

วารสารวิชาการ
ศิษย์บุญค่าสตอร์และสังคมศาสตร์

The Multicultural Education Policies on High School Students in Pattani:
A Case Study in Pattani Province, Thailand
นโยบายการศึกษาของสถานศึกษาระดับมัธยมศึกษา¹
กับความเป็นพหุวัฒนธรรม :
กรณีศึกษาจังหวัดปัตตานี ประเทศไทย

Kanlaya Daraha

Ph.D. (Doctor of Philosophy of Social Work Degree), Lecturer
Faculty of Humanities and Social Sciences
Prince of Songkla University

บทคัดย่อ

โครงการวิจัยนี้ได้ศึกษาทำความเข้าใจการจัดการศึกษาในสถานศึกษาของรัฐสำหรับผู้เรียนหลากหลายวัฒนธรรม โดยมีวัตถุประสงค์ของการวิจัยดังนี้ 1) เพื่อศึกษาถึงนโยบายและการปฏิบัติของสถานศึกษาในการให้การศึกษาแก่ผู้เรียนที่มีความหลากหลายทางวัฒนธรรม และ 2) เพื่อวิเคราะห์ทัณฑ์นโยบายและการปฏิบัติของสถานศึกษาตามกรอบแนวคิดพหุวัฒนธรรม โดยเป็นกรณีศึกษาของตัวแทนนักเรียนในจังหวัดชายแดนใต้ คือ จังหวัดปัตตานีซึ่งกลุ่มตัวอย่างที่ใช้ในการศึกษา คือ โรงเรียนมัธยมศึกษาในตัวจังหวัดปัตตานี จำนวน 3 โรงเรียน ได้แก่ โรงเรียนเบญจมราษฎร์ โรงเรียนเดชาบดีตันยานุกูล และโรงเรียนโพธิ์คริริยาศึกษา ทั้งนี้ สถานศึกษาระดับมัธยมศึกษาที่คัดเลือก มีความแตกต่างด้านนักเรียนที่นับถือศาสนาพุทธและศาสนาอิสลามในสังกัดของสถาบัน ดังนั้น ผู้วิจัยจึงเลือกใช้การวิจัยเชิงคุณภาพ โดยการสัมภาษณ์ การสังเกต และการศึกษาเอกสาร ที่เกี่ยวข้องเป็นกระบวนการในการเก็บรวบรวมข้อมูล การวิจัยครั้งนี้ มีระยะเวลาตั้งแต่เดือนมกราคม 2554 - 2555 ในเดือนเดียวกันนี้ ผลการวิจัย พบว่า โรงเรียนที่เป็นกลุ่มตัวอย่างทั้ง 3 โรงเรียน มีนโยบายและการปฏิบัติในเรื่องทั่วไป เช่น นโยบายการจัดการเรียนการสอน การจัดกิจกรรม และการแต่งกายที่ยังคงดำเนินต่อวัฒนธรรมของผู้เรียน โดยที่นักเรียน และผู้ปกครองมีความพึงพอใจในนโยบายการศึกษาของสถานศึกษา และพร้อมกันนี้ ทางโรงเรียนยังได้มีการส่งเสริมให้นักเรียนอยู่ร่วมกันอย่างสมานฉันท์

คำสำคัญ : สถานศึกษาระดับมัธยมศึกษา พหุวัฒนธรรม ปัตตานี

Abstract

This research aimed to examine the policy and practices of public high schools in educating culturally diverse students in Pattani. The objectives of the research were; 1) to examine the policies and practices of schools in educating culturally diverse students and 2) to analyze the policies and practices of schools impact based on multicultural framework. Purposive sampling technique was used in this study. The subjects were Buddhist and Muslim students from Benjamarachutit School, Dechapattanayanukul School, and Phokiriratseuksa School. The researcher used qualitative approach. Interviews, observations, and the examination of documents were techniques used for gathering data. The duration of the research started from January 2011 to January 2012.

The results revealed that, in general, the policy and practices of the three schools included teaching management, activity management, and school uniform according to students' culture. These policy and practices satisfied students, parents and communities. Also, the three schools provided courses which matched with students such as Islamic study and Buddhist courses and encouraged the students to live in harmony.

Keywords :

Public High School, Multiculture, Pattani

Introduction

Multiculturalism, a moral and political position and state policy towards diversity has been developed primarily in the Western context. Since its conception in the 1970s as formal state policy in Canada and Australia and state-endorsed approach to ethno-cultural diversity in some European countries and the US, multiculturalism has generated debates and criticisms including those from feminists. Over the past few decades, multiculturalism has become a global discourse endorsed by international organizations that demands states to accommodate ethno-cultural diversity. The meaning of multiculturalism has become unclear and highly context-dependent as the concept travels (Sunanta, 2015).

Thailand: An Overview

Thailand is an independent country. It is called “The Land of Free”. It is a constitutional Monarchy and it is located to the north by Laos and Myanmar, to the east by Laos and Cambodia, to the south by the Gulf of Thailand and Malaysia, and to the West by the Andaman Sea and Myanmar. Thailand is comprised seventy-seven provinces. The total populations are 64 million people. Thailand is diversity ethnic, racial, religious and social. Thailand has 75% of the population ethnically. Thai comprises

14% of Chinese origin, Malay 3%. There are minority groups including Mons, Khmers and various hill tribes and it comprises 2.2 million legal and illegal migrants in Thailand. The national religion is Buddhism which is practiced more than 94.7%, Islam 4.6%, Muslims are the second largest religion in Thailand in southern provinces of Thailand - Pattani, Yala, Narathiwat and part of Songkhla, other religions 0.7% and Christians 0.5% respectively. The culture and tradition in Thailand are influenced by India, For example "Wai" to greet when they meet each other. They bow, their heads, put their palms together by hands, are usually have the spoken word "SawasdeeKhrap" for male and "Sawadeeka" for females. Thailand is a country of Tourism attracting people, such as Pattaya, Bangkok and Phuket. Most of Thailand economy depends on agricultural products. However, the exports, presently, are promoted to be increasing, namely Thai rice, textiles and footwear, fishery products, rubber, jewelry, automobiles, computer and electrical appliances. Thailand is the world's no.1 exporter of rice. The government tries to support the export for developing country.



Map of Thailand

Source: <http://www.maps-thailand.com>/October 01, 2006.

Education System

Thai Government and the Ministry of Education have realized the importance of education in terms of constructing the youth to be "Good Citizen". Consequently, The Thai educational system organized in different as follows : Kindergarten, primary, lower, secondary, and upper secondary, including vocational colleges

and universities. 9 year education , from Primary 1 to Secondary 3 (Grade 1 to Grade 9) is compulsory for Thai people. Furthermore, the government provides free education.

1. Thailand's Basic education Curriculum 2001

The Ministry of Education announced the implementation of the Basic Education Curriculum 2001, which served as the core curriculum for national education. The curriculum prescribed goals and learning standards. It also provided a framework and orientation for enhancing quality of life of learners lives, create the moral, ethics, integrity for the learners to be the " Good Citizen " to develop our nation, Furthermore, the learners would attain virtue, wisdom, as well as capacity to maintain Thailand's competitive position in the world community (Ministry of Education, 2001). At the same time, the curriculum was adjusted for harmonisation with the objectives of the National Education Act 1999 and amendments made in 2002 (Second National Education Act). These laws have placed emphasis on decentralisation of educational authority to local communities and schools, which play significant roles and actively participate in preparing curriculums suitable to actual situations and serving their real needs (Office of the Prime Minister, 1999).

(A) Vision

The Basic Education Core Curriculum is aimed at enhancing capacity of all learners, who constitute the major force of the country, so as to attain balanced development in all respects—physical strength, knowledge and morality. They will fully realise their commitment and responsibilities as Thai citizens as well as members of the world community. Adhering to a democratic form of government under constitutional monarchy, they will be endowed with basic knowledge and essential skills and favourable attitude towards further education, livelihood and lifelong learning. The learner-centred approach is therefore strongly advocated, based on the conviction that all are capable of learning and self-development to their highest potentiality.

(B) Principles

The aim of Basic Education Core Curriculum 2001 enhances children and Youth to be "Good Citizen". They can get the knowledge, skills, attitude, ethics , moral and value and respect Thai-ness and universal values. The government under the Ministry Education provides the equity education for all Thai people, every target groups, every ethnic groups and multi-cultural groups of people. For local of Thailand, the curriculum facilities decentralization of authority by allowing society and communities

to participate in educational provision which is suitable for the area and local needs , moreover, the administrator can manage the curriculum in suitable way for enhancing the learners to be "Good Citizen" .The learners in Thailand are very important to be Child-Centered participating with teachers in planning for studying .The Basic Education Core Curriculum 2001 provides education of all types-formal, non —formal and informal for all Thai students to facilitate to learn and get the best experiences.

(C) Thinking Capacity

Capacity for analytical, synthetic, constructive, critical and systematic thinking, leading to creation of bodies of knowledge or information for judicious decision-making regarding oneself and society

(D) Problem—Solving Capacity

Capacity to properly eliminate problems and obstacles, based on sound reasoning, moral principles and accurate information; appreciation of relationships and changes in various social situations; ability to seek and apply knowledge to prevent and solve problems; and ability for judicious decision-making, bearing in mind possible negative effects on oneself, society and the environment.

(E) Capacity for Applying Life Skills

Capacity for applying various processes in daily life; self-learning;

continuous learning; working; and social harmony through strengthening of happy interpersonal relationships; elimination of problems and conflicts through proper means; ability for self-adjustment to keep pace with social and environmental changes; and capacity for avoiding undesirable behaviour with adverse effects on oneself and others

(F) Capacity for Technological Applications

Ability to choose and apply different technologies; skills in application of technological processes for development of oneself and society in regard to learning, communication, working, and problem-solving through constructive, proper, appropriate and ethical means.

2. Desirable Characteristics

The Basic Education Core Curriculum focuses on learners' development for attainment of the following desirable characteristics, enabling learners to enjoy a life of harmony among others as Thai citizens and global citizens:

1. Love of nation, religion and king
2. Honesty and integrity
3. Self-discipline
4. Avidity for learning
5. Observance of principles of Sufficiency Economy Philosophy in one's way of life
6. Dedication and commitment to work
7. Cherishing Thai-ness
8. Public-mindedness

Goals

The Basic Education Core Curriculum is aimed at the full development of learners in all respects. The goal of Basic curriculum provides the morality, wisdom, happiness, and potentiality for further education and livelihood. The following goals have consequently been set for achievement upon completing basic education:

1. Morality, ethics, desirable values, self-esteem, self-discipline, observance of Buddhist teachings or those of one's faith, and guiding principles of Sufficiency Economy;
2. Knowledge and skills for communication, thinking, problem-solving, technological know-how, and life skills;
3. Good physical and mental health, hygiene, and preference for physical exercise;

4. Patriotism, awareness of responsibilities and commitment as Thai citizens and members of the world community, and adherence to a democratic way of life and form of government under constitutional monarchy; and

5. Awareness of the need to preserve all aspects of Thai culture and Thai wisdom, protection and conservation of the environment, and public-mindedness with dedication to public service for peaceful and harmonious co-existence.

The Basic Education Core curriculum has the goal to develop the students to be “Good Citizen” happy in their life and live with others harmoniously.

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3. Learner’s key competencies

The Basic Education Core Curriculum is aimed at inculcating among learners the following five key competencies:

(A) Communication Capacity

Capacity 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, which 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 judgement; and ability to choose efficient methods of communication, bearing in mind possible negative effects on oneself and society.

In conclusion, the Basic Education Core curriculum aims to enhance learners, to be the capable learners ,good citizen and live in harmony with others.

4. Objectives and principals of Thailand's education act 1999

According to sections 6 and 7 of Thailand's Education Act 1999, 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 other people. The learning process shall aim at inculcating sound awareness of politics; democratic system of government under a constitutional monarchy; ability to protect and 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 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.

Thailand is a culturally diverse country which has been recently recognized. The “multicultural society” has been used to describe Thailand, especially the Deep South of Thailand where Muslims. The education in the Deep South of Thailand has long been a challenge because of the sharp contrast between school culture, which representing “national” culture and the culture of students. The challenge is increasing education to culturally diverse students in terms of religions and ethnicities (Thithimadee, 2009).

The three Southern Border provinces of Thailand which its boundary is close to Malaysia is a diverse region. Compared with other regions of the country, people in this area are different in religions, cultures, and traditions. The dominant groups are Thai Buddhists and the minority groups are Thai-Muslims living in the three Southern border provinces (Pattani, Yala, and Narathiwat) (Thithimadee, 2009) who are strictly in their religious practices and cultures (Sungtong Ekkarain, 2015).

Pattani

Pattani, 1,055 kilometres away from Bangkok and located on the east coast of southern Thailand, is one of five southern border provinces of Thailand (The Office of Culture Pattani, 2006). (See figures 1-2 and 1-3.) It covers an area of approximately 1,940.35 square kilometers or about 1,212,723 rais. It is administratively divided into 12 districts (Maung, KokPoh, Ma Yor, Nhong Chick,

Panareh, Sai Buri, Yarang, Yaring, Tung Yang Daeng, Mai Kaen, Kapor, Maelan), 115 sub-districts and 636 villages. Its local administrations consist of one provincial administration organization, 12 municipalities and 101 sub-district administration organizations. As an ancient prosperous kingdom densely populated by people of various races and religions since the past, Pattani consists of 639, 503 people: 316, 473 males and 323,030 females, with 138, 236 households (data as of December 2004). Most people are Muslims (81.26%) followed by Buddhists (17.83%) and others (0.91%) (Office of Information Technology and Communication Group of Pattani Office, 2005) (cited in Daraha Kanlaya, 2013).

Thailand is known as one of diverse countries in the association of Southeast Asian nations (ASEAN). The dominant groups are Thai Buddhists and the minority groups are living in Southern border provinces (Pattani, Yala, and Narathiwat) (Arphattananon, 2010) which its boundary is close to Malaysia. Due to the longstanding historical background of Thai-Muslim society, people strictly maintain identities, especially Malay dialect language, culture, ways of life, and beliefs (Albritton, 1999). Regarding to the diverse contexts of Southern Thailand, a regional educational management that fits faiths of people and the nature of the region is necessary (Office of the Education Council, 2006; Putthawathana, 2007). Unfortunately, Southern Thailand has encountered unrest since January 1997 that brings fear and

distrust among Thai-Muslims and Thai Buddhists for almost nine years (Jitpiromsri, 2012). He further reported that there were 11,754 intense events occurred in the region causing 14,343 injuries and 5,206 deaths. Inevitably, teachers, principals, and students were harmed by insurgents. Schools were burned out and suspended approximately 30-40 days per year and some were suspended much more than 100 days per year affecting the quality of school, teachers' morale and quality of life (Prince of Songkla University, Patani Campus, 2007). Due to the unrest, a culturally educational scheme was developed in order to alleviate the problems in the region. One of the most significant strategies called "Education for Happiness" was developed aiming to bring peace, equity, opportunity, and respects for different groups of people. Among different goals, promotion of multicultural society based on multiculturalism and multicultural education was initiated in educational institutions (Office of the Permanent Secretary, Ministry of Education, 2008) and school principals and related stakeholders were expected to play significant roles in promoting a pluralistic society and peace. What most challenges them is that the concept of multiculturalism and multicultural education is a new term for them and its concepts and practices are also different from Western perspectives Paper Presented in the American Educational Research Association 2013, April 28, 2013 Perspectives, Dilemmas and Multicultural Leadership of Public School Principals

in the Three Southern Border Provinces of Thailand (Ekkarin Sungtong, 2015).

Education as a Way to Improve the situation the Southernmost provinces of Thailand Situation

With solving the problem sustainable, it must improve the education in various groups and Ministry of Education constructs. The Ministry of Education has set six education strategies to be implemented in the southernmost provinces of Thailand.

The first strategy seeks to develop the quality of education. In the second strategy, Islamic studies will be promoted and local residents in the South will be able to have Islamic education as they wish. The third strategy seeks to support local private schools, such as pondok and tadika.

In the fourth strategy, vocational education will be promoted to enable local residents to earn a living both in Thailand and abroad. The fifth strategy seeks to management and develop provincial and district offices under the Office of Private Education Commission and sub district offices under the Office of Non-formal and Informal Education into IT centers for communication. The sixth strategy, education for security, seeks to ensure safety for teachers and other education personnel.

The Ministry of Education has offered annual scholarships, from kindergarten to graduate level, for those whose lives effected by the unrest. The Ministry of Interior has also carried out a project to send southern Muslim students to continue their studies in various universities. The project is considered an important way to solve southern problems, especially those concerning security, socio-psychology, and economic development. It is intended to provide educational opportunities for young Muslim Thais and upgrade their living standards.

The Ministry of Education has been cooperating with the Fourth Area Command and the Southern Border Provinces Administration Center project to develop model pondok schools at the tambon, or subdistrict, level in Pattani, Yala, Narathiwat, and four districts of Songkhla, Chana, Thepha ,Nathawi and Sabayoi . Under the project, each subdistrict in these areas will select a pondok school to be developed as a model. A target has been set to develop a total of 48 pondok schools by 2011.

Meanwhile, the College of Islamic Studies, Prince of Songkla University, Pattani province, is making efforts to upgrade the quality of Islamic studies in Thailand to suit the challenges of the globalization era. The efforts will contribute to the tackling of southern problem sustainable.

The government sees it necessary to provide greater educational opportunities for young people in the southernmost

provinces, so that they would be equipped with both vocational training and religious study. It believes that the education policy will prevent young people in the deep South from being misled by ill-intentioned people.

Since a large number of Muslim students in the South had no access to education loans, in accordance with Islamic principles, the Ministry of Finance assigned the Islamic Bank of Thailand to work with Krung Thai Bank and the Income Contingency Loan program in setting guidelines for extending credit to Muslim students for education purposes. The Ministry of Finance also has a policy to provide Islamic microfinance to entrepreneurs in Yala, Narathiwat, and Pattani provinces and some districts in Songkhla. It wants the Islamic Bank to play a greater role in helping Muslim students and business operations in the deep South (Abdul suko Din-a. 2007).

Methodology

The research is done through qualitative approaches to collect data: through extensive interviews, casual conversation, formal and informal observations. There are in-depth portraits of five parents, two religion leaders, and five teachers, from three secondary schools : Dechapattanayanukul, Benchamarachutit and Phokiriratsuksa schools in Khokpho and Muang districts in Pattani province. A total of semi-structure interviews with open-

ended questions were conducted for the purpose of study in 2011. All interviewees were audio tape-recorded and informal conservations. In this study, the data were gathered to learn of each case. After that, the data obtained from this case were analyzed.

Result

Every group agreed ,Schools use the term “multicultural education” to describe their policies concerning school rules, regulations and instruction. Schools were trying to construct the benefit and able to do the curriculum, activities, and practices to suit students of each culture .Schools followed the religion and customs those they adhered and they tried to build the harmony between the diverse cultures. For example, every school had Islamic to study for Muslim students. Muslim girls could wear Hiyab and Muslim boys could wear long trousers by Islam regulations. Buddhist students could pray every day.

Recommendation

1. The school should invite Buddhist monks and Imam to talk about religions so that teachers and students can practice to construct the peace and harmony.
2. School should teach students to respect each other although they talk the different Faith.

3. The school should bring the students to study in the Northern or have parts of Thailand. They could to see how the students and people could stay in harmony although they had the other Faith.
4. The Government should find the ways or construct the social policy to make the people respect and accept one another.

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