



วารสารสวนสุนันทาวิชาการและวิจัย
Suan Sunandha Academic & Research Review

แนวทางไปสู่กลยุทธ์และกลวิธีสอนให้รู้ (หนังสือ)ภาษาอังกฤษ ด้วยมรรควิธีทางสมาธิและการพัฒนาการ

Towards the Strategy & Technique of 'Mental-Visual-Literacy (MVL)' Approach to ELT

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บทคัดย่อ

บทความทางวิชาการต่อไปนี้จะนำเสนอ ‘มรรควิธีทางสมาธิและการพัฒนาการ’ (Mental-Visual-Literacy Approach) เพื่อพัฒนาการเรียนการสอนภาษาอังกฤษในประเทศไทยไปตามหลัก นววิทยาการสอนเข้ามาจากควบคู่กับการออกแบบประมวลวิชาสำหรับประเทศไทย อย่างแท้จริง ไม่ใช่ ‘การนำวิธีสอนเข้ามาจากต่างประเทศ’ ดังที่ปฏิบัติกันอยู่เป็นประจำตลอดมา โดยมีได้คำนึงถึงสภาพแวดล้อม หลักสูตร สื่อการเรียน ความพร้อมและความสามารถของครู-นักเรียนในบริบทสังคมไทยเป็นเกณฑ์

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Psycho/Neurolinguistic research on First/Second Language Acquisition (F/SLA)' reveals that language resides in the left hemisphere of the brain-with 'comprehension' in 'Wernicke's Area' and 'production' in 'Broca's Area' (Aitchison 1987; Ellis 1997; Whitaker 1971). That is to say, 'language acquisition or learning' takes place in the brain to start with. According to Buddhism, the 'brain/mind' will function best if we are 'mindful' of what we're doing.

'Mindful' means to be aware or conscious of something. In Buddhism, 'meditation or concentration' results in 'mindfulness'. Hence the MVL Approach to ELT should start in the brain. For practical purposes, it was found that even the simple 'momentary concentration' (ขณิกสมาธิ) for a few minutes yields a significant result in second language learning (ประพาศน์ พุทธิประภา 2537; Brudhiprabha 1996).

However, 'a mental approach' alone is not enough. In addition, language acquisition or learning needs 'a visual approach' as well-both in terms of 'words & pictures'. That is why the integrated strategy & technique employed here are called 'MVL Approach'.

Indeed, our ultimate goal in F/SLA is 'functional basic literacy'--Le. the ability to speak, read, write and understand sufficiently well to communicate in English. 'The MVL Approach to ELT' is designed for that particular purpose.

To begin with, the students will practise 'momentary concentration' for some five minutes before starting each lesson. To help them meditate, the teacher explains to the students with a soothing voice as follows:



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The Practice of Mindfulness of Breathing*
(Anapanasati Exercises)

Good morning/afternoon, class. I'll teach you the simple technique of 'Mindfulness of Breathing'. Listen to me carefully and do what I tell you. It will help you to concentrate on what you study resulted in learning it better.

Now, sit up straight, relax and close your eyes. Breathe IN and OUT normally and OUT, note it too. Note the IN and steadily. When you breathe IN, note it: when you breathe OUT of your breathing: mentally, not verbally.

Make a note of what you see, hear, smell, or think of, etc. by observing them and noting them: seeing-seeing, hearing-hearing, smelling-smelling, thinking-thinking, etc.

If your mind wanders elsewhere, note it by mentally saying: wandering-wandering once or twice or even many times until it stops wandering. That is to say, whatever thought occurs it should be noted as it arises. After we take note of each reflection, it tends to disappear. Then go back to noting the basic act of your breathing. In the long run, smadhi (concentration) can be developed, and insight will follow.



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At the end of a short meditation session, start the lesson right away. For a complete lesson of the integrated skills in plain English, see full details in Trikosol (2008: 18-26)

As part and parcel of 'a mental approach' is 'a visual approach' which is the method of learning by seeing with one's eyes, i.e. through illustrations or pictures. Look at the following cartoons & texts:



Both men are reading papers.
Both birds are singing.

The men are both reading papers.
The birds are both singing.

All the men are reading papers.
All the birds are singing.

The men are all reading papers.
The birds are all singing.



Field (1974: 3, 122)

In addition, we can also use 'image or visualisation' (จินตนา) by forming our 'multi- sensory pictures in the mind' in terms of 'sights' (รูป), 'tastes' (รส), 'smells' (กลิ่น), 'sounds' (เสียง) and 'touches' (สัมผัส) as follows:

Right. Please close your eyes. Close them gently, sit back and relax. Now I want you to see something in your mind's eye. It looks like a can. The can is wrapped in red paper. You see a small can wrapped in red paper. It has a green ribbon with a yellow bow on top. The can is on a table in your living room. You are



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sitting at the table. You want to open the can. You take off the bow and the ribbon. Now you slowly unwrap the paper. You can hear the paper making a crinkling sound. Now the paper is off the can and you look inside it. You see three tennis balls inside the can. You take one 'of them out and begin to play with it. You are bouncing -the ball on the floor.

"Now, I want you to come back to where we are.
You hear my voice. You are with me now. Okay, open your eyes".

Kosol & Prabha (1987: 71-72)

All in all what has been discussed & illustrated above confirmed our 'theory & practice' expounded in the forthcoming book entitled: New ELT Methodology-cum-Syllabus Design for Thailand of which not only a 'method' but also a 'syllabus' goes hand in hand.

The teaching of English in this country is far from satisfactory because we don't see both the wood and the trees! We usually import the method in vogue out of context from the West.

In the final analysis. it is hoped that this short article will help us see the light at the end of the tunnel in the long run.

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