



A STUDY OF THE CONCEPT OF A "GOOD TEACHER" IN THE
LEARNING CULTURES OF FINLAND AND THAILAND

MAARET MATTSSON

A THESIS SUBMITTED FOR
THE DEGREE OF MASTER OF ARTS
IN ENGLISH LANGUAGE TEACHING
MA-ELT

GRADUATE SCHOOL OF ENGLISH (GSE)
ASSUMPTION UNIVERSITY
BANGKOK, THAILAND.

MARCH 2010

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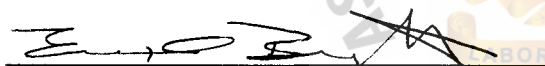
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Academic Year February, 2010


The Graduate School of Assumption University has approved this final report of the twelve-credit course, EL 7000 Thesis, submitted in partial fulfillment of the requirements for the degree of Master of Arts (ELT/ELL)

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PLAGIARISM STATEMENT

Statement: I certify that all the material in this study which is not my own work has been identified and acknowledged, and that no materials are included for which a degree has already been conferred upon me.

Date: March 12th 2010

Ms Maaret Mattsson

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Signature



Acknowledgements

My gratitude goes to:

- Dr. Erich A. Berendt
- Lasse Kalliokoski
- Kyaw Hnin Hnin Thet
- Chatree Changthongsiri



Abstract

This study is a conceptual metaphorical study of the concept of a “good teacher” in the learning cultures of Finland and Thailand. It follows the Jin and Cortazzi (2008) research “Images of teacher, learning and questioning in Chinese cultures of learning” (Berendt 2008). To make this comparative study of contemporary cognitive metaphoric values regarding a “good teacher”, first traditional proverbs of learning in each country are examined and then for the contemporary values of a “good teacher” essays on “What is a good teacher?” are collected from university students in each country. The most frequently mentioned items from the students’ essay responses are selected and culturally distinctive proverbs from each culture are identified in order to create a questionnaire. The questionnaire lists sentences showing a range of values about the “good teacher” and the results are analysed using the five point Likert scale. The total number of valid responses was 176 from Thailand and 176 from Finland. The results were statistically evaluated with the F-test and Mean score to show the similarities and the differences between cultures of learning related to the role of the teacher in Finland and Thailand. The research discovers many significant differences in conceptual patterns, for example, THE TEACHER IS A PARENT (Thailand) and THE TEACHER IS PROFESSION (Finland), but it also shows some shared patterns between these cultures, for example THE TEACHER HAS THE KEY TO KNOWLEDGE. The conceptual patterns are important in understanding the expectations and values of a good teacher in the student-teacher behaviour in teaching and learning in cross-cultural situations. The implications for teaching, in Finland and in Thailand are discussed in a way to help the teachers to become more aware of their own teaching and their students learning expectations.

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Chapter 1: Introduction

1.1 Background

The purpose of this study is to compare the concepts of the “good teacher” in Finland and Thailand. It will illustrate the possible similarities and differences in the images of the “good teacher. Finland and Thailand do not share the same culture, so it can be assumed that the context of the learning cultures is different too, which applies to the differences in the concepts of the “good teacher”.

The cross-cultural issues have been discussed recently. Many studies have been done in the field. This study is one of those and it concerns Finland and Thailand. Though the issues are cultural differences, this study still concentrate on the context of learning. Learning, which involves usually teacher/student and teaching/learning is not the same in every country. Things which have an effect on learning are the countries’ languages, location, traditions, society, etc. It can be seen that everything has an effect on learning, so each society will have their learning culture. The learning cultures differ in the same way that cultures usually do. This does not mean that there are no similarities between different learning cultures, but it makes it possible to examine the differences between them. According to Hall (1959:47) the education and educational system is the output from the characteristics of a given culture and its language. Some of the learning cultures emphasize learning by memory,

some learning by demonstration, some learning by thinking. The way people have learned to learn, it is extremely hard for them to learn in any other way. This happens because the process of learning that person has acquired includes conditions and assumptions that learning has root from.

Because the whole context of the learning culture is too broad for this study, researcher has focused on what the "good teacher" is. However this study touches on culture and the context of learning culture in both countries. This is done to show the information about the participating countries and their context of learning. This makes it easier to discuss the results from the data and the implications for teaching in these learning cultures.

The contexts of learning are very different between Finland and Thailand. First of all it has to be said that Finland is a Western country and Thailand is an Asian country. That means that the countries have different world views, meaning then different cultures. The education systems differ as well. Although, both countries have done major changes in their education system in last century, they still are not the same, mainly because they emphasis different things.⁶⁹

The Finnish educational system is on the top of the world (Phetdee 2009). Ambassador Sirpa Mäenpää describes the Finnish education system as "Education is valued very highly in Finnish society," and "We have compulsory primary school for nine years. All schools and all universities are financed by local and central governments, which means by our taxes. Books for the compulsory basic education are also free. We have school meals in order to ensure that students have sufficient energy to study," she said. She also mentions that "We have invested in a high quality basic education that we try to provide to all students, whether they are doing well or not so

well at school. It is not so much that we are encouraging the top students. We are supporting even the weaker ones." (Phetdee 2009) There are also not many private schools in Finland, which guarantees the equality for all children and the differential between schools stays is minimal.

In Thailand the educational system works differently. Although, the Constitution of the Kingdom of Thailand (1997) states in "Section 43. A person shall enjoy an equal right to receive the fundamental education for the duration of not less than twelve years which shall be provided by the State thoroughly, up to the quality, and without charge." This means that the Thais have free education in public schools which are run by the government. However, Thailand has a huge private sector when it comes to the education. This makes some inequality between the different social classes. Even though, the Constitution of the Kingdom of Thailand (1997) says in "Section 30. Unjust discrimination against a person on the grounds of the difference in origin, race, language, sex, age, physical or health condition, personal status, economic or social standing, religious belief, education or constitutionally political view, shall not be permitted."

The teachers' education and teacher training are different between Finland and Thailand. In Finland the teachers are required to have a masters degree, whereas in Thailand is not necessary. In Thailand they require some amount of education studies from the teacher to get the teacher's license. A bachelor's degree of education gives full permission to work as a teacher in Thailand.

Every learning culture has different values, norms and perspectives and many times we are culturally blinded, meaning that it is hard to see through the other culture, because our own culture blocks that view. That is why many aspects cannot be

seen and thought about, because we are used to seeing them in our own way. This way is most likely learned and it is related to our world view. We have learnt our culture and our language. In our language there are underlying metaphors or conceptual metaphors, which we systematically follow without noticing it. But when these metaphors are different, from country to country, they block our thinking and our understanding in cross-cultural situations. (Lakoff & Johnson 1980: 10) Lakoff and Johnson give an example "In the midst of a heated argument, when we are intent on attacking our opponent's position and defending our own, we may lose sight of the cooperative aspect of arguing. Someone who is arguing with you can be giving you his time, a valuable commodity, in an effort at mutual understanding. But when we are preoccupied with the battle aspects, we often lose sight of the cooperative aspects." (1980: 10)

The cultures of metaphors are closely related first to the peoples that are involved and second with their experiences, feelings and thoughts. This is not arbitrary discourse, they have their rules and orders, which are understood and we act in the world with them. These expressions which we use, we have created them and then combined them with the cultural patterns of hidden meaning. As native speakers, we do not notice them, but people from different languages do, because the patterns are not necessarily the same. (Kramsch 1998: 20-21) Hall says in his book *The Silent Language* that "Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study have convinced me that the real job is not to understand foreign culture but to understand our own." Hall points out that there is in awareness and out of awareness dimensions in culture and people often do not see the side of out of awareness before they enter a new culture.

This study will approach the cross-cultural comparison from the perspective of conceptual metaphors. It is important to know what these underlying metaphors are, because they surely affect our everyday life. Without knowing these differences and similarities between cultures, we cannot improve each other's systems. This study is limited to the cultures of learning related to the role of the teacher in Finland and Thailand.

The primary interest is to research the cultural concepts of "good teacher"-metaphor in Finland and Thailand and get some aspects of how they are similar and different and how they affect the learning/teaching process. Metaphors have been used in teaching to demonstrate and explain the deeper concept. Metaphors are directly linked our behaviour and actions. Teachers use metaphors in the way that they have learned and how they think. Mostly teachers are not aware of these metaphors; they just use them in their own way, without noticing that they have done it. However metaphors are a supporting method in teaching and should not be ignored. Metaphors can clash in the inter-cultural learning context and raise questions about the importance of metaphors in the learning context. Cross cultural studies have been done about metaphors to give different aspects of different cultural orientations to communication and learning; Lakoff and Johnson's (1980) *Metaphors We Live By*, Cameron and Low's (1999) *Researching and Applying Metaphor*, Berendt (2008) *Metaphors for learning: Cross-cultural Perspectives*.

Approaches to learning are directly related to the fact of how we conceptualize learning and our thinking is expressed through the metaphors. That is the reason why teachers should be aware of these metaphors. Metaphors show key concepts, experiences, beliefs and values. Realizing the effect of metaphors, teachers

can reflect on those in their teaching and also be aware of the learning styles. Cross cultural situations in education will raise metaphors to the surface, because the same backgrounds and learning habits are not shared. Cultures of learning; values, attitudes, style of learning, vary and are worth examining so that we can develop our educational systems. Metaphors can be seen as a bridge from one practice to the bigger context. Metaphors carry the values and attitudes, which will affect the learning environment, which is why the learning process is related closely to the culture. Learning is one of the basic elements and activity in a culture to carry society from generation to generation.

It is important for teachers and learners to know the culture of learning differences, it is not only language and habit differences. Underlying patterns of languages, relationships between teachers and students, attitudes, values and actions are different, especially if the East versus the West is examined. This study is only part of a larger topic, but it will show aspects from East and West. These aspects can be taken as advantages in both countries. It will show the traditional formal values and contemporary social values, expectations of the teachers' role and in that way help to develop future education. Without seeing our own learning culture, we are unable to see any others' either.

1.2 Rationale

This study concentrates on the cultures of learning related to the role of the teacher in Finland and Thailand. Choosing the countries to do this study is quite natural. As the researcher comes from Finland and knows the context of Finnish schooling, because she has done her schooling mainly in Finland. Now she is living, teaching and studying in Thailand, in the Thai context. The differences have been noticed, not only for schooling, but also in everyday life. Of course the differences are big, because one country follows the European tradition and the other one is in the Asian tradition. For the researcher this is an opportunity to make a comparative study between Finland and Thailand. The research will be beneficial to Western teachers who are working in Thailand. The same way it will be beneficial for the Thai teachers who are working in Finland or in the West. Even though this study is only limited to Finland and Thailand, it still gives aspects of the West (Finland) and the East (Thailand).

1.3 Objectives

The aims of this study are:

1. to find concepts of the good teacher in Finland and Thailand through a study of conceptual metaphors.
2. to illustrate possible similarities and differences in a cross-cultural study in the cultures of learning related to "good teacher".

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3. To help the teachers to become aware of cultures of learning about the good teacher and their conceptual metaphors and patterns as they will impact on their on behaviour. Teachers in these countries can apply and adjust their teaching to be suitable for the students when they are aware of these concepts.

1.4 Research Questions

1. What are the concepts of a "good teacher" in Finnish and Thai cultures?
2. What are the differences and similarities about the concepts of learning between the two country's cultures related to "good teacher"?
3. What are the implications of these for teaching in Finland and Thailand?

1.5 Definition of Terms

Cultures of learning Conceptions about learning, how it occurs, and what the values about ideal teacher, student and learning procedures are in a country.

Metaphors Are surface expressions in language (=linguistic) in which two domains are compared, a target and a source domain.

Conceptual metaphors Are the structuring of concepts underlying the linguistic metaphors. It is seen in language in our every day lives, but they shape not just our communication, but also shape the way we think and act. We usually understand them in terms of common experiences. They are largely unconscious,

though attention may be drawn to them. Their operation in cognition is almost automatic. And they are widely conventionalized in language, that is, there are a great number of words and idiomatic expressions in our language whose meanings depend upon these conceptual metaphors. (Lakoff and Johnson 1980: 3-7)

1.6 Thesis Organization

The chapters follow the thesis requirements and are organised from the broader aspects of cultural issues in learning to focus specifically on the research topic. The first chapter gives a brief introduction to the cultures of learning, and conceptual metaphors. It also gives reasons why I want to do this study and why it is relevant for me and for other teachers as well.

The second chapter fully concentrates on the research of what has been done in related fields. The key words of the study are conceptual metaphors, cultures of learning and "good teacher" images in it. It shows the good teacher image in cultures of learning and how they are similar and different in Finland and Thailand.

The third chapter explains the methodology for this study, which will be a comparative study between Thailand and Finland learning cultures about good teacher. This will be done by collecting the proverbs of learning in each country, in order to have basic values of culture of learning in Finland and Thailand. Proverbs give information about traditional learning values. Then university students are asked to write an essay on "What makes Good Teacher?" In order to get students contemporary

values on good teacher. The most frequently mentioned items from the students' essay responses are picked up and information from the collected proverbs in order to make the questionnaire. The Questionnaire lists up sentences showing a range of values about a "good teacher". The questionnaire results are analysed using the five point Likert scale. The questionnaire includes significant ideas of both countries. The Questionnaire is administered in both languages. Basically the plan of Jin & Cortazzi (2008) in research of "Images of teachers, learning and questioning in Chinese cultures of learning" is followed.

In the fourth chapter I analyze data that I have collected from the students' questionnaire. The data are analyzed by using the five point Likert scale. The mean scores will be counted by using Microsoft Excel. The analysis shows how the "good teacher" is seen in both countries. That way the similarities and differences between cultures of learning related to the role of the teacher in Finland and Thailand can be found. Implications for teaching in the classroom are also discussed.

The fifth chapter gives the conclusions of the analysis and discussions, as well as the limitations of this study.

Chapter 2: Literature Review

2.1 Cognitive Science and Cognitive Unconscious

The term cognitive can be confusing, because it is used with many different meanings. According to Lakoff and Johnson in their book *Philosophy in the Flesh* (1999: 10-15) they talk about cognitive science. In this sense "cognitive" contains any mental operations and structures that are involved in language, meaning, perception, conceptual systems, and reason. They also claim that our conceptual systems and motives come from our body, which give a basis to our sensory systems, and gives us ability to conceptualize and notice things around us. Though they also say that cognitive operations are mainly unconscious and that's why the term "cognitive unconscious" is more accurate to describe all unconscious mental operations concerned with conceptual systems, meaning, inference, and language.

The cognitive unconscious is huge and complicatedly structured. It includes all our automatic, cognitive operations and also all our implicit knowledge. Our knowledge, beliefs and values are framed in terms of a conceptual system that lies mostly in the cognitive unconscious. (Lakoff and Johnson 1999: 13). Lakoff and Johnson (1999: 15) say that "Through the study of the cognitive unconscious, cognitive science has given us a radically new view of how we conceptualize our experience and how we think."..."Unless we know our cognitive unconscious fully and intimately, we

can neither know ourselves nor truly understand the basis of our moral judgments, our conscious deliberations, and our philosophy." There is no single day that we do not rely on unconscious concepts, though we often are not aware of it. We all are metaphysicians in a way that we make sense of experience in our everyday life, through our conceptual system. Our everyday metaphysics thus shows in our conceptual systems. (1999: 10)

2.2 Conceptual Metaphors

Metaphors are usually considered only as a language form, which have their own characteristics. However, Lakoff and Johnson (1980: 3) studied how metaphors can be seen in a way that is not only a form of language; it is all around us in our thoughts and actions. Metaphors are included to our daily life; all the things that we do have a kind of semantic system. This system is based on what we have seen and learned. It is not arbitrary, how we do things in our life; they all are based on our conceptual system, which is more or less learned from what surrounds us. We also use that system to understand more about life. Lakoff and Johnson suggest that the conceptual system is largely metaphorical, which implies that metaphors are essential in expressing our life and living.

We are not usually aware of all the things that we think and do, that is why we also are not aware of our conceptual system either. It works automatically without giving thought to it. How can we know how the conceptual system functions then? We can use language as evidence that conceptual patterns exist and how they work. When the concept is metaphorically structured, it means that the behaviour follows this and is

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metaphorically structured. If the communication acts are metaphorically structured, then it must mean that language is metaphorically structured. That is how it will make a system, which is called a conceptual system. (Lakoff & Johnson 1980: 3-5) "Metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system." (1980: 6) And "Because the metaphorical concept is systematic, the language we use to talk about that aspect of the concept is systematic." (1980: 7) By studying the metaphorical linguistic expressions, we can get information about metaphorical concepts, and in that way try to understand the patterns it follows. (1980: 7)

Here is an example of metaphor including the expressions of everyday life from Lakoff and Johnson (1980: 46).

"THEORIES (AND ARGUMENTS) ARE BUILDINGS"

Is that the *foundation* for your theory?
 The theory needs more *support*.
 The argument is *shaky*.
 We need some more facts or the argument will *fall apart*.
 We need to *construct* a strong argument for that.
 I haven't figured out yet what the *form* of the argument will be.
 Here are some more facts to *shore up* the theory.
 We need to *buttress* the theory with *solid* arguments.
 The theory will *stand or fall* on the *strength* of that argument.
 The argument *collapsed*.
 They exploded his latest theory to be without *foundation*.
 So far we have put together only the *framework* of the theory.

Because the metaphors follow the patterns and it works systematically, it then highlights some features and at the same time hides other features. This means that when we see or hear something, which is not in our conceptual system, we are surprised and maybe confused, because it does not follow our usual logic. What is logical for someone is not maybe logical for others. (Lakoff and Johnson 1980: 10) This is where

cultures usually cross, the views and perspectives are different and many times from our own perspective we cannot see the other one's perspective, because it does not fit to our conceptual system. Metaphors are not the same from culture to culture. (1980: 22) The basic values from our culture are usually entrenched in our conceptual system. "So it seems that our values are not independent but must form a coherent system with the metaphorical concepts we live by." (1980: 22) All that we experience in our life goes through the culture, but even though we share the same culture, we all see it in our own way, which also influences how we experience things.

If our conceptual system is largely metaphorically structured, it means that it is largely symbolic; we understand concepts in terms of other concepts. If it is largely metaphorical, it leaves little space for understanding directly. How are our conceptual systems grounded then? The main thing is to separate the experience, which can include emotional, mental, cultural experiences and the way to conceptualize it. Let us take an example of a container object. "We all experience ourselves, our bodies, as entities, separate from the rest of the world- as containers with an inside and an outside. We also experience things external to us as entities- often also as containers with insides and outsides." (Lakoff and Johnson 1980: 58)

Now let us look 3 sentences:

"Harry is in the Kitchen."

"Harry is in the Elks."

"Harry is in love." (1980: 59)

Here we can see 3 different sentences, which all use the same word "in", to show some experience. First one shows spatial, second one social and last one emotional, experience. How they actually differ is that the first is without the metaphorical concept,

it shows where in a simplest way. The other two examples are structured metaphorically, the social group is seen as a container, the same as the emotion called love. What this shows us is that there are experiences, which are constructed in the same way, but conceptualized in different ways. (Lakoff and Johnson 1980: 59-60) "Since much of our social reality is understood in metaphorical terms, and since our conception of the physical world is partly metaphorical, metaphor plays a very significant role in determining what is real for us." (1980: 146)

Reality is experienced with our senses and it is put with the knowledge we already have, that is why it is different for everyone. How it is structured is more complicated. The aspects that influence a situation are multidimensional. Those dimensions give the main track so that we are able to follow what is going on. We automatically and unconsciously classify every experience in our life, even the smallest one, without even giving a thought to it. Classifying happens in a way we have learned and seen it to happen and this will give us a hint how we should think and behave, for example, situations like a conversation. There are six dimensions: participation, parts, stages, linear sequence, causation and purpose. These six dimensions make the whole structure, the main track of the conversation. When the conversation turns to an argument, dimensions change, which shows us a change in our behaviour. (Lakoff and Johnson 1980: 77-83) This experiential view allowed the definition of experience to be understood in individual concepts; they are the natural kinds of experiences. This natural kind of experience is influenced by our cultural views and habits and that gives a different definition to everyone. Experience provides meaning for cognitive metaphors. (1980: 125) These concepts of cognitive metaphors give coherence, because we

automatically think through the dimensions and usually after that pick up the perspective that we want to use. (1980: 87)

As we have seen the understanding happens together with cultural experience. Mostly the so-called truth depends on what our culture is offering as a truth. Lakoff and Johnson (1980: 185) argue in their book that the truth is always relative to a conceptual system, which means there is no absolute truth. But it depends on the culture whether they judge something as absolute truth or not, and allow people to have their own world view. Some of the cultures do not give people space to think and see other ways, those are called strict cultures. An example could be some very religious countries, when most of the things such as laws, rules and general daily life follow some religious habits. The people are not allowed to think other "truths".

Usually people have made the distinction between objective and subjective, but nothing between that. (1980: 185) Lakoff and Johnson are offering experientialist alternative. However we cannot fully forget objectivism or subjectivism, because they have long roots and important functions in our experiences. (1980: 226) Objectivism and subjectivism concern our understanding, where the aspects are just different. The experientialism gives opportunity to see both these aspects where they meet each other. From the experientialist perspective, understanding gives the base to the truth. The mutual understanding needs self-understanding and self-understanding needs to develop in steps; awareness, experiences, alternatives, flexibility and unending process viewing. "A large part of self-understanding is the search for appropriate personal metaphors that make sense of our lives." (1980: 233) And what makes sense to our lives will become our life as ritual, structured practices. There cannot be culture without ritual or personal system without personal rituals. These little daily life rituals

make and reflect the concepts of our metaphorical system as in micro and macro senses. (1980: 235) The importance of this is to realize how we see things, which is not necessarily the "truth" for other people, even though if it is "truth" for us. As a matter of fact it is just how we have been brought up to see things, "truths", to perceive our world, but there are many other ways to see the world which lay beyond these truths in our cultures. (1980: 239)

This study will concentrate on the "good teacher" concept metaphorically, not actually what is good teacher, but how a "good teacher" is seen in Finnish and in Thai societies. The study will show how these views are different or similar to each other. This study's point is to show that these views are different, because the world view is different, which is caused from how, when and where we have grown up on a personal level and on a social level.

2.3 Good Teacher

Uusikylä has written a book called *Hyvä Paha Opettaja* (Good Bad Teacher). He collected the data from his readings and from 500 students from the Faculty of Education, who had written their memories about schooling. He makes it clear that the observation is concerned with the relationship, between teacher and students. Though, of course, teachers' academic competence is also important and will affect the results of students, but their relationship with students is also more important than we usually think. The academic results of students alone do not tell whether someone is a good or bad teacher. Uusikylä thinks that the relationship between teacher and student is most important and he called this "pedagogical love". (Hellström 2007)

Hellström distinguishes eight different elements, which are: teacher as a human being, teacher as an adult, teacher as a teacher, how the teacher teaches, how teachers accept students' failures, teacher as a classroom leader, relationship between student-teacher, teachers as professionals. Hellström also distinguishes eight different elements of the bad teacher as well. (Hellström 2007)

In Uusikylä's research the elements have their keywords, but those keywords are quite vague and stay on the surface. But this research only concentrates on good teachers' characteristics and it tries to go deeper into the concept of good teacher in cultures of learning and also make the contrast with the Thai view. Distinguishing between good and bad teacher is not that simple and sharp as Hellström shows. Hellström also mentioned that Uusikylä does not claim that teachers need to be super and only have good elements.

Helkamäki and Kyrkkö (2007) have published a book on their research *Matkalla Opettajaksi-Minustako hyvä opettaja?* (On the way to becoming a good teacher- Me, a Good Teacher?). In that research they made an enquiry with 29 vocational students. The enquiry includes three open ended questions: Describe good learning experience, describe bad learning experience and describe a top teacher? In the results the students describe the top teacher with adjectives, most mentioned were: encouraging, nice, humorous, understanding, and fair.

In this study the students will be older and more mature, but it could be that the same adjectives might occur in this research too. Also the questions will be a little bit different in the essay: What makes a good teacher? What is a good teacher? And describe a good teacher. The essays for this research is not the primary data but is used to help to make the questionnaire.

Perttula (1999: 14-23) says that teachers have to perceive their work by themselves. Administration gives a guide about what to teach and how to teach, but teachers do their work by themselves. Teachers teach with their own values and actions, in the same way that students learn with their own understanding and actions. Teachers have to be brave enough to depend on their own thinking which also include theoretical knowledge. Teachers have to balance theory and practice, as this usually comes with experience. The teacher's work is based on interaction with people for mutual understanding. Thinking of a teacher's core, Perttula says it is essential to understand what is human. Becoming human takes lifelong learning from the essence of surroundings and how humans experience that. (1999: 14-23) In the science community thinking is the most important thing; that is the way to find the truth; searching, asking questions, wondering, doubting and being critical. Scientific interactions are to put theory and practice together and make it more understandable and find deeper knowledge. (Kumpulainen 1998: 19)

Teachers are always cultural products and they react, reflect and work with the dominant value system. Schools have an authoritarian tradition, which is still alive more or less depending on cultures. Current endeavours are for more self training and constructive learning and might change the authoritarian status. (Laine 1998: 114-115) Teaching does not change by making new curriculum and planning, though it affects teaching. The changes in daily life change the schooling little by little. So the changes in society change the school system as well. (Lauriala 1998: 120)

The teacher's position in society is significant, because they hold the future of the country, the children. Society's success is based on knowledge and know-how, which will put the teachers in a key position. Teachers have impact with their

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occupation on citizen to citizens learning throughout life. Schools and teachers can also affect other social problems such as people who are left out of the community and help make them good citizens. The teacher's work will be shown in students through their life. There is an ethical side to teaching which also gives a much stronger position in society for teachers.

Teacher training depends on the culture of the teacher, what is the ideal teacher? Teacher and the teacher's role has been researched a great deal and there are contradictory opinions as to what is included in the teacher's position. (Niemi 2006: 73-75)

2.3.1 Teacher Education and Training in Finland

In Finland the teacher's work is strictly controlled by law, which states the tasks, objectives and teachers qualification. As well as national study plans and curriculum. Externally, it seems that the teacher's work is controlled very strictly. Through the teaching/learning process and teaching organization, a teacher can choose from many possibilities, how he/she wants to teach. Teachers just have to have motivation and the skills to try new or different ways and materials. Teachers also have to develop themselves to keep their knowledge and experience updated. (Luukkainen 2000: 119) Teachers on the elementary level are class teachers and on the secondary level subject teachers. All the teachers in basic studies and high school have to have usually a higher university degree. There is strict law about teachers' qualification. (Sorsavirta 2003: 43)

2.3.2 Teacher Education and Training in Thailand

Teacher education in Thailand has changed a lot in the course of many years. The first teacher training school was established in 1892. That school taught only primary teachers, but after some years education changed and became higher, so the need for more highly educated teachers increased also. This required more teachers' training and more schools were established in metropolitan and rural areas. Those teacher training schools trained teachers for primary and secondary schools. The colleges offered two programmes: a lower and a higher certificate in education. Teachers were allowed to teach in secondary schools. This system remained until 1975. But because the increased number of students in compulsory education forced Thailand to update their teachers' quality, they started to offer a four-year program, which led to the bachelor degree in education. The content of the four-year programmes has changed over the years, to make it more suitable for the community. The teacher colleges were maintained as institutions of education. The aim was to have well educated qualified teachers at the bachelor degree level. This was revised again 1984 with 36 teacher colleges. In 1992 the teacher colleges got the name "Rajabhat Institute", these days it is called Rajabhat University, and in 1995 changes in the institution and the restrictions in degrees and fields have been removed. Currently, concern is about improving the quality of the education field in the programmes offered. There are now strict requirements to process teacher candidates. (The national Identity Board, Office of the Prime Minister 2000: 114-135)

2.4 Learning Cultures and Proverbs

Kramsch (1998: 6-14) divides culture into three different dimensions; social, historic and imagined. Culture is everyday practices and it keeps the shared history and traditions through time. People use the same language usually, but still have various social groups that they belong to, such as family, neighbourhood, professional or ethnic affiliation. These kinds of groups give different aspects to their language and identity. Common attitudes, beliefs and values are compared and reflected with others in the group and the way of verbal and non-verbal communication depends on the group and the relationships in the group. This is the way cultures bring civilization and predictability to the use of language. Language studies are always related to the cultural activity. Understanding the other language is still possible, not because there would be structural equality, but because we share some common conceptual systems, which have come from experience. That means we are not stuck with our own cultural meanings and our own language, we can enrich our culture by interacting with people from other cultures and different language users.

Every country has its own language(s) and culture(s) with different values and beliefs. Culture comes from the people and group of people who share the same kind of habits and life style. With their thinking and their behaviour the culture will be formed. The values and norms which are respected come from the people's minds. Some of the norms and values have been established hundreds of years ago and they may be either still in the traditional habits in the country or they have become extinct with a new habit substituted for the old ones. Cultures change all the time; some very fast, some very slowly. The same thing happens to the language; it changes generation

to generation, not totally, but little by little. How people talked and behaved hundreds of years ago, may today be old fashioned or even hard to understand.

Hall's book *The Silent Language*, proposes a theory of culture and how we can understand it. Culture is not something that people talk about, it is how they behave, what they do and why. He said that culture is a play, where we all are cast into roles. The plot will control our daily lives in many different ways, expected and unexpected. Hall also highlights the fact that culture many times hides more than it reveals, especially from their own participants. That is the reason why we do not easily understand foreign cultures, because we do not even realize our own. (Hall 1959:28-29) Hall also starts from the point of view that culture is learned, and if it is learned, we should be able to teach it. Hall separates ten different human activities, which forms the communication process. He calls them PMS Primary Message Systems. These PMS are related to each other to make the whole complex picture of culture. It is divided into ten primary systems: interaction, association, subsistence, bisexuality, territoriality, temporarily, learning, play, defence and exploitation. (Hall 1959: 36-38) These ten systems are related to the communication process and all of them are characterized by attitude dimensions in culture as formal, informal and technical.

This study will only concentrate on cultures of learning. Cultures of learning are different from country to country. It is different, because every country's learning cultures are determined by their own cultural values a complex of many of the primary message systems. Because cultural values and beliefs are different the learning cultures and behaviours are also different and that leads to the fact that we expect different behaviours (Berendt 2008: 37). Some learning cultures show more awareness and open-mindedness than the others, some cultures respect the discipline and silence.

Cultures of learning are related to how we see the world, basically how we have learned to see the world. How we have been taught will affect how we understand things. What is seen as a good teacher in some country could be very different in other countries. This study will concentrate on the concepts of learning related to the role of the "good teacher" in Thailand and Finland, by trying to compare and to find similarities and differences between them.

What will be concentrated on from Hall's books for this study is the theory of culture, which has three dimensions. He termed these levels as formal, informal and technical. This means that people have three modes of behaviour; even the simplest thing has all the dimensions. There will usually be one of the dimension dominating, but even when one dominates the other dimensions are still present as well. Formal learning are the patterns of what we learn by tradition. An example of this kind of situation is when a parent teaches the child not to do something like that and gives an example how to do it right. Formal learning basically contains a yes-no, right-wrong character, but it is a two-way process; learner tries, makes a mistake, is corrected. Proverbs are good example of the formal learning, and will be discussed later in this chapter in different studies about the proverbs.

This study uses proverbs to show the traditional formal values about learning. Informal learning is different from formal in that it is usually not taught consciously. It is usually learned unconsciously by imitation. It is mainly in the learners' hand, what the things are that will be picked up from the models. An example of this could be when a child asks an inappropriate question, where the parent will answer that "You will know it later". This shows to child that the matter is not something to discuss, but will be learned in a different way. Technical learning is

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analytical and contains usually terminology and very specific information. It is one-way learning and usually the teacher transmits the knowledge to the students (1959: 62-71).

The way we have learned to learn, is most likely the way we will learn. Learning habits are hard to change; it is hard to learn in other ways after having learned one way (Hall 1959: 47). Hall says that "Education and educational systems are laden with emotion and as characteristic of a given culture as its language. It should not come as a surprise that we encounter real opposition to our educational system when we make attempts to transfer it overseas" (1959: 47). Culture is a complex series of actions, which comes a long way from the past. But a large part of the actions and activities are either straight forward from conscious thoughts or governed with emotions and feelings (1959: 57-58). According to Hall in addition to learning, there are big issues of awareness, affect, the attitudes toward change and the process of change, when we talk about the culture and its systems. None of the cultures change and turn to being totally different, but day by day it adapts to new things and some of those little by little change a bit the patterns inside of the culture (1959: 71-93).

Cortazzi and Jin (1999) say in their research "Bridges to the learning-Metaphors of teaching, learning and language" that the different approaches to teaching and learning are related to different metaphors. This is because the verbal metaphors are related to actions and behaviour. "Metaphors are held to have a general value in education to assist in reflecting and organising social thought and practice in schooling" (Scheffler 1960: 62, cited in Cortazzi and Jin 1999). In a cross-cultural situation where the teacher and students' world views do not share the same cultural background and perhaps not the same approaches to teaching and learning, the metaphors could be bridges for mutual understanding, but the metaphors can be barriers as well. Teachers

use the metaphors consciously and there are clear links between metaphors and teachers' thinking. However, many teachers are not aware of the conceptual metaphors that they use and they use them in their own way. In a cross-cultural situation this might cause some problems with the concepts of learning and practice of teaching.

There are many discussions about how much proverbs tell/describe about a nation. Korpiola (1995: 8) says that no one can say for sure how much the proverb affects people, their mind and their life. But it is safe to say that it does affect in some way. Proverbs are instructions, advice, and commands to act in a certain way. They give guidelines to good and bad behaviour. Some of the experts claim that it reflects a nation's mind and soul like a mirror. "Francis Bacon has said: "The genius, wit and the spirit of a nation are discovered by their proverbs." (Korpiola 1995: 8). Some scholars disagree with such a strong view about proverbs, but do not deny that it does show something about the nation. Korpiola supports Matti Kuusi that proverbs do not necessarily tell crucial facts about a nation and their habits, but the colourful sayings/dictums give a field for experts to examine the soul of a nation. (1995: 8)

Korpiola (1995: 8-9) also explains in his book how the proverbs have two levels; universal level and individual level. It means that because it is many times hard to say, when that particular proverb has come into existence and so it is difficult to know where it comes from. Many of the proverbs can be found all over the world, either exactly with the same wording or the outside cover different, but meanings still the same.

In addition, proverbs do have the other level. Many of the symbols are based on the nation's environment, history, culture, economic life, and also values, attitude and the way of thinking. Those proverbs which have remained through the

years and which are most used among the people, express the values of the nation. How people use proverbs shows uniqueness, which include many aspects as: different situations, tones, gestures, expressions and motives. So it is not just about the proverb itself, there is lot of behind it, which shows the unique areas of the nation and their values. Individuals and national individuality and nationality/community can be reflected in proverbs. (Korpiola1995: 9)

Granbom-Herranen (2008: 3) has done research on *Proverbs in pedagogical discourse - tradition, upbringing, indoctrination?* The study was done in Finland at the University of Jyväskylä. The aim of the study is know how proverbs are linked to bringing up children, how the children understand proverbs and how proverbs are used in children's education and everyday life. Depending on what culture you are born in and where you live, proverbs will have a major effect of how you see the world, how you behave in the world. Children start to build their world picture from the beginning, the adaptation happens through daily life. When people see the same patterns repeated everyday they learn to do it in that way. Of course all the new things will affect things changing them a little by little, but the roots still stay. They are called the traditional things in that culture. (Granbom-Herranen 2008: 157-159)

Proverbs then again are closer to a particular language. Proverbs are traditional, which are used in that area or family. Proverbs usually imply the norms or values in the particular situation where they are used. The situation where proverbs are used change their meanings as well. The expressions might change a little bit and the meaning may be adapted to the contemporary world, but the idea behind it is still the same. The language is part of the culture and vice versa. That makes us believe in

proverbs, which represent our cultural beliefs, values and rules. (Granbom-Herranen 2008: 157-159)

Granbom-Herranen (2008: 3) concluded in her study that the children interpret the proverbs in their own thinking. They understand the proverbs in their own way, which affects what has been taught to them and what they have seen. The children also may not understand the whole meaning of the proverbs, many times they understand the surface of them, but as they get older and the norms and values come clearer in their minds, the proverbs also develop other meanings. The more you see, the more you know, and the more complicated it becomes.

This study will concentrate on proverbs of learning in Thailand and in Finland. The collected learning proverbs from each country, Finland and Thailand, give the traditional values of cultures of learning in Finland and Thailand. By examining those proverbs and making comparisons, we can see if there are any similarities and differences between them. This will be a source to contribute to making the questionnaire for the students. The collected proverbs are grouped. The groups represent the conceptual metaphor that the proverbs have. Both Finnish and Thai learning proverbs have been grouped with the same system, but separately. It is good to notice that not all the groups/conceptual metaphors have become apparent in both lists. Both lists are in alphabetical order.

2.4.1 Finnish Learning Proverbs

BEING WISE IS BEING OLD

Learn from the old and wise. (Ota oppii vanhoist ja viisahist.)

BEING WISE IS BEING SCEPTICAL / WISDOM IS NOT BELIEVING

Finnish do not believe before they see. (Suomalainen ei usko ennen kuin näkee.)

Do not believe before you see. (Älä usko ennen kuin näet.)

Do not think a bone is meat or a buck's head is a roast. (Älä luule luuta lihaksi, pässin päätä paistikkaaksi.)

Supposition is not worth more than knowledge. (Ei luulo ole tiedon väärtti.)

Learning is better than supposition. (Oppi parempi kuin luulo.)

Supposition is a lying hole. (Luulo on valheen kranni.)

BEING WISE IS USING LOGIC

Two fives in ten, two fifties in one hundred. (Kaksi viittä kymmenessä, viittäkymmentä sadassa.)

Who does not understand half of the word, it will not become wiser from the whole word. (Joka ei puolesta sanasta ymmärrä, ei se koko sanasta viisaaksi tule.)

Along stem we will climb to the tree. (Tyvestä puuhun nousta.)

You do not start climbing from the top of tree. (Ei latvast puuhu nousta.)

EXPERIENCE MAKES A MASTER/LEARNING BY DOING

Experience advice acutely. (Kokemus kovasti neuvoo.)

Better experienced than erudite. (Parempi kokenut kuin lukenut.)

The wanderer knows, the experienced feels. (Kulkenut tietää, kokenut tuntee.)

Ask from experience, not from age. (Kysy kokeneelta, älä vanhalta.)

Learning is good, but trial better. (Oppi on hyvä, mutta koetus on enämpi.)

Better have a handful of experience than barrel of knowledge. (Paree on kourallinen kokemusta kun tynnyrillinen tietoja.)

Experience is the best teacher. (Kokemus on paras opettaja.)

The market will teach us to buy. (Markkinat opettaa ostamaan.)

Who knows how the river streams, lives in the river shore. (Se kosken tavat tietää, joka kosken rannalla asuu.)

THE GULLIBLE/STUPID WILL BE BETRAYED

Who believes easily, will be betrayed. (Joka helposti uskoo, se petetään.)

Soon the fool will be lured. (Pian houkka houkuteltu.)

Crazy person's supply will be eaten first, wises supply not even last. (Hullun eväät ensin syyyään, viisaan ei viimeksikään.)

KNOWLEDGE IS IN A HIGHER STATUS/PRECIOUS/KNOWLEDGE WILL WIN/LOT OF WORK

A might do not have time to go underground, even though the mighty go. (Mahti ei jouda maan rakohon, vaikka mahtajat menevät.)

Cutter of the knife, sense is mans honor. (Terä veitsen, järki miehen kunnia.)

Knowledge is power. (Tieto on valtaa.)
Wisdom wins strength. (Viisaus voittaa väkevyyden.)
Not wise if not cunning. (Ei viisas kun ei viekas.)
The person who knows a lot, will be asked a lot. (Joka paljon tietää, siltä paljon kysytään.)
To learning there is no royal shortcut. (Oppimiseen ei ole kuninkaallista oikotietä.)
The more you learn, the more you have to do. (Mita enemmän oppii, sitä enemmän joutuu tekemään.)
Beginning is always difficult, but the industrious will win. (Alku aina hankala ahkera se voiton saa.)
By learning you get more information. (Oppien tieto lisätään.)

KNOWLEDGE IS IN THE HEAD, BUT YOU HAVE TO KNOW HOW TO USE IT

Think with your head, not with your ass. (Ajattele päällä, älä perseellä.)
Those who have knowledge in the forehead, have buttons in the coat as well. (Jolla on oppia otassa, niin on nappia nutussa.)
Put the teaching in your forehead and advice in your nose. (Ota oppi ohtaas, neuvo nenänvartees.)
The sense is not only in one man's head. (Ei järki oo kaikki yhyren miähen pääs.)
It would be wise to have sense, but only have few. (Olis viisast järkki mutt o nii liia hiuka.)
A little bit sense and even that is sloppy. (Vähä järkiä ja vetelää seki.)
Have sense, but it does not run. (Järkki olis kyll muttei saa juaksema.)
The human being has to know good and bad by him/herself, conscience will tell that. (Ihmisen on itseen tiettävä hyvä ja paha, omatunto sen sannoo.)
The keys for learning are in the forehead. (Otsaas on opin avaimet.)
The egg is not wiser than chicken. (Ei muna ou viisaamp kun kana.)

KNOWLEDGE IS SILENCE

The stupid talk stupidity. (Tyhmät tyhmiä puhuvat)
The naughty do not know, the wise do not talk. (Tuhma ei tiijjä, viisas ei virka.)

LEARNING CANNOT BE FORCED

No one is deafer than those who do not want to listen. (Ei kukaan ole kuurompi kuin se, joka ei tahdo kuulla.)
Carried water does not stay in the well. (Ei kannettu vesi kaivossa pysy.)
Antlers do not stick to the head. (Sarvet eivät tartu päähän.)
A mother's teachings last as far as the door. (Äidin opetukset jäävät kynnykseen.)
The water does not stay in the bag. (Ei vesi kassissa pysy.)
Knowledge cannot be drawn with the ladle. (Oppia ei kauhalla ammenneta.)
The switch grows anger, advice gives knowledge. (Vitsa vihan kasvattaa, neuvo neroa antaa.)
Good child will bring its own switch, bad will not get better even by hitting. (Hyvä lapsi tuo itse vitsansa, paha ei löydenkään parane.)

LEARNING IS A PATH

The more you walk the more hills you see. (Kuta enemmän kulkee, sen useamman mäen näkee.)

The person who ask, do not get lost from the road. (Ei kysyvä tielt eksy.)

The small animal has many ways. (Monta tietä pienellä eläimellä.)

Work educates the worker. (Työ tekijäänsä opettaa.)

LEARNING IS DISCIPLINE

He who is raised without discipline, will die without honor. (Joka kuritta kasvaa, se kunniatta kuolee.)

The harder the Master of the school, the clearer is the learning. (Jota koulumestari kovempi, sitä oppi selkeämpi.)

LEARNING IS LIFE LONG/LIFE IS LEARNING/LIFE TEACHES YOU/LEARNING TAKES TIME/LEARNING IS NEVER ENDING

Who live (long), will see (a lot). (Joka (kauan) elää, se (paljon) näkee.)

Learn everything through ages. (Oppia ikä kaikki.)

No day without mark. (Ei päivää ilman piirtoa.)

Lot you know, soon you will get grey. (Paljon tiedät, pian harmenet.)

There is learning as long as you live. (Niin kauan oppia kuin ikääkin.)

Too much knowledge will make you older soon. (Liika tieto vanhentaa varhain.)

In study the time goes. (Opissa aika kuluu.)

We are here to learn and will die in school. (Opisha tääl ollaa ja kouluu kuollaa.)

What you learn fast, you forget soon. (Johnka pian oppii, sen pian unohtaa.)

Day will teach another. (Päivä toista opettaa.)

You are never too old to learn. (Et ole koskaan liian vanha oppimaan.)

The longer you live, the more you learn. (Mita kauemmin elää, sita enemmän oppii.)

Through life we learn and unfinished we die. (Ikä kaikki oppia käydään, mutta kesken opin kuollaan.)

Through life you will learn and still you will die naughty. (Ikkäis opit ja viel tuhmaan kuolet.)

The evening is wiser than the morning. (Ilta on aamua viisaampi.)

The world will surely teach one; if nothing else, than to walk slowly. (Kyllä maailma opettaa; jos ei muuta niin hiljaa kulkemaan.)

Not all the wisdom is from the school. (Ei kaikki viisaus ole peräisin koulusta.)

We do not study for school, we study for life. (Emme opiskele koulua varten vaan elämää varten.)

LEARNING IS MAKING MISTAKES/ACCIDENTS TEACH

The dog will learn from a cold sauna. (Opiksi koiralle kylmä sauna.)

The bashful person will be bitten, the gentle will be hit. (Arka purtu, hellä lyöty.)

Learn from teaching, even though it will come from the bull's ass. (Ota oppi opikses, vaikka se tulis härjän perseestä.)

Little mistakes are for learning. (Opiksihan ne ovat pienet vahingot.)

A wise man learns from THE mistakes of others, a dumb one won't learn even from one's own. (Viisas oppii toisten virheistä - tyhmä ei omistaankaan.)

From mistakes you get wiser. (Vahingosta viisastuu.)

Who does not learn from teaching, is not going to learn from mistakes either. (Kuka ei opist ojennu, se ei vahingost viisastu.)

Who has not fallen, never learns to drive. (Joka ei ole mennyt nurin, ei opi ajamaan.)

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LEARNING IS NEVER BAD

Take learning and advice advances, it will become honored for you at last. (Ota oppi ja neuvo hyväksesi tullee sun viimein kunniaksesi.)

Education won't knock you down in the ditch. (Ei oppi ojhan kaaja.)

Education won't knock you down in the ditch, nor pull out from the ditch either. (Ei oppi ojhan kaaja. ei oppi oijaa kua, jos ei ojastaa pois nosta.)

Learning is not a burden. (Ei oppi ol taakaksi.)

Learning is not going to make more stupid. (Ei oppi tyhmemmäksi tee.)

LEARNING IS SURVIVING

Dog does not swim before the tail will get wet. (Ei koira ennen uida taida kuin häntä kastuu.)

You need learning for everything, except eating and taking a shit. (Kaikkeen sita oppija tarvihtoo, muttei syömään eikä paskalle.)

The baby crow is learning in the wind. (Opissa on variksenpoika tuulessa.)

The dog will learn from a sandwich. (Opiksi se on voeleipä koeralle.)

When humans have sense and are whole as person, they will subsist. (Ko o järkki ja ehiäp paikan ni kyl ihminen toimen tulee.)

The hungry stomach will teach many skills. (Nälkäinen vatsa opettaa monia taitoja.)

Do not go near to water before you have learned how to swim. (Älä mene veden lähelle ennen kuin olet oppinut uimaan.)

If you do not learn to read, you will be put in stocks. (Jos et opi lukemaa ni juovut jalkapuuhiin.)

When it is really serious male will calve as well. (Kun kovalle ottaa, niin koiraskin poikii.)

LEARNING STAYS ON YOU

A learned habit will not leave by pulling a tail. (Ei opittu tapa jää hännästä puistaen.)

What one learns while young, one masters when old. (Minkä nuorena oppii, sen vanhana taitaa.)

PRACTICE MAKE A MASTER/LEARNING BY DOING

What will be learned well, will be remembered long. (Mikä hyvin opitaan, se kauan muistetaan.)

No one is a blacksmith when they are born. (Ei kukaan seppä syntyessään.)

Practice makes a master. (Harjoitus tekee mestarin.)

Revising is the mother of learning. (Kertaus on opintojen äiti.)

First you have to learn and then you can master it. (Ensin pitää opetella ja sitten vasta taitaa.)

Foal learns while pulling the sledge. (Opikseen varsa rekii vetää.)

First learn it by yourself, before you start to teach others. (Opi itse ensin, ennen kuin muita opetat.)

Learned will drink the beer, but unlearned will throw up. (Oppinnu oluen juop, vaan oppimaton oksentaa.)

Smiths will come by learning as well. (Oppien sepät tulevat.)

SENSE/EDUCATION IS GREATER THAN MONEY

Mind better than Mark. (Mieli markkoja parempi.)

It is good to be crazy, unless if you lack the sense. (Hulluna on hyvä olla, kun ei vain järki puutu.)

Learning will cost money. (Oppi maksaa rahaa.)

Learned work is expensive. (Oppineen työ on kallista.)

Study money has to be paid always. (Aina sitä pittää oppirahat maksoo.)

Obviously, intelligence is so expensive because you always need it! (Ilmakos äly nii kallista on ko sitä aina tarvitoa!)

SENSE MAKES LIFE

Person misses a lot if she/he is lacks sense. (Paljon se on vailla joka on mieltä vailla.)

Where there is genius, there is life. (Missä neroa, siinä eloa.)

Things need sense, the crazy can cut wood as well. (Asiassa mieltä tarvitaan, hakkaa hullukin halkoja.)

SKILLS ARE TOOLS

Willingly man lives, battles with the skills. (Mielellään mies elää, taidollaan taistelee.)

Man needs spirit, a house needs skills. (Mieltä mies tarvitsee, taitoa talo kysyy.)

Knowledge of a seer, skills of an expert, nothing unknown. (Tiedot tietäjän, taidot taitajan, epätiedon ei mitänä.)

STUPIDITY IS ABANDONMENT

Who abandons good, will interfere with bad. (Joka hyvän hylkää, se pahaan puuttuu.)

STUPIDITY IS COMIC ACTION/DOUBLE WORK

Crazy makes a big pie dish, even though there is nothing to put in it. (Hullu tekee suuren piirasvakan, vaikkei ole mitä siihen panna.)

Cutting the hem and sewing the sleeve. (Helmasta leikkaa ja hihaa paikkaa.)

Water in the sieve. (Vettä seulassa.)

Fish for wind in the net. (Pyydystää tuulta verkkoon.)

Gives to baker's children a bun. (Leipurin lapsille pullaa.)

You cannot put out the fire with the oil. (Ei tulta öljyllä sammuteta.)

The sea cannot be filled up with axes. (Ei merta kirveillä täytetä.)

Pike in the trap, capercaillie in the sea. (Hauki ansassa, metso merrassa.)

Rabbit does not go to the sea. (Ei jänis mene mertaan.)

Smoke blows, milk gruel kills. (Savu henkeä, maitovelli surmaa.)

In the road, asking the road. (Tiellä on, tietä kysyy.)

Asking is the priest erudite. (Kysy sitä onko pappi kirjamies.)

Looking for a knife, while having a knife between the teeth. (Veistä etsii, veitsi hampaissa.)

Lalli is looking for his hat while Lalli has it in his head. (Lalli etsi lakkiansa, lallin lakki pääläella)

Crazy is looking for a horse, while having a watch in his hand. (Hullu hevosta etsii, kosk on kello kädessä.)

Do not advise the person who has already been advised, do not teach the smith. (Älä neuvo neuvottua, älä seppää opeta.)

There is nothing to do with done things. (Ei tehdyssä tekemistä ole.)

Self in home, sack in the factory. (Itse kotona, säkki tehtaalla.)

Advice a crazy person: does not make any sense; boil the egg: does not make a soup. (Neuvo hullua: ei tule mieltä; keitä munaa: ei tule lientä.)

A fool does a lot of work, a wise man gets off easier. (Hullu paljon työtä tekee, viisas pääsee vähemmällä.)

One stupid person asks more than ten wise ones can spare time answering. (Yksi tyhmä kysyy enemmän, kuin kymmenen viisasta ehtii vastata.)

STUPIDITY IS LAZINESS

There who sleep a lot, learns little. (Joka paljon nukkuu, se vähän oppii.)

STUPIDITY IS PRIMITIVE

Grown up in a barrel, feed from the leg of trousers. (Tynnyrissä kasvanut, puntista ruokittu.)

Does not understand more than the pig from the silver spoon. (Ei ymmärrä enempää kuin sika hopealusikasta.)

The crazy do not know good, like the pig do not know salty fish. (Ei hullu hyvää tunne, sika suolaista kalaa.)

The crazy do not feel shame. (Ei hullu häpeätä tunne.)

STUPIDITY IS UNPREDICTIBLE

The knife cannot be given to the crazy person's hand. (Ei veistä hullun käteen anneta.)

Do not tease the crazy, do not wave the rotten wood. (Hullua älä hännä, lahoppuuta älä huiskuta.)

Do not thank the crazy, they will become crazier. (Älä hullua kiitä, hullu tulee hullummaksi.)

Allure with the crazy, desire absurdity. (Houkutellen hullun kanssa, mielin kielin mielettömän.)

A crazy person to advice a wise man, wise man become wild. (Hullu viisasta neuvoo, viisas villiin tulee.)

Give a whistle to the crazy person and she/he will blow till it is broken. (Antaa pillin hullulle, se puhalttaa sen rikki.)

STUPIDITY IS THE WORST

Foolishness is worse than stealing. (Typeryys on pahempi kuin varastaminen.)

TEACHING IS LEARNING

By teaching we will learn. (Opettaen opimme.)

The other's teaching will teach the teacher. (Toisten opettaminen opettaa opettajaa.)

Who can, will do, who cannot, will teach. (Joka osaa, se tekee, joka ei osaa, se opettaa.)

The kind of teacher, makes the kind of student. (Millainen opettaja, sellainen oppilas.)

THE BEST LEARNING HAPPENS WHEN YOU ARE YOUNG

Knowledge will stick to the young bitch. (Oppi tarttuu nuoreen narttuun.)

The old dog does not learn new tricks. (Vanha koira ei opi uusia temppuja.)

The wolf will teach its son to howl. (Opettaa susikin poikansa ulvomaan.)

THE STUPID ARE BLIND/THE WISEMAN CAN SEE/SEE FURTHER, THE STUPID CANNOT

Do not understand more than blind person from the paint. (Ei ymmärrä enempää kuin sokea maalista.)

Do not see longer than the nose. (Ei näe nenäänsä pitemmälle.)

Too much moving will see, varied different region. (Liian liikkuva näkee, moninaiset muilla mailla.)

THE STUPID WILL HURT HER/HIMSELF

Do not saw the branch you are sitting on. (Sahata oksaa jolla istuu.)

Hit head on the wall. (Lyödä päänsä seinään.)

Hit your head on the corner to tease others. (Hakkaa päätäs nurkkaan, tee muille kiusaa.)

Wall cannot be broken through by the forehead. (Ei otsalla seinää puhkaista.)

Pig will make nuisance to its ass when the pig turns over its trough. (Perseelleen porsas kiusaa tekee kun purtilonsa kaataa.)

A bad head and the whole body will suffer. (Huonosta päästä kärsii koko ruumis.)

Through the naughty head will come many accidents. (Tuhman pään kautta tulee monta vahinkoa.)

TOO MUCH KNOWLEDGE MIGHT HURT

Doctrine from good, fear from bad. (Oppi hyvistä, pelko pahoista.)

Knowledge adds pain. (Tieto lisää tuskaa.)

WISDOM IS HONESTY

Do not lie to a child with the daisy. (Älä narraa lasta kakkaralla.)

That is not a joker who cheats, but who let to be cheated. (Ei se ole narri joka narraa mutta joka antaa itsensä narrata.)

2.4.2 Thai Learning Proverbs

BEING WISE IS BEING OLD

Follow the aged man, the dog will not bite. (เดินตามรอยผู้ใหญ่หมาไม่กัด)

BEING WISE IS BEING SCEPTICAL

A thousand friends will eat with you, but hardly one will die with you. (เพื่อนกินหาง่ายเพื่อนตายหายาก)

KNOWLEDGE IS IN A HIGHER STATUS/PRECIOUS/KNOWLEDGE WILL WIN/LOT OF WORK

Embracing knowledge is like possessing such enormous wealth. (มีวิชาเหมือนมีทรัพย์อยู่นับแสน)
Rolling a mortar up a hill. (เข็นครกขึ้นภูเขา)

KNOWLEDGE IS SHARING

Strength is union. (สามัคคีคือกำลัง)

KNOWLEDGE IS SILENCE

Speech is silver, silence is golden. (พูดไปสองไพเบี้ย นิ่งเสียตำลึงทอง)
Walls have ears and doors have eyes. (กำแพงมีหู ประตูมีตา)
A wise man talks little, an ignorant one talks much. (คนฉลาดพูดน้อยคนโง่พูดมาก)
Easy to talk but difficult to hear. (พูดง่ายฟังยาก)

LEARNING IS ADJUSTING

Enter the Taleo (name of town) and you must follow the Taleo people. (เข้าเมืองตาหลิ่ว ต้องหลิ่วตาตาม)

LEARNING IS DISCIPLINE

To love the cow, you must tie it. To love the child, you must beat him. (รักวัวให้ผูก รักลูกให้ตี)

LEARNING IS FOLLOWING TRADITION

Accent tells the language, acts tell your ancestors. (๖ สำเนียงสอนภาษา กิริยาสอนสกุล)

LEARNING IS LIFE LONG/LIFE IS LEARNING/LIFE TEACHES YOU/LEARNING TAKES TIME/LEARNING IS NEVER ENDING

Know like a duck. (รู้ย่างเป็ด)
Slow work produces a fine knife. (ช้าๆ ได้พร้าเล่มงาม)
Moderation is the best way. (ทางสายกลางเป็นทางที่ดีที่สุด)

LEARNING IS MAKING MISTAKES/ACCIDENTS TEACH

Four legs may slip, a sage may be mistaken. (สี่ตีนยังรู้พลาด นักปราชญ์ยังรู้พลั้ง)
Wrong is the teacher. (ผิดเป็นครู)

LEARNING IS SURVIVING

Knowledge is better, survival is the best. (รู้อะไรก็ไม่สู้รู้วิชา รู้รักษาตัวรอดเป็นยอดดี)

Do not trouble yourself about future difficulties. (อย่าตีตนไปก่อนไข้)

PRACTICE MAKES A MASTER/LEARNING BY DOING

Ten pieces of knowledge is not as much as an expert as you can be with experience.

(สิบรู้ไม่เท่าชำนาญ)

STUPIDITY IS COMIC ACTION/DOUBLE WORK

Do not teach the monk. (อย่าสอนหนังสือสงฆราช)

Rub the stone until it becomes a needle. (ฝนทั่งให้เป็นเข็ม)

Do not ride an elephant to catch the grasshopper. (อย่าขี่ช้างจับตั๊กแตน)

Do not point out the hole to the squirrel. (อย่าชี้โพรงให้กระรอก)

Do not control the cow to eat the grass. (อย่าข่มเขาโคขึ้นให้กินหญ้า)

Do not train the crocodile to swim. (อย่าสอนจระเข้ให้ว่ายน้ำ)

Do not catch the fish in both hands. (อย่าจับปลาสองมือ)

They do not paddle a boat and put their feet in water. (มือไม่พายเอาเท้าราน้ำ)

Putting up a fence after the ox has been stolen. (รั้วหายล้อมคอก)

STUPIDITY IS LAZINESS

Do not use the other nose to breathe. (อย่าเอา (อื่น) จมูกเขามาหายใจ)

Do not postpone the day. (อย่าผัดวันประกันพรุ่ง)

Hard work he denies, light work he rejects. (งานหนักไม่เอางานเบาไม่สู้)

STUPID IS SELFISH

Do good, but not to be egotist, if not you are in dangerous condition, no person want to see the importance of yourself. (จงทำดีแต่อย่าเด่นจะเป็นภัย เพราะไม่มีใครอยากเห็นเราเด่นเกิน)

STUPIDITY IS UNPREDICTIBLE

The student betrays the teacher. (ศิษย์กดล้างครู)

A bad dancer blames the music. (รำไม่ดีโทษปี่โทษกลอง)

TEACHING IS LEARNING

A student has a teacher. (ศิษย์มีครู)

The teacher is a ferry. (ครูเปรียบเสมือนเรือจ้าง)

THE BEST LEARNING HAPPENS WHEN YOU ARE YOUNG

It is easy to bend a young twig but difficult to bend an old one. (ไม้อ่อนคดง่ายไม้แก่คดยาก)

THE STUPID ARE BLIND/THE WISEMAN CAN SEE/SEE FURTHER, THE STUPID CANNOT

Prevention is better than the cure. (กันไว้ดีกว่าแก้)

2.5 Finnish Education System and Education Policy

2.5.1 Early History to the Present Day

In the 12th century Finland became part of Sweden and because of that the religion and social systems were influenced by western culture. In the 13th century the education was under the church, monastery schools were established in Finland and the teaching language was Latin. When the Lutheran Reformation came in the 16th century, it brought the idea of a national language, and first alphabetical-book was made for Finnish. The first University in Finland was established in the 17th century.

In the 19th century Finland became part of the Russian Empire, but it kept its autonomy, and was able to keep most of the laws and systems from the past. In the 19th century the national ideology was emphasized and education and culture was felt to be important. In 1898 a law was made that obligated municipalities to arrange education for every child. In 1917 Finland became independent and the 1919 constitutional law set the compulsory education and related basic studies. Government was obligated to support and maintain the Finnish education system, which included basic studies, vocational school, high school and universities. Compulsory education was 6 years until 1970, when it was changed to 9 years and was the same for everyone. At the end of the 20th century the polytechnic education system was established. (Sorsavirta 2003:39-40)

2.5.2 Different Institutions

Municipalities have to arrange preschool for every child, it includes at least 700 hours, but it is not compulsory for all children. It can be done in school, kindergarten or other suitable places. Basic studies take ten years and are mostly maintained by municipalities, except for a few private schools. Basic studies and materials, also food, are provided for everyone, also students who have a learning disability or are handicapped, get special help free. The school starts at age seven. It is typical for students to learn at least two foreign languages in a school. After basic studies, 90% of students choose to go either to vocational school or to high school. 60% of the students choose high school. Finnish high schools give general education and it takes 3 years, but it is possible to make it shorter or longer as well. 91% of the high schools are organized by municipalities. The high school diploma gives the ability to go to the university. Vocational schools are chosen by 45% of student after basic studies or high school. Vocational schools are offered in almost every field. It can be arranged by municipalities or the private sector. There is also a possibility to mix high school and vocational school studies.

Academies are based on two collateral institutions: universities and polytechnics. Polytechnics are now called universities of applied sciences. Polytechnic learning is more practical than in universities and it usually takes three to four years. Polytechnics started in the 1990s and function in many different fields. Polytechnics can be public or private, but all the universities are maintained by the government, but they are given broad autonomy. Universities consist of 20 science and art academies. Adult education has developed in the last twenty years; life long learning has become an

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important value. Also the working life and tasks have changed and have had influence on education. (Laukkanen 1996: 159-161)

The Ministry of Education has authority, but gives a free hand to the institutions to choose their materials and ways of teaching. Lots of input to develop education comes from the OECD-organization and the European Union. In this way the internationalization and globalization affects the education systems in many different ways. Finland's education system has been compared to other countries and it has got a lot of support from them. It has also helped the undeveloped countries educational systems. But OECD and EU still do not directly lead Finnish educational policy. (Lampinen 1998: 191-201)

The OECD's report on education in 1995 shows that the Finnish education system is very competitive and on many levels it is middle ranked or better than in the other OECD countries. Finland has a very strong education policy and it shows a high education level and participation. Compulsory school aged children in literacy in Finland have been the best in many years. Some Finnish education policies follow the Scandinavian way and some the OECD and the EU. Until now the education budget requirements have been good; higher on average than OECD-countries, but lower than other Scandinavian countries. (Laukkanen 1996: 28)

2.6 Thai Education System and Education Policy

2.6.1 Early History Until the Present Day

There was education in the early days in Thailand, but it was limited to the religious and royal institutions. Religious education was done with monks in the temples and for the royals in the families with persons from court or government. Things changed in the 1900s when people started to realize the value of education. Thailand modernized its educational system in 1898 and made it more accessible to the general public. This education system was mostly taken from the British educational system, which basically meant dividing education into two: the academic and the vocational. In 1932 Thailand made its first official education plan in formal education, where they decided that the system be divided with four years elementary and eight years secondary schooling. This was then changed in 1936, where they defined five different levels; kindergarten, primary, secondary, pre-university, and higher education. In 1951 the plan took the step towards special and adult education.

Non-formal education works in different ways. It has three main tasks: first, provide basic education in every level and make people literate, second, cooperate and support formal education by giving extra learning and teaching activities, to make sure that people will reach their aims in learning, and third, update peoples knowledge and information, to improve their life quality and develop themselves, this includes learning centres and libraries. All these tasks are based on the main idea of lifelong learning. Education system was reformed again in 1997 in the constitution, but was action in the 21st century. The reform was initiated from the government side more than

the actual educational institutions. (The National Identity Board, Office of the Prime Minister 2000: 114-135)

2.6.2 Institutions in Formal Education and the Role of Non-Formal Education

Pre-school is three years in Thailand. It is usually offered in schools, but it is not compulsory for the children. Primary education is 6 years, which starts at the age of six usually. Secondary education is divided between lower and upper. Lower is three years and upper is three more years. Primary education and lower secondary education are compulsory for the children. After that is higher education. Undergraduate studies can take from two to six years, depending on the faculty and the school. Vocational and technical students are in formal education, others are in non-formal vocational and technical training. Non-formal technical and vocational training happens through the polytechnic colleges, industrial and community colleges. It is possible to continue professional education after finishing the undergraduate level. Basically all the pre-school, primary and secondary education are free to everyone. For higher education, students can get student loans to pay for their studies.

Non-formal education plays a complementary role to formal education. It gives possibilities to study faster or study occasionally while doing work. People can study by themselves and then make exams and in that way progress and develop themselves and their studies as well as their quality of life. Special and Welfare education is offered to all kinds of handicapped children; this includes the blind, deaf,

mentally retarded, slum children and hilltribe children. (The National Identity Board, Office of the Prime Minister 2000: 114-135)

2.7 Jin and Cortazzi's Study

Jin and Cortazzi (2008: 177-202) have researched "Images of teachers, learning and questioning in Chinese cultures of learning" from a conceptual metaphoric point of view. In that study they compare English, Malaysian and Chinese students for their behaviours and opinions about learning. They started the study by finding the metaphors of learning in China. The Chinese learning style has a long history and the culture has lots of learning styles as well. This is the same in every country; the cultural values affect the learning culture. Jin & Cortazzi (2008) also studied the behaviour of the student in the classroom and outside of the classroom. In this study they were interested in the roles of teachers and the roles of learners.

They have data from mainland China, Hong Kong, Taiwan, Singapore, United Kingdom, United States, Lebanon and Malaysia. Their own collected data is from China, United Kingdom and Malaysia. Data is collected in different ways. There is linguistic data, observation data and interviews with the participants. By collecting data in many different ways, they get support for the findings in the other data. They have built bridges between these different data since they were examining different things. This is an advanced extensive and inclusive study, which includes the linguistic side, but also considers interaction between teacher-student and between the learning cultures.

The study frames the 'culture of learning', what is expected from teachers and learners in that particular culture. A culture of learning is viewed inside the culture. We do not talk about it or even realise it until we come across other cultures of learning. How the education system works, how it is respected, how things should be taught and how they should be learned are all the issues of the culture of learning. Cultures of learning have long roots, but it is also living and changing in the society. Usually the main learning policies and underlying patterns stays, but as updated versions. Some perspectives in this study are traditional, some contemporary metaphors. Together they frame 'socially constructed educational discourse system', which includes educators, teachers, students, classroom practices and behaviours, and values and beliefs about learning. The highlight is on educational expectations of learning, but the approach is about cognitive metaphors and the underlying patterns and how they are systematized.

The highlighted features emerge, when they are compared with the other cultures of learning. Moreover they compare the behaviour between Lebanese and Chinese students from the photographic data and interviews. Physical stance and learning behaviour was obviously very different between Lebanese and Chinese students. Photographic data showed the main characteristic in their learning cultures. Chinese key characters were standing upright, holding the book up high, repeating loudly and mostly doing things individually. While this was compared to the Lebanese students who were sitting with groups sharing conversation. Moreover photographs were shown to the students and students were interviewed to get their opinions about the pictures. Students agreed with their own learning culture and were amazed when the other culture pictures were shown; for Lebanese students oral repetition was unknown and Chinese students did not see Lebanese students as studying, more like relaxing.

For the background knowledge in their study, former studies about Chinese educational themes and associations have been used. These studies helped them to understand their own data, as they considered conceptual metaphors for education and for a good teacher. They collected the Chinese sayings and classified them under the different topics: making an effort in education, about teacher and teaching, about studying and about learning. There are a lot of Chinese sayings, which are used in daily life as well as in school books. Classifying these metaphors, they were able to find the traditional values of education, learning, studying, teaching and teacher; these were then used in a questionnaire.

In addition they asked Chinese students to write essays in English on two topics: "What makes a good teacher?" and "Why students do not ask questions in the classroom?" These essays were analysed by picking up frequently mentioned items. This was made to find the contemporary values of teacher and learning behaviour in the questionnaire. Using the traditional and contemporary values made the questionnaire balanced. The questionnaire used a five point Likert scale to ascertain students' agreement with the most frequently mentioned items. Because the questionnaire was based on only Chinese content, they added some other items, which were more suitable to other cultures. The questionnaire was administered to university students in China, Britain and Malaysia.

All the students were undergraduate students, studying education or foreign languages. They were selected as volunteers through their teachers and they were from well-known universities. These three groups of students agree with each other generally speaking. In spite of that, the statistical results showed relevant differences between these groups about the concepts of good teacher. Comparison was

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made between the groups using the mean score for rating the statements about a good teacher. A comparison of Chinese and British students' rating pointed out that 14 of 18 items were different and between Chinese-Malaysia and British-Malaysia there were 12 of 18 items as essentially different. There was only 2 items that all the 3 groups shared (there was no statistically significant difference), "teacher is lively" and "teacher is responsible person."

The Chinese view of "teacher" concentrates more on the actual teacher than the teaching. The teacher is seen as person who is on a socially higher level; teachers' knowledge is highly respected. The Chinese metaphors also support the view: TEACHER IS A PARENT and TEACHER IS A SOURCE OF KNOWLEDGE. Teachers' deep knowledge got the highest ranking among Chinese students. The teacher is also much more for the student than just a teacher; the teacher is seen more as master throughout the student's life. The relationship between student and teacher is warmer and closer, such as a parent or friend. The British view concentrates more on the skills of the teacher than the person directly. The teacher's job is to get students to work independently and arouse their interests. The teacher is seen as a temporary guide in life; there is no deep relationship as the Chinese have.

Malaysian students saw the teacher as a moral example in life, whose job is to control the students, explain clearly and help the students study independently. These results were supported with interview evidence, which pointed out the intercultural differences and misunderstandings, when teacher and student do not share the same cultural background. A lot of it deals with the "loss of face" belief, which differs between the Chinese and the British. Chinese cannot admit to not know, while for British the normal answer is "I do not know, let me find out". This was judged

among Chinese as unqualified teacher, which demonstrates very well how important it is to know the other culture of learning and not just judge the others through your own cultural perspective. If we are not aware of these various learning cultures, misunderstandings cannot be avoided.

The other concept was about asking questions, results of which were a bit confusing, mostly because students understood it in different ways. The Chinese sayings encourage asking questions a lot; the more you ask the more you learn. The Chinese students claimed that they are asking questions in the class, at least more than British students claimed. Still the Western teachers comment was that the Chinese students do not ask questions in the classroom, but they admit that students do it after the class has finished. The Chinese students view of asking questions include the questioning after class and the self-questioning, which means that the students make the question to themselves and answering them by themselves. Chinese attitude for asking questions was mainly positive, but they saw it as very serious. Students said "Think before you ask a question", while this was not seen in the British context.

The British attitude about questioning was more like embarrassment, which they rated high: shy, afraid of others' laughter, afraid of making mistakes. The same rating result was found among the Malaysian group as well. Both groups also ranked high that they did not ask questions, because they did not have any questions or because the other students did not ask either. The British also said that the culture prevented them from asking questions and that they did not want to interrupt the teacher with questions. The Malaysians didn't join with the British in these statements; most of them disagreed with the British that culture prevented them from asking questions.

The Chinese assert that British students made easy and strange questions and in that way did not respect the teacher. Because Chinese students think that the good teacher can predict the questions and answer them before they are even asked. In Britain the situation was different; the teacher gives lot of opportunity to the students to ask questions. This might not happen in China. The British and the Chinese also had different reasons for asking a question; the Chinese asked so that they will know more about what they already know, when the British did it more spontaneously as a way to find out information immediately. The Chinese ancient texts also display many features of asking questions, which is deeply, embedded in Chinese culture.

The study concluded with in three different major points. First, the learning cultures, which include the images and metaphors of the teachers and learners and their behaviours, differ from country to country, from culture to culture. Second, this will have applications for teaching in multicultural contexts and for further studies. Third, knowing these similarities and differences between cultures will help us to understand and solve the teaching and learning problems. However, it is noticeable that their study does not differentiate possible ethnic groups in their respective countries' data.

This study will follow the same approach as Jin and Cortazzi's study, but only partly. By using the same methods; such as collecting and analysing proverbs, having students write essays and finally making a questionnaire developed from the two sources. Moreover, this study will only concentrate on the cultures of learning related to the concepts of "good teacher", by comparing Finland and Thailand cultures of learning.

Chapter 3: Methodology

3.1 Introduction

This study compares the cultures of learning related to the conceptualizations of the roles of the teacher in Finland and Thailand. My research plan follows the Jin & Cortazzi (2008) research in "Images of teachers, learning and questioning in Chinese cultures of learning". The approach focuses on how conceptual metaphorical language shapes our understanding in the cultures of learning. For background knowledge I have examined the cultures of learning, cognitive linguistics and lists of proverbs of learning in Finland and Thailand in chapter 2. These form my framework for the data through the essays and questionnaire, which is collected from university students in both countries. This study analyses the similarities and differences of cultures of learning about the roles of the teacher in Finland and Thailand. Also the implications for classroom teaching in Finland and Thailand are discussed in chapter 4 and 5.

3.2 Restatement of the Research Questions

This research examines the role of the teacher in two different cultures of learning, Finland and Thailand. This study analyses the similarities and differences by comparing the concepts of good teacher from a conceptual metaphor perspective between these countries. The results are applied to teaching and discussed how they could help teaching in Finland and Thailand. The research questions are:

1. What are the concepts of a "good teacher" in Finnish and Thai cultures?
2. What are the differences and similarities about the concepts of learning between the two country's cultures related to "good teacher"?
3. What are the implications of these for teaching in Finland and Thailand?

3.3 Description of the Research Theory

This research is a cross-cultural study based on conceptual metaphoric analysis comparing Finland and Thailand. This kind of study has been done by Jin & Cortazzi in 2008, but with different countries: China, United Kingdom, Indonesia and Lebanon, plus other aspects other than that in this study. This study has taken only one aspect from their research, which is the concept of a GOOD TEACHER. This study is expected to be valuable for teachers in Finland and Thailand, because it tries to bring out the good teacher concepts in those countries and from the similarities and differences I expected to find useful information for teachers to improve their teaching in those countries. This study gives some valuable information to the teachers who are working in those countries or are planning to do so. For the teacher, it is essential to

know the value system in that culture, because that is the only possible way to understand how the people see the education system: teachers and students and how they approach learning and how teachers should approach teaching. Every country has expectations which are out of awareness, but as a foreigner those expectations have to be seen and realised, so that teacher can meet the expectations.

The theory that frames this study is conceptual metaphor of learning based on cultures of learning. The approach to this study is metaphorical, which concentrates on conceptual metaphors, though the study also uses proverbs of learning from Finland and Thailand. The proverbs are not analysed, but are one of the sources for making the questionnaire to collect the data from both countries.

3.4 Description of the Research Context, Methodology and Population

This research is a comparative study. It compares the cultures of learning related to the "good teacher" concepts in Finland and Thailand. The framework for the data analysis is taken from Lin & Cortazzi's (2008) study "Images of teachers, learning and questioning in Chinese cultures of learning". The research context includes university students in Finland and Thailand. The universities have been chosen according to availability, where the research was possible to do. The data collection was done in two stages in both countries.

The data collection first stage was an essay question for university students. The university students were asked to write an essay about "Good Teacher-What makes a good teacher? What is a good teacher?" The students are majoring in the field of education and it is done in their own native language in each country. The

researcher has done the Finnish translation by herself and the Thai translation was done with the cooperation of different Thai teachers. In Thailand the Chulalongkorn University students, who are studying in the Education Faculty, did this essay through the internet. Chulalongkorn University has a good reputation in Thailand and is also a famous university among the Thai students. It is public university in the capital of Thailand. Chulalongkorn University, Faculty of Education was willing to cooperate with the data collection of the essay questions for their students. In Finland it is done with Helsinki University students' Faculty of Education also through the internet. Helsinki University is also a leading public university in the capital of Finland and it has a good ranking similar to Chulalongkorn University.

The essay question was sent to the university student organisation with the letter asking that they will send the essay question to the students who are studying in Faculty of Education. The Peduca-student organisation is the Faculty of Education student organisation at Helsinki University. In Finland every faculty has its own student organisation, which has a board chosen from the members. The student organisation forwards different kinds of information to the students, including questionnaires. The essays are written by students with a major in the field of education, assuming that they would be more interested in writing about "good teacher", because it is their future profession. The number of essays is not exactly balanced, from Finland 7 and from Thailand 20, but that does not affect the research, because it is not the main data. The essays were needed to help build the questionnaire, which gives the main data for this research.

The second stage data collection differs from the first context in several ways; it was collected in a different way, it was a different kind of data, and had

different responders. This questionnaire data is the primary results for this research from the university students in Finland and Thailand. The questionnaire is used to research the university students' images and values of the "good teacher" in Finland and Thailand. The questionnaire was translated into the students' native languages: Thai and Finnish. *For the Finnish translation the researcher takes all of the responsibility. The Thai translation was done with the cooperation of different Thai teachers and the researcher.*

The questionnaire is done by picking up the most mentioned items from the essays for the questionnaire. Also the learning proverbs in both countries were collected and classified to give some traditional values, while the essays give contemporary values of the learning cultures and the concepts of teacher. The format of the questionnaire was done using the 5-point Likert scale (1=strongly agree, 5=strongly disagree) and the mean scores and statistical differences were calculated by using Microsoft Excel. There were 30 statements about good teacher, 15 statements from Thailand and 15 statements from Finland. The statements were alternated in the questionnaire: every other was from Finland or Thailand. Uneven questions are from Thai and even questions are from Finnish. This was not of course told to the responders. The responders were only told what the research aims are. See Appendix 7.

The questionnaire is administered to the students with different major fields to ensure that the results are more balanced and reliable. There are two universities from each country, partly to give more reliable and variable results and partly to insure enough responders. The questionnaires were done in classrooms or an auditorium, during the lesson time in both countries. The researcher was there to authorise the project and to make sure that the questionnaires were given out in an

appropriate way and the responders were given enough time to fill out the form. It is also very important for the research that the students are ethnic Thai or ethnic Finnish and students' age range was limited to 18-30 years old. In both, essay and questionnaire, students' background is asked: age, gender, nationality, year of university education and major field of study. In this way it is ensured that responses would come from appropriate persons and the results would be more representative.

In Thailand the universities are Assumption University and Rajamangala Institute of Technology Borpitpimuk Mahamek. Assumption University is a private university and the teaching language is English. Despite that, most of the students are still Thais, although they might come from the higher social class as it is a private university and more expensive than a government university. The other university, Rajamangala Institute of Technology Borpitpimuk Mahamek, is a public university run by the government and the teaching language is Thai. This gave a balance to Assumption University students; students generally came from the different social classes. Both of the Universities are in Bangkok.

In Finland the universities are University of Helsinki and Helsinki University of Technology. Both of the universities are public universities run by the government and mostly taught in Finnish except some English programs. Both universities are located in Helsinki. Finland only has public universities, so the student variation is not significant. It will automatically involve students from different social classes. Also these Finnish universities were willing to cooperate with the researcher during that particular time that the researcher needed. The number of replies from Finland was 185 and from Thailand 187, but some of them were removed, because they were disqualified. Reasons for disqualification were: responder did not belong to

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the age group, responder showed ignorance or responder did not follow instructions. The remaining data consisted of 352 questionnaire replies of which 176 are from Finnish university students and 176 from Thai university students.

The Finnish data had more males than the Thai data. The Finnish data has 65 males and 111 females, while the Thai data has 35 males and 141 females. That means that for every 13 Finnish males is equivalent to 7 Thai males and for every 37 Finnish females is equivalent to 47 Thai females. The ratio between males and females in whole data is 100 males is equivalent to 252 females.

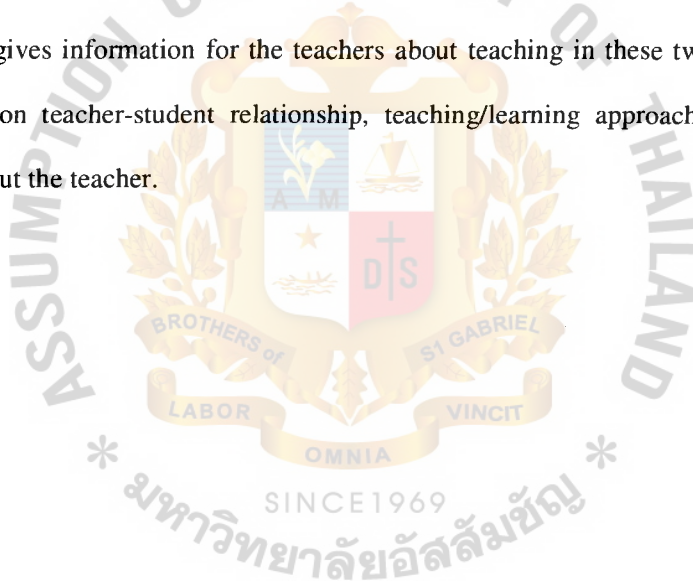
In Finland the questionnaires were done in lectures, which were kind of introductory. Those lectures can be chosen everyone from different major field of study. Thailand the data were mainly from the Faculty of Arts students. That means that there is more variation in students' major fields of study in Finnish data than the Thai data. The major fields of study cannot be compared between the countries.

3.5 Method of Analysis

This study uses both quantitative and qualitative methods. The primary data comes from the questionnaires. The questionnaires use the Likert scale, and the results (mean score and f-test) are calculated with Microsoft Excel. To prepare the material for the questionnaire, students wrote essays on the topic: "Good Teacher- What makes a good teacher? What is a good teacher?" These essays are analysed looking for ideas, which are mentioned most frequently. These ideas are selected for the contemporary values of the good teacher. The collected lists of learning proverbs in Finland and Thailand, which represent the traditional values of cultures of learning, are

also used to make the questionnaire. Questionnaire use a five point Likert scale (5=strong agreement; 1=strong disagreement). See Appendix 1.- 8.

Questionnaire responses are input and calculated with Microsoft Excel. Results are examined and compared for significant features of cultural values in learning. The idea is to pick up the similarities and differences between these learning cultures about the "good teacher". The results are also examined for implications for classroom teaching in these countries in chapter 4 and 5 and the discussion is based on the analysis of the data, where the differences and similarities are shown. The discussion gives information for the teachers about teaching in these two countries. It will focus on teacher-student relationship, teaching/learning approach and learning cultures about the teacher.



Chapter 4: Analysis and Discussion

4.1 Introduction

This research has three main research questions. The analysis is done to answer these questions as diversely as possible. The data will mainly be used to answer the first and second questions:

1. What are the concepts of a "good teacher" in Finland and Thailand?
2. What are the differences and similarities about the concepts of learning between the two country's cultures about "good teacher"?

Based on the results from the first two questions, the last research question will be discussed at the end of the analysis:

3. What are the implications for teaching in Finland and Thailand?

4.2 Data Analysis

The final data consisted of 352 questionnaire replies, 176 from Finnish university students and 176 from Thai university students. The Finnish data had 65 males and 111 females, while the Thai data had 35 males and 141 females. That means that every 13 Finnish males is equivalent to 7 Thai males and every 37 Finnish females

is equivalent to 47 Thai females. The ratio between males and females in whole data is 100 males is equivalent to 252 females.

Table 1. The mean scores for rating questionnaire statements about a “good teacher” by students in Finland (N=176) and Thailand (N=176).

30 Questionnaire arguments	Finnish	Thais
A good teacher is a good model for the students.	1.883	1.511
A good teacher has an interesting personality.	1.993	2.261
A good teacher is patient.	1.676	1.563
A good teacher is strict, challenging and demanding.	2.476	3.068
A good teacher is a friend.	3.264	1.750
A good teacher shows that the teacher is human and compassionate.	1.924	1.864
A good teacher is like a parent.	4.255	1.994
A good teacher listens to the students and learns from them.	1.848	1.574
A good teacher is responsible.	1.559	1.290
A good teacher is able to create the joy of learning.	1.359	1.449
A good teacher is hard working and dedicated.	1.868	2.278
A good teacher demands critical thinking.	1.743	1.801
A good teacher sacrifices him/herself.	3.228	1.983
A good teacher gives time for learning.	1.945	1.795
A good teacher is able to transfer the knowledge to the students.	1.607	1.250
A good teacher teaches students to be sceptical.	2.118	1.909
A good teacher is able to build the students to be good persons in the future.	2.597	1.580
A good teacher is <u>not</u> able force the students to learn.	2.387	2.580
A good teacher has the spirit of the teacher.	3.021	1.625
A good teacher is logical and consistent.	1.618	1.528
A good teacher updates his/her knowledge all the time.	1.283	1.784
A good teacher knows that learning never ends.	1.528	1.585
A good teacher will receive moral obligation from the students.	3.347	1.636
A good teacher lets the students learn and not just follow the teacher.	1.757	2.034
A good teacher should not hurt the student physically or mentally.	1.181	1.483
A good teacher teaches for life, not just for schooling.	2.424	1.273
A good teacher loves and takes care of every student.	3.545	1.449
A good teacher individualises the teaching.	2.369	1.739
A good teacher has the heart of the teacher.	2.958	1.494
A good teacher cooperates with other teachers	1.811	1.614

The mean scores, showing statistically significant differences between the students in Finland and Thailand, were calculated using Microsoft Excel. Regarding conceptions of a GOOD TEACHER (see Table 1), a comparison of the mean scores shows that the students from Finland and Thailand mainly seem to agree with the statements (Mean scores below 3 imply that most respondents agree with items.) However, some of the items show statistically significant differences (with a significance level set at $p < 0.05$) and imply that the conceptions of the GOOD TEACHER are different in some ways. Comparison between Finnish and Thai students' ratings showed that 19 out of 30 items were significantly different. Significant differences were calculated using Microsoft Excel's F-test, which is usually used when comparing two different groups. The mean score of every statement can be seen on Table 1, the researcher has decided to not put chart from every statement in the chapter 4, but they can be seen in the Appendix 8.

It is also noticeable that both countries' answers have their own kind of pattern. This means that among Thais they answered more or less the same as each other, and the same happened among Finnish as well. But by comparing these patterns between the countries, they are different. The Thai pattern tended more to a median around agreeing; while the Finnish pattern ranged through the whole scale, from strongly agree to strongly disagree. A reason for this could be the culture. Thais as in most the Asian cultures, avoid disagreeing with others, this may be the fear of "losing face". Even though they might disagree, they rather take the neutral way, than oppose something. This can be seen among the Thai answers with many choosing the neither agree nor disagree-scale. There is a different mentality among the Finnish, who do not

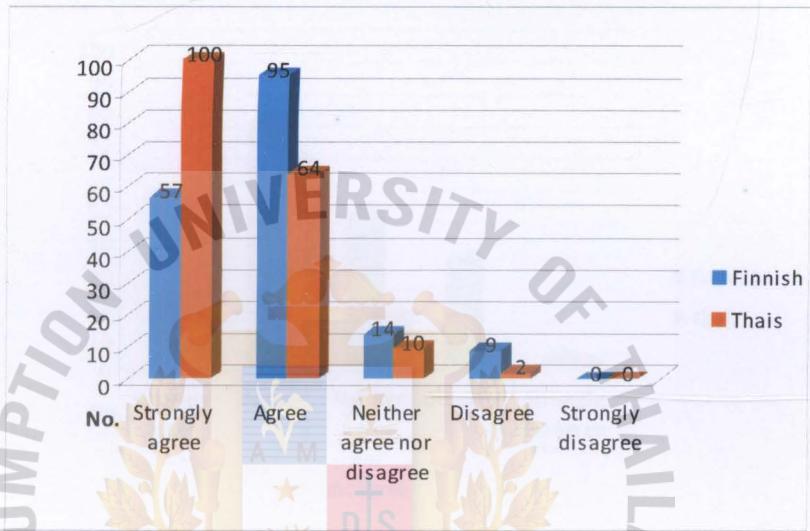
fear "losing face", and mostly seem very straight forward and frank about their culture and way of life. That is seen also in the answers, which range from the strongly agree to the strongly disagree scale.

The clearest way is to go through the results item by item, but not in the sequence that is shown in the Table 1 above. The items are discussed partly in groups, where many items support each other or are in contrast to each other. The grouping is done according to the results that have been found. Some statements share the same kind of metaphors and ideas and that is why they have been put together and analysed together. It also shows more clearly the differences of students thinking between the Finnish and the Thais. The metaphors are also easier to identify and understand, when there is more than one statement supporting it. The grouping does not follow any statistical pattern; the analyser has taken the freedom to group them according to her findings. To keep things clear and separate from each other, the analyser has made codes for the different things. The questionnaire **statements** are written in **bold** in the text and in the caption. CONCEPTUAL METAPHORS have been written in CAPITAL LETTERS and *proverbs* are written by using *italics*.

Let us start with the first one, which comes from the Thai students, this statement **A good teacher is a good model for the student** was one of the most mentioned items in the Thais' essays and is probably very important characteristic of a teacher for Thais. In Asian countries usually the teacher has been seen as a SUPERIOR PERSON in society, sometimes even as a "GOD SENDER" or the person who has powers that others do not. Thailand is no exception to that. The culture follows very traditional thinking and the teacher has been seen as an example in the society as other

higher status persons as well. In Thai society it is advisable to follow the example of the teacher or a MASTER.

Table 2. A good teacher is a good model for the students.



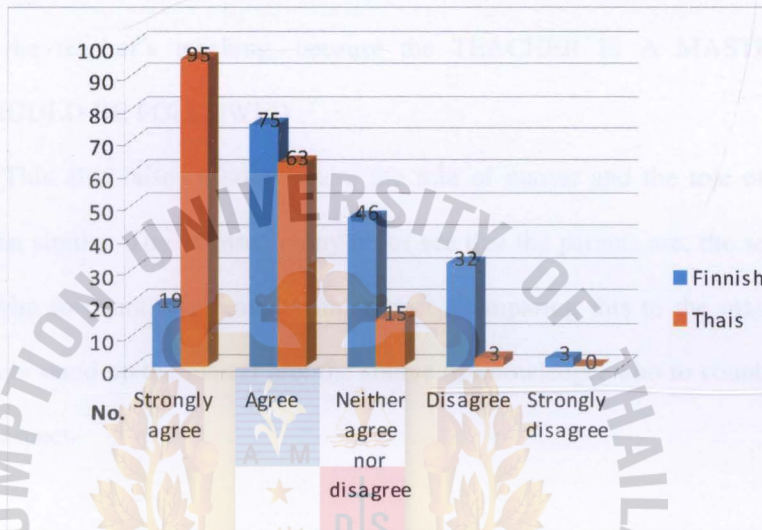
As can be seen from Table 2, more than half of the Thais totally agree with the statement, but Finnish tend to agree as well, which is understandable because the statement is generally universal; the meaning could be interpreted in different ways. Though in Finnish culture the teacher is respected, but still seen as an ordinary person. Of course, as is known, people learn lot by just imitating things surround them and that shows teacher should provide a good example for students, but not necessarily in the way that the teacher must be followed. This shows that the metaphor TEACHER IS A MASTER or MASTER SHOULD BE FOLLOWED exists in Thailand.

The Thai statement **A good teacher is able to build the students to be good persons in the future** showed again a little bit of divergence between the cultures.

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First of all it is clear that the Thais agree with the statement. This supports the results from the previous statement in Table 2.

Table 3. A good teacher is able to build the students to be good persons in the future.



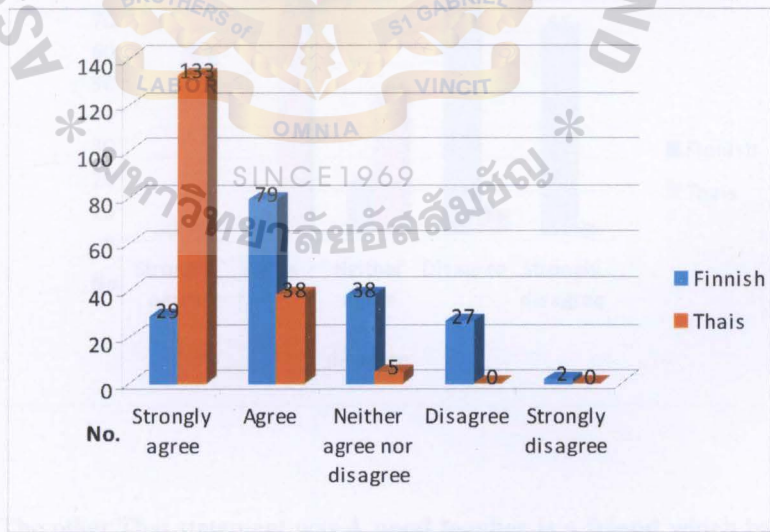
As can be seen from the Table 3, the Finnish respondents range across the scale. Most of the Finnish respondents agree with the idea, and about a quarter neither agree nor disagree. Almost one quarter disagree with the statement, which is not surprising considering the results from the previous statement. More surprising is the fact of high agreement with the statement, but perhaps it is rather universal.

A good teacher teaches for life, not just for schooling also had a high degree of agreement from Thais. This is surprising, because the statement was taken from the Finnish learning proverbs, still the Thais agreed with this more than the Finnish. According to F-test, there is significant difference (5.563) in this statement. Though the original proverb is *We do not study for school, we study for life*, which has been changed as **A good teacher teaches for life, not just for schooling**. But this

change twists the idea and makes the distinction between studying and teaching. It could be said that teachers and learners are not necessarily related with each other in the Finnish way of thinking. Learning is something what comes internal; the teaching is something what comes external. As Thais might see that learning partly comes from the teacher and the teacher's teaching, because the **TEACHER IS A MASTER** and **MASTER SHOULD BE FOLLOWED**.

This also raises a point where the role of master and the role of parent have been seen similar. The children many times see that the parents are: the source of knowledge, who to count on, treated with respect. Comparing this to the master, the same characters stand up the master are: the source of knowledge, who to count on and treated with respect.

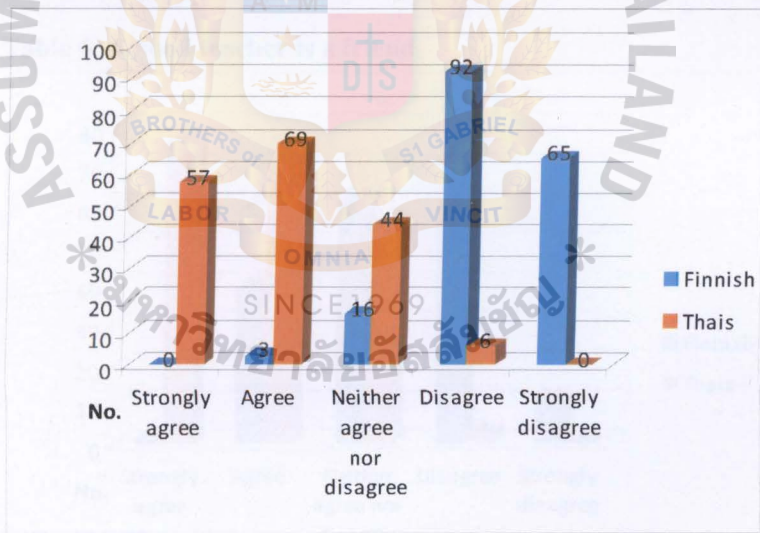
Table 4. A good teacher teaches for life, not just for schooling.



One of the biggest divergences between the Finnish and the Thais can be seen in the Thai statement **A good teacher is like a parent**. As can be seen from the

Table 5 the responses are almost opposite to each other. The metaphor TEACHING IS TAKING CARE and TEACHER IS A PARENT occur in other statements as well. Finnish students do not identify teachers as parents in any way. The teacher is a profession; parenthood is something that people choose to do. The Finnish also have the idea that the teachers teach academic aspects of knowledge, while parents teach life. But as we already saw in the first Thai statements; **A good teacher is a good model for the students, A good teacher is able to build the students to be good persons in the future and A good teacher teaches for life, not just for schooling.** Thais seem to think that the teacher teaches students also for life.

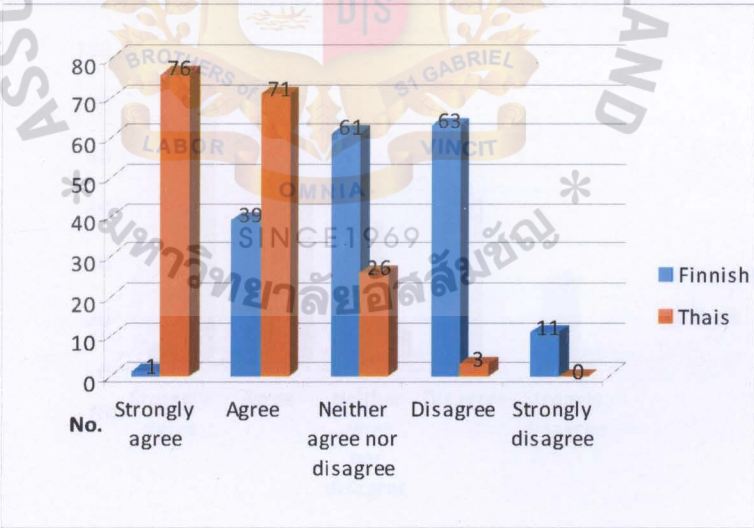
Table 5. A good teacher is like a parent.



The other Thai statement was **A good teacher is a friend** which basically most Thais agreed to or totally agreed with the statement, while the Finnish did not (See Table 6.). The difference is significant and could be considered a major difference between these cultures. Though the Finnish largely chose the middle scale, but

disagreement also was high, while among the Thais only 2 people disagreed, though it has to be mentioned that about 23 percent Finnish also agreed with the statement, which was a little surprising. Thais definitely have the metaphor TEACHER IS A FRIEND, while the Finnish probably see TEACHER IS A PROFESSION. This difference comes from the teacher-student relationship; Westerners see it in a much cooler way, more academically not as emotionally as the Thais do, For example, the word LEADER has more emotional impact than GUIDE. A leader is something that people care about, because he/she usually has "power" to control the people. However, GUIDE can have emotional impact or "power" as well, it depends on context such as a life guide or a religious guide has more contact with persons than the tourist guide.

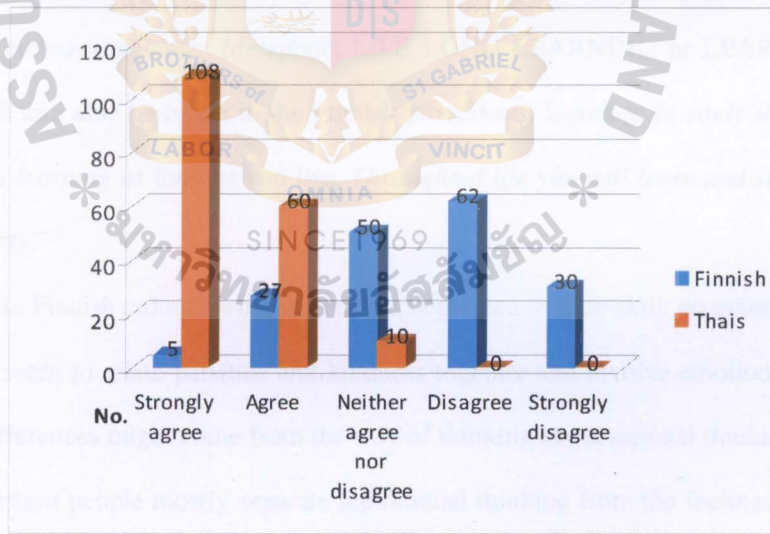
Table 6. A good teacher is a friend.



The Thai statement **A good teacher loves and takes care of every student** raises again the same difference between these learning cultures. The difference arises when the relationship between teacher and student is considered. As Table 7

shows, the students' opinions differ a lot. Basically all of the Thais agree, only about 6 percent of them neither agree nor disagree, while the majority of Finnish students disagree or totally disagree with the idea and about 28 percent of them neither agree nor disagree, though it has to be mentioned that a few Finnish students made a comment on the questionnaire that the answer depends on what level of teacher we are talking about. If the question were made about primary school teachers, then loving and taking care of children requires more involvement than at higher levels. Perhaps those Finnish who agreed with this were considering the lower levels of education. This result supports the earlier Thai arguments about the teacher, that this can be linked to the idea TEACHER IS A PARENT or TEACHER IS KIND, which Finnish do not support.

Table 7. A good teacher loves and takes care of every student.



On the other hand the Thai statement **A good teacher is patient** did not show much difference between the Thais and the Finnish. Almost all of them either agreed or totally agreed; only four Finnish disagreed. But what is noticeable is how the

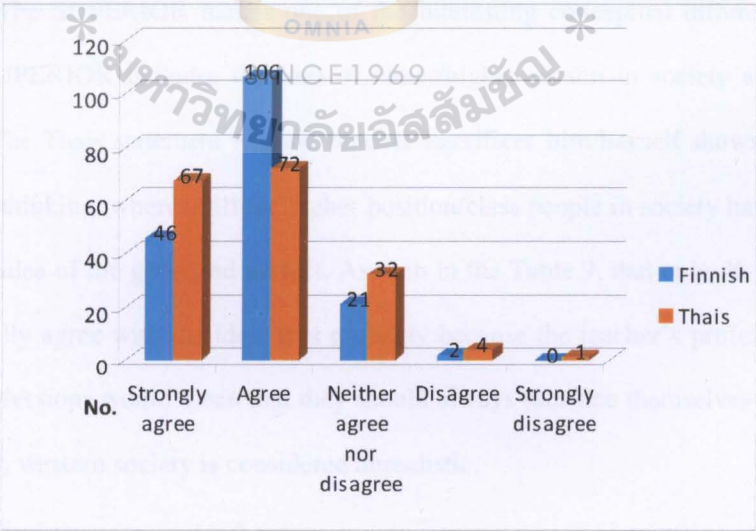
word "**patient**" is understood. This could be considered under the Thai metaphor TEACHER IS A PARENT, as parenthood needs a lot of patience, although the Finnish disagreed with the idea that a teacher is a parent. **Patience** on the Finnish side was probably only seen as one of the personality traits of the teacher. On the Thai side it is probably seen as caring for all kinds of students. Thais also have learning proverbs, which involve **patience**; *Moderation is the best way, Do not catch the fish in both hands, Rub the stone until it becomes a needle.*

According to many Finnish proverbs: *To learning there is no royal shortcut, By learning you get more information.* There is the metaphor LEARNING IS TO BE PATIENT, which could then be also related to the fact that a teacher should be patient. Also in Finnish culture the teacher is a student and should learn all the time and that learning happens through being patient. Also the metaphor LIFE LONG LEARNING includes patience. Metaphors LIFE LONG LEARNING or LEARNING TAKES TIME can also be found in the Finnish proverbs of learning; *In study the time goes, There is learning as long as you live, Throughout life you will learn and still you will die naughty.*

In Finnish culture being patient has been seen as pure skill, no emotions in it. The Thais seem to relate patience and kindness together and involve emotions in it. One of the differences might come from the way of thinking about rational thinking and emotions. Western people mostly separate the rational thinking from the feelings while the Asians think of things as a whole without separating feelings and rationality. This probably stems from the way of living; Western society values individualism and Asian as collectivism. (Hofstede, 2009)

As was shown in the statements; **A good teacher is a friend/parent** for Western people excludes the emotions, when the teacher's qualifications are discussed. Westerners see the teacher is a person with a profession, which the student has a relationship with, but the relationship is mainly platonic. Unlike in Asia if there is a relationship, then it involves feelings as well (Triandis 1989: 509). Also the relationships are specified with rules in Asia; group participants' positions and feelings dictate the rules. There are rules in the West as well, but they are not as formal as in Asia. Obviously the teacher-student relationship is very different in these countries, as it could be said any kind of relationship has a lot of difference between these two different cultures. Mainly as already mentioned earlier it stems from the ideology of society, the way of living, which also affects the way of viewing a teacher and the way of teaching/learning from the student's point of view. (Triandis 1989: 509, Hofstede 2009)

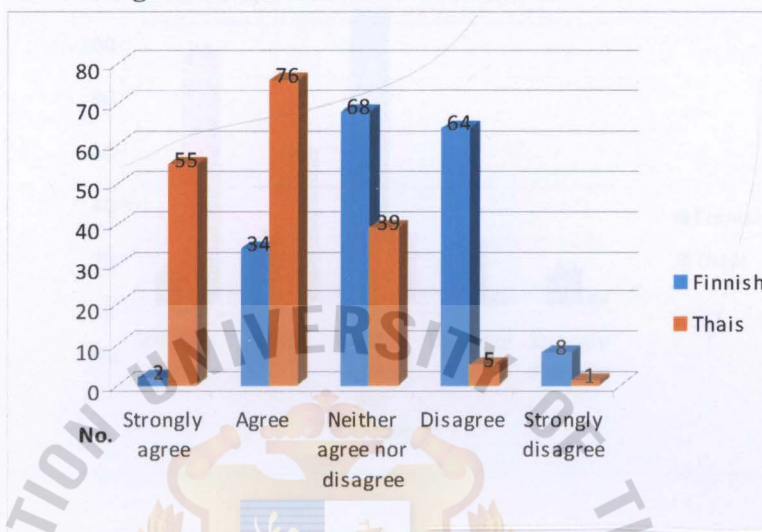
Table 8. A good teacher shows that the teacher is human and compassionate.



The Finnish statement **A good teacher shows that the teacher is human and compassionate** also did not reveal much difference between the Thais and the Finnish (See Table 8). Most of the students agreed, only 7 disagreed. The only difference was between agree and strongly agree. Some chose neither agree nor disagree. Statistically the Mean score do not make any significant difference with this argument, but according to the F-test there is a significant difference (0.001). Thais do agree with it, perhaps because it can be seen as caring. The Thais have the metaphor TEACHING IS TAKING CARE and also the metaphors TEACHER IS A FRIEND and TEACHER IS A PARENT. But this was a surprising statement from the Finnish side as they do not share the metaphors of PARENT/FRIEND/TAKING CARE, more likely they are against those values. Still they see a teacher as compassionate, which is perhaps seen as a skill of the teacher. Compassionate is the teacher's skill to see the limitations of the students and limitations of the teachers as well. It is limited by the teachers' power, by reminding us that the teacher is an ordinary human being, not superior.

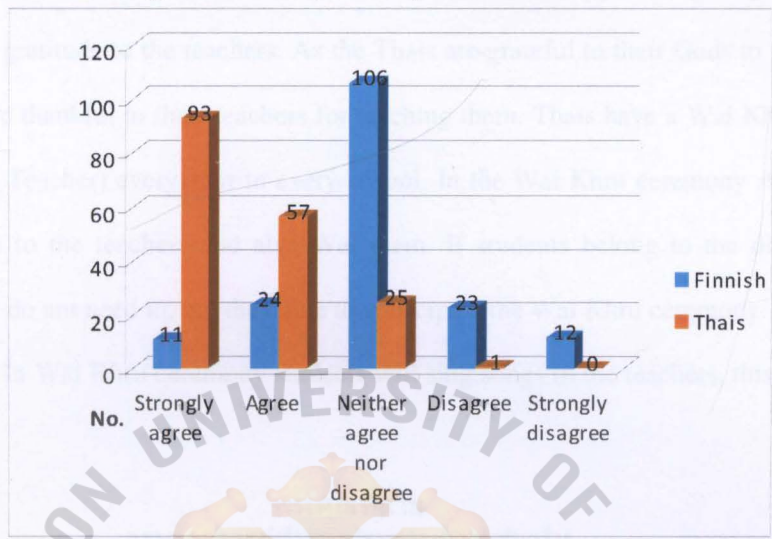
The SUPERIOR makes one of the interesting conceptual differences in this study (SUPERIOR includes the idea of better/higher person in society and in a moral way). The Thais statement **A good teacher sacrifices him/herself** shows a very Asian way of thinking, whereas all the higher position/class people in society have been related to the idea of the good and perfect. As seen in the Table 9, that only 36 Finnish students actually agree with the idea, it is probably because the teacher's profession as with other professions would mean that they should always sacrifice themselves to their work, which in western society is considered unrealistic.

Table 9. A good teacher sacrifices him/herself.



The Asian or Thai way of thinking is more like people should live for their work, but just the opposite in the West is true. This stems again from the society, individualism vs. collectivism. The Thais idea that the teacher sacrifices him/herself implies a kind of superior person, perhaps also a kind of martyr, the metaphor TEACHER IS A SUPERNATURAL FIGURE can be found. Also Lin and Cortazzi (2008: 188) found this kind of thinking from the Chinese and Hong Kong students; TEACHER IS CONFUCIUS/GOD/THE SAVIOUR/SUPERMAN/AN IDOL etc. and according to Lin and Cortazzi, these statements were not found among the American students as they are also not found among the Finnish students.

Table 10. A good teacher has the spirit of teacher.



A good teacher has the spirit of teacher is from the Thai students essays and shows again some SUPERIOR characteristic of the teacher. Mainly the Thais agree with it, only 1 disagreed (See Table 10.). The Finnish responses are mainly focused in the middle, neither agree nor disagree. However, there are 35 Finnish who agree and about the same number who disagree. The Finnish culture is very much based on rational facts. Beliefs and religion are not given much attention. As “spirit” already seems to be necessarily unrealistic, it is very understandable that the Finnish students do not have any opinions about it, and stay rather neutral. There is also the factor that the teacher is a profession. If a teacher needs to have spirit of teacher, then every profession has to have the spirit of that particular profession, and in a rational way of thinking that does not make much sense.

A good teacher will receive moral obligation from the students is a tradition of the Thais. This is related to the Buddhist religion, which most Thais follow. As Thais “Wai” to the temples or monks, they also do that for their teachers. Teachers

are ranked next to monks in the hierarchy of Thai culture. This applies to giving respect and showing gratitude to the teachers. As the Thais are grateful to their Gods to protect them, they are thankful to their teachers for teaching them. Thais have a Wai Khru day (Khru means Teacher) every year in every school. In the Wai Khru ceremony students give presents to the teachers and also Wai them. If students belong to the different religion, they do not need to, but they are able to participate the Wai Khru ceremony.

In Wai Khru ceremony students will sing songs to the teachers, this is one of the songs:

พระคุณที่สาม
ครูบาอาจารย์ที่ท่านประทานความรู้มาให้
อบรมจิตใจให้รู้ผิดชอบชั่วดี
ก่อนจะนอนสวดมนต์อ่อนน้อมทุกที
ขอคุณบุญบารมีส่งเสริมครูนี้ให้ร่มเย็น
ครุมีบุญคุณแจ้งขอเทิดทูลเอาไว้เหนือเกล้า
ท่านสอนพวกเราอบรมพวกเราไม่เว้น
ท่านอุทิศไม่คิดถึงความยากเย็น
สอนจนรู้จัดเจน ฝึาแน่น ฝึาแน่นมิได้อำพรang
พระคุณที่สาม งดงามแจ่มใส แต่ว่าใครหนอใคร
เปรียบเปรยครูไว้ว่าเป็นเรือจ้าง
พลัดจากความจริง ยิ่งเห็นว่าผิดทาง
มีใครไหนบ้างแนะนำแนวทางอย่างครู
บุญเคยทำมาแต่ปางใด ไฉนเรายกให้ท่าน
ตั้งใจกราบกราน ระลึกคุณท่านกตัญญู
โรคและภัยอย่าหมายแผ้วพานคุณครู
ขอคุณผลบุญคุณ้ำ ให้ครูเป็นสุขขวันวันนทร์... (Atinge 2009)

The 3rd gratitude

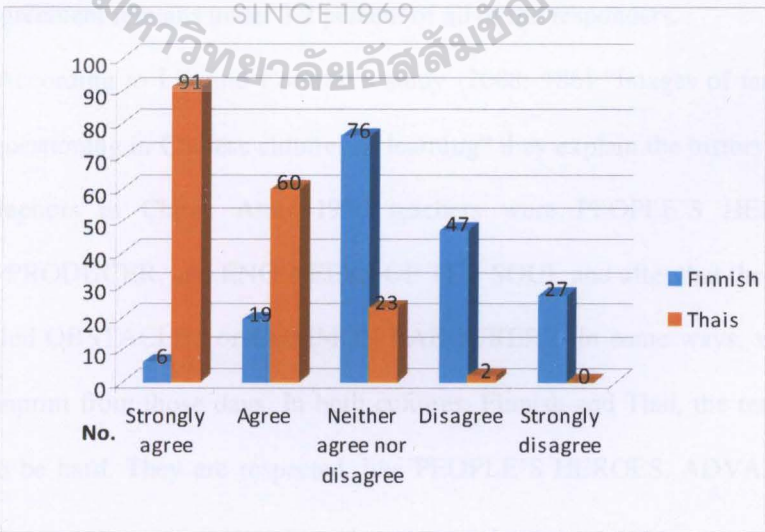
The respectable master who gave us knowledge
Train our mind to know right from wrong
Before we sleep, we chant and pray each time
May virtues and merits bring happiness to him
The master owed debts of gratitude, we pay him high respect
He teaches us and trains us without rest
He is devoted and doesn't think of hardship
Teaches us until we know, always guides and hides nothing
The 3rd gratitude, magnificent and bright
But who, oh who compared the master to a ferry
If we were to think, the more we think, we see it's wrong

Is there anyone who can show us this part like the master?
The merits made in our past lives, we give to him
We bow and think of gratitude owed and paid
Sickness and danger do not come close to him
May virtues and merits bring him happiness forever
bring him happiness forever.

(Translated by Chatree Changthongsiri)

As can be seen in Table 11, most Thais agree with their tradition. Compared to the Finnish students, the majority neither agree nor disagree, partly perhaps, because they do not know exactly what this kind of tradition is, because in Finland there is no similar ceremony. If a student gives a present to the teacher in Finland it could be considered as bribery. Another difference is of course the religion, as most of the Finnish are Lutherans, or they belong to some other branch of the Christianity. Also religion does not play a major role in the daily life in Finland, except for a few very religious people.

Table 11. A good teacher will receive moral obligation from the students.



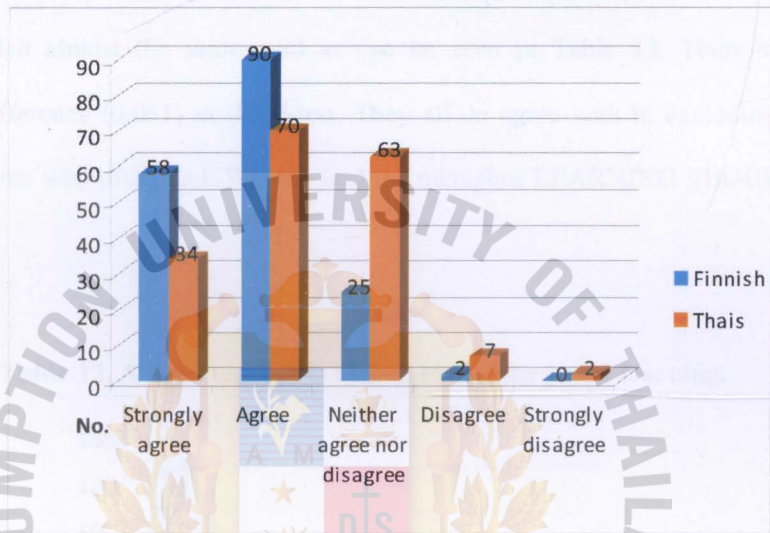
The Finnish mainly believe in the idea of equality, and they do not do much worshipping. Even though they believe in something, they still do not usually worship. Finnish culture also values individualism, which means that people are able to do what they want to do in the name of the law. This raises the idea that everyone makes their own decisions and that is why they are responsible for their actions. Accordingly, students do not feel any moral obligations to the teacher, because the students have learnt by themselves, not because of the teacher. This can be seen in Table 11, where 71 Finnish students either disagree or totally disagree with the statement. However, there is still the 25 Finnish who agree with it.

The Thai statement **A good teacher is hard working and dedicated** shows significant difference in the F-test (0.009), but in the Mean score the difference is minimal with the Finnish (See Table 12). It should be noticed that even though it comes from the Thai students, still the Finnish agree with it more. The Thais are more sceptical and 62 students neither agree nor disagree, while the Finnish students have only 25. The degree of disagreement remains under 3.2 percent of all of the responders.

According to Lin and Cortazzi's study (2008: 186) "Images of teachers, learning and questioning in Chinese cultures of learning" they explain the history of the teachers' metaphors in China. After 1950 teachers were PEOPLE'S HEROES, ADVANCED PRODUCER, and ENGINEERS OF THE SOUL and after that they were negatively called OBSTACLES or COMMON LABOURERS. In some ways, we still can see that imprint from those days. In both cultures, Finnish and Thai, the teachers' work seems to be hard. They are respected, like PEOPLE'S HEROES, ADVANCED

PRODUCER, ENGINEERS OF THE SOUL, but still they are just COMMON LABOURERS.

Table 12. A good teacher is hard working and dedicated.

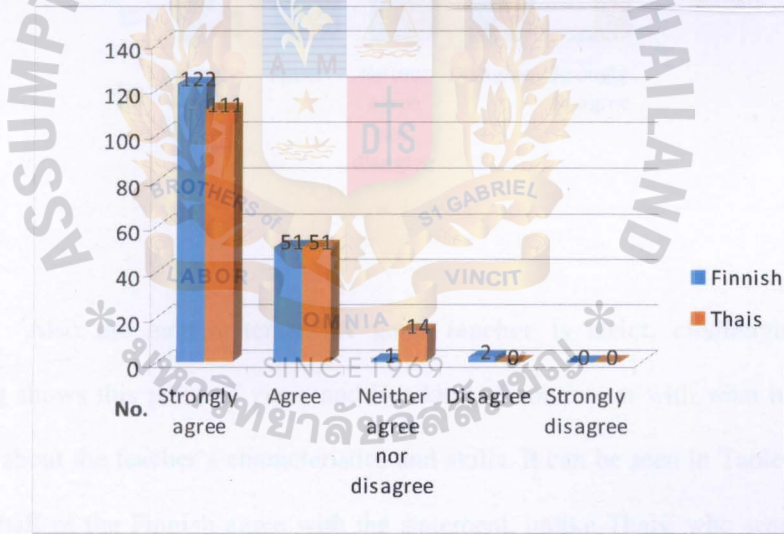


The Thai statement **A good teacher is responsible**, is quite universal and that is why it does not make any significant difference among Finnish and Thai students. Though, according to F-test it is significantly different (0.032). Who would want to have irresponsible teacher? Every profession should be handled with responsibility; the teacher's profession is the same. Though, the responsibility is related to obligation. How the obligation has been seen in the culture differs. In Asian contexts the obligations have been seen as very serious and absolute, while in western contexts obligations are not absolute and can change with the situation. This has also lots to do with the role of fate. The Asian people believe that the fate has been mostly given to them. The Westerners believe that they are responsible for what will happen, not about

fate. It is the choices people make. This shows the Asian belief that if the fate has given an obligation it cannot be changed.

The same result can be read from the next statement from the Finnish students **A good teacher is able to create the joy of learning**. Both countries' students have responded almost the same, and as can be seen in Table 13. There was no significant difference (0.051) in the F-test. They all do agree with it, excluding the 2 Finnish students who disagreed. We can find the metaphor LEARNING SHOULD BE A JOY.

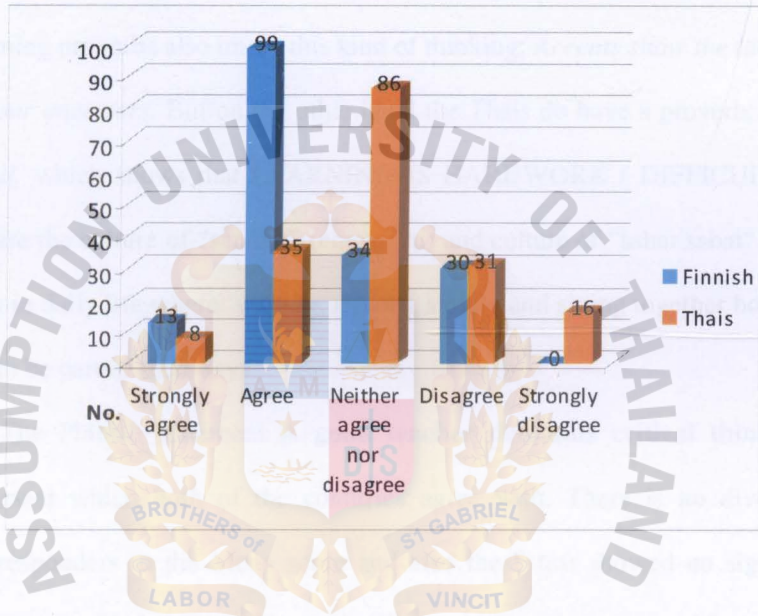
Table 13. A good teacher is able to create the joy of learning.



As has been already mentioned above in the Finnish culture the teacher has been seen as an ordinary person. That is why the Finnish also examine the teacher as a person with personal characteristics. The Finnish statement **A good teacher has an interesting personality** did not show any difference in the Thais' opinion, though about a third of the Thais made a neutral choice. This can imply that they do not see the

teacher as a person with personal characteristics or they did not think that the teacher's personality is that important. Further more, there are only a few in both countries who disagree with the statement.

Table 14. A good teacher is strict, challenging and demanding.



Also the next statement **A good teacher is strict, challenging and demanding** shows this point of view, and is a kind of continuum with what has been said above about the teacher's characteristics and skills. It can be seen in Table 14 that more than half of the Finnish agree with the statement, unlike Thais, who seem to be split into different responses, mainly taking the middle way, neither agreeing nor disagreeing. This reinforces the Thais idea of the teacher to be caring for the students, not hard on them. Unlike the Thais, the Finnish want the teacher to be hard and demanding.

Many Finnish proverbs of learning, discuss discipline and learning through practice; *The harder the Master of the school the clearer is the learning, What*

will be learned well, will be remembered long, No one is a blacksmith when they are born, To learning there is no royal shortcut etc. These supports the metaphor TEACHER IS GUIDE, where the teacher shows the way, but students need to go and do it by themselves. The comparable metaphor in Thailand could be TEACHER IS A LEADER, where the students like to follow the leader rather than going by themselves. The Thai learning proverbs also imply this kind of thinking; *Accents show the language, acts reveal your ancestors*. But on the other hand the Thais do have a proverb; *Rolling mortar up hill*, which shows that LEARNING IS HARDWORK / DIFFICULT. The Thais also share the culture of "sanook" (enjoy/fun) and culture of "sabai sabai" (relax). This is shown in daily life where: waiting, moving slowly and sitting together hours and hours comes to be part of their days.

The Finnish statement **A good teacher demands critical thinking** is again a statement which both of the countries agree with. There is no divergence between the responders in the Mean score and also the F-test showed no significant difference (0.374) in this statement. Even though, in some ways their learning ways and view of teachers' way of teaching differ. Critical thinking is something to put an effort into, something that students need to do by themselves, which in the Finnish context is normal. They see the teacher as guide and the teacher as demanding and challenging, whilst the Thais disagree with all of these concepts. This raises a question about what is critical thinking for them, if it is not challenging or demanding. The context of relationships between teacher and student are different in Finland and Thailand. The Thais want teacher to be caring and more like a parent, whereas the Finnish see the relationship as academic and platonic.

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A good teacher teaches students to be sceptical is a very Finnish style statement. This is supported by the Finnish proverbs as well; *Finnish do not believe before they see it with their own eyes, Do not believe before you see, Do not think bone is a meat or buck's head is a roast.* The interesting thing was that the Thais seem to think the same way and also have proverbs about it; *Four legs may slip, a sage may be mistaken, A thousand friends will eat with you but hardly one will die with you, A student betrays the teacher.* Being sceptical, is also one of the characteristics of individualism; being independent, searching for the answers, not trusting anyone. The Finnish proverbs show this mentality; *Supposition is not worth as much as knowledge, Learning is better than supposition, Supposition is a lying hole.* The Asian style is more dependent and has its collectivism characteristics; going together, following the teacher. Thais have proverbs to support this; *Students have a teacher.*

The Finnish statement **A good teacher lets the students learn and not just follow the teacher**, did not show a divergence between the Thais and the Finnish in Mean score. Though according to the F-test, there was a significant difference in this statement. This is probably one of the things that is changing in Thailand, but it is still not fully approved by the culture. Only 12 Thais disagreed and 2 totally disagreed, compared to Finnish only 2 disagreed, no one totally disagreed. However, this statement is based on the metaphor **TEACHER IS A GUIDE**, which agrees with the Finnish students' concepts. Though, the Thais did not seem to think in this way, as they had the metaphor **TEACHER IS A LEADER or MASTER**. Perhaps this gives us a hint that it is possible that the **LEADERSHIP** metaphor is being left behind and the Thais have started to adapt to the new way of teaching and learning. Thailand has seen and has done major changes in the field of education in the past twenty years. It is also

noticeable that all the Thai responders are from a younger generation, which may point to these possible changes in the culture of learning.

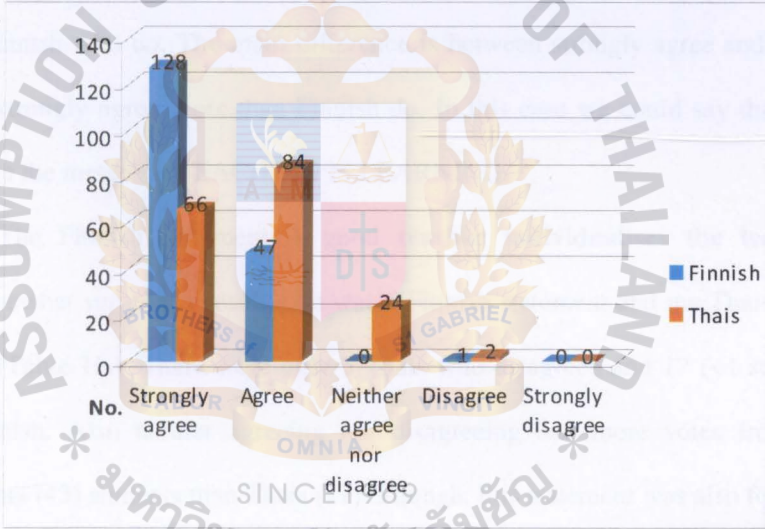
A good teacher is logical and consistent comes from the Finnish students. Though, the difference with Thais is negligible. Almost all the students agree with the statement. The difference is not even 0.1 in Mean score so it can be said that teachers' work has to be consistent. This could also suggest the metaphor **LEARNING IS A PATH**. Learning has its way, and it progresses step by step. Lin and Cortazzi (2008: 191-192) found the metaphor **LEARNING IS A JOURNEY** or **LEARNING IS AN ENDLESS JOURNEY**, which is related to **LEARNING IS A PATH**; starting somewhere, going somewhere (goals). This was found in the Chinese sayings. Also in the Finnish sayings the **PATH/JOURNEY** concept is used; *The more you walk the more hills you see, The person who asks, does not get lost along the road, A small animal has many ways* etc.

This is again one of those Finnish statements **A good teacher knows that learning never ends**, which the Thais do agree with. Only 3 Thais disagree with this. There are 13 Finnish and 18 Thais neither agreeing nor disagreeing. The agree scale got 65 Finnish and 58 Thais, and strongly agreeing had the most, 97 Finnish and 99 Thais. In this the Finnish and the Thais go hand to hand in their opinions. This is also supported with Finnish Learning proverbs; *The longer you live the more you learn, Throughout life we learn and unfinished we die, Who live (long), will see (a lot)* etc. So the conceptual metaphor **LEARNING IS AN ENDLESS JOURNEY** or **LIFE LONG LEARNING** or **THROUGHOUT LIFE WE LEARN** exist in both learning cultures.

This Finnish statement **A good teacher gives time for learning** is supported by many Finnish learning proverbs; *In study the time goes, Throughout life*

we learn and unfinished we die, Learn everything through ages etc. Though the statement comes from the Finnish, it still has the same result among the Thais. In addition, there is also the Thai proverb supporting the idea that learning takes time; *Slow work produces a fine knife*. Both countries agree with the metaphor LEARNING IS TIME-CONSUMING, although it has to be mentioned that the F-test indicates a significant difference (0.005) between, Finnish and Thai in this statement.

Table 15. A good teacher updates his/her knowledge all the time.



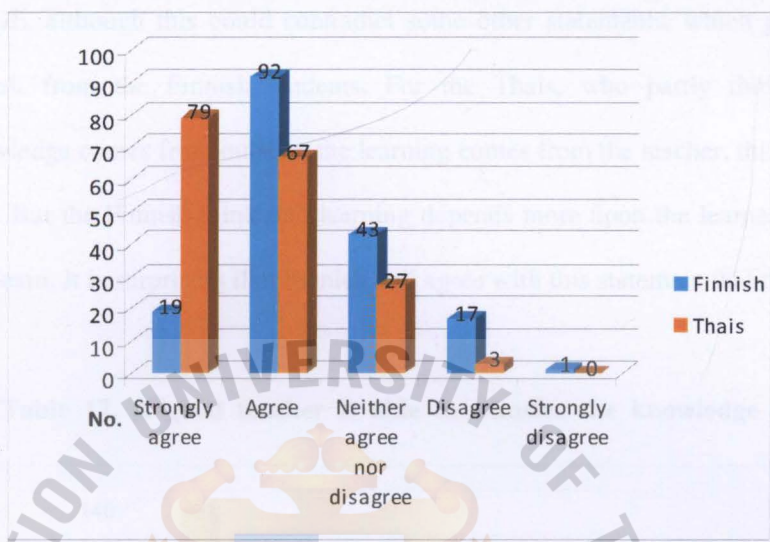
The Thai statement **A good teacher updates his/her knowledge all the time** is agreed to by both countries (Table 15). This is a universal statement, so the result is not surprising, except for the fact that the Finnish students were more eager to answer “strongly agree” than Thais. This result partly, indirectly, implies the metaphor **TEACHER IS A SOURCE OF KNOWLEDGE**, which was found in Lin and Cortazzi’s (2008) study from the Chinese students. However, in their study students were asked if *A good teacher has deep knowledge*, which do not share the same meaning with the

argument **A good teacher updates his/her knowledge all the time.** The teacher is still the one who has the knowledge and the knowledge just builds up more and more through time.

The next statement is from the Finnish students **A good teacher listens to the students and learns from them.** This idea is supported by many Finnish learning proverbs; *By teaching we will learn, Teaching the others will teach the teacher, There is learning as long as you live* etc. Even though, this came from the Finnish, it seems that the Thais agree with it as well. There are no Thais who disagree with this statement, but there are 4 Finnish who do. The main difference is between strongly agree and agree, where Thais strongly agree more than Finnish do. In this case we could say that both countries share the metaphor TEACHING IS LEARNING.

The Finnish statement **A good teacher individualises the teaching** showed a somewhat surprising result as it was a Finnish statement and the Thais agree with it more (Table 16.). There were only 3 Thais who disagreed and 17 (+1 strongly disagree) Finnish. Also neither agreeing nor disagreeing had more votes from the Finnish students (43) students than Thais (27). Though, this statement was also found in the Thai students' essays with slightly different modification. The Finnish might get confused in a way, because it can bring to their mind that the teacher is favouring some student over the others by treating them differently as the Finnish think that all have to be treated in the same way.

Table 16. A good teacher individualises the teaching.

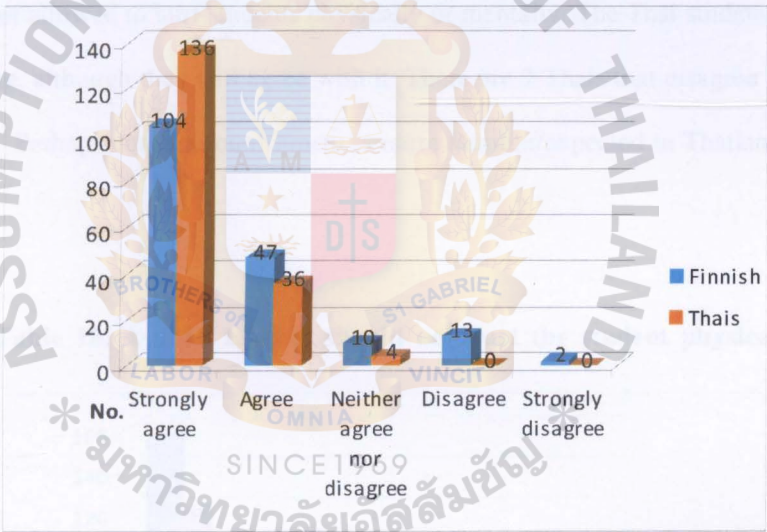


The statement **A good teacher cooperates with other teachers** comes from the Finnish students, but again it does not show a lot of difference between the Thais. Most of the students agree with it, there are only 2 students in both countries that disagree or strongly disagree. A tenth of the students neither agree nor disagree. This could imply the metaphor **TEACHING IS SHARING** or **TEACHER SHARE THE KNOWLEDGE**.

This very Asian type of statement **A good teacher is able to transfer the knowledge to the students** raises some interesting points (see Table 17). This is originally from the Thai students, but surprisingly many of the Finnish students also agree with it. However, there are 14 Finnish students who disagree, but no Thais. This kind of statement shows the thinking about acquiring knowledge. There is the metaphor **KNOWLEDGE IS A ENTITY**. Also “transfer” refers to the **CONDUIT** metaphor, where a thing moves from one point to the second point through a conduit. The result of

this statement shows that the students see that the TEACHER HAS THE KEY OF KNOWLEDGE, although this could contradict some other statements, which gives a different result from the Finnish students. For the Thais, who partly think that learning/knowledge comes from outside, the learning comes from the teacher, this result supports that. But the Finnish think that learning depends more upon the learners own eagerness to learn. It is surprising that Finnish still agree with this statement that much.

Table 17. A good teacher is able to transfer the knowledge to the students.

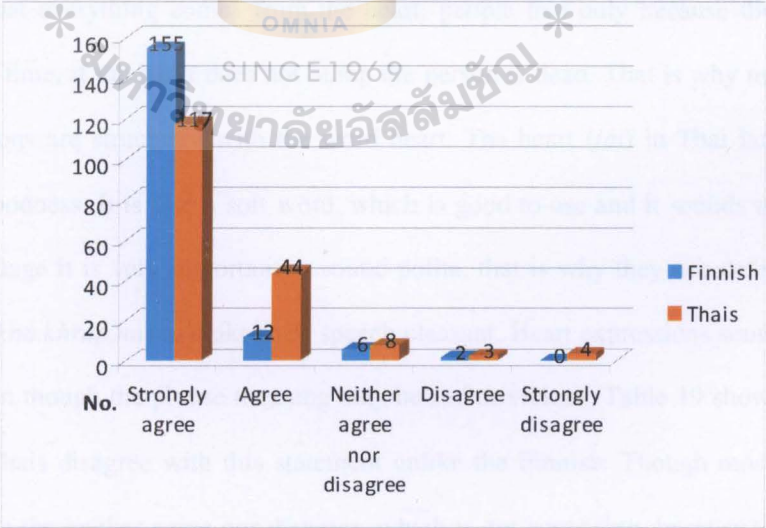


A good teacher is not able force the students to learn comes from the Finnish proverbs, where it can be read that the keys of learning are in learner's hand, not in teacher's hand. The related Finnish learning proverbs are: *no one is deafer than those who do not want to listen, Knowledge cannot be drawn with the ladle, Antlers do not stick to the head*. Also Thais do have a proverb about this: *Hard work he denies, light work he rejects*. The amazing thing with this statement is that many students, 53

Finnish and 67 Thais, in both countries choose neither agree nor disagree, which raises the question, why was that? Is the question not understandable or the students were not sure of their thinking? It also could be that there are some different ways to understand this question and that is why students were confused.

The Thai students' statement **A good teacher should not hurt the student physically or mentally** gives surprisingly results (See Table 18). The majority of all students agree with the statement. However, the Finnish student is very eager and determined to strongly agree with this statement, it is also said in Finnish law that teachers are not allowed to hurt students physically or mentally. The Thai students were more hesitating, although they still agree with it. There are 7 Thais that disagree with it and 2 Finnish. Perhaps corporal punishment is more familiar/expected in Thailand than in Finland.

Table 18. A good teacher should not hurt the student physically or mentally.



The Thais have learning proverbs *To love the cow, you must tie it. To love the child, you must beat him.* This shows in a way that some violence is approved in a culture. But also in the Finnish culture, even though it is not said clearly, some proverbs still imply some sort of threatening or violence; *Who is raised without discipline, he will die without honor* and *The harder the Master of the school, the clearer is the learning.* The difference is more like an attitude; while the Finnish emphasize the discipline the Thais emphasize pain. Discipline can involve pain as well, but most likely people learn from that. This is also discussed in the Finnish learning proverbs; *Switch grows anger, advice gives knowledge* and *The good child will bring its own switch, the bad will not get better even by being hit.*

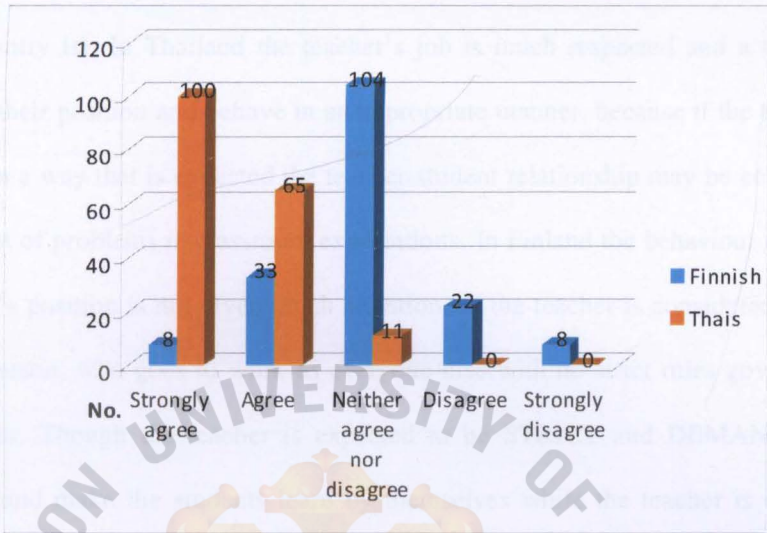
This very Thai statement **A good teacher has the heart of the teacher** gives the Thais the chance to show how precious the HEART expression actually is. There are lot of expressions in the Thai language, which are formed partly with the word for HEART (jai). It shows that "heart" has a special meaning for the Thais. The Thais think that everything comes from the heart; people live only because the heart bumps all the time, if the heart does not bump the person is dead. That is why many of their expressions are structured with the word heart. The heart (jai) in Thai language symbolizes goodness. It is also a soft word, which is good to use and it sounds nice. In the Thai language it is very important to sound polite, that is why they use deferential endings like (kha,khrap,na) to make their speech pleasant. Heart expressions sound nice and good, even though the phrase meaning may be sad or vicious. Table 19 shows, that none of the Thais disagree with this statement unlike the Finnish. Though mostly the Finnish choose the neither agree nor disagree, which is not surprising, because they do not share the discourse focusing on the heart metaphor.

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The HEART metaphors in Thai express all the essential aspects of Thai social relations, feelings, self-examination, the processes of discourse and decision-making. Thais give the heart deeper metaphoric meaning, which is not always easy to describe and translate in to an other language. For examples: *kreeng jai* (awe heart) *jai juuet* (bland heart) and *jai plaa siaw* (silver fish heart). Though there is also some shared heart metaphors: *dii jai* (glad heart) and *sea jai* (sorry heart), which are universal. There are at least 700 expressions in Thai language where the word heart (*jai*) is used.

But what the Finnish do or can say is that someone does something from the heart, but usually it is not considered to be connected to real work. Work is work. People may like their work or dislike it, but they do not have the attitude that it is necessary to have "heart" in their work. One big difference between the West and Asia is that the Westerners work for a living, while the Asians live for work. That is one of those reasons why in Asia the teacher can have the HEART OF THE TEACHER. However, 23 percent of the Finnish students agree with this. The Finnish might relate this expression to whether the teacher likes her/his work. The heart usually symbolizes the emotion of liking, so the Finnish too may think in a metaphorical/symbolic way to have the heart of the teacher.

Table 19. A good teacher has the heart of the teacher.



4.3 Expectations and values

What are the implications of these for teaching in Finland and Thailand? It can be seen from the data that concepts of the GOOD TEACHER are partly different between Finland and Thailand. The Finnish see the TEACHER AS PROFESSION/GUIDE/DEMANDING/ ORDINARY PERSON, whereas the Thais see that TEACHER IS MASTER/LEADER/ SUPERIOR/FRIEND/ PARENT/KIND/CARING. As this shows the metaphors differ a lot from each other and it is important for a teacher to know these kinds of differences.

As the teacher's job is to teach, it also has to be done in the way that students would actually be a part of the process and willing to learn to meet their expectations. Of course this does not mean that there is no responsibility from the students as well, but it gives a hint that teachers are part of the process of learning. If the teachers approach is wrong or not approved in that learning culture the teaching may be

wasted. (Teachers should be aware what the concept of GOOD TEACHER in a particular country is). In Thailand the teacher's job is much respected and a teacher should know their position and behave in an appropriate manner, because if the teacher does not act in a way that is expected the teacher-student relationship may be confused and cause a lot of problems in classroom expectations. In Finland the behaviour related to the teacher's position is not given much attention, as the teacher is considered to be an ordinary person, who goes to work as everyone else with no strict rules governing their behaviour. Though the teacher is expected to be STRICT and DEMANDING academically and make the students learn by themselves while the teacher is only a GUIDE. The Thais think that teacher is a MASTER that the students follow as a "disciple".

The relationship between teacher and student has been pointed out as a significant difference in many statements, and it will have an effect on teaching as well. The Thais see that the teacher should be more like a PARENT, who is TAKING CARE of the student. KINDNESS and PATIENCE are a big part of the teachers' role. The Finnish see the relationship as more platonic and cooler than the Thais. The teachers' job is to teach the academic side of the life without bringing the emotion in to it.

Table 20. Statements which have a statistically significant difference in F-test (with a significance level set at $p<0.05$)

A good teacher is a good model for the students.
A good teacher has an interesting personality.
A good teacher is a friend.
A good teacher shows that the teacher is human and compassionate.
A good teacher is like a parent.
A good teacher is responsible.
A good teacher is hard working and dedicated.
A good teacher gives time for learning.
A good teacher is able to transfer the knowledge to the students.
A good teacher is able to build the students to be good persons in the future.
A good teacher has the spirit of teacher.
A good teacher updates his/her knowledge all the time.
A good teacher knows that learning never ends.
A good teacher will receive moral obligation from the students.
A good teacher lets the students learn and not just follow the teacher.
A good teacher should not hurt the student physically or mentally.
A good teacher teaches for life, not just for schooling.
A good teacher loves and takes care of every student.
A good teacher has the heart of the teacher.

Table 21. Finnish conceptual patterns.

Teacher is a profession.
Teacher is a guide.
Teacher is an ordinary person.
Teacher is strict and demanding.
Learning is to be patient.

Table 22. Thai conceptual patterns.

Teacher is "God sender" or superior person.
Teacher is a master or a leader.
Teacher should be followed.
Teacher is a friend.
Teacher is a parent.
Teacher has the heart of the teacher.
Teacher is kind.
Teaching is taking care.

Table 23. Shared conceptual patterns.

Teacher has the key to knowledge.
Transmission of knowledge through conduit.
Share the knowledge.
Teaching is sharing.
Teaching is learning.
Learning is a path/an endless journey/life long learning/through the life we learn.
Learning is hardwork/difficult.
Learning should be a joy.

In conclusion, many significant differences have been found in this research, which teachers in these countries should be aware of. The concept of the GOOD TEACHER and the concepts of the learning cultures about the GOOD TEACHER should not be taken lightly, because they play a decisive part in teaching. It is important to know these similarities and differences and to reflect on one's teaching habits as shown in the metaphors. Knowing these will develop the teachers to become more aware of their own teaching and their own thinking, and it also should help them to relate to their students.

Chapter 5: Conclusion

5.1 Results

5.1.1 Result 1

What are the concepts of a “good teacher” in Finland and Thailand?

According to the results from the data the concepts of the “good teacher” are different in Finland and in Thailand. The Finnish people see the teacher as an ordinary person. The teachers’ job is to teach the student to understand the academic side for now and the future. The teacher is able to do that by being responsible, logical and patient. The Finnish also like the teachers to be demanding and strict by challenging them in a different ways.

The Thais see the teachers’ job differently; it could be almost compared to the parents’ role, as they see teacher as a parent or a friend. Teacher should take care and love every student. Teacher should be kind and not challenge the student. The teachers’ job in Thailand is not seen purely as academic as it is in Finland. In Thailand the teacher teaches everything and is involved in the student’s life throughout life. Although there are some concepts which are seen as the same as the Finnish, such as a good teacher should be responsible, logical and patient, there is still some main

characteristics that differ a lot. The teacher has been seen as a master or person who has greater powers or deserves to be highly respected. It is expected that the teacher should sacrifice her/himself and be dedicated to her/his work. Teachers can be compared to the monks; they have to have the heart and spirit of what they are doing.

5.1.2 Result 2

What are the differences and similarities about the concepts of learning between the two countries' cultures about "good teacher"?

In the results 1 showed that there are lots of differences in the concepts of the good teacher, and there are also differences in the learning cultures about GOOD TEACHER. However there are also similarities, more than perhaps was expected. Even the one major difference which is usually seen in comparing the Western and Asian contexts is the so called MASTER image. The teacher is a master is very typical idea in Asia. It comes from the old tradition; there is a master and then there are disciples; The teacher and his students have "master-disciple" relationship. A master is usually someone that is not questioned, mainly followed, and highly respected. In Thailand this still can be seen; teachers' work is seen as a vocation and the schools still celebrate the Wai Khru-ceremony. However the statement that students should learn by themselves and not just follow the teacher introduces the possibility of changes in the Thais learning culture; the Thais agreed with the statement almost as much the Finnish did.

The other things about the respective learning cultures were more or less the same. Both groups shared the opinions that learning takes time, teachers should

update their knowledge and that learning never ends. The surprising shared response can be seen in the statement about the teacher being able to transfer the knowledge to the students. It was quite expected that the Thais would agree to this statement, but also the Finnish seem to accept this as a fact. Teaching was also seen as better when it has been individualised for the students and the students have listened as well. Teacher should also be cooperative with each other.

5.1.3 Result 3

What are the implications of these for teaching in Finland and Thailand?

According to the results from the two previous research questions there are several implications. Because of the different cultures of learning, there are different ways to learn and teach. Every teacher teaches in their own way; there are no two exactly alike. However inside a culture there are some characteristics that teachers share or should share. The same thing is true with the learners. Teaching approaches vary depending on the culture. Teachers have to know the context of the student and try to find an appropriate approach; what works in one country, might not work in others. Foremost the teacher should know the cultures of learning and the expectations of the role of teacher.

The culture of learning is part of the general culture, which is always good to know a little about before entering a new country. The learning culture in Finland is strict and highly developed; it is obvious that the teachers are expected to behave accordingly. That is why in Finland teachers are required to have a masters' degree, so that they are able to keep the high standard of education and develop it. The strict way

of teaching stems in the whole culture. The Finnish are known as very serious and quiet people, this probably is shown in the classroom as well. Teaching is a job which should be done properly according to expectations. The Finnish are very non-hierarchical nation, and are often seen as modest in showing themselves as a nation or as a individual. The Finnish people are treated in an egalitarian fashion and the society tends to prevent social differences among people. Instead it highlights individualism.

Teachers in Finland are treated as ordinary people, who teach academically for the students. The teacher-student relationship is more or less platonic, which means that there is no intimate relation between teacher and student. Perhaps that is one way to keep the students equal without letting anyone have a closer relationship. In Finland everyone is called by their first name and there is no title before the name. Titles usually bring inequality to the community. This does not mean that teachers are not respected by the student, but it makes sure that teachers are not given more dominance than is allowed.

Being a teacher in Thailand is different. The expectations from the teachers are high while the teachers enjoy the students' respect. The Buddhist religion influences how teachers are seen and treated in Thailand. In a way it could be said that the teachers have been seen as having a religious role, whose superior skills should be worshipped and prayed for by the students. The Thai students "Wai" to the teacher every time and they also have a special day to honour the teacher every year, when they do in the *Wai Khru*- ceremony. The teachers in Thailand expect to receive the gifts from the students, this is normal behaviour and is seen as good manners. In Finland this would be seen in a bad light as a hypocritical act, which might put the students' in an unequal relationship in teachers' eyes.

The teacher in Thailand has been seen also as a parent or even as a friend. In Thai culture the teacher teaches the student life, not just academic schooling. As the Finnish teachers teaching is more academic, the Thai teachers have been seen as teaching both academic and non-academic knowledge, by trying to build the students to be a good person in the future. In Finland the non-academic side has been left for the parents and friends, in contrast to Thai teachers. This gives teachers dominance in their students' life and mostly teachers should not be questioned by the students, though some of these hidden rules have started to break apart because of the changes in the society. Some of the statements in the questionnaire showed these new movements in Thailand, but the tradition is still there.

The Thai nation in some ways is similar to the Finnish nation: the Thais can be seen as a humble nation, though the Thai society highlights the collectivism, not individualism. The teacher-student relationship is thus quite different in Finland. It is not platonic, mainly because for the Asians it is hard to separate the rational and emotional as the Westerners do. That is why the Thais think that the teacher should take care of and love every student, because every relationship has emotional aspect to it. The collectivism idea supports this way of thinking. The teacher should be patient and kind to the student and have the "heart" of the teacher.

Finally, it does not matter where the teacher originally comes from or where he/she is teaching. It is important to have the appropriate personality, and have the ability to adapt and develop him/herself to be a good teacher.

5.2 Limitation of the study and expectation for future research

The significant differences about the concepts of the good teacher and the learning cultures related to it between Finland and Thailand was found in this study. However those differences cannot be applied in any other country, because the data is only collected from the Finnish and the Thai students. Even though there are some implications comparing the West and Asia it still cannot cover all of the countries in these continents. However this study followed the Lin and Cortazzi's study "Images of teachers, learning and questioning in Chinese cultures of learning" and the results were supporting. It is possible in the future to make a deeper and wider study for the context of learning in these countries to support and find more perspectives on learning or continue with the same research methodology with the different national contexts.

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Appendix 1.-Finnish Cover Letter

Hei,

Olen Maaret Mattsson ja opiskelen maisterin tutkintoa englannin kielen opettajaksi Thaimaassa. Teen tällä hetkellä lopputyötä tutkintooni, joka käsittelee aihetta "hyvä opettaja". Tutkimuksessani vertailen Thaimaan ja Suomen oppimiskulttuureita ja käsityksiä siitä millainen on hyvä opettaja. Aineistoa kerään molempien maiden yliopisto-opiskelijoilta. Voisitteko ystävällisesti lähettää alla olevan viestin eteenpäin kasvatustieteiden opiskelijoille? Olisin erittäin kiitollinen jos voisitte auttaa minua aineiston keräämisessä. Tein samaisen kyselyn viime keväänä, mutta vastaajien määrä jäi pieneksi.

Hyvä kasvatustieteiden opiskelija,

Suoritan englannin kielen opettajan maisterin tutkintoa Thaimaassa, Assumption yliopistossa. Teen tällä hetkellä tutkintoni lopputyötä, jonka tarkoituksena on vertailla suomalaisten ja thaimaalaisten opiskelijoiden näkemyksiä ja kokemuksia hyvästä opettajasta. Tutkimuksessani tarkastelen myös Suomen ja Thaimaan oppimiskulttuureita, johon lähestymistapani on metaforinen.

Lopputyötäni varten kerään aineistoa kyselytutkimuksella Suomen ja Thaimaan yliopisto-opiskelijoilta. Toivon, että sinulla olisi hetki aikaa vastata kyselyyn, sillä jokaisen vastaajan näkemykset ja kokemukset ovat tutkimuksen onnistumisen kannalta erittäin tärkeitä. Vastaukset käsitellään luottamuksellisesti ja raportoidaan anonymisti; vastaajien nimiä ei tulla yhdistämään vastauksiin missään vaiheessa.

Kysely löytyy viestin lopusta sekä oheisesta liitetiedostosta. Vastaukset voi lähettää suoraan sähköpostiviestissä tai erillisessä liitteessä. Vastauksen toivoisin olevan essee-muotoinen –sen ei tarvitse olla kovin pitkä, noin sivunmittainen riittää. Aikaa vastaamiseen kuluu noin 20 minuuttia. Vastaukset toivoisin palautettavan maanantaihin 21.9.2009 mennessä. Vastaan myös mielelläni mahdollisiin kyselyä koskeviin kysymyksiin. Tein samaisen kyselyn viime keväänä, mutta vastauksien määrä jäi toivottua huomattavasti pienemmäksi. Kiitos ajastasi.

Kyselyn vastaukset pyydän lähettämään osoitteeseen: maaret.mattsson@gmail.com.

Ystävällisin terveisin,

Maaret Mattsson

maaret.mattsson@gmail.com

KYSELY:

Vastaajan taustatiedot

Sukupuoli:

Ikä:

Opiskeluvuosisia yliopistossa:

Kansalaisuus:

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Appendix 2-Finnish responders

No 1.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: Nainen

Ikä: 30

Opiskeluvuusia yliopistossa: 2

Kansalaisuus: Suomi

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja on helposti lähestyttävä, sellainen johon voi ottaa tarvittaessa yhteyttä opintoihin liittyvissä asioissa. Lisäksi hyvä opettaja on aidosti kiinnostunut opetuksesta, aiheesta jota opettaa sekä ennen kaikkea ihmisistä joita opettaa, eli opiskelijoista.

Vuorovaikutus on mielestäni sellainen, joka on toimivaa hyvän opettajan ja opiskelijoiden välillä.

Hyvällä opettajalla on eräänlaiset tuntosarvet herkkinä opiskelijoidensa suuntaan, eli hän tuntee opiskelijansa mahdollisimman hyvin, osaa huomata milloin opetus ei tavoita oppijoita. Hän osaa sitten muuntaa opetustyylejään ja menetelmiään paremmin sopiviksi juuri kyseisille opiskelijoille. Hyvä opettaja omaa eräänlaista muuntautumiskykyä, hän pystyy käyttämään vaihdellen erilaisia opetus"kikkoja" ja menetelmiä.

Hyvä opettaja on motivoitunut oppimaan myös itse ja osaa arvostaa opiskelijoiden omaa tietämystä ja kokemusta. Lisäksi hän kannustaa opiskelijoitaan ja toimii heidän oppimisen tukena kaikin mahdollisin tavoin.

Opettajasta tekee hyvän ikuinen kiinnostus oman kehittymisensä kasvattamiseen, jonka kautta hän pystyy myös motivoimaan muita oppimaan uutta.

No 2.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: nainen

Ikä: 21

Opiskeluvuosisia yliopistossa: 1

Kansalaisuus: Suomi

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Minusta hyvän opettajan pitää osata hyvin opettamansa asia. Sillä siten hän osaa helpommin suhteuttaa opetuksensa lähelle oppilaiden nykyisiä taitoja siten, että opetus on haasteellista, mutta ei ole kuitenkaan tuskastuttavan vaikeaa. Hyvä opettaja osaa jaotella aineistoa erilaisiin kokonaisuuksiin ja kertoa asioista selkeästi niin, että oppijan on helppo saada onnistumisen kokemuksia.

Hyvä opettaja ottaa oppilaiden toiveita huomioon opetuksessa. Hän ymmärtää ja kuuntelee oppilaille tärkeitä asioita tai ongelmia. Vaikka opettajan pitää olla mukava tai edes helposti lähestyttävä, hänen ei tarvitse olla mikään paras kaveri opiskelijoille. Vaan mielummin näkisin, että opettaja on tiukka tai ainakin vaatii opiskelijoilta paljon osallistumista, omaa ajattelua ja aktiivista tehtävien tekemistä. Opettajan pitää olla myös reilu ja tasapuolinen kaikille oppilaille.

No 3.

Vastaajan taustatiedot

Sukupuoli: NAINEN

Ikä: 21

Opiskeluvuusia yliopistossa: 2

Kansalaisuus: SUOMI

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja ottaa kaikki huomioon ja kohtelee opiskelijoita tasapuolisesti. Hän luo hyvää fiilistä luentosaliin ja ottaa ns. salin haltuun. Hän on hyvä artikuloimaan eikä esitä asiaansa tasapaksussa pötkössä vaan tuo esiintymiseensä erilaisia vivahteita. Hänen esityksensä on selkeä, johdon mukainen ja herättää mielenkiinnon. Hän myöskin tarjoaa opiskelijoille hyvän mahdollisuuden tehdä muistiinpanoja, esimerkiksi jakamalla luentodiat etukäteen opiskelijoille. Hänen luennoillaan opiskelijoilla on tunne, että kaikki heidän kysymyksensä ovat tervetulleita ja opettajaa saa (lähestulkoon pitää) keskeyttää, jos jokin on epäselvää.

Erityisen tärkeää on, että opettaja käyttää erilaisia opetusmetodeja. Hän tietää milloin asia menee parhaiten perille luennoimalla tai keskustelemalla ja osaa myös hyödyntää pienryhmätyöskentelyä. Asioita kun ei opi ainoastaan sivusta seuraamalla vaan toisinaan tekeminen painaa asiat parhaiten mieleen.

Hyvä opettaja myöskin huomioi sen, että opiskelun ohella tulee elämässä olla myös muita aktiviteetteja. Hän onkin valmis joustamaan asiassa, kuten poissaoloissa ja palautuspäivissä.

Hyvä opettaja ei vaadi opiskelijoilta, jos ei itse panosta. Hän ei esimerkiksi vaadi tiukasti paikallaoloa tai tehtävien ajoissa palauttamista, jos on itse aina myöhässä ja hänen tehtävänantonsa ovat epäselkeitä.

No 4.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: nainen

Ikä: 23

Opiskeluvuusia yliopistossa: 4

Kansalaisuus: suomalainen

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja on motivoitunut työstään, ja häntä kiinnostaa myös itsensä kehittäminen ammatillisesti. Hän pitää lapsista ja osaa kuunnella. Hyvällä opettajalla on hyvät sosiaaliset taidot ja ihmistuntemus. Hänen ei tarvitse hallita kaikkia aineita täydellisesti, mutta erilaisten työtapojen käytön hallinta tietenkin antaa hänelle paremmat lähtökohdat järjestää opetuksensa erilaiset oppijat huomioon ottaen. Hyvä opettajat haluaa olla läsnä lasten arjessa ja tuntee omat vahvuutensa sekä heikkoutensa. Hyvä opettaja kestää kritiikkiä, kiirettä eikä hätäänny äkkinäisissä tilanteissa.



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No 5.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: nainen

Ikä: 22 vuotta

Opiskeluvuosisia yliopistossa: toinen

Kansalaisuus: suomi

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja ottaa työnsä vakavasti. Hänelle ei tule suosikkioppilaita näkyvästi ja pystyy hyväksymään erilaiset oppilaat.

Hänellä täytyy olla tarpeeksi auktoriteettia pitämään luokka kurissa. Omasta mielestäni kurinalaisuus on tärkeämpää kuin täydellinen viihtyminen. Lapsen pitäisi kasvaa ja kehittyä koulussa. Siksi tärkeintä ei tarvitse olla ainainen mukavuus tai viihtyminen, vaan että luokassa vallitsee jonkinlainen työrauha ja sopu.

Hyvä opettaja on rikas mielikuvitukseltaan ja yrittää innostaa lapsia oppimaan erilaisilla tavoilla opetussuunnitelman sen salliessa. Hän ottaa erilaiset oppilaat huomioon ja mukauttaa oman opetuksensa siihen. Hyvä opettaja kuuntelee oppilaitaan ja pitää kiusaamista vakavana asiana. Jos hän ei itse osaa siihen puuttua, hän osaa hakea apua kiusaamistilanteeseen.

Hyvä opettaja tekee yhteistyötä sekä muiden opettajien, lapsen ja vanhempien kanssa. Vanhemmat ovat lapsen tärkein tukiverkosto, joten on erittäin tärkeää, että lapsen vanhempiin ollaan yhteydessä tietyn väliajoin. Silloinkin, vaikkei asiat olisi huonosti. Opettajan pitää osata antaa myös itselleen anteeksi. Opetussuunnitelma on tiukka ja opettaja ei voi toteuttaa kaikkea mitä haluaa. Koulun säännöt voivat olla rajoittavat. Siltikin opettajan pitää pystyä innostamaan toimintaan, koska sillä saa hankalankin luokan keskittymään. Luokasta pitää tehdä turvallinen paikka ja viihtyisä. Opettajan ja oppilaiden näköinen paikka.

Hyvä opettaja on ala-asteella koko kuuden vuoden oppilaiden kanssa. Valitettavasti tämä ei ole opettajan päätettävissä ja se on todella surullinen asia. Ala-asteella turvallista ja luotettavaa suhdetta opettajaan ei voi syntyä, koska harvoin opettajat pysyvät montaa vuotta yhdellä luokalla.

No 6.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: nainen

Ikä: 31v.

Opiskeluvuusia yliopistossa: 3 (neljännen vuoden opiskelija)

Kansalaisuus: suomalainen

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja omaa sopivasti kykyä pedagogisen rakkauden osoittamiseen, jossa kasvatustieteilijä Simo Skinnarin mukaan on kysymys aidosta ihmisyydestä, totuudellisuudesta ja sydämen sivistyksestä. Minua kiehtoo myös Urpo Harvan luonnehdinta siitä, että opettajan perussuhtautumisena oppilaisiinsa tulee olla pedagoginen rakkaus, joka on kaikesta itsekkyydestä vapaata pyrkimystä auttaa ihmistä rikkaampaan elämään ja oman itsensä löytämiseen. Kiinnostavaa, kuinka usein tämä eri kulttuureissa toteutuu?

Tärkeimpänä näen, että opettaja osoittaa myös olevansa ihminen ja inhimillinen, eikä piiloudu autoritäärisen opettajan roolin taakse.

Hyvä opettaja on persoonallinen ja hyödyntää huumoria sekä pyrkii säilyttämään keveän otteen opettamiseen. Hyvä opettaja on luotettava, empaattinen, reilu ja helposti lähestyttävä. Hän on parhaimmillaan myönteinen, innostava ja luova ja pyrkii ruokkimaan luovaa ilmapiiriä ja ylläpitämään oppimisen iloa. Hän myös tietoisesti kehittää itseään opettajana ja näkee vaivaa sytyttääkseen oppilaiden kiinnostuksen opetettavaan aiheeseen.

Hyvä opettaja on kiinnostunut oppilaistaan ja näkee jokaisen oppilaan ainutlaatuisuuden. Hän omaa herkkyyttä toimia opiskelijoiden lähikehityksen vyöhykkeellä siten, että tarjoaa sopivasti oppimishaasteita ja ajattelemisen aihetta, muttei vaadi kohtuuttomia (jotta oppimisessa säilyy ilo).

Hyvä opettaja käyttää eri opetusmuotoja tarkoituksenmukaisesti ja hyödyntää tarjolla olevaa opetustekniikkaa.

No 7.

KYSELY:

Vastaajan taustatiedot

Sukupuoli: nainen

Ikä: 23

Opiskeluvuusia yliopistossa: 4 (tämä on viides vuosi)

Kansalaisuus: suomi

Hyvä opettaja?

Millainen on hyvä opettaja? Mikä tekee opettajasta hyvän?

Hyvä opettaja osaa sekä opettaa että kasvattaa. Hän luo lämpimän ilmapiirin luokkaan. Hyvä opettaja on lämmin, turvallinen, kärsivällinen ja innostava. Hän löytää kullekin oppilaalle sopivat opetusmenetelmät, eli eriyttää opetustaan. Hyvä opettaja opettaa monipuolisesti ja osaa motiovoida oppilaansa oppimaan.

Hyvä opettaja seuraa kasvatustieteellistä keskustelua ja kehittää omaa opetustaan ja ajatteluaan. Hyvä opettaja ei on avoin uusille ideoille. Hän osaa toimia moniammatillisessa yhteistyössä kolegoidensa kanssa. Hyvä opettaja luo hyvät suhteet oppilaiden vanhempiin, jolloin kodin ja koulun yhteistyö mahdollistuu.

Hyvä opettaja on sellainen, joka näkee oppilaansa yksilöinä ja toimii jokaisen oppilaan edun mukaisesti.

Appendix 3-Thais Cover Letter

ขอความร่วมมือในการตอบแบบสอบถาม

ดิฉันชื่อ มาเริต แม็ตสัน มาจากประเทศฟินแลนด์ ตอนนี้ฉันกำลังศึกษาปริญญาโท
อยู่ที่มหาวิทยาลัยอัสสัมชัญ ซึ่งขณะนี้ดิฉันกำลังอยู่ในระหว่างการทำวิทยานิพนธ์
วิทยานิพนธ์นี้มีจุดมุ่งหมายเพื่อเปรียบเทียบแง่มุมในหัวข้อเรื่อง “ครูที่ดี”
ของนักศึกษาประเทศไทยกับประเทศฟินแลนด์
เพื่อการบรรลุประสงค์ของการทำวิทยานิพนธ์ครั้งนี้
ดิฉันอยากรบกวนให้ท่านช่วยตอบแบบสอบถามที่ดิฉันกำลังส่งให้ท่านขณะนี้
โดยคำตอบของท่านจะถูกเก็บไว้เป็นความลับและไม่ถูกเปิดเผย
ท่านสามารถตอบแบบสอบถามจากกระดาษที่ดิฉันให้ในหน้าถัดไป
ซึ่งท่านสามารถใช้ระยะเวลาในการตอบแบบสอบถามได้ตามความเหมาะสม
โดยท่านสามารถตอบคำถามได้ตามอิสระตามที่ท่านคิด

ขอบคุณสำหรับความร่วมมือในการทำแบบสอบถามครั้งนี้

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้

Appendix 4-Thai responders

No.1
เพศ หญิง
อายุ 22 ปี
ชั้นปีที่ 4
สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดี ต้องดีทั้งในแง่ของการให้ความรู้และคุณธรรม

ด้านการให้ความรู้ เช่น สอนโดยเน้นศักยภาพของผู้เรียนแต่ละคน
คำนึงถึงความแตกต่างด้านความถนัดของผู้เรียน ดังจุดเด่นของผู้เรียนแต่ละคนออกมา

ด้านคุณธรรม เช่น ก่อนที่จะสอนผู้เรียนได้ตนเองต้องเป็นแบบอย่างที่ดีให้ได้ก่อน เช่น
ด้านการพูดจา ด้านการวางตัว มีใจเมตตา รู้จักยืดหยุ่น ไม่ลำเอียง ครูที่ดีไม่จำเป็นต้องใจดีแต่ครูที่ดี
คือ ครูที่ตัดสินใจเหตุการณ์ต่างๆอย่างมีเหตุผล

สิ่งที่จะทำให้เป็นครูที่ดี พื้นฐานจิตใจที่ดี และความต้องการเป็นผู้ให้มากกว่าผู้รับ คนทุกคน
ทุกสาขาอาชีพเป็นครูได้ทุกคน แต่การจะเป็นครูที่ดีไม่ใช่เรื่องง่าย

No.2

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดี ต้องเป็นคนที่เข้าใจเด็ก และต้องเป็นผู้ที่เสียสละ เป็นคนที่เห็นอกเห็นใจผู้อื่น
ลักษณะของครูที่ดี ต้องมีจิตวิทยาที่ดี
นั้นหมายความว่ารู้ทันในทุกๆสถานการณ์และสามารถแก้ปัญหาได้ตลอดเวลา
พร้อมรับในทุกสถานการณ์ที่เกิดขึ้น นอกจากนี้ครูที่ดีนั้นจะต้องใฝ่รู้อยู่เสมอ
และต้องพร้อมที่จะพัฒนาตนเองตลอดเวลา ขอมรับฟังความคิดเห็นของผู้อื่น

การที่จะเป็นครูที่ดีได้นั้นมีปัจจัยหลายอย่างประกอบแต่สำหรับฉันมีความเห็นว่าทุกสิ่งทุกอย่างเกิดจากการเรียนรู้ การเป็นครูที่ดีได้ จะต้องเลียนแบบในต้นแบบที่ดี มีตัวอย่างที่ดี) ครูอาวุโส หรือ ครูวัยรุ่น (นำสิ่งที่ดีที่ครูต้นแบบประพฤติ)ต้องเป็นสิ่งที่ดีนะ (มาปฏิบัติ เช่นครูผู้ใหญ่ว่าจะเป็นคนที่เมตตา ใจดี ส่วนครูเด็กๆ ก็จะมีวิธีการสอนที่แปลกใหม่ มีเทคโนโลยีใหม่ๆ เราควรเลียนแบบในสิ่งที่ดีๆเหล่านั้น นำมาใช้เพื่อพัฒนาตนเองให้เป็นครูที่ดี แต่อย่างไรก็ตามถึงแม้จะมีต้นแบบดี แต่เราไม่นำมาปฏิบัติ เราก็ไม่สามารถที่จะเป็นครูที่ดีได้ ... เพราะฉะนั้นแล้ว learning by doing สำหรับครู ก็น่าจะเป็น teaching by doing ค่ะ

No.3

เพศ ชาย

อายุ 21 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีคือครูที่ต้องมีจิตใจเมตตาต่อศิษย์เป็นพื้นฐานแรกเลย หมั่นพัฒนาความรู้ความสามารถ ทักษะ และเทคนิคการสอนของตัวเองอยู่เสมอ เพื่อให้สามารถดูแลศิษย์ ถ่ายทอดความรู้ คุณธรรมจริยธรรมได้ตรงกับความสามารถ และความถนัดของศิษย์แต่ละคน สิ่งที่สำคัญไม่น้อยไปกว่ากันอีกอย่างหนึ่งคือ ครูต้องส่งเสริมให้ศิษย์เห็นคุณค่าในตัวเอง รู้จักเข้าใจตนเอง และเห็นแก่ส่วนรวม

สิ่งที่จะทำให้ครูเป็นครูที่ดีได้ เกิดจากการบ่มเพาะ อบรม ปลุกฝังผู้ที่จะมาเป็นครูให้มีคุณสมบัติดังกล่าว เพื่อให้ครumarมีความรู้ความสามารถทั้งทางด้านการสอน ด้านจิตวิทยา และมีจิตวิญญาณความเป็นครู

No.4

เพศ หญิง

อายุ 21 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีควรเป็นคนที่พร้อมจะเรียนรู้อยู่ตลอดเวลา
โดยไม่คิดว่าความรู้หรือความเข้าใจที่ตนมีอยู่ ณ ปัจจุบัน เป็นสิ่งที่ถูกต้องที่สุด
ต้องรู้จักยืดหยุ่นและวางตนเองให้เหมาะสม นั่นคือเป็นทั้งเพื่อนและผู้ดูแลในเวลาเดียวกัน
นอกจากนี้ครูที่ดีต้องโทษตัวเองไว้ก่อน หมายถึงว่า หากเด็กไม่ตั้งใจฟังเวลาที่เราสอน
ต้องบอกตัวเองว่า เรายังเตรียมการสอนได้ไม่ดีพอ จึงดึงความสนใจของเด็กไม่ได้
เพราะถ้าครูมีความคิดแบบนี้ ก็จะพยายามพัฒนาการสอนให้ดีขึ้น
แต่ถ้าหากโทษว่าเป็นเพราะเด็กไม่ดี ครูก็จะอยู่อยู่กับที่ “ไม่ก้าวหน้า” ซึ่งการที่จะเข้าถึงเด็กได้
สิ่งสำคัญคือ “ครูต้องประเมินตนเองว่า เปิดใจเพื่อทำความเข้าใจกับเด็กแต่ละคนหรือยัง”

No.5

เพศ ชาย

อายุ 22 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีคือ สอนด้วยความจริงใจ ด้วยจิตวิญญาณมีความใส่ใจในการสอน และวิชาที่สอนต้องมีความรู้จริง และความเข้าใจลึกซึ้ง เพื่อจะได้ถ่ายทอดให้ลูกศิษย์ เข้าใจ และถูกต้องกับเนื้อหาที่เราจะสอน การสอนลูกศิษย์ ไม่ควรสอนแค่ในตำราเรียนอย่างเดียว อาจจะยกตัวอย่างประสบการณ์ที่เกิดขึ้นกับสิ่งรอบๆตัว เพื่อให้ลูกศิษย์นำไปปฏิบัติได้ถูกต้อง และครูที่ดีควรกระทำตนให้เป็นแบบอย่างที่ดี และรู้จักการวางตัว เพื่อเป็นแบบอย่างให้ลูกศิษย์ในการดำเนินชีวิตต่อไป..



No.6

เพศ ชาย

อายุ 22 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีจะต้องมีความรู้อย่างถ่องแท้ในเรื่องที่จะสอน ไม่สอนผิดๆ หากมีเรื่องที่ยังไม่แน่ใจก็ควรแสวงหาคำตอบและความรู้เพิ่มเติมอยู่เสมอ นอกจากนี้ ครูที่ดีไม่ควรลำเอียงรักลูกศิษย์คนใดคนหนึ่งมากกว่าศิษย์คนอื่น ไม่เลือกเอ็นดูเด็กที่เก่งและคอยค่าทอเด็กที่หัวช้า แต่ควรจะต้องใจให้ความรู้ศิษย์ทุกคนเท่าๆกัน และพยายามทำให้เด็กที่หัวช้าเข้าใจบทเรียน ดังนั้น ครูจึงต้องมีเทคนิคที่ดีในการสอนและปรับเทคนิคเหล่านั้นให้เหมาะสมกับศิษย์แต่ละคน อีกทั้ง ครูที่ดีต้องไม่ทำร้ายเด็กทั้งทางร่างกายและจิตใจ แต่ควรมีจิตใจโอบอ้อมอารี ใจเย็น มีความซื่อสัตย์สุจริต และมีจิตใจมุ่งมั่นที่จะถ่ายทอดความรู้

No.7

เพศ ชาย

อายุ 23 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดี อันดับแรก ครูควรมีความรู้ในวิชาที่สอนเป็นอย่างดี เพื่อที่จะสามารถถ่ายทอดความรู้ที่ถูกต้องให้แก่ศิษย์ อันดับสอง ครูควรเป็นแบบอย่างที่ดีให้แก่ศิษย์ เพราะศิษย์จะคอยสังเกตครูตลอดเวลา ถ้าครูสอนให้เค้าทำอย่างหนึ่ง แต่ครูกลับทำอีกอย่างหนึ่ง ศิษย์จะให้ความเชื่อถือและเชื่อฟังคำสั่งสอนของครูได้อย่างไร อันดับสาม ครูไม่ควรต่อว่าหรือตำหนิศิษย์ด้วยคำที่ไม่สุภาพหรือคำที่ทำร้ายจิตใจศิษย์ เพราะจะเป็นการขัดขวางพัฒนาการการเรียนรู้ของศิษย์ และเป็นการตัดกำลังใจในการศึกษา สุดท้ายนี้ สิ่งที่จะทำให้ครูเป็นครูที่ดีได้ ก็มาจากตัวครูนั่นเองก็คือ ครูควรมีความรู้คู่คุณธรรม

No.8

เพศ หญิง

อายุ 21 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ขอตอบเป็นประเด็นใหญ่ 2 ประเด็น ดังนี้

1. จัดกิจกรรมการเรียนการสอนให้สนุก โดยให้นักเรียนเป็นศูนย์กลาง
ให้นักเรียนได้เรียนรู้จากการลงมือกระทำ เพื่อเกิดการเรียนรู้ด้วยตนเอง เพราะ
เมื่อเด็กเกิดการเรียนรู้ด้วยตนเองแล้ว จะเกิดเป็นความจำระยะยาว
2. เป็นครูที่เข้าใจนักเรียน วางตนเป็นที่รักและศรัทธาของนักเรียน เพราะ
เมื่อใดก็ตามที่นักเรียนรักและศรัทธา นักเรียนจะมีทัศนคติที่ดีในวิชาที่ครูสอน นักเรียนจะตั้งใจเรียน
หากเกิดปัญหาในชีวิต เด็กจะกล้าเข้ามาปรึกษาครู

No.9

เพศ หญิง

อายุ 20 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ในสภาพสังคมที่ค่อยๆเสื่อมถอยลง รวมทั้งวิกฤตทางเศรษฐกิจที่นับวันจะทวีความรุนแรงขึ้น ทำให้ผู้คนต่างตั้งหน้าตั้งตาประกอบอาชีพที่ได้รับค่าตอบแทนที่สูง ถึงแม้บางอาชีพจะทำให้คุณธรรมสวนทางกับรายได้ก็ตาม

ดังนั้นครูจึงต้องเป็นผู้ที่แบกรับภาระอันหนักอึ้งในการอบรมสั่งสอนให้ศิษย์มีความรู้คุณธรรม และการสอนถือเป็นเรื่องละเอียดอ่อน ครูต้องเป็นผู้ที่มีความรอบรู้ รู้รอบ และเข้าใจในวิชาที่สอนอย่างถ่องแท้ เพื่อที่จะสามารถถ่ายทอดความรู้ให้ศิษย์ได้อย่างถูกต้อง และค้นคว้าหาความรู้อย่างสม่ำเสมอ สามารถควบคุมอารมณ์ได้ ในที่นี้หมายถึง ครูจะต้องทำอารมณ์ให้เป็นปกติก่อนที่จะเข้าไปสอน เพราะอารมณ์เป็นสิ่งที่ทำให้นักเรียนขาดเหตุผลและจะส่งผลกระทบต่อบุคคลอื่นรอบข้าง เช่น ถ้าครูหงุดหงิดมาจากการจราจรที่ติดขัดบนท้องถนน พอมาเจอนักเรียนคุยกันในห้องเรียน แทนที่ครูจะดุก็เตือนธรรมดา แต่ครูกลับไปตวาดนักเรียนด้วยคำพูดที่อาจทำร้ายจิตใจนักเรียน ทำให้นักเรียนไม่อยากเรียนวิชาที่ครูท่านนี้สอนอีก และเด็กอาจจะพาลเกลียด การเรียนวิชานี้ไปเลย นอกจากการควบคุมอารมณ์แล้ว ครูยังต้องเป็นผู้ที่มีความรับผิดชอบทั้งต่องานที่ทำ

ต่อตนเอง และต่อนักเรียน จะขาดอย่างใดอย่างหนึ่งไปไม่ได้ ครูควรเป็นผู้เสียสละ) ในขอบเขตที่พอดี (คือ สละเวลาส่วนตัวเล็กน้อยเพื่อให้การปรึกษาแก่นักเรียน เตรียมการสอน จัดกิจกรรม หรือร่วมกิจกรรม ฯลฯ แต่ต้องไม่ไปชนกันกับเวลาสำหรับครอบครัวของครูเอง และสุดท้าย ครูต้องเป็นผู้ที่รู้จักการให้อภัย เมื่อศิษย์ ทำผิด สิ่งที่ครูควรทำไม่ใช่การซ้ำเติม แต่เป็นการทำให้ศิษย์รู้สึกว่ายังมีคนที่ยพร้อมจะช่วยให้เขาเริ่มต้นใหม่ได้เสมอ

การเป็นครูที่ดีต้องเป็นมาจากข้างใน รักในอาชีพ และที่สำคัญต้อง “คิดถึงความรู้ที่ศิษย์จะได้มากกว่ารายได้ที่ตนจะได้รับ”

No.10

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีควรเป็นผู้มีคุณธรรม รู้จักผิดชอบชั่วดี รู้จักละอายต่อบาป เพื่อเป็นตัวอย่างที่ดีแก่นักเรียน นอกจากนี้ครูที่ดียังต้องเป็นผู้ที่มีใจเปิดกว้างเข้าใจธรรมชาติของนักเรียน และมีใจที่จะสอนนักเรียนไม่ว่านักเรียนจะเก่งหรือไม่เก่ง ที่สำคัญครูที่ดียังต้องเป็นผู้มีความรู้ในสาขาที่ตนสอน และรู้จักพัฒนาตนเองให้มีความรู้ที่ทันสมัยอยู่เสมอ จากคุณสมบัติเหล่านี้ สิ่งที่จะทำให้ครูคนหนึ่งเป็นครูที่ดีได้นั้น อันดับแรกก็คือตัวครูเองต้องรู้จักขวนขวายหาความรู้ มีการเตรียมการสอน รู้จักสละเวลาให้นักเรียน พุ่มเทแรงใจแรงกายเพื่อพัฒนานักเรียน นอกจากการพัฒนาตัวครูเองแล้วนั้น หากเป็นไปได้องค์กรที่เกี่ยวข้องควรเข้ามามีส่วนในการดูแลชีวิตความเป็นอยู่ของครูให้ดีเพียงพอที่ครู จะดำรงชีวิตได้อย่างไม่เดือดร้อน เพื่อครูจะได้มีเวลาไปพัฒนาตนเอง และการสอนให้มีประสิทธิภาพมากที่สุด

No.11

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาวรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ข้าพเจ้าคิดว่าครูที่ดีนั้น สิ่งแรกที่ต้องมี คือ ความรักในอาชีพครูอย่างแท้จริง เนื่องจากการที่เราได้ทำในอาชีพที่ตนเองรัก ก็ย่อมจะหาหนทางรวมทั้งวิธีการที่ทำให้งานนั้นสำเร็จได้ด้วยใจที่มุ่งมั่นหวัง และได้ทำงานที่ตนเองรักอย่างมีความสุขในทุกวัน สำหรับความสำเร็จนั้นก็คือการได้เห็นความสำเร็จของลูกศิษย์ลูกหาที่ได้ส่งมอบบรรมมา นั่นก็คือคำตอบที่ว่าเราเป็นครูที่ดีได้หรือไม่ เพราะการเป็นอาชีพครูเป็นอาชีพที่ต้องมีความเสียสละ มีความทุ่มเท มีเมตตา และมีพยายามอย่างยิ่งใหญ่ ที่จะหาความรู้ สิ่งต่างๆที่ดี หรือกระบวนการต่างๆ ที่นำมาเป็นแนวทางในการอบรมสั่งสอนศิษย์ของคนที่จะทำให้เด็กเหล่านั้นเป็นผู้ใหญ่ที่ดีต่อไปในอนาคตได้ สุดท้ายแล้วข้าพเจ้าคิดว่าสิ่งที่สำคัญที่สุด คือ บุคคลนั้นต้องมี “หัวใจแห่งความเป็นครู” ต่างหากที่จะเริ่มต้นทุกสิ่งทุกอย่างได้ด้วยดีต่อไป

No.12

เพศ หญิง

อายุ 22 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

คุณครูที่ดีของคิดฉันนั้น ประการแรกต้องเป็นคนที่มีจริงใจ
คุณครูที่มีจริงใจจะสามารถทำให้นักเรียนเกิดความไว้วางใจได้
ความจริงใจในการสอนของคุณครูจะทำให้นักเรียนเชื่อมั่น
ทั้งในเรื่องข้อมูลเนื้อหาการเรียนว่าข้อมูลนั้นๆ ถูกต้อง นักเรียนยังจะเชื่อมั่นในตัวคุณครู
ไว้วางใจที่จะเรียนรู้ด้วยและเคารพในความเป็นครูตอบกลับไปด้วยความจริงใจ
ความจริงใจเป็นสิ่งที่แสดงออกมาได้ในการสอน
เป็นสิ่งที่นักเรียนจะสัมผัสและรับรู้ได้ผ่านช่วงเวลาในห้องเรียนและเวลาอื่นๆ
ความจริงใจสื่อสารออกมาได้ด้วยการกระทำ เป็นสิ่งที่นักเรียนจะรับรู้ได้รวดเร็วที่สุด ประการต่อมา
คุณครูจะต้องมีความเป็นกันเอง ความเป็นกันเองนี้จะเปิดความเป็นตัวตนของคุณครูออกมา
และในขณะที่เดียวกันนักเรียนก็จะค่อยๆ เปิดรับคุณครูด้วย ความเป็นกันเองใช้ว่าคือการเล่นหัว
ไร้กาลเทศะ ความเป็นกันเองจะช่วยให้บรรยากาศในห้องเรียน เกิดการเรียนรู้ได้อย่างสบาย
คุณครูอาจสร้างความเป็นกันเองได้จากการพูดคุย เล่นมุก หยอกล้ออย่างถูกกาลเทศะ
เมื่อสร้างความเป็นกันเองระหว่างครูกับนักเรียนได้แล้ว การเรียนการสอน
การยอมรับจากเด็กก็จะเป็นไปในทิศทางที่ดีขึ้น และลักษณะที่สำคัญของคุณครูที่ดีก็คือความเสียสละ
คุณครูที่พร้อมจะเสียสละพลังงานและเวลาให้แก่ลูกศิษย์ ครูเสียสละเวลา
และพลังที่จะคิดค้นหาวิธีที่ดีที่สุดเพื่อที่จะสอนให้ลูกศิษย์ของคนเกิดการเรียนรู้
และสนุกที่จะได้เรียนรู้เพิ่มเติมไปเรื่อยๆ คุณครูต้องทำสื่อที่เหมาะสมต่อการเรียนรู้ของลูกศิษย์
และคุณครูค้นคว้าหาความรู้ใหม่ๆ อยู่เสมอเพื่อนำมาใช้ในการสอนให้แก่ลูกศิษย์ไม่ให้ตกยุค
ดังนั้นคนที่ทำอาชีพเป็นครูจึงต้องเสียสละเวลา และพลังงานที่จะทุ่มเทให้แก่ลูกศิษย์อย่างจริงใจ
ความเป็นครูไม่ได้เป็นด้วยหน้าที่ คนเป็นครูต้องเป็นครูด้วยหัวใจทุ่มเทให้การสอน
และทุ่มเทให้แก่ลูกศิษย์

No.13

เพศ หญิง

อายุ 20 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดี คือ ครูต้องมีความรู้เพื่อพัฒนาตนเองตลอดเวลา มีความเข้าใจในสาขาวิชาที่ตนเองสอน และพร้อมที่จะนำความรู้ที่ได้รับไปถ่ายทอดให้กับเด็กนักเรียนของตนเองได้อย่างถูกต้อง นอกจากนี้ครูจะต้องมีความรักและเอาใจใส่ในตัวเด็กทุกคน ไม่เลือกที่รักมักที่ชัง หากเด็กคนไหนที่มีปัญหาในการเรียน หรือปัญหาส่วนตัว ครูควรที่จะให้ความช่วยเหลือกับเด็กเหล่านั้น เพราะครูเปรียบเสมือนเป็นพ่อแม่คนที่สองของเด็ก อีกสิ่งหนึ่งที่สำคัญไม่แพ้กันก็คือ ครูควรที่จะเป็นแบบอย่างให้กับนักเรียน โดยที่กระทำตนไปในทางที่ถูกที่ควร เมื่อนักเรียนเห็นว่าครูเป็นตัวอย่างที่ดี นักเรียนคนนั้นก็จะเรียนรู้ได้ด้วยตัวของตนเองและนำไปปฏิบัติตาม

No.14

เพศ ชาย

อายุ 20 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีก็ต้องมีจรรยาบรรณในความเป็นครู เป็นผู้รู้จริงๆคือรู้รอบ รู้อย่างถ่องแท้
สามารถที่จะถ่ายทอดประสบการณ์ความรู้ให้เราได้เป็นอย่างดี และครบถ้วน มีใจรักการถ่ายทอด
และการสั่งสอน อบรม ครูต้องเป็นคนมีจิตวิทยาที่ดี คิดบวก ทำบวก อยู่ในศีลธรรม
และต้องเป็นคนยุติธรรม ครูต้องมีความอดทนสูงอีกด้วย
ต้องพยายามใฝ่หาความรู้และวิธีการสอนใหม่ๆเสมอ ไม่หยุดนิ่ง
แก้ไขปัญหาและอุปสรรครอบตัวได้อย่างดี เป็นผู้นำและแม่แบบที่ดีแก่เด็กๆ
ครูที่ดีจะต้องมองการไกล มองสิ่งรอบตัวให้มีประโยชน์ มอบสิ่งที่ดีๆ แนวคิด ความรู้ต่างๆ
ให้นักเรียนด้วยความเต็มใจและความรักในความเป็นครู

No.15

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีควรเป็นคนที่มีความรักในอาชีพของความเป็นครู สอนหนังสือด้วยความตั้งใจ
ทำอะไรให้นึกถึงประโยชน์ต่อส่วนรวมมากกว่าประโยชน์ของตัวเอง
สร้างอนาคตของชาติให้เป็นคนที่มีคุณภาพ



No.16

เพศ หญิง

อายุ 22 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาระบายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีในเบื้องต้นคงเป็นผู้ที่สามารถทำให้ศิษย์ของตนมีความรู้ความเข้าใจ และเชี่ยวชาญในสิ่งที่สอนได้ แต่หากจะเป็นครูที่ดีเลิศกว่านั้น ควรเป็นครูที่สามารถปลูกฝังคุณธรรมความดีรวมถึงทัศนคติอื่นๆ เพื่อให้ศิษย์ของตนสามารถได้ชื่อว่าเป็นมนุษย์ที่สามารถอยู่ร่วมกับสังคมได้อย่างมีความสุขตามอัธยาศัยได้ รวมทั้งปลูกฝังให้ศิษย์มีความใฝ่รู้ใฝ่เรียน สามารถขวนขวายหาความรู้ให้แก่ตนเองได้ตามที่ต้องการ

การจะเป็นครูที่ดีนั้นต้องมีใจรักในวิชาชีพและมีความอดทนเป็นอย่างสูง เชื่อว่าผู้ที่บวักบั้นในวิชาชีพอย่างไม่ย่อท้อ หมั่นฝึกฝนตนเองให้เป็นครูที่ดีตามยุคสมัยต้องเข้าใจในตัวเองและสิ่งที่ตนเองสอนก่อน จึงเข้าใจใจตัวลูกศิษย์เป็นลำดับสำคัญต่อมา รวมถึงเข้าใจสภาพสังคมในปัจจุบันที่เปลี่ยนแปลงอยู่ตลอดเวลา กล่าวคือจำเป็นต้องทันต่อเหตุการณ์ปัจจุบัน

ประยุกต์ศาสตร์และศิลป์ของตนมาใช้ในการสอนให้เหมาะแก่ผู้เรียนและเหมาะสมกับยุคสมัย รวมทั้งมีการคิดวิเคราะห์พัฒนาการสอนของตนอยู่เสมออย่างไม่หยุดยั้ง ผู้ที่สามารถทำได้เช่นนี้แล้ว ข้าพเจ้าเชื่อว่าย่อมเป็นครูที่ดีได้อย่างแน่นอน

No.17

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดีในความคิดของฉัน คือ คนที่ใฝ่รู้อยู่เสมอ มีความรู้ความสามารถ และสามารถอธิบายความรู้เหล่านั้นให้กับลูกศิษย์ได้อย่างมีประสิทธิภาพ โดยอยู่บนพื้นฐานของความเมตตา ความรักและปรารถนาดีต่อศิษย์ของตน เป็นคนที่พร้อมจะเปิดโลกทัศน์ของตนเอง ยอมรับฟังความคิดเห็นของผู้อื่น ยึดหลักของเหตุผลเป็นสำคัญ ประการสุดท้ายคือจะต้องเป็นผู้ที่รักและศรัทธาในวิชาชีพนี้

การที่จะทำให้เป็นครูที่ดีได้นั้น สิ่งที่สำคัญที่สุด คือ ความศรัทธาและรักในวิชาชีพนี้ เนื่องจาก หากเรามีสิ่งเหล่านั้นแล้ว จะทำให้เรามีความสุขกับการทำงาน นำมาซึ่งการพร้อมที่จะพัฒนาตนเอง ในด้านต่างๆ อยู่เสมอ และมีพลังใจที่จะแก้ปัญหาต่างๆ ที่เกิดขึ้น

No.18

เพศ ชาย

อายุ 23 ปี

ชั้นปีที่ 2

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ข้าพเจ้าคิดว่าครูที่ดีคือ คนที่ทำงานหนัก อุทิศตน โดยไม่เห็นแก่สิ่งตอบแทน มีความเสียสละ จิตใจดี อดทน มีเมตตา มีความรู้ความสามารถและรักการค้นคว้าหาความรู้เพิ่มเติม ทุ่มเท เห็นแก่ส่วนรวม ใจเย็น มอบความปรารถนาดีให้แก่นักเรียน มีจิตวิทยาในการปกครอง ใจกว้าง ยินดีรับฟังความคิดเห็น อารมณ์ดี เป็นผู้ที่สามารถสร้างแรงบันดาลใจและจุดประกายความฝันได้ และสิ่งที่จำเป็นอย่างยิ่งคือ ใจรักในวิชาชีพครู



No.19

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 3

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

ครูที่ดี คือ ครูที่เข้าใจความแตกต่าง ความต้องการของเด็กแต่ละคนที่มีลักษณะแตกต่างกัน และพยายามหา รูปแบบวิธีการสอน ที่เหมาะสมแก่เด็ก แต่ละคน ไม่จำกัดเฉพาะการสอนความรู้ด้านวิชาการ แต่ยังรวมไปถึงการสอนเรื่องคุณธรรมและเรื่องทั่วไป นอกจากนี้ครูที่ดี คือ ครูที่มีใจรักการสอน รักเด็ก และขยันค้นคว้าศึกษาหาความรู้เพิ่มเติมอยู่เสมอ ตลอดจนมีเวลาให้การดูแล เอาใจใส่เด็กๆ อย่างทั่วถึง

ปัจจัยที่จะทำให้เป็นครูที่ดีได้ ควรเริ่มตั้งแต่ การเรียนการสอน ในหลักสูตรครุศาสตร์/ศึกษาศาสตร์ ที่ปลูกฝัง สร้างความรักและความภูมิใจ ในวิชาชีพ และเมื่อเข้ามาประกอบวิชาชีพแล้ว สิ่งสำคัญประการหนึ่งคือ การจัดการภาระงานของครูในแต่ละโรงเรียน จะต้องมีความเหมาะสม ไม่ให้มีภาระหน้าที่อื่นมาเบียดบังเวลาสอน หรือเวลาที่ครูจะเตรียมการสอนให้แก่เด็ก

No. 20

เพศ หญิง

อายุ 23 ปี

ชั้นปีที่ 4

สัญชาติ ไทย

“คุณคิดว่าครูที่ดีเป็นอย่างไร กรุณาบรรยายลักษณะของครูที่ดี และอะไรที่จะทำให้เป็นครูที่ดีได้”

เป็นครูที่มีจรรยาบรรณในวิชาชีพครู รักในการสอนและเด็กนักเรียน
โดยไม่คำนึงถึงปัจจัยภายนอก เช่น ค่าตอบแทน สวัสดิการ
ซึ่งจะเห็นได้ว่าครูในปัจจุบันนี้จะไม่ค่อยใส่ใจในการสอนนักเรียนเท่าไร มัวแต่เอาเวลาไปทำผลงาน
เพื่อที่จะได้ยศกระดี่ฐานะและเพิ่มค่าตอบแทนให้กับตนเอง จนไม่สนใจในการสอนและดูแลนักเรียน
ครูที่ดีจะต้องรักในวิชาชีพ
ถึงแม้ตัวเองต้องการที่จะทำผลงานแต่ก็ยังใช้เวลาในการดูแลเอาใจใส่นักเรียนและการสอนของตนเอง
ให้มีประสิทธิภาพอยู่ตลอดเวลา

Appendix 5-Finnish Learning Proverbs

Note: All translations into English are by the researcher.

- Ensin pitää opetella ja sitten vasta taitaa.
 - Literal translation: "First you have to learn and then you can master it."
- Ei opittu tapa jää hänestä puistaen.
 - Literal translation: "A learned habit will not stay by pulling a tail."
- Opissa aika kuluu.
 - Literal translation: "In study the time goes."
- Oppi on hyvä, mutta koetus on enämpi.
 - Literal translation: "Learning is good, but trial better."
- Ota oppi ja neuvo hyväksesi, se tulee sinulle viimein kunniaksesi.
 - Literal translation: "Take learning and advice advances, it will become" honour for you at last.
- Oppi hyvistä, pelko pahista.
 - Literal translation: "Doctrine of good, fear of evil."
- Oppija ikä kaikki.
 - Literal translation: "To learn through whole life."
- Niin kauan oppia kuin ikääkin.
 - Literal translation: "There is learning as long as you live."
- Oppia ei kauhalla ammenneta.
 - Literal translation: "Knowledge cannot be draw with the ladle."

- Opiks se on koiralle kylmä sauna.
 - Literal translation: "A cold sauna will teach the dog."
- Oppi parempi kuin luulo.
 - Literal translation: "Learning is better than supposition."
- Oppi maksaa rahaa.
 - Literal translation: "Learning will cost money."
- Ei oppi ojhan kaaja.
 - Literal translation: "Education won't knock you down in the ditch."
- Ei oppi oijaa kua, jos ei ojastaa poes nosta.
 - Literal translation: "Education won't knock you down in the ditch, nor pull out from the ditch either."
- Kuka ei opist ojennu, se ei vahingost viisastu.
 - Literal translation: "Who does not learn from teaching, is not going to learn from mistakes either."
- Opisha tääl ollaa ja kouluu kuollaa.
 - Literal translation: "We are here to learn and will die in school."
- Jolla on oppia otassa, niin on nappia nutussa.
 - Literal translation: "Those who have knowledge in the forehead, then have buttons in the coat as well."
- Ota oppi ohtaas, neuvo nenänvartees.
 - Literal translation: "Put the teaching in your forehead and advice in your nose."

- Ota oppi opikses, vaikka se tulis härjän perseestä.
 - Literal translation: "Learn from teaching, even though it will come from the bull's ass."
- Kaikkeen sita oppija tarvihtoo, muttei syömään eikä paskalle.
 - Literal translation: "You need learning for everything, except eating and taking a shit."
- Ei oppi ol taakaks.
 - Literal translation: "Learning is not a burden."
- Oppi tarttuu nuoreen narttuun.
 - Literal translation: "Knowledge will stick to the young bitch."
- Ei oppi tyhmemmäks tee.
 - Literal translation: "Learning is not going to make more stupid."
- Opiksihan ne ovat pienet vahingot.
 - Literal translation: "Little mistakes are for learning."
- Opissa on variksenpoika tuulessa.
 - Literal translation: "The baby crow is learning in the wind."
- Opikseen varsa rekii vetää.
 - Literal translation: "The foal learn while pulling the sledge."
- Opiks se on voeleipä koeralle.
 - Literal translation: "The dog will learn from a sandwich."
- Opi ite ensin, ennen kuin muita opetat.
 - Literal translation: "First learn it by yourself, before you start to teach others."

- Johnka pian oppii, sen pian unohtaa.
 - Literal translation: "What you learn fast, you forget soon."
 - Oppinnu oluven juop, vaan oppimaton oksentaa.
 - Literal translation: "The learned will drink the beer, but the unlearned will throw up."
 - Oppineen työ on kallista.
 - Literal translation: "Learned work is expensive."
 - Aina sitä pitää oppirahat maksoo.
 - Literal translation: "Study money has to be paid always."
- (Laukkanen & Hakamies 1984: 290-291)
- Luulo on valheen kranni.
 - Literal translation: "Supposition is a lying hole."
 - Ko o järkki ja ehiäp paikan ni kyl ihminen toimen tulee.
 - Literal translation: "When humans have sense and whole person, they will subsist."
 - Ilmakos äly nii kallista on ko sitä aina tarvitoa!
 - Literal translation: "Obviously, intelligence is so expensive because you always need it!"
 - Ei järki oo kaikki yhyren miähen pääs.
 - Literal translation: "The sense is not only in one man's head."
 - Olis viisast järkki mutt o nii liia hiuka.
 - Literal translation: "It would be wise to have sense, but only have few."

- Vähä järkeä ja vetelää seki.
 - Literal translation: "A little bit sense and even that is sloppy."
 - Järkki olis kyll muttei saa juaksema.
 - Literal translation: "Have sense, but it does not run."
 - Paree on kourallinen kokemusta kun tynnyrillinen tiatoja.
 - Literal translation: "Better have a handful of experience than barrel of knowledge."
 - Oppien sepät tulevat.
 - Literal translation: "Smiths will come by learning as well."
 - Tuhma ei tiijä, viisas ei virka.
 - Literal translation: "The naughty do not know, the wise do not talk."
- (Nirvi & Hakulinen 1953: 27-32)
- Kokemus on paras opettaja.
 - Literal translation: "Experience is the best teacher."
 - Toisten opettaminen opettaa opettajaa.
 - Literal translation: "The other's teaching will teach the teacher."
 - Joka osaa, se tekee, joka ei osaa, se opettaa.
 - Literal translation: "Who can, will do, who cannot, will teach."
 - Markkinat opettaa ostamaan.
 - Literal translation: "The market will teach us to buy."
 - Nälkäinen vatsa opettaa monia taitoja.
 - Literal translation: "The hungry stomach will teach many skills."

- Päivä toista opettaa.
 - Literal translation: "Day will teach another."
- Millainen opettaja, sellainen oppilas.
 - Literal translation: "The kind of teacher, his the kind of student."
- Oppimiseen ei ole kuninkaallista oikotietä.
 - Literal translation: "To learning there is no royal shortcut."
- Et ole koskaan liian vanha oppimaan.
 - Literal translation: "You are never too old to learn."
- Vanha koira ei opi uusia temppuja.
 - Literal translation: "The old dog does not learn new tricks."
- Älä mene veden lähelle ennen kuin olet oppinut uimaan.
 - Literal translation: "Do not go near to water before you have learned how to swim."
- Mitä kauemmin elää, sitä enemmän oppii.
 - Literal translation: "The longer you live, the more you learn."
- Mitä enemmän oppii, sitä enemmän joutuu tekemään.
 - Literal translation: "The more you learn, the more you have to do."
- Joka ei ole mennyt nurin, ei opi ajamaan.
 - Literal translation: "Who has not fallen, never learns to drive."
- Joka paljon nukkuu, se vähän oppii.
 - Literal translation: "Those who sleep a lot, learns little."
- Minkä nuorena oppii, sen vanhana taitaa.
 - Literal translation: "What one learns while young, one masters when old."

- Ikä kaikki oppia käydään, mutta kesken opin kuollaan.
 - Literal translation: "Through life we learn and unfinished we die."(Yrjölä 2003: 135-137)
- Tyvestä puuhun nousta.
 - Literal translation: "Along stem we will climb to the tree."
- Ei latvast puuhu nousta.
 - Literal translation: "You do not start climbing from the top of tree."
- Alku aina hankala ahkera se voiton saa.
 - Literal translation: "Beginning is always difficult, but industrious will win."
- Jos et opi lukemaa ni juovut jalkapuuhun.
 - Literal translation: "If you do not learn to read, you will be put in stocks."
- Ikkäis opit ja viel tuhmaan kuolet.
 - Literal translation: "Through life you will learn and still you will die naughty."
- Ihmisen on itsean tiettävä hyvä ja paha, omatunto sen sanoo.
 - Literal translation: "The human being has to know good or bad by him/herself, conscience will tell that."
- Ei kysyvä tielt eksy.
 - Literal translation: "The person who ask, do not get lost from the road."
- Otsaas on opin avaimet.
 - Literal translation: "The keys for learning is in the forehead."

- Ota oppii vanhoist ja viisahist.
 - Literal translation: "Learn from the old and wise."(Koivisto-Säätiö koivistolaisten seura ry. 1987: 25-33)

- Vitsa vihan kasvattaa, neuvo neroa antaa
 - Literal translation: "The switch grows anger, advice gives knowledge."

- Hyvä lapsi tuo itse vitsansa, paha ei lyödenkään parane.
 - Literal translation: "Good child will bring its own switch, bad will not get better even by hitting."

- Neuvo hullua: ei tule mieltä; keitä munaa: ei tule lientä.
 - Literal translation: "Advice the crazy person: does not make any sense; boil the egg: does not make a soup."

- Kun kovalle ottaa, niin koiraskin poikii
 - Literal translation: "When it is really serious male will calve as well."

- Se kosken tavat tietää, joka kosken rannalla asuu.
 - Literal translation: "Who knows how the river race, live near the riverthrone."

- Ei muna ou viisaamp kun kana.
 - Literal translation: "The egg is not wiser than chicken."(Kuusi & Lauhakangas 1993: 77-81)

- Tieto lisää tuskaa
 - Literal translation: "Knowledge adds pain."

(Ylimys 2007: 80)
- Hullu paljon työtä tekee, viisas pääsee vähemmällä.
 - Literal translation: "A fool does a lot of work, a wise man gets off easier."
- Joka kuritta kasvaa, se kunniatta kuolee.
 - Literal translation: "He who is raised without discipline, will die without honor."
- Ilta on aamua viisaampi.
 - Literal translation: "The evening is wiser than the morning."
- Kyllä maailma opettaa; jos ei muuta niin hiljaa kulkemaan.
 - Literal translation: "The world will surely teach one; if nothing else, than to walk slowly."
- Työ tekijäänsä opettaa.
 - Literal translation: "Work educates the working."
- Viisas oppii toisten virheistä - tyhmä ei omistaankaan.
 - Literal translation: "A wise man learns from the mistakes of others, a dumb one won't learn even from one's own."
- Opettaa susikin poikansa ulvomaan.
 - Literal translation: "The wolf will teach its son to howl."
- Oppien tieto lisätään.
 - Literal translation: "By learning you get more information."

- Tiedot tietäjän, taidot taitajan, epätiedon ei mitänä.
 - Literal translation: "Knowledge of seer, skills of expert, nothing unknown."
- Monta tietä pienellä eläimellä.
 - Literal translation: "A small animal has many ways."
- Ei tapa tupahan jää, oppi oville pidäty.
 - Literal translation: "The habit does not stay in the house, and learning does not stop on the door."
- Vahingosta viisastuu.
 - Literal translation: "From mistakes you get wiser."

(Koskimies 1929: 102-168)
- Kokemus kovasti neuvo.
 - Literal translation: "Experience advice acutely."
- Parempi kokenut kuin lukenut.
 - Literal translation: "Better experienced than erudite."
- Kulkenut tietää, kokenut tuntee
 - Literal translation: "The wanderer knows, the experienced feels."
- Liian liikkuva näkee, moninaiset muilla mailla.
 - Literal translation: "Too much moving will see, varied different region."
- Kuta enemmän kulkee, sen useamman mäen näkee
 - Literal translation: "The more you walk the more hills you see."
- Joka (kauan) elää, se (paljon) näkee.
 - Literal translation: "Who live (long), will see (a lot)."

A Study of the Concept of a "Good Teacher" in the Learning Cultures of Finland and Thailand

- Ei päivää ilman piirtoa
 - Literal translation: "No day without mark."
- Oppia ikä kaikki
 - Literal translation: "Learn everything through ages."
- Mahti ei jouda maan rakohon, vaikka mahtajat menevät.
 - Literal translation: "A might do not have time to go underground, even though the mighty go."
- Paljon tiedät, pian harmenet.
 - Literal translation: "Lot you know, soon you will get grey."
- Liika tieto vanhentaa varhain.
 - Literal translation: "Too much knowledge will make you older soon."
- Oppi hyvistä, pelko pahoista.
 - Literal translation: "Doctrine from good, fear from bad."
- Ei kukaan ole kuurompi kuin se, joka ei tahdo kuulla.
 - Literal translation: "No one is deafer than those who do not want to listen."
- Mikä hyvin opitaan, se kauan muistetaan.
 - Literal translation: "What will be learned well, will be remembered long."
- Ei kannettu vesi kaivossa pysy.
 - Literal translation: "Carried water does not stay in the well."
- Sarvet eivät tartu päähän.
 - Literal translation: "Antlers do not stick to the head."
- Ei kauhalla mieltä päähän ajeta.
 - Literal translation: "Knowledge cannot be drawn with the ladle."

- Arka purtu, hellä lyöty.
 - Literal translation: "The bashful person will be bitten, the gentle will be hit."
- Opiksi koiralle kylmä sauna.
 - Literal translation: "The dog will learn from cold sauna."
- Terä veitsen, järki miehen kunnia.
 - Literal translation: "Cutter of the knife, sense is mans honour."
- Tieto on valtaa.
 - Literal translation: "Knowledge is power."
- Mielellään mies elää, taidollaan taistelee.
 - Literal translation: "Willingly man lives, battles with the skills."
- Mieltä mies tarvitsee, taitoa talo kysyy.
 - Literal translation: "Man needs spirit, a house needs skills."
- Mieli markkoja parempi.
 - Literal translation: "Mind better than mark."
- Missä neroa, siinä eloa.
 - Literal translation: "Where there is genius, there is life."
- Paljon se on vailla joka on mieltä vailla.
 - Literal translation: "Person misses a lot if she/he is lacks sense."
- Asiassa mieltä tarvitaan, hakkaa hullukin halkoja.
 - Literal translation: "Things need sense, the crazy can cut wood as well."
- Ei viisas kun ei viekas.
 - Literal translation: "Not wise if not cunning."
- Viisaus voittaa väkevyyden.
 - Literal translation: "Wisdom wins strength."

- Typeryys on pahempi kuin varastaminen.
 - Literal translation: "Foolishness is worse than stealing."
- Hulluna on hyvä olla, kun ei vain järki puutu.
 - Literal translation: "It is good to be crazy, unless if you lack the sense."
- Joka paljon tietää, siltä paljon kysytään.
 - Literal translation: "The person who knows a lot, will be asked a lot."
- Älä usko ennen kuin näet.
 - Literal translation: "Do not believe before you see."
- Suomalainen ei usko ennen kuin näkee.
 - Literal translation: "Finnish do not believe before they see."
- Joka helposti uskoo, se petetään.
 - Literal translation: "Who believes easily, will be betrayed."
- Älä narraa lasta kakkaralla.
 - Literal translation: "Do not lie to a child with the daisy."
- Älä luule luuta lihaksi, pässin päätä paistikkaaksi.
 - Literal translation: "Do not think a bone is meat or a buck's head is a roast."
- Ei luulo ole tiedon väärtti.
 - Literal translation: "Supposition is not worth more than knowledge."
- Ei se ole narri joka narraa mutta joka antaa itsensä narrata.
 - Literal translation: "That is not a joker who cheats, but who let to be cheated."
- Pian houkka houkuteltu.
 - Literal translation: "Soon the fool will be lured."

- Hullun eväät ensin syyään, viisaan ei viimeksikään.
 - Literal translation: "Crazy person's supply will be eaten first, wises supply not even last."
- Tynnyrissä kasvanut, puntista ruokittu.
 - Literal translation: "Grown up in a barrel, feed from the leg of trousers."
- Ajattele päällä, älä perseellä.
 - Literal translation: "Think with your head, not with your ass."
- Ei ymmärrä enempää kuin sokea maalista.
 - Literal translation: "Do not understand more than blind person from the paint."
- Ei ymmärrä enempää kuin sika hopealusikasta.
 - Literal translation: "Does not understand more than the pig from the silver spoon."
- Ei hullu hyvää tunne, sika suolaista kalaa.
 - Literal translation: "The crazy do not know good, like pig do not know salty fish."
- Ei näe nenäänsä pitemmälle.
 - Literal translation: "Do not see longer than the nose."
- Ei hullu häpeätä tunne.
 - Literal translation: "The crazy does not feel shame."
- Joka ei puolesta sanasta ymmärrä, ei se koko sanasta viisaaksi tule.
 - Literal translation: "Who does not understand half of the word, it will not become wiser from the whole word."

- Tyhmät tyhmiä puhuvat.
 - Literal translation: "The stupid talk stupidity."
- Hullu tekee suuren piirasvakan, vaikkei ole mitä siihen panna.
 - Literal translation: "Crazy makes a big pie dish, even though there is nothing to put in it."
- Helmasta leikkaa ja hihaa paikkaa.
 - Literal translation: "Cutting the hem and sewing the sleeve."
- Vettä seulassa
 - Literal translation: "Water in the sieve."
- Pyydystää tuulta verkkoon.
 - Literal translation: "Fish for wind in the net."
- Sahata oksaa jolla istuu.
 - Literal translation: "Do not saw the branch you are sitting on."
- Lyödä päänsä seinään.
 - Literal translation: "Hit head on the wall."
- Hakkaa päätäs nurkkaan, tee muille kiusaa.
 - Literal translation: "Hit your head on the corner to tease others."
- Ei otsalla seinää puhkaista.
 - Literal translation: "Wall cannot be broken through by the forehead."
- Perseelleen porsas kiusaa tekee kun purtilonsa kaataa.
 - Literal translation: "Pig will make nuisance to its ass when the pig turns over its trough."
- Huonosta päästä kärsii koko ruumis.
 - Literal translation: "A bad head and the whole body will suffer."

- Tuhman pään kautta tulee monta vahinkoa.
 - Literal translation: "Through the naughty head will come many accidents."
- Leipurin lapsille pullaa.
 - Literal translation: "Gives to baker's children a bun."
- Ei tulta öljyllä sammuteta.
 - Literal translation: "You cannot put out the fire with the oil."
- Ei merta kirveillä täytetä.
 - Literal translation: "The sea cannot be filled up with axes."
- Hauki ansassa, metso merrassa.
 - Literal translation: "Pike in the trap, capercaillie in the sea."
- Ei jänis mene mertaan.
 - Literal translation: "Rabbit does not go to the sea."
- Joka hyvän hylkää, se pahaan puuttuu.
 - Literal translation: "Who abandons good, will interfere with bad."
- Savu henkeä, maitovelli surmaa.
 - Literal translation: "Smoke blows, milk gruel kills."
- Tiellä on, tietä kysyy.
 - Literal translation: "In the road, asking the road."
- Kysy sitä onko pappi kirjamies.
 - Literal translation: "Asking is the priest erudite."
- Veistä etsii, veitsi hampaissa.
 - Literal translation: "Looking for a knife, while having a knife between the teeth."

- Lalli etsi lakkiansa, lallin lakki pääläella.
 - Literal translation: "Lalli is looking for his hat while Lalli has it in his head."
- Hullu hevosta etsii, kosk on kello kädessä.
 - Literal translation: "Crazy is looking for a horse, while having a watch in his hand."
- Älä neuvo neuvottua, älä seppää opeta.
 - Literal translation: "Do not advise the person who has already been advised, do not teach the smith."
- Ei tehdyssä tekemistä ole.
 - Literal translation: "There is nothing to do with done things."
- Ei veistä hullun käteen anneta.
 - Literal translation: "The knife cannot be given to the crazy person's hand."
- Hullua älä hämää, lahopuuta älä huiskuta.
 - Literal translation: "Do not tease the crazy; do not wave the rotten wood."
- Älä hullua kiitä, hullu tulee hullummaksi.
 - Literal translation: "Do not thank the crazy, they will become crazier."
- Houkutellen hullun kanssa, mielin kielin mielettömän.
 - Literal translation: "Allure with the crazy, desire absurdity."
- Hullu viisasta neuvoo, viisas villiin tulee.
 - Literal translation: "Crazy advice to the wise, the wise become wild."
- Antaa pillin hullulle, se puhalttaa sen rikki.
 - Literal translation: "Give a whistle to the crazy person and she/he will blow till it is broken."

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- Itse kotona, säkki tehtaalla.
 - Literal translation: "Self in home, sack in the factory."
- Jota koulumestari kovempi, sitä oppi selkeämpi.
 - Literal translation: "The harder the Master of the school, the clearer is the learning."
- Ei kaikki viisaus ole peräisin koulusta.
 - Literal translation: "Not all the wisdom is from the school."
- Emme opiskele koulua varten vaan elämää varten.
 - Literal translation: "We do not study for school, we study for life."

(Lauhakangas 2001)



Appendix 6-Thai learning proverbs

- รู้ช่างเป็ด
 - Literal translation (researcher's): "Know like a duck."
 - English equivalent: "A Jack of all trades is master of none."
- อย่างเอา (ซึม) จมูกเขามาหายใจ
 - Literal translation (researcher's): "Do not use the other nose to breathe."
 - English equivalent: "Every tub must stand on its own bottom."
- สิบรู้ไม่เท่าชำนาญ
 - Literal translation (researcher's): "Ten piece of knowledge is not expert as you can be with experience."
 - English equivalent: "Experience is the mother of wisdom"
- สี่ตีนยังรู้พลาด นักปราชญ์ยังรู้พลั้ง
 - Literal translation (researcher's): "Four legs may slip, a sage may be mistaken."
 - English equivalent: "Homer sometimes nods."
- อย่าสอนหนังสือสังฆราช
 - Literal translation (researcher's): "Do not teach the monk."
 - English equivalent: "Do not teach grandmother to suck eggs."
- ฝนพั่งให้เป็นเข็ม
 - Literal translation (researcher's): "Rub the stone until it becomes a needle."
 - English equivalent: "Constant dropping wears away the stone."

- ๖สำเนียงส่อภาษา กิริยาส่อสกุล
 - Literal translation (researcher's): "Accent tells the language, acts tell your ancestors."
 - English equivalent: "Manners make the man"
- ทางสายกลางเป็นทางที่ดีที่สุด
 - Literal translation (researcher's): "Moderation is the best way."
 - English equivalent: "Moderation in all things."
- อย่าผัดวันประกันพรุ่ง
 - Literal translation (researcher's): "Do not postpone the day"
 - English equivalent: "Never put off till tomorrow what may be done today"
- รักวัวให้ผูก รักลูกให้ตี
 - Literal translation (researcher's): "To love the cow, you must tie it. To love the child, you must beat him."
 - English equivalent: "Spare the rod and spoil the child."
- อย่าขี่ช้างจับตั๊กแตน
 - Literal translation (researcher's): "Do not ride an elephant to catch the grasshopper."
 - English equivalent: "Take not a musket to kill a butterfly"

- เข้าเมืองตาหลิ่ว ต้องหลิ่วตาตาม
 - Literal translation (researcher's): "Enter the Taleo (name of town) and you must follow the Taleo people"
 - English equivalent: "When in Rome do as the Romans do."
- อย่าข่มเขาโคขึ้นให้กินหญ้า
 - Literal translation (researcher's): "Do not control the cow to eat the grass."
 - English equivalent: "You can take a horse to the water, but you cannot make him drink."
- อย่าจับปลาสองมือ
 - Literal translation (researcher's): "Do not catch the fish in both hands."
 - English equivalent: "You cannot have your cake and eat it."

(Sorsodthikul 1991)
- เดินตามรอยผู้ใหญ่หมาไม่กัด
 - Translation: "Follow the aged man, the dog will not bite."
 - Explanation: The aged man has more experience in practice and knowledge gained by doing or seeing things for a long time. By following aged man's advice it assures safety for your life.

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- มือไม่พายเอาเท้าราน้ำ
 - Translation: "They do not paddle a boat and put their feet in water."
 - Explanation: The man who paddles the boat, he does not use oars to move the boat, but puts his feet in water, taking a long time to the end of the journey. The meaning of the proverb is that the people who only do nothing, but make something that stands in the way or stops progress, he makes hindrance to his party.
- อบรมสอนจะเข้าให้ว่ายน้ำ
 - Translation: "Do not train the crocodile to swim."
 - Explanation: The proverb refers to the foolish person who tries to teach or train others who are well educated and have more experience in doing or making something.
- วัวหายล้อมคอก
 - Translation: "Putting up a fence after the ox has been stolen."
 - Explanation: The proverb suggests preventing dangers of all kinds than to let them happen through carelessness and then trying to prevent the danger or repair the damage. It is the same as the proverb "prevention is better than cure".
- เพื่อนกินหาง่ายเพื่อนตายหายาก
 - Translation: "A thousand friends will eat with you, but hardly one will die with you."
 - Explanation: In comparison with the English proverb "A friend in need is a friend indeed".

- พูดไปสองไพเบี้ย นิ่งเสียตำลึงทอง
 - Translation: "Speech is silver, silence is golden."
 - Explanation: The meaning of the proverb is that, it is wise to keep silence when one hears what one dislike, by say nothing, and no reactions to the speaker and his statements.
- ไม้อ่อนคดง่าย ไม้แก่คดยาก
 - Translation: "It is easy to bend a young twig but difficult to bend an old one."
 - Explanation: This proverb stresses the importance of good early training in bringing up of children. They train their children to respect their parents and teachers.
- กันไว้ดีกว่าแก้
 - Translation: "Prevention is better than the cure."
 - Explanation: It is better to take precaution and avoid illness than to fall ill and then get cured. And it is better to prevent accidents of all kinds than to let them happen though carelessness and then try to repair damages or things are destroyed.
- รำไม่ดีโทษปี่โทษกลอง
 - Translation: "A bad dancer blames the music."
 - Explanation: When persons do wrong, but they refuse, that is not their mistake; the mistake of wrong doing comes from others.

- กำแพงมีหู ประตูมีตา
 - Translation: "Walls have ears and doors have eyes."
 - Explanation: Be careful in keeping your secret. Beware of the wall's ears and door's eyes.
- รู้อะไรก็ไม่สู้รู้วิชา รู้รักษาตัวรอดเป็นยอดดี
 - Translation: "Knowledge is better, survival is the best."
 - Explanation: The person with education knows how to speak, write and adapt himself to enjoy the respect of others. So the more knowledge he knows, the greater he has. The knowledge is better than the other things, you try to seek them. Knowledge and education have given man, his present great power. His last hope is "survival", so his desire is alive. Survival is the best, living longer than others.
- คนฉลาดพูดน้อยคนโง่พูดมาก
 - Translation: "A wise man talks little, an ignorant one talks much."
 - Explanation: A wise man with quiet manner may hide a great depth of feeling and his knowledge, unlike a foolish one who knows little, think little but talk much.
- พูดง่ายฟังยาก
 - Translation: "Easy to talk but difficult to hear."
 - Explanation: The person speaks actual thing only one minute, but it takes one year to finish as his speaking. There is some sentences of his speaking are ambiguous meaning, it is very hard in doing, and in actual practice.

- เข็นครกขึ้นภูเขา
 - Translation: "Rolling a mortar up a hill."
 - Explanation: The typical Thai mortar for pounding the paddy, is very big and heavy. So rolling the mortar up the hill is very hard work and difficult to do. The proverb compares the training and educating the foolish people, it is very hard work, like rolling a mortar up the hill.
- สามัคคีคือกำลัง
 - Translation: "Strength is union."
 - Explanation: A group of persons and several people working together are much stronger than many working separately without unify their efforts.
- อย่าชี้โพรงให้กระรอก
 - Translation: "Do not point out the hole to the squirrel."
 - Explanation: The meaning of the proverb is to advise a person not to tell the special method dealing with others, for examples, you show the secret way to enter your house to the unknown person, or you tell to one to open the door of your house by the special method, that means you point out a hole to squirrel.
- ช้าๆได้พร้าเล่มงาม
 - Translation: "Slow work produces a fine knife."
 - Explanation: If smith works quickly in making knife, the knife will not be fine shape. So smith should work slowly and getting fine knives.

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- จงทำดีแต่อย่าเด่นจะเป็นภัยเพราะไม่มีใครเขายกเห็นเราเด่นเกิน
 - Translation: "Do good, but not to be egotist, if not you are in dangerous condition; no person want to see the importance of yourself."
 - Explanation: The people accept for goodness of the other only, they do not want to see about your dominant matters or the importance of yourself.
 - งานหนักไม่เอางานเบาไม่สู้
 - Translation: "Hard work he denies, light work he rejects."
 - Explanation: The proverb refers to a lazy person who does not work.
 - อย่าคิดตนไปก่อนใช้
 - Translation: "Do not trouble yourself about future difficulties."
 - Explanation: Thinking about your future life, you should not trouble yourself about future problems and difficulties, but wait till they have to be faced, then will be the time to worry about them not now.
- (Bhamorabutr 1983)
- คิษขมีครู
 - Translation: "A student have a teacher."
 - Explanation: The good student is because of the teacher.
 - ผิดเป็นครู
 - Translation: "Wrong is the teacher."
 - Explanation: When you do something very wrong or many times wrong, you will get lesson from it and you will never do it wrong again.

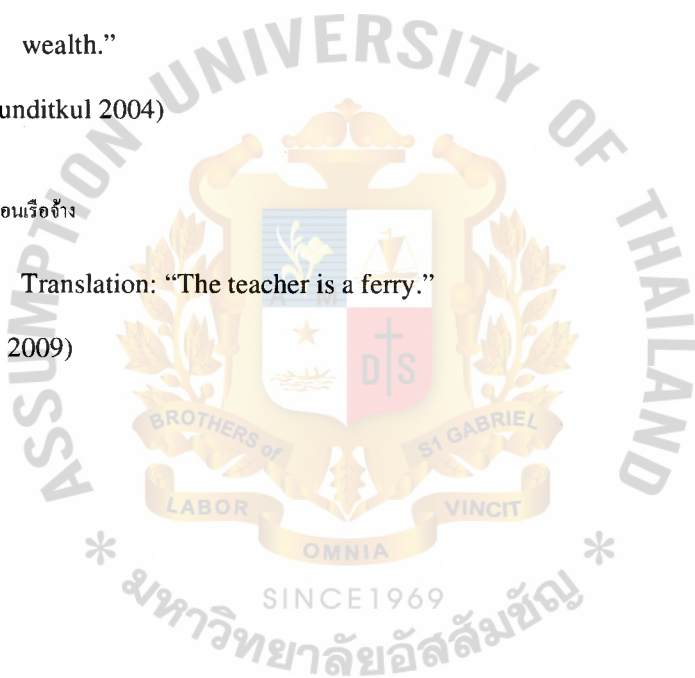
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- ศิษย์คิดล้างครู
 - Translation: "The student betrays the teacher."
 - Explanation: When the student got lot of knowledge from the teacher, the student stop respecting the teacher and will do something bad for the teacher.
- มีวิชาเหมือนมีทรัพย์อยู่นับแสน
 - Translation: "Embracing knowledge is like possessing such enormous wealth."

(Wathabunditkul 2004)

- ครูเปรียบเสมือนเรือจ้าง
 - Translation: "The teacher is a ferry."

(Atingle 2009)



Appendix7-Questionnaires in English, Finnish, Thai
QUESTIONNAIRE

Background information

Gender:

Age:

Nationality:

Year of University education:

Major field of study:

Read the following questions and choose the best alternative in your opinion.

1) Strongly agree
2) Agree
3) Neither agree nor disagree
4) Disagree
5) Strongly disagree

	1	2	3	4	5
1. A good teacher is a good model for the students.					
2. A good teacher has an interesting personality.					
3. A good teacher is patient.					
4. A good teacher is strict, challenging and demanding.					
5. A good teacher is a friend.					
6. A good teacher shows that the teacher is human and compassionate.					
7. A good teacher is like a parent.					
8. A good teacher listens to the students and learns from them.					
9. A good teacher is responsible.					
10. A good teacher is able to create the joy of learning.					
11. A good teacher is hard working and dedicated.					
12. A good teacher demands critical thinking.					
13. A good teacher sacrifices him/herself.					
14. A good teacher gives time for learning.					

- 1) Strongly agree
- 2) Agree
- 3) Neither agree nor disagree
- 4) Disagree
- 5) Strongly disagree

	1	2	3	4	5
15. A good teacher is able to transfer the knowledge to the students.					
16. A good teacher teaches students to be sceptical.					
17. A good teacher is able to build the students to be good persons in the future.					
18. A good teacher is not able force the students to learn.					
19. A good teacher has the spirit of teacher.					
20. A good teacher is logical and consistent.					
21. A good teacher updates his/her knowledge all the time.					
22. A good teacher knows that learning never ends.					
23. A good teacher will receive moral obligation from the students.					
24. A good teacher lets the students learn and not just follow the teacher.					
25. A good teacher should not hurt the student physically or mentally.					
26. A good teacher teaches for life, not just for schooling.					
27. A good teacher loves and takes care of every student.					
28. A good teacher individualises the teaching.					
29. A good teacher has heart of the teacher.					
30. A good teacher cooperates with other teachers.					

KYSELY

Vastaaajan taustatiedot

Sukupuoli:

Ikä:

Kansalaisuus:

Opiskeluvuosisi yliopistossa:

Pääaine:

Lue seuraavat väittämät ja valitse mielestäsi paras vaihtoehto.

	1	2	3	4	5
1. Hyvä opettaja on hyvä esimerkki oppilaille.					
2. Hyvä opettaja on persoonallinen.					
3. Hyvä opettaja on kärsivällinen.					
4. Hyvä opettaja on vaativa, haasteellinen ja tiukka.					
5. Hyvä opettaja on kaveri.					
6. Hyvä opettaja on inhimillinen ja myötätuntainen.					
7. Hyvä opettaja on kuin äiti/isä.					
8. Hyvä opettaja kuuntelee oppilaita ja oppii heiltä.					
9. Hyvä opettaja on vastuuntuntainen.					
10. Hyvä opettaja osaa innostaa oppimisen iloon.					
11. Hyvä opettaja on työteliäs ja omistautunut työlleen.					
12. Hyvä opettaja vaatii kriittistä ajattelua.					
13. Hyvä opettaja on uhrautuvainen.					
14. Hyvä opettaja antaa aikaa oppimiseen.					

- 1) Täysin samaa mieltä
2) Samaa mieltä
3) Ei mielipidettä
4) Eri mieltä
5) Täysin eri mieltä

- 1) Täysin samaa mieltä
2) Samaa mieltä
3) Ei mielipidettä
4) Eri mieltä
5) Täysin eri mieltä

	1	2	3	4	5
15. Hyvä opettaja pystyy siirtämään tiedon oppilaille.					
16. Hyvä opettaja opettaa olemaan skeptinen.					
17. Hyvä opettaja pystyy luomaan edellytykset oppilaille toimimaan hyvänä ihmisenä tulevaisuudessa.					
18. Hyvä opettaja ei pysty pakottamaan oppilaita oppimaan.					
19. Hyvällä opettajalla on opettajan sielu.					
20. Hyvä opettaja on looginen ja johdonmukainen.					
21. Hyvä opettaja päivittää tietämystään.					
22. Hyvä opettaja tietää että oppiminen ei koskaan lopu.					
23. Hyvä opettaja saa osakseen/ottaa vastaan oppilaitten kiitollisuudenvelan.					
24. Hyvä opettaja antaa oppilaiden itse oppia, eikä vain itse opeta.					
25. Hyvä opettaja ei satuta oppilaita fyysisesti eikä henkisesti.					
26. Hyvä opettaja opettaa elämään eikä vain opiskelemaan.					
27. Hyvä opettaja rakastaa ja pitää huolta jokaisesta oppilaasta.					
28. Hyvä opettaja yksilöi opetustaan.					
29. Hyvällä opettajalla on opettajan sydän.					
30. Hyvä opettaja tekee yhteistyötä muiden opettajien kanssa.					

แบบสอบถาม

ข้อมูลส่วนตัว

เพศ

อายุ

สัญชาติ

ชั้นปี

คณะ (เอก)

กรุณาเลือกข้อที่ตรงกับความคิดของคุณที่สุด

- 1) เห็นด้วยที่สุด
2) เห็นด้วย
3) เฉยๆ
4) ไม่เห็นด้วย
5) ไม่เห็นด้วยที่สุด

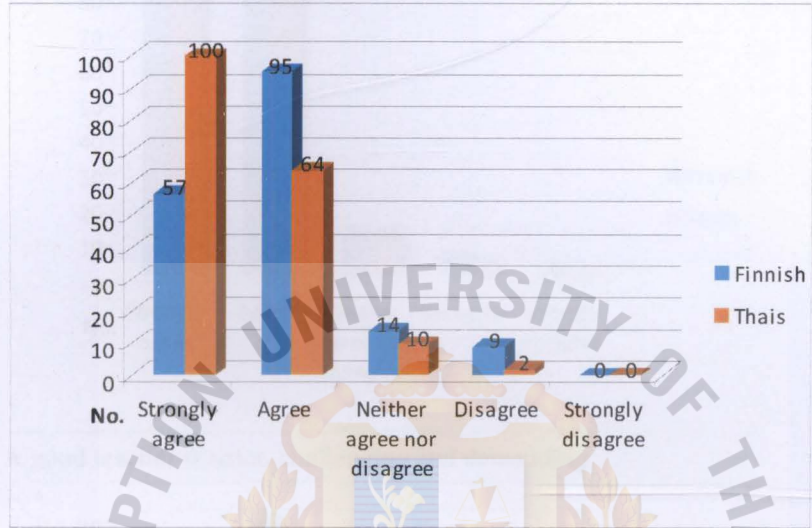
	1	2	3	4	5
1. ครูที่ดีต้องเป็นต้นแบบที่ดี	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. ครูที่ดีมีลักษณะพิเศษน่าสนใจ	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. ครูที่ดีต้องมีความอดทน	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. ครูที่ดีต้องเข้มงวด ทั่วท่าย และเรียกร้องสิทธิ	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. ครูที่ดีต้องเป็นเพื่อนที่ดี	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. ครูที่ดีแสดงให้เห็นว่าครูเป็นคนธรรมดา และมีความเห็นใจ	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. ครูที่ดีต้องเปรียบเสมือนพ่อแม่	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. ครูที่ดีต้องรับฟังนักเรียน และเรียนจากนักเรียน	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. ครูที่ดีต้องมีความรับผิดชอบ	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. ครูที่ดีสามารถสร้างความสุขได้จากบทเรียน	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. ครูที่ดีต้องทำงานหนักและอุทิศตน	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. ครูที่ดีต้องมีการคิดวิเคราะห์	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. ครูที่ดีต้องเป็นผู้เสียสละ	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. ครูที่ดีต้องมีเวลาในการเรียนรู้	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- 1) เห็นด้วยที่สุด
2) เห็นด้วย
3) เฉยๆ
4) ไม่เห็นด้วย
5) ไม่เห็นด้วยที่สุด

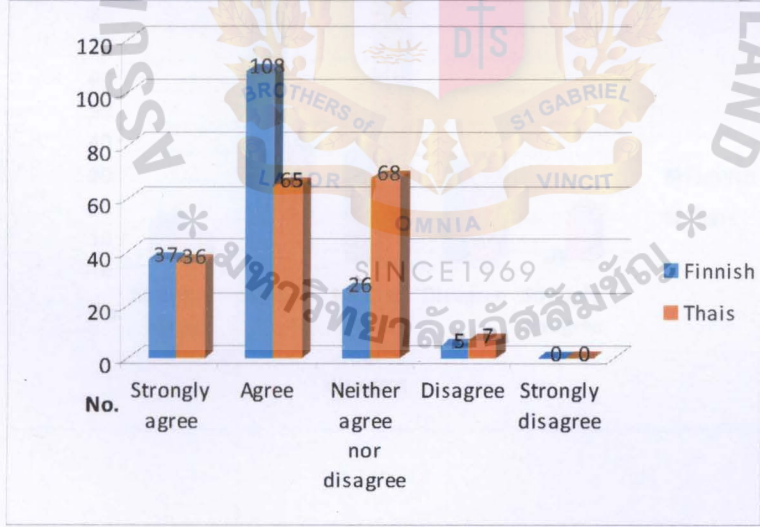
	1	2	3	4	5
15. ครูที่ดีสามารถถ่ายทอดความรู้ให้กับนักเรียนได้					
16. ครูที่ดีต้องสอนให้นักเรียนช่างคิดและสงสัย					
17. ครูที่ดีต้องสร้างศิษย์ให้เป็นคนที่ดีในอนาคต					
18. ครูที่ดีต้องไม่บังคับนักเรียนให้เรียน					
19. ครูที่ดีมีจิตวิญญาณในความเป็นครู					
20. ครูที่ดีมีเหตุผลและมั่นคง					
21. ครูที่ดีจะพยายามหาความรู้อยู่ตลอดเวลา					
22. ครูที่ดีรู้ว่าการเรียนรู้ไม่มีวันจบ					
23. ครูที่ดีเป็นผู้มีพระคุณ					
24. ครูที่ดีปล่อยให้เด็กเรียนรู้และคิดเอง โดยไม่จำเป็นต้องตามที่ครูสอนทุกอย่าง					
25. ครูที่ดีไม่ควรทำร้ายเด็กทั้งทางร่างกายและจิตใจ					
26. ครูที่ดีสอนบทเรียนที่ให้ได้ตลอดชีวิต ไม่ใช่สอนแค่เพียงบทเรียนในโรงเรียน					
27. ครูที่ดีต้องมีความรัก และดูแลเอาใจใส่นักเรียนทุกคน					
28. ครูที่ดีปรับการสอนให้เหมาะกับนักเรียนแต่ละคน					
29. ครูที่ดีมีจิตใจในความเป็นครู					
30. ครูที่ดีสามารถทำงานร่วมกับครูท่านอื่นได้					167

Appendix 8-Graphs from Data

A good teacher is a good model for the students.

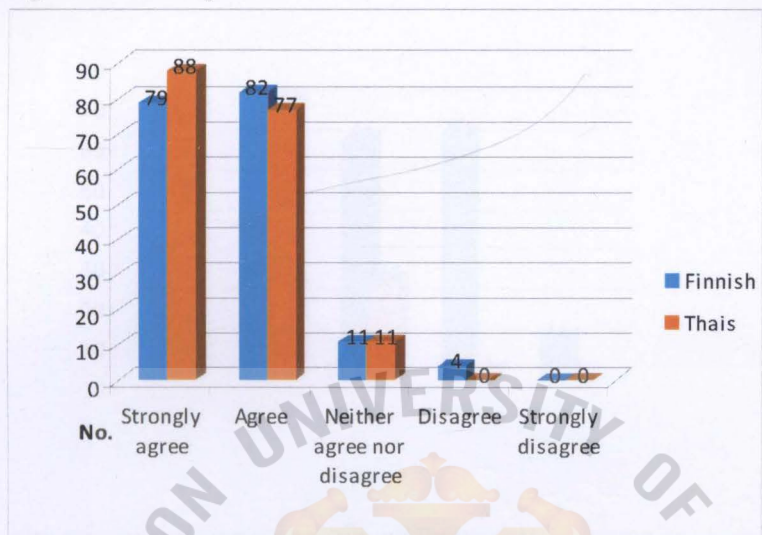


A good teacher has an interesting personality.

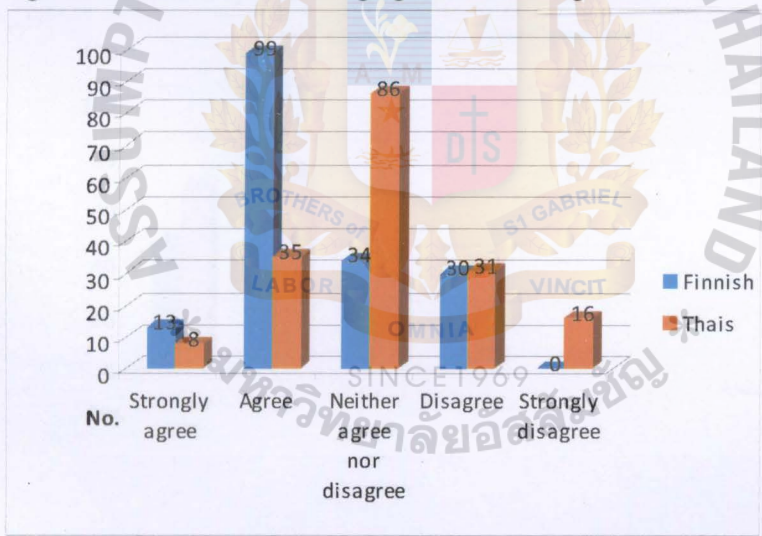


A Study of the Concept of a "Good Teacher" in the Learning Cultures of Finland and Thailand

A good teacher is patient.

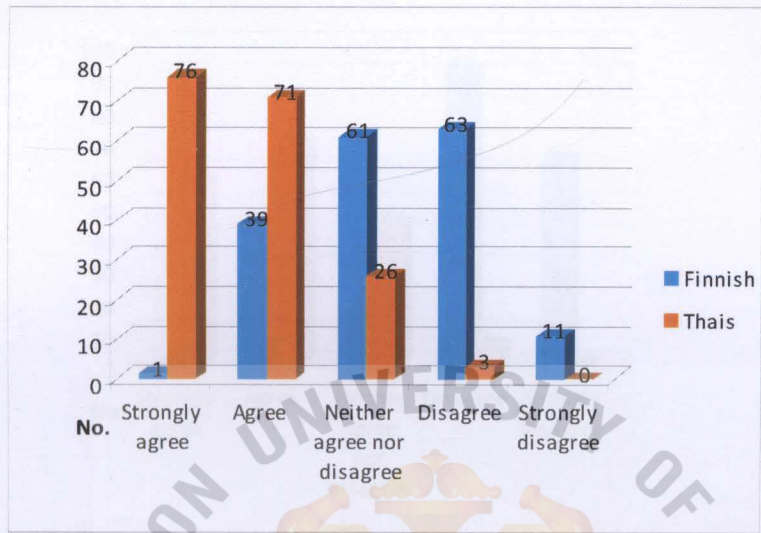


A good teacher is strict, challenging and demanding.

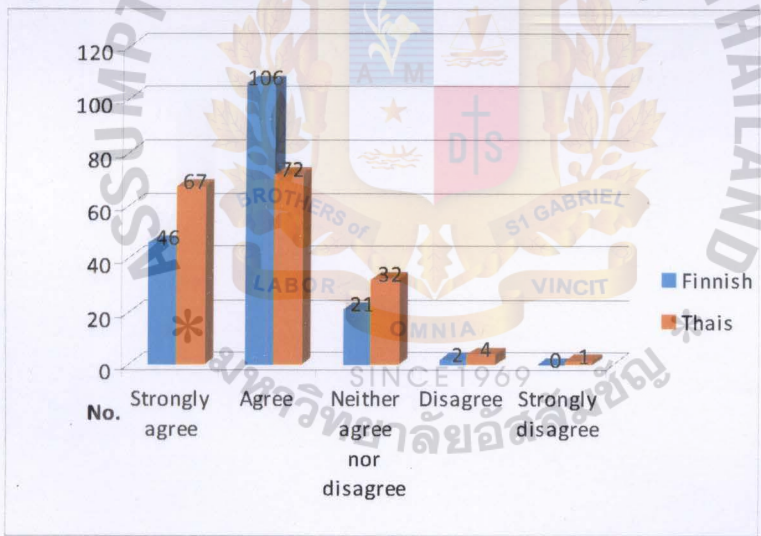


A Study of the Concept of a "Good Teacher" in the Learning Cultures of Finland and Thailand

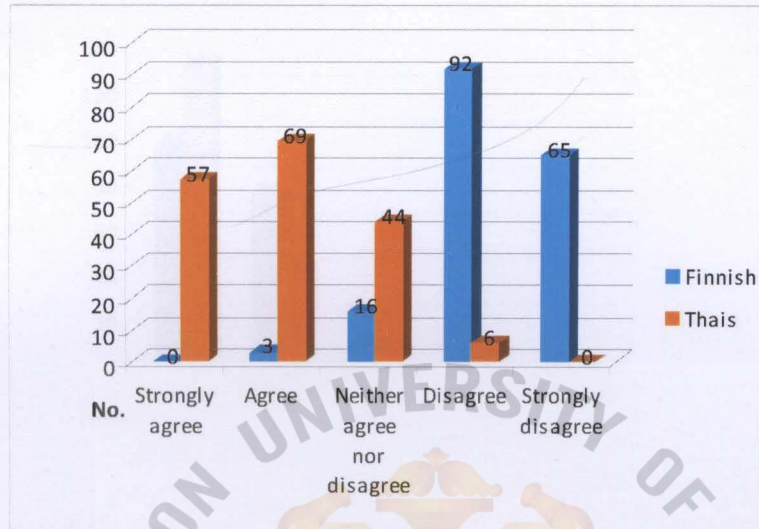
A good teacher is a friend.



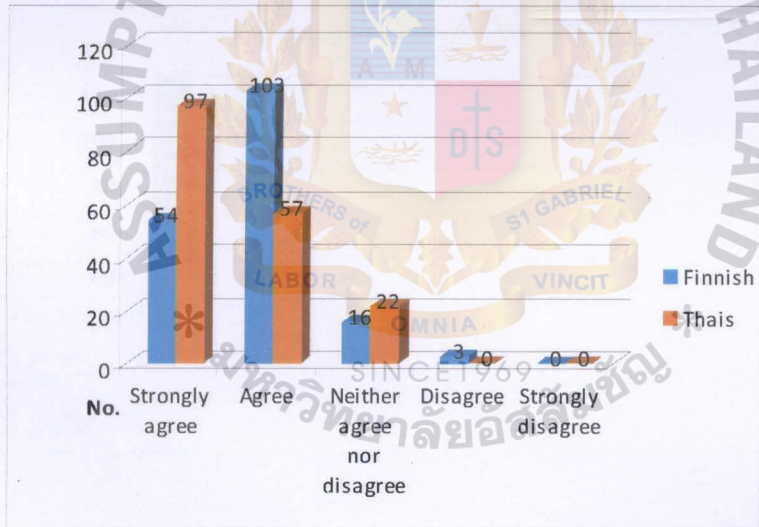
A good teacher shows that the teacher is human and compassionate.



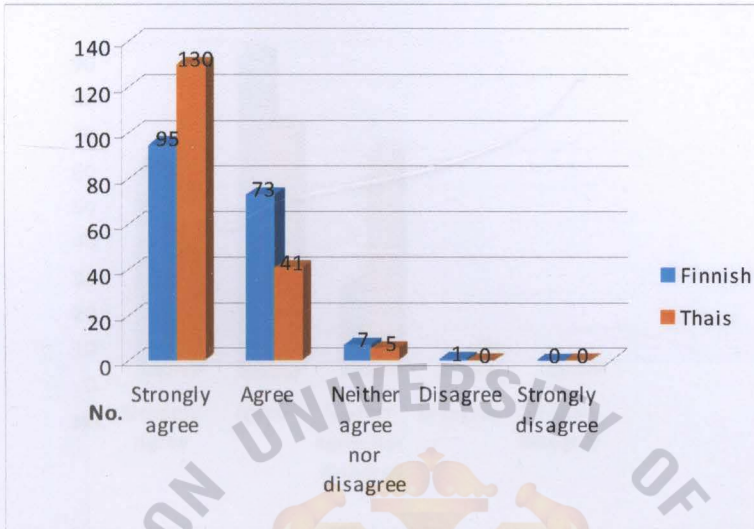
A good teacher is like a parent.



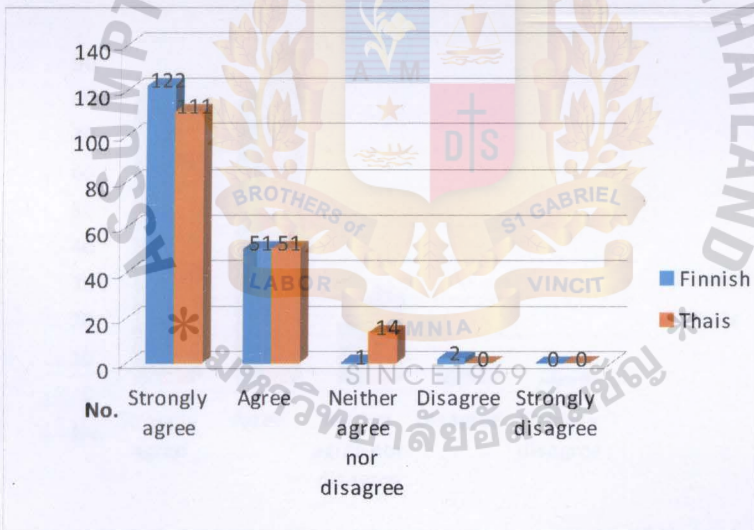
A good teacher listens to the students and learns from them.



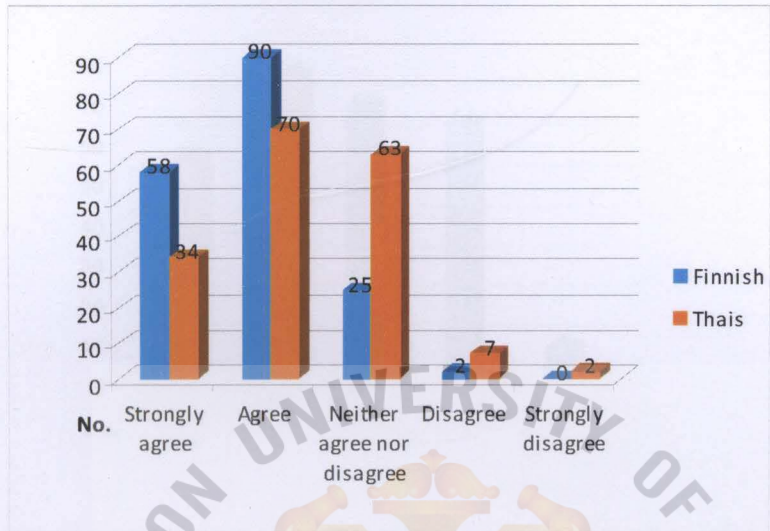
A good teacher is responsible.



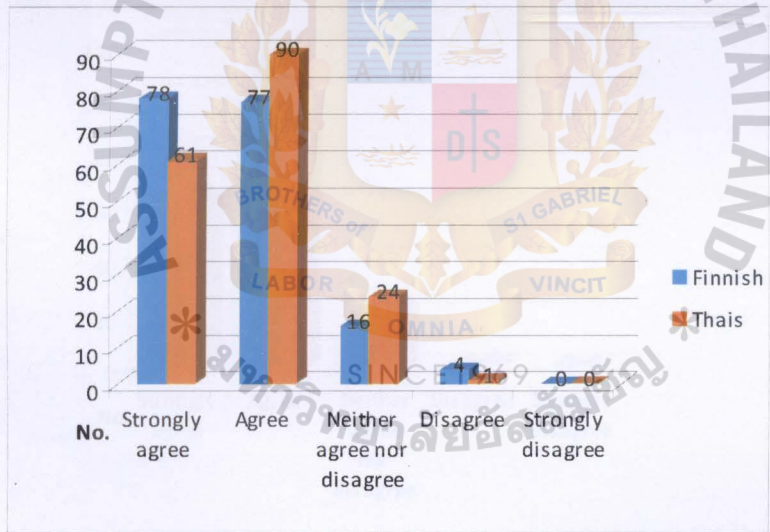
A good teacher is able to create the joy of learning.



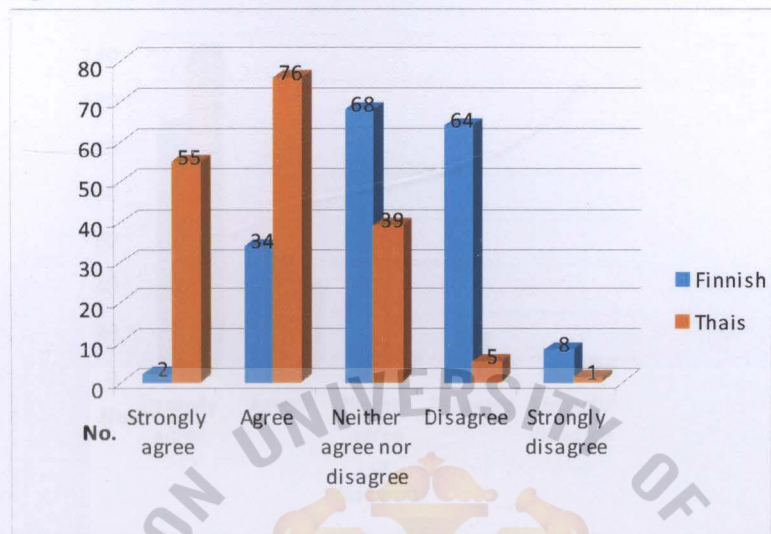
A good teacher is hard working and dedicated.



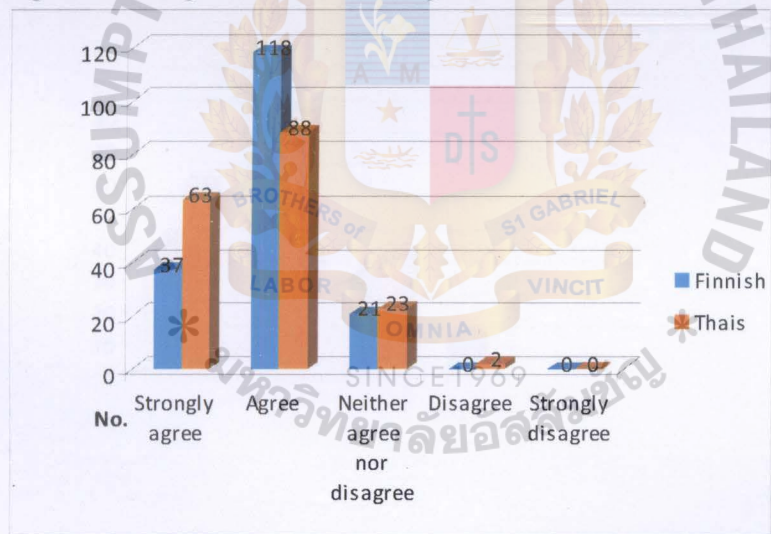
A good teacher demands critical thinking.



A good teacher sacrifices him/herself.

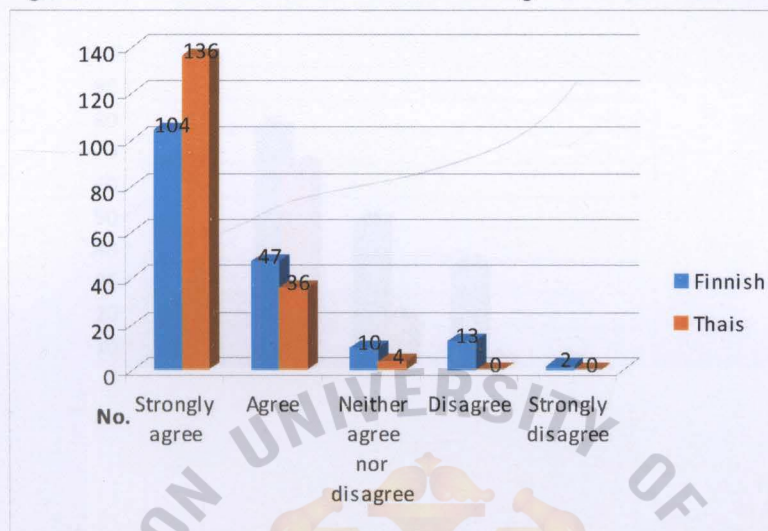


A good teacher gives time for learning.

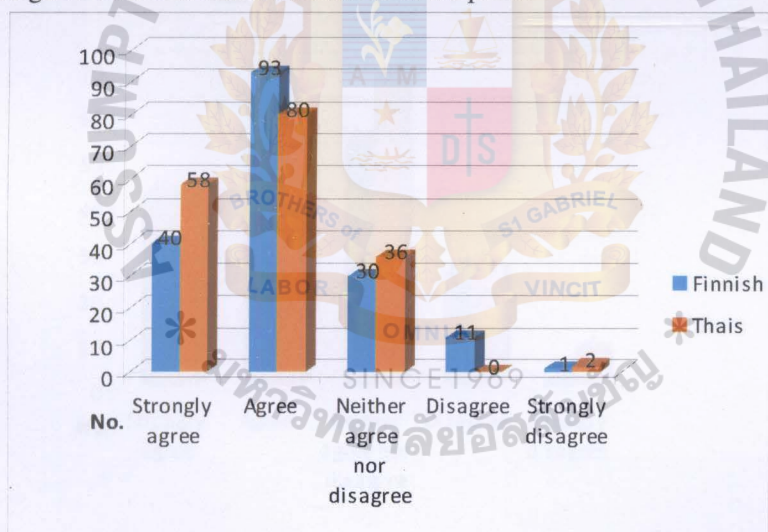


A Study of the Concept of a "Good Teacher" in the Learning Cultures of Finland and Thailand

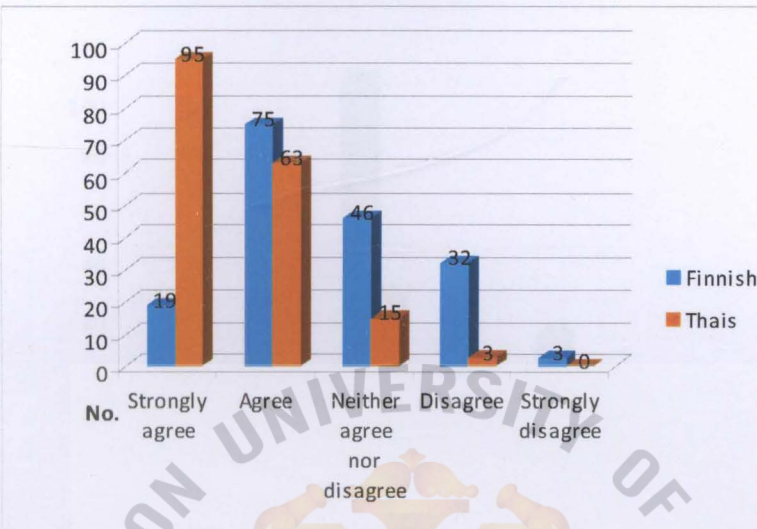
A good teacher is able to transfer the knowledge to the students.



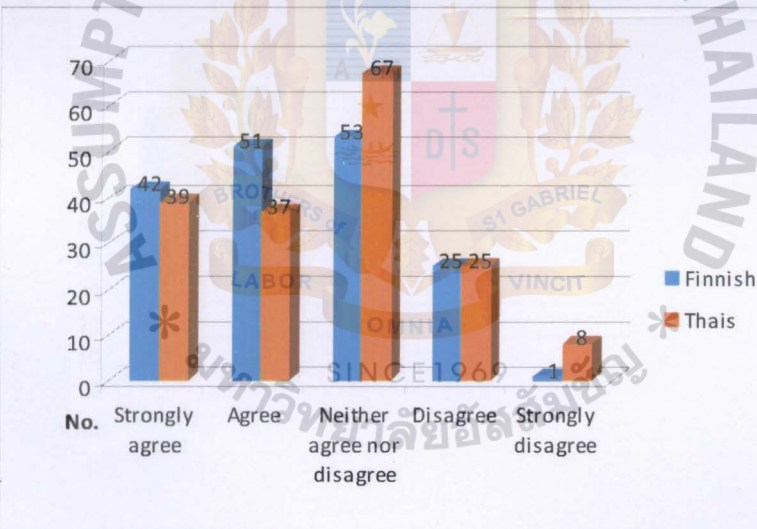
A good teacher teaches students to be sceptical.



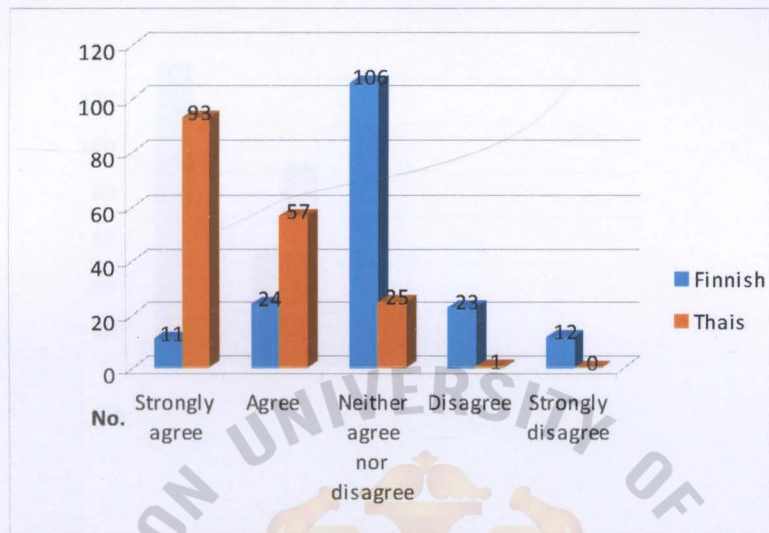
A good teacher is able to build the students to be good persons in the future.



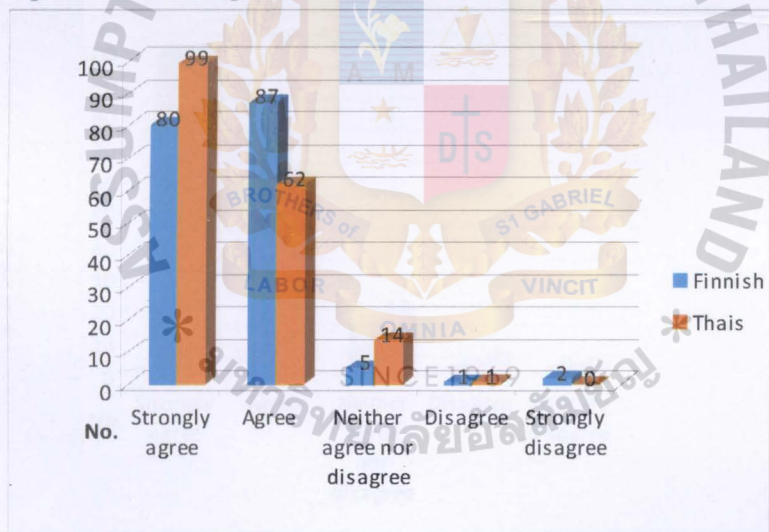
A good teacher is not able force the students to learn.



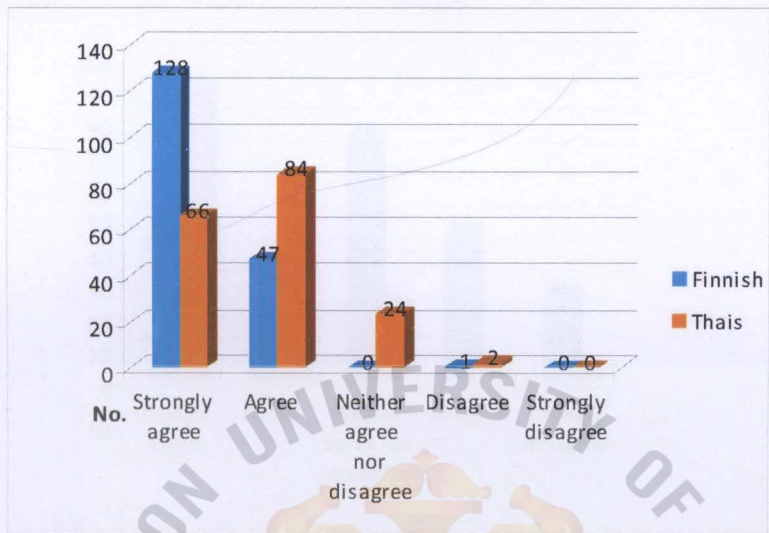
A good teacher has the spirit of teacher.



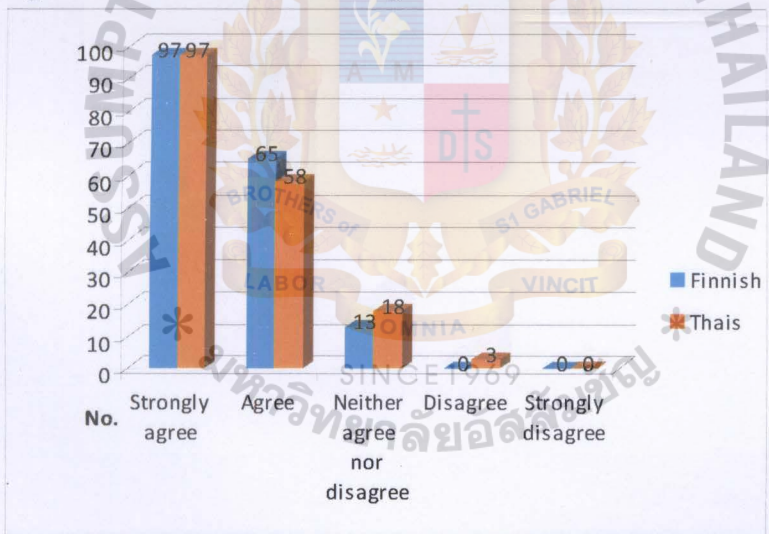
A good teacher is logical and consistent.



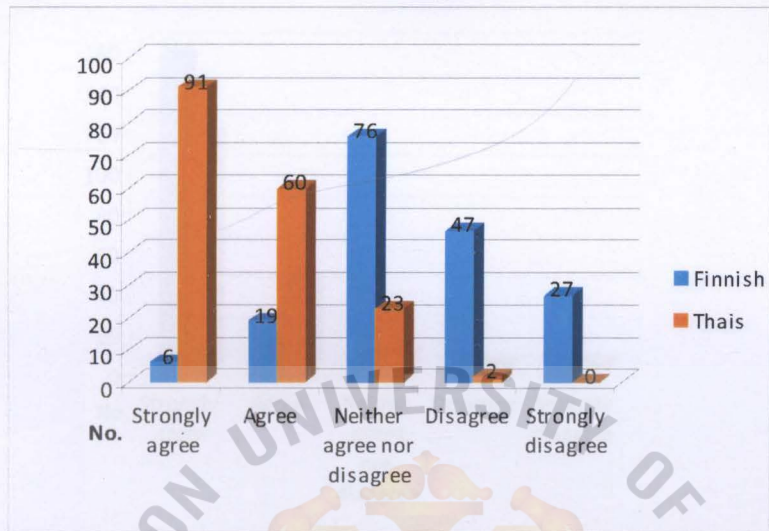
A good teacher updates his/her knowledge every time.



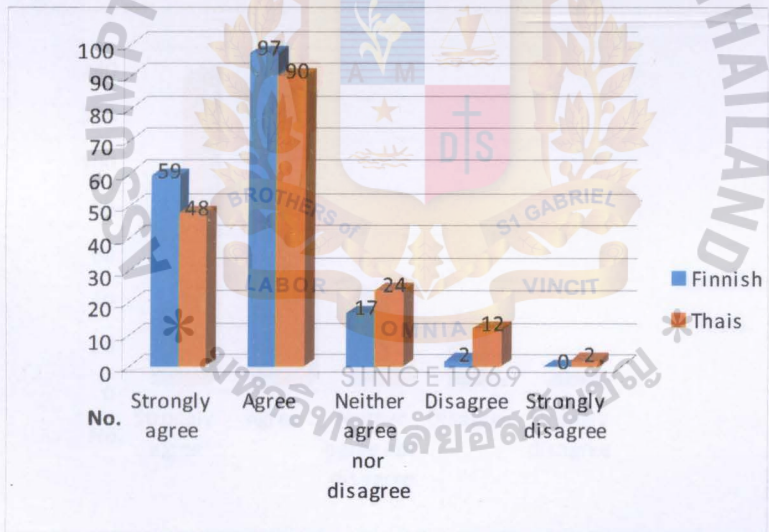
A good teacher knows that learning never ends.



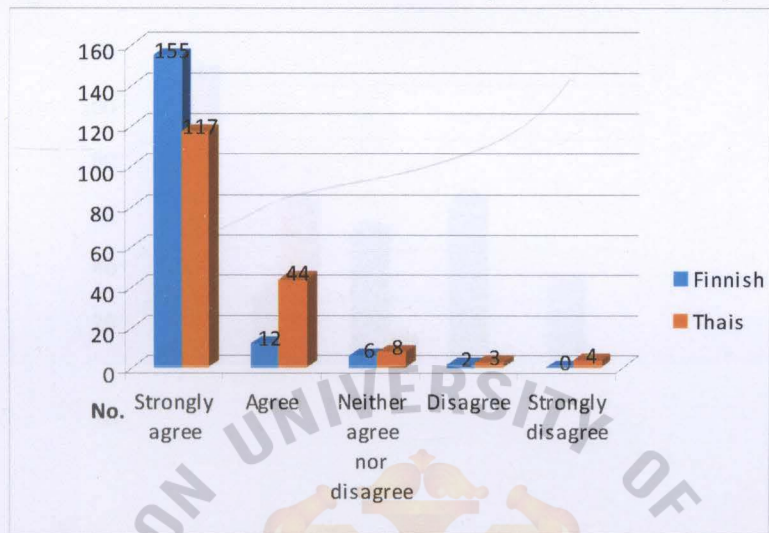
A good teacher will receive moral obligation from the students.



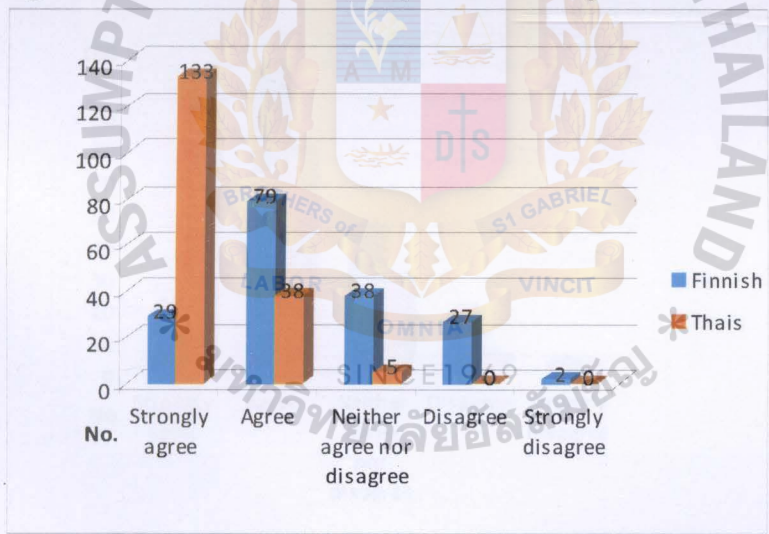
A good teacher lets the students learn and not just follow the teacher.



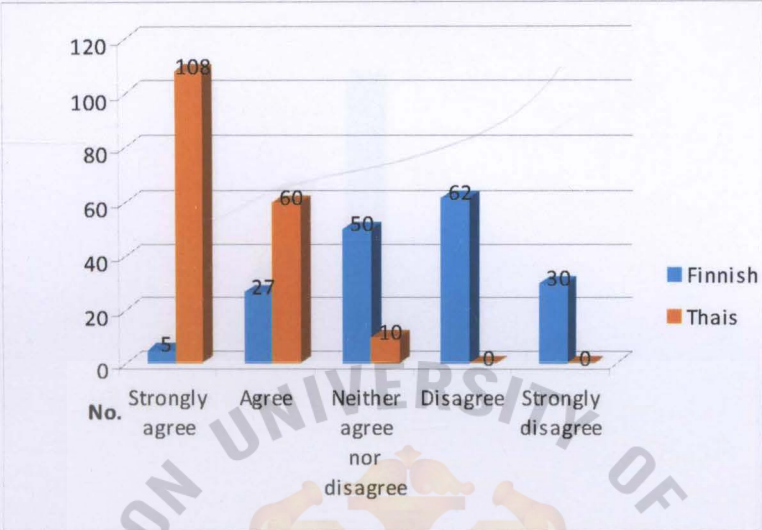
A good teacher should not hurt the student physically or mentally.



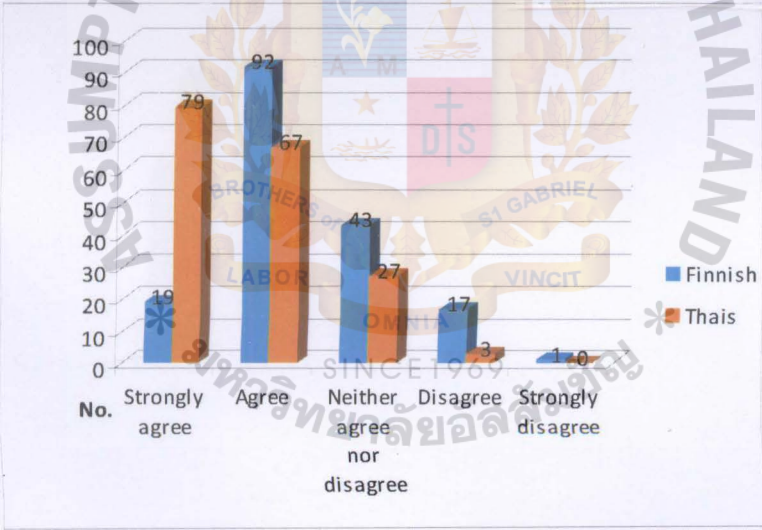
A good teacher teaches for life, not just for schooling.



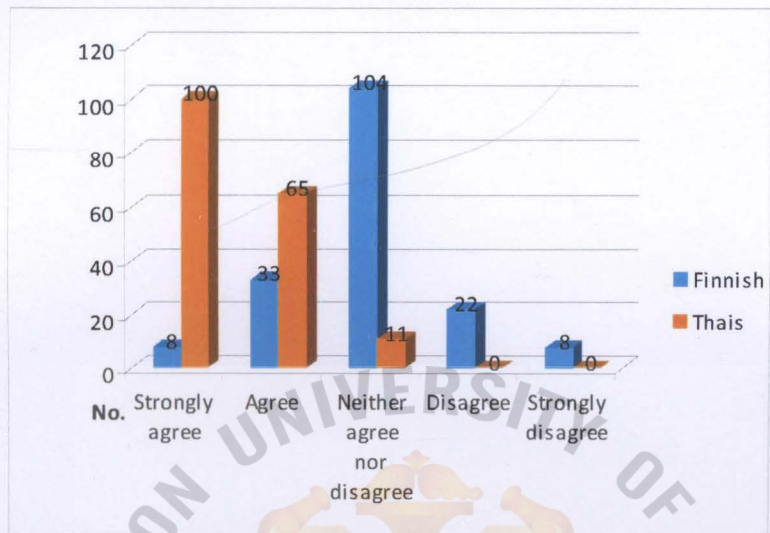
A good teacher loves and takes care of every student.



A good teacher individualises the teaching.



A good teacher has heart of the teacher.



A good teacher cooperates with other teachers.

