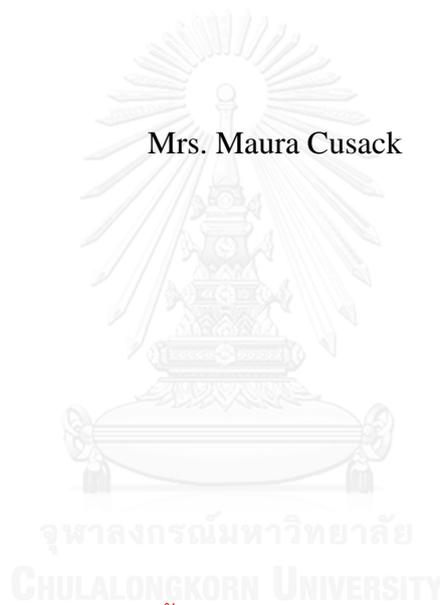The Study of Thailand's High School Policy, Curriculum and Pedagogy for
Incorporation of Learning to Live Together (LTLT) Principles

Mrs. Maura Cusack

A Thesis Submitted in Partial Fulfillment of the Requirements

for the Degree of Master of Arts Program in International Development Studies

Faculty of Political Science

Chulalongkorn University

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การศึกษานโยบาย หลักสูตร และวิธีการสอนเรื่องหลักการเรียนรู้เพื่ออยู่ร่วมกันในระดับมัธยมศึกษาตอนปลายของไทย

นางโมรา คูซัค

Thesis Title	The Study of Thailand's High School Policy, Curriculum and Pedagogy for Incorporation of Learning to Live Together (LTLT) Principles
By	Mrs. Maura Cusack
Field of Study	International Development Studies
Thesis Advisor	Carl Middleton, Ph.D.
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โมรา คูซัค : การศึกษานโยบาย หลักสูตร และวิธีการสอนเรื่องหลักการเรียนรู้เพื่ออยู่ร่วมกันในระดับมัธยมศึกษาตอนปลาย ของไทย (The Study of Thailand's High School Policy, Curriculum and Pedagogy for Incorporation of Learning to Live Together (LTLT) Principles) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: คาร์ล มิดเดิล ตัน, อ.ที่ปรึกษาวิทยานิพนธ์ร่วม: เจอโรลด์ ฮูเกต์, หน้า.

เป็นเวลาเกือบ 20 ปีแล้วนับตั้งแต่แนวความคิดแบบ "การเรียนรู้เพื่อใช้ชีวิตร่วมกัน" (Learning To Live Together) หนึ่งในสี่ เสาหลักของการเรียนรู้และหน่วยสำคัญอย่างยิ่งสำหรับการอยู่ด้วยกันอย่างสันติสุขและประสบความสำเร็จสำหรับศตวรรษที่ 21 นั้น ได้รับการสนับสนุนจาก องค์การยูเนสโกเพื่อใช้ในระบบการศึกษาสำหรับศตวรรษที่ 21 งานวิจัยชิ้นนี้มีวัตถุประสงค์เพื่อประเมินว่า แนวความคิด "การเรียนรู้เพื่อใช้ชีวิต ร่วมกัน" หรือทักษะความเป็นพลเมืองโลกได้รับการประยุกต์ใช้ได้ดีเพียงใด ไม่ว่าจะประยุกต์ผ่านกระบวนการจัดทำนโยบายเชิงยุทธศาสตร์ ผ่านการจัดการ อย่างมีชั้นเชิง เช่น การออกแบบและวางแผนหลักสูตร และคือผ่านการนำไปใช้จริงในการเรียนการสอนระดับมัธยมศึกษาในประเทศไทย หากได้รับการ เผยแพร่อย่างถูกต้องแล้ว ทักษะข้างต้นเหล่านี้คือว่ามีอิทธิพลอย่างลึกซึ้งสำคัญต่อตัวเยาวชน ผู้วิจัยจึงได้ประเมินนโยบายการศึกษาและวิเคราะห์ผลที่ได้ ชัดเจนจากหลักสูตรการเป็นพลเมืองที่ดีและวิชาสังคมศึกษา พร้อมวิเคราะห์ว่าการประยุกต์ใช้ทักษะดังกล่าวประสบความสำเร็จในการเรียนการสอนหรือไม่ ผู้ วิจัยดำเนินการศึกษากรณีของโรงเรียนสองแห่งในกรุงเทพฯ โดยใช้หลักการ "การเรียนรู้เพื่อใช้ชีวิตร่วมกัน" เป็นกรอบความคิดในการศึกษา ไม่ว่าจะเป็น "ความรู้ของผู้อื่น" "ความเห็นอกเห็นใจ" "การยอมรับซึ่งกันและกัน" "ความอ่อนไหวทางวัฒนธรรม" "ทักษะการสื่อสารระหว่างกัน" "การมีส่วนร่วม ในชุมชน" "การทำงานเป็นกลุ่ม" "ความไว้วางใจ" และ "การมีส่วนร่วมทางการเมือง" ทั้งนี้เพื่อพิจารณาว่ามีการเรียนการเรียนการสอนตามกรอบ แนวความคิดดังกล่าวหรือไม่ และด้วยวิธีใด วิธีการเรียนการสอนที่เปลี่ยนรูปแบบไปนั้น มีตั้งแต่ให้นักเรียนเป็นศูนย์กลางการเรียนรู้ การแก้ปัญหา กิจกรรม หรือโครงงานที่อาศัยการทำงานเป็นกลุ่ม เหล่านี้คือตัวอย่างทักษะการสอนสำคัญเพื่อให้การเรียนการสอนประสบผลสำเร็จ ผู้วิจัยต้องการทดสอบว่า แม้ว่า แนวความคิด "การเรียนรู้เพื่อใช้ชีวิตร่วมกัน" หรือแนวทางการเป็นพลเมืองโลกนี้จะสอดแทรกอยู่ในนโยบายและหลักสูตรการศึกษาแล้ว แต่ในทาง ปฏิบัติ กลับนำไปประยุกต์ใช้ได้ไม่ดีเพราะมีการเรียนการสอนที่ยังยึดครูเป็นศูนการ์ดังเดิม ผลการศึกษาพบว่า มีเนื้อหาเกี่ยวกับ "การเรียนรู้เพื่อใช้ชีวิต ร่วมกัน" อยู่ในหลักสูตรวิชาบังคับและวิชาสังคมศึกษา แม้ว่าจะไม่ครบทุกกรอบแนวความคิด ผลการศึกษายังชี้ให้เห็นอีกว่า การเชื่อมต่อระหว่างความ คาดหวังในผลสัมฤทธิ์ของนโยบายรัฐบาลและกระทรวงศึกษาธิการ กับหลักสูตรวิชาสังคมศึกษา โรงเรียน และครูนั้นยังทำได้ไม่ดีเท่าที่ควร การสอนกรอบ แนวความคิดข้างต้นในชั้นเรียนยังไม่สอดคล้องกับกฎเกณฑ์ที่ยึดผู้เรียนเป็นหลัก ให้นักเรียนมีความคิดริเริ่มสร้างสรรค์ และเป็นอิสระในการเรียนรู้สิ่งต่างๆ ได้ด้วยตัวเอง ผลการศึกษายังแสดงให้เห็นอีกว่า วิธีการเรียนการสอนแบบยึดครูเป็นศูนย์กลางซึ่งเน้นให้ครูผู้สอนเป็นผู้ควบคุมการเรียนมากกว่าผู้เรียนจะ เรียนรู้ด้วยตนเองในชั้นเรียนวิชาสังคมศึกษานั้น ยังคงปฏิบัติกันอย่างแพร่หลาย

สาขาวิชา   การพัฒนาระหว่างประเทศ

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MAURA CUSACK: The Study of Thailand's High School Policy, Curriculum and Pedagogy for Incorporation of Learning to Live Together (LTLT) Principles. ADVISOR: CARL MIDDLETON, Ph.D., CO-ADVISOR: JERROLD W. HUGUET, pp.

It's been almost twenty years since the concept of Learning To Live Together (LTLT); one of the four pillars of learning and a vitally important element for peaceful and successful living for the 21st century was endorsed by UNESCO for education for the twenty-first century. This research is an attempt to evaluate if LTLT or global citizenship skills have been successfully implemented through; strategic policy making; in tactical arrangements such as in curriculum planning and design, and finally through implementation in pedagogy in high schools in Thailand. Taught correctly these skills have a deep and profound influence on a young mind. The researcher will evaluate education policy and analyses the extent this is evident in the social studies/civics curriculum and how successful or not it is in the pedagogy. Using LTLT competencies: knowledge of others; empathy; acceptance; cultural sensitivity, communication skills, community involvement, teamwork, trust and political participation as a conceptual framework, the researcher will carry out case studies in two schools in Bangkok and ascertain if these competencies are being taught and more importantly how are they been taught. Transformational styles of pedagogy including student centred; problem solving; action/project based group work are examples of necessary teaching skills required for success. The researcher will challenge that even though LTLT or a global citizenship outlook is pledged in policy and curriculum, in practice it is poorly delivered because of a traditional teacher -centred pedagogy. Findings revealed that the core curriculum and social studies curricula do recognize some of the content of LTLT albeit not all of the competencies. The research also revealed a lack of connection between the expectation derived from government policy and the MOE, the social studies curriculum, school and teachers. Teaching practices were also inconsistent with the mandates which advocated a learner-centred focus and for students to take more initiatives in and become independent with their learning. The study exposed a distinctly teacher-centred style of pedagogy was being used whereby the focus was on the teacher controlling rather than on learner autonomy in the social studies classroom.

Field of Study:	International Development Studies	Student's Signature	
Academic Year:	2014	Advisor's Signature	
		Co-Advisor's Signature	

ACKNOWLEDGEMENTS

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LIST OF ACRONYMS

ADB	Asia Development Bank
APCEIU	Asia- Pacific Centre of Education for International Understanding
ASEAN	Association of Southeast Asian Nations
EFA	Education for All
GCE	Global Citizenship Education
IBE	International Bureau of Education
ICCS	International Civic and Citizenship Education Study
IMF	International Monetary Fund
IOM	International Organization for Migration
LTLT	Learning To Live Together
MOE	Ministry of Education
NESDB	National Economic and Social Development Board
NEA	National Education Act
NGO	Non- Governmental Organization
NIETS	National Institute of Educational Testing Service (Thailand)
OBEC	Office of the Basic Education Commission
OEC	Office of Education Council (Thailand)
OECD	Organization for Economic Co-operation and Development
ONEC	Office of National Education Commission
ONESQA	Office for National Education Standards and Quality Assessment
RTG	Royal Thai Government
SEAMEO	Southeast Asian Ministers of Education Organization
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCHR	United Nation High Commissioner for Human Rights
UNICEF	United Nations Children's Fund

CHAPTER I

INTRODUCTION

1.1 Introduction to the Problem

The National Education Act from hereafter called the NEA enacted in 1999 and amended in 2002 was a radical wake- up call for a complete reform of the Thai education system from a teacher-centered focus towards a student-centered focus and to develop Thailand into a "knowledge-based society." Chapter 1 of the general objectives and principles of the NEA stated that education:

> *"… shall aim at the full development of the Thai people in all aspects: physical and mental, health, intellect, knowledge, morality, integrity, and desirable way of life so as to be able **to live in harmony with others*** (pg.7, emphasis added)."

When the NEA was implemented it was likely it would alternate or deviate and "reform hybrids" were produced as a result of the following eleven different changes of prime minister since 1999 (BBC news 21/3/2013). Thailand spent 22.3% of its total government expenditure on education in 2010 (UNESCO, 2014, pg. 8) and this expenditure has been increasing steadily over the last decade. However, Atagi (2002) in her consulting report to the Asian Development Bank on major policy issues claimed Thailand was not obtaining an adequate return on its investment in education. In the 2012-2013 Global Competitiveness report, basic education in Thailand was ranked at 89th (Viet Nam which spends considerably less on education was ranked 64th). The report stated that education was in need of urgent attention, emphasizing challenges to Thailand's future development.

> *" While Taiwan, Singapore, China and India have poured billions into developing world class university education, English language*

instruction and high value skills, Thailand has moved little beyond a
decades old system that aims mostly to preserve national identity."

-Ambika Ahkuka, Reuters International correspondent, May 30, 2011
Krisda Utamote, Director of corporate communications at BMW Group, Thailand
stated that:

"…*most graduates may not have basic skills adequate to the needs of the*
company- for example practical command of the English language,
communication, time management and behavioral skills." Reuters
29/11/2014

Hargreaves and Fink (2000, pg. 65) present three key criteria for assessing the
ultimate success of educational reform in a country by questioning;

"...*Does it have depth? Does it improve important rather than superficial*
aspects of students learning and development? Does it have length or
duration: can it be sustained over long periods of time instead of fizzling
out after the first flush of innovation? Does it have breadth; can the
reform be extended across a few schools, networks, or showcase
initiatives to transform education across entire systems or nations?"

The Ministry of Education states that it:

"… *is aware of the changes in the present world and has tried to*
develop the curriculum at basic level to be varied and inclusive of
*language proficiency, **global citizenship, tolerance and civic***
***education**… (Emphasis added)   (OEC, 2013, pg. 23)

According to the preliminary report on the new curriculum, the reform aims to
increase:

> *"…the quality of basic education in Thailand in order to meet*
> *international standards. At the same time, it highlights the need to*
> *encompass both universal and traditional knowledge, reflect rights,*
> *duties and equality, as well as keep pace with globalization while*
> *preserving national and local identities."* (Ibid pg. 24)

In 1996, Jacques Delors presented a report titled: *Learning: The Treasure Within* to UNESCO from the International Commission on Education for the Twenty-first-Century. Regarding future education, the report noted:

> *"At the dawn of a new century the prospect of which evokes both*
> *anguish and hope, it is essential that all people with a sense of*
> *responsibility turn their attention to both the aims and the means of*
> *education. It is the view of the Commission that, while education is an*
> *ongoing process of improving knowledge and skills, it is also perhaps*
> *primarily an exceptional means of bringing about personal development*
> *and building relationships among individuals, groups and*
> *nations."*(Delors, 1996, pg.12)

Based on a critical analysis of main tensions central to the problems in a more globalized and increasingly interdependent world the report proposes that:

> *"... if it is to succeed in its tasks, education must be organized around*
> *four fundamental pillars of learning; learning to know; learning to do;*
> *learning to live together and learning to be."* (Delors, pg. 28)

The Royal Government of Thailand (RGT) mentions some of the illustrative outcomes of LTLT in its vision in the NEA such a: *"to live in harmony with others"* and *"sound awareness of politics"* (pg. 8). In the basic core curriculum, the vision statement also describes the aims of education as aiding *"development of morality"* and having *"responsibilities as Thai citizens and members of the world community"* (pg. 4). Thailand has signed and ratified the Universal Declaration of Human Rights;

Conventions on the Rights of the Child (Article 29) (1989); UN Declaration on Human Rights Education and Training and Recommendation Concerning Education for International Understanding; Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974); all of which constitute an awareness of the importance of LTLT in its national normative frameworks. Thailand also takes part in the Education for all Goal 3[1] (2000); United Nations' Decade for Sustainable Development (UNDESD) (2005-2014); Teaching Respect for All initiative; UN Secretary General's Education First initiative (education for global citizenship as one of the three priority areas) World programme for Human Rights Education and took part in the UN Decade for a Culture of Peace and Non- Violence (2001-2010). These international programs and frameworks endorse the concept of LTLT and this has indubitably influenced educational policy making and reform in Thailand.((The), 2011; Ainkula; APCEIU, 2007)

The purpose of this study is to gain a deeper understanding of the relationship between curricula and pedagogy in the promotion of the concept of Learning to Live Together (LTLT)[2] through academic subjects such as: civics, economics, geography, history, and religion all of which constitute social studies in the Thai curriculum. This study is concerned with the 2008 Thai curriculum currently being used, social studies curricula, school curriculum and observation of styles of teaching to evaluate if this is realized in actual practice.

1.2 Research Questions

The main overarching research question that this thesis seeks to answer is:

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[1] In order to fulfil Article 26 of the 1948 Universal Declaration of Human Rights that" Everyone has a right to education" Education For All (EFA) was established in 1990 to commit to this pledge. Goal 3 states: T*o ensure that the learning needs of all young people are met through equitable access to appropriate learning and life skills programmes."*

[2] Learning to live together will be referred to by the acronym of LTLT for the sake of brevity throughout this thesis

- Has LTLT been successfully implemented through curriculum and pedagogical methods at higher secondary school level[3] in Thailand?

Therefore, this thesis will focus on two contributing research questions.

- To what extent does the Thai 2008 core curriculum, social studies curricula incorporate these competencies, beliefs, concepts?

- How do teachers interpret and implement LTLT into their teaching practices?

1.3 Hypothesis

The hypothesis of this thesis is that LTLT is not being effectively taught at the classroom level in Thailand, because even though it is included in the strategic planning and policy and tactically in the curriculum, the pedagogy is not effective as it is based on rote learning and not transformative teaching styles.

1.4 Objectives

The primary aim of this research is to determine if LTLT has been effectively implemented through curriculum and pedagogy[4] at higher secondary school level in Thailand.

The two sub objectives of this research are:

- To analyze the extent of how these LTLT competencies, beliefs and concepts (if any) are addressed through the curriculum

- To determine if teachers are interpreting and implementing LTLT successfully into their pedagogy.

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[3] Higher Secondary levels are grades 10, 11 and 12. In Thailand this is called Mattayom (Class) 4,5,6
[4] Pedadgogy is best understood as nurturing the development of human beings "*Implicit within this idealistic aim is a profound set of principles about what constitutes human flourishing and well-being. Aspects that are particularly emphasisized and which inform all pedagogic methods are how pedagogues work to cultivate personal creativity and to facilitate in their clients the capacity for strong, easy realtionships with others.*" Taipei Times 22/03/2006

1.5 Conceptual Framework

This thesis explores the influence LTLT has had on educational policies in the context of influencing curriculum design and the pedagogical practices of social studies teachers. In this research, the connection between curriculum and pedagogy will be explored. LTLT will be used as a frame that will connect curriculum to pedagogy. In the following sections, the definition of LTLT is explained and the key categories are listed, followed by the definition of curriculum as used by the researcher for the purposes of this thesis. Finally, the conceptual framework is presented which will showcase the links between curriculum and competencies. This new approach, questions whether the benefits of having the right curriculum promotes LTLT competencies. This new development model will assess whether high school secondary teachers of social studies are using the correct style of pedagogy which encourages these competencies to flourish in their students.

1.5.1 Defining Learning To Live Together

While the International Commission on Education for the Twenty-first Century placed great emphasis on all four pillars of education, LTLT is seen as crucial in order to develop an understanding of others, of their history, traditions, spirituality; LTLT-also referred to as - global citizenship education[5] or peace education- involves the acquisition of not just technical skills and knowledge but the requisite values such as: social skills; communication skills; life skills and behaviors to live in harmony with oneself, with others and the environment.

The Commission[6] stated that LTLT occurs through two complimentary processes; the "discovery of others" and the *"experience of shared purposes."* It is the role of education to teach the diversities, similarities and interdependencies of the human

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[5] The Global Education First Initiative (GEFI), launched in 2012 by the UN Secretary-General, includes global citizenship education as one of its three priorities and development of active citizenship, social inclusion and employment.

[6] The International Commission comprised of multi- faith , multi-cultural academics and teachers from all over the world and was led by Jacques Delors who chaired the Commission from 1993-1996. In 1996: *Learning: The Treasure Within* was presented and was considered to be a landmark report which called for a radical rethink about education.

race to children. Within schools therefore, every opportunity should be encouraged to teach these two competencies.[7] By encouraging children to be given an accurate view of the world, children need to discover who they are first.

"Only then will they genuinely be able to put themselves in other

Discovery of Others	Experience of Shared Purpose

people's shoes and understand their reaction. Developing such empathy at school bears fruit in terms of social behavior throughout life." (Delors, pg. 93)

Table 1 showcases the twelve competencies associated with LTLT

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[7] Competencies are defined as a combination of knowledge, skills and attitudes appropriate to the context. Key competences are those which individuals need for personal fulfillment and development, active citizenship, social inclusion and employment. (Delors et. al, 1996).In this thesis, the twelve LTLT competencies will be referred to as: analytical categories in Tables 11-22.

• Knowledge of other cultures	• Communication skills
• Acceptance	• Teamwork
• Understanding of discrimination	• Trust
• Cultural sensitivity	• Community involvement
• Tolerance	• Political participation
• Empathy	• Concern for the environment

1.5.2 Conceptualizing The Thai Education System[8]

The purpose of this study is to gain a deeper understanding of the relationship between curriculum and pedagogy in the promotion of the concept of Learning to Live Together (LTLT). In the following paragraphs the researcher will briefly explain the connection between the two main concepts of curriculum and pedagogy.

1.5.2.1 Curriculum

Challenges presented by globalization need to be reflected in the curriculum so that simply put, students can learn to live together in an increasingly diversified and complex world. Within the context of the knowledge economy and changing work patterns a paradigm shift is emerging in the way that knowledge is selected, organized and sequenced through the curriculum particularly at secondary school level with

> *"... greater emphasis on the democratization of access to knowledge and on the formation of social capital as well as better understanding of youth issues and how adolescents learn are greatly impacting curriculum design."* (World Bank, 2013, pg. 77)

Albert Oliver (1977) defined a curriculum as an educational programme with four basic elements which encompass

- The program of studies

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[8] A more detailed analysis of education in Thailand is found in Annex 1

- The program of experiences
- The program of services
- The hidden agenda

The researcher finds this definition is relevant and concurrent with detecting if LTLT concepts using: *"experience of shared purposes"* and *"discovery of others"* are evident through the context of the curriculum and in practice through the pedadgogy. For the purpose of this thesis, the program of studies is what is included in the social studies curriculum (the subjects that encompass social studies in Thailand are: civics, economics, history, geography, religion). The program of experiences is for students to gain experiences both inside and outside the classroom such as; twining with a foreign school for a cultural experience for example; the program of services details the experiences derived from learning from an advantageous pedagogical standpoint and the hidden agenda which is harder to detect and which involves the teachers own perspectives on how social studies should be taught and is based around their own norms, habits and traditions.

1.5.2.2 Pedagogy

Inevitably, reform of the Thai education system is wholly dependent on the cooperation and participation of Thai teachers. In other words, they need to agree wholeheartedly and *"buy in"* to this whole process of change, they need to understand it, be supported for it in order for this reform to be successfully implemented and for the whole system to radically change.

> *"The manner in which teachers teach values in their classrooms can have a profound effect upon their students' learning. As a group, teachers can wield significant influence over successive generations of young adults through a combination of the way they teach civic education, knowledge, skills, values, and through their selection (and omission)."* (Cogan, Morris, pg. 245)

Although there may be a curriculum which *'ticks all the boxes'* in content and structure it is the practice of delivery through teaching methodologies that ensures it becomes a classroom reality. In order for this to be successfully carried out, transformative teaching and learning is necessary so that theory and practice are joined to form the praxis. Democratic conscience, one of the core competencies in citizenship studies for example, must not only be taught, it must be lived within the classroom, the school and the community:

> "*In transformative education, the spirit leads the search for meaning. Students need to have classrooms in which they are safe to take risks. In this pedagogical model, teachers shift from control of knowledge to creation of processes whereby students take ownership of their learning and take risks to understand and apply their knowledge. Students and teachers come to realize that their actions can make a difference.*"
> (Wink pg. 122)

The focus on learners as the centre of learning, contrasts with the traditional view that of the teacher being at the centre of the learning process. The transmission model or commonly referred to as rote learning or the banking model is concerned with an over emphasis on literal questions where the teachers role is to give knowledge to students in a lecture orientated manner and critical thinking skills are not encouraged and considered a byproduct of content . Competitive individual focus overrides cooperative group focus (Tozer, Viola and Senese (2002, pg. 257).There are more than two approaches to teaching but for the purposes of the structure of this thesis, these two approaches will be considered.

1.5.2.3 Linkages Curriculum and Pedagogy

The developmental phase of strategic planning became contextualized through the 2008 Thai national curriculum. In the operational or implementation phase, teachers are assigned the role of carrying out the duties of conveying the policy

and curriculum into their classroom teaching, lesson planning and assessments. Table 2 showcases the two levels in more detail.

Table 2 Conceptualizing the Thai Education System

Level	Developmental stages	Decision making roles	Arrangement	End product
Policies, Frameworks which affect Curriculum Design and Planning at the Ministry of Education	Specification and incorporation of LTLT into curriculum	Research analysts Curriculum design experts	Tactical	Curriculum
Teachers	Classroom Implementation	Teacher	Operational • Transmission method? • Transformative method?	Teaching Act Learning Act

1.6 Research Methodology

In order to assess how LTLT is conceptualized and operated in Thailand, the researcher carried out a mapping exercise which involved using qualitative methods. The research drew upon both primary data which involved questionnaires given to social studies teachers (as can viewed in Appendix C), semi structured interviews with key educational figures from the MOE, UNESCO and university academics (as can be observed in Appendix F) and secondary data which included; literature

reviews, analysis of curriculum frameworks and curricula and data analysis. The main stakeholders who participated as part of this primary data collection included government officials, academics and education experts, education managers and teachers. Therefore, qualitative research was employed by using open ended questions, semi-structured interviews, key informant interviews and classroom observations. Table 3 gives an outline of the methodology that was carried out.

Research Question to be addressed	Data required	Sources	Tools needed
To what extent does the curriculum incorporate LTLT competencies, beliefs, concepts?	2008 Core Curriculum Social studies (civics, economics, history, religion, geography) text books for grades 10-12 higher secondary school students comprising of the SEAMEO textbook	Office of Basic Commission Office for Curriculum Design	Textual analysis In depth interviews with: • Staff at the Office for Basic Education Commission • School Principals/ deputy heads • Teachers

How do teachers interpret and implement LTLT into their teaching practices?	Textbook/manual for teachers Pedagogical methods of the teacher Group work methods used? Co-operative learning modes used? Methods of discussion, debate and agreement in use? Project based work being used? Problem solving work being used?	Ministry of Education guidelines Teaching standards for teachers from the Teachers Council of Thailand Comparative analysis of pedagogical styles	Textual analysis of text books In depth interviews with: - Teachers (See Appendix C and F) - In depth interview with the Director of UNESCO, Asia/Pacific region. - In depth interview with ONESQA official - Classroom observations

Table 3 Outline of Research Methodology Carried Out

In Table 4, a general overview of research methodology was assembled to evaluate LTLT competencies in the curriculum and pedagogy. It includes the sources of analysis and specific subjects which encompass social studies for senior high school students in Thailand.

Area of Research	Source	Specific target
Curriculum analysis	- Expert advice - Content analysis(see table 5 and Appendix B) - Interviews with teachers (see Appendix C and Appendix F)	Social studies curriculum comprising of the following subjects: History, Geography, Religion, Civics, Economics for grades 10,11,12
Assessment of Pedagogy	- Classroom observations (see Appendix D and E & Table 5) - Interactions between	Grades 10, 11, 12 social studies classrooms.

	teachers and students (see Appendix C ,D, E and F)	

Table 4 General overview of Research Methodology Used to Evaluate if LTLT is evident in the Curriculum and Teaching Methodologies of Social Studies Teachers.

1.6.1 Case studies of Two Schools in Bangkok

Two schools were selected for this research. Case studies of these schools in different areas of Bangkok provided a deeper insight into how schools interpret LTLT into the curriculum and how teachers interpret and transform this into their teaching practices. Schools A and B captured a broader picture of curriculum and practice and were wholly appropriate in answering the main research questions. According to Burns (2000), a case study is a useful research strategy in which who, when, where, which, what and why are asked concerning real-life situations.

 School A was selected as it is regarded as being one of the top elite state secondary schools in Thailand and which has the highest university entry rates in the country. It is Buddhist in its religious outlook. Staff design and write the curriculum for social studies at this school. It is coeducational and has about four thousand students. School B was chosen because the teachers in this school do not write their own curriculum and it is an all girls' school with a student population of over five thousand. School B obtains the standardized textbooks from the MOE. The schools are located in central Bangkok. School A being a public state school system whereby the state shall have:

> *"…powers of duties for overseeing all levels and types of education."* (Section 31, MOE).

School B being a private religious school states that the administration and management of education by the private sector shall:

> "*…enjoy independence with the state being responsible for overseeing monitoring and assessing educational quality and standards."* (Section 43, MOE).

1.6.2 Content Analysis of the 2008 Thai Basic Core Curriculum

Content analysis has been defined as a *systematic, replicable technique for compressing words of text* (LTLT competencies in the context of this research) *into*

fewer content categories based on explicit rules of coding (Stemler, 2001). In the 2008 Thai Basic Core Curriculum, the researcher used content analysis to make inferences of evidence (if any) of LTLT competencies by using indicators which are used to specify:

"...what learners should know and be able to practice as well as their characteristics for each level. Indicators reflect the standard of learning. Being specific and concrete they can be utilized for prescribing contents, determining learning units and organizing teaching-learning activities." (2008 Thai Basic Core Curriculum, pg.8)

One problem that might arise from carrying out content analysis could be that the documents required for analysis could be un-code able due to missing passages or ambiguous content. Synonyms may be used for stylistic reasons could have the possibility of underestimating the importance of a concept (Weber, 1990). Therefore, the researcher used software[9]designed for qualitative data analysis and used word frequency counts to identify words of potential interest as this measure helped to strengthen the validity of the inferences that were taken from the data. Hence, words, terms and phrases that had repeated patterns that are significant for describing the twelve LTLT aptitudes and skills were categorized, coded and counted from tables 11-22 in the data analysis column of the core curriculum.(APCEIU, 2008; Atagi, 2002; Bank, 1996, 2005; bbc.com/news/world-asia-15641745 & 19/04/2014, 2014; Binkley et al., 2012; Bird, Hattel, Sasaki, & Attapich, 2011; Bowornwathana, 2011; Burns, 1997; Chantavanich, 2003; Cheewakaroon, 2011; Cogan, 2013; Delors, 1998; Freire, 2000; Fry & Bi, 2013; Fullan, 1993; Group & Group, 1986; Inglis & Aers, 2008)

Curricula for social studies for grades 10, 11 and12 were analyzed by the teachers themselves translating the various chapters and topics into English. Social studies

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[9] The Atlas.ti mobile application was downloaded by the researcher. This qualitative data analysis application helped to code and group words and listed their frequency.

teachers[10] detailed topics and an outline of the textbooks they used. The 2008 Thai core curriculum (available in English) was used as a framework to assess what content should be included in all textbooks. Thai higher secondary schools tend to use different textbooks for different subjects under social studies, some schools write their own as in the case of school A. However, all textbooks assigned need to be fully endorsed and approved by the Ministry of Education. Experts dealing specifically with curriculum design at the Ministry of Education were interviewed to determine if LTLT had been influential in the development of the content. The researcher looked at usage and frequency of key words associated with the twelve LTLT competencies (referred to in the tables as analytical categories) and contextual phrases from the 2008 Basic Core Curriculum were analyzed to determine if there was any ambiguity associated with wording. A questionnaire was used (written both in Thai and English, see Appendix C) and given to the social studies teachers to ascertain if LTLT is evident in the curriculum and experienced through their pedagogical methods.

1.6.3 Data tools used for content analysis of the 2008 Basic Core Curriculum

Based on the coding of key words and phrases associated with LTLT competencies, two main dimensions were grouped and presented in Table 5. Goals stressing values, attitudes, skills and knowledge (A); (e.g. wording such as: appreciation, respect, awareness, care for, responsibility etc.) and goals emphasizing applications and actions (B); (e.g. wording such as civic competence, collaboration, critical thinking, sustainable development, citizenship, environmental protection etc.) The researcher also included key words used and defined by the ICCS [11](International Civic and Citizenships Education Study Assessment Framework, this list can be found in Appendix B).Thailand2 took part in the last 2008 assessment which investigated the ways in which young people are prepared, ready and able to undertake their role as

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[10] Most of the social studies teachers interviewed spoke relatively good English and when there was a problem with translation, the English teachers were asked to translate.
[11].The International Civic and Citizenship assessment framework provides the blueprint for the assessment of the outcomes of civic and citizenship education. The ICCS is the third IEA (International Association for the Educational Achievement) study carried out since 1971. The IEA is a non- profit INGO cooperative association of national research and governmental research institutions.

citizens in each society. As Thailand[12] took part in this recent assessment, key terms, definitions and phrases used in the survey were used for data analysis. The researcher acknowledges the link between LTLT competencies and civics and citizenship definitions to further expand the variations of meanings from the twelve key words associated with the *"discovery of others"* and *"experiences of shared purposes"* found in the conceptual framework. These code words were used as indicators and ensured that correct meaning and definitions of terms were used in the analysis and there was little scope for ambiguity and lost meaning.

Table 5 Overall schemes for evaluating: "Discovery of Others" and "Experience of Shared Purposes" in the social studies curriculum for senior high school students

Concept	Analytical categories	Curriculum Operational Indicators of Exemplary Performance	Evident Not evident
Of *"Discovery of others"* (1-6) Through:	1."Knowledge of other cultures" 2."Acceptance" 3."Understanding of discrimination 4."Cultural sensitivity" 5. "Empathy" 6." Tolerance"	Evidence of: Values/Attitudes/Skills found in: (A)Textual analysis using word coding of words 1-12 (ICCS wording found in Appendix B). Teacher's ranking of analytical categories in the questionnaire found in Appendix C	
"Experience of Shared Purpose" (7-12) Through:	7." Communication skills" 8."Teamwork" 9."Trust" 10."Community involvement" 11. "Political participation" 12." Concern for the environment"	Evidence of Application through: (B)Active/participative /experiential stimulus activities/role plays which enhance and encourage group work methods, cooperative learning modes in textbooks. Active discussions, debates which promote competency (see Appendix D .	

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[12] Thailand was one of sixty countries which took part in all three assessments since 1971

1.6.4 Qualitative Indicators Linking Curriculum and Pedagogy

Qualitative indicators are used to describe something that has happened or is happening in the context of the curriculum and pedagogical methods. Subjective matters such as values, attitudes and opinions as well as details about how, what, why, who, and where are detailed to provide information about whether LTLT competencies are evident or not. As observed in Table 5 for example, verifying curriculum indictors detailing "*Knowledge of other cultures"* have indicators such as: number of languages taught; whether the school is twinned with a foreign school; whether the school observes international/cultural days which can then be cross checked to determine the presence and extent. The role of the curriculum and whether or not the teacher encourages activities from the textbook and outside the classroom link certain indicators as can be observed in table 6.

Analytical Category	Curriculum Operational indicators	Data needed	Tool	Analysis
"*Knowledge of Other cultures*" The imparting of knowledge of human diversity and commonality	2 or more languages been taught Cultural/International days are celebrated An outlook of multi-culturalism and appreciation of ethnic minorities is advocated in textbooks Is the SEAMEO course book being used?	School textbooks *SEAMEO textbook (if being used)	Content analysis Questionnaire for teachers(See Appendix C)	Evidence of examples from units Analysis will reveal if a commitment to *"knowledge of others"* is evident and encouraged.

"Acceptance" *"Understanding of discrimination"* The acquisition and the imparting of knowledge about the reduction of prejudice, stereotyping and discrimination	Does the school have an anti-bullying policy? Is there support for sexual identity issues?		Questionnaire for teachers (see Appendix C)	Analysis will reveal if there is a culture of acceptance and if differences are embraced.
"Cultural sensitivity" The acquisition and imparting of knowledge about cultural consciousness regarding one's own and other cultures	Migration/religious /ethnic issues addressed in the curriculum	School text books SEAMEO textbook\ (if being used)	Content analysis Questionnaire for teachers	Evidence of examples from units Analysis will reveal is there is an appreciation of other cultures and Thai identity.
"Communication skills"	Skills such: Active listening, Methods of discussion, debate and agreement Cooperative skills/group work Promotion of good intergroup relations Conflict resolution skills evident	Text books Estimated allocated time for active debates, discussion time	Content analysis Questionnaire for teachers (see Appendix C) Classroom observation (see Appendix D and E)	Is debate/discussion/group work included in each unit? How well are these skills incorporated into class activities? Analysis will reveal if good communication skills are being encouraged.
"Community involvement" *"Political Participation"* *"Concern for the Environment"*	Promotion of volunteering in the school or outside community Extracurricular activities/volunteering acts/projects Is there a student's council/union? What are students doing to protect the environment?	Textbooks Is volunteering optional or mandatory? Hours allocated per week	Content analysis Questionnaire for teachers (see Appendix D and E))	Is community involvement encouraged? Analysis will reveal if students are actively involved and participate in schemes to improve their community. Analysis will reveal if

				there is an action based response to environment al concerns
"Teamwork" *" Trust"* *" Tolerance"* *" Empathy"*	Skills such as: Promotion of good intergroup relations Cooperative skills/group work encouraged Group work activities promoted in textbook Evidence of project based work/portfolios/se minars/exhibitions	Textbooks Amount of time allocated to teamwork activities/proj ect based learning	Textbook analysis Questionnaire For teachers (see Appendix C) Classroom observation (see Appendix D and E)	Are group work activities promoted in textbooks? Evidence of project based group work Analysis will reveal if teamwork activities which build trust and develop empathy are encouraged.

Table 6 An analysis of LTLT Concepts through the Thai Curriculum

1.6.5 Interview Analysis

Data was collected from both the semi- structured interviews and the questionnaires. The researcher focused on social studies classes because this is the subject that encompasses LTLT competencies as a single subject. Topics dealing with *"knowledge of other cultures"* and processes such as *"discovery of others"* were examined. The researcher also determined if there were extra- curricular activities encompassing LTLT qualities, associated with the different subjects being carried out. Semi- structured interviews were undertaken with key informants. Interviews were conducted with academics and senior figures in education. The researcher recorded all interviews and took notes. The researcher interviewed six teachers from School A and five teachers from School B (as can be observed in Appendix F) The teachers were selected by the deputy principal of School A and the principal of School B as the

researcher requested senior high school social studies teachers[13] who taught subjects which included: history, geography, economics, religion and civics from grades 10-12. With permission obtained, the researcher was able to observe each one of the social studies subjects ranging from grades 10, 11 and 12. A questionnaire was given to a total of eighteen social studies teachers in both School A and School B and thirty classroom observations were conducted. The questionnaires written in Thai had three parts dealing with (a) basic teacher information (b) knowledge and participation of LTLT in the curriculum and its application (if any) (c) pedagogical styles.

1.6.5.1 Data Tool Used for Interview Analysis

Data collection and research tools to determine if correct pedagogical methods were being employed involved assessing information about age, experience, sex, class size, regularity of the classes and time allocation. Semi-structured interviews with the teachers were carried out to determine personal preferences for styles of teaching, extra-curricular activities associated with LTLT that teachers engage in, involvement of students etc. Table 7 gives an overall schema used for evaluating the responses of the teachers.

Table 7 Overall schema for evaluating LTLT Interview Responses from Social Studies Teachers (grades 10-12)

| Concept/Analytical categories of *"Discovery of others"* (1-6)and *"Experience of Shared Purpose"* (7-12) through transformative/ transmission style pedagogy | Responses to Questions in Teacher questionnaire (see Appendix C and D) relating to:
 1. "Knowledge of other cultures"
 2. "Acceptance"
 3. "Understanding of discrimination"
 4. "Cultural sensitivity"
 5. "Empathy"
 6. "Tolerance"
 7. "Communication skills"
 8. "Teamwork"
 9. " Trust"
 10. "Community involvement"
 11. "Political participation"
 12. " Concern for the environment" | Knowledge and practice of LTLT Evident =E Knowledge and practice of LTLT not |

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[13] All the teachers in both schools interviewed spoke good English and a translator was not required.

		Evident =NE
1. *"Knowledge of other cultures"* 2. *"Acceptance"* 3. *"Understanding of discrimination"*	Had the teacher heard about LTLT/peace education/global citizenship?	
	Does the teacher engage in LTLT activities outside the classroom?	
4. *"Cultural sensitivity"* 5. *"Empathy"*	What kind of LTLT activities does the teacher promote in the classroom?	
6. *"Tolerance"*	Does the teacher trust people in general?	
7. *"Communication skills"* 8. *"Teamwork"*	Does the teacher use any other supplementary material?	
9. *" Trust"* 10. *"Community involvement"* 11. *"Political participation"* 12. *" Concern for the environment"*	Is the classroom layout such as seating arrangements, wall décor conducive and advancing a LTLT environment/atmosphere?	

1.6.5.2 Classroom Observations

For the classroom observations the researcher determined whether the correct pedagogy (transformational) was being used conducive to enhancing LTLT competencies. The researcher took notes and observed student/ teacher interactions.

The researcher herself is a teacher and has knowledge and experience of teacher training and carrying out classroom observations. Table 8 indicates the subjects which encompass social studies for senior high school secondary students in Thailand. These were a key part of content analysis research as well as observation of teaching methodologies to determine if LTLT competencies are evident and practiced in both curriculum and pedagogy.

Table 8 Brief synopsis of Social Studies Classroom Observations

School	Total Classroom observations	Social studies subject: History	Social studies subject: Geography	Social studies subject: Religion	Social studies subject: Economics	Social Subject: Civics
A						
B						

1.6.5.3 Data Tools Used for Observation Analysis

The researcher carried out thirty classroom observations ranging from grades 10-12 (senior high school) from the various social studies subjects to assess teacher- student interactions, classroom layout and evidence of course work associated with LTLT on notice boards/displays. A final observation analysis was used to determine if transformational or rote style teaching methods are being employed to teach these subjects using guidelines stipulated by the Thai Education Bureau (found in Appendix D). Table 9 gives an overview of the schema used to analyze the styles of pedagogy used by the teachers of social studies in their respective classrooms.

Table 9 Overall Schema for observing if LTLT Transformative Pedagogy is Evident

Concept/ Analytical category of : *"Discovery of others"* (1-6)and *"Experience of Shared Purposes"* (6-12)	Pedagogical style of instruction	Transformational Pedagogy Evident Not Evident

Concept/ Analytical category of : "Discovery of others" (1-6)and "Experience of Shared Purposes" (6-12)	Is the teacher ordering and prescribing the content of the subject indicating a theory of teacher centered instruction or transmission method?	
	Are the students described as initiating and participating in independent tasks and activities, in projects based work that might go beyond the classroom indicating a learner centered based or transformative mode of pedagogy?	

1.7 Data Treatment and Translation

After data and information was collected and translated it was recorded and analyzed. Graphs, tables were utilized throughout the thesis to validate strengths and weaknesses of LTLT implementation both in the curriculum and in pedagogy. Qualitative data from semi structured interviews was transcribed into Microsoft Word. All data was organized and presented in accordance with the research objectives and conceptual framework. Finally, an overall evaluation was used to determine the extent of *"discovery of others"* and *"experience of shared purposes"* was evident (or not) in both the curriculum and pedagogy.

1.8 Scope and Limitation

The greatest limitation the researcher felt was the language barrier as the researcher herself did not speak Thai. In order for that to be remedied, a translator was employed to translate texts, questionnaires and documents. However, as with any translation there may have been meanings and emotions that regrettably got "lost in translation." Firstly, this research due to time and ethical constraints did not involve students' perspectives on LTLT on its implementation in a classroom setting or reflections and experiences of "*discovery of others*" and "*experience of shared purpose*". Secondly, it did not investigate if gender equality, conducive to a LTLT outlook was evident in an educational setting. Nonetheless, this thesis intends to promote the importance of LTLT and highlights the challenges which may limit its success and in so doing provides possible impetus for further research into this area and demonstrate the important need for LTLT within the Thai education system.

1.9 Significance of the Research

In the socio- political context of Thailand, LTLT competencies correctly taught can be used to address challenges relevant and specific to Thailand such as; social inequality; recognition of a multicultural society; conflict; democratic reform; an appreciation of ethnic; cultural and linguistic diversity. These can have a deep influence on young adolescents and could be a positive catalyst for social change and social justice. LTLT promotes how things ought to be or should be and how to value them, which things are bad or good in a society and which actions should be taken to correct a wrong into a right. These competencies have profound repercussions on what actions a society performs. Inevitably, such actions shape social policy and reform and advance true development in the form of enhanced livelihoods and decreased inequalities.

This research ascertained if LTLT is being effectively implemented through the curriculum and pedagogy at higher secondary school level in Thailand. It will seek to evaluate LTLT and reveal how this is contextualized into curriculum formation and

teaching practices at the upper secondary level. The research seeks to analyze the extent of how these LTLT competencies, beliefs and concepts are addressed through the curriculum. The significance of this research will also determine if teachers are interpreting and implementing LTLT successfully into their pedagogy.

1.10 Ethical issues

The topic researched was not overly controversial. The research required collecting public documents and policies which are available online to the public. Individuals and respondents who participated in interviews and/or discussions for the study were treated with respect and sensitivity. The researcher greatly values the importance of ethics and honesty and all of the information gathered was purposefully used for this research. To respect the rights of the individuals participating, all subjects of the research were given clear guidelines to understand the point of the study and the researcher ensured that all individuals interviewed whether they provided information or responded to a semi- structured interview were given the opportunity to remain anonymous and information was considered confidential if they so wished.

1.11 Hypothesis

The hypothesis of this thesis is that LTLT is not being effectively taught at the classroom level in Thailand, because even though it is included in the strategic planning and policy and tactically in the curriculum, the pedagogy is not effective as it is based on transmission style pedagogy or rote learning and not transformative teaching styles.

1.12 Thesis structure

As indicated above, this thesis is organized around LTLT competencies found in the conceptual framework with chapters dealing with possible curriculum implementation and the extent (if any) of the implementation of these

competencies through correct, transformational pedagogical methods. Chapter two reviews the current literature about LTLT, critical pedagogy and Thai policy on education. Chapter three discusses the findings from the analysis of the curriculum. Chapter four describes the relationship between LTLT and corrective transformative pedagogy and determines if this successful interpretation is actually implemented effectively through the pedagogical methods of Thai teachers. Finally, Chapter five discusses the overall findings from the study, its significance and contribution for possible further research. To conclude, this thesis aims to facilitate deeper insights into LTLT and its effects (if any) on the social studies curricula and pedagogical methods.

CHAPTER II
LITERATURE REVIEW

2.1 Introduction

The literature review is divided into four sections: the overarching theme being to identify if LTLT competencies are being contextualized in; curriculum and pedagogy. Therefore, in the first section of the literature review; the overall importance of education for the 21st century is outlined and the concept and explanation of LTLT is explained and used as a guide to the overall discussion. Secondly, an overview of education policy in Thailand will be analyzed to identify if LTLT concepts are prevalent. This is followed by an analysis of the Thai curriculum specifically dealing with civics and social studies (which will be a key component of the research). Fourthly, pedagogical methods in Thailand will be discussed to determine if LTLT is successfully being adopted in the classroom.

2.2 Education for the 21st Century

As a passport to improved livelihoods, education has been the key which unlocks access to economic progress, benefits and human capital development. In *Development as Freedom* Amartya Sen defines the relationships between the individual and his social surroundings as being inter relational and he advocates this is crucial to understanding of what development is about. Development may be seen as having a freedom of choice and a freedom to choose the kind of life that a person has reason to value. *Unfreedoms* in the context of this thesis could be defined as a lack of access to inclusive quality education such as a lack of correct instruction in understanding the rights of civil and political liberties within Thailand. These socially structured parameters have the potential to cause insecurity such as lack of work or life prospects, inequality or feelings of helplessness. Highly efficient and effective education systems can be seen as providing the educational link for expanding

freedoms but it is also the responsibility of the individual to ensure that these rights are being exercised through participation.

The future scenario of the political, social, cultural and economic sectors in Thailand will depend on the learning capabilities of Thai students in schools today. Therefore, in the context of globalization and its impact on Thailand, education provision must be relevant and adaptable in the face of rapid technological innovation. In the words of Irina Bokova, Director – General of UNESCO

> *"The equation is simple: education is the most basic insurance against poverty. Education represents opportunity. At all ages, it empowers people with the knowledge, skills and confidence they need to shape a better future."* (UNESCO, 2011).

Thailand has experienced strong economic growth in the past decade, substantially reduced poverty and ensured more children are enrolled in school. However, this has been accompanied by rising income inequality and inequalities in access to quality education. Thailand developed its education policy to what it saw as important to the nation. However, within the wider context of globalization, education is now regarded as a prized international commodity. Globalization in the context of Thailand joining ASEAN Economic Community in 2015 makes the future to be more deliberately thought of.

Thailand like many other countries, rely on examinations and tests both internally and internationally to measure learning outcomes and accomplishments. Through these assessment benchmarks the Thai government is able to review and reform accordingly and it is hoped overall to improve the existing situation. While assessments, grades are important indicators, policy makers, educators, parents and employers are increasingly recognizing the importance of non- cognitive skills for the 21st century. Globalization and the evolution of the knowledge-based economy are causing a major paradigm shift in the character and functions of education. Twenty- first century skills according to Binkley, Essad et al (2012) include:

- Beyond academic excellence

- International awareness

- Comparative perspectives

- Multicultural sensitivity

- Effective communication skills

- Strong interpersonal and social skills

- Operating in different problem areas

- Ability to work in teams

- Carry out independent research

- Critical in analysis

2.3 Thai Educational Policy

In July 1997 the Asian crisis occurred and left Thailand receiving bailouts from international financial institutions such as the IMF, resulting in a new constitution which called for a National Education law. This caused the drafting of the 1999 National Education Act (NEA). This crisis had deep social consequences for Thailand and caused people to become agitated which caused the government to plan a new course of education action. It had been well documented that Thailand's weak human resource base was a major contributor to the crisis which exposed the education sector in the failure of the inability of Thais to deal and cope with the crises. (Kaewdang, 2001).The Asian crisis caused alarm and shock; leading to enthusiasm and desire for a radical change and   action was demanded in the form of an improved education system so that;

> *"Thailand will arise in the immediate future as a nation of wealth, stability and dignity capable of competing with others in this age of globalization."*
> (NEA, pg. 3)

2.3.1 Basic Education in Thailand

In Thailand, basic education is divided into six years of primary schooling, followed by three years of lower secondary and three years of upper secondary schooling. The constitution of Thailand provides twelve years of free basic education, the first nine years being compulsory. Section 10 of the National Education Act 1999 declares:

> *"In the provision of education, all individuals shall have equal rights and opportunities to receive basic education provided by the state for the duration of at least 12 years. Such education, provided on a nationwide basis, shall be of quality and free of charge." (*Emphasis added).

The National Education Plan (2002-2016) has served as the framework for implementing the educational reform in accord with the 1999 NEA. Objective 1 is seen to be highly relevant to LTLT as it states its objectives are:

> *"Inculcating and strengthening morality, integrity, ethics and desirable characteristics"*

2.4 The Four Pillars of Learning and the Link of Education to Social Cohesion

Social cohesion according to Kearns and Forest (2000) describes what is necessary in order for a social system to become successfully bonded. They distinguish five different dimensions for this to occur. These are:

(1) Social networks and social capital based on a high degree of social interaction within society;
(2) Common values and a civic culture based on common moral principles and codes of behavior
(3) Place attachment and an intertwining of personal and place identity;

(4) Social order and social control based on an absence of general conflicts between groups at large.

(5) Social solidarity and reductions in wealth disparities based on equal access to services, resources and opportunities.

The study of particular subjects such as social studies (civics, history, geography, economics and religion in the context of Thailand) can be seen as an example of an education system keen to promote, reinforce and engage young adolescents in forming socially cohesive attributes that will undertake these five dimensions in order to improve their own societies. The twelve competencies which are listed in the LTLT conceptual framework can be viewed as examples of binding agents of social cohesion and deemed necessary to develop, build and strengthen capacities for societal amelioration.

2.5 Thai Curriculum

Challenges presented by globalization need to be reflected in the curriculum so that simply put, students can learn to live together in an increasingly diversified and complex world. One of the provoked debates of curriculum change under globalization is about multiculturalism and internationalization. The world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings. It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world. Education must also be relevant in answering the big questions of the day. Chantavanich (2003) for example states that the teaching of social studies in Thailand offers basic information such as; types and causes of migration. However, the implications of migration are not discussed and that:

> *"... Students are not introduced to the real world of migration."* (pg. 8)

Technological solutions, political regulation or financial instruments alone cannot achieve sustainable development. Students learning about the concept of environmental protection in school need to relate the activities into a practical reality. Having a strong cultural identity indoctrinated may lead to apathetic citizens who are disengaged from civic and social responsibilities as they cannot articulate a sense of awareness about other cultures from nationalistic tendencies emanating from a sense of *Thai-ness.* Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. It requires transforming the way people think and act.

For example, according to McFadden et al. such a curriculum change should include:

(1) The promotion of equity and of social justice;

(2) The improvement of intergroup relations and the promotion of intercultural competences;

(3) The reduction of prejudice, stereotyping, and discrimination;

(4) The acquisition and the imparting of knowledge of human diversity and commonality;

(5) The acquisition of knowledge for cultural consciousness regarding one's own and other cultures;

(6) The development of skill in the critical understanding of the processes of knowledge construction.

The 2008 core curriculum currently being used emphasizes global and local citizenship while the educational approaches in subjects such as moral and civic education, physical and mental development, project learning are expected to cultivate students' qualities that are in line with the principles of LTLT (OEC, 2013).The researcher would like to assess the curriculum and investigate if the concept of *"Discovery of others"* and *"Experience of shared purposes"* is evident in the 2008 curriculum currently being used.

2.6 Pedagogical Methods in Thailand

In the classic *"Pedagogy of the Oppressed"* Paulo Freire, building on educators such as John Dewey described the traditional education system as the banking model because it sees a learner as an empty bank that needs to be filled with valuable knowledge in what is basically a transfer from one more powerful person (the teacher, lecturer) to a less powerful person. This is also referred to as the rote or transmissive model of pedagogy and *"Discovery of others"* and *"Experience of shared purposes"* is not enhanced or encouraged through these teaching methods.

Obviously, it can be reassuring for children of a certain age to know that they exist in a clear power structure controlled by notions of family, patron/client relationship, religion, monarchy and seniority as can be observed for example in Thailand. However, in later years such a structure can create what Friere called a "*Culture of Silence"* which is an inability to critically assess society and its problems[14]. The pedagogy adopted by Freire sought to give a voice to the marginalized and oppressed groups within society. This culture of silence obstructs what both Dewey and Friere agreed is the main concern and point of education; the improvement of society- such as the community around a school or participation in improved governance. The teaching of LTLT can be seen as anathema to this *"culture of silence"* as it advocates critical thinking, active participation and the development of positive socio-emotional skills.[15]

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[14] An example is the practice of Buddhism in Thailand where monks withdraw from the world. The researcher acknowledges this withdrawal as a form of consideration of the totality of the of the world, however, reality comes into question and this state of retreat could be considered as a kind of apathy and a disconnect from societal problems and repression

[15] Philosophers might address these LTLT competencies at an abstract level however, the researcher believes from a sociological perspective the inclusion of culture, context and character building can empower individuals particularly young adolescents to exercise their rights without offending others and to be able to cope in various social arenas.

2.7 Socio-Economic Disparities in Education in Thailand

One key factor of Thailand's socio-economic disparities is a highly unequal income distribution which is measured with various methods such as the Gini coefficient or the income quintile share ratio. Both measures illustrate that, despite the overall growth of the Thai economy, the income disparities between the poor and the rich have been constantly large and even growing in the last decades. While in 1988 the Gini index was 0.48, in 2009 it was 0.53 and thus one of the highest in Southeast Asia (World Bank, 1996, pg. 10; CIA World Fact book, pg. 20). Regarding the country's income quintile share ratio, the richest 20% of households account for over half of total household incomes while the poorest 20% account for only five percent. When considering the distribution of actual wealth (instead of income), the difference is even greater with the richest 20% households accounting for 70% of total household financial assets (Asian Development Bank, 2011, pp. 1-2).

Private tuition and weekend cram schools are a booming industry in Thailand particularly in Bangkok. Students from wealthy and middle class families are at a distinct advantage as they can afford to pay the added extra costs associated with extra tuition as opposed to students from a lower socio-economic background highlighting disparities in education provision.

> *"The emphasis on university education favours rich youngsters who can afford expensive tutoring. In short, the education system ends up perpetuating inequality rather than bridging it."* (Bangkok Post, 6/10/2013).

2.7.1The Importance of Critical Thinking in an Unfair Society

Past studies by UN agencies have noted that while primary education is mostly equal across Thai society, it is the secondary and tertiary sector that needs improvement in terms of access and quality.

> *"... Better- off Thai families avoids public schools if they can. The well-heeled, living in Bangkok, have the choice to send their children to*

international schools where average fees average 400,000baht ($12,300) according to a 2013 survey."(Reuters 29/11/2014).

Critical pedagogy applies critical thinking to a whole society and is essentially a problem based, learner oriented, rational and humanistic approach[16] to break down this culture of silence. An example from a classroom reading exercise would generally ask the basic *wh* questions of the text who, when, where but what does this help us about why it was written? On a broader note and in the context of Thai society which is highly divided by ethnicity and class, people need to become conscious of the weak, poor, marginalized and unhealthy within. It is what Paulo Freire termed *"conscientisation"* and ameliorating society is by being rational and humanistic in approach. It runs counter to corruption, unnecessary bureaucracy, machine politics and power differentials prevalent in the past and persisting still in Thailand in 2015.

2.8 Defining the Four Pillars of Learning

Learning to know: This includes learning to learn and the promotion of life -long learning which allows individuals to benefit from educational opportunities throughout life:

> *"Initial education can be regarded as successful if it has provided the impetus and foundation that will make it possible to continue to learn throughout life"*
> (Delors, 1996 pg. 88)

Accordingly, the content and approach to the formal curriculum must not be seen solely passing exam based assessments. It must be interlinked, relevant and broad based and the delivery must be of high quality. Students need to be *"taught processes for dealing with and to handle the steadily increasing amount of information"* (Mulford, 2002 pg 22). It is quality and not quantity of learning that determines value to the learner as a result, individuals will have to have the necessary skills to navigate:

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[16] Goal 3 of the EFA is to ensure that the: *Learning needsof all young people and adults are met through* **equitable** *access to appropriate learning and life skills programmes.* (UNESCO, 2010, pg 3)

"…from one body of knowledge to another and from one set of skills to another with relative ease-what is important is not how much a person has learnt, but how much they are capable of learning and how much knowledge they can create over their life-time."(UNESCO, 2001, pg.12)

Learning to do: emphasizes the acquisition of skills necessary to have:

"…competence that enables people to deal with a wide variety of situations, often unforeseeable, and to work in teams, features to which educational methods do not at present pay such attention. In many cases, such competence and skills are more readily acquired if pupils and students have the opportunity to try out and develop their abilities by becoming involved in work experience schemes or social work while they are still in education (Delors, 1996, pg 21)."

Learning to be: recognizes that formal education within schools that represents a small part of total student learning. *"Learning to be"* was the central theme of the Faure Report published in 1972 by UNESCO and can be seen to be extremely relevant in the Delors report nearly a quarter of a century later so that:

"... none of the talents which are hidden like buried treasure in every person must be left untapped. These are to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge." (Delors, 1996 p.23)

Learning to live together: While the Commission placed great emphasis on all four pillars of education, in broad terms LTLT also referred as; global citizenship education; education for international understanding; peace education involves the acquisition of not just technical skills and knowledge but the requisite values such as social skills, communication skills, life skills and behaviors to live in harmony with oneself, with others and the environment. The Commission stated that   LTLT occurs

through two complimentary processes through; *"the discovery of others"* and the *"experience of shared purposes."*

"Discovery of others" describes the task of education is to teach the:

> *"... diversity of the human race and an awareness of the similarities between and the interdependence of all humans."*

While "*experience of shared purposes"* highlights that:

> *"When people work together on rewarding projects which take them out of their usual routine differences and even conflicts between individuals tend to fade into the background and sometimes disappear* (Delors et al. pg 87)."

2.9 Teachers as Facilitators of a Learner Centered Transformative Education.

Teachers are supposed to facilitate this transformative process towards a learner-centered classroom. In order for "*discovery of others"* and "*experience of shared purpose*s" to be successfully implemented at the classroom level, fundamental pedagogical methods are needed such as:

1. Group work methods
2. Co-operative learning modes
3. Methods of discussion, debate and agreement
(APCEIU, 2008, pg.35)

These collaborative and participatory teaching strategies facilitate "*discovery of others"* and "*experience of shared purposes"*. Teachers would require pedagogical skills that are *"LTLT friendly" i*n order for opportunities to be enabled to be carried

out in a classroom setting. The change from a teacher- centered to a learner- centered teaching approach advocated by the NEA and from teaching standards guidelines prioritizes the teacher to play the role of a facilitator who encourages students to:

> "…*develop active learning with freedom in thought, action and problem solving within the scope of the ethical and moral values of society."* (OEC, 2006)

2.9.1 Teacher Development in Thailand

According to Pillay (2002) teacher development in Thailand has a number of problems. Stakeholders at all levels do not possess adequate knowledge and skills about new teaching and learning methods. There is a stubbornness to move away from the traditional *"sage on the stage"* and the dominant teaching practice of Thai teachers continues to be rote and teacher –centered. Sirohi and Singh in their 2012 report on curricula in South East Asia stated that though the core curriculum in Thailand:

> *"...emphasizes on a learner centered approach focusing on some essential learning processes like integrated learning process, knowledge creating process, thinking process, social process, heuristic learning process and learning from actual experience, still an over emphasis on memorization and teacher-centered learning have been persisting problems...as a consequence the teaching and learning process becomes weak."*(pg. 38).

Section 22 of the NEA states:

> *"Education shall be based on the principle that all learners are capable of learning and self- development and are regarded as being most important. The teaching learning process shall aim at enabling the learners to develop themselves at their own pace and to the best of their ability."*

The focus on learners as the centre of learning, contrasts with the traditional view that of the teacher being at the centre of the learning process. In 2000, the Office of the National Education Commission (ONEC) proposed that:

> *"… learners' should be considered in organizing teaching and learning activities; learners should be encouraged to learn from actual situations which will be useful in their real life; learners should be enhanced to learn effectively from first -hand experience with teachers as guides."*(ONEC, pg. 34)

2.9.2 Differences between Transmission and Transformative Pedagogy

Therefore, there is a need for Thai teachers to *jump on* and *buy in* [17]in order to transform the way students learn. In summary, the two approaches used in the research to highlight the different approaches to pedagogical styles in Thailand are defined as follows:

- Rote/Transmission method: teacher-centered, not learner centered and cannot adapt to the diverse needs of different learners nor can it build or draw on the learners' individual talents, experiences and backgrounds.   Teacher-centered methods also:

  > *"…tend to approach learning as instrumental, fixed, or predefined and not as an active process that learning actually is and should be…a teacher-centered approach views learners as passive recipients of knowledge rather than active participants in creating knowledge."* (Freire pg. 53)

- Transformational method: learner- centre not student centered. Teachers become facilitators of learning rather than transmitters of knowledge. Teachers are able to:

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[17] Taken from: *Teachers are the Key to Learning To Live Together.* An article written by the researcher for *Education First* during the researcher's internship/development practicum at the Education and Planning Unit at UNESCO, Bangkok 28/03/2014.

Pedagogical Style	Uses:	Which:
Transformative/critical method	Dialectical Multi-sourced Grouping variety Values student's context Heterogeneous ability-grouped Cooperative group focus	Enquires with students Emphasizes higher questions Models reading and thinking skills Teaches comprehension Integrates critical thinking and content

"...diversify the methods of teaching and classroom management they use in ways which are sensitive to learners' diverse needs, are engaging and interesting for learners(and support active, learner participation), and that have a balance of group and individualized work.. Teachers are able to individualize instruction and develop learners' capacity for self-regulation and self-awareness." (UNESCO, 2013, pg. 14)

As shown in Table 10, the differences between transformative and transmission styles of pedagogy emphasizing the crucial role the teacher can play in determining if LTLT is introduced in a classroom setting.

Table 10 Detailed Differences between Transformative and Transmission styles of Pedagogy

Banking/transmission Method	Lecture oriented	Gives knowledge to students
	Linear	Overemphasizes literal questions
	Text-oriented	Presumes thinking and reading skills
	Large group dominant	Tests comprehension
	Classroom bound	Views critical thinking as a byproduct of content
	Ignores students context	
	Homogenous ability grouped	
	Competitive individual focus	

2.10 Knowledge Gaps

Despite the significance of LTLT in the 21st century and attempts to implement this into policy and practice in the Thai education system, there exists little information on how this supposition is effectively translated into Thai national policies, curricula and pedagogy in higher secondary schools. This thesis is an attempt to bridge this gap and to understand if Thailand has reflected and integrated the *"discovery of others"* and *"experience of shared purposes"* competencies into its education system in order to better prepare students for life in the 21st century. By mapping existing policies and exploring curricula and pedagogy this thesis aims to identify what has or indeed what has not been achieved

CHAPTER III
ANALYSING THE EXTENT AND INFLUENCE OF LTLT COMPETENCIES IN THE CURRENT 2008 THAI CORE CURRICULUM

3.1 Introduction

This chapter looks at the provision of basic education in Thailand; the 2008 Basic Core Curriculum (which is the main text used for content analysis) to determine if LTLT competencies are endorsed; social studies subjects and the school curriculum are analyzed to detect if LTLT competencies are present. The time allocated for teaching social studies is examined. Finally, research of the 2008 Thai Basic Core Curriculum is analyzed to detect if *"discovery of others"* through the analytical categories of: *"Knowledge of other cultures"*; *"Acceptance"*; *"Understanding of discrimination"*; *"Cultural sensitivity"*; *"Empathy"*; *"Tolerance"* and also through: "*Experiences of Shared Purposes"* through the concept domains of: "*Communication skills"*; *"Teamwork"*; *"Trust"*; *"Community involvement"*; *"Political participation"*; *"Concern for the environment"* will be analyzed to determine if LTLT has had an impact and is being implemented.

Chapter three looks at the program of studies and the program of experiences associated with social studies for senior high school secondary students. LTLT also referred to as: global citizenship education; education for international understanding ;peace education involves the acquisition of requisite values such as social skills, communication skills, life skills and behaviors to live in harmony with oneself, with others and the environment. To recapitulate, the commission stated that LTLT occurs through two complimentary processes; the *"discovery of others"* and the *"experience of shared purposes."*
"Discovery of others" describes the task of education is to teach the:

"... diversity of the human race and an awareness of the similarities between and the interdependence of all humans." (Delors et al, pg.22)

While *"experience of shared purposes"* highlights that:

"...When people work together on rewarding projects which take them out of their usual routine differences and even conflicts between individuals tend to fade into the background and sometimes disappear." (Delors et al.pg 87)

Therefore, going on this premise LTLT needs to be supported by a national curriculum which advocates human rights, mutual respect and democratic principles and which embraces cultural diversity, understands and combats discrimination, creating young adults who are empathetic, trusting and willing to partake in the overall improvement of Thai society. Curriculum is defined by Albert Oliver (1977 pg.23) as *"the educational program of the school"* and as stated divided into four basic elements:

1. Program of studies

2. Program of experiences

3. Program of service

4. Hidden curriculum

3.2 The 2008 Thai Basic Core Curriculum

According to Chantra Tantipongsanuruk, Chief Curriculum Developer at the Department of Curriculum and Instruction Development at the Ministry of Education[18], the 2008 Thai Basic Core Curriculum:

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[18] Information collected from participant interview # 1, personal communication May 29th 2014

"...did not alter or deviate very much from the previous 2001 core curriculum and unlike all the other grades, grades,4,5,6 are not individually categorized and are grouped together"

The 2008 Thai Basic Core Curriculum eight learning areas are:

1. Thai Language

2. Mathematics

3. Science

4. Social Studies, Religion and Culture

5. Physical and Health Education

6. Arts

7. Occupations and technology

8. Foreign Languages

Under these learning areas a total of 67 strands are defined and each strand is further substantiated by standards of learning, which are measured by grade level indicators. As earlier stated, LTLT competencies are examined in the social studies subjects such as history, geography, economics, religion and civics. Samples of textbooks used at School A and School B can be observed in Figure 1.

Figure 1Samples of social studies textbooks used in School A and School B

It is described in the 2008 Basic Core Curriculum as being:

> *"The learning area of Social Studies, Religion and Culture (history and geography) focuses on the coexistence in societies that are interlinked and that have many differences, enabling the learners to adjust themselves to various environmental contexts. They will thus become good, responsible citizens, are endowed with knowledge, skills, morality and desirable values".* (MOE, 2008, pg. 151)

The importance of harmony in Thai society in this learning area is to enhance students' ability to understand the necessity to protect the environment and manage resources wisely, to value self-reflection and empathy in relationships and to have the ability to accept cultural differences. It further adds:

> *"The learning area of social studies, religion and culture enables learners to acquire knowledge and understand the lives of human beings as both individuals and as **coexisting members of a society.** The area addresses self-adjustment in accord with exigencies of environmental situations and management of limited resources. Learners acquire understanding of development and change in accord with exigencies of environmental situations and management of limited resources. Learners acquire understanding of development and change in accord with exigencies of various periods, times and factors leading to understanding of one self and others. Learners also acquire **patience, forbearance and acceptance of differences. They are endowed with morality and ability to adjust knowledge gained for application in leading their lives as good citizens of the country and desirable members of the world community.**"(MOE, 2008, pg. 151) (Emphasis added).*

Each one of the 67 strands has an individual thread which represents a learning competency. Under the learning area: Social Studies, Religion and Culture, Strand 1 (Religion, Morality and Ethics) resonate with LTLT principles.

Strand 1: Religion, Morality, and Ethics

> *"Fundamental concepts about religion, morality and principles of Buddhism of those of learners' religions; application of religions, principles and teachings for self-development and **peaceful and harmonious coexistence; ** ability to do good deeds: acquisition of desirable values; continuous self-development as well as **provision of services for social and common interests and concerns**."*(MOE, 2008, pg.166 (Emphasis added)

Standard 1.1 states:

> *"Knowledge and understanding of the history, importance, the Masters, moral principles of Buddhism or those of one's faith and other religions; having the right faith; adherence and observance of **moral principles for peaceful coexistence**."* (MOE, 2008, pg. 166, (Emphasis added).

Similarly in Strand 2 (Civics, Culture and Living in Society), LTLT qualities can be observed in the advancement of LTLT qualities such as desirable citizenship and appreciating diversities.

Strand 2: states about civics, culture and living in society:

> *"Political and administrative systems of the present society; democratic form of government under constitutional monarchy; characteristics and importance of good citizenship; cultural differences and diversity; values under constitutional monarchy; rights, duties and **freedoms in peaceful coexistence in Thai society and the world community."*** (MOE, 2008 pg. 162)(Emphasis added).

3.3 General Analysis of Social Studies Subjects

Answers from the questionnaire given to teachers about the curriculum revealed that the main strengths of the curriculum made *"people comply with the law"* and taught *"good ethics."* Weaknesses of the curriculum concluded that it was *"too abstract"*,

"difficult to implement group work", and was *"not compatible with the educational system."* This data illustrates that there is a mixed view concerning content within the curriculum and that the reality of the curricula is not effectively or indeed correctly translating the ideals of LTLT.

The degree in which LTLT is reflected in the curriculum varies with the five different social studies subjects. Economics, for example was considered by the researcher to be inadequate in nurturing LTLT competencies as there was scant evidence of inclusion of any LTLT content in the textbooks. Religion, and history or "carrier" subjects seem to have more potential. However, the researcher believed these subjects needed to encompass a more global rather than national outlook and tended to be outdated, irrelevant and in need of curriculum restructure. In School A, religion studies for example, concentrated exclusively on Buddhism and Buddhist scripture and no other religion was introduced in the textbook while School B's religion textbooks incorporated Christianity topics[19] even though most of the students were Buddhist. However, the inclusion of the subject of civics presented greater opportunity to teach LTLT's illustrative competencies and was seen by the researcher to have the most prospects. As within these subjects, topics such as: concern for the environment, local and global citizenship building, development of socio emotional skills such as; tolerance, trust, empathy and team spirit can be taught and learned.

3.3.1 Time allocation for social studies subjects for senior high school students

The Basic Education Core Curriculum prescribes the framework for learning time in Figure 2.

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[19] Before classes commenced at School A, there was a daily Christian prayer gathering for all students in the main yard which lasted for fifteen minutes.

Thailand Upper Secondary Education Learning Time

- Thai Language
- Mathematics
- Science
- Foreign languages
- Health
- Arts
- IT
- Learner actvities
- Additional courses
- Social Studies
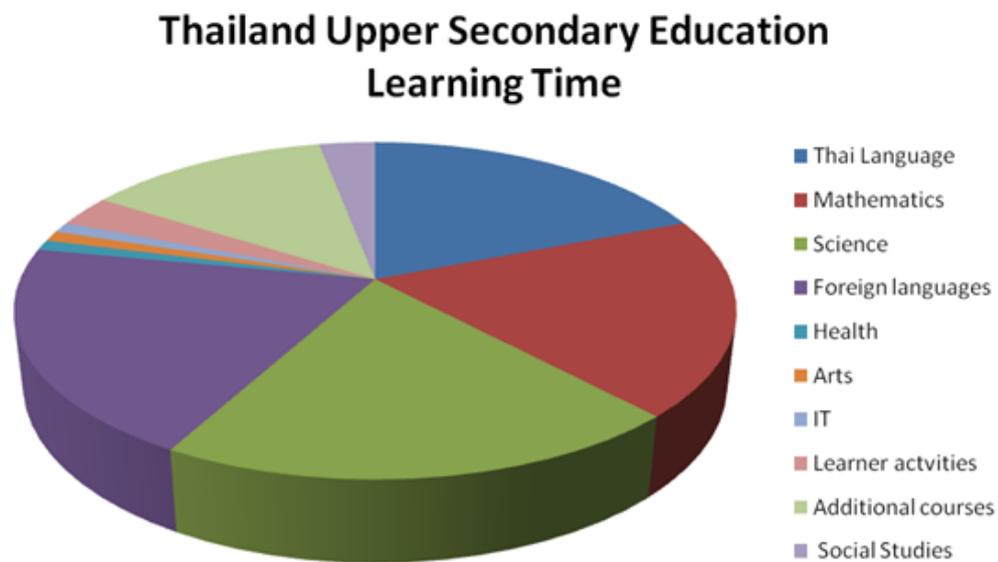
Figure 2 Upper Secondary Time Allocation for Different Subjects
Source: IBE, 2011

The total learning time allocated to social studies for grades 10-12 for a total of three years is 560 hours out of a total of not less than 3,600 hours or 15% instruction time. Core subjects such as Thai, mathematics and science receive 20% each of instruction time. To conclude, even though social studies comprises of five subjects, more time is dedicated to the core, traditional subjects. The less time allocated to social studies subjects could be construed as it not having an important status in the curriculum. However, on a positive note there has been an increasing amount of attention given to social studies subjects and this could be seen as a developing trend particularly if Thailand regularly and efficiently reforms its national curriculum.

3.4 Analyzing LTLT in the Social Studies Civics Textbook

Civics as a subject in the social studies curriculum was seen to have the best potential in delivering LTLT competencies by the researcher. The civics textbook (Grade 10) from School A[20] contained the following chapters:

- Chapter 1: Introduction to Political Science, Meaning of Statehood, Political systems in the world

- Chapter 2: Military Dictatorships, Absolute Monarchy, Dictatorship, Merits of a Constitutional Monarchy, Role of the Monarchy.

- Chapter 3: Thailand and International Relationship, UNICEF/IMF/UN, Checks and Balances and anti- corruption, How to be a local/global citizen

- Chapter 4: Characteristics of the respect for the Rule of Law, Responsibilities for self and community, Rights of citizens

As can be observed from the topic list and previously stated, the subject of civics can be seen to encompass some LTLT qualities such as:

- Political participation: By discussing the various political systems in the world students become aware and alert to different modes of government however, examples of military dictatorships included Myanmar and some African states and did not include Thailand.[21] The inclusion of a checks and balances and anti-corruption topics for example, enables the students to learn about the expectations and benefits derived from good governance.

- Concern for the environment; community involvement; teamwork; trust: Students could learn key components of LTLT in chapter four as it lists responsibilities for self, citizens and community and how to be a global/local citizen.

- Knowledge of other cultures; cultural sensitivity; empathy; acceptance; understanding of discrimination: Students have the possibility of inculcating

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[20] This textbook was one of the social studies textbooks written by the teachers of social studies themselves at School A

[21] Considering Thailand had numerous military dictatorships in its past and present history led the reseacher to question why Thailand had not been included in the list.

these competencies through the medium of rights of citizens found in chapter four.

Answers from the questionnaire revealed that social studies teachers did not use the optional supplementary sourcebook from SEAMEO. The sourcebook written in Thai calls for a fostering of:

> *"...appropriate basic education pedagogy, content and assessment through the integration of cultural identity awareness principles, values and practices in appropriate learning areas and processes."* (2012, pg. 6)

The lack of using an appropriate, relevant up-to-date sourcebook to inform students about the ASEAN community on the eve of Thailand joining the Economic Community could be viewed as a lost opportunity and a stubbornness to incorporate new material into an already outdated curriculum.

3.5 Analyzing LTLT using Content Analysis in the 2008 Thai Basic Core Curriculum

The coding of key words and phrases associated with LTLT competencies were divided as follows into:

(A) Goals stressing values, attitudes, skills and knowledge (e.g. wording such as: appreciation, respect, awareness, care for, responsibility etc.)
(B) Goals emphasizing applications and actions (e.g. wording such as civic competence, collaboration, critical thinking, sustainable development, citizenship, environmental protection etc.)
These words are:

All the competencies of LTLT which include the *"Discovery of others"* through the analytical categories of: *"Knowledge of other cultures"*; *"Empathy"*; *"Acceptance"*; *"Cultural sensitivity"*; *"Understanding of discrimination"*; *"Tolerance"* and the *"experience of shared purposes"* through the concept domains of: *"Communication skills"*; *"Community involvement"*; *"Teamwork"*; *"Trust"*; *"Political participation"*; *"Concern for the environmen*t" were analyzed for detection in the 2008 Thai Basic

Core Curriculum. Frequency of key words associated with LTLT competencies were analyzed to illustrate if LTLT was detected through the 2008 Thai Basic Core Curriculum. Each category was analyzed and presented in Tables 11-22 in the second column and a final analysis was made to decide if LTLT was detected throughout the curriculum after each section.This will address and contribute to answering one of the research questions of the thesis. Also, included in each table was a list of curriculum indicators which helped to further substantiate how LTLT competencies could be enhanced elsewhere in other parts of the school curriculum. This determined if the program of services, the hidden agenda, the program of studies and the program of experiences, all necessary and vital components of a curriculum detailed on the conceptual framework are linked to the twelve key competencies found in LTLT

3.6 Analysis of *"Discovery of Others"* through the Analytical Category: *"Knowledge of Others."*

Cultivating a mentality of LTLT in the Asia Pacific through education provides limitless opportunities to promote intercultural understanding and peace. Thailand officially becomes a member of the ASEAN Economic Community in 2015(Thailand was a founding member in 1967) so there is a need to promote, recognize and protect different cultures found in the region. "Knowledge of other cultures" is defined as the imparting of knowledge of human diversity and commonality. To what extent the Basic Core Curriculum and School A and School B own

curriculum incorporates this for senior high school students of social studies is analyzed in Table 11

Table 11Analysis of "Discovery of Others" through the analytical category: "Knowledge of Others cultures."

Analytical category: *"Knowledge of Other cultures"*	Data Analysis of the 2008 Thai Basic Core Curriculum[22]	Examination of Curriculum indicators revealed

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[22] There is a total of 74,880 words in the 2008 Thai Basic Core Curriculum

Has School A implemented this domain in the Curriculum?	Words analyzed were: knowledge of others, cultural diversity[23] Intercultural awareness, cultural understanding and awareness, ASEAN	Data analysis of social studies keywords associated with *"knowledge of other cultures"* in the curriculum got mentioned four times. Five different languages including Chinese, English, French, Japanese and Spanish taught Annual trips abroad are organized for students as the school has twinning arrangements with schools in different countries such as Japan and Germany Thai religious and cultural days are celebrated but not international/non Buddhist holidays
Has School B implemented this domain in the Curriculum?	Words analyzed were: knowledge of others, cultural diversity, multi cultureless Intercultural awareness, cultural understanding and awareness, ASEAN	Data analysis of social studies keywords associated with *"knowledge of other cultures"* in the curriculum got mentioned four times. Three languages including Chinese, English and Japanese taught Annual trips abroad are organized for the students Thai Buddhist and Catholic holidays are celebrated

3.6.1 Conclusion Drawn from Analysis of *"Discovery of Others"* through the Analytical Category: *"Knowledge of Other Cultures."*

Keywords relevant to *"knowledge of other cultures"* in the 2008 Thai Basic Core Curriculum get mentioned four times. However, analysis of other curriculum indicators revealed that this domain is implemented through multi lingual teaching and trips abroad in both Schools which has the potential to foster a: *"knowledge of*

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[23] *Learners will thus have **knowledge and understanding** of stories and cultural diversity of the world community and will be able to creatively convey Thai concepts and culture to the global society* pg. 259
*Understanding of interrelationship between man and physical environment leading to cultural creativity; **awareness** and participation in conservation of resources and the environment for sustainable development*
*The importance of good citizenship; **cultural differences and diversity**; values under constitutional monarchy; rights, duties and freedoms in peaceful existence in Thai society and the world community*

other cultures". Translation of the social studies curricula revealed that issues concerning *"knowledge of other cultures"* such as indigenous issues[24] relevant to Thailand are not included in the textbooks both in School A and in School B. This can be seen as *not* encouraging a *"knowledge of other cultures"* and *"discovery of others"* within Thailand is not being addressed. In School A, 95% of the student population was Buddhist[25] (other religions include Christianity and Islam) and Thai religious days and festivals are celebrated at this school. In School B, of which 85% of the student population was Buddhist (other religions include Christianity and Islam), Thai Buddhist[26] and Catholic holidays are celebrated. While *"discovery of others"* through the concept domain of: *"knowledge of others"* appears to be implemented the researcher questioned why Islamic holidays were not celebrated or acknowledged given the fact that there were Muslim students in both schools. To conclude, there has been recognition of *"knowledge of others cultures"* through the curriculum and it is evident that this is being supported by both schools.

3.7 Analysis of *"Discovery of Others"* through the Analytical Category: *"Acceptance"*

Learning to successfully interact in a heterogeneous group and learning to act as an individual requires personal competencies such as not giving into bullying, avoiding peer group pressure, possessing good conflict resolution skills, anger management, stress management and accepting others who are different in gender, sexual orientation, ethnicity, religion and physical abilities. Students particularly between the ages of 16-18 years need to be taught and encouraged to think of differences as an opportunity to avoid bias and discrimination and to reinforce acceptance of others as a way of learning to live together successfully. In Table 12 the *"discovery of others"* is analyzed through the concept domain: *"Acceptance"* and a conclusion given to

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[24] The use of the Thai language as the language of instruction and not the mother tongue language in primary and secondary school presents many problems for many ethnicities particularly for hilltribes people in the North and Malays in the South of Thailand.
[25] Figure quoted by deputy director of School A interview # 7
[26] Figure quoted by Principal of School B interview # 3

determine if this concept is effectively being incorporated in the 2008 Thai Basic
Core Curriculum, social studies subject textbooks and the school curriculum.

Table 12 Analysis of "Discovery of Others" through the analytical category:
"Acceptance"

Analytical category: *"Acceptance"*	Data Analysis of the 2008 Thai Core Curriculum	Examination of Curriculum indicators revealed
Has School A implemented this domain in the Curriculum?	Words analyzed were: acceptance, social inclusion, inclusiveness, human rights, empathy, cultural sensitivity, solidarity, injustice, mutual understanding	Data analysis of social studies key words associated with *"Acceptance"* in the curriculum got mentioned three times[1] Refugees ,migrant and migrant issues relating to Thailand do not get included in the textbook Mock situations and role play pertaining to "acceptance" of others are not endorsed in textbooks No case studies in textbook
Has School B implemented this domain in the Curriculum?	Words analyzed were: acceptance, social inclusion, inclusiveness, human rights, empathy, cultural sensitivity, solidarity, injustice, mutual understanding	Data analysis in social studies subjects key words associated with *"Acceptance"* in the curriculum got mentioned three times Refugees ,migrant and migrant issues related to Thailand do not appear in the textbook Mock situations and role play pertaining to "acceptance" of others are not endorsed in textbooks No case studies in textbook

**3.7.1 Conclusion Drawn from Analysis of *"Discovery of Others"* through the
Analytical Category: *"Acceptance."***

In the 2008 Thai Basic Core Curriculum, words and concepts associated with
"Acceptance" got mentioned three times. In School A's and School B's social studies

textbooks there were no examples of relevant topics pertaining to current migration or the refugee situation within Thailand. This can be seen as not promoting a sense of *"acceptance"* of others within Thailand. There was also an absence of mock situational and role play scenarios that the students could have reenacted to reinforce this competency. To conclude, in both School A and School B this was not endorsed by the social studies curriculum and can be classified as not being evident.

3.8 Analysis of "Discovery of Others" through the Analytical Category: "Understanding of Discrimination"

Understanding human rights and the application of these rights is crucial for LTLT. In a similar way that *"knowledge of others"*[27] calls for an awareness and appreciation of differences, *"understanding of discrimination"* necessitates the need to be empathetic and tolerant towards others that do not share the same skin color, values, attitudes or beliefs. Discrimination is understood when role play, case studies are enacted whereby the students can envision being the person who is being discriminated against and feel empathy, awareness and an understanding of injustice with a view to resolving the situation. To what extent the Thai curriculum incorporates this for senior high school students of social studies is analyzed in Table 13.

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[27] The rights of minorities and indigenous peoples are not expressly mentioned by the Thai Constitution

Analytical category: *"Understanding of Discrimination"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed
Has School A implemented this domain in the Curriculum?	Words analyzed were: anti- discrimination, human rights, tolerance, equity, acceptance, respect	Data analysis in social studies subjects key words associated with *"understanding of discrimination"* in the curriculum got mentioned eighteen times Human rights (UDHR)education is taught Refugee, migrant and migrant issues related to Thailand do not appear in the textbook Mock situations and role play scenarios are not practiced
Has School B implemented this domain in the Curriculum?	Words analyzed were: anti- discrimination human rights, tolerance, equity, acceptance, respect	Data analysis in social studies subjects key words associated with *"understanding of discrimination"* in the curriculum got mentioned eighteen times Human rights (UDHR)education is taught Refugees, migrant and migrant issues related to Thailand do not appear in the textbook Mock situations and role play scenarios are not practiced

Table 13 Analysis of "Discovery of Others" through the analytical category: "Understanding of Discrimination"

3.8.1 Conclusion Drawn from Analysis of *"Discovery of Others"* through the Analytical Category: *"Understanding of Discrimination."*

Data analysis of key words associated with *"understanding of discrimination"* in the 2008 Thai Basic Core curriculum gets mentioned eighteen times. However, relevant mock situations and role play scenarios which could reinforce students *"understanding of "discrimination"* are not included in the social studies textbooks. For example, even though the UDHR is taught at this school, it is more theory based and associated with UN organizations rather than a practical application to home based issues. There are no student councils which could discuss and debate these issues. Therefore, discrimination issues pertinent to being practically applied in relation to Thailand are not addressed or evident through the curriculum.

3.9 Analysis of *"Discovery of Others"* through the Analytical Category: *"Cultural Sensitivity"*

Cultural sensitivity is necessary for an awareness of others and an appreciation of differences. Over the past decade Thailand has seen an influx of transnational migrants and refugees from neighboring countries[28] and foreign tourists heightening the need for a curriculum which deals with culturally sensitive issues and an openness to engage with non-Thai nationalities within Thailand. To what extent the Thai curriculum incorporates this for senior high school students of social studies is analyzed in Table 14.

Table 14 Analysis of "Discovery of Others" through the analytical category: "Cultural Sensitivities"

Analytical category": *"Cultural Sensitivity"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed
Does the curriculum implement this for School A?	Words analyzed were: multiculturalism, Intercultural awareness, cultural understanding and awareness, cultural sensitivity, respect, empathy.	Data analysis of social studies subjects key words associated with *"cultural sensitivity"* in the curriculum got mentioned seventy two times There was an absence of experiential and situational role plays. Social studies textbook did not have culturally relevant examples including minority ethnic groups such as Hill tribe people, Khmer, Chinese, Muslim -Malay populations.

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[28] The Ministry of Labour indicated that there are 2,676,000 migrants from Cambodia, Lao People's Republic and Myanmar in Thailand *Thailand Migration Report 2014* ,(Bangkok, IOM)

Does the curriculum implement this for School B?	Words analyzed were: multiculturalism, Intercultural awareness, cultural understanding and awareness, 'cultural sensitivity", respect, empathy.	Data analysis of social studies subjects key words associated with *"cultural sensitivity"* in the curriculum got mentioned seventy times. There was an absence of experiential and situational role plays. Social Studies textbook did not have culturally relevant examples including minority ethnic groups such as Hill tribe people Khmer, Chinese, Muslim -Malay populations.

3.9.1 Conclusion Drawn from Analysis of *"Discovery of Others"* through the Analytical Category: *"Cultural Sensitivity."*

In order for non-cognitive skills such as life skills involving sensitivity towards different cultures, the textbooks seemed outdated. There was an absence of activities to engage the students in thinking outside the box. The lack of use of the ASEAN sourcebook by social studies teachers to endorse closer unity to other member countries through cultural awareness programs could be seen as a lack of engagement with supplementary material to reinforce LTLT contexts. There was an absence of activities to engage the students in thinking outside the box. To conclude, in both School A and School B this was not endorsed by the social studies curriculum and was found to not being evident.

3.10 Analysis of *"Discovery of Others"* through the analytical category: *"Empathy"*

Building life skills through the curriculum helps to broaden the student's values, attitudes and behavior. The development and promotion of empathy which encompasses mutual respect, solving problems through cooperation, negotiation and compromise is a key component of learning to live together in a harmonious way. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 15.

Analytical category: *"Empathy"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed

Does the curriculum implement this for School A?	Words analyzed were: tolerance, respect, mutual understanding, social rights, equality, inclusiveness, compassion cooperation collaboration, civic involvement, engagement, conflict resolution, respect, resilience, honesty	Data analysis in social studies subjects key words associated with *'Empathy'* listed eighteen words There was an absence of experiential, inclusive, and participatory relevant and situational role plays which could have the potential to develop empathy in the Social Studies textbooks
Does the curriculum implement this for School B?	Words analyzed were: tolerance, respect, mutual understanding, social rights, equality, inclusiveness, compassion, cooperation, Collaboration, civic involvement, engagement, respect, resilience, honesty.	Data analysis in social studies subjects key words associated with *'Empathy'* listed eighteen words There was an absence of experiential, inclusive, and participatory relevant and situational role plays which could have the potential to develop empathy in the social studies textbooks

Table 15 Analysis of "Discovery of Others" through the analytical category: "Empathy"

3.10.1 Conclusion drawn from Analysis of *"Discovery of Others"* through the analytical category: *"Empathy"*

In order for non- cognitive skills such as life skills involving empathy towards others to be developed, the textbook seemed irrelevant. There were no activities to develop and promote this skill in the social studies textbooks. The researcher found it interesting that languages such as English, Japanese, French and Spanish were taught however, Malay, (which has the largest number of speakers in ASEAN), was not. Similarly, Vietnamese, Khmer or Burmese languages were not included. Also,

Thailand receives upwards of fifteen million tourists[29] from all over the world and is a vital source of income to the Thai economy. This phenomenon was not mentioned in the social studies curriculum and could have incorporated key LTLT competencies to help reinforce cultural appreciation, tolerance and non-discrimination to students.

There were no activities to develop and promote this skill in the social studies textbooks. In both School A and School B there was time allocated for extra-curricular voluntary activities however, in the questionnaires most teachers did not elaborate or give examples. One teacher mentioned that he got his students involved in his charity in which students donated food, school supplies and clothes to the Northern provinces of Thailand. This can be viewed as enabling the students to develop empathy with students who were less fortunate than themselves. However, in both School A and School B this concept was not enhanced and developed by the social studies curriculum and can be classified as not being evident.

3.11 Analysis of "*Discovery of Others*" through the Analytical Category: *"Tolerance"*

Building life skills through the curriculum helps to broaden the student's values, attitudes and behavior. The development and promotion of tolerance which encompasses mutual respect, solving problems through cooperation, negotiation and compromise is a key component of *"discovery of others"* leading to learning to live together successfully. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 16.

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[29] Tourism of Thailand : 2014.

Table 16 Analysis of "Discovery of Others" through the analytical category: "Tolerance"

Analytical category *"Tolerance"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed
Does the curriculum implement this for School A?	Words analyzed were: respect, mutual understanding, empathy, civic responsibility, acceptance, human rights, social rights, equality, civic, conflict involvement, engagement, collaboration, negotiation, resolution, diversity, citizenship Resilience, honesty.	Data analysis of key words associated with '*Tolerance* '[30] listed twenty words. There was an absence of experiential, inclusive, and participatory relevant and situational role plays which would develop tolerance in the textbooks. Social Studies textbooks did not have relevant examples. Analysis of the textbooks revealed that there was no representation of diversity in terms of: disability, ethnicity, language and rural urban backgrounds.
Does the curriculum implement this for School B?	Words analyzed were: empathy, respect, mutual understanding empathy, civic responsibility, acceptance, human rights, social rights, equality, civic involvement, engagement, collaboration, negotiation, resolution, diversity, citizenship resilience, honesty.	Data analysis of key words associated with '*Tolerance'* listed twenty words. There was an absence of experiential, inclusive, and participatory relevant and situational role plays which would develop tolerance in the textbooks. Social Studies textbooks did not have relevant examples. Textbooks did not represent diversity of people in Thailand in terms of: disability, ethnicity, language and rural urban backgrounds.

[30] Examples included: *Analyze major moral principles for peaceful coexistence of other religions and persuade, encourage and provide support for others to recognize the importance of mutually doing good deeds* pg 164; *Propose guidelines for organizing cooperative activities of all religions for problem-solving and social development* pg. 164.

3.11.1 Conclusion drawn from Analysis of *"Discovery of Others"* through the Analytical Category: *"Tolerance."*

Data analysis of key words associated with *"Tolerance"* listed twenty words in the Basic Core Curriculum which acknowledges this competency and these were all found within the subject of religion (Buddhist) and not civics. In actual practice, there was an absence of experiential, inclusive, and participatory relevant and situational role plays which could develop and enhance tolerance among students in both School A and School B's social studies textbooks. The social studies textbooks did not have relevant examples and did not represent diversity of people in Thailand in terms of: disability, ethnicity, language and rural urban backgrounds. There were no reflective exercises to reinforce this competency. To conclude, in order for non-cognitive skills such as life skills, involving tolerance towards others to be enhanced and promoted, the textbook seemed outdated, and content inappropriate.

3.12 Analysis of *"Experience of Shared Purposes"* through the analytical category: *"Communication Skills"*

The 2008 Basic Core Curriculum lists communication as a key competency and that the:

> *"...ability to receive and transmit information; linguistic ability and skills in expressing one's thoughts, knowledge and understanding, feelings and opinions for exchanging information and experience will be beneficial to oneself and society; negotiation for solving or reducing problems and conflicts; ability to distinguish and choose whether to receive or avoid information through proper reasoning and sound judgment; and ability to choose efficient methods of communication bearing in mind possible negative effects on oneself and society."*(pg.13)

To what extent the Thai curriculum incorporates this for senior high school students of social studies is analyzed in Table 17.

Analytical category *"Communication skills"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed

Does the curriculum implement this for School A?	Words analyzed were: active listening, negotiation, conflict resolution, expression of opinions, discussion, ideas, dialogue, participation, and debate.	Data analysis in social studies subjects key words associated with *"Communication skills"* 'listed thirty-nine words Promotion of debate and discussion were not adequately addressed. Textbooks seem outdated and irrelevant This is further analyzed in pedagogical styles as it is the role of the teacher to induce such communication activities.
Does the curriculum implement this for School B?	Words analyzed were: active listening, negotiation, conflict resolution, expression of opinions, discussion, ideas, dialogue, participation, and debate.	Data analysis in social studies subjects key words associated with *"communication skills"* listed thirty-nine words Promotion of debate and discussion were not adequately addressed. Textbooks seem outdated and irrelevant This is further analyzed in pedagogical styles as it is the role of the teacher to induce such communication activities.

Table 17 Analysis of "Experience of Shared Purposes" through the analytical category: "Communication Skills"

3.12.1 Conclusion drawn from Analysis of *"Experience of Shared purposes"* through the analytical category: *"Communication skills."*

The *wh* questions seem to be asked at the end of each topic in the textbooks. However, the how and why questions which would have demanded critical thinking and induced debate, and dialogue depended very much on the teaching style and this will be addressed further in chapter four. Indubitably, communication skills though significantly included in the 2008 Thai Basic Core Curriculum, the actual encouragement of debate and discussion was not adequately practiced. In both School A and School B, there was no evidence of a student council or a debating council which met regularly to discuss and debate topics of interest and this can be concluded as not purporting and enhancing communication skills among students.

3.13 Analysis of *"Experience of Shared Purposes"* through the analytical category: *"Teamwork"*

When experience is shared and when students work together on rewarding projects:

> *"…differences and even conflicts between individuals tend to fade into the background and sometimes disappear."* (Delors, pg. 23)

Therefore, including teamwork exercises or projects which require students to work collaboratively in a participatory, inclusive way should be included in a social studies curriculum. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 18.

Table 18 Analysis of "Experience of Shared Purposes" through the analytical category: "Teamwork"

Analytical category: *"Teamwork"*	Data Analysis of the Core Curriculum	Examination of Curriculum indicators revealed
Does the curriculum implement this for School A?	Words analyzed were: collaboration, cooperation activities, project work, action based project work, trust, respect, participation	Data analysis in social studies subjects key words associated with *'Teamwork'* listed thirteen mentions Group work involving social studies topics were advocated in the textbook This is further analyzed in Chapter 4 as it is the role of the teacher to induce such activities
Does the curriculum implement this for School B?	Words analyzed were: collaboration, cooperation activities, project work, action based project work, trust, respect, participation	Data analysis in social studies subjects key words associated with *'Teamwork'* listed thirteen mentions This is further analyzed in Chapter 4 as it is the role of the teacher to induce such activities

3.13.1 Conclusion drawn from Analysis of *"Experience of Shared purposes"* through the analytical category: *"Teamwork."*

Group work exercises were endorsed in some textbooks however during the classroom observations the amount of time allocated for group work activities was minimal. There was no evidence of group project work in any of the classrooms which could have the potential to reinforce a teamwork attitude (in non- academic subjects such as physical exercise and health however, this could be infused).To conclude, the 2008 Thai Basic Core Curriculum and social studies textbooks endorse

practicing teamwork skills, but as was observed in the classroom observations which will be discussed in the next chapter on pedagogy, the students did not get much opportunity to group together to practice teamwork activities.(UNESCO, 1999, 2002, 2004, 2008, 2010, 2011a, 2011b, 2013, 2014; Wink, 2005)

Concept domain " "Trust"	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed
Does the curriculum implement this for School A?	Words analyzed were: collaboration, cooperation activities, respect, reconciliation, understanding,	Data analysis in social studies subjects key words associated with 'Trust' listed five mentions Group work involving social studies topics which have the capacity to develop trust among peers were advocated in the textbook This is further analyzed in Chapter 4 as it is the role of the teacher to induce such activities
Does the curriculum implement this for School B?	Words analyzed were: collaboration, cooperation activities, respect, reconciliation, understanding	Data analysis in social studies subjects key words associated with 'Trust' listed five mentions Group work involving social studies topics which have the capacity to develop trust among peers were advocated in the textbook This is further analyzed in Chapter 4 as it is the role of the teacher to induce such activities

3.14. Analysis of *"Experience of Shared Purposes"* through the analytical category: *"Trust"*

Experiential learning requires organizing students to do special activities often in pairs or groups and with the whole class. This can help to develop life skills such as *"Trust"* in others. Through the curriculum, learning experiences should be sequenced and organized with the aim of achieving specified learning outcomes. Building and gaining trust are crucial for students to learn for learning to live together. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 19.

Table 19: Analysis of *"Experience of Shared Purposes"* through the analytical category: *"Trust"*
3.14.1 Conclusion drawn from Analysis of *"Experience of Shared purposes"* through the analytical category: *"Trust."*
In the 2008 Thai Basic Core Curriculum the word *"Trust"* gets mentioned five times however, the amount of time allocated for group work activities which have the potential to inculcate trust among peers was minimal in the social studies textbooks. Conversely, in non- academic subjects such as health or physical exercise[31] this could be infused. This is further analyzed in Chapter four as it is the role of the teacher to induce, foster and encourage such activities which have the potential to inculcate trust. To conclude, in order for non-cognitive skills such as life skills, involving trust towards others to be developed, enhanced and promoted, the textbook seemed outdated and content inappropriate.

3.15 Analysis of "Experience of Shared Purposes" through the analytical category: "Community Involvement"

Developing social–emotional cognitive competencies such as; trust, empathy, tolerance advance pro social attitudes and values which enable social cohesion. A curriculum which exposes students to the outside world and how they can actively contribute to improving their community (such as volunteering or civic service) successfully advances LTLT. This inevitably will lead students to develop a responsibility towards their community and a willingness to commit to improving it. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 19.

Table 19 Analysis of "Experience of Shared Purposes" through the Analytical Category:

Analytical category *"Community Involvement"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed

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[31] An example given could be a sports team where each team member trusts the team and each game builds trust between the group

Does the curriculum implement this for School A?	Words analyzed were: community, civic participation, collaboration, cooperation, and volunteering, civic engagement.	Data analysis in social studies subject's key words associated with *"Community Involvement"* listed thirteen mentions. Textbooks seem outdated Higher secondary school students did not engage in any community involvement schemes
Does the curriculum implement this for School B?	Words analyzed were: community, civic participation, collaboration, cooperation, and volunteering, civic engagement.	Data analysis in social studies subjects key words associated with *"Community Involvement"* listed thirteen mentions Textbooks seem outdated Higher secondary school students did not engage in any community involvement schemes

"Community Involvement"

3.15.1 Conclusion drawn from Analysis of *"Experience of Shared purposes"* through the analytical category: *"Community Involvement"*

Community Involvement does not seem to be encouraged in the 2008 Thai Basic Core Curriculum nor in any of the social studies textbooks. Volunteering in the form of scouting or membership of the Thai Red Cross occurred in earlier grades in both Schools A and B. Volunteers cleaned temples, planted trees and read to children. This was optional and not compulsory. Therefore, there is a need for better content design which provides academic coverage(to include themes which involve community issues) and which enable students to take part in understanding, participating in and improving their community.

3.16 Analysis of "Experience of Shared Purposes" through the analytical category: "Political Participation"

In the curriculum Thai students are taught the merits of a constitutional monarchy. The 2008 Thai Basic Core Curriculum upholds the democratic form of government under the constitutional monarchy and the need to uphold it. LTLT compliments democratic processes as these principles are intended to protect the rights of each and every person and that the majority must act within laws to protect minorities both for ethical reasons and to build a stable economy. Voter education and educating students about; political participation, the effects of corruption, nepotism and vote buying should be addressed in the curriculum as was partly the case in School A's social studies civics textbook. To what extent the Thai curriculum incorporates this for senior high school students of social studies is analyzed in Table 20.

Analytical category *"Political Participation"*	Data Analysis of the 2008 Thai Core Curriculum	Examination of Curriculum indicators revealed
Does the curriculum implement this for School A?	Words analyzed were: politics, democracy, participation, rule of law, good governance, security, fairness, accountability, civil society,	Data analysis in social studies subjects key words associated with *'Political Participation'* listed eight mentions No student councils
Does the curriculum implement this for School B	Words analyzed were: politics, democracy, participation, rule of law, good governance, security, fairness, accountability, civil society,	Data analysis in social studies subjects key words associated with *'Political Participation'* listed eight mentions No student councils

Table 20 Analysis of "Experience of Shared Purposes" through the analytical category: "Political Participation"

3.16.1 Conclusion Drawn from Analysis of *"Experience of Shared purposes"* through the Analytical Category: *"Political participation"*

Political engagement is not endorsed in the 2008 Thai Basic Core Curriculum. The merits of democracy and a constitutional monarchy are advanced in both School As

and School B's textbooks. Political engagement is not endorsed in the curriculum or in the school. One teacher from School A[32] informed the researcher that chapter three of the civics book which details checks and balances and anti-corruption was borrowed from the German Constitution leading the researcher to consider why it had not been taken from the present Thai Constitution. This competency was the most taboo and was seen to be the least practiced in the curriculum highlighting the political divide, fear or apathy among teachers and students. This can be viewed as a deterrent to learning to live together as open dialogue about Thai politics was considered divisive and was not encouraged in the curriculum.

3.17 Analysis of *"Experience of Shared Purposes"* through the analytical category: *"Concern for the environment"*

The UN Decade for Education for sustainable development (2005-2014) clearly relates to LTLT by reiterating that education is:

> *"...fundamentally about values with respect at the centre: respect for others including those of present and future generations, for differences and diversity, for the environment for the resources of the planet we inhabit."*
> (UNESCO, 2008, pg. 39)

Recognizing the pressures brought on by pollution and limited resources and the implications for sustainability, Thai students need to learn not just the causes and effects of pollution but the curriculum must actively engage the students to participate in making the environment cleaner and a healthier place to live in. To what extent the 2008 Thai Basic Core Curriculum incorporates this for senior high school students of social studies is analyzed in Table 21.

Table 21 Analysis of "Experience of Shared Purposes" through the analytical category: "Concern for the Environment"

Analytical category *"Concern for the Environment"*	Data Analysis of the 2008 Thai Basic Core Curriculum	Examination of Curriculum indicators revealed

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[32] Information collected from participant interviews # 10, personal communication June, 2014

Does the curriculum implement this for School A?	Words analyzed were: conservation, environmental protection, human rights, sustainable development, green economy, protection, preservation	Data analysis of key words associated with *'Concern for the environment'* listed 57 mentions

No environmental clubs or societies in the school

Recycling campaign carried out |
| Does the curriculum implement this for School B? | Words analyzed were: conservation, environmental protection, human rights, sustainable development, green economy, protection, preservation | Data analysis of key words associated with *'Concern for the environment'* listed 57 mentions

No environmental clubs or societies in the school

No recycling campaigns carried out. |

3.17.1 Conclusion drawn from Analysis of *"Experience of Shared purposes"* through the analytical category: *"Concern for the Environment"*

Concern for the Environment is endorsed by the curriculum and is aligned with HM The King's *"Sufficiency Economy*[33]*"* in the textbooks. In school A, the researcher observed that bottles and cans were recycled in every classroom visited which indicates that the students are participating in environmental campaigns and show concern for the environment. There did not appear to be any activities to engage the students in actively participating in environmental campaigns in School B.

3.18 Conclusion

In concluding this chapter, it is evident that there has been a recognition of LTLT competencies in the 2008 Basic Core Curriculum through the social studies subjects of; religion, history, geography, economics and civics for senior high school students.

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[33] This was endorsed by HRH the King of Thailand and is aimed at enhancing the moral and ethical values among communties and promoting a green environment against the adverse effects of globalization in Thailand.

The analytical category: "*Cultural sensitivity*" gets mentioned seventy two times in the core curriculum for example, however, in order for non-cognitive skills such as life skills involving sensitivity towards different cultures and acceptance, the textbook seemed outdated and content inappropriate. There was an absence of activities to engage the students in thinking outside the box and also to practice experiential and situational role plays to reinforce the concept. This can be summarized on table 23.

Table 22 Overall Schema for evaluating: "Discovery of Others" and "Experience of Shared Purposes" in social studies curriculum for senior high school students

Concept/analytical categories Of *"Discovery of others"* (1-6)and *"Experience of Shared Purpose"* (7-12)	Curriculum Operational Indicators of Exemplary Performance in social studies subjects	Result
1.*"Knowledge of others"* 2.*" Acceptance"* 3.*" Understanding of discrimination"* 4.*" Cultural sensitivity"* 5.*"Empathy"* 6.*"Tolerance"*	**(A)**Textual analysis of 2008 Thai Basic Core Curriculum using word coding of words 1-12	Evident
7.*"Communication skills"* 8.*"Teamwork"* 9.*"Trust"* 10.*"Community involvement"* 11.*"Political participation"* 12.*"Concern for the environment"*	**(B)**Active/participative /experiential stimulus activities in textbooks and school curriculum which promote analytical category domains 1-12 .	Overall, not Evident

The Office of the UN High Commissioner for Human Rights defines human rights education as:

> "…*training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the moulding of attitudes directed.*"

To:

(a) The strengthening of respect for human rights and fundamental freedoms

(b) The full development of the human personality and the sense of its dignity

(c) The promoting of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups

(d) The enabling of all persons to participate effectively in a free society. (UNHCHR, 1997)

However, it may be noted that the rights of indigenous peoples and minorities are not expressly mentioned in the Thai Constitution (Mutarbhorn, pg. 350). The absence of vulnerable groups such as migrants, refugees, ethnic groups and minority religious groups within Thailand in the curriculum raises concern. In School A and School B there were no provisions or classes tailored for learners with disabilities and special needs[34]. There was a lack of life skills coaching through situational and experiential practice that could have made competencies such as empathy, tolerance, acceptance, and understanding of discrimination easier for students to grasp and become more reinforced.

Time allocation for social studies (a mere 15% of total learning time over the course of three years) highlighted the lack of attention given to this subject in what appeared

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[34]Information collected from personal communication with participant interviews from # 10 and 17 June, 2014

to be an already packed curriculum. The optional SEAMEO sourcebook was not used by any teacher. The *wh* questions typical of the rote or transmission method appeared throughout the social studies curricula. Debate and dialogue, which might have encouraged critical analysis was absent and there appeared to be no time for reflective exercises. The researcher in School B observed a simplified[35] ASEAN bingo game being played which matched capitals, flowers, and flags of each country in ASEAN as can be seen in figure 3.

Figure 3 ASEAN Bingo Game Used for Senior High School Students of Social Studies.

The 2008 Thai Basic Core Curriculum, social studies textbooks and the school curriculum to conclude, did incorporate some of the LTLT competencies but overall, seemed profoundly abstract and appeared to resemble a resilient cultural artifact intent on preserving local *Thai ness* rather than embracing a more 21st century global interconnectedness. In the following chapter, the crucial role of the teacher is evaluated to determine if correct, transformative pedagogical methods are being employed in successfully delivering LTLT competencies through social studies subjects using the program of service and the hidden agenda.

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[35] This was considered to be age inappropriate by the researcher

CHAPTER IV
EVALUATING PEDAGOGICAL STYLES TO DETERMINE THE EXTENT OF LTLT INFLUENCE

4.1 Introduction

The following chapter determines if teachers of social studies are effectively interpreting and implementing LTLT competencies through transformative practices into their pedagogy. The research carried out determined if transformative pedagogy was being used in relation to LTLT being implemented in the classroom and school. Academic papers and research in Thailand have not fully explored whether this has occurred and this chapter examines the extent if any of this relationship. In order for LTLT to be successfully carried out transformative teaching and learning is necessary so that theory and practice are joined to form the praxis. Democratic conscience, one of the core competencies in citizenship studies for example, must not only be taught, it must be lived within the classroom, the school and the community:

> *"In transformative education, the spirit leads the search for meaning. Students need to have classrooms in which they are safe to take risks. In this pedagogical model, teachers shift from control of knowledge to creation of processes whereby students take ownership of their learning and take risks to understand and apply their knowledge. Students and teachers come to realize that their actions can make a difference."*
> (Wink, 2005)

The research included social studies class observations, semi structured interviews with the teachers of these subjects as well as the deputy principal of school A and principal of School B and education academics. The discussions and questionnaires focused on the extent to which collaborative and participatory learning approaches which expand LTLT competencies were incorporated into the pedagogy. As

mentioned in Chapter 2, collaborative and participatory teaching strategies are required such as; group work methods; cooperative learning modes; methods of discussion, debate and agreement to facilitate and develop LTLT competencies such as teamwork and good communication skills. Teachers would need to promote values such as empathy, trust and tolerance themselves in order to provide a platform for teamwork and effective communication between students to be inculcated.

4.2 The Importance of Teacher Competence

Teacher knowledge and subject mastery is central to quality education. However, the 21st century classroom demands that a teacher not only has expert knowledge of the subject area but also acts as a facilitator, mentor, peace maker, which promotes the students ability for analysis and synthesis[36]. The teacher also has to be a role model who can guide the young adolescent student towards confident social and emotional development. In Chapter 1: Section 8 of General Provisions: Objectives and Principles of the 1999 NEA it states that:

> *"The learning process shall aim at inculcating sound awareness of politics, democratic system of governance under a constitutional monarchy; the ability to promote their rights, responsibilities, freedom, respect of the rule of law, equality and human dignity; pride in Thai identity; ability to protect public and national interests; promotion of religion, art, national culture, sports, local wisdom, Thai wisdom and universal knowledge, inculcating ability to*

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[36] The 2008 National Achievement Tests for grade 12 students revealed that the average achievement rate was below 50% in social science subjects (NESDB, 2008). The researcher contacted the national testing institute to get more exact and up to date results for social science subjects. After a long and lengthy process the researcher was given a disc containing all the 2013 results of grade 12 final year social studies students. After analyzing the results, it appeared that the failure rate was alarmingly high. There was no breakdown of results but the researcher estimates after reviewing the results; the failure rate was as high as 70%. In 2011, the average score (%) obtained for social studies for final year students in the ONEC was 46.53%(Source: Fry,2013). According to these results, it appears that social studies exam grade results have been decreasing.

preserve natural resources and the environment; ability to earn a living, self-reliance, creativity and acquiring thirst for knowledge and capability of self-learning on a continuous basis." (pg.7)

4.3 Observations at School A and School B

The researcher spent a total of two weeks at School A and School B during the last two weeks of June. In the first week, the researcher went to School A, and a similar number of social studies classes were observed in School B the following week. This is tabulated in Table 24.

Table 23Completed Social Studies class observation schedule.

School	History	Geography	Economics	Religion	Civics	Total classes observed[37]
School A	3	3	3	1	5	15
School B	3	3	2	3	4	15

Using the Teaching Standards of Thailand (found in Annex 3) as a guideline to what should be expected to enhance a learner-centred approach in pedagogy, the researcher also used her own teaching experience to explore if a transformational or a transmission style of teaching was being taught. In the following pages, analysis of the classroom observations and answers from the teacher's questionnaire will be analyzed to determine if transformational methods were being used to promote LTLT competencies in the classroom.

4.4 Information about Teachers of Social Studies Obtained from Research Findings

Replies from the questionnaire revealed that the average teacher had taught social studies for eleven years. There was a percentage of 60% female as opposed to 40% male. 50% of the teachers were over 45 years, 25% were between the ages of 20-34

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[37] Each class lasted 45 minutes

and 25% were between the ages of 35-44 respectively. The average number of students in each class was forty six. Social studies teachers had between 2-3 classes a week.

4.4.1 Qualities Deemed Important by Teachers to Teach Students

Figure 4 ranks the various qualities that teachers deem important to teach their students of social studies. In the questionnaire given, 18 teachers were asked to rank from 1-5 the above list of qualities in order of importance (with 5 being the most important and 1 being the least important) which they consider important to teach their students. The totals were added up to produce the following preferences. Educating students to have a feeling of responsibility was significantly ranked the most important quality. This was followed by hard work, self expression, determination and perseverance, independence, religious faith, unselfishness, obedience, imagination, tolerance and respect, and thrift/saving money respectively. Teaching a feeling of responsibility can be seen as promoting a positive program of experiences to students and encouraages a sense of empathy and trust and being responsible for their actions. It can also encourage students to be responsible not only towards respecting each other but also towards caring for the environment. It promotes a sense of reponsibility for the community such as improving or participating in schemes which are designed to enhance a learning to live together mentality. The researcher found it interesting that even though religion is taught as a rankings. complete subject, the teachers ranked it sixth on the
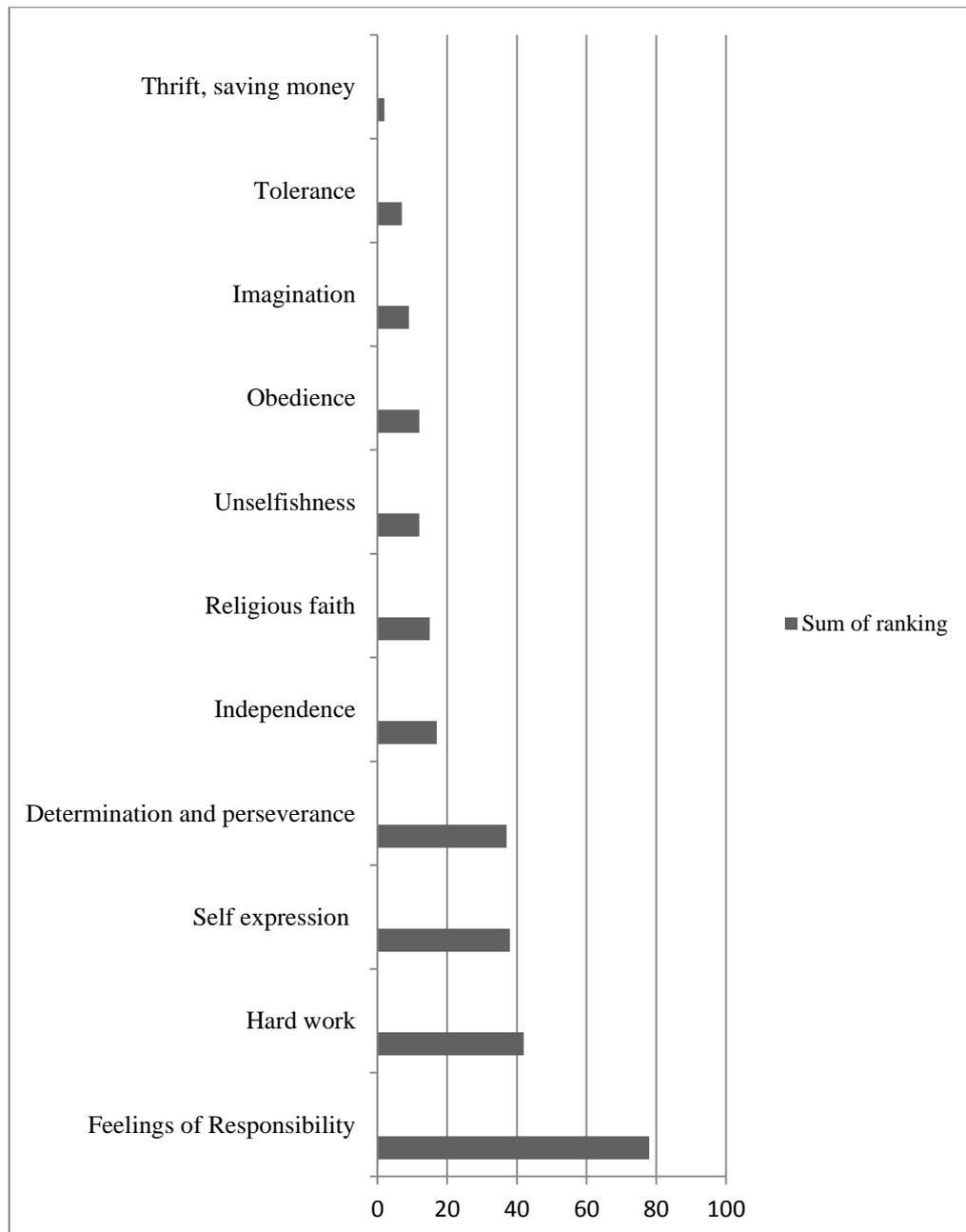
Figure 4 List of Qualities Teachers of Social Studies Consider Important to Teach their Students

The program of studies, the hidden curriculum, the program of experiences and program of service could all incorporate students to possess "*feelings of responsibility*" and this is viewed as a positive LTLT trait.

4.4.2 Personal Engagement of Teachers in Civic- Related Activities Outside School

Teachers' personal engagement and participation in civic related activities outside school can reveal their level of civic connectedness. These indicators can measure

how engaged social studies teachers are and to what extent these could be introduced and brought into their pedagogy and into a classroom setting contributing to enhancing LTLT competencies. The constructs listed in Figure 5 details the voluntary organizations listed in the teacher's questionnaire which the teachers are active members. Surprisingly, results revealed that not one teacher was an active member or belonged to a political party. This construct of being inactive members could be viewed as a lack of engagement, apathy, fear or lack of faith in political processes and participation[38].
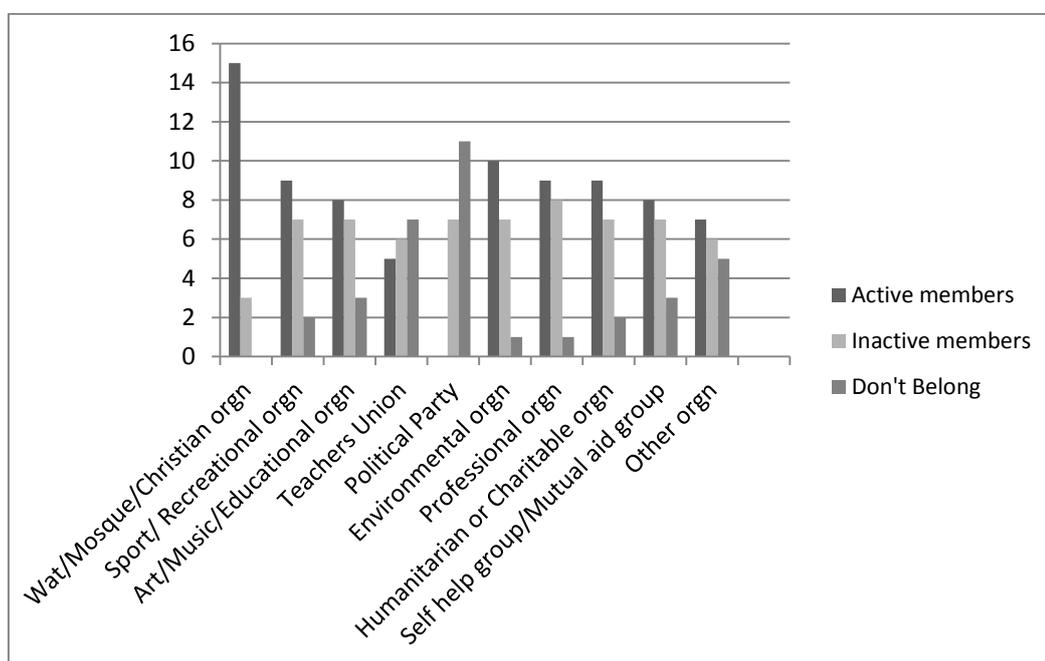
Figure 5 Engagement of Social Studies Teachers in Outside School Voluntary Organizations.

(The vertical axis represents the number of teachers who participated in the questionnaire survey).

Another question in the questionnaire asked teachers to answer whether or not most people could be trusted. Interestingly, 60% of teachers stated that most people could be trusted leaving 40% of teachers believing that you need to be very careful dealing with people. This high figure of 40% could be construed as having a lack of trust in dealing with people in the school or community and could be embedded in a hidden

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[38] At the time of carrying out research and writing, a military coup had occurred and Bangkok was under martial law.

agenda whereby the teacher by not trusting people imparts this mistrust of others through their pedagogy.[39]

4.5 Observations of Seating Arrangements and Classroom Decoration

Observations carried out in all of the classrooms revealed the same seating arrangement; rows of desks all facing the teachers' desk and whiteboard. This arrangement does not enable the students to interact in groups and it also makes both presentation and discussion in groups impossible. The teacher is viewed as the "*sage on the stage*" or as a "*preacher teacher*" and during the thirty social studies observations the researcher never saw any teacher walk around the class to engage and interact with the students in the classroom. Teachers stayed in the same positions throughout the class. Answers given in the questionnaires in relation to encouraging students to work in groups proved contradictory in practice.

There were notice boards in all of the classrooms however, apart from one classroom which had a poster about the harms of drug abuse; every classroom had pictures of HRH the King or other members of the Thai Royal Family. There was no evidence of project work or activities which linked social studies themes on display.

4.6 Observations of Pedagogical Methods Used by Social Studies Teachers

In the following pages, the researcher will discuss the various findings from the thirty social studies classroom observations. It is also worth mentioning that all the social studies teachers were informed that they were going to be observed for teaching styles

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[39] In the only classroom interchange observed (detailed further on in this chapter) about the advantages and disadvantages of Thailand joining the Economic Union of ASEAN in 2015, one of the disadvantages the students said was that they did not know if people were bad or good. The teacher did not question the students about why they considered this a disadvantage leading the researcher to conclude that by not questioning or indeed encouraging students to develop a trusting outlook in other ASEAN member state citizens, the impact of the hidden agenda was clearly observed.

one week prior to the researchers visit. The researcher also spent a considerable amount of time with the teachers in the staffroom discussing textbooks, assessments, school climate and teaching workloads. Albert Oliver's educational programme will be analyzed to determine if a learner- centered approach conducive to enhancing and promoting LTLT competencies is evident in the pedagogical styles used by social studies teachers.

4.6.1 The program of studies involving classroom interactions between teachers and students

 In almost all of the classrooms observed, group work methods, cooperative –learning modes, debates and open floor discussions were absent. There was most definitely a teacher centered approach and the students did not get an opportunity to discuss topics at any stage during the lesson. It was a teacher- led lesson accompanied by a Power Point (although in some classes, teachers did not use Power Points) accompanied by the standard textbook. There was no extra course material introduced. In one rare student exchange[40], students were asked to list the advantages and disadvantages of Thailand becoming a member of the economic community of ASEAN in 2015. The following replies were translated.

Advantages: **Disadvantages:**

- Cultural exchanges   - Do not know if people are bad or good

- Unity   - More diseases could be introduced

- Easy to visit other countries   - More competition

4.6.2 The Program of Experiences Involving Classroom Activities in Social Studies Classrooms

As the textbooks lacked relevant, inclusive, experiential and situational role play scenarios which could have reinforced non cognitive domains such as trust, empathy, and tolerance. Inevitably, the outcome was that the teacher did not practice these activities during any of the classroom observations. When teachers were asked about what classroom exercises they carried out to inculcate values, three teachers replied

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[40] This exchange took place in a grade 4 civics class

they used examples from developed countries such The UK, France and Germany[41] leading the researcher to question why this was so.[42] The researcher was informed that role plays did take place to teach safe sex, HIV prevention, peer-group pressure, anti-bullying etc. but these took place in health class. Hence, the practice of some LTLT competencies could be seen as cross curricular. Teamwork for example, could be exemplified in sporting activities. *"Trust"* could be exemplified in health class when students group in teams to work on some role play.

4.6.3 The Hidden Agenda

In a grade 6 religion class, students listened attentively to the teacher speak at length about the merits of the present coup d'état and how beneficial the military overthrow of the red shirt dominance in national politics had restored true democracy to Thailand. Afterwards, there was a rapturous applause from all the students which led the researcher to wonder how such a stance promotes and enhances having a true democratic conscience in which both sides of the political spectrum get a chance to air their views and opinions. This illustrates another example of the often not thought about, hidden agenda element which might have been inaccessible to observe otherwise. In another example of a hidden agenda, the researcher was informed by some teachers that School A only hire Caucasian European and American English teachers. This questions the notion of the school engaging and practicing in LTLT practices such as; appreciation of other cultures, awareness of discrimination and tolerance.

4.6.4 Program of Services Involving Extracurricular Activities to Inculcate LTLT Values Outside of the Classroom

Scouting, girl guides, civil defense and volunteering for the Red Cross did not continue in lower and higher secondary school. The students volunteered to clean the temple or altar at the school. When teachers were questioned about what projects or activities they encouraged their students to participate in outside of the classroom, few responses were extrapolated. One teacher was involved with the Teachers'

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[41] Personal communication with teacher interview #8 June, 2014

[42] This led the researcher to presume that the teachers perceived "good values" to emanate from "developed" countries. Did that mean that "bad values" originated in under developed countries?

Motorcycles of Thailand and encouraged his students to donate money, food and school supplies to the poorer border regions in northern Thailand. A few teachers stated they encouraged their students to volunteer but did not elaborate or give examples. The researcher observed bins of empty water bottles outside classrooms which prompted students to recycle, thereby, creating awareness for the need to protect the environment. There was a monetary collection for charitable organizations in both schools as can be observed in Figure 6.

Figure 6 Money Tree in which cash was donated by students in School B for different charitable organizations

What can be deducted from the responses is that even though teachers do participate in extra- curricular activities for the benefit of the outside community there does not appear to be an overall link up with their place of work.

4.7 Overall evaluation of pedagogical methods used by social studies teachers

Pedagogical methods used by teachers of social studies were distinctly teacher-centred and not learner- centred. In all of the classrooms the researcher observed, learning by rote seemed to be common and used throughout. There was minimal discussion between the students and teachers and between the students themselves. There was no evidence of group work, debates or discussions. Therefore, the transmission method was overwhelmingly the pedagogical style of choice. Table 25 gives a breakdown of the responses obtained from the teachers.

Table 24Overall schema for evaluating LTLT interview responses from teachers of social studies

Concept/ Competency domain Of "*Discovery of others*"(1-6) and "*Experience of Shared Purposes*"(7-12)	Responses to Questions in Teacher questionnaire in relation to: 1."*Knowledge of others*" 2." *Acceptance*" 3."*Understanding of discrimination*" 4."*Cultural sensitivity*" 5."*Empathy*" 6."*Tolerance*" 7."*Communication skills*" 8."*Teamwork*" 9."*Trust*" 10."*Community involvement*" 11. "*Political participation*" 12. "*Concern for the environment*"	Knowledge and practice of LTLT: Evident Not Evident
	Had the teacher heard about LTLT/Global citizenship/peace education?	Not evident
	Does the teacher engage in LTLT activities with students outside the classroom?	Not evident
	What kind of LTLT activities does the teacher promote in the classroom?	None in evidence
	Does the teacher trust people in general?	Yes (although 40% stated they did not).
	Does the teacher use any other supplementary material?	No
	Evidence of project based group work?	None in evidence

As can be observed from the interview responses in Table 25 and from the classroom observations it was very clear that it was a teacher-centred, lecture oriented, linear, transmission method of pedagogy that was being used by the teachers of social

studies. The social studies teachers gave their own interpretations of the topic and there was no student interaction; application and synthesis of the information being "transferred"; it was not enquiry based; it did not have a cooperative group focus and was most definitely not multi-sourced. The banking/ transmission method was the pedagogical method employed by all of the eighteen teachers. To conclude, this can be viewed as not successfully implementing LTLT competencies because the teaching style is not appropriate.

CHAPTER 5
ANALYSIS AND CONCLUSION

5.1 Introduction

In this final chapter, further analysis of this research and a conclusion is offered. This chapter begins with a summary of key findings in relation to the research questions. The research objectives of the thesis required exploring if LTLT has been effectively implemented through the curriculum and pedagogy and the extent (if any) of its influence. Suggestions are offered for improving the current curriculum as well as for further research.

5.2 Summary of Findings in Relation to Research Questions.

The following research questions were identified for this study:

5.2.1 Sub-question 1: To what extent do the 2008 Thai Basic Core Curriculum, social studies curriculum incorporate these competencies, beliefs and concepts?

Chapter three looked at the provision of basic education in Thailand; the 2008 Thai Basic Core Curriculum to determine if LTLT competencies are endorsed by the national curriculum of Thailand and the time allocated for teaching social studies. Research of the 2008 Thai Basic Core Curriculum to detect if the concept of *"Discovery of others"* through the analytical categories of: *"Knowledge of other cultures"; "Acceptance": "Understanding of discrimination"; "Cultural sensitivity"; "Empathy"; "Tolerance"* was analyzed. The concept of *"experiences of shared purposes"* through the analytical categories of: *"Communication skills"; "Teamwork"; "Trust"; "Community involvement"; "Political participation"; "Concern for the environment"* was also analyzed to determine if LTLT has had an impact and was being implemented. Chapter three also looked at the program of studies and the program of experiences associated with social studies for senior high school secondary students.

The finding of this study reveal that there has been a recognition of LTLT competencies in the 2008 Thai Basic Core Curriculum and through the social studies subjects of; religion, history, geography, economics and civics for senior high school students. Drawing from these findings it can be observed that while *"discovery of others"* is recognized in the 2008 Thai Basic Core Curriculum there was no actual practice of "*experiences of shared purposes"* limiting the synergy of both processes to impart LTLT successfully. Additionally, even though some *"discovery of others"* categories get mentioned in the 2008 Thai Basic Core Curriculum, the actual practice of endorsing these "*experiences of shared purposes"*, beliefs and concepts through relevant, up to date textbooks seemed ambiguous and abstract. There seemed to be major inconsistencies between what was proposed and advocated in the 2008 Thai Basic Core Curriculum and what was actually interpreted and delivered through the social studies curricula and practiced in the school. There appeared to be a lack of clear, detailed objectives which could have linked educational policy dictated through the NEA and the 2008 Thai Basic Core Curriculum to actual delivery. There was an absence of content relevant textbooks and pedagogical styles which tended to deviate from the expectations of the MOE. The 2008 Thai Basic Core Curriculum for senior high school students did not deviate from the 2001Thai Basic Core Curriculum leading the researcher to conclude that curriculum renewal was not given priority and that relevant up to date material is urgently needed.

This lack of consistency between what was expected from the 2008 Thai Basic Core Curriculum and carried out through different renditions of social studies curricula added to the confusion. School A wrote their own social studies curricula while School B did not. Therefore, the teachers in School A have to take on multiple roles in designing and writing social studies curricula and teaching it. There are advantages to this such as teachers developing independence, confidence and participation in curriculum design however, some teachers might consider this to be burdensome. Nevertheless, in both cases the social studies curricula did not advance non- cognitive skills such as life skills involving sensitivity towards different cultures, acceptance, understanding of discrimination, tolerance nor did it enhance or have activities which could build trust. There was an obvious absence of activities in most of the categories

to engage the students in thinking outside the box and also to practice experiential and situational role plays to reinforce LTLT concepts.

Also, the lack of sufficient time allocation for social studies (a mere 15% of total learning time over the course of three years) highlighted the lack of attention given to this subject in an already packed curriculum. The lack of supplementary material for example, the teachers not using the optional SEAMEO sourcebook and not deviating from the core textbook all contributed to a minimal incorporation of LTLT competencies, beliefs and concepts been addressed through the curriculum. Debate and dialogue, which might have encouraged critical analysis was absent and there appeared to be no time for reflective exercises. To conclude:

> *"In an input-process-outcomes framework, curriculum content and textbook are the school's major inputs. They are also a major dimension of quality education."* (UNESCO, 2004 pg.11)

5.2.3 Sub question 2: How do teachers interpret and implement LTLT into their teaching practices?

Chapter four determined if teachers of social studies were effectively interpreting and implementing LTLT competencies through transformative practices into their pedagogy. Research carried out determined if corrective pedagogy was being used in relation to LTLT being implemented in the classroom and school. In order for LTLT to be successfully carried out, transformative teaching and learning is necessary so that theory and practice are joined to form the praxis.

Research findings from the classroom observations and questionnaires showed that the pedagogy used was inappropriate in endorsing LTLT competencies. The findings concluded that the pedagogical methods used by teachers of social studies were overwhelmingly teacher- centred and not learner- centred. Learning by rote or by transmission method seemed to be common in all of the social studies classrooms the researcher observed. There was minimal discussion between the students and teachers

and between the students themselves. There was no evidence of group work, debates or discussions. Therefore, the transmission method was distinctly the pedagogical style of choice. The hidden agenda encompassing the teachers own beliefs, traditions and experiences interacted and affected implementation. In other words, social studies teachers had powerful influence in convincing the students to think in the same way as they did. The transmission method; practiced by most of the teachers, ignored students' contexts and were lecture oriented and linear. There was an absence of teachers integrating critical thinking skills used in transformative teaching, no evidence of cooperative group working methods

5.2.3 Main question: Has LTLT been successfully implemented through curriculum and pedagogical methods at higher secondary school level in Thailand?

Even though it is included in the strategic planning and policy and tactically mentioned in the 2008 Thai Basic Core Curriculum, LTLT is *not* being effectively taught through the social studies curriculum for senior high school students in Thailand because the pedagogy is *not* effective as it is based on rote learning and not transformative teaching styles. Irrelevant and outdated textbooks do not translate the policy guidelines of the 2008 Thai Basic Core Curriculum and cause confusion and ambiguity in application. Therefore, LTLT has *not* been implemented through the actual social studies textbooks used by senior high school students. Furthermore, transmission style, pedagogical methods are being used that deter LTLT competencies from being enhanced and promoted.

Revisiting the Conceptual Framework

The purpose of this study was to gain a deeper understanding of the relationship between curriculum and pedagogy in the promotion of the concept of LTLT. Albert Oliver's (1977) definition of a curriculum as an educational programme with four basic elements which encompass; the program of studies; the program of experiences; the program of services and the hidden agenda was relevant and concurrent with

enhancing LTLT competencies in using *"experience of shared purposes"* and *"discovery of others"* through the context of the curriculum. Drawing from these findings it can be observed that while *"discovery of others"* is recognized in the curriculum there was no actual practice of *"experiences of shared purposes"* limiting the synergy of both processes to impart LTLT successfully. Additionally, research revealed that in actual practice there was a disconnection between the 2008 Thai Basic Core Curriculum which was not adequately translated into the social studies textbooks. In addition, teachers of social studies displayed transmission styles of pedagogy which was contrary to the preferred style of transformative pedagogy which successfully endorsed LTLT. This orchestrated into a contradictory tangle between policy mandated through the 2008 Thai Basic Core Curriculum, ineffective delivery through the social studies textbooks and pedagogical intentions. These inconsistencies between policy outlines found in the 2008 Thai Basic Core Curriculum, social studies textbooks and advocated pedagogical preferences can result in superficial change or *"false clarity"* according to Fullan (2001).Hence, the researcher has redesigned the original conceptual framework to match the findings from the research and propose improved guidelines for future social studies planning planning. Figure 7 introduces a newly adjusted conceptual framework.
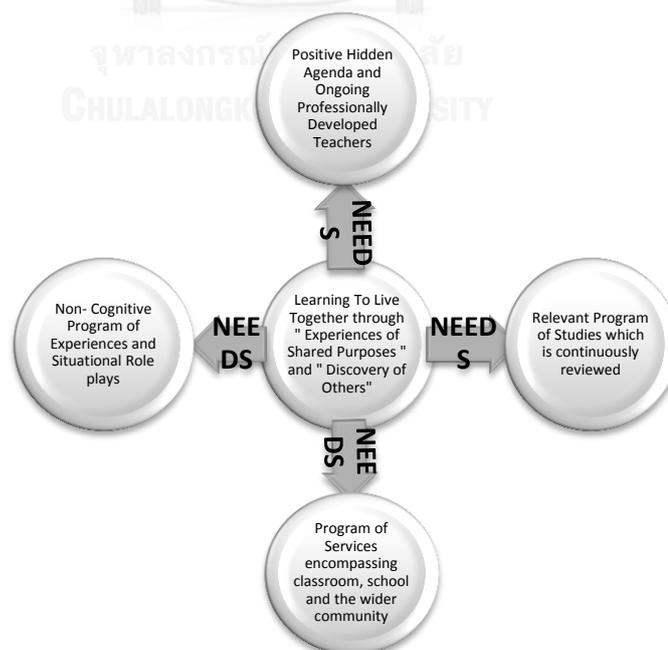

Figure 7 Newly revised conceptual framework post-research

Albert Oliver's definition of curriculum was aligned with the expectations of LTLT and suggestions are put forward to ensure that the actual delivery through curriculum and pedagogy is advanced .This requires clear guidelines and objectives derived from non-ambiguous policy and proficient, highly skilled curriculum developers who carry out regular research[43] and who themselves are continuously undergoing professional development. Similarly, teachers of social studies need to be competent and confident in their knowledge and kept up to date with training in order to ensure a high standard of quality is been provided to students.

5.5 The Study in Thailand's Current Context.

At the time of writing the military are still in power and have postponed elections until 2015. The military have issued new directives for schools and have prioritized inculcating *Thai ness* which professes unquestioning respect for the monarchy, religion and elders. More emphasis will be given to Thai history and culture and classes in *"moral soundness and virtues"*[44] will be introduced. The researcher believes the military advocating *Thai ness* through the curriculum is presumptuous and misleading. Firstly, it is not so much the "what is *Thai ness*?" but who is advocating it?" is really the key to unraveling the subject. This could be viewed as capitalizing their argument to legitimize their action and advancing fervent nationalism as a testament to opportunism. This can be thought of as – an instrument d'état and used to block out democratic participation and an engaged civil society that is not frightened to question the status quo and expects a fair and unbiased media. Upon scrutiny, these elements are all pretexts for undemocratic governments to prolong their rule and issue edicts regularly to the people.

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[43] Canada, for example uses the Canadian Learning Index (CLI)which is the only index of its kind in the world. This index is used to highlight the complex connections between social and economic harmony and learning conditions. This index provides trends and scores for more than 4,500 communties across the country. This index could be used for assessing LTLT competencies and could be used to restructure curriculum and and professionally develop teachers of social studies.
[44] Reuters 29/10/2014

As was noted in the literature review, the pressing need for 21st century skills in the Thai classroom need to be reflected in the curriculum so that simply put, students can learn to live together in an increasingly diversified and complex world. One of the provoked debates of curriculum change under globalization is about multiculturalism and internationalization. Thailand faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how Thai people think and act for the sake of improved socio economic status. It is not enough for education in Thailand to produce individuals who can read, write and count. Education must also be relevant, inclusive, and principled. It needs to encompass a desire for life- long learning, it must be reflective and induce balanced reasoning after critical analysis.

Having a strong cultural identity indoctrinated in the form of *Thai ness* may lead to apathetic citizens who are disengaged from civic and social responsibilities as they cannot articulate a sense of awareness about other cultures, an appreciation and respect for differences and who possess an inability to engage and connect. Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. The researcher considers these latest changes as *blinkered nationalism* by the military and not to be in the best interests of advancing LTLT/global citizenship/peace education skills in Thailand.(Kaewdang, 2001; Kaplan & lEWIS, 2013; Kearns & Forrest, 2000; M, 2014.; Mulford, 2002; NESCB, 2008; OEC, 2002; OECT, 2008, 2013; Opertti, Brady, & Duncombe, 2012; Peerenboom, 2003; Pillay, 2002; Post:, 2013; Report, 2012; Reuters, 2014; Schulz, Fraillon, Ainley, Losito, & Kerr, 2008; Sen, 1999; Senge, 1997; Sirohi & Singh, 2012; TaipeiTime; Tozer, Violas, & Senese, 1995)

5.6 Significance and Contribution of the Study

As was noted in the literature review as a passport to improved livelihoods, education has been the key which unlocks access to economic progress, benefits and human capital development. In *Development as Freedom* Amartya Sen defines the relationships between the individual and his social surroundings as being inter relational and he advocates this is crucial to understanding of what development is about. Development may be seen as having a freedom of choice and a freedom to choose the kind of life that a person has reason to value. *Unfreedoms* in the context of this thesis could be defined as a lack of access to inclusive education such as a lack of quality instruction in understanding the rights of civil and political liberties within Thailand or ineffective curricula as was found to be the case with the majority of the social studies textbooks used for senior high school students. Inescapably, as a result, socially structured parameters are drawn which have the potential to cause insecurity such as lack of work or life prospects, inequality or feelings of helplessness and a lack of *social cohesion.* In the context of this thesis; the unsuccessful implementation of LTLT through curriculum and pedagogical methods because of inefficient and an ineffective education system can be perceived as providing *Unfreedoms* and not aiding *social cohesion* efforts. This contribution reveals how educational policy in the context of the NEA, the 2008 Basic Core Curriculum and the expectations derived from it in the form of curriculum design and pedagogical practice are complicated and appears disconnected.

In the socio- political context of Thailand, LTLT competencies taught using a transformational approach can be used to address challenges relevant and specific to Thailand such as: social inequality, recognition of a multicultural society, conflict, and democratic reform, an appreciation of ethnic, cultural and linguistic diversity. All these can have a deep influence on young adolescents and could be a catalyst for social change and social justice. LTLT promotes how things ought to be or should be and how to value them, which things are bad or good in a society and which actions should be taken to correct a wrong into a right. These competencies have profound

repercussions on what actions a society performs. Inevitably, such actions shape social policy and reform and advance true development in the form of enhanced livelihoods and decreased inequalities. Conclusions drawn from the research infers that Thailand is still not getting a *return on its investment* in education. The provision of a relevant, inclusive social studies curriculum delivered by proficient teachers (who are regularly, professionally developed) and use a student- centred, transformative style of pedagogy is ineffective and deficient. Another contribution derived from the research was how the delivery of a social studies programme depends on the characteristics and personality of the teacher (in the form of the hidden agenda) and this can impact its provision, sometimes positively and sometimes in a negative way. The above contributions can be used to indicate areas for further research which is detailed in the following section.

5.7 Recommendations for Further Research

As is the usual case with carrying out research, this project was no different from others in revealing how much more research is necessary in this growing and vital area of LTLT/ peace education/global citizenship studies. The findings of this thesis have shown that there are inconsistencies between the expectations of the MOE in the form of the NEA and the writing of the 2008 Basic Core Curriculum and these have not been have not been successfully translated in curriculum design and pedagogical practice at the classroom level. Correspondingly, this study has also revealed that there is an urgent need for research into social studies curricula and its pedagogy in the Thai context.   Some of these topics might include:

What is the impact on student outcomes of the application of LTLT?

- Analyzing the impact of social studies on students. This could be an ongoing study and which could aid research and contribute to an improved curriculum and incorporated into ongoing teacher training. This research was primarily conducted with a qualitative focus and therefore, a more quantitative approach in identifying benefits and rewards of an excellent social studies programme

and how society can be improved overall would be an excellent area of study. An idea would be to use a similar Canadian Learning Index (CLI) but adjusted to the Thai context.

How can effective stakeholder participation ensure consistency between curriculum design and pedagogy? What factors can produce successful results?

- Mapping voluntary networks associated with social cohesion efforts that involve schools to identify what works and what needs improvement and include in the curriculum. Researching different non- denominational and denominational educational institutions to explore the various interpretations of social studies programmers. This would explore different values, beliefs and traditions associated with the impact and delivery of LTLT programmes. Drawing the lines of power and decision making at the Ministry of Education. It could prove interesting to carry out research into curriculum design and influences involved in selecting and deselecting material.

How does the teachers' hidden agenda affect the discourse of efficaciously delivering a social studies programme in Thailand?

- Exploring teachers' values, beliefs and traditions and how these can have a profound influence on their student's values and beliefs.

5.8 Conclusion

Successive Thai governments have lamented the academic progress of Thai students year after year and government educational officials create 'solutions' and spend huge amounts of money in trying to alleviate the problems. These 'solutions' usually are increased (and irrelevant) content and more assessments to try and improve the international ranking of Thailand in assessment testing. Regrettably, the focus is on the content instead of the student's emotional, social, physical and intellectual self.

> "*Behind the façade of the rule of law and human rights, there is a need to ask how a society nurtures a mindset favorable towards such concepts. This is*

linked with a socialization process and an educational system conducive to a sense of care and consideration towards others' Muntarbhorn (pg. 367).

In the following preface from the 2008 Thai Basic Core Curriculum:

> *"The outcomes of the studies revealed several problems and issues of concern arising from the shortcomings of the 2001 Thai Basic Core Curriculum. Problems and issues of concern included the Curriculum's its [sic] provisions, application process and results. Among the problems identified were confusion and uncertainty faced by practitioners in educational institutions in preparing school curriculums; the majority of schools were ambitious in prescribing learning contents and expected outcomes; measurement and evaluation did not correlate with the standards set, with negative effects on certification and transfer of learning achievements Furthermore, issues of learners quality arising from acquisition of essential knowledge, skills, capacity and desirable characteristics were quite disconcerting."*

This detailed the last Basic Core Curriculum of 2001 with the intent to make adjustments for improvement in the 2008 Thai Basic Core Curriculum. However, after research and analysis the researcher believes that the same quote could be used for the current Core Curriculum.

The curriculum is a way of organizing and sequencing learning experiences with the aim of achieving specified learning outcomes. It guides what will be learned, and why and how, this learning is facilitated. The curriculum reflects connections between society, politics and schools/teachers, so the development of inclusive curricula reflects a desire to develop an equitable, non-discriminatory society. (Braslavsky: 1999). The main overarching question of this thesis evaluated if the 2008 Thai Basic Core Curriculum encompassed a global citizenship/peace education/education for international understanding outlook through a learning to live together lens. From the research analysis gleaned from the 2008 Thai Basic Core Curriculum there was an obvious lack of clear, comprehensive definitions of concepts dealing with the twelve

LTLT concepts. These twelve concepts which promote an inclusive society and embrace diversity are in line with international standards and agreements to which Thailand has signed but which are disappointedly absent in social studies curricula. They were seen by the researcher to be discrete, disconnected and not linked to the actual curricula. Even though the twelve concepts get mentioned, what is not specified and contextualized is a correct definition relevant to Thailand's current social challenges. This makes it difficult for social studies curriculum developers to write clear, cohesive textbooks which promote inclusiveness thereby hindering successful implementation. The concept of *"Tolerance"* for example does get mentioned however, on a more practical and relevant context *"Tolerance"* of *what?* is what is absent. Considering Thailand has numerous ethic groups, minority religious groups, refugees, migrants, and a foreign tourist influx this needs to be represented in the curriculum. There also needs to be extensive periods of reviewing and sociological challenges relevant to Thailand need to be defined and included in regularly updated social studies curricula. This will adequately prepare students for the realities of life after school and help them understand the challenges faced by minorities, the poor and marginalized in Thai society.

This thesis has concentrated on the curriculum and pedagogy to detect if LTLT is evident and being effectively taught by a transformational style of pedagogy in Thailand. The findings revealed a lack of connection between the expectation derived from government policy and the MOE in the context of the 2008 Thai Basic Core Curriculum, the social studies curriculum, school and teachers. Teaching practices were also inconsistent with the mandates which advocated a learner-centred focus and for students to take more initiatives in and become independent with their learning. The research showed that a distinctly teacher-centred style of pedagogy was being used whereby the focus was on the teacher controlling rather than on learner autonomy in the social studies classroom.

The findings of this research has heightened the great need for effective, pragmatic subjects to be taught in schools which equip students with the knowledge and know how to question and critically assess any situation and make rational decisions based

on interactive consensus building with a moral ethical baseline. Findings also revealed the urgent need for clear definitions for core concepts in the present 2008 Thai Basic Core Curriculum in order to aid curriculum developers to have parameters and objectives in order to avoid ambiguity, confusion and promote inclusiveness. Programmes which encompass a "*Learning to Live Together*" outlook can ensure that students have these skills, values, beliefs and above all, *confidence* to enhance social cohesion and change the direction of Thai society in a positive way.

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VITA

Maura Cusack was born and raised on the west coast of Ireland. She has been a teacher for over fifteen years and has taught in developing countries. She has gained a rewarding experience teaching special needs, primary, secondary and university level students and believes wholeheartedly that education can be the key to opening doors of opportunities to help the disenfranchised and eradicate poverty. Because of her experiences teaching in developing countries, Maura wanted to further her studies by combining development theories and practices with experience already gained in education. That is the reason she enrolled in the MAIDs Program at Chulalonghorn University. While studying at Chula, she also participated in the Peace Program at the Rotary Peace Centre and did an internship for three months at the Education and Planning Unit at UNESCO, Bangkok where she learned more about peace studies and practices. Maura is a committed life- long learner and hopes to instill this in all of her students she meets.