussed elsewhere in this book, reciprocity for services rendered is rather an expectation. The giving of the season's fruits and other thoughtfulness, so common in this generous culture and suggested by Thai colleagues interviewed, does not seem a fair trade for useful translation, but is maybe a useful starting point.

TIMING FOR TRANSLATION. It is usually good to complete an entire set of expressions or descriptions supporting a main point before stopping for translation. Coverage of a point or subpoint may take many minutes of presentation, but then the full set can be summarized as it is translated. Sentence by sentence translation, the alternative, is jerky and boring. We get better over time, and if we work well with our translator/colleague, we will develop good timing.

Using students in class to translate key words and concepts is also possible, for there are students in most classes who have English proficiency--though most professors argue they are rare and getting rarer. The liability of this practice is the potential for elevating a student to a stellar role in which he feels uncomfortable. One Western professor in Thailand reported that he hired a graduate student with moderate English skills as a "teaching assistant" (for 75 baht/hour) to serve as an intermediary in class discussions

and evaluation of student material that the students had done in Thai. While not a perfect solution, he reported, he recommended the practice.

THE "RAPPORTEUR" IDEA. Some international organizations, like the United Nations and others with language barriers and educational missions, have used the "rapporteur" idea to summarize at the end of a meeting, class or event the main points, examples, or lessons. This language support idea has, in the example of a lecture in English, the advantages of *restatement* in the native language for those trying to follow the lecture in English, and *translation* for those with limited English facility. The use of a rapporteur works well when the group has a wide range of second language proficiency--for example, with groups of faculty members ranging from some with Ph.D.'s from Western universities to some with no experience living or studying abroad and limited English proficiency. An effective rapporteur, like a good translator, will know the content of the topic, be versed in the professional vocabulary, and be briefed well by us before serving in this capacity.

XVIII. Evaluating Student Performance

Evaluating students in this new cross cultural setting provokes all the ambivalences, all the contradictions and all the uncertainties that evaluation does for a conscientious and caring Western professor in his home institution--only moreso! Exams--entrance exams, exit exams, final exams--have long been THE traditional means of assessment at universities in this region of world. They loom in importance and seem to provoke a reverence of sorts. One Thai professor suggested that one way a Western professor might repay some of the kindness shown him in this new workplace would be to "type his host professor's exam"--because the task is considered a rather "sacred charge."

Evaluating students in the Western academic tradition, sometimes involves frank and direct criticism, assignments into impersonal statistical quartiles and even relegating a student to the "netherworld" of exam, project, or course failure. Most of us have asked students to redo work--and even redo in again. Most of us have admonished an entire class for a misdirected assignment or neglecting required reading. Some of us have resorted to anonymous, computer-scored, proctored exams to avoid the potential animosity of students in the evaluation process. A few of us have "malpractice insurance" against the eventuality of a students' litigious complaint that he was evaluated unfairly!

Conversly, evaluating students in the Eastern academic tradition rarely involves frank and direct criticism. Western professors in the region warn that even mild open criticism of students openly can cause a student to lose face, or as said in Thailand, can cause a student "cai hǎi" (having his heart to disappear) as a result of the shock or embarrassment. A professor in this tradition would likely avoid strong criticism and usually not require a student to redo work.

Finding ways to fairly and accurately assess student performance, to have work done or redone accurately, and to give honest criticism frankly but politely is the challenge of the conscientious and caring Western professor.

EVALUATING A LESSON: CHECKING FOR COMPREHENSION. Before bigger summative evaluations of student performance are done at the end of a course or a project, small, daily, objective-by-objective assessments need to be accomplished. Teaching in our home institutions we often omit these "spot checks" on comprehension, achievement or performance. We justify their omission by saying they are burdensome, unnecessary, infantilizing of the university teaching process, whatever! If we use them, we do so informally--perusing student notes, conferring with students outside of class, picking up facial and classroom discussion cues of comprehension, listening to students' questions or responses, noting the way they listen, watching the degree of involvement in class discussions, etc. But in the university classroom where language and learning culture are unfamiliar, our informal checks do not work as well and other, more systematic or periodic checks on student performance may be essential formative measures. They will help guide our later work and shape our teaching to be more responsive to our students' needs.

Optimally, we have objectives for every class, every lecture and every class activity. Techniques to determine whether students meet them at the end of the class or the activity become more important when it is harder to know if they do. Some suggestions are offered for making these "spot checks":

We should consider giving self-graded miniquizzes at the end of each lecture. At that time asking 2-3 factual questions will encourage retention of essential data of the presentation and asking at least one inferential question will promote listening for relationships.

Questions in short, simple terms using the exact vocabulary of the presentation assure that we assess comprehension on what we have just presented.

- We might practice and use the linguistic exchange pattern common to Thailand where the speaker asks the listener whether we "gets it" often in a dialogue. But one Western professor warns that Thai students always say "yes."

- Finetuning our questioning strategies, as discussed in section XVI, "Instructional Strategies to Promote Practice," will aid us in determining comprehension.

EVALUATION OF OUT-OF-CLASS WORK. The common pattern of students not to do homework and assigned readings in this new setting presents some difficulties, if course objectives are predicated on out-of-class work. The additional pattern of students not seeking help to direct their out-of-class work also brings additional problems. One U.S. Fulbright professor in Thailand reported that she had to "run herd" on students by requiring a tiny assignment each week based on the assigned out-of-class reading. In one of those requirements, given in FIGURE 5, students had to list the main points from each reading. Another professor had a one question "Readings Quiz" at the beginning of each class which could only be answered, if one read the assigned reading. Both reported that the practice encouraged students to do the assigned reading and gave them a simple measure of whether students were doing and comprehending their work.

Another problem is presented when students' out-of-class work is not accurately done. One U.S. Fulbright professor recounted the story of finding that most of her students had done a homework assignment incorrectly and of asking them subsequently to review the readings and classnotes and redo the work. During most of the remaining class, students were clearly bothered by the demand and talked constantly among themselves, as if to get support or seek advice. All redid the work--no one asked her assistance

again--and all did it wrong the second time! If we opt for students to redo work (which has the appeal of giving them another chance to rework the material and of keeping failure at bay), we may get the work redone, but accompanying emotional strain may be present.

The "homework cartel" (so named so by one Western professor, but reported by everyone) is the practice of students working together and handing-in collaborative or copied work as their own. No advice emerged from those interviewed on how to discourage this "cartel" and encourage more independent work. It was noted that, in the case of assignments in English, there was a bigger burden on the students more proficient in English to help others.

EVALUATION OF IN-CLASS WORK. As discussed earlier in Section XVI where class discussions, presentations, cases, debates, etc. are mentioned, more traditional methods of assessment of performance are difficult. If students do these activities in their native languages, we need go-betweens to translate and summarize. Is our evaluation then of the performance or the translation of the performance? One Fulbright professor reported taping student sessions and hiring a colleague to summarize the main points from each presentation. He worried, however, that the presentations might represent more than just the articulation of the few ideas his colleague translated.

Immediate oral feedback on student performance--a common teaching technique in the Western classrooms where professional practice is accentuated--necessitates frank, public, direct observations of a student's actions, talk, etc. As professors in this new cultural context, we risk causing a "loss of face" through this activity. The common alternative of having students evaluate their peers was reported by two Western professors not to work very well--students rate everyone's performance very high and give only laudatory comments. Students who assume a more analytical style are quickly censored by the others, reported one Western psychology professor in Thailand who used roleplay and video-taped training sessions in class.

TESTING. Good competency-based tests are harder to write in this cross-cultural setting than in our home settings. There we can identify appropriate items easily which match our objectives, choose well-written items from pre-prepared tests, and write good items. In the new setting language becomes the unpredictable variable. As an educational psychologist, I was chagrined to see my first test scores were perfectly correlated with my informal assessment of language proficiency of my students. That is, the ones who spoke English the best also identified curriculum models and their authors the best, though I had worked to make the test very easy to read. Even if we try hard to create tests in straightforward language and to use the exact vocabulary of the text or classnotes, we cannot eliminate their obvious bias.

Tests and testing, as mentioned before, have an almost sanctified position in the hierarchy of educational activities in this new cultural setting. That role is not altogether unfamiliar--in the U.S., we have begun to elevate standardized tests to the lofty role of gatekeeper and soothsayer. But classroom tests have never held as much stock in U.S. educational circles as they do here, certainly in Thailand. For example, professors get extra pay for preparing, proctoring and grading their exams. Greater efforts are taken to secure tests during preparation and grading times than typical on Western campuses. Students accept the marks as measures of their performance without protest.

"Grading on the curve" has recently increased in popularity in some departments in Thailand. This kind of grading is different from the competency-based system where a set number of correct responses is considered necessary to have "mastered" the content. "Grading on the curve," of course, means creating a statistical distribution of our scores and then using some measure, usually the standard deviation, to draw lines of demarcation between grades. The use of the bell-shaped curve to describe the distribution of test scores or grades in our classes may or may not be appropriate. One Thai professor at the Chiangmai University Medical School recently related the story of his department's choice to use normative grading on the "curve." But the number of failing grades was so high, it was politically unacceptable--so they went to another statistical scheme, but the failures were still too high--so then they just "eyeballed the scores and drew a line." In the face of reality, psychometry be damned!

FINAL GRADES. As western professors teaching in SEAsian universities, we might be fortunate to teach in a non-graded situation or in the positively peculiar situation of creating such a situation--we should not count on it. Standard grading systems adapted from the U.S. seem to be ubiquitous. There appear to be three streams taken by Western professors interviewed regarding final grades. Let me call them the "double standard," the "multiple marks" and "process-not-product" approaches.

The "double-standard" approach was used when the Western professor made the decision that he would assign all of the students in his classes A's, with the justifiable defense that language barriers made assignment of grades entirely dependent on English proficiency. This practice was common among U.S. Fulbright professors in Thailand where their stay is rarely more than one year and the range of language proficiency is so wide. This automatic assignment of A's was usually not discussed with students before hand, but the charade of performance-criteria was kept up by all. The pejorative use of the word "double-standard" simply refers to the fact that those same professors who reported following this practice said that they held strict performance criteria for A's in their home institutions.

The second approach was the "multiple marks" type, where professors included every imaginable permutation of criteria or variable into the evaluation equation. Included were: daily assignments, class questions, single question quizzes, tests, attendance, papers, cases, debates, etc. The defense of this method was that it allowed the greatest number of students with the widest range of variability in language, energy, aptitude, interest, hard-work, etc. to score high on something. I favored this approach.

The final approach was the "process-not-product" one. Here professors graded on the effort principle. There were criteria spelled out for making each grade, but the criteria were process ones. For example, attending so many classes, asking so many questions, debating for so many minutes, working on so many cases. It was not accurate production, but being there and participating actively that earned a student high marks.

OTHER ADVICE ON EVALUATION. Those interviewed offered suggestions about evaluation of students and the extent of their learning.

- Students here need very descriptive and specific evaluation comments on their papers and work. Personal comments are received well and seem to be heeded.

- One category for consideration in a scheme of grading should be “helping others in the group” with English translation, or other tasks. Students with good language skills in English will be used by other students often, but other help should be rewarded as well.
- Contributions of questions and discussion should be rewarded to ensure that we will get them. They probably will not come easily.
- Do not use grammar, syntax or spelling in English as a criteria for correctness.
 - Students need to know specifically what is expected of them. We cannot assume that they share our expectations about criteria, independent work, documentation, etc.
- Students need more information about their progress, “because they are so concerned about their limited language” said one Thai professor.
- Toss out assignments or questions on which large majorities of students answer or do poorly. The error is probably our own.

CONCLUSION

Some believe that capable, motivated Western university professors can take their skills, talents or slide shows and transfer them with little hassle or modification to a new learning setting half-a-world away. This belief has contributed to an astonishing neglect of discussion on the actual process whereby Western professors teach and host country students learn. This is not to insist that our instructional strategies from home are bad or that they should be arbitrarily discarded, but rather to suggest that they are not sufficient to meet the challenges of university teaching across cultures.

First, instructional strategies cannot be implemented on their intrinsic merits alone--they have a cultural context which must be considered if they are to be effective. Second, there is bound to be a bias toward choices of teaching methods which promise relief from logistic pressures--lacking knowledge of more culturally appropriate alternatives will foster that bias. Third, good planning, effective lecturing, workable classroom activities and sound student evaluation, in a new culture and university work-place, do not happen incidentally or accidentally, but, instead, require thoughtful reflection and guided practice.

By aggregating in this book the lessons of other Western professors who have attempted to "cross the cultural sound barrier" into Southeast Asian cultures and classrooms, we try to expand our repertoires of strategies and techniques for teaching students whose language and cultural perspectives are different from our own. By seeking the advice of some of our colleagues and students in Thailand, we ask if, in our work, there is possibility of improvement. By synthesizing all these modest lessons, biases, caveats and suggestions, we seek to dispel the complacency implied by the belief that university teaching across cultures occurs like a "holiday task." It does not.

As effective university professors in the cross-cultural context, we must learn to identify the behavioral complexities of our students and colleagues, to reform our past teaching experience to fit the new teaching demands, and (hardest of all!) to transcend the limited horizons of our own Western culture.

The lives and work of the good people whose voices are shared here attests that this identifying, reforming, and transcending is possible. They have much to teach us. Their lessons promise that a deeper, broader, and richer understanding of our work at university teaching, both across cultures and at home, will be our reward.

NOTES

- (1) John Paul Fieg, **THAIS AND NORTH AMERICANS**. Yarmouth, ME; Intercultural Press, 1980.
- (2) *Ibid.*, p.1.
- (3) *Ibid.*, p.37.
- (4) *Ibid.*, p.39.
- (5) William Klausner, **PERSPECTIVES ON THAI CULTURE**. Bangkok: The Siam Society, 1983, p. 249.
- (6) Tong-in Wangsotorn. "Higher Education in Thailand: Some Facts and Figures. Paper presented at the Thailand -United States Educational Foundation Conference, November, 1986.
- (7) *Ibid.*
- (8) Athorn Chonhenchob . **INTRODUCING PUBLIC AND PRIVATE INSTITUTIONS OF HIGHER EDUCATION IN THAILAND**. Bangkok: Thailand Ministry of Education, 1984; and Wichit Srisa-an. "Higher Education Development in Thailand. Bangkok: UNESCO BULLETIN, Regional Office for Education in Asia and the Pacific, 24, April, 1983.
- (9) Rung Kaewdaeng. "Grass Roots Networking for Primary Education" Bangkok: UNESCO Regional Office for Education in Asia and the Pacific, 1985.
- (10) William J. Klausner, **REFLECTIONS IN A LOG POND**. Bangkok: Suksit Siam, 1972; and **PERSPECTIVES ON THAI CULTURE**. Bangkok: The Siam Society, 1983.
- (11) Botan, **LETTERS FROM THAILAND**. Bangkok: Dusit Books, 1970
- (12) David Morrell, **POLITICS IN THAILAND: REFORM, REACTION AND REVOLUTION**. Cambridge, MA: Delgeschlager, Gunn and Hain, 1981.
- (13) Tong-In, see note 6.
- (14) John Paul Fieg, **THAIS AND NORTH AMERICANS**, pp. 65-66.
- (15) Tong-In, see note 6.
- (16) Thailand-United States Educational Foundation, **DIRECTORY OF ALUMNI, 1950-1986**. Bangkok: United States Information Service, 1986.
- (17) *Ibid.*
- (18) Duangduen Bisalputra, M.L. Piraya Nawarat and Tippan Navawongs. "Place and Role of Thai Women in the Society." **CUSTOMS AND TRADITION: THE ROLE OF THAI WOMEN**. Bangkok: Thai Studies Conference, 1984.

- (19) Varunee Purisinsit and Jamaree Pitackwong. "Aspiration and Success in Career: a Study of Female University Instructors." FINAL REPORT. Chiang Mai, Thailand. Women Studies Project of Chiang Mai University, 1986.
- (20) Ibid.
- (21) William Klausner, PERSPECTIVES ON THAI CULTURE, p. 211.
- (22) Described in personal correspondence of a U.S. Fulbright professor in Kuala Lumpur. Gender issues in Malaysian universities were reported to influence behavior in the workplace significantly more than in Thailand.
- (23) Much of the taxonomy of expectations discussed here was developed by William Klausner and presented in a paper on "University Lecturing in the Thai Cultural Context," Thailand-United States Educational Foundation Conference, November, 1986.
- (24) John Paul Fieg, THAIS AND NORTH AMERICANS, p. 42.
- (25) The Asia Foundation, Sibunruang 2 Building, 1/7 Convent Road, Bangkok.
- (26) The Thailand Information Center (TIC) is located in the Academic Resource Center, Chulalongkorn University, Bangkok.
- (27) William Klausner, PERSPECTIVES ON THAILAND, pp. 250-251.
- (28) John Paul Fieg, THAIS AND NORTH AMERICANS, p.27.
- (29) William Klausner; see note 23.
- (30) John Paul Fieg, THAIS AND NORTH AMERICANS, p.73.
- (31) William Klausner, PERSPECTIVES ON THAILAND, p.209.
- (32) John Paul Fieg, THAIS AND NORTH AMERICANS, p.33.
- (33) Richard Cooper and Nan Cooper. CULTURE SHOCK: THAILAND. Times Books International: Singapore, 1985.
- (34) There were many adages used to describe this same idea, i.e. one "manages" people in supporting roles with a delicate balance of niceness and firmness.
- (35) Fred Swierczek, "International Academic Affiliation Survey." PRELIMINARY REPORT. Thailand-United State Educational Foundation, 1987.
- (36) UNESCO Asian Programme of Educational Innovation for Development. NATIONAL STRATEGIES FOR CURRICULUM DEVELOPMENT. UNESCO Regional Office: Bangkok, 1980.
- (37) Thailand National Economic and Social Development Board (NESDB). "The Sixth National Economic and Social Development Plan." Bangkok, 1986; and Thailand National Economic and Social Development Board. "Education Development in the Fourth Five-Year National Economic and Social Development Plan (1977-1981)." Bangkok, 1980.
- (38) C.D.Rowley, THE POLITICS OF EDUCATIONAL PLANNING IN DEVELOPING COUNTRIES. Paris: UNESCO International Institute for Educational Planning, 1971.
- (39) J. William Fulbright, "Fulbright Exchanges Enhance Our National Security," THE CHRONICLE OF HIGHER EDUCATION, December 10, 1986, p.104.
- (40) Alice Walker, THE COLOR PURPLE. New York: Harcourt Brace, 1982, p. 247.
- (41) Jerome Bruner. IN SEARCH OF MIND. New York: Harper and Row, 1983.
- (42) Alfred North Whitehead. AIMS OF EDUCATION. New York: MacMillan. 1929, ch.2.
- (43) David Ausubel. "The Use of Advance Organizers in the Learning and Retention of Meaningful Material. JOURNAL OF EDUCATIONAL PSYCHOLOGY, 1960, 51, pp. 267-272.
- (44) This study was reported by Richard J. Frankel, member of the Board of the Thailand-United States Educational Foundation, in personal communication, January, 1987.
- (45) James C. Tyson and Mary Ann Carroll. CONCEPTUAL TOOLS FOR TEACHING IN SECONDARY SCHOOLS. Boston: Houghton Mifflin, 1970, Ch.4.
- (46) C.L. Hull, QUANTITATIVE ASPECTS OF THE EVOLUTIONS OF CONCEPTS. Psychological Monographs, No. 123. Washington, DC: American Psychological Association, 1920, and reported in Ibid., pp.40-41.
- (47) Leslie J. Chamberlin. TEAM TEACHING--ORGANIZATION AND ADMINISTRATION. Columbus: Merrill, 1970.

- (48) J. McLeish. "The Lecture Method." In N.L. Gage's (Ed.) **THE PSYCHOLOGY OF TEACHING METHODS**. Chicago: University of Chicago Press, 1976.
- (49) C.E.Pascal. "Individual Differences and Preferences for Instructional Methods." **CANADIAN JOURNAL OF BEHAVIORAL SCIENCE**, 1983, 5, 272-279. That Thai students both say they tire quickly of the lecture method and that they "achieve more" using the lecture method may be an obvious contradiction or it may reflect their anxiety about using less familiar methods.
- (50) W.J. McKeachie and J.A. Julik. "Effective College Teaching." In F.N. Kerlinger's (Ed.) **RESEARCH IN EDUCATION**, Volume 3. Itasca, Illinois: F.E. Peacock, 1975.
- (51) L.Bragg. "The Art of Talking About Science." **SCIENCE**, 154, 1966, p.1614.
- (52) This model is similar to N.L. Gage's and D.C. Berliner's "Discovery Lecture Method" discussed in their book **EDUCATIONAL PSYCHOLOGY**. Chicago: Rand McNally, 1975.
- (53) R.B. Kozma, L.W. Belle and G.W. Williams. **INSTRUCTIONAL TECHNIQUES IN HIGHER EDUCATION**. Englewood Cliffs, NJ: Educational Technology Publication, 1978, p.156.
- (54) Edgar Dale. **BUILDING A LEARNING ENVIRONMENT**. Bloomington: Phi Delta Kappa, 1972, Ch.3.
- (55) Stephen Garrett. **BANGKOK JOURNAL: A FULBRIGHT YEAR IN THAILAND**. Carbondale: Southern Illinois University Press, 1986.
- (56) Adapted from Arthur Costa. **BASIC TEACHING BEHAVIOR**. San Anselmo, CA: Search Models Unlimited, 1973, pp.6-7.
- (57) Janet Kirstead. "How Teachers Manage Individual and Small-Group Work in Classrooms." **EDUCATIONAL LEADERSHIP**, 44 (2), October, 1986, p.22-25.
- (58) Paulo Friere. **PEDAGOGY OF THE OPPRESSED**. New York: Herder and Herder, 1970.
- (59) Diane Larsen-Freeman. "Assessing Global Second Language Proficiency." in H.W. Seliger's and Michael H. Long's (Eds.) **CLASSROOM ORIENTED RESEARCH IN SECOND LANGUAGE ACQUISITION**. Rowley, MA: Newbury House, 1983, pp. 287-304.
- (60) V.D. Binner. **INTERNATIONAL FOLKTALES--I**. New York: Thomas Crowell, 1967.
- (61) John R. Borsuth. "New Data on Readability" in Althea Beery, et al, (Eds.) **ELEMENTARY READING INSTRUCTION**. Boston: Allyn and Bacon, 1972, pp. 168-170.
- (62) Assistance in the preparation of this greeting speech was provided by Sriwilai Dorkchan, the Chairperson of the Thai Language Teaching Division at ChiangMai University's Faculty of Education.
- (63) William A. Hunter, **MULTICULTURAL EDUCATION**. American Association of Colleges of Teacher Education: Washington, DC, 1974.
- (64) For a broader discussion of evaluation practices and modification--Howard Sullivan and Norma Higgins. **TEACHING FOR COMPETENCE**. New York: Columbia University Teachers College Press, 1983; and Gary Borich and Susan Madden. **EVALUATION CLASSROOM INSTRUCTION**. Reading, MA: Addison-Wesley, 1977.