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Developing a Model of Peace Education in the Undergraduate Teacher Training Process for Early Childhood Education at Rajabhat Universities, Thailand

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Developing a Model of Peace Education in the Undergraduate Teacher Training Process for Early Childhood Education at Rajabhat Universities, Thailand

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Abstract

The conflict and violence of both the unrest in the southernmost provinces which claimed thousands civilians and officials in the last few years and the deep social division among the people throughout the country make peace education as a key tool for solving these problems for Thailand. The role of teacher education has been used for solving these conflicts. This study explores the universities' policy on peace education in the teacher training process of the early childhood education programmes of Rajabhat Universities as the biggest groups of universities in teacher training across the country. Two main research questions were explored: 1) has peace education been delivered in early childhood education programmes of Rajabhat Universities in Thailand? and 2) if so, how does it differ across universities? The study employed both quantitative and qualitative methods to understand the phenomenon in two Rajabhat Universities.

Quantitative methods employed questionnaires to collect data from students of both universities from the first to fifth year (N=100). The data from both universities has been analysed by the Mann Whitney U Rank test (p<0.05). Qualitative methods employed semi-structured interviews to collect data from six chief administrators, ten lecturers in the Early Childhood Education Programmes, and four experts in peace outside the university. Four focus groups composed of five students in each group were used to collect data from the first- and fourth-year students of both universities. Collected documentations relating to curricula were analysed. Thematic analysis was used to analyse qualitative data. The findings presented four key areas: University's Policies on Peace Education; Teaching, Learning and Curriculum about Peace Study in RUs; Participants' Ideas about Peace Studies; and Culture, Climate and Peace Studies in the RUs' Contexts. The findings from quantitative and qualitative methods were integrated into the Peace Education Model of Rajabhat Universities (PEMRU) framework. The findings revealed that the policies of Rajabhat Universities have included peace education in teacher training programmes. However, very few policies have been named directly. Peace education has been integrated into classroom activities and universities' activities as well as the universities' regulations. The significant

differences across universities were found in that one university had both direct and indirect policies on peace education whilst never officially naming them. The other university had both direct and indirect policies on peace education, which in contrast, were promulgated officially by the University Council. The study also found that the concept of peace in the Thai context was a combination of outer and inner peace; the role of the teachers was emphasised as a method of teaching peace education.

Finally, the key concepts emerging from the analyses were developed into the Proposed Model of Peace Education for Rajabhat Universities. This model was composed of the concepts of peace and peace education in the Thai contexts as the centre of the model to work with; the three main components were the dynamic work-units (university's policy, peace education centre, peace education curriculum); and five influential components surrounding the model as the supporters and conditions to work with (politics and government, religions and cultures, economic and equality, environment and responsibility, and ethnicity and identity). This proposed model is hoped to be a dynamic, rapid and sustainable way to solve conflicts and violence in the country.

Dedication

This thesis is dedicated to my beloved mum, Jib Sri-amnuay, who experienced all kinds of violent oppression – direct, structural and cultural. Her illiteracy has inspired and driven my ambition to achieve a PhD. Regretfully, she does not stay with us long enough to have an opportunity to evident and be proud of her son's success. She passed before the completion of this thesis. The dedication also extends to all others who have been under the oppression.

Declaration

I hereby certify that I am the author of this work except in places where references are made to others. The work has never been submitted to any institutions for any award. The work was done at the School of Health, Community and Education Studies.

Aree Sri-amnuay

Signature:

Date

ACKNOWLEDEMENTS

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List of Abbreviations

AMEI-WAECE	Asociación Mundial de Educadores Infantiles - World Association of Early Childhood Educators
BIC	Bureau of International Cooperation
BSE	Bureau of Standards and Evaluation
CCTP	Canadian Center for Teaching Peace
CGECCD	Consultative Group on Early Childhood Care and Development
EC	Elective Course
ECC	Early Childhood Children
ECE	Early Childhood Education
ECEPs	Early Childhood Education Programmes
EIU	Education for International Understanding
ECT	Early Childhood Teacher
ECTS	Early Childhood Teacher Student
EFP-ITP	Education for Peace based on the Integrative Theory of Peace
FMPE	Flower-petal Model of Peace Education
GCPE	Global Campaign for Peace Education
GEC	General Education Course
HAP	Hague Appeal for Peace
HRW	Human Rights Watch
ICG	International Crisis Group
IMPE	Integral Model of Peace Education
IMT-GT	Indonesia-Malaysia-Thailand Growth Triangle Areas Project
IPS-PSU	Institute for Peace Studies - Prince of Songkla University
ISRI	Islamic Study and Research Institution
LAWM	Learning to Abolish War Model
MOE	Ministry of Education
NAEYC	National Association for the Education of Young Children
NEC	National Education Committee
NESDB	National Economic and Social Development Board

NGOs	Non-Governmental Organisations
NRC	National Reconciliation Commission
NSO	National Statistics Office
OHEC	Office of Higher Education Commission
ONEC	Office of National Education Council
PAD	People's Alliance for Democracy
PEMRU	Peace Education Model of Rajabhat Universities
PEN	Peace Education Network
PEP	Peace Education Programme
PEPM	Peace Education Programme Model
PPUP	Peace Pledge Union Project
PROAP	Principal Regional Office for Asia and the Pacific
RCP-MU	Research Center for Peace-building - Mahidol University
RUs	Rajabhat Universities
RU1	Rajabhat University 1
RU2	Rajabhat University 2
SBPAC	Southern Border Provinces Administrative Centre
SDAO	Sub-district Administation Organisation
SEAMEO	Southeast Asian Ministers of Education Organization
SSC	Specific Specialised Course
TCSC	Teachers Civil Service Commission
TPC	Teacher Profession Course
UDD	United Front for Democracy Against Dictatorship
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNESCO-IBE	United Nations Educational, Scientific and Cultural Organization – International Bureau of Education
UNICEF	United Nations International Children's Emergency Fund
UNT	United Nations Thailand
YIU	Yala Islamic University

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Chapter One: Introduction

1.1 Introduction

The origin of this study is based greatly on my concern with the experience of teacher training students involved in early childhood education in the north eastern region of Thailand. After the students' graduation, many went to teach in the southern provinces. They faced conflict and violence; some of them have been injured, and worse still some of them died. For example, there is the brutal case of a Buddhist teacher who died from a brutal beating by female Muslims in the southernmost province. Many teachers working in the three southernmost provinces have tried to transfer to work elsewhere. However, in the Thai bureaucratic system, teaching positions are limited. Thus, the teachers often have to stay and cope with violent situations. Teachers are often at risk as victims of violence. According to Jitpiromsri's report (2010), 59.3 per cent of victims who died from 2004 to 2010 are teachers and educational associates. I profoundly believe there is a need for Thailand to implement peace education in the teacher training curriculum in order to attempt to manage these situations and teach for peace at the same time. I believe this is my personal responsibility as a lecturer who educates teachers. I also placed my faith in early childhood children with the hope that they will be the agents of future changes. These views are supported by a growing number of institutions concerned with peace education in the areas of early childhood education and teacher training around the world. In Thailand, where conflicts and violence have severely affected everyday life, peace education in the teacher training curriculum and in early childhood education often cannot be found. I believe this crisis can be solved in an academic way through responsibility from the universities.

Over the past few years, activists in the field of peace and educationists in the universities have made great efforts in trying to launch peace studies in the universities. However, they are focused on peace studies or peace sciences − not focusing on peace

education for teacher training, particularly early childhood education. This research is based on the belief that peace education for teacher training in early childhood education can enhance the knowledge, skills and attitude of peace in teacher students and provide them with the tools to teach peace to early childhood children as well as to deal with relevant situations.

In the wider context, many scholars have studied and tried to transform conflicts to develop a peaceful culture by using creative and peaceful means (Galtung, 1996:9). Some scholars have made an effort to transform people's world views to achieve a peaceful coexistence through peace education (Danesh, 2006:55-78). In 1994, Bjerstedt studied teacher training processes in twenty countries. The study revealed that the situation was similar in many countries. Certain efforts were made in some places, but they were limited, and to date the average teacher does not get any real training in this field. By the year 1999, Fountain reported that many countries have upgraded their quality of pre-service teacher education with regard to promoting peace through education. More recently, UNESCO has promulgated the years 2001 to 2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World which aimed to foster a culture of peace through education by promoting education for all (focusing especially on girls), revising curricula to promote the qualitative values, attitudes and behavior inherent in a culture of peace and training for conflict prevention and resolution, dialogue, consensus-building and active non-violence (UNESCO, 2000). These confirm the importance of teacher training as a tool for developing peace in the world.

Given the importance of teacher training in peace education, Thailand needs to respond not only to meet the UNESCO guidelines, but also to solve the conflicts within the country. Since Thailand has had unrest in the southern provinces and deep divisions within society, it is reasonable to question the role of education and request a revision of the teacher training process for peace education. To the best of my knowledge, little research has been conducted on peace education for teacher training in Thailand, particularly in relation to early childhood education. I deeply believe this study will

make a valuable contribution in the field of peace education for teacher training and early childhood education.

1.2   Background of the Study

As was stated above in the introduction this research has been developed from a consideration of the unrest in southern Thailand which started in 2004. The causes could be speculated to arise from accumulated factors, for instance the historical context, politics, religion, and the complexity of social and cultural factors. Political unrest brought severe violence which led to the loss of a large number of lives and properties. Furthermore, this situation has affects on psychology both for the victims in the area and other people throughout the country. Thailand has also faced other social conflict amongst people. People in Thailand have been deeply divided into two groups: "yellow shirts" and "red shirts". The "yellow shirts" represent the people who are against former Prime Minister Thaksin Chinnawatra and his administrative system called '*Thaksinomic*". For the other side, the "red shirts" support the Thaksinomic system, against the "yellow shirts". This situation goes far and deeply divides people in their thinking everywhere across the country. It has spread into every group of people in society: academics, politicians, businessmen, media representatives, grass roots people and even the monks. It has an impact on many factors such as development, a lack of equality, failure in ethical and moral systems, and corruption in the political, bureaucratic, and judicial system. These have caused people to feel that the state has adopted double standards.

As government workers, teachers live in local communities near the schools. Their daily lives are the same as others in the community. Therefore, they are an easy target. The situation grew worse when the Thai government provided teachers with money to buy handguns and offered bullet-proof vests for those who requested them. Although for self-defense, the need to carry weapons has saddened teachers and led many of them

into a moral conflict between their roles as teachers and their own personal safety. The educational system came under serious stress after more than 1,200 teachers and education officials sought transfers out of the southern regions (Moawad, 2005).

The outburst of violence in southern Thailand can be seen to have many consequences both, on the structure of the state and the culture:

- First, the history of this region is an important factor. The southern provinces were annexed a hundred years ago after centuries of Thai government control (Melvin, 2007). The five southernmost provinces of Thailand (Satun, Songkhla, Pattani, Yala and Narathiwat) are predominately 85% Muslim, whilst the majority of the rest of the country is Buddhist. Thus, there are religious tensions between the majority and minority faiths. The militant Muslim separatist movement started in the early 1970s. It appeared to be in decline in the 1990s. However, with the new political goal of setting up a super Islamic state in Southeast Asia comprising of Indonesia, Brunei, Malaysia, Cambodia, the southern Philippines and southern Thailand, these tensions raised again (Brown, 2004).
- Second, social and economic marginalisation has resulted in local grievances and a latent crisis in inter-ethnic relations. The economic disparities between the prime center (Bangkok and surrounding provinces) and the rural hinterland have resulted in an economic underdevelopment of the south (Croissant, 2005).
- Third, southern Muslims were treated unjustly by the government led by former Prime Minister Thaksin. There were numerous violent incidents caused by many different factors, including his war-against-drugs campaign by kidnapping and killing. For example, Noi (2006) reported that around 3,000 people died without proper judicial procedures. Hundreds and thousands of their relatives were angry with government officials and protested by killing government officials and Buddhist people.
- Finally, Buddhist government officials were sent to support American troops in Iraq. This was difficult for Thai Muslims, who opposed America's involvement in the Iraqi war (Chu Cheow, 2003).

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Many international organisations have paid attention to this situation, including the United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations International Children's Emergency Fund (UNICEF), and International Crisis Group (ICG). According to the report of the UNESCO-UNICEF workshop in Bangkok (UNESCO, 2006), it was clear that southern Thailand has been in a heightened state of unrest, uncertainty and social crisis since early 2004. After considering the situation from the viewpoints of religions, cultures, national/local policies, the historical contexts, and education, the consensus of Thai experts represented in the workshop suggested that a more focused concentration and attention on education is likely to play a major part in providing security for all.

In fact, there is no instant solution which will bring about peace in Thailand. Nevertheless, it has been stated that the development of a culture of peace has to begin at ground level. Working at the grassroots level is the key to ensuring lasting peace (Sivaraksa, 2005a:10). In the field of education, many educationalists working in the international community suggest that the best way to achieve sustainable world peace is to help children to develop the habits of heart and mind to learn to work and live peacefully with others from a young age. For example, Quisumbing (2000) highlighted the importance of guiding young children to become peacemakers. She suggests, both philosophically and methodologically, how we might move towards a culture of peace. There are some movements that will prepare children for peace in the form of peace education. Certainly, the concept of peace is contested. However there is some consensus that educating early childhood educators to teach peace to young children is central. For example, the International Labour Organisation (ILO), United Nations Development Programme (UNDP), UNESCO, and UNICEF have praised the importance of teachers as being central to furthering peace on the occasion of World Teacher's Day. They stated that teachers build the very fabric of peace, transmit the knowledge, values, attitudes, skills, and behavior, ensuring that peace is not just the absence of conflict, but also a way of life for all (UNESCO, 1998).

1.2.1 Statement of the Problem

As mentioned above, conflict, division and violence have spread out not only in the southern areas of Thailand but throughout the country. In order to solve these conflicts creatively, Thailand needs both knowledge and wisdom to handle the situation and solve problems through peaceful means. Truly, this deep-rooted conflict cannot be solved in a day. Hence, education should be considered as a sustainable way forward. In Thailand, many universities provide teacher education. However, peace education still has had less attention. Rajabhat Universities (RUs) cannot ignore the concern of UNESCO as the topics addressed by UNESCO are directly applicable to Thailand today. If universities charged with teacher training are to meet the UNESCO guidelines they need to consider the process of teacher training in order to prepare education students to cope with problems and to establish peace in children's minds. In the current context of Thailand, universities need to focus on the curriculum models they use to educate teacher students to teach early childhood children. Rajabhat Universities are prominent among other universities as there are a massive number of Rajabhat universities located in every part of Thailand. Rajabhat Universities have committed themselves to teacher education since they were first established. Thus, this research was designed to explore peace education in the teacher training curriculum of early childhood education programmes (ECEPs) in Rajabhat universities.

1.2.2 Research Questions

The research was designed to explore peace education policy in teacher training, using a case study of two universities. Within this I have considered whether teacher training has peace education included and explicitly labeled, whether it has peace education but not explicitly labelled, or teacher training which has no peace education at all. The study also explore whether the teacher training does or does not have an influence on the university policy on peace. Furthermore, the differences between the two universities have been highlighted. In order to carry out this research, the main research questions were developed as follows:

1. Is peace education delivered in the early childhood education programmes of Rajabhat Universities in Thailand?

2. If so, how does it differ across the selected universities?

In order to answer the research questions, the further questions are proposed:

1. What is the university's policy on peace education?
2. What activities have been delivered to students?
3. Which courses have been selected from the National Syllabus to teach?
4. How do lecturers deliver peace concepts to their students?
5. How do undergraduate students perceive concepts of peace?

1.2.3 Aims of the Research

Although Rajabhat universities must follow the structure of the national curriculum for teacher education, how they design the delivery and institutional emphasis is for the individual university to decide. These decisions to design their curricula may or may not therefore contain peace education. Therefore, this research aims to explore the teacher training process of Rajabhat universities, whether or not peace education is delivered in the early childhood education programmes in Rajabhat Universities, and how it differs across these universities.

The overall aim of this research is to formulate a model of peace education for teacher training in ECEPs at Rajabhat universities. This increases understanding of how the university's policy impacts upon peace education and its entire organisation. This proposed model can be applied to any Rajabhat university, and might be applied to other agencies which deal with peace processes within the country.

1.2.4 Terms Used in This Research

There are some specific terms that are used in the research:

Early childhood education (ECE): Early childhood education means teaching and learning about education for children at the ages of 0 – 6 years-old. This also relates to the *Early Childhood Education Programme* (ECEP) which means the major field of early childhood education in the faculty of education in Rajabhat Universities.

Early childhood teacher student (ECTS): Early childhood teacher student refers to the undergraduate students in the Early Childhood Education Programme of RUs.

Early childhood teacher (ECT): Early childhood teacher refers to the teachers who teach children in the nursery schools and kindergarten.

Early childhood children (ECC): Early childhood children refer to children at the ages of 0 – 6 years-old. The term 'early childhood children' is commonly used in Thailand, referring to children who attend nursery school and kindergarten before entering the compulsory school system at age six.

1.2.5 Distinctiveness of the Study

The distinctiveness of this research lies in the original contributions to knowledge concerning peace education uniquely in the Rajabhat universities' context in Thailand. Peace education in the teacher training process, especially in the area of early childhood education, has never been studied in Thailand. The findings from this research will provide understandings and perspectives on teacher training which can help teachers to cope with conflicts in society and be able to support sustainable peace at the same time. Moreover, the final result of the research could build a model for teacher training specifically in Rajabhat universities. This model could be applied to help solve problems in Southern Thailand as an alternative way. The ideas explored here will also be of interest to a wider audience.

1.3   Research Approach

A mixed method study was employed to better understand the research question. Mixed methods are able to offer both quantitative and qualitative data. The research is a case study which offered a focused approach to being able to explore the complexity of peace education in the teacher training process of early childhood education programmes (ECEPs) at Rajabhat Universities as a whole (Yin, 1994). This research was divided into three phases.

Phase 1 was developing a research design and documentation, and theories were studied. Documents such as universities' policy protocols and guidelines, universities' course plans, and other documents relevant to the teaching and learning in RUs were collected both via the internet and hard copy. The formal universities' curricula were analysed. In this stage, the theories of peace and peace education in the wider context were studied.

Phase 2 was data collecting and analysing. The field work was started by conducting a pilot project at Kanchanaburi Rajabhat University (KRU). Quantitative data was collected using a questionnaire. Qualitative data was collected using semi-structured interviews and focus groups. Quantitative and qualitative data sets were analysed separately.

Phase 3 was to build up the proposed model of peace education for undergraduate students in the ECEPs of Rajabhat Universities in Thailand.

1.4   Structure of the Thesis

The thesis is divided into seven chapters: Chapter one provides the background of the study, statement of the problem, research questions, aims of the study and terms used in this research. The distinctiveness of the study in the field of peace education specifically

for early childhood education in Rajabhat Universities in Thailand is illustrated. The chapter also describes the research approach and the structure of thesis.

Chapter two aims to provide an understanding of the fundamental concepts of this research. It starts with the researcher's roles and the theoretical framework. The chapter presents a national profile of Thailand which consists of geography, demography, history, political structure, economic structure, religious structure, national education and teacher education system.

Chapter three presents the literature review relating to the past and current studies. The chapter presents the concepts of peace including the development of the concepts of peace from negative peace to positive peace, as well as positive holistic peace. Peace education is addressed covering the concepts, types, aims, contents and methods of peace education. Peace education for early childhood is also illustrated concerning the concepts, aims, contents and methods of peace education, particularly for early childhood children. Teacher training for early childhood education in Thailand is reviewed. Later in the chapter, a conceptual framework is presented containing five conceptual models of peace education.

Chapter four describes the methods applied in this research. The philosophical underpinning of the research design is presented. Research questions, objectives and scope are described. The overview of the research sites and the pilot project is illustrated. Quantitative and qualitative methods as well as data analysis is explained. Research ethics of this research are addressed. Issues of rigour of the research are also discussed.

Chapter five presents and discusses the findings. The chapter starts with the explanation of reliability and validity of both quantitative and qualitative data. Quantitative and qualitative findings are presented and discussed separately. The findings of both methods are integrated into the PEMRU framework, and then the PEMRU framework is summarised and discussed in each section. At the end of chapter, the key important concepts of PEMRU are teased out and discussed.

Chapter six presents the final discussions of the key concepts from the findings. The proposed model for peace education in RUs developed based on these key concepts is presented and discussed. The model comprises of the concepts of peace and peace education in the Thai context and involves three main components - university's policy, peace education centre and peace education curriculum; and the five influential factors - politics and government, religions and cultures, economic and equality, environment and responsibility, and ethnicity and identity.

Chapter seven is the conclusion. The chapter starts with reminding the reader about the background of this research. The second part is an answer to the research questions. The third part is the reflection on the research approach and the methods, and their impacts on the research contents. Strengths and limitations of the research are explained. The final part of the chapter addressed the contribution, implications and recommendations for further studies.

1.5   Summary

This chapter presented the research background and rationale of this study. It provides some detail of the primary concepts in developing this research project concerning the conflict situation in Thailand and the university's responsibility. My statement of the problem was presented, followed by the research questions, the aims and objectives of the research, terms used in this research, and distinctiveness of this study. The research approach was described briefly in order to introduce the underlying reasons for selecting the mixed method and case study approaches for this study. The chapter also summarised each of the following chapters briefly. Chapter two presents the contexts of situation in Thailand.

Chapter Two: The Context of the Study

2.1   Introduction

The main purpose of this chapter is to provide an overview of the context of study in relation to the situation in Thailand. This is to enable the reader to better understand the fundamental aspects of the context of the study. It starts with the researcher's role and theoretical framework. The profile of Thailand is presented in relationship to geography, demography, history, political structure, economic structure, religious structure, and national education system. The religious structure is drawn using details of Buddhism and Islam. The national education system is explained through basic education, higher education and teacher education.

2.2   The Researcher's Role

The roles of researcher rely on the nature of knowledge to be investigated and the research method. This study investigates the issues from the participants' experiences and perspectives, focusing on conceptual understandings, institutional policy and educational practice relating to peace education in two universities. The nature of knowledge relies on the participants' experiences, perspectives and interpretations. Therefore, it is varied, complicated, and different among participants. This knowledge would be identified as inter-subjectivity (Crotty, 1998:63). Due to the complex nature of knowledge, the research needs to use both quantitative and qualitative methods to gain the best understanding of the research problem. This mixed methodology relies on the pragmatic paradigm. In quantitative method, questionnaires were employed to gather information from students on a large scale. I, as the researcher, seemed to be an outsider. For the semi-structured interview with the university's senior administrators, lecturers and experts, I interviewed respondents myself. From this position, I held some

knowledge, views and values to enter the field, whilst the interviewees have their own knowledge, views and values. It seemed to be an interaction between interviewer and interviewee. As a lecturer in a Rajabhat University, I am knowledgeable about the educational system and the information of a group of forty Rajabhat Universities. This seems to make me an insider. However, the questions were designed carefully to avoid values which might influence the research. Furthermore, I kept in mind that I am not allowed to ask a leading question in order to obtain trustworthy data from the interviewee. For the focus groups, I trained the moderators and note takers to conduct the research. This seems to remove my position from the focus groups. However, the questions and processes retained my position in choice and design. This position still tends to be one of an insider because it contains my previous knowledge and values concerning Rajabhat Universities. For document analysis, it could be seen as obtrusive data. However, the decision to pick or choose the documents depends on the researcher, which contains some knowledge, views and values. In regard to the value free stance, it is impractical for social research to remove all values. It still retains some notion of researcher (Denscombe, 2010:90). For a pragmatic worldview, Robson (2011:29) claimed that "values play a large role in conducting research and in drawing conclusions from studies, and they see no reason to be concerned about that influence." Therefore, the researcher's role of this research tends to be as an insider and contains some elements of outsider researcher.

2.3   Theoretical Framework

This research was inspired by Freirean educational theory. The educational philosophy of Freire has a great influence on the field of peace education which helps the learners to overcome oppressive conditions (Bartlett, 2008; Harris, 2002a:10). The Freirean educational methodology was developed to help people to be aware of their own oppression. All of his works emphasised a passion for justice, critical knowledge, and social change (Shor, 1996). Freire (1975:40) suggested that people need to unveil the

conditions of oppression which are affecting them and commit themselves to its transformation. They need the right kind of education to develop their consciousness which will help them to analyse the sources of oppression in everyday live. The main concepts of Freirean educational theory include education as a political act, the banking education versus problem-posing education, the method of dialogue and critical consciousness, the democratic relationships of teacher-student, and the co-construction of knowledge (Freire, 1973, 1975, 1985, 1988a, 1988b). These concepts are the basis for an approach to peace education.

Educational Concepts in Freirean Theory

Freire viewed education as a form of politics which could be used for liberating people from the oppression (Bartlett, 2008). This is the main contribution of Freirean education to the field of peace education. People can come to understand the social systems of oppression which affect them and commit themselves to transform it through the process of liberating education.

Freire also posted two different educational concepts and practices that were "Banking education" and "Problem-posing education". Banking education refers to the idea that the teacher has a greater position and greater knowledge than the student. She/he deposits that knowledge into the heads of students who are treated as passive objects. Within the banking concept of education,

> *"[T]he scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is men themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system."* (Freire, 1975:58)

In contrast to the concept of banking education, problem-posing education persuades students to think and act upon their world. Students are treated as active subjects as

Freire stated that:

"The problem-posing method does not dichotomize the activity of the teacher-student: he is not "cognitive" at one point and "narrative" at another. He is always "cognitive," whether preparing a project or engaging in dialogue with the students. He does not regard cognizable objects as his private property, but as the object of reflection by himself and the students. In this way, the problem-posing educator constantly re-forms his reflections in the reflection of the students. The students – no longer docile listeners – are now critical co-investigators in dialogue with the teacher." (Ibid: 68)

Freire compared these two practices in that:

"Banking education ... attempts, by mythicizing reality, to conceal certain facts which explain the way men exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. ... Banking education inhibits creativity and domesticates ... the intentionality of consciousness by isolating consciousness from the world. ... Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of men as beings who are authentic only when engaged in inquiry and creative transformation." (Ibid:71)

The concept of the problem-solving method supports the field of peace education as a basic principle. For peace education, the outcome of educational process is a culture of peace in the students' lives, society and the world; it relates to a political system. Therefore, students are the centre of education and expected to be active participants in order to express and explore their own lives. Problem-posing education enhances their consciousness to be able to transform the situation.

Method of Freirean Educational Theory

Dialogue is the main educational method in Freirean theory. It is "the encounter between men, mediated by the world, in order to name the world" (Ibid: 76). It is consistent with problem-posed education and provides an opportunity for teachers and students to share their knowledge and enhances students' critical consciousness. This method basically requires a profound love for the world and for men, humility, an intense faith in man, and mutual trust (Ibid).

Roles of Teacher and Students in Freirean Theory

Freirean theory emphasises the importance of relationships between teachers and students in the educational process. According to accounts of problem-posing education and dialogical method, a horizontal relationship is required which is "nourished by love, humility, hope, faith and trust" (Freire, 1973:45). From this point, teachers are expected to be democratic and empathetic teachers with love and faith in their students and be able to raise students' consciousness in order to help them become subjects of the world. The role of educators is "to pose problems about the codified existential situations in order to help the learners arrive at a more and more critical view of their reality" (Freire, 1985:55). By doing this, the "teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn whilst being taught also teach" (Ibid: 67). From this point, teachers work toward liberating their students from oppression. In order to become liberating educators, teachers need to accept students as their teachers and learn from them (Shor and Freire, 1987). This can help teachers know the reality of students' lives and to access the way they think. The students' role is expected to be an active one in the educational process in which all grow.

Knowledge in Freirean Theory

Knowledge in Freirean theory is socially constructed. Freire stated that "knowledge involves a constant unity between action and reflection upon reality" (Freire, 1985:100). For problem-posing education, knowledge is produced by an interaction between teacher and students, whereas the knowledge in banking education is given from teacher to students. Freire (1975:58) stated that:

"Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other."

From this point of view, Freire (1998a) emphasised interaction between teacher and students to inquire into the world around them. He also recommended that all learning begin from students' experiential knowledge, and that it proceeds by working with students to understand the "logic of these kinds of knowledge in relation to their contents" (Ibid: 36).

Influence of Freirean Theory on this Research

Freirean educational theory shaped this research in many aspects as follows. At the level of philosophical underpinning, participants were viewed as subjects who constructed the truth from their own perceptions of, interactions with and adaption to the environment. This stance provided the research paradigm and methodology building the conceptual framework of this research to investigate the perspectives at the research sites. At the method level, the research employed multi-methods e.g. questionnaires, semi-structured interviews, focus groups and documentation. In the details of data collected, this research looks closely into the teaching and learning process of RUs, whether or not the process is consistent with Freirean pedagogy.

2.4   National Profile of Thailand

This section presents information on Thailand consisting of geography, demography, history, political structure, economic structure, religious structure, national education and the teacher education system.

2.4.1 Geography

Thailand is located in the centre of the South-East Asia, covering an area of 514,000 square kilometres, bordered by Myanmar (Burma), Lao People's Democratic Republic, Cambodia and Malaysia, and has 2,420 kilometres of coast line on the Gulf of Thailand and the Andaman Sea. Thailand stretches 1,650 kilometres from north to south and 780 kilometres from east to west at its longest and widest point. Thailand is classified into four geographical regions. First, the central region is the most fertile area of the country. Second, the northern region is a mountain range region which is the heavily forested area of the country. Third, the north-eastern region is about one third of the whole country's area. Fourth, the southern region is a peninsula which has the most rainfall in Thailand. The climate in Thailand can be divided into two zones. The north, north-east, south-east and central regions have a climate with three distinct seasons: rainy, cool, and hot. Differently, the southern region has only rainy and hot seasons due to the location in a tropical rainforest zone (UNT, 2008a).

Figure 2.1 shows the map of Thailand which presents the neighboring countries, research pilot project site, research site 1, research site 2, and the unrest areas. The research pilot project site was situated at Kanchanaburi Rajabhat University near the border of Myanmar. Research site 1 was the Rujabhat University 1 (RU1) located in the central Bangkok. Research site 2 was the Rajabhat University 2 (RU2) located in the southern part of Thailand, two hundred kilometres north of the unrest area. The unrest area is located in Pattani, Yala and Naratiwat provinces near the border of Malaysia.

Figure 2.1 map of Thailand with the neighboring countries, research pilot project, research sites and the unrest areas

Source: taken from: http://www.un.org/Depts/Cartographic/map/profile/thailand.pdf

2.4.2 Demography

The estimated population is 64 million. Ninety-four per cent of the population are Thai-speaking Buddhists. Thai is the official language. There are many dialects spoken in Thailand. However, only four dialects are spoken distinctively. These are the central, the northern, the north-eastern, and the southern language. Nevertheless, in the southernmost provinces such as Pattani, Satun, Yala and Naratiwat, where the majority is Muslim, the Malay language is spoken. In the mountains at the northern part, there are approximately 525,000 highlanders or mountain tribes speaking distinct languages (UNT, 2008a). The religions and beliefs are focused on freedom. Theravada Buddhism is the official major religion. The population of Buddhist is 94.6 per cent. Muslim is 4.6 per cent. Christian is 0.7 per cent. Other religious groups include Taoists and Confucians, Hindu and Sikhs are 0.1 per cent (NSO, 2008).

2.4.3 History

The recorded history of Thailand can be traced over 2000 years. However, the modern history was clearly identified over 700 years which developed through many kingdoms: Sukhothai in 1238 - 1378; Lanna 1259 – 16th; Ayutthaya in 1351-1767; Thonburi 1767-1772; and Ratthanakosin kingdom in 1782 – present (Peleggi, 2007; London, 2008). Currently, the Chakri dynasty has ruled Thailand since the founding of the Ratthanakosin era and the city of Bangkok in 1782. During the nineteenth century, "*Thailand remained free from colonial domination due to a policy of modernisation, its leaders' astute diplomacy, and the geographical location of the country*" (Mishra, 2010:2). Thailand has a former name, "Siam", which has consisted of many ethnic tribes. There are different ethnic groups in the northern, eastern, central, and southern parts. This thesis will focus on the southern part of Thailand which has seen the recent unrest.

The history of southern Thailand in concerned deeply with ethnical and political

conflicts. The southern-most provinces of Thailand used to be an independent sultanate of Pattani, and was later divided into the Thai provinces of Pattani, Yala, Narathiwas, Satun and some part of Songkhla (Mahakanjana, 2006:5). The Kingdom of Pattani was a part of Siam between the fourteenth and eighteenth centuries. The first Chakri king in 1786 conquered Pattani, but the Siamese exercised little authority over the area (Alagappa, 1987). Siam relied on indirect rules, sustaining the traditional authority of political and religious elites. In the last third of the 19th century, King Chulalongkorn rebuilt the model of administration and aimed to centralise the entire power of the state throughout the kingdom by sending the Bangkok-based officials to assume many powers previously exercised by local notables. This helped to control the government finances and the establishment of effective territorial control (Mahakanjana, 2006). Thai state officials saw the security of southern Thailand as vulnerable due to the Muslim Malay speakers living along the border of Malaysia, most of whom held dual citizenship. The Thai state made many efforts to assimilate the Malays into the dominant central areas. These could be evidenced by the nationalist assimilation policies such as the International Crisis Group (ICG, 2005) reported as follows. The 1921 Compulsory Primary Education Act was passed and strictly required all children to attend state primary schools for four years. All the state schools had the same pattern, teaching a secular curriculum in Thai, and normally taught by Buddhist monks. In the late 1930s, the Prime Minister Phibun Songkhram instituted Cultural Mandates (Ratthaniyom) to assimilate ethnic minorities by banning the use of Malay language in government offices, forcing government employees to take Thai names, forbidding men and women to wear traditional Muslim- Malay dress in public. All public schools were forced to place Buddha statues. Furthermore, under the administration of the Prime Minister Sarit, the 1961 Educational Improvement Programme was used to force the "pondok" (private school teaching Islam) to take on a secular curriculum. He also encouraged the landless Thai Buddhists to migrate into the southern region by offering a free land. There were about 160,000 Buddhists who moved to the southern part of Thailand during the 1960s. These measures raised resistance and violence from the local Muslims (Mahakanjana, 2006). It was widely believed that assimilation policies had failed. Ladd Thomas (1974, cited in Mahakanjana, 2006:5) argued on this policy that:

> *"deeply-rooted divisions between the Malay-Muslims and the Thai Buddhist counterparts cannot be eradicated through assimilation policies. Instead, those assimilation policies have always been perceived and interpreted by Malay-Muslims as attempts to weaken their ethnic and religious traditions."*

The period of the 1980s is the period of decline. Prime Minister General Prem Tinasulanond launched a new strategy which emphasised enhancing public participation, economic development and a broad amnesty for hundreds of communist and separatist fighters (ICG, 2005). The government focused on politics rather than the military way in order to deal with the violence by emphasizing local political participation and including more local civilians in the state administrative system. The Civil-Police-Military (CPM43) joint headquarters were established. The Southern Border Provinces Administrative Centre (SBPAC) was formed in 1981 to enhance coordination amongst governmental agencies, to reduce corruption, to diminish prejudice against Malays among government officials sent to the area, and to hear local grievances. The CPM43 and SBPAC were the special units comprising of the army, police, the Ministry of Interior, and also several local civilians (Mahakanjana, 2006). These units focused on understanding, Malay-Muslim cultural awareness and provided *Yawi* language (local Pattani language) training for non-Malay bureaucrats and security officials as well as formulating broad-ranging policies for ameliorating the conflict (Chalk et al., 2009). The CPM43 and SBPAC provided opportunities for local elites to engage with central government officials on an ongoing and systematic basis.

The SBPAC and CPM-43 were abolished by Prime Minister Thaksin Shinawatra in May 2002 with the reason that "the rebellions and insurgency in the south were coming to an end" (Liow, 2004). During 2001–2002, Thaksin replaced the key officials in the South with his associates and loyalists (Melvin, 2007). However, new insurgents have risen in this period to present. The International Crisis Group (ICG, 2005) explained the new insurgency in four areas as inspired by the international Islamic inspiration and the war in Iraq, poverty and under-development, the revamping of government architecture, and the deterioration of human rights and the war on drugs. It could be understood that government mismanagement is also a cause of increasing violence in the southern-most

provinces. As these historical issues relate to the present situation and the causes of conflict in the southern Thailand, they provide relevant background info for my research. In developing a model of teacher training toward peace education, the curriculum should be able to enhance the teacher students to know the truth of history and perceive others with a peaceful attitude.

2.4.4 Political Structure

The politics of Thailand have operated under the structure of a Constitutional Monarchy. The king is the head of state. The Government is run by the cabinet. The prime minister is the head of the government. There are twenty ministries to be administered. Each ministry is headed by a politically-appointed minister with one or more deputy ministers. The head of career civil servants in each ministry serves as the permanent secretary. This position has administrative control over all the departments of the ministry. The main ministries directly responsible for maintaining peace, security, and regulating the laws and order of the country are the Ministry of Defense, the Ministry of Interior and the Ministry of Justice and the Office of the Prime Minister (UNT, 2011). The recent constitution is the Constitution of the Kingdom of Thailand B.E.2550 (2007). Under this constitution, the National Assembly consists of two chambers. There are the Senate and the House of Representatives. The Senate consists of 150 members−76 directly elected and 74 appointed by a panel comprised of judges and senior independent officials from a list of candidates compiled by the Election Commission. The House has a total number of 480 members (OEI, 2010).

For southern Thailand, the political structure can be described in two ways: the official politics and the villagers' politics. The official politics are regular electoral politics in which people have to vote for their representatives to be the members of parliament (MP). For the villager's politics, this is concerned with religious structure. Muslims in the southern provinces relate closely to religious leaders. Although these leaders do not have official positions, villagers respect and believe them. This is important for political issues because these leaders are the genuine power holders. This was addressed by

Yusuf (2007), in that the new development of the southern conflict started to link to religious factors when four *ustaz* (Islamic teachers) were arrested by Thai police on December 14, 2004 as alleged masterminds behind the ongoing two years of unrest in southern Thailand.

This political situation has many influences on the new insurgency. Since the CPM43 and the SBPAC were removed, there has been no link between Bangkok headquarters, local provincial administrations and local civilians. Croissant (2005) criticized that the current insurgency is the result of populist and nationalist policies under the former Prime Minister Thaksin Shinawatra, who initially rejected the claim that the violence was based on ethno-nationalist grounds and rather insisted that it was the work of criminals. Furthermore, the policy on the war against drug dealers in early 2003 killed about 2,500 people at the end of the three-month campaign (Haanstad, 2008). This produced a climate of fear in the country in general but also for Muslims in the southern province. It helped to further destabilizing the situation. As Thaksin's reforms were implemented there was a rise in the incidence of violence in the South (Melvin, 2007). Another political aspect influencing violence was the declaration of Martial law in the southern provinces in 2004 to repel the attack on army and police facilities (Smith, 2004). Under this law, Thaksin could adopt a militaristic stance by enacting the Executive Decree on Public Administration in Emergency Situations. Kfir (2007) criticized that the Decree could make officers immune from prosecution and also suspended the jurisdiction of the administrative courts to prosecute officials for human rights violations. This Martial law and Decree seem to raise the climate of fear and unite Muslims in southern Thailand.

The channels into national politics for Muslims were limited. In the past, Malay-Muslims relied on the Muslim political group called "Wadah group", which was made up of a group of Muslim politicians, intellectuals and other Islamic interest groups in order to communicate and to build political negotiation power (McCargo, 2008). The Wadah politicians supported the need to link and collaborate with central government. Finally, Wadah MPs jointed the Thai Rak Thai party which belonged to Thaksin in

2002. After the government of Thai Rak Thai party attacked the Kru-Ze mosque on April 28, and the Tak Bai incident on October 25, the Wadah MPs could not defend the government, and later they lost all seats at the next national election (Ibid.). For Malay-Muslims, when their channels became limited, many chose the way of violence.

The violence and tension in the southern provinces broke down trust between the Buddhist and Muslim communities. Moreover, the situation raised criticism from the palace. These forced Thaksin to establish the National Reconciliation Commission (NRC) in 2005, aiming to restore the region to normality (McCargo, 2006). The NRC emphasised diversity and the need for Thais to accept that they are not made up of one single monolithic, unified ethnicity. Although the NRC did good work, its influence on government policy has not been great as McCargo (2010:75) criticized:

> *"[T]here was lack of trust and openness among the commission's members which curtailed frank discussions. Because the political dimensions of the conflict were seen as off-limits, for a variety of cultural and historical reasons, the NRC produced a report that emphasized issues of justice, but failed to engage with the core questions underpinning the violence."*

After Thaksin was ousted from government by the coup on the 19th September 2006, the SBPAC was renewed by interim Prime Minister General Surayud Chulanont. This new SBPAC has more trouble to work with than before. According to the International Crisis Group report, the SBPAC officials had a problem with making contacts and building networks in the region, because the previous community and religious leaders were no longer able to carry out the same function (ICG, 2007). The political structure was considered as an important aspect for understanding the political and social relationship in Thailand, particularly the southern provinces. The political structure of Thailand is not stable. This was illustrated in the political conflicts and the frequent changes of Prime Minister. This means policies also changed depending on the government. It led to political turmoil and protest throughout the country. For example, the protests of the "yellow shirts" and "the red shirts." The "yellow shirts" are a group of mainly middle-class people called the People's Alliance for Democracy (PAD). They aimed to undermine Thaksin. The yellow shirts used the slogan that "We are fighting for the

King" as a royalist liberal alliance (ICG, 2010b:2). After Thaksin was ousted from government by the coup on the 19th September 2006, the anti-coup activists and Thaksin's supporters formed the United Front for Democracy Against Dictatorship (UDD). This group is popularly called "the red shirts", and to fights against the military-installed government and a member of the Privy Council – the king's advisory body (Ibid: 2). The International Crisis Group reported that the UDD, who admire Thaksin, has been formed from many networks of groups based on their political and economic aspirations (Ibid: 13). According to the International Crisis Group's report, the red shirts have supported the former Prime Minister Thaksin as:

> *Thaksin has maintained a high profile among his supporters via audio, video and Twitter messages. His messages have been re-broadcast on local cable networks and printed in Red Shirt publications such as the now banned bi-weekly Voice of Taksin. Ahead of the major rally in Bangkok, he spoke via a video link at several rallies in the countryside.* (Ibid: 17)

The protests of these two groups have spread conflict rapidly throughout the country. This political conflict divided people into the "yellow" and the "red", or the "rich" and the "poor". This division has extended to social institutions such as politics, bureaucracy, army, court of law, academics, and also religion.

2.4.5 Economic Structure

Thailand is normally considered an agricultural country. Economics have been based on agricultural export. Agricultural products include the staple food, rice cassava, sugar, rubber, maize, palm oil, and poultry products (Warr, and Kohpaiboon, 2009). The rapid growth of the Thai economy during the years 1968 to 2005 was based on an average annual rate of 6.5 per cent and the growth rate of gross domestic product (GDP) was 9.5 per cent. These revealed that agricultural products increased slower than GDP and agriculture had a declining share in total production. It dropped from 32 per cent of GDP in 1965 to 10 per cent in 2004, whilst the GDP share of industry and services rose from 23 to 43 per cent (Ibid.). Recently, according to NESDB and the World Bank report

2010 (NESDB, and World Bank, 2011), Thailand has shifted export composition from exports based on primary and resource-based and low-tech products towards the medium- and high-tech products from 1990 to 2006. This evidence confirms that Thailand has changed from agriculture to industry. Although industry increased the GDP, it raised several problems for society. For example, the case of the Mab Ta Phut Industrial Estate (MTPIE), in which Ranee and Suntaree (2010: 172) reported that:

> *"rapid industrialization has led to deteriorating natural resources and changes in social and economic structure following by numerous social, socio-economic, environmental, and health problems."*

Following legal action on the case of MTPIE, in September 2009 a Central Administrative Court injunction suspended 76 industrial projects due to environmental concerns (Ibid.). This revealed some conflict between the industrial investment and people's normal lives. People in Thailand mainly rely on agriculture and natural resources. When development swings heavily towards the industrial sector, natural resources which used to be accessed by people are snatched away and exploited. The greater power can certainly obtain it, whereas powerless villagers can only protest. For example, this includes the case of water conflict in the Eastern Seaboard Industrial Development Area where the water supply could not meet the growing demands of the industrial sector, and the Royal Thai Government chose the market mechanism to manage water in the hands of a private company. Finally, the network of communities and NGOs complained that the water was distributed unequally and prioritized the industrial sector over the rest (Jumnianpol, 2010). This imbalance in the development of the economy of Thailand has a significance that needs to be considered for this research. As national resources are the basis for people to live peacefully, in this case it was taken legally by the greater power and could be considered as structural violence (Galtung, 1964; 1969).

Many scholars criticised the siyuation and suggested an alternative direction for Thailand to solve these problems, such as Buddhist economics, sufficiency economy, and Islamic economy. With regard to Buddhist economics, this is not a new concept as

Schumacher (1973:52) had described and compared it with Western economics:

"He (A modern economist) is used to measuring the 'standard of living' by the amount of annual consumption, assuming all the time that a man who consumes more is 'better off' than a man who consumes less. A Buddhist economist would consider this approach excessively irrational: since consumption is merely a means to human well-being, the aim should be to obtain the maximum of well-being with the minimum of consumption. . . . The less toil there is, the more time and strength is left for artistic creativity. Modern economics, on the other hand, considers consumption to be the sole end and purpose of all economic activity."……"It is clear, therefore, that Buddhist economics must be very different from the economics of modern materialism, since the Buddhist sees the essence of civilization not in a multiplication of wants but in the purification of human character. Character, at the same time, is formed primarily by a man's work. And work, properly conducted in conditions of human dignity and freedom, blesses those who do it and equally their products."

Payutto (1994:47) explained that Buddhist economics are a middle-way, emphasising quality of life, not to exploit oneself and others, and also generate into a sustainable eco-system. Buddhist economics advise to consume with wisdom. It is in contrast to modern consumption driven by advertising and market strategies. A central principle of Buddhist philosophy taught that it is more noble to give than to take. Those who have become rich or powerful are still expected to treat others kindly and with respect (Sivaraksa, 1992:6-8).

With regard to sufficiency economy, this was outlined in a speech by King Bhumipol in 1974 and was reiterated in December 1997 after the economic crisis (Piboolsravut, 2004). He suggested "the Sufficiency Economy" to encourage a moral discourse in Thai thinking. The philosophy of Sufficiency Economy is based on an adherence to the middle path. It can be summarised as follows:

"Sufficiency Economy stresses the middle path as an overriding principle for appropriate conduct by Thai people at all levels, from family to community to country. It calls for national development and administration to modernize in line with the forces of globalization. "Sufficiency" means moderation,

reasonableness, and the need of self-immunity for sufficient protection from impact arising from internal and external changes. To achieve this, the application of knowledge with due consideration and prudence is essential. In particular, great care is needed at every step in the utilization of theories and methodologies for planning and implementation. At the same time, it is necessary to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, and businessmen, adhere first and foremost to the principle of honesty and integrity. In addition, a way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable to create balance and be able to cope appropriately with critical challenges, arising from extensive and rapid socioeconomic, environmental, and cultural changes in the world. " (NESDB, 2007:6-8)

The philosophy of Sufficiency Economy seems to be consistent with the majority of the local Thais who rely mainly on agriculture.

With regard to Islamic economy, in the Islamic culture many Muslims have felt that an unrestricted capitalism is against their religious and moral beliefs. Islam is seen as a way of life. They believe that "God, the Creator, the *Qur'an* and *Sunnah,* has given clear guidelines affecting all aspects of life" (Group, Al Habtoor, 2001). In order to meet Islamic moral injunctions on profits and interests, many Islamic scholars and businessmen have called for a more equitable form of capitalism. Based on Islamic principles, an Islamic economic model emphasises using resources to satisfy the necessities, needs and other requirements of life. This is different from the Western model in considering an emphasis on human and social considerations when making economic decisions. It does not emphasise seeking profits, regardless of the costs. The criterion by which investment decisions are made should be upon a combination of moral values, social aspirations and concerns, and a desire to fulfill others' needs, feelings and emotions (Ibid). Muslim communities do not have philosophies, directions or aims to develop their economies to compete with the world. Venardos (2005:62) compared the difference between conventional and Islamic banking and financial systems that:

"the latter is based on keeping in view certain social objectives intended for the

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benefit of society. This is because Islam is an ethical system which guides man in all his activities including commerce and trade. Whereas a conventional banker need not be concerned with the moral implications of a business venture for which money is lent, the Islamic banker has a much greater responsibility in this respect. ... Islamic finance is based on equity, whereas the conventional banking system is debt based."

However, it was argued by Ansari (2006) that the Islamic Bank has exactly the same features as their conventional equivalents as being promoted by Islamic bonds which yield fixed rates of return comparable to market rates of interest. He also stated that "*it illustrates the imperialist sponsorship of the Islamic finance movement and the dangers it poses to the Islamic movements in the Muslim world*". The economics of Muslims in southern Thailand seem not to aim to be capitalist. According to the work of Charles Tripp in "*Islam and the Moral Economic: The Challenge of Capitalism*", (Evans, 2007) states that:

> *"Most Muslim first experienced capitalism in the form of colonialism. Capitalism seems to have ability to reduce all social relationships to the market's measure, to turn everything into a commodity. "Thaksinomics", therefore, was more than "just economics" for the Muslims in the South. Its raw, abrasive version of capitalism aggravated long-standing cultural dilemmas felt by Muslims. Islamic critics of capitalism have criticised its individualism and its destruction of social solidarity and "brotherhood". Capitalism's apparent elevation of money, greed and selfishness to the status of virtues by claiming that they promote economic growth and development is, these critics argue, producing a world without a moral compass. For Muslims the ownership of property by individuals is not absolute; property is something that God has entrusted to them to use in ways laid down by Islam. Thus zakat, one of the five pillars of Islam, enjoins the faithful to share their good fortune with those in need."*

Undoubtedly, the philosophies of the main religions in Thailand do not emphasise consumerism and mainstream economics which added materialism. However, in real practice, Thailand has participated in the Association of Southeast Asian Nation Free Trade (AFTA) since 1993, and by the year 2010 had eleven Free Trade Agreements

(FTAs) which engaged in another seven FTA negotiation (Wignaraja et al., 2011). It means the trend economics in Thailand still flow through conventional economics. This could be a chance either to develop the country or to exploit natural resources. The economics are the conditions assuring the well-being of people in the country which are relevant to a state of peaceful life. The changing economic situation also impacted on teacher training and educational reform as addressed in section 3.5.1.

2.4.6 Religious Structure

Thailand has a diversity of religions and absolute freedom of religions and beliefs. Although Buddhism is the official national religion, the Constitution of the Kingdom of Thailand B.E.2550 (2007) states in section 79 that:

> *"The state shall patronise and protect Buddhism as the religion observed by most Thais for a long period of time and other religions, promote good understanding and harmony among followers of all religions as well as encourage the application of religious principles to create virtue and develop the quality of life."* (Gazette, Government, 2007)

This evidence showed the responsibility of the state to ensure religious freedom. Recently, there are many religions in Thailand, for instance Buddhist is 94.6%, Muslim is 4.6%, Christian is 0.7%, Hinduism, Sikhism and others are 0.1% (OEI, 2010). This research discuses only Buddhism and Islam which are relevant to the research questions.

2.4.6.1   Buddhism

Buddhism is the main religion in Thailand and holds a majority of the national population. Buddhism has long been a part of Thai people's lives. Many Thai people use Buddhist philosophy to retain self-sufficiency, reliance and independence in their lives. Buddhism plays a significant role in ways of living in the middle path and with

simplicity in farming activities. The Buddhism teaches a "Middle Path" avoiding the "extremes on either side: the extreme of the life of sensual pleasures and the extreme of mortification and asceticism" (Ferguson, 2010:106). This middle path is practiced through an eightfold path: the right view, right intention or thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration (Ibid). Many Thai people who show restraint and adhere to the "middle path" can promote not only personal happiness but also social harmony and enjoy their lives in agricultural work, although it does not gain profits as much as industrial work. However, there has been some change stated by Hutanuwatr and Rasbash (1998) as Thai Buddhists often use Buddhism only as a ritualistic function in life and few live according to the real teachings. Also, lay Buddhists actually worship money and 'successes'. It is understandable that the laymen who were not practiced and disagreed with the real teachings are easy to be attracted by cravings. Regarding the concepts of cravings in Buddhism, Payutto (1995a) described these cravings in five categories as follows: craving for bodily form (*rupa-tanha*), craving for taste (*rasa-tanha*), craving for smell (*gandha-tanha*), craving for sound (*sadda-tanha*), craving for physical contact (*photthabba-tanha*), and craving for mental stimuli (*dhamma-tanha*). Beside these cravings, Parnwell and Seeger (2008) explained the nature and direction of change in Thai religiosity that is mapped by the processes of modernization, development and globalization, and from influences such as commercialism, materialism, anomie, atomization, acquisitiveness, and disillusionment. Whilst Buddhism encourages people to confront existential suffering in life by being self-sufficient and reliant in the middle path, modern culture offers a way to escape from this suffering with its prosperity and consumption. There are profound impacts of consumerism which come with globalisation to modern cultures in Thailand. The money-orientation has arisen alongside the way of life. Thai people have become more individualised, selfish, and careless for others. After the economic crisis in Thailand in 1997, Buddhist Economy and Buddhist Agriculture were called to adjust and renew the locals as Parnwell and Seeger described:

> *Buddhism is central to localist discourse, which in no small measure is also a culturalist discourse. In part this is because the civil religion is presented, or at least imagined, as a cornerstone of Thai culture, and Buddhism is also a key*

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referent in the distillation of a sense of "community culture" and its operationalization within the alternative development movement. Buddhism is the embodiment of the Thai cultural capital that localists envision will provide the heartbeat of future development in reaction to the forces of globalization and capitalist modernization. (Ibid: 86)

Buddhism provides a significant view on concepts of peace. In Buddhism, peace can be categorised into two kinds. The first is inner peace, which means a state of mind extending to Nibbana (Skt: Nirvana). It is the highest approach in Buddhism that results from training and practicing Tri-sikkha (Morality, Concentration/Meditation and Wisdom). The second is external peace, which means the well-being of people, society and the world. It is a state that is visible and perceptible. This results from calmness in society which has no killing, no war, and no exploitation. In Buddhist teaching, there are three defilements which are the cause of the world being devoid of peace. The first is *Tanha* (craving). It is a want of obtaining benefits. The second is *Mana* (conceit). It is a want of being great or lusting for power. The third is *Ditthi* (erroneous opinion). It is a misbelief which can be in the form of belief, opinion, doctrine, ideology and religion. These are important factors in humans' minds that are believed to create a lack of peace in the world (Payutto, 1997). In fact, Sivaraksa (2005a:14) states that:

> *"All acts of violence have their roots in the mind. If we want to kill someone we need to carry out some physical action, but the intention to carry out this action must first arise in our mind. If we can be aware of the feelings that arise in our mind that lead to violence, we can better understand the root causes of violence, and better alter our intentions before enacting violence."*

In Buddhism, there are five main sets of precepts (*Sila*) for Buddhists to control themselves and not make any problems or commit violence to others. However, the most widely observed of the codes are the Five Precepts for laymen which *"forbid (1) killing, (2) stealing, (3) sexual immorality, (4) lying, and (5) taking intoxicants"* (Keown, 2009:149). In Thailand, there are other religions and beliefs that are consistent with Buddhism, for instance, Confucian and Brahma faiths.

2.4.6.2   Islam

Islamic culture is practiced in parallel with Buddhist culture. Muslims are a minority in Thailand, making up 4.6 per cent of the population. However, they are concentrated mostly in southern Thailand, particularly in Pattani, Stun, Yala and Naratiwat provinces. The study of Yusuf (2007) revealed that there are two types of Islam in Thailand, the integrationist (inhabitating the provinces extending from the upper South to Chiangrai in the North) and the volatile and un-integrated Islam in the Deep South with its different variants. The difference between these two types of Islam lies in their backgrounds, history and ethno-linguistic configurations. Bouma et al. (2010:118) suggested that "Islam came to Thailand in the fourteenth century when Muslims from places like Persia, China and India arrived to conduct business or escape persecution." Islam in Thailand is highly structured. There is the Islamic Centre of Thailand, acting as the official body concerned with management of Islamic affairs in the country. This office is led by the *Chularajmontri,* or *Shaikh al-lslam,* of Thailand who is chosen from among, and by, Muslims. However, he has to be appointed to office by the king of Thailand (Yusuf, 1998). On the other hand, *Chularajmontri* consults the king regarding Islamic concerns.

In the political aspect, the Thai-Muslim minority participated in the national political process during both its democratic and nondemocratic eras. The engagement has earned Thai Muslims recognition within the political system. Thai-Muslim politicians have represented different political parties in the various parliamentary elections. The military coup on 19 September 2006 was led by a Thai Muslim general viz., Gen. Sonthi Boonyaratkalin (Yusuf, 2007).

The teaching of Islam relating to peace can be traced from the discussion of many scholars as follows. Engineer (2003:100) states that the word Islam is derived from the root *SLM,* which are the root letters for peace (*Salam*). The scholars from the Islamic Study and Research Institution (ISRI) stated similarly that the word Islam originates from Arabic "*Aslama*", translated to yield, submit, or surrender. It has roots from *Salima* means peace. Consequently, Islam means yield, submit, or surrender to God (*Allah*) with

the purpose of having peace both in this and the next lives. Islam is the way or the code of life for Muslims; covering economic system, society, administration and politics. It is based on a principle of teaching the Quran and the practice of Allah (ISRI, 2002:45). It shows the relationship between humans and God. Campanini (2011:112) interpreted this relationship from the Qur'an in the modern way that:

> *"Humankind is the product of God's will, and God is deeply concerned for and about it. The Qur'an should therefore be read in the light of how, in the name of God, it upholds our sense of human dignity and shows the way that will best ensure the well-being of the people. The notion of "humanity" is, itself, a hermeneutic key, and interpretation must be formulated in harmony with the aspirations and needs of suffering humankind rather than favouring the interests of a privileged minority."*

The Islamic way of life is connected with peace due to acceptance and piety according to the precepts of *Allah*. This is the way to achieve peace in Islamic principles. For example, the word used to describe themselves, "Islam", is a reminder to live in the way of God as in Engineer (2003:35) stated that:

> *"[I]t will be seen that peace is very basic to Islam. In fact, as pointed out by many scholars and theologians, Islam, in Arabic, means establishing peace and surrendering to the Will of Allah. It is the bounden duty of every Muslim to strive to establish peace. Real jihad (striving) is to strive for peace and justice in the world. One of the names of Allah is Salam (peace) and since Muslims are servants of Allah they are, above all, the servants of peace. Their entire life should be spent in its service, to fulfil their religious obligation."*

Furthermore, the greeting among Muslims is "*Assamu Alaikum*", which means "*Peace be upon you*", and also reminds Muslims to think of God and peace (Morgan, 2010:190). The Islamic tradition was explained by Galtung (1981:186) as Islam seems to be very typical in the general Western pattern, with a clear dichotomy of the world in two abodes or "houses", *the dar-al-Islam* (the house of Islam, the house of peace) and the *dar-al-hard* (the house of war). In Islam, *peace* is a comprehensive word that refers to the state of complete harmony between all the senses in an attempt to strike a balance

between internal and external engagements. When greeting another Muslim or entering an assembly, Muslims wish everybody peace, and this present is rewarded with the same prayer. However, Muslims desire to fight when they do not have better change. Violence and war are limited to protect themselves; there are not a means for invading and committing aggression to others. Chiba and Schoenbaum (2008:114-115) stated that "Islam is a Religion of Peace" and described the concepts of peace in three dimensions as follows. The first is the meaning of Islam itself. The second dimension is to submit and surrender one's will to a higher truth and a transcendental law. The third is against oppression, corruption, injustice, and tyranny. There are many violent conflicts in the world and many people point to Islam as the root cause. Islam accepts the basic paradigm that war is permitted to protect the truth and peace and to restrain injustice, threat and invasion. There is a verse which "gives permission to those Muslims who fall under oppressive, unjust rule, and those Muslims who are being persecuted" (Al-Islami.com, 2000 - 2012) to fight against this oppression:

> *"Permission [to fight] is granted to those who are being persecuted, since injustice has befallen them, and God is certainly able to support them [with victory]. They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is God." If it were not for God's supporting of some people against others, monasteries, churches, synagogues, and mosques - where the name of God is commemorated frequently - would have been destroyed. Absolutely, God supports those who support Him. God is Powerful, Almighty."* (Surah 22, Verses 39-40, cited in Al-Islami.com)

Campanini (2011:61) explained that it is possible to find in the Qur'an both incitements to war and incitement to peace.

2.4.7 National Education System

The historical background of the Thai education system reveals that Thailand has had a formal comprehensive education plan since 1932. It began with four-year elementary education plus an eight-year secondary plan for those qualified and wanting to continue.

The system of education was revised in 1936 to include five levels: kindergarten, primary, secondary, pre-university and higher education.

The modern education system in Thailand was a consequence of the constitution of Thailand, promulgated in October 1997. This constitution forces the state to enact a national education law. The National Education Act of B.E. 2542 (1999) was promulgated two years later. The new administrative structure of Thai education was established under this national education act. According to Section 15 of the National Education Act, there are three types of education: Formal Education, Non-formal Education, and Informal Education (ONEC, 2001). Formal education specifies the aims, method, curricula, duration, assessment, and evaluation required for its completion. Non-formal Education has flexibility in determining the aims, modalities, management procedures, duration, assessment and evaluation conditional to its completion. The contents and curricula for non-formal education shall be appropriate, respondent to the requirements, and meet the needs of individual groups of learners. Informal education aims to enable learners to learn by themselves according to their interests, potentialities, readiness and opportunities available from persons, society, media, or their sources of knowledge. The structure of the modern Thai education system has two levels. There are basic and higher education levels. The basic education systems provide 3 years for pre-primary school and 12 years for basic education. It is divided into 6 years primary school, 3 years lower secondary school, and 3 years upper secondary school. Compulsory education is 9 years for all children from ages 6 to 15 and also offers 12 years of free basic education for all children nationwide. Higher education normally provided 4- to 6-year programmes for undergraduate degrees, depending on the field of study, 2-year programmes for Masters Degree, and 3-year programmes for Doctoral Degrees (BIC, 2005/2006). Figure 2.2 shows the Thai educational system.

Figure 2.2 Thai Education System

THE THAI EDUCATION SYSTEM

In 2005, 14.4 million students were enroled in the age group 3-21 years old, representing 82% GER, a rise from 75% in 2001.

Approx Age	Grade	LEVEL OF EDUCATION		
				Non Formal Education Pathways
3		**Pre-Elementary** 1.8 million students 75% GER		
4				
5				
6	1	**Primary** 5.8 million students 104% GER		
7	2			
8	3			
9	4			
10	5			
11	6			
12	7	**Lower Secondary** 2.7 million students 95% GER		
13	8			**Short Course Training**
14	9			
15	10	**Upper Secondary** 1.1 million students 63% GER	**Vocational and Technical Education** Lower vocational: 689,901 students	
16	11			
17	12			
18	13	**Undergraduate** 1.9 million students 56% GER	Tertiary vocational: 395,753 students	
19	14			
20	15			
21	16			
22	17	**Graduate Studies** 179,191 students (90% masters students)		
23	18			
24				

GER: Gross Enrolment Rate as measured by percentage of students in age group in education

Source: taken from: http://www.bic.moe.go.th

2.4.7.1   Basic Education

Basic education consists of four levels that are "three years of pre-primary education, six years of primary education, three years of lower secondary, and three years of upper secondary education" (ONEC, 2008:23).

Pre-primary education or early childhood education is not compulsory. There are many types of schooling for children of the ages 3-5, provided by both the state and private sectors. The National Education Act B.E. 2542 states in section 18 paragraph (1) that:

"early childhood education shall be provided in the following institutions: Child Care Centres, Child Development Centres, Pre-school Child Development Centres of Religious Institutions, Initial Care centres of Disabled Children or those with Special Needs, or early childhood development centres under other names." (ONEC, 2001)

A wide range of approaches, such as Neo-Humanist Education, Waldorf Education, Montessori's Concept, High/Scope Curriculum, Reggio Emilia Approach, the Project Approach, Whole Language Approach, Metal-Science Learning, and Portfolio Assessment are used. Over 74 per cent of children aged 3 to 5 receive early childhood education. The majority of this education is provided by government primary schools. At the same time, the government has encouraged private schools and local government to take charge in this level (BIC, 2008).

Basic education in Thailand is divided into 6 years of primary schooling, 3 years of lower secondary schooling and 3 years of upper secondary schooling. Compulsory education is 9 years, to the completion of the lower secondary. However, all students are expected to complete 12 years. For the academic year 2007, there were 4 million students enrolled in primary level, 2.26 million enrolled in the lower secondary, and 2.89 million enrolled in the upper secondary. The national curriculum has eight core subjects. These are Thai language, mathematics, sciences, social studies - religion and culture, health and physical education, arts, careers and technology, and foreign languages. Local wisdom and culture are also integrated into each of the core subjects. The promotion of thinking skills, self-learning strategies and moral development is at the heart of teaching and learning in the Thai National Curriculum (BIC, 2008).

The education system in the most-southern provinces, where Muslims are a majority,

has a more specific character than other parts of Thailand. There is the Islamic education system parallel with the public education system provided by the government. Although there are both Islamic and secular national schools, 85 percent of Malay-Muslim students attend Islamic schools because Malay-Muslims view national schools as essentially Buddhist schools. This caused the attendance of national schools in the Malay-Muslim areas of southern areas to be lower than anywhere in Thailand (Liow, 2009:48).

The Islamic education system in Thailand provides six levels from nursery to higher education:

1) Sekolah Anubahn (nursery);
2) Raudah (pre-primary);
3) Tadika (Taman Didikan Kanak or primary);
4) Pondok;
5) Islamic Private Schools or Private Schools Teaching Islam, also known as Madrasah (Arabic); Sekolah Agama Rakyat or Sekolah Agama Suasta (Malay), and Rongrian Ekachon Sorn Sasna Islam (Thai);
6) Institut Pengajian Tinggi (Universities and tertiary education institutions). (Ibid: 49)

Firstly, Sekolah Anubahn is a child-care facility for infants and toddlers. Secondly, *Rawdah* is a pre-school development centre which is run by local mosques. Thirdly, *Tadika* is a centre for religious and educational training, also run by local mosques. *Tadika* is an after-school religious course for children in grades one to six. There are currently 1,612 centres teaching *Tadika* which have registered with the Islamic Religious and Moral Education. There are approximately 173 thousand students and more than 4 thousand teachers. Fourthly, *Pondok* or *Ponoh* are private Islamic boarding schools or private Islamic schools. According to Liow's report (2004b), Pondock mainly taught Islamic education, which revolved around prayer and memorising the *Koran*. Furthermore, the assessment system was not found. Therefore, the government

did not accredit it. *Pondok* depends on peoples' donations. Some *Pondoks* have been developed into modern Islamic private schools, have registered with the government and receive both budget and training. This type of school uses a modern curriculum combining Islamic education and Thai academic education. In 2007, 47 Pondok schools used both Islam and general education subjects, and 101 Pondok schools, or private Islamic boarding schools, teach Islam only (ONEC, 2008:189). Fifthly, Islamic Private Schools or Private Schools Teaching Islam, also known as Madrasah (Arabic), Sekolah Agama Rakyat or Sekolah Agama Suasta (Malay), and Rongrian Ekachon Sorn Sasna Islam (Thai). Sixthly, *Institut Pengajian Tinggi* (Universities and tertiary education institutions) is higher education. Islamic higher education offers four-year programmes for Bachelor's degrees and two years for Master Degrees at Yala Islamic University. There are three faculties - Faculty of Sciences and Technology, Faculty of Social Sciences, and Faculty of Islamic Study (YIU, 2010).

For the issue of Islamic education in southern Thailand, some studies revealed that Pondok schools were used for the network of manifesting their politics as stated by McCargo (2004:3):

> *"In the deep South, Malay Muslim politics clearly has a very distinctive character, manifesting itself in resistance to centralised Buddhist education through a network of Islamic pondok schools."*

This was confirmed by Melvin (2007:22), a researcher at Stockholm International Peace Research Institute, in that: "*a number of pondoks seem to have played an important role in spreading radical Islamist ideology.*" Furthermore, educational outcomes for children in southern Thailand have been poor. They were not being prepared to compete in the country's modern job market. Few of them can get places in Thai universities (HRW, 2010).

2.4.7.2   Higher Education

Higher education is provided in universities, technical institutes, vocational colleges, or specialised training institutions (nursing colleges, cadet schools, and Buddhist universities). A Bachelor's degree is generally awarded in a 4-year programme. Some degree programmes require five to six years depending on the field of study. In the past three years, the Ministry of Education have required five year programmes in the field of teacher education. The Thai higher education system is composed of both public and private institutions. Some Thai public institutions have recently been transformed into autonomous universities. Higher education is administered by the Commission for Higher Education Committee. Over 2.2 million students are currently enrolled in the higher education sector and participation rates of university-age students have increased significantly over the last few years from an average of 26 per cent to the current average of 40 per cent. In 2007, there has been a significant increase in higher education opportunities with 78 public universities and 89 private higher education institutions (BIC, 2008).

2.4.7.3   Teacher Education System

Teacher education has been developed since 1892. In the 1960s, larger numbers of teacher training institutions were established to meet a demand for more teachers due to three major factors. These were the extension of compulsory education, population growth, and the availability of secondary education to a larger population. The attention paid to expanding teacher education was evident in a dramatic increase in the numbers of teachers. However, this effort was concentrated on the quantitative aspect rather than on qualitative. At present, the Thai government is concerned with improving the quality of the teacher education programmes. Section 47 of the National Education Act B.E. 2549 states that:

> *"There shall be a system of educational quality assurance to ensure improvement of educational quality and standards at all levels. Such a system shall be comprised of both internal and external quality assurance."*

> *"The system, criteria, and methods for quality assurance shall be as stipulated*

in the ministerial regulations." (ONEC, 2001)

From this section, the Office of Higher Education Commission has developed the National Quality Assurance System, including law and regulations, responsible agency, policies and practices (especially on teaching), and learning and research (BSE, 2010). The other key education reform is educational personnel. Section 53 requires teachers, administrators of educational institutions, educational administrators and other educational personnel of both the state and private sectors to have professional licenses as provided by the law.

There are 118 institutions available to conduct both pre-service and in-service teacher training and professional development (Chanbanchong, 2010). Among these institutions, 41 Rajabhat Universities, which were developed from teachers colleges, have a strong history of offering bachelor's degree programmes in teacher education. They have a mission to produce and promote teachers' qualifications and standards for the country (Bovornsiri, 2006). All universities are administered by the Commission for Higher Education. The Ministry of Education has required 5-year programmes for Bachelor's degree in the field of teacher education, containing one extra internship year in school. The Teachers Civil Service Commission (TCSC) takes charge of the issue and amendment of laws, regulations, criteria and procedures for the administration of civil service teachers under the Ministry of Education.

The teacher educational system can support peace education in both pre-service and in-service teacher education. Mishra (2011) stated that:

> *In order for peace education to become a regular inclusion and curriculum expectation within schools, nations and worldwide, teachers must be prepared to teach issues that are often socially uncomfortable and conflicting in order to combat the stigma, conflict and inequality that peace education seeks to diminish.*

In Thailand, Makarapirom (2010), an academic of the Research Center for Peace

Building of Mahidol University, made a speech suggesting that the universities urgently need to research and develop curricula which support civil education, rights and freedom, as a peaceful means for the new generations and the university's students to solve the national crisis. The role of universities for peace education was also encouraged by professor Srisa-arn, the former Minister of Education of Thailand, in order to help reduce conflicts in society (Khaosod, 2010).

According to the previous discussion on the diversity of cultures, religions and ethnicities in Thailand, higher education needs to consider the issues of multicultural education for teacher education in Thailand. Within multicultural education, several concepts can be introduced in order to enhance multicultural perspectives, such as pluralism, liberalism, assimilation, and accommodation. The concept of pluralism refers to the civic arrangement in a plural society which emphasised the ideas of liberty and equality of all ethno cultural groups to carry out their lives regardless of their size or power (Berry, 2011; Carr, 2010). This is also recognised as the "theory which opposes monolithic state power and in the general sense of toleration of diversity within a society or state" (Filali-Ansary, 2009:1). Assimilation refers to the process that individuals interact with other cultures and become absorbed into the dominant cultural group. These individuals cannot maintain their cultural identity and lose much of their heritage culture (Berry, 2011). The term assimilation is sometimes called the "melting pot" when it is sought by the non-dominant acculturating group (Ibid.). Accommodation refers to the process of integration in which non-dominant groups adopt the basic values of dominant groups whilst the dominant group also supports the needs of all groups:

> *"Thus a mutual accommodation is required for integration to be attained, involving the acceptance by both groups of the right of all groups to live as culturally different peoples. This strategy requires non-dominant groups to adopt the basic values of the larger society, whilst at the same time the dominant group must be prepared to adapt national institutions (e.g., education, health, labor) to better meet the needs of all groups now living together in the plural society."* (Ibid: 2.6-2.7).

Multicultural education is considered to support peace education. It provides the basic

concepts for perceiving other cultures which are important for the teachers in a multicultural society. The knowledge of multiculturalism is also important for the Office of Higher Education Commission in developing a basis framework for teacher education in relation to peace education which is able to apply in any universities.

2.5   Overview of the Context in Thailand

The conflicts and violence in Thailand have extended rapidly both in depth and width since 2004.   It has many root causes and factors, as previously addressed. Regarding the southern problems, Jitpiromsri (2010) reported that:

> *"The incidents of unrest in the Deep South from January 2004 to January 2010 had happened for six full years. From the database of Deep South Watch, it was fond that over the past 73 months, there were a total of 9,446 incidents of unrest, resulting in approximately 4100 deaths and 6,509 injuries. The total casualty of the unrest over the past six years, with the dead and the injured figures combined, was more than 10,609 individuals."*

The violence extends to the innocent civilians in everyday life and in the community. According to the HRW report (2007), the people in the southern provinces felt that no-one is safe anymore in the south where anybody might be a victim of the bombs. In 2010, the HRW (2010:7) also reported that:

> *"The insurgents, who view the educational system as a symbol of Thai Buddhist state oppression, have burned and bombed government schools, harassed and killed teachers, and spread terror among students and their parents. The vast majority of teachers killed have been ethnic Thai Buddhists, and their deaths are often intended as a warning to others. The vast majority of teachers killed have been ethnic Thai Buddhists, and their deaths are often intended as a warning to others."*

The government sent security forces to protect children and teachers. Whilst the government security forces have set up long-term military and paramilitary camps or bases in school buildings and on school grounds, the separatist militants had been

warned not to cooperate with the authorities. As a result, they (students, teachers, and schools) are in a risk of facing violence from both insurgents and government security forces (Ibid.). The International Crisis Group (ICG, 2010a:4) also reported the impact of violence on education in southern Thailand as follows:

> *"Violence has seriously disrupted education in government schools. Many teachers have asked to be transferred and many school days are lost as a result of attacks. Some schools, particularly in remote areas, also face declining enrollment. Buddhist students follow their parents, who move because of safety concerns; Malay Muslims send their children to private Islamic schools, which increasingly are also offering primary education."*

This supported the earlier study of UNICEF/Thailand (2008) which explored the impacts of violence from the views of children in the violent areas at southern provinces in that:

> *"The children suffer anxiety and stress associated with the ongoing threat and anticipation of violence, as well as their own violent experiences and their proximity to places vulnerable to violent attacks. Their everyday experiences include witnessing attacks and other violent incidents associated with injury and death."*

The violent situation in the southern provinces creates a feeling of fear, distrust and hatred in social relationships and the broader community. Many have feelings that tend to mistrust each other. It has changed the social relationship between the state and people among Thai Buddhist and Muslim communities, and even between individuals in the same community.

The political conflicts and violent situations have spread throughout the country. This conflict concerns the political ideology which divided people of the country into two groups "the yellow shirts" and "the red shirts" (see section 2.4.4). According to the International Crisis Group's report, the protest of the red shirts turned violent with some people dying, including troops:

"With the draconian law imposed, the government began to take harsher steps, beginning what it called an operation to "take back the area" on 10 April. While it pledged to strictly follow standard riot control measures, live ammunition was used during chaotic night time clashes. Accounts of the violence remain disputed. It is clear that troops were attacked by grenades and fired on by unidentified armed groups, with five soldiers killed, including a commander, Col. Romklao Thuwatham. 21 civilians were shot dead and autopsy results show most were killed by high-velocity rounds.12 More than 860 were injured, 350 of whom were soldiers." (ICG, 2010b:3)

"Following the crackdown on 19 May, 36 buildings, including the shopping mall Central World Plaza; the Stock Exchange of Thailand; and several commercial banks were set on fire. It remains unclear if the Red Shirts were responsible for all of them. The violence in Bangkok sparked anger among Red Shirts in the countryside, prompting the torching of governor's offices in four northeastern provinces." (Ibid: 6)

These conflicts and divisions are still ongoing and violence might explode again depending on the political conditions.

2.6 Summary

This chapter started with presenting the researcher's role, which tends to be an insider. The theoretical framework was addressed based on Freirean education theory, including the areas of educational concepts, methods, roles of the teacher and students, knowledge, and the influence of Frierean theory on this research. The national profile of Thailand was presented, consisting of geography, demography, history, political structure, economic structure, religious structure, and the national education system. The contexts in Thailand were illustrated in the later stages of the chapter, which emphasised the situation of southern Thailand. The next chapter presents the literature review concerning peace, peace education and teacher training as well as conceptual frameworks of peace education.

Chapter Three: Literature Review

3.1   Introduction

This chapter presents the literature review relating to past and current studies. The chapter is separated into seven sections. The first is the introduction of the chapter. The second is the concepts of peace, which are drawn across the Eastern and Western cultures through negative and positive peace and the holistic concepts of peace. This section explains the development of the concept of positive peace and the development of a more holistic concept of peace. The third is peace education which contains concepts, types, aims, contents and methods of peace education from the views of scholars and organisations. The fourth is peace education for early childhood children, which consists of concepts, aims, contents, methods of peace education for early childhood children. The fifth is teacher training for early childhood education (ECE) in Thailand. This section explains the factors concerning teacher training for early childhood education in Thailand, the qualifications of early childhood teachers, the standard of profession in early childhood education, and the recent curriculum of undergraduates for ECE in Thailand. The sixth is the conceptual framework of peace education which illustrates five models of peace education, namely *the Learning to Abolish War Model (LAWM), the Integral Model of Peace Education, the "Flower-petal" Model of Peace Education (FMPE), the Education for Peace based on the Integrative Theory of Peace (EFP-ITP), and the Peace Education Programme Model (PEPM).* The seventh is a summary section.

3.2   The Concepts of Peace

Peace has been defined variously in different languages and cultures. In Western culture, the Roman concept of *pax* typically means absence of violence under the rule of law. The Greek *eirene,* the Hebraic *shalom*, and the Arabic *sals'am* all point more towards

peace as justice or absence of structural violence. In Eastern culture the concepts of peace are different. The Chinese concept of *ho p'ing* or *p'ing ho* corresponds to a well-ordered state of mind. The Japanese concept of *heiwa* and *chowa* indicates harmony, simplicity, and quietness. The Indian concept of *shanti,* typically translated as peace, means a well-ordered state of mind. Another Indian word *ahimsa* means rejection of killing and non-violence (Ishida, 1969:133-145, Galtung, 1981:183-199; 1985:155).

Across Eastern and Western cultures, peace is conceptualised as concerning both external factors and internal factors. Peace is described as a condition in which individuals, families, groups, communities, and/or nations experience low levels of violence, engage in mutually harmonious relationships, work together to resolve conflicts, respect standards of justice, satisfy basic needs, and honor human rights" (Anderson, 2004:103; Harris and Morrison, 2003:12). Peace can also be conceptualized in another way, emphasizing a sentiment which is an inner component of human beings. Peace defined in this way is often found in Eastern religious teaching that places an importance on qualities of the human mind. For example, Payutto (1995b:22), the Thai Buddhist monk who was awarded the UNESCO Prize for Peace Education 1994, explained peace in Buddhism as a state of mind which reaches tranquillity, freedom and inner happiness. In Buddhism, the ultimate goal for a Buddhist is to reach the peaceful state of *Nibbana* (*Nirvana* – Sanskrit) (Sivaraksa, 1994:103). Nibbana in this sense is an end to be achieved. Galtung (1996:9), a key theorist within peace research, describes peace in two ways. The first is negative peace "*peace is the absence/ reduction of violence of all kinds*", and it is understood that the absence of violence of all kinds is a goal to be achieved. The second definition is positive peace "*peace is nonviolent and creative conflict transformation*".

The conceptualization of Eastern and Western peace research has different routes. Galtung (1981:191) compared the difference between Eastern/Oriental and Western/Occidental peace concepts, stating that:

> *"The civilizations in the Orient are here seen as conceiving of themselves as more self-contained. ... Where the Occident – except for the Middle Ages - was*

extrovert and centrifugal, always feeling it had to strive for a 'global reach' in action or at least in theory and conceptually, the Orient is more introvert, more centripetal. ... The ultimate in extrovert peace planning is peace for the universe; the ultimate in introvert peace planning is the peace in one's own soul, intra-personal peace, harmony of mind."

This comparison reveals the different standpoints of peace concepts whereby the Eastern aim is to control oneself, and the Western aim to control society. Eastern concepts have less academic aspects compared with the Western concepts. However, in recent years, Eastern countries have adapted methods of peace research from the Western perspective, whereas the Western perspective has extended to include more holistic peace concepts.

The development of the concept of peace is reflected in the awarding of the Nobel Peace Prize. The prize has been awarded to persons or organisations who worked against war or violence. However, in 2006, the prize was awarded to Mohamad Yunus and the Grameen Bank who attempted to create economic and social development from below (Nobelprize.org, 2006). Yunus established the Grameen Bank for the poor, especially women, to enhance women's status in the household and society. He has the assumption that "all women can be emancipated within capitalist development through their incorporation in the public sphere, specifically through women's access to an expanding cash economy" (Rahman, 1999:15). This seems to support the concept of feminist peace (Brock-Une, 2000) in the way of empowering women's social status in the household, which may lead to a reduction in micro violence. In 2007, the Nobel Peace Prize was awarded to Albert Arnold (Al) Gore Jr. and the Intergovernmental Panel on Climate Change (IPCC) for their efforts to build up and disseminate greater knowledge about man-made climate change, and to lay the foundations for measures that are needed to counteract such change (Nobelprize.org, 2007). This award is related to Gaia peace (Groff and Smoker, 1996a: 1996b). Therefore the Nobel Peace Prize awards illustrate the shift from the concept of peace as the absence of war to feminist peace and a more holistic concept of peace.

Groff and Smoker (1996a) have reviewed the development of thinking within Western

peace research since the 1940s and present a progression of six perspectives beginning with the traditional view that peace is simply the absence of war, through to a more holistic concept;

1) peace as the absence of war
2) peace as a balance of forces in the international system
3) peace as negative peace and positive peace
4) feminist peace
5) holistic Gaia peace
6) holistic inner and outer peace

The concept of peace as the absence of war is concerned with the violent conflict between and within countries. In order to achieve peace, war needs to be abolished. The concept of peace as absence of war was considered as an insufficient concept in most formulations of peace, and has been replaced by wider concepts concerning multiple factors. However, negative peace is still recognised as a necessary condition for all the positive concepts of peace that have developed since this initial perspective. In fact, the other concepts cannot develop if war exists.   The concept of peace as the absence of war was modified by Wight in 1941 to form the perspective that peace is a balance of forces in the international system. This concept views peace as a dynamic balance of political, social, cultural and technological factors. When this balance is broken, war occurs. The balance is concerned with relationships between states as well as within a state.

In 1969, this perspective was then developed further by Galtung who conceptualized peace as both positive and negative, and introduced the concepts of direct, structural and cultural violence. In the 1970s and 80s, feminist peace researchers furthered Galtung's concept of positive and negative peace to include reference to violence and structural violence not only at the previously acknowledged macro, or global, level (e.g. society / community) but also at a micro, individual level (Brock-Utne, 2000).

Holistic concepts of peace developed further with Holistic Gaia peace, which places

emphasis on the relationship of humans to bioenvironmental systems, and Holistic Inner and Outer peace, which places emphasis on inner and esoteric (spiritual) aspects. Initially, the concept of Gaia peace, addressed by Groff and Smoker (1996b), does not have a spiritual dimension. It was defined in terms of all forms of physical violence against people and the environment. However, some beliefs and rituals within deep ecology in the Thai context seem to link to spiritual dimensions, for example a tree ordination – the Buddhist monks adapted the traditional rituals and ceremonies to combat deforestation by wrapping the tree's trunks with yellow ropes to highlight their sacred status (Darlington, 2003). This example also links to holistic outer peace as esoteric (spiritual) aspect.

3.2.1 The Development of the Concept of Positive Peace

The concept of positive peace was modified from "peace is a balance of forces in the international system", as argued by Galtung (Groff and Smoker, 1996a). The concept of positive peace has evolved from the work of Galtung, who discussed peace as both positive and negative (1969). Negative peace was referred to as an absence of personal violence or direct violence (Ibid:183), including "direct violence in micro-structures, everyday life violence like street-killings, incest and wife-battering as well as direct violence on a larger scale, on the macro-level as in wars" (Brock-Utne, 1995:321). Positive peace referred to the integration of human society, and then expanded to include an absence of structural violence (Galtung, 1964:2, 1969:183). This type of violence may also kill but at a slower pace (Brock-Utne, 1995). Galtung believes that negative peace is the opposite of violence, and therefore exploring and extending the concept of violence leads to extending the concept of peace. Galtung defines violence in three forms; direct, structural and cultural violence. With regard to direct violence, it can be divided into "verbal and physical, and violence harming the body, mind or spirit" (Galtung, 1996:31). Structural violence includes "political, repressive and economic, exploitative; supported by structural penetration, segmentation, fragmentation and marginalization" (Ibid: 31). In connection with cultural violence, Galtung (1990:291) defined this as:

"those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence."

The cultural violence makes direct and structural violence look right or at least not wrong (Ibid: 291). This type of violence can be divided by content in terms of religion, law and ideology, language, art, empirical formal science, cosmology (deep culture), and by carriers: schools, universities, media (Galtung, 1996:31). By expanding violence in detail and relating it to the structure of society, the concepts of peace can be seen clearer and can be categorised into positive peace.

The concept of feminist peace extended to both negative peace and positive peace (Groff and Smoker, 1996a). Feminists criticized Galtung's theory of violence as failing to explore the role of gender in the social construction of violence (Confortini, 2006). Feminist peace, then, "links unorganized direct violence on the micro level to organized structural violence on the macro level" (Brock-Utne, 2000). The feminist peace perspective includes all types of violence, broadly defined from the individual to the global level (Groff and Smoker, 1996a; 1996b). Due to the majority of student teachers in the field of early childhood education being female, the concept of feminist peace needs to be addressed as a relevant aspect.

Recently, peace has been viewed as the integration of psychological, social, political and spiritual phenomena. This integrative theory of peace suggests creating peace by focusing on the creation of unity in the context of diversity (Danesh, 2006).

By perceiving peace through the expanded concept of violence, negative peace and positive peace are seen as relevant to education in this research as follows. Regarding negative peace or an absence of direct violence, Thailand has revealed some direct violence and conflicts concerning education in many locations, particularly southern Thailand. For example, teachers and education personnel have been attacked and

schools have been burned down (Jitpiromsri, 2010; Human Rights Watch, 2007). In connection with positive peace or an absence of structural violence, Thai education seems to be an absence of structural violence in the terms of providing "Education for All" with over 90 per cent enrolling in primary education and spending over 25 per cent of its national budget on education (UNESCO/Lindeberg, 2011). For relating "education for all" to positive peace, Brock-Utne (1995:321) stated that:

> *"[B]asic education for all is likely to lead to positive peace, that is a situation where violence is not built into the structures, where equality of opportunity is strived for and self-fulfillment and self-worth enhanced."*

However, Thai basic education has had failings in its quality improvement which ranks in a low position among other countries (UNESCO/Chaiyasook, 2011). Furthermore, Feigenblatt et al. (2010: 301) analysised the characteristics of Thai education as "most classrooms apply a high control approach as the model of discipline along with the characteristics of authoritarian society in Thailand." This also revealed some links to structural violence.

3.2.2 The Development of a More Holistic Peace Concept

The feminist peace perspective began the move from macro to micro level which requires societal wide changes in personal cultural values. The holistic concepts developed further into both Holistic Gaia peace and Inner peace. Holistic Gaia peace emphasises the relationship of humans to bioenvironmental systems viewing human beings as one of many species inhabiting the earth, whilst the destiny of the planet is seen as the most important goal (Groff and Smoker, 1996a; 1996b). Wenden (2004:8) stated that "implicit in a definition of peace that includes an environmental dimension is the link between social and ecological peace." Humans have affected ecosystems for a long period of time. In the twentieth century, human harm to the environment escalated to a new global scale and complexity. This ecosystem is an ecological foundation for human survival. Destruction of this system is inimical to human security. Therefore,

ecological security is vital for world peace (Mische, 2004). The environmental problems have impacts not only on social and economic aspects but also "lead to conflicts and civil strife that may grow into low intensity warfare or even international strife" (Harris and Mische, 2004:179). In Thailand, the conflict concerning environmental problems can be seen in many areas. For example, conflict between the ethnic uplanders, "Hmong", and the lowland formers in the northern Thailand concerning the diversion and contamination of downstream water which has been affected by pesticides (Englehart, 2008).

The concept of holistic inner and outer peace views inner and esoteric (spiritual) aspects of peace as essential and believes that "all aspects of outer peace must be based on inner peace" (Groff and Smoker, 1996a). This concept is often found in world spiritual and religion traditions. For example, the concepts of *Nibbhana* or *Nirvana* (Sanskist) refer to peace in Buddhism (Galtung, 1993:18; Sivaraksa, 1994:103). For the Buddhist approach to peace, Yeh (2006:98) categorised four dimensions in the holistic/integrated model of peace in the field of peace studies as follows: "intra-personal, interpersonal, in-group, and inter-group."

Environmental and spiritual theoretical concepts of peace also promote the positive peace concept. The development of more holistic peace paradigms have increasingly involved the concept of positive peace, therefore positive peace is currently recognised as an evolving concept. Consequently, this evolution of the knowledge of peace during a period of time shows a dynamic to define peace from one to various factors and from emphasis on macro to micro peace. The concepts of peace also combine both negative and positive peace, extended to cover inner and outer aspects of humans and also the environment.

The culture of violence exists in every part of the world, particularly when our understanding of violence is extended from direct violence to structural and cultural violence. It has an effect on a need of new systems as the equipment for social transformations. Kester (2007) stated that we live in cultures of violence that silence the

voiceless and dying, and cultures of apathy that sustain the oppression of the weak and marginalised. Sachs (2005) revealed that many children around the world die each day from starvation, about half the world population lives in poverty, and billions lack decent nutrition, health, shelter, and other basic needs of life to ensure well-being and full participation in society. The violation of such basic rights confirms the structural and cultural violence around the world.

Thailand might not have war, yet there are many reports on conflicts in society, and especially the South of the country (ICG, 2005, 2007; McCargo, 2006, 2008; Human Rights Watch, 2007, 2010) and also conflicts concerning environmental issues (Ranee and Suntaree, 2010; Sarungrut, 2010) revealing the violent situation of the country. All of these problems confirm both direct and structural violence in Thailand.

3.3   Peace Education

Peace education has been officially accepted and promulgated throughout the world by academicians and institutions, such as the United Nations Educational Scientific and Cultural Organisation (UNESCO), the United Nations International Children's Emergency Fund (UNICEF), the Canadian Center for Teaching Peace (CCTP), the Hague Appeal for Peace (HAP), and Global Campaign for Peace Education (GCPE). The components of peace education such as definitions, aims and objectives, contents and pedagogy, are described in Boulding (1988), Harris and Morrison (2003), and Reardon (1988). Peace education models are also discussed in Danesh (2006), Brenes-Castro (2004), Reardon and Cabezudo (2002), Swee-Hin (2004a), Kester (2008) and others.

Peace education has been promoted since the end of World War II. There are many different patterns of peace education around the world. UNESCO used to promote peace education as a means for a better understanding and learning about other cultures. This kind of education attempts to educate people from different cultures to be able to communicate, respect, and help each other. However, this education has not discussed

peace directly. Since then, it has been developed on the basis of peace sciences, peace study, and peace education. For example, UNESCO at Principal Regional Office for Asia and the Pacific (PROAP) encouraged using peace education for living together in peace and harmony (UNESCO/PROAP, 1998). Harris (2010) explained the expansion of the peace studies toward the end of 20th century claimed that it has an important symbiotic relationship with peace movements, peace research, and peace education through the works of activists and academics to warn people about the danger of violence. In the schools and colleges, the teachers benefited from these activities to give students insight into how to manage conflicts in diverse settings. The next sections discuss the topics relating to peace education such as definitions, types, aims and objectives, contents, and methods.

3.3.1 Concepts of Peace Education

Peace education is an attempt to end wars and to promote peace by providing an understanding about peace and fostering an attitude searching for peace. Education is an important process to encourage learning about and understanding relating to peace. Fountain (1999:1) defines peace education under the framework of knowledge, skills, attitudes, and values as follows:

> *"[T]he process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level."*

Hicks (1985, cited in Fountain, 1999) defines peace education as activities that develop knowledge, skills and attitudes needed to explore concepts of peace, to enquire into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative futures. Harris and Morrison (2003:9) defined peace education similarly to UNICEF which emphasised empowering people with skills, attitudes and knowledge that:

"Peace education is [...] both a philosophy and a process involving skills [...]. The process involves empowering people with skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches non-violence, love, compassion and reverence for all life."

Peace education in Harris' view (2002c:28) also encourages a desire for achieving and maintaining peace, as he stated that:

"Teaching encounters that draw out from people their desires for peace and provide them with nonviolent alternatives for managing conflicts, as well as the skills for critical analysis of the structural arrangements that legitimate and produce injustice and inequality."

Reardon (2000: 399) defines peace education slightly differently from Harris by emphasising transmission of knowledge instead of drawing out the desires for peace, described as follows:

"The transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities."

Sinlarat (2002) defines peace education in two ways. The first is education about peace. It is about its broad meaning, highlighting learning and understanding peace matters such as a scope, meaning, contents and problems. The second way is education for peace. It is about solving problems or building peace, putting stress on contents and educational process so that education can construct tranquillity in humans, happiness in society and peace in the world. The scope of education for peace covers formal and informal education, and the educational outcomes / aims are specifically for peace.

Peace education from the view of Buddhism could be drawn from the concepts of peace which refer to *Nibbana* or the ultimate happiness and freedom as discussed in section

3.2.2. It is a means and an end in itself. The way to reach this goal is called *Tisikkha* (Trisikkha – Sanskrit) or the Threefold Training as explained by Holder (2006: 129) and Payutto (1995a:194) as follows. The first is *Sila* – moral conduct or to observe the precepts. The second is *Samadhi* – mental culture or to be neutral toward all being, embarking on the spiritual journey of meditation and reaching tranquillity of the mind. The third is *Panna* – wisdom or insight of seeing things as they really are. It can be understood that peace education in the Buddhist perspective is education for the cultivation of the intellect and the emotion/sentiment at the same time. In Islam, peace education emphasises justice and equality, with the purpose of cultivating the consciousness of students regarding social, economic and political problems facing the Muslim community (Köylü, 2004:59-76).

3.3.2 Types of Peace Education

There are many types of peace education programmes around the world. Each programme might have different goals and major missions (Salomon, 2002). Even though they have similar objectives, peace education programmes might have different forms depending on the issues, conditions, culture, views, and creativity of the educators (Bar-Tal, 2002). Harris (1999:299-317) categorised peace education into five types, namely global peace education, conflict resolution programmes, violence prevention programmes, developmental education, and nonviolence education which could be summarised as follows:

- Global peace education is similar to international studies, providing an understanding of security systems and cultural awareness.
- Conflict resolution programmes train children to resolve interpersonal conflicts, teach peacemaking skills such as mediation, empathy, and alternative dispute resolution methods.
- Violence prevention programmes are concerned with violence in school, and teach anger management techniques to help students avoid fights.
- Developmental education provides students with insight into the various aspects

of structural violence, focusing on social institutions with their hierarchies and their propensity for dominance and oppression.

- Nonviolence education attempts to put positive images of peace in children's minds, training them to choose nonviolence when confronting conflict.

Harris' categories seem to be based on programmes of peace education for solving and preventing conflicts and violence. Okamoto (1982, cited in Udayakumar, 2009) who categorised peace education in four types as follows. The first is peace education as criticism of war which teaches about the legacy of war experience, a scientific explanation of the causes of war and conditions of peace, and the promotion of international understanding as a preventive to war. The second is peace education as teaching for liberation from poverty, ignorance, discrimination and oppression. The third is peace education as a learning process towards inter-personal maturity on the basis of the unity between theory and practice and a critical understanding of history and society. The fourth is peace education as a life-style movement which realises the connection of warfare and war preparations with the over-production and extravagance of the nations at the center, which have been gained at the expense of the wealth and development of nations at the periphery. Okamoto's category is widely defined. It seems to combine education about peace and education for peace. Unlike Harris and Okamoto, Salomon (2002) classified peace education into three distinctive categories: peace education in intractable regions, peace education in regions of interethnic tension, and peace education in regions of experienced tranquillity. Salomon's categories are based on the type's conflicts. Although, there are different bases of classifying, they have a common theme of these types of peace education on educating to solve and prevent the conflicts and violence.

In the first of Salomon's categories, peace education in intractable regions, peace education takes place in the context of ongoing violent conflicts between actual adversaries. This kind of peace education "attempts mainly to change mindsets that pertain to the collective other, including the other's narrative and one's own group responsibility for the other's suffering" (Salomon, 2002: 6). Peace education in

intractable regions faces many challenges such as the creation of a ripple effect – the impact of peace education programmes spreads to wider social circles of non-programme participants, increasing the endurance of desired programme effects. It also faces the prevention of programme erosion, or the need for a differential approach – given the differences among groups' needs and the role those needs play in the conflict. It also facilitates the application of general dispositions and values to specific situations – bridging the gap between principles and application (Salomon, 2011). Although facing many challenges and barriers in an intractable context, peace education still appears to a difference in forms of affecting attitudes and perceptions in desirable direction (Salomon, 2004). Staub (2006) suggested efforts to promote reconciliation should focus on three domains: changing people's attitudes; changing the words and actions of those who can both influence people and affect social processes and the nature of institutions; and creating and changing societal institutions such as schools, the justice system, the political system, and NGOs.

In connection with peace education in regions of interethnic tension, this category mainly takes place in contexts that are "characterized by interethnic, racial, or tribal tension between a majority and minority without necessarily entailing either overt acts of hostilities, humiliation, conquest, or dispossession" (Salomon, 2002:6). This kind of peace education seems to be education for coexistence. According to Bar-Tal (2008), education for coexistence refers to the process that attempts to change a socio-psychological repertoire supporting conflict, discrimination, or exploitation of society members to move to coexistence as a new state of intergroup relations.

Relating to peace education in regions which experienced tranquillity, it takes place in contexts in which there is no specifically identified adversary with whom peace, reconciliation, or co-existence is desired (Salomon, 2002:6). As there is no need for working toward reconciliation, the purpose of this peace education is to attain a nonviolent disposition along with a set of conflict resolution skills (Mayton, 2009). This kind of peace education programme is mainly education about peace rather than education for peace (Yablon, 2006).

3.3.3 Aims of Teaching Peace Education

Aims of teaching peace education vary depending on the different educational systems and different countries (Bar-Tal, 2002). Many organisations and scholars promulgated these various objectives as follows. UNESCO, a large organisation working to build peace through education with numerous countries of the United Nations system, endorsed the aims of education for peace, human rights and democracy as follows:

- *"Predicate the development in every individual of a sense of universal values and types of behaviour on which a culture of peace.*

- *Develop the ability to value freedom and the skills to meet its challenges. This means preparing citizens to cope with difficult and uncertain situations and fitting them for personal autonomy and responsibility.*

- *Develop the ability to recognize and accept the values which exist in the diversity of individuals, genders, peoples and cultures and develop the ability to communicate, share, and co-operate with others.*

- *Develop the ability of non-violent conflict-resolution and promote also the development of inner peace in the minds of students so that they can establish more firmly the qualities of tolerance, compassion, sharing and caring.*

- *Cultivate in citizens the ability to make informed choices, basing their judgments and actions not only on the analysis of present situations but also on the vision of a preferred future.*

- *Teach citizens to respect the cultural heritage, protect the environment, and adopt methods of production and patterns of consumption which lead to sustainable development.*

- *Cultivate feelings of solidarity and equity at the national and international levels in the perspective of a balanced and long-term development."*
(UNESCO, 1995)

These aims have been widely recognised in many countries around the world which prepared citizens to cope with difficult situations and recognise diversity, as well as make future-choices. The later work of UNESCO focused on the theme of "learning to live together" which emphasises skills, values, attitudes and concepts for learning to live

together (Sinclair, 2004; Sinclair et al., 2008). This theme aims to educate people from different cultures and ethnicities to live together peacefully in the twenty-first century. However, the success of implementation depends on each nation's policy. UNESCO does not have authority to impose changes (Schweisfurth, 2005). The aims of peace education in UNESCO were used for many levels instead of being specific for young children. Unlike UNESCO, UNICEF has developed peace education programmes in many countries and focused more on children at younger ages in order to promote children's educational experiences with a commitment to principles of peace and social justice (Fountain, 1999). The aims of peace education in UNICEF have been commonly expressed as enhancing students' knowledge, skills and attitudes toward peace. Another organisation supporting peace education in the early years is the Peace Pledge Union Project (PPUP), the oldest secular pacifist organisation in Britain, providing educational resources for studying and teaching peace. However, the PPUP defined the aims of peace education differently from UNICEF, which was concerned with a wider context and seems to fit to broader participants rather than specific to children. The aims are addressed as follows:

- *"to understand the nature and origins of violence and its effects on both victim and perpetrator*

- *to create frameworks for achieving peaceful, creative societies*

- *to sharpen awareness about the existence of un-peaceful relationships between people and within and between nations*

- *to investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society*

- *to encourage the search for alternative or possible nonviolent skills*

- *to equip children and adults with personal conflict resolution skills"*

    (PPUP, 2008)

With regard to the scholars' views in the field of peace education, the aims of peace education presented by each scholar represent their characteristics, interests, and specific situation. Harris (2002b:20) identified ten goals for effective peace education as follows:

- *to appreciate the richness of the concept of peace;*

- *to address fears;*

- *to provide information about security systems;*

- *to understand violent behaviour;*

- *to develop intercultural understanding;*

- *to provide for a future orientation;*

- *to teach peace as a process;*

- *to promote a concept of peace accompanied by social justice;*

- *to stimulate a respect for life;*

- *to end violence.*

These goals seem to be based on the tasks of teaching and providing information concerning peace. In detail, the goals address security systems, intercultural understanding, and future orientation. Compared to another opinion of an expert in peace education, Reardon (1995:4) defines the purpose of peace education in the way of developing consciousness and transforming condition as follows:

> *"The general purpose of peace education, as I understand it, is to promote the development of authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing social structures and the patterns of thought that have created it."*

Reardon's definition works at the conscious level to change the patterns of thought and social structure. However, these two opinions have some similarity in that there is a concern for the future. Both Harris and Reardon are a worldwide influence in the field of peace education.

In the area of religion, Buddhism and Islam are two main religions influencing people of Thailand. The aim of peace education in Buddhism is to reach *Nibbana* – ultimate

happiness or freedom (Sivaraksa, 1994:103; Brantmeier, 2007:120-157). It concerns the inner side of individuals. The aim of peace education in Islam is to raise the consciousness of Muslim people to solve their basic human problems and to achieve true peace – peace and justice (Koylu, 2004:59-76). It tends to be concerned primarily social structure. The aims of peace education in the religions were considered as a spiritual dimension and as relevant to Thai contexts.

The aims of peace education depend on different programmes, missions of organisational agencies, the background of scholars who define it, or cultural contexts, such as religion. However, common general objectives can be found within the wide range of different peace education programmes that are to educate students to realise the values of peace and to foster changes toward making the world better and more humane place (Bar-Tal, 2002). These common general objectives are relevant to the Thai context in the areas of conflict resolution, religious and intercultural coexistence, and the preferred future-choice. Due to the conflicts and violent struggles, Thailand needs a body of knowledge about peace education which may be acceptable by all sides to educate citizens and to transform the nation toward a culture of peace (ICG, 2010). There is no specific peace education in the curriculum of basic education in Thailand. However, the curriculum for basic education in Thailand (i.e. state education at primary and secondary levels) can be seen to contain a number of aspects of peace education. For example, the study of Pitiyanuwat and Sujiva (2001) on civic education in Thailand revealed that the national policy was aimed to develop students' good citizenship and living in society with peace and harmony. The schools emphasised order, discipline, social development and religious conduct. Furthermore, basic education in Thailand spent about eighty percent of primary school's time in teaching morals, religion, and civics (Pitiyanuwat and Sujiva, 2005). Basic education at primary and secondary state schools follows the same pattern and concerns the "three pillars" of nation, religion and monarchy. Commonly, students have to sing the national anthem, pray, and express their loyalty to the king every morning before starting school. This aims to build unity and "Thainess" in the country. However, some scholars criticised that this emphasis on "Thainess" and Buddhist practice seems to raise some conflicts amongst different ethnic

groups and religions, especially in the southern provinces (McCargo, 2009). Higher education in Thailand offers the opportunity to study peace in degree programmes, and to research the concept of peace. For instance, the Prince of Songkla University, located at the southern unrest provinces, established the Peace Studies Centre in 2004 and provided peace studies degree courses. Due to concern with conflicts and violence, this center has a mission to:

- *to build up a body of knowledge and develop academic skills in order to create intellectual capital for the Institute,*
- *to integrate the body of knowledge using peace studies approach, and to develop the potential of mankind for peaceful existent in the multi-culture society,*
- *to stimulate and drive for equality in the society using the peace studies approach.* (IPS-PSU, 2009)

Similarly, Mahidol University, although located in central Thailand, founded the Research Center on Peace-building in 2004 with the aim to be part of the peaceful solution to conflicts in Thailand, especially the conflict in three southernmost provinces (RCP-MU, 2009). These two universities share the aims of promoting and building peace in the southern regions of Thailand which are experiencing conflict. It can be seen that the aims of peace education in higher education have more academic concern than those in basic education. The universities have within them a range of individuals from different backgrounds, such as religions, ethnicities and educational fields. Therefore, Thai education at the university level has less resistance from ethnicities and religions.

3.3.4 Contents of Peace Education

Peace education has been provided by various countries, educational systems, programmes, and objectives. These cause the core contents of each peace education programme to be created differently depending on their purposes (Salomon, 2002:1-13; Bar-Tal, 2002:27-39). Therefore, the content of peace education is still ambiguous, even among experts, about what should be included in peace education (Hakvoort, 2010). Research into peace education has identified varying constituent aspects of the contents

of peace education. Reardon (1988) reviewed hundreds of peace curricula guides ranging from kindergarten to high school. It was concluded that there were "*as yet neither clear and precise limits to, nor standards for, what is to be included in peace education*" (Ibid: xix). However, some scholars identified the common themes for educators to develop the contents of their peace education programmes. For example, Aspeslagh (1996) identified five key domains of educating for a culture of peace: the international system, peace, development, human rights, and environment. The content of peace education depends on the nature of each case and its objectives for the programme. For example, peace education in divided societies, such as Northern Ireland and Cyprus, has the aims to promote social cohesion and educate people to move toward reconciliation. The contents of peace education need to be considered around promoting knowledge about "the other," fostering attitude of appreciating the values of mutual respect, equity and tolerance, and building the skills and behaviours needed to live and work interdependently in an increasingly diverse world (Johnson, 2007). The contents of peace education in regions of tranquillity are respect for life, equality, and democracy (Hakvoort, 2010:299).

The largest organisation concerning peace education, UNESCO (UNESCO, 1998a), identified six components of peace education: respect for human rights and freedoms, commitment to non-violence, adherence to principles of justice, democracy and tolerance, commitment to development and environment, and equal rights for women and men. Many peace education agencies have adopted and modified these components to fit their contexts, for example UNICEF.

The contents of peace education promoted by UNICEF are found in three main categories; namely knowledge, skills and attitudes, as follows:

> *"Knowledge - Awareness of own needs, self-awareness, Understanding nature of conflict and peace, Ability to identify causes of conflict, and non-violent means of resolution, Conflict analysis, Enhancing knowledge of community mechanisms for building peace and resolving conflicts, Mediation process, Understanding of rights and responsibilities, Understanding interdependence*

between individuals and societies, Awareness of cultural heritage, Recognition of prejudice.

Skills - Communication: active listening, self-expression, paraphrasing, reframing, Assertiveness, Ability to cooperate, Affirmation, Critical thinking, Ability to think critically about prejudice, Ability to deal with stereotypes, Dealing with emotions, Problem-solving, Ability to generate alternative solutions, Constructive conflict resolution, Conflict prevention, Participation in society on behalf of peace, Ability to live with change.

Attitudes - Self-respect, positive self-image, strong self-concept, Tolerance, acceptance of others, respect for differences, Respect for rights and responsibilities of children and parents, Bias awareness, Gender equity, Empathy, Reconciliation, Solidarity, Social responsibility, Sense of justice and equality, Joy in living." (Fountain, 1999:14-16)

Some contents of these three categories within UNICEF might be seen to be overlapping. However, they relate to UNESCO's components. Another organisation working toward the UNESCO framework is the Hague Agenda for Peace (HAP). The contents of peace education addressed in HAP have an emphasis on abolishing war and all forms of terrorism as follows: "democracy and human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, and human security" (HAP, 2005).

The contents of peace education models vary depending on the purposes of the different models. For example, Reardon and Cabezudo (2002) reviewed peace education curricula across the world to develop a teaching resource for the Global Campaign for Peace Education for the Hague Appeal for Peace. The model was called the Learning to Abolish War Model (LAWM) which emphasises four strands of learning as the contents, namely; root causes of conflict, international law, conflict management and global disarmament. The detail of LAWM is presented in section 3.6.1. In Central America, Brenes-Castro (2004: 83) developed the Integral Model of Peace Education (IMPE) to educate people to realise universal values in order to live peacefully in a sustainable relationship with our biosphere. The contents of peace education in this

model could be drawn from these three components as follows. The first concerns peace with one's self, including peace of mind, peace of heart and peace with the body. The learners should learn about self-appreciation, self-realisation, autonomy, harmony, love and compassion, tolerance, psychosomatic harmony, consciousness of needs, and the right use of satisfiers. For the second, peace with others concerns culture of democracy, political and social participation, and healing for all. Participants should learn about critical participation, responsibility, solidarity, democratic participation, promotion of common good, peaceful conflict resolution, generosity, being the guide for having and doing, and economic security. In the third component participants explore peace with nature concerning ecological consciousness, biodiversity, and natural balance, and should learn about identity with the cosmos, evolutionary potential, respect for life, biocratic participation, protection, conservation, integrity of natural systems, sustainable resource use, and ecological security.

The detail of IMPE is presented in section 3.6.2. In the Asia-Pacific region, Swee-Hin (2004a) developed the Flower-petal Model of Peace Education (FMPE) to educate people for international understanding toward a culture of peace. The model has six categories relating to their contents, namely dismantling the culture of war, environmental peace, education for justice and compassion, human rights education, cultivating intercultural solidarity, and harnessing inner peace (see details in section 3.6.3). In the regions experienced with war, or post-war countries such as Bosnia, Danesh (2006) developed the Integrative Theory of Peace focusing on the creation of unity in the context of diversity. In order to do this, participants need a set of knowledge and skills to create a healing and peaceful culture out of the ruins of conflict, violence and war. He stated that:

> *"The skills taught are primarily about how to create peace within ourselves, between us and other individuals, in our families, in our places of work, in our communities and finally in the context of whole nations."* (Ibid: 75)

This implies that the contents are based on the integrative theory of peace. In this are a

set of knowledge and skills for creating peace such as a study of the unity-based worldview, a study of elements of a culture of peace, a study of elements of a culture of healing, and a study of all subjects within the framework of peace (details are presented in section 3.6.4). In America, Kester (2008) developed the Peace Education Programme model (PEPM) for educators to educate students for peace by considering their educational contexts. A PEP model was developed based on IMPE, LAWM, FMPE, and also UPMAPEP (the University for Peace Master of Art in Peace Education programme). The contents of PEPM were organised through two integral themes that were the analysis of social problems and the exploration of root causes of conflicts. The details are presented in section 3.6.5.

The contents of peace education promoted in the large organisations such as UNESCO, UNICEF, and HAP are concerned mainly with factors of improved understanding among people and cultures, and human security. The individual scholars expressed the contents based on their own interests and experiences.

Whilst the contents addressed in peace education models are variously expressed depending on the purposes and regions of the programmes, the common contents can be seen to be non-violence, tolerance, human rights, democracy, and environment. These are relevant to the Thai contexts as follows. In Thailand, all forms of violence (e.g. direct, structural and cultural violence) can be seen in many aspects. The tolerance among people, ethnicities and religions is limited. The evidence can be seen in the conflicts of the "Yellow shirt" and the "Red shirt", and violence in southern Thailand. With regard to human rights, Thailand has the Office of the National Human Rights Commission which works independently from the government to help and protect the rights of people. However, only NGOs and International organisations have acted on the matters of human rights, as stated by Suwansathit (2000) that "governments generally have never been known to be outstanding protectors of human rights or protectors of human rights education." Environment in Thailand has been exploited and rapidly destroyed since the nation emphasised economic growth on industrial investment. This raised conflicts between local people and the state.

3.3.5. Methods of Approaching Peace Education

Peace education can be introduced to students through many methods depending on the creativity of the educators. The methods of peace education encouraged by UNICEF are mainly interactive and learner-centred. Typical methods used in UNICEF peace education programmes include cooperative group work, peer teaching, discussion in pairs and small groups, collaborative games, brainstorming, priority-setting exercises, decision-making and consensus-building exercises, negotiations, role plays and simulations (Fountain, 1999). These are also incorporated in the 1990 Jomtien Declaration which was manifested from the World Conference on Education for All and Action to Meeting Basic Learning Needs on 5-9 March 1990 at Jomtien, Thailand (UNESCO, 1994).

The pedagogy of peace education expressed in UNESCO is also similar with that proposed by UNICEF. However, UNESCO introduced more modern educational media as follows: lectures, inputs through audio and video programmes, interactive CD, self-learning, a whole range of cooperative learning in groups-in pairs, triads, small and large groups, teams, case studies, simulations, problem solving, researching and exploring (Mukhopadhyay, 2005:33-48). The educational media is considered to be an important instrument for an effective peace education in the modern world. Apart from these two organisations, the Peace Pledge Union Project (PPUP) suggested some methods to be used in peace education creatively as follows:

> *"Active learning/participative methods, experiential learning, partnerships in learning with pupil participation, dialogue, self expression, storytelling and response to stories, project work focused on identifying questions and researching answers, encouragement of use of source material, exchange with children from other cultures using their own medium, creative teaching and learning, whole school approach including all staff and links with the wider community."* (PPUP, 2008)

The idea of whole school approach, including all staff and links with the wider community, seems to be an effective method to make students realise peace due to the responses from all stakeholders. The Peace Education Network (PEN) in UK also encouraged schools to use the Whole School Approach which can help children to formulate their own view of the world, and manage their emotion. PEN suggested the methods for a Whole School Approach for peace education as follows:

- All adults in the school should model what is being taught about respecting others and resolving conflict nonviolently.
- The components of Education for Peace must be implicit in all school structures including the school ethos and anti-bullying strategy.
- Policy documents with reference to Education for Peace should be displayed throughout the school and referred to regularly in lessons and in activities such as themed assemblies, school plays and concerts. (PEN, 2011)

For the individual scholars, Harris and Mische (2004:170) emphasised a similar pedagogy that a peaceful pedagogy must be part of any attempt to teach peace, such as cooperative learning, democratic community, moral and environmental sensitivity, and critical thinking.

It is remarkable that the common methods of peace education should be active interaction, participation, and critical thinking. It also implies that the learners are the subjects and a center of teaching. The concepts of interactive and learner-centred methods can be traced back to the thought of earlier educators, for instance Montessori (1992), Dewey (2007), and Freire (1975). These methods seem to revolve around the traditional teaching and learning process in Thailand in which the teacher is centre of the process. The teacher gives the knowledge to students whilst students were viewed as passive receivers.

3.4 Peace Education for Early Childhood

Young children differ from adults in the ways they perceive the world. Studies have shown that there are some differences in the way early childhood children perceive the concept of peace, compared with adults' perspectives. Early childhood education is described as essential for establishing peace in early childhood children, because it is a period of time that children develop their first concepts, values and attitudes, principles and skills to become lifelong learners. The Consultative Group on Early Childhood Care and Development (CGECCD), a global inter-agency consortium, has evolved into a well-respected global network with committed partner agencies, institutions and professionals involved in the field of ECCD at all levels, expressed that:

> *"... In order to most effectively impact and encourage communities to foster and maintain peace, education must begin in early childhood, which is the period when the brain architecture is developing most rapidly. It is a critical time of life when habits are formed, differences are recognized and emotional ties are built through social relationships and day-to-day interactions in homes and neighbourhoods."* (CGECCD, 2011)

Due to the importance of early childhood to peace building, the world conference on early childhood education for peace in 2007 at Albacete, Spain, requested all governments to introduce peace education in early childhood services:

> *"Governments should form sustainable partnerships with the institutions of civil society to introduce peace education in early childhood services and to develop the sharing of information. They should facilitate the participation of parents in program development and planning, develop and exchange educational materials and methods, and support professional development opportunities for early childhood personnel."* (Albacete, Manifiesto de, 2007)

Vividly, the timing of the introduction of peace education for early childhood children has been identified as important for children themselves to develop their own capacities which will effect their later lives and create a peaceful culture for society (Quisumpling, 2000; Bar-Tal et al., 2010:34-35). Quisumpling (2000:4) stated that:

"During this period of time (early childhood) that they build their own value-systems towards peace and non-violence, learn the foundation blocks of peace: basic trust, a positive self-image, self-esteem and confidence, initiative and creativity. All children's capabilities such as ability to develop the relationship with others, to express themselves, to communicate, to listen, to settle conflicts and quarrels amicably have started in this time. As a result, children begin to value peace and harmony, empathy and compassion, friendship and forgiveness."

Research suggests the importance of beginning to teach peace education as early as possible in order to provide a new perspective to young children aiming to form a new repertoire from conflict and past rivalries toward new peaceful relations (Bar-Tal et al., 2010). These authors suggest:

"Early acquired material is not erased, even when alternative knowledge is provided and learned, but remains to be stored in the repertoire and exercises implicit influences on human beings. Therefore, peace education should begin early to provide a new perspective to young children in order to form a new repertoire toward the conflict, the past, and new, peaceful relations." (Ibid: 34-35)

The importance of the introduction of peace education for young children was confirmed by the documental study of Aboud and Amato (2001:69) which indicated that children as young as 3 years of age developed an intergroup bias. Cole et al. (2003) also found a similar result that preschool Palestinian children had negative attitudes about Jews. Thus the argument for the early introduction of peace education for young children is that they are able to store the knowledge and this has an influence on their later development was confirmed by the experts in child development. Research confirmed that the memory of early childhood children can store and retrieve information for later use (Berk, 2006:287-290; Levine and Munsch, 2010:255) and thus support early childhood educators in establishing futures' values and attitudes for peace in their students' minds. These future values and attitudes should involve a respect for diversity, including awareness and tolerance of other individuals and cultures, sharing common needs and interests with different cultures and individuals (Page, 2000;

Connolly et al., 2007; Connolly and Hosken, 2006), anti-racism (Derman-Sparks and Phillips, 1997; Aboud, 2009), respect of rights and social responsibility (Such and Walker, 2005), environmental reservation (Davis, 2010) and sustainable development (Bajai and Chiu, 2009).

3.4.1 Concepts of Peace and Peace Education for Early Childhood

The concepts of peace education for young children are discussed in this section. This includes the factors influencing children's understanding of peace concepts and how the concepts of peace are conceptualized. There are many factors influencing the way children conceptualize peace and war, such as age, gender, environment, experience, and culture. For the ages of children in understanding peace, the study assumes that children develop concepts of peace and war at a young age. Oboodiat (1992) found in a study on understanding peace in early childhood that children at the age of five and six in primary schools of the central area of Texas (Austin), America, demonstrated a more developed understanding of war than of negative peace. This finding was confirmed by a longitudinal study with forty four Dutch children between the ages of six to ten where the concept of war developed prior to the concept of peace. Furthermore, the study also found that children perceive peace in terms of positive interpersonal relationships and the absence of quarrels and of war (Hakvoort, 1996:1-15). Similarly, a study conducted across cultures and nations with children in the age range of six to twelve years in Yugoslavia and the United States also found that they described peace as the absence of war, conflict, and violence (Myers-Bowman et al., 2005).

Unlike others, Short (1999:154) stated that: "most children under the age of 7 or so are incapable of logical thought, for they tend to be seduced by appearances and thus cannot conserve; nor can they regard experience from any point of view except their own." Children's understanding of the concepts of peace and war has been shown to differ depending on gender. Hakvoort and Oppenheimer (1998) found that girls frequently

defined peace in relation to being friends or the absence of quarrels, whilst boys emphasise the absence of armed conflict and of war. The findings were supported by Hagglund (1999) that early childhood children associate peace with friendships and war with violent activities and war objects. The impact of the environment has also been shown to affect children's understanding of peace and war, in that concepts of "*peace and war can be defined as social phenomena and viewed as an integral part of a child's social world and experience*" (Oppenheimer et al., 1999:5). Therefore, they learn the concepts of peace and war through interaction and observation with an environment they belong to.

Levin (2003) explained that children use their experience to build an understanding of the world. However, they do not just take on information or ideas, instead they transform new encounters into their own unique and personal meaning by using prior experiences. For example, children might learn to keep clean within the home and school, the way the familiar and safe people in their environment do. When they see a dirty homeless person, they might connect this to what they knew about clean and dirty. They could react connecting with a racial bias they have learned; "bad guys" are often depicted with dark skin in the media, which they might connect with being dirty. Oppenheimer (2005) also found that children who had direct and real experiences with war and violence depicted clear images of the enemy, whilst children who did not experience direct violence did not. They perceived war as some kind of natural catastrophe or sudden event and did not blame anyone for causing the war. Cultural factors also influence children's understanding of the concepts of peace and war. Shaffer and Kipp (2010:186) explained the cultural influences on our perception in that:

> *[t]he way we perceive the world depends not only on the detection of the objective aspects in our sensory inputs (perceptual learning) but also on cultural learning experiences that provide a framework for interpreting these inputs.*

It means that cultural experiences influence the children's framework for interpreting the concepts of peace as they perceived them. For example the study of children's perceptions of peace and strategies to make peace within Taiwanese children by Deng

and Shih (2009) found that Taiwanese children emphasised the theme of human attitudes more than universal rights. This was because Taiwanese parenting and schooling have emphasised how to behave and cooperate interpersonally rather than searching for personal or democratic freedom. Myers-Bowman et al. (2005:180) stated that "there is a relation between children's socio-cultural environment and how they perceive war and peace but much remains unknown."

Children's understanding of peace depends on many factors such as their age, gender, the environment they live in, and also culture. Furthermore, the concepts of peace for early childhood children seem to be negative peace. This was consistent with the study of Oboodiat (1992) in which young children demonstrated a low understanding of Preference for Racial Diversities as a core of positive peace. Researchers explained that this related to immature cognitive development and limited information about and social interaction with other racial groups. According to the findings in the literature review in section 3.2, the concepts of peace covered negative peace – absence of war (direct violence), positive peace – absence of structural and cultural violence, and holistic peace – Gaia peace and inner peace (also supported positive peace). As I found from the literature review and personal experiences, Gaia peace and inner peace have been grounded in the way of life in the Thai contexts. This is the privilege of this research to shift early childhood children's understanding concepts of peace from negative peace to positive peace.

With regard to the concepts of peace education for early childhood children, UNICEF defined the concept of peace education as not specific only for early childhood but also for youth and adults, as presented in section 3.3.1. It is defined as the process of promoting the knowledge, skills, attitudes and values to change behaviour towards peace (Fountain, 1999).

The World Association of Early Childhood Educators (WAECE) defined the concepts of peace education similar to those in UNICEF as the educational process to solve conflict. However, WAECE has addressed more than the formation of feelings and

behaviours in a process of teaching-learning:

> *"a process that should be present in the development of the personality to teach the children to live in non violence, and to solve the problems or conflicts that can arise in their life by means of dialogue, agreement, and understanding. It is the formation of feelings and behaviours about justice, respect for others, tolerance, in a process of teaching-learning of the peace culture that implies having formed a personal and social ethics based on the coexistence in freedom and on equality."* **(**AMEI-WAECE, 2009)

Considering the concepts of peace education for early childhood children from these two organisations, UNICEF seems to define wider concepts which are able to be implement at any level: intrapersonal, interpersonal, intergroup, national, and also international. However WAECE defined more specifically the development of children's personality and also suggested the methods of dialogue, agreement, and understanding. WAECE also addressed some aspects of positive peace such as justice, respect for others, social ethics, coexistence in freedom, and equality. The concepts of peace education for early childhood children addressed by WAECE seem relevant to the social conflicts and unrest in southern Thailand. However, the concept of "Tisikkha", addressed in section 3.3.1 as the Buddhist perspective of peace education, should available as peace education for early childhood children as well.

3.4.2 Aims of Teaching Peace for Early Childhood Children

The aims of teaching peace for early childhood children rely on the importance of peace relating to children themselves and to the future of society. According to the study by Connolly et al. (2007) on the impact of violence on early childhood children, war and armed conflict have a direct impact on the health and well-being of early childhood children in three different ways; physical safety, post-traumatic stress and social and cognitive development. This study reveals that when peace is absent, violence can have a crucial impact on early childhood children not only at the moment of violence but also in later life, as a result of disruptions to their social and cognitive development.

Furthermore, Hoorn and Levin (2011) confirmed that armed conflict can produce not only direct effects but also structural violence that impacts on children, for instance the collapse of systems that support such basic needs as food, shelter, medical services and education. Regarding this violence, peace education is important for children themselves in the line of protecting them and enhancing their knowledge, skills and attitudes for peace (Fountain, 1999).

Peace is also important for early childhood children, since they are the future of society. Quisumbing (2000), president of the UNESCO-ASIA Pacific Network for International Education and Values Education (APIEVE), stated at the Second World Forum on Early Care and Education that:

> *"Children hold the future in their delicate hands, and they need us to enable them to shape that future, to inspire them to image and dream of a new world order, of hope, peace and love, and to empower them with the concepts, values and attitudes, skills and practices to make their dream come true."*

This expectation is placed on early childhood children with the hope that they will be peaceful persons and be able to build a peaceful society in the future. It implied that the aim of teaching peace for early childhood children is to empower them with the concepts, values, attitudes and skills for peace. In order to meet this expectation, Ilfeld (1996), a scholar in the field of early childhood education, recommended that early childhood children need to establish a sense of safety, a positive sense of self, a sense that they can have a positive effect on their community, the ability to express feelings and distress in creative, non-violent ways, the ability to act peacefully, a willingness to cooperate, an understanding of how to solve problems constructively, a sense of membership in their group, culture, community, and an ability to recognise.

With regard to the aims of peace education for early childhood children expressed by an organisation, AMEI-WAECE (2009) identified the aims and objectives of peace education for early childhood children from the different contributions and authors, based on the condition for the survival of the human species currently and in the future,

by promoting the importance of laying the foundations in the first stages of life. Thus, the objectives of peace education for young children are to form the child concepts on knowledge of nature and the world of objects, of the relationships among the natural world surrounding them and of many of the relationships of material type, and to develop the features of their cognitive and social development that allow them to feel, to be and to act in correspondence with a culture of peace.

Therefore, the aims of teaching peace education for young children are to protect them from being a victim of violence and empower them with knowledge, skills and attitudes for peace. This is important for the situation in southern Thailand. However, the aims of cultivating the intellect and the emotion/sentiment in "*Tisikkha*" should be adapted for an early childhood children level, whilst aiming to cultivate the consciousness of students, regarding social, economic and political problems which can be used for Muslim students in southern Thailand (Köylü, 2004).

3.4.3 Contents of Peace Education for Early Childhood Children

The contents of peace education for young children have been expressed variously, based on the personal opinions and the aims of the programme or organisations. The Peace Education Network (PEN) in the UK responded to the peace education agenda of UNICEF by developing education for peace for Key Stages 1 to 4 in England and Wales. The contents for Key Stage 1 (5-7 years) can be summarised as follows:

- *"Skills – Communication (take part in discussion and simple debate, listen to others); Problem solving (learn from experiences, make simple choices); Critical thinking (set simple goals); Cooperation (take and share responsibility in class and school, play and work cooperatively, learn to share); Conflict resolution (understand different types of bullying and teasing, and their negative consequences)*

- *Values and Attitudes – Self-esteem (feel positive about themselves and their achievements); Respect for others/diversity (develop relationships through work and play); Respect for the environment or environmental sustainability (understand what improves and hams their natural and built environment);*

Empathy (realise that people and other living things have needs); Commitment to equality, social justice and nonviolence (consider social and moral dilemmas, what is fair and unfair, what is right and wrong)

- ***Knowledge and Understanding*** – *Difference between fact and opinion/Identifying bias (listen to other people's views, understand and learn the negative effect of teasing); Positive aspects of conflict/conflict can be positive (consider social and moral issues); Feeling and origins/causes of conflict (recognize, name and deal with their feeling in a positive way); Interdependence and globalization (discuss topics of local and global concern, such as where different foods come from); Rights and responsibilities (recognize how their behaviour affects others, demonstrate a responsibility towards others."* (PEN, 2009)

These contents are similar to those commonly expressed in UNICEF, as presented in section 3.3.4. However, PEN addressed the values of respect for the environment or environmental sustainability and knowledge of globalisation. These contents are considered as more up to date issues than those in UNICEF and also relevant to the Thai contexts as well. In HAP, Reardon and Cabezudo (2002:51) suggested core concepts and contents in peace education for children aged five to eight. The core concepts and values are rules, order, respect, fairness, diversity, cooperation, and personal responsibility. For more specific objectives of peace education on developing child personality to live in non-violence and to solve problems or conflict by using dialogue, agreement and understanding, AMEI-WAECE (2009) expressed the contents focusing on the formation of children's notions, attitudes, behaviour and experiences as follows:

> *"the acceptance of the others, respect for the ethnic, social, religious diversity, the socially appropriate behavior for the solution of conflicts, the promotion of values regarding the peaceful contact with the others, the socialized defense of the rights, the coexistence and the social solidarity, and the avoidance of the negative aggressiveness, intolerance, intransigence, and other aspects, for which it is based in the activities of the contents of social studies of the curriculum."*

The contents of peace education for early childhood children addressed by UNICEF and PEN commonly rely on the categories of knowledge, skill and attitudes for peace which

are used in many countries. The contents suggested by Reardon and Cabezudo (2002) are appropriate for the age of early childhood children. The contents addressed by WAECE seem to have more specific focus on social issues and are more relevant to Thai contexts, such as respect for ethnic and religious diversity and coexistence.

3.4.4 Methods of Approaching Peace Education for Early Childhood Children

The methods of peace education at the level of early childhood children are variously addressed depending on perspective and creativity of educators and also available educational resources. For example, Bernat (1993:36-39) believed that teaching peace should begin with an attitude similar to teaching other social behaviours, e.g. cooperation, democratic behaviour and respect for all others. He emphasised the importance of creating a classroom environment of trust, respect, and consideration toward everyone – toward all teachers and all children. Similarly, Hinitz (1994:7) also emphasised the importance of the classroom. However, he believed that peace education is reflected through materials in the classroom such as posters, books, and pictures that show people from a variety of backgrounds, each supporting peace in their own way. Baldo and Furniss confirmed (1998, cited in Fountain, 1999) that peace education is most effective when the skills of peace and conflict resolution are learned actively and are modelled by the school environment in which they are taught. Conflict resolution and peacemaking have attracted the interest of scholars in this field. Ilfeld (1996: 3) suggested developing appropriate strategies for conflict resolution and peacemaking for early childhood children:

> *"The most effective approaches to conflict resolution with young children include materials and resources that are: developmentally and culturally appropriate, closely related to the experiences of the child within her or his community, based on the specific needs and resources of the community, based on indigenous methods of conflict resolution, built on young children's interests, interactive, multi-sensory, multi-disciplinary, and integrated in order to meet the needs of all children."*

Adams and Wittmer (2001), scholars in early childhood education and peace education, suggested techniques to teach the problem-solving steps to early childhood children as follows:

- Facilitating regular class meetings – generate open discussion among the children
- Using puppet role-plays – provide a captivating means of holding children's attention
- Using children's literature to teach conflict resolution – introduce or extend a conflict resolution skill, provide a nonthreatening way to talk about conflict, and show characters learning to solve problems non-violently
- Using pictures and posters as a stimulus – provide a stimulus to discussions of conflict scenarios
- Acting out make-believe role-plays – practice solutions to conflicts and promote children's ability to see a situation from another person's perspective
- Telling stories – children create their own stories

The method of teaching peace addressed in AMEI-WAECE (2009) supported the method of Adams and Wittmer in using role-plays, stating that: "*A fundamental basic methodological procedure in the formation in the child of this age of all those features and behavior is the use of role plays.*" UNICEF provided a number of creative avenues that can be used to introduce peace education concepts, skills and attitudes. One of the most remarkable is a children's book, as is it stated:

> *"Contemporary children's literature can be used to raise discussion about issues of peace and conflict, even with very young children. Encouraging children to come up with their own solutions to conflicts or problems presented in story books helps develop skills of problem solving and anticipating consequences of actions.*" (Fountain, 1999:28)

The methods for teaching peace to young children are variously expressed by scholars

both in early childhood education and peace education and also organisations concerning peace education. These could be categorised into direct teaching and indirect teaching. Direct teaching includes discussion, role-play, telling stories and using materials such as books, posters and pictures. Indirect teaching includes creating a classroom environment to stimulate children's sense of peace. These methods have been commonly employed in the Thai schools. However, methods of using books and telling stories were consistent with the findings of the appropriate method used for promoting tolerance among early childhood children in the multicultural area in southern Thailand (Ladlia, 2010).

3.5 Teacher Training for Early Childhood Education in Thailand

Teacher training for early childhood education in Thailand started in 1941 when the government intended to expand preschool education across the country. Teachers were sent to study abroad in order to return to organise and manage teaching and learning. Simultaneously, teacher training in various schools was carried out. La Or Utis Kindergarten is the first kindergarten and early childhood teacher training institution in Thailand (Sengmali, 1973:96-112; Rungsinunth, 1996:137 cited in Tonchareon, 2010). The earliest curriculum was developed for a one year programme to gain a certificate in early childhood teaching. In 1957, the Kindergarten Teacher Training Colleges were developed and demanded numerous qualified teachers. The early childhood curriculum was developed as a two-year programme to gain a higher certificate. In 1973, the Faculty of Education at Chulalongkon University developed a four year programme for a degree in early childhood education. Since 2004, all teacher training programmes in Thailand have been changed to five-year programmes. Recently, teacher training in early childhood education has been provided from Bachelor degree to PhD.

3.5.1 Factors Concerning Teacher Training for Early Childhood Education in Thailand.

The teacher training programmes of early childhood education in Thailand faced many challenges to develop further toward the culture of peace. There are the recent situations of Thai society, the new direction for Thai development, and educational reformation.

Recent Situation of the Thai Society

Thailand was one of the fastest growing economies in the world during the years 1986 and 1991, a period which was accompanied by a surge in foreign direct investment (Dixon, 1999). After investment declined, overseas debt increased and this led to financial crisis in 1997 (Ibid). This rapid growth and crisis revealed the imbalance and un-sustainability in development. After the financial and economic crisis, Thailand has attempted to adjust the education system by balancing autonomy and dependency, idealism and pragmatism, and economic competitiveness and cultural self-reliance through the processes of life-long learning and educational decentralisation (Witte, 2000). The situation of Thai society addressed in the Thai Educational Plan 2002-2016 highlights key issues: the impact of economic crisis on social problems, the new world order and globalisation forces competition among the countries, scarcity of natural resources and environmental degeneration leading to conflict within society, the quality of education for the population has dropped on average, compared with other countries, a lack of harmonised educational policy, the values of local wisdom, Thai wisdom and Thai art have been neglected, and religious institutions have been less accepted (ONEC, 2002:1-2).

New Direction for Thai Development

The developments of Thai society emphasising the importance of economics and the growth rate, which depended on other countries, have been proved to be the wrong direction (ONEC, 2003). It is important to set the new vision, strategy, and policy under the framework of direction with an emphasis on equality of the economy, society, and

human nature by adhering to the Thai cultural way of life, rooted in religious principles for maintaining identity (Ibid). The recent situation and the future direction reveal that Thai society is a knowledge-based society (Ibid). Knowledge and innovation are the main factors for development. Therefore, it is important to support and provide facilities for life-long learning in order to develop quality, effectiveness and the capabilities of the population by encouraging them to participate in every social segment about making decisions on public matters concerning their lives and communities (ONEC, 2002:1-2). This direction of Thai development drives education to be a competive education among people in which parents force their children to obtain the best position in society. It is not a peaceful education.

Educational Reformation

The rapid and strong economic and social crises have led the government to reform Thai education with the aim to produce people as complete human beings who are moral, virtuous, and understanding of the changes necessary to adapt to live in the society (ONEC, 2002:7). Thailand needs educational reform (Fry, 2002). It is important to the future of the state because it restructures every system and process in learning, as well as the thoughts of people about themselves, invention, environment and nature. The educational reform also creates new knowledge combined with the cultural heritage which is useful for life and society at present and in the future by aiming to enhance peace in oneself, society, the global world and nature (Kedthud, 2002:1).

3.5.2 Qualification of Early Childhood Teachers in Thailand

The qualification of early childhood teacher is a requirement for being a teacher at the level of early childhood education in Thailand. This requirement includes the working capacities and characteristics of the teacher. Tonchareon (2010) synthesised the qualification of early childhood teacher education for her PhD thesis from documents e.g. research, the National Education Act 1999, and the Council of Teacher and Educational Personnel Act 2003. The synthesis categorised the qualifications of the

early childhood teachers into three areas: qualification of knowledge, qualification of skills and techniques, and qualification of characteristics:

- ***Qualification of Knowledge***

  Qualification of knowledge consists of: 1) knowledge of early childhood educational process – nature and development of early childhood children, early child learning, curriculum development, and arrangement of environment and activity to encourage early child learning; 2) general knowledge – recent situation of society, educational law and current living, computer and technology, and language.

- ***Qualification of Skills and Techniques***

  Qualification of Skills and Techniques consist of: 1) skills and techniques in task operating for early childhood teacher, for instance, skills and techniques to communicate with early childhood children, designing or planning activities, operating activities, using media, learning evaluation, and arranging the environment to encourage learning; 2) skills and techniques in general work, for instance, be able to use technology and choose appropriate information for work, always studying and self-developing, using new researches, and accepting the changes.

- ***Qualification of Characteristics***

  Qualification of Characteristics consists of: 1) moral and virtue characteristics, for instance, kindness and compassion for others, tolerance, industriousness, honesty, responsibility, fairness, and good attitude toward early childhood occupation; 2) personal characteristics for instance, good manner, appropriate attire, calmness, good mental and physical health, and emotional maturity; and 3) human relationship characteristics, for instance, be co-operative, accept others' opinions, care and help students in need, maintain good relationship with parents and communities.

These three areas of qualification revealed that Thai society expected the early childhood teachers to have qualifications consistent with peace education. For example, qualification characteristics addressed kindness and compassion for others, tolerance, honesty, responsibility, fairness, calmness, emotional maturity, being co-operative, and accepting others' opinions.

3.5.3 The Standard of Profession in Early Childhood Education

The standard of profession for teachers in Thailand was addressed in the Regulation of the Teachers Council of Thailand on Professional Standards and Ethics B.E. 2548 (2005) which means:

> *"provisions relating to desirable characteristics and quality in the practice of the educational profession, to which the Educational Professional Practitioners shall adhere, comprising the Standards of Professional Knowledge and Experience, the Standards of Performance, and the Standards of Conduct."* (Government Gazette, 2005: Clause 3).

This regulation was applied to all teachers in basic education but excluded lecturers in higher education. In early childhood education, there is no government agency that has direct responsibility to develop the professional standard specifically for early childhood education. Thus, the professional standard of early childhood education has been applied from the Teachers and Educational Personnel Act B.E. 2546 (2003). It can be summarised as follows: 1) standard of knowledge and experience of the profession; 2) standard of working performance; and 3) standard of self-performance (ethics of profession). Furthermore, the teacher license holders need to be assessed continuously based on the system and method of the Teachers Council (Government Gazette, 2003). In America, the National Association for the Education of Young Children (NAEYC) has a direct responsibility for issuing national standards for early childhood professional preparation programmes. They set the professional standard of early childhood education on three levels that are Standard at the Associate Level, Standard at the Initial licensure Level, and Standard at the Advanced Level. The NAEYC set the standards for undergraduate programmes in five areas as follows: 1) Promoting Child Development and Learning; 2) Building Family and Community Relationships; 3) Observing, Documenting, and Assessing to Support Young Children and Families; 4) Using Developmentally Effective Approaches; 5) Using Content Knowledge to Building Meaningful Curriculum; 6) Becoming a Professional; and 7) Early Childhood Field

Experience (NAEYC, 2010).

Even though early childhood teachers play an important role in developing human resources, the ECE profession in Thailand still has many problems relating to the status of teachers and the teacher profession. Due to the low salary for the teacher profession, the majority of teachers holds low economic status and has large amounts of debt. Thus, many in the new generation refuses to become a teacher. It causes a problem in recruiting quality students to be the teacher students which has now become a national crisis (Charupan, 2009). Consequently, in section 81 of the Constitution of the Kingdom of Thailand B.E (Buddhist Era) 2540 (1997) it is demanded to "*develop the teaching profession*". This constitution influences the National Education Act 2542 (1999) to address the learning process in section 7, to develop a system for teachers and educational personnel to become a highly respected profession in section 52, and to encourage the community to participate in educational provision in section 57 as follows:

> ***Section 7*** *The learning process shall aim at inculcating sound awareness of politics and 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.*

> ***Section 52*** *The Ministry shall promote development of a system for teachers and educational personnel, including production and further refinement of this category of personnel, so that teaching will be further enhanced and become a highly respected profession. The Ministry shall, in this regard, take a supervisory and co-ordinating role so that the institutions responsible for production and development of teachers, faculty staff, and educational personnel shall be ready and capable of preparing new staff and continually developing in-service personnel. Sufficient funds shall be allocated by the State for the budget required and for establishing the Fund for Development of Teachers, Faculty Staff, and Educational Personnel.*

Section 57 Educational agencies shall mobilize human resources in the community to participate in educational provision by contributing their experience, knowledge, expertise, and local wisdom for educational benefits. Contributions from those who promote and support educational provision shall be duly recognized. (ONEC, 2001)

The National Education Act 2542 (1999) addressed the importance of the learning process, a system for teachers and educational personnel, and the participation of the community educational provision in order to develop the standard of educational profession. This National Education Act has an impact on all educational aspects including the teacher training process. Thus, the development of the teacher profession in early childhood education needs to be standardised accordingly with other teacher professions such as primary, secondary and higher education.

3.6   Conceptual Framework of Peace Education

There are many peace education programmes for current practice around the world. Each programme has built a framework based on specific sets of beliefs and the context within which the programme runs. These peace education programmes have many divergent meanings depending on different individuals in different places (Salomon, 2002). For example, peace education can be a matter of changing mindsets to promote reconciliation with yesterday's enemies, they can be matter of cultivating a set of skills for violence-prevention, and they can be a matter of promoting human rights (Ibid: 4). Therefore, there are various kinds of peace education programmes to be learned. In this research, models of peace education from different places are reviewed. These are the learning to Abolish War Model (LAWM), the Integral Model of Peace Education (IMPE), the "Flower-petal" Model of Peace Education (FMPE), the Education for Peace based on the Integrative Theory of Peace (EFP-ITP), and the Peace Education Programme Model (PEPM).

3.6.1 The Learning to Abolish War Model

The learning to Abolish War Model (LAWM) was developed by Reardon and Cabezudo (2002) with the peace educational team of the Teachers College of Columbia University and was promoted by the Hague Agenda. The LAWM is "*contextualized within and builds upon the substantive and pedagogical developments in peace education that evolved over the last half of the twentieth century*" (Ibid: 8). The main concepts of LAWM view violence as the core problems to a culture of peace. Therefore, the framework emphasised education for the abolition of war and all forms of violence – abolishing war, renouncing violence and establishing justice. LAWM consists of four conceptual strands: 1) root causes of war/culture of peace, 2) international humanitarian and human rights law and institutions, 3) disarmament and human security, 4) prevention, resolution, and transformation of violent conflict. Figure 3.1 below shows the components of LAWM which placed peace education for abolition of war at the centre with other four strands of the models.

Figure 3.1 Learning to Abolition War Model

International Humanitarian and Human Rights Law and Institutions

Disarmament and Human Security

Peace Education for the Abolition of War

Root Causes of War/Culture of Peace

Prevention, Resolution, and Transformation of Violent Conflict
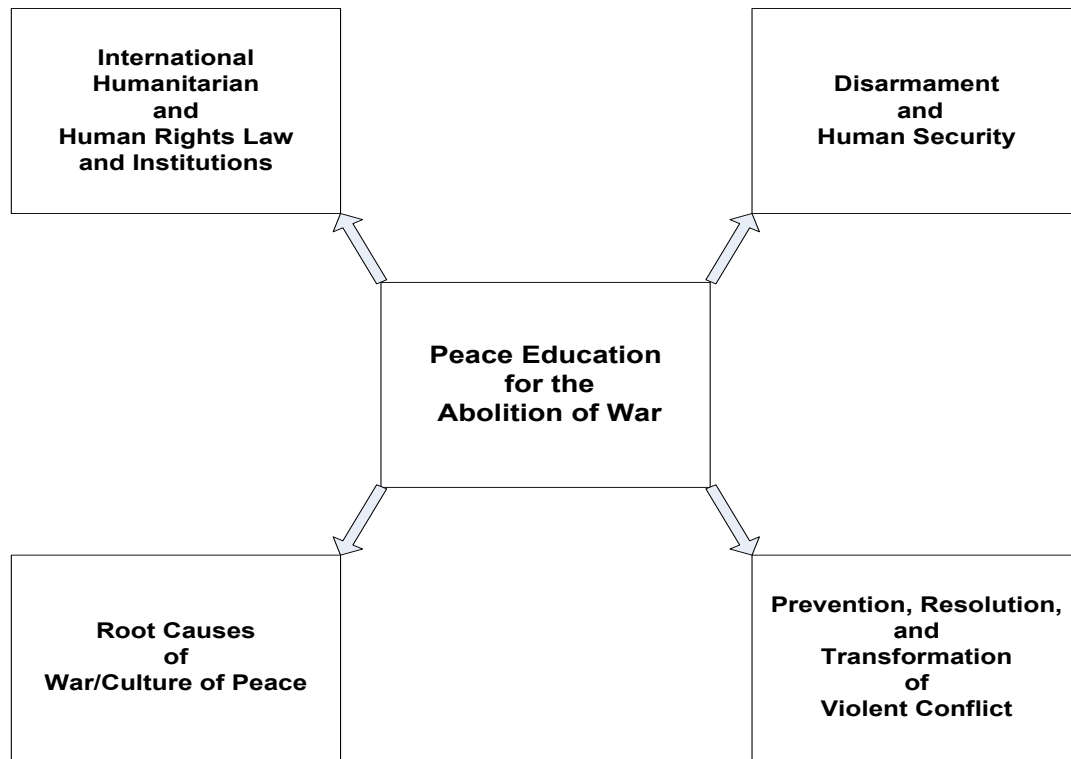
Source: adapted from Reardon and Cabezudo (2002)

The details of each strand were summarised from "the Rationale for and Approaches to Peace Education - Book 1."

Strand 1: Root causes of war/culture of peace: This strand aims to encourage teachers to develop a critical understanding about the conditions of war and the culture of violence among students in order to eliminate it and transform to a culture of peace. This strand addressed the major manifestations of the culture of violence as the root causes of war as follows:

- Root causes of war: Military-based national and international security
- Structural violence: Limitless expansion of global capital, unfair distribution of resources, and industrial abuse of the natural environment
- Social injustice: Racial, religious, gender intolerance, and child abuse

Strand 2: International humanitarian and human rights law and institutions: This strand

introduced students to human rights and humanitarian law. They learned to counteract and remedy their rights. The strand also provides the methods for teaching human rights in three main stages:

- Developing respect for dignity and fair rule
- Making links between human rights and social responsibility
- Seeking justice: using analysis.

Strand 3: Prevention, resolution, and transformation of violent conflict: This strand identifies three conflict phases – prevention, resolution, and transformation. Then, these three categories are expanded and explained in seven sub-concepts of the conflict process.

- The prevention phase, there are two sub-concepts, namely conflict anticipation and conflict analysis.
- The resolution phase, there are two sub-concepts, namely problem-solving, and addressing and managing conflict through institutional mechanisms such as international law and international court.
- The transformation phase, there are three sub-concepts, namely strategies for change, reconciliation, and construction of positive relationships. The transformation of conflict is an important process. It needs strategies for change which involve changing the relationship and perceptions of the conflicting parties, reconciliation which concerns the reintegration of parties alienated from each other in conflict, and construction of positive relationships which concerns the interpersonal, intergroup, and inter-institutional relationships to produce constructive social change.

Strand 4: Disarmament and human security: This strand deals with education to achieve structural change. The processes of changing the structure may be conceptualised as disarming and demilitarising the security system. The strand provides details on the topics of:

- Diagnosing militarised security

- Planning a disarmed world

- Concepts of and approaches to human security.

The LAWM was developed and initiated in North America and "*most of the materials used in developing the model were available in North America and English speaking countries*" (Reardon and Cabezudo, 2002:9). Therefore, it might not be a balanced representation of peace education curricula in the world. The concepts of disarming and demilitarising in this model seem to challenge the existing problems in southern Thailand where civilian armament has become a strategy to protect the privatization of security and is supplied by Thai state (Sarosi and Sombutpoonsiri, 2009). This aspect of LAWM is considered as important to the contexts of this research in line with solving this situation. However, LAWM seems to deal mainly with outer conditions such as war, violence, law, human rights, disarmament and also demilitarisation. The inner conditions, such as quality of mind of the individual, are also a cause of violence, yet are less emphasised in the LAWM model. It is remarkable that the LAWM model is relevant to the Thai contexts as abolishing violence in society. The LAWM was developed based on the review of curricula of peace education from various countries by the Teacher's College Peace education Team at Columbia University, USA. It was supported by Hague Appeal for Peace, the Ford Foundation, and Robert and Fran Boehm. With support by these organisations, the LAWM was globally campaigned as a teaching resource for anybody to participate in the global campaign for peace education.

3.6.2 Integral Model of Peace Education

The Integral Model of Peace Education (IMPE) was formulated by Brenes-Castro (2004) and gathered contributions from many specialists from diverse countries in Central America. The IMPE is developed based on the assumption that:

> "[T]here are universal values foundational to the principles that shape a culture of peace. ... The process of building a global culture of peace can best be approached through a continuous process of intercultural dialogue, within the context of an open consensus seeking process on what a universal culture of

peace can mean. ... The aspiration to live peacefully and in a sustainable relationship with our biosphere is, in effect, universal and that in all peoples we find individuals and groups who are seeking ways of realizing this aspiration. ... If people are given an opportunity to understand the nature of the violence and authoritarianism they have experienced, they will realise that it is not inevitable and that they can aspire to live in peace." (Ibid: 79)

IMPE is focused on a person-centred conceptual framework which integrates the United Nations' principles for a culture of peace. The IMPE considers peace as a state of integrity, security, balance and harmony. Self-relationship was emphasised with the assumption that each person lives within three relationship contexts: in relationship to self, to others and to nature. Violence or peace can be expressed within each of these. Therefore, the IMPE consists of three components: peace with oneself, with others and with nature. The pedagogical viewpoint is a critical approach which emphasises the processes of reflection and dialogue. The model has been influenced by Mahayana Buddhism's belief in universal compassion as a prime motivating value for human development and its understanding of the interdependence of all phenomena. Figure 3.2 below shows the components of IMPE. Peace is placed at the core of the model and viewed as a result of harmonious relationships on all levels within the three contexts.

Figure 3.2 the fundamental values and traits of the IMPE
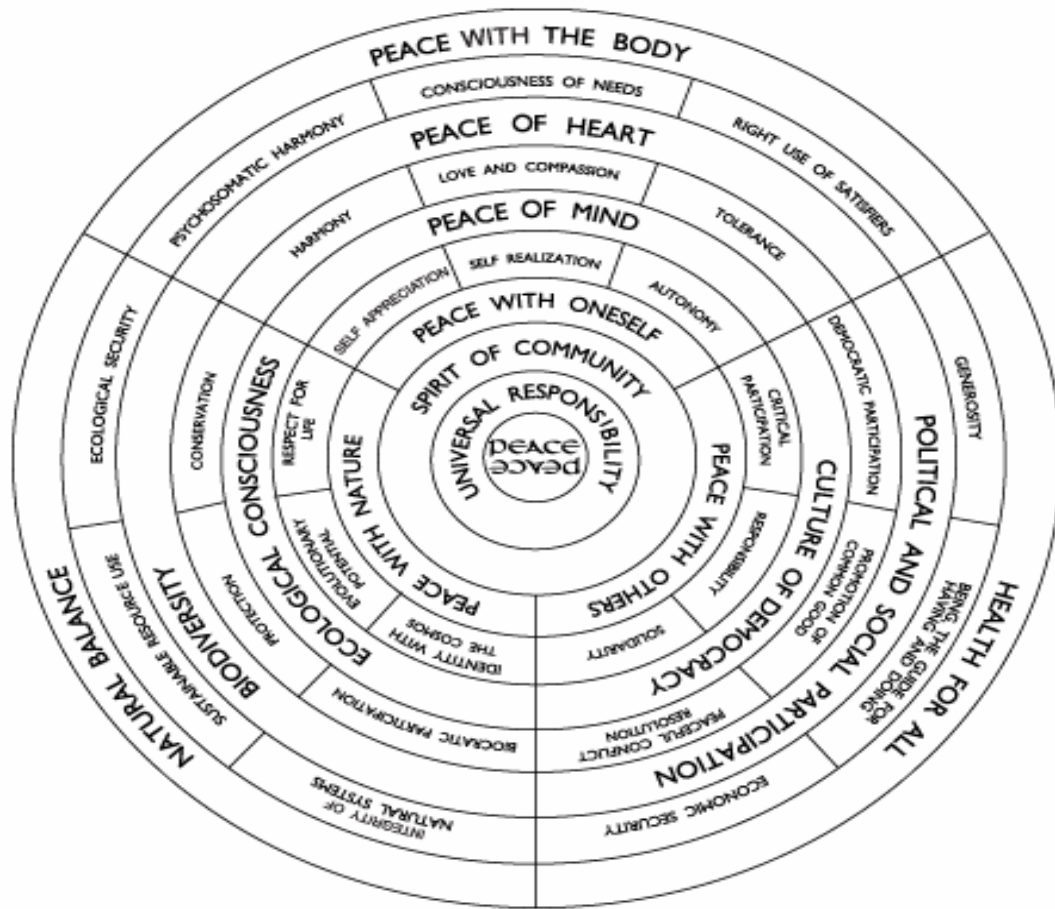
Source: illustrated by Brenes-Castro (2004).

Peace with one's self: This consists of peace with the body, the heart and the mind. These components lead to controlling individual consumption, to cultivate love, compassion and tolerance, and to achieve inner peace to develop a meaningful life. Peace with one's self encourages the values and conditions in peace with others and with nature.

Peace with others: This consists of the culture of democracy, political and social participation, and health for all. These three components ensure the security, equal rights and well-being of all humans.

Peace with nature: This consists of ecological consciousness, biodiversity and natural balance. These three components ensure ecological security based on the notion that all living beings have the right to exist.

The integral model of peace education is mainly concerned with inner self control and deep ecology. The main idea is slightly similar to Buddhist inner peace because it was influenced by Mahayana Buddhism. Peace with one's self views self-control or inner peace as the foundation of outer peace. However, it is not adequate to stop violence from another person who does not have peace. Tolerance is good, but Buddhists have absorbed too much tolerance into the system which operates the structural violence (Galtung, 1993). The other component of this model is "peace with others" concerning social aspects such as politics, equal rights and wellbeing of all humans. This part is a result of "peace with one's self" and provides a social structure to ensure outer peace. The last component is "peace with nature" which requires the consciousness of everyone and societies to create natural balance which ensures all living beings can exist in this planet. The concept of peace in this model can be seen as a combining the holistic Gaia peace, holistic inner peace and positive peace as an absence of structural violence addressed in section 3.2.1 and 3.2.2. Furthermore, the concept of holistic peace in this model tends to link to the spiritual aspect as it was connected to ecological consciousness, peace of mind and Mahayana Buddhism. This is different from the Gaia peace addressed by Groff and Smoker (1996b) in the previous discussion which does not have a spiritual dimension. The concept of Gaia peace seems relevant to the Thai context with regard to environmental protection. There are some conflicts relating to environment destruction in Thailand, which is also a cause of violence. This model is considered as useful for educating Thai people in some aspects such as inner self control and deep ecology. However, it needs some more knowledge to deal with the aspect of on-going conflicts between Muslim and Theravada Buddhists in southern Thailand, where violence is not controllable through the practice of inner peace.

3.6.3 The "Flower-petal" Model of Peace Education

The "Flower-petal" Model of Peace Education (FMPE) is a conceptual framework of peace education based on the idea of Education for International Understanding (EIU) focusing on the Asia-Pacific Region. The concept of EIU was promoted by UNESCO since the 1990s. However, some issues, such as inter-regional, inter-racial, inter-cultural and inter-religious conflicts and confrontations, are increasing. It is important to reconstruct EIU for educating people from various regions, races, cultures and religions to live together in justice and peace (Lee, 2004). The framework of FMPE consists of six categories of a culture of peace: dismantling a culture of war, living in harmony with the earth, living with justice and compassion, promoting human rights and responsibilities, building cultural respect, reconciliation and solidarity and cultivating inner peace (Swee-Hin, 2004a).

Figure 3.3 The "Flower-petal" Model of Peace Education (FMPE)
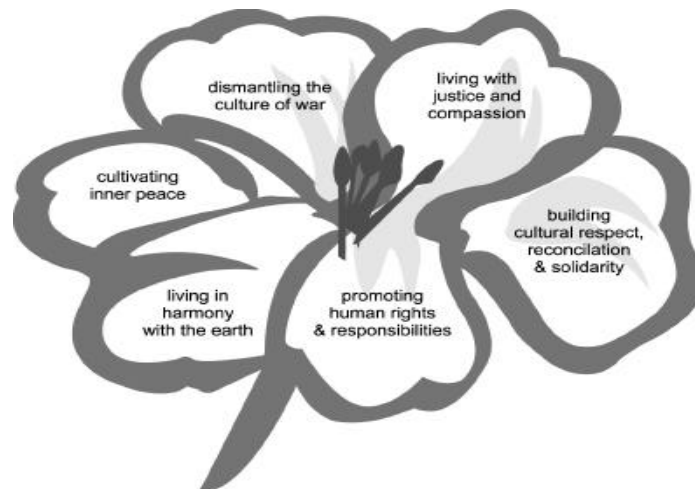
Source: illustrated by Swee-Hin (2004a)

The figure shows six themes which have an interconnectedness and equal importance as the petals of a flower. The details of each theme are discussed below.

Dismantling the culture of war: This concerns the mitigation of all support for the war system and a culture of violence. There are many agencies concerned with dismantling a

culture of war such as the UN, NGOs, schools, media (e.g. TV programmes and newspapers), and individual peacemakers (e.g. academics, Buddhist monks and Islamic leaders - Imam/Ustaz). They use many strategies such as negotiation, mediation, and educational campaigns both through informal and formal education.

Living in harmony with the earth: Environmental destruction affects human life: pollution of land, air, and water; soil degradation, depletion of non-renewable resources; exhaustion of fisheries; deforestation; and global warming. These problems have been caused by human activities as Swee-Hin (2004a:20) states:

> *"[T]he root cause of environmental destruction is from an unsustainable paradigm of development based on unlimited economic growth that prioritises profit maximisation and aggressive competition for resources."*

Similarly, Surendra (2004) pointed out that there is a growing relationship between increasing corporate control over food production and the prevalence of hunger and poverty. Therefore, peace education needs to include environmental education which educates people to live in harmony with the earth, have a simple life, and realise the environmental degradation caused by an unbalanced development and over-consumption. This links to the concept of holistic Gaia peace addressed in section 3.2.2.

Living with justice and compassion: Educating about justice and compassion looks at global markets, capitalism, poverty and gross inequities which come with the modernisation paradigm of development. The modernisation paradigm of development believes that:

> *"all countries in the world must have rapid economic growth; that the private sector is the best engine for growth, producing wealth that will "trickle down" to all citizens; and that the North can help the South catch up through aid, trade and investments which integrate South countries in the growth-centred global economy, marketplace, and political order."* (Swee-Hin, 2004a:16)

This paradigm emphasised economic growth in which the private sector play the important role of investments and trade. This paradigm has been boosted and controlled

by powerful nation-states, transnational corporations, and international agencies or regimes such as IMF (International Monetary Fund), World Bank, WTO (World Trade Organisation), APEC (Asia-Pacific Economic Cooperation), and NAFTA (North American Free Trade Agreement) (Ibid: 16). It forced developing countries, including Thailand, to follow. The result of this paradigm causes and widens the income-wealth gaps between the rich and the poor. Some people suffer from lack of their basic needs caused from the unequal and unjust distribution of economic power and resources. The root causes of poverty are inequalities and injustices. Hence, society needs to question economic, social, political, and cultural developments, as well as the indicators of development whether this is a right direction (Swee-Hin, 2004b). This paradigm of development supports the structure of economic and social injustices which affects local and global poverty, the consciousness of individuals, families, and communities in lifestyles and habits of consumption needed to be motivated to consume appropriately and ethically (Jeongmin, 2004). It can be described in other words as "structural violence" discussed by Galtung (1996:31) in section 3.2.1. In the FMPE, Swee-Hin (2004a:17) related the principle of justice to the ethics of compassion in order to raise the authentic feelings of the suffering of others and to transform the suffering conditions: this is a structural violence as discussed in section 3.2.1.

> *"Compassion means being able to express authentic feelings for the suffering of others and then being moved by one's conscience and spirituality to help transform the conditions that lead to such suffering, such as unjust relationships and structures."*

Promoting human rights and responsibilities: Cawagas and Swee-Hin (2004) state that there are five major types of human rights: civil, political, economic, social and cultural. Human rights should be promoted parallel with developing people's consciousness of responsibilities. Education for human rights and responsibilities is intended to enable all students to realise their civil, economic, political, cultural and religious rights.

Building cultural respect, reconciliation and solidarity: The main problems in the Asia Pacific countries are conflicts among people of different ethnicities, cultures and

religions. These conflicts can lead to direct violence, particularly in southern Thailand. Education for building cultural respect, reconciliation and solidarity needs to raise consciousness and sensitivity to different cultures. In order to understand and appreciate other cultures, Leo (2004) stated that students need to learn about their own culture, understand and appreciate it, be proud of it and then share it with others confidently. Then, they will be able to listen openly and respectfully when others share their cultures. Intercultural respect, reconciliation and solidarity are concerned with many aspects such as interactions between different groups, cultural norms, and institutions, both national and international, which produce and perpetuate oppression.

Cultivating inner peace: This is directly linked to the building of outer peace. According to Swee-Hin (2004c), inner peace is multi-dimensional e.g. feeling, thinking and also practicing in the way of life. Inner peace is central to building a peaceful, just and sustainable world. Education for inner peace allows students to evaluate their own physical, emotional, and spiritual states as well as the interplay between micro and macro conflicts.

The "Flower-petal Model of Peace Education" provides a holistic view of peace education. Differently from the previous models, this model presents the aspects to explore peace from the inner side of the individuals to structural and cultural peace. The concepts of peace start from negative peace as "*dismantling the culture of war*" to positive peace as "*promoting human rights and responsibilities*" and "*building cultural respect, reconciliation, and solidarity*", to holistic Gaia peace as "*living with harmony with the earth*", and to holistic inner peace as "*cultivating inner peace.*" The FMPE also offers pedagogical principles for educating toward peace. There is holistic understanding, dialogue, values formation, and critical empowerment. Furthermore, peace agencies are not limited to individuals or government, but also include schools, religions, cultures, media and international institutions. This model was developed for the Asia Pacific region. All aspects are considered as relevant to the Thai context, especially to southern Thailand where problems causing violence include cultural conflicts and human rights violation. FMPE seems to cover other conflicts in other parts

of Thailand as well, such as political conflicts and environmental conflicts. However, FMPE seems to present a wide framework to deal with problems in society and did not provide a practical curriculum to be implemented.

3.6.4 Education for Peace based on the Integrative Theory of Peace (EFP-ITP)

The Integrative Theory of Peace (ITP) is a perspective and approach to peace education which combines key aspects of peace. It is based on the concept that peace is a psychological, social, political, ethical and spiritual state with expressions in intrapersonal, interpersonal intergroup, international and global areas of human life (Danesh, 2006; 2007; 2008). Education for Peace (EFP), based on the principles of ITP, has been implemented for five years with thousands of students in 112 schools in Bosnia and Herzegovina following an experience of war.

The main concept of EFP based on ITP is to transform worldviews to focus on unity instead of conflicts (Clarke-Habibi, 2005). According to ITP, the human states of being are the outcomes of the main human cognitive (knowing), emotive (loving), and conative (choosing) capacities, which together determine the nature of our worldview (Danesh, 2008). Therefore, peace education, based on ITP, must focus on the healthy development and maturation of human consciousness. ITP consists of four sub-theories as follows:

- Peace is a psychosocial and political, as well as moral and spiritual, condition;
- Peace is the main expression of a unity-based worldview;
- A unity-based worldview is the prerequisite for creating both cultures of peace and of healing;
- A comprehensive, integrated and lifelong education is the most effective approach for developing a unity-based worldview. (Ibid: 2)

This theory believes that peace is the ultimate outcome of the human individual and

social maturation process. It is a transition from human instincts to a universal and all-inclusive state of awareness of our fundamental oneness and connectedness with all humanity and life.

ITP has four conditions for a successful education for peace programme. There is a unity-based worldview, a culture of peace, a culture of healing, and a peace-based curriculum for all educational activities. The EFP Programme needs to focus on four main tasks in order to meet these conditions:

- to assist all members of the school community to reflect on their own worldviews and to gradually try to develop a peace-based worldview;
- to assist all participants to embark on the creation of a culture of peace in and between their school communities;
- to create a culture of healing with the capacity to help its members to gradually, but effectively, recover from the damages of protracted conflict affecting themselves, their families, and community members;
- and to learn how to successfully prevent new conflicts and resolve them in a peaceful manner, without resorting to violence, once they have occurred. (Ibid: 5)

The EFP-ITP emphasise transforming worldviews from conflict-orientation to peace-orientation. Within the ITP model, the four prerequisites (Elements of a unity-based worldview; Elements of a culture of peace; Elements of a culture of healing; Peace as the framework for the curriculum) constitute the components (Study of a unity-based worldview; Study of a culture of peace; Study of a culture of healing; Study of all subjects within the framework of peace) and the application of peace education (Application of the unity-based worldview; Creation of a culture of peace; Creation of a culture of healing; Creation of a peace-based curriculum). Figure 3.4 below shows the nature of the peace education model which is composed of Prerequisites, Components and Application. The details of the prerequisites are addressed after the figure along with those of the component and the application sections.

Figure 3.4 Prerequisites, Components and Application of an effective peace education.
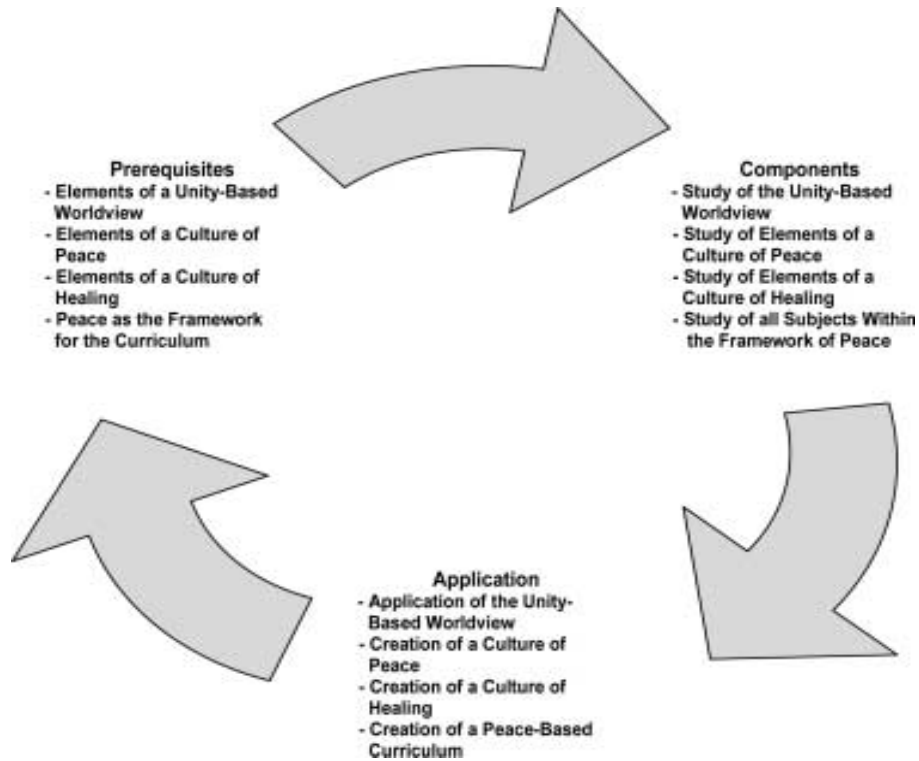
Source: illustrated by Danesh (2006)

Three parts of this figure contain the same four conditions: Unity-based worldview, Culture of peace, Culture of healing, and Peace as the framework for the curriculum. These four conditions are the core concepts in the prerequisite section, component section and application section.

Unity-based worldview: In the prerequisite section, there are some characteristics of the unity-based worldview, such as:

- Corresponds with the phase of maturity of humanity based on the consciousness of the oneness of humanity.
- Life is seen as the process of unity-building.
- Views human nature to be potentially noble, creative and integrative and highly responsive to the forces of nature and nurture.

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- Views the main purpose of human life to create a civilization of peace: equal, just, liberal, moral, diverse, united.

- All relationships operate within the parameters of the law of unity in the context of diversity.

- Conflict is viewed as absence of unity

- An integrated unity-based democracy is seen emerging as the main mode of leadership and governance. (Danesh, 2008)

In the component section, the participants are required to study these unity-based worldviews. In the application section, the concepts of unity are applied and integrated into the teaching and learning. The unity-based worldview is based on the fundamental issue of the consciousness of the oneness of humanity. Society operates on the principle of unity in diversity to create a peaceful civilisation which is equal, just, progressive, moral, diverse and united. It requires equal participation of women and men in the administration of human society and the application of universal ethical principles at all levels of government and leadership. The unity-based worldview rejects all forms of prejudice and segregation. It ensures meeting basic human needs and rights, for instance, survival and security; justice, equality and freedom in all human associations; and the opportunity for a meaningful, generative life using the rule of law and moral/ethical principles.

Creation of a culture of peace: The creation of an atmosphere of trust amongst people from different ethnicities and religions is the first priority to create a culture of peace. According to Danesh (2008: 5),

> *"The culture of peace refers to an environment in which the principles of equality, justice, individual and group safety and security, and freedom in the context of ethical, lawful, and democratic practices are the norm."*

For the component section, all participants study the element of the culture of peace, whereas the application creates a culture of peace. It engages all participants in a deep and sustained reflection on their personal and group worldviews and their role in either

creating conflict or peace. It encourages students to examine the impact of application of the unity-based worldview on that subject in order to encourage teachers and students to be aware of the bias. It infuses a sense of trust into all people by creating opportunities for shared peace-oriented activities.

Creation of a culture of healing: The culture of healing is an important prerequisite for the post war/conflict society. This refers to a healing of the psychosocial, moral, and spiritual wounds which are traumatically sustained from the results of severe conflicts, violence and wars. The main characteristics of an educational culture of healing are mutual trust in and between the students, administrators, university staff and communities; satisfaction of the tripartite human needs for security, identity and meaning; hope; and optimism for a better future and optimism for the ability to overcome future conflicts without recourse to violence (Danesh: 2006). In the component and application sections, the participants learn about the creation a culture of healing and create it.

Using peace as a framework of curriculum: Peace as the framework of the curriculum is the last condition in the prerequisite. The curriculum is required to be built based on the unity-based worldview. It aims to create positive and thoughtful discourse on peace rather than the discussion of anger, resentment, blame and accusation. In the component section, students study all subjects within the framework. In the application part, schools need to create a peace-based curriculum. The whole school community is required to be involved actively and sustainably. The participants need to develop the necessary knowledge, capacity, courage and skills to create violence-free and peaceful environments in their premises; homes, schools and places of work and worship. The activities are based on the universal principles of peace (the common heritage of humanity, the diverse expression of this common heritage, and the absolute necessity to create a unified and peaceful world) in the contexts of the specific realities of local communities. By linking the curriculum with the universal principles of peace and to the specific realities of communities, students can develop identities that are at once unique and universal and perceive themselves as the agents of progress for their respective

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communities in the global order. The activities for peace education ensure cultivation of local human resources, strengthen inter-ethnic dialogues and collaboration, and involve participation of the entire university communities. The university provides on-going training and professional development to all university staff, enhances the creative dimensions to the learning processes and, through the activities, reaches out to the community as a whole.

The model of EFP-ITP was created to solve conflicts in post-war climates. This focus is not as relevant, therefore, to the Thai context, where violence is ongoing in the southern provinces. However, the concept of "unity based worldviews", transforming worldviews to focus on unity instead of conflicts, is useful for Thailand where the people in society have been divided by political views, social class and religion. Moreover, Thailand needs to look ahead to deal with the situation after the conflict as well. Therefore, EFP-ITP might support the knowledge for transforming people's worldview to unity after the conflict situation.

3.6.5 Peace Education Programme Model (PEPM)

The Peace Education Programme Model (PEPM) was developed by Kester (2008) for high schools and undergraduate institutions in Kentucky, United State of America. The programme has been developed through the analysis of the Learning to Abolish War Model (LAWM), Integral Model of Peace Education (IMPE), the Flower-petal Model of Peace Education (FMPE), and the University for Peace Master of Art in Peace Education Programme (UPMAPEP) to address ethnocentrism, race and gender in supposed homogeneous contexts. The UPMAPEP was not addressed in the previous reviews due to the fact that the model was developed for the Masters of Art in Peace Education Programme, whilst this research was looking at undergraduate programmes. The framework of the PEPM consists of educational objectives, content, actors (the participants in the programme) and resources. The goals of the PEPM are set as to value diversity, to increase democratic participation, to develop empathy for others, to

understand consequences evolving from actions, and to create peaceful environments (Kester, 2008). The educational purposes of the PEPM are set as:

1) *raising student awareness of the multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war,*
2) *developing a personal sense of a culture of peace,*
3) *using human rights and other peace documents to better understand the role of law in cultivating and maintaining peacefulness,*
4) *discussing the role of gender in peace-building, and*
5) *exploring personal and interpersonal peace though theatre activities that focus on person-to-person awareness, sensitivity, cooperation, and problem-solving.* (Ibid: 12)

The programme curriculum is taught in five modules and addresses ethnocentrism, racism, and sexism through every module. The PEPM develops five modules which are framed on preparatory readings, a short introduction, learning activities, and supporting international documents. The modules are named:

1) *Is Peace Possible?*
2) *Violence and Alternative: Cultivating a Culture of Peace in our Communities;*
3) *Media and Peace;*
4) *Human Rights in a Gender Perspective; and*
5) *Decision Making and Conflict approaches.* (Ibid: 12)

The details of each module are presented in table 3.1

Table 3.1 PEP Matrix of Goals, Concepts, Objectives, and Pedagogy

Proposed Module	Program Goals	Core Concepts	Learning Objectives	Proposed Pedagogy
Is Peace Possible? *(Two fifty-minute sessions)*	To envision and design a peaceful world (in the relevant context of the student)	Negative/positive peace Peace as passive/active Experiencing peace Peaceful countries/societies	Students will: Explore multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war Discuss peace more deeply and holistically, develop a personal sense of a culture of peace.	Dyads Inquiry and discussion activities Case studies of peaceful countries Drawing peaceful world

Violence and its Alternative: Cultivating a Culture of Peace in our Communities *(Two fifty-minute sessions)*	To build a cooperative spirit in our classrooms and explore how to do so in larger society	Physical, structural and cultural violence Differentiating between violence and conflict Personal perspectives on the use of violence Nonviolent action	Students will: Explore multiple expressions of violence in their lives (direct, indirect, cultural, etc.) Understand nonviolent action and multiple alternatives to violence.	Storytelling of experiences Brainstorming forms of violence and alternatives
Media and Peace *(Eight fifty-minute sessions)*	To explore the role of the media in propagating ideologies and violence	World ideologies Critical viewing of news Dialogue Paraphrasing/ reframing	Students will: Research various world ideologies Analyse news from a particular ideological standpoint Practice dialogue for understanding, as opposed to defending, debating, and persuading	Cooperative activities Keeping a refection journal Research/News simulation Draw a map of regions represented by various ideologies
Human Rights with a Gender Perspective *(Three fifty-minute sessions)*	To raise consciousness of human rights and gender issues	Human rights Individualism/ communalism Women and peace efforts Solidarity and peace coalition/ Organisations	Students will: Read the Universal Declaration of Human Rights Relate violations of human rights with their corresponding articles Discuss the role of gender in peace-building efforts	Role-play Discussion groups Class discussion
Decision Making and Conflict Approaches *(Two fifty-minute sessions)*	To practice cooperative decision-making and approach to conflict	Group building Elections/commun ity practice participation Problem-solving	Students will: Create groups through a collective process Elect leaders and assign roles to each participant Assess their methods of group-making and electing leaders	Group making Storytelling Re-enacting stories Brainstorming alternative endings

Source: illustrated by Kester (2008)

In earning the Advanced Peace Certificate, students need to complete 75 to 100 hours of coursework from peace education modules, 150 hours of service work, and 50 hours to

dedicate to the development of a peace project. The 300 hours of service culminate in the award of the Advanced Peace Certificate.

The contents and forms of the PEPM are organised through two integral themes; the analysis of social problems and the exploration of the root causes of conflict. According to the aim of designing PEPM to fix the fragmentation of knowledge and narrow perspectives of teaching and learning that occur in traditional classrooms, the content and form of education is presented through trans-disciplinary courses by combining knowledge from many disciplines. This aims to create a new innovation based on specialisation in multiple subject areas rather than emphasis in one discipline. The analysis of social problems leads to creating the knowledge to solve those problems. Students have to analyse multiple levels from the personal to interpersonal, community, national, regional structural and cultural areas. The exploration of root causes of conflict will help students to understand the root causes of violence, institutions that perpetuate violence, and manifestations of violence. The conceptual framework of the PEPM and its details are shown in figure 3.5 below.

Figure 3.5 Conceptual Framework of PEPM
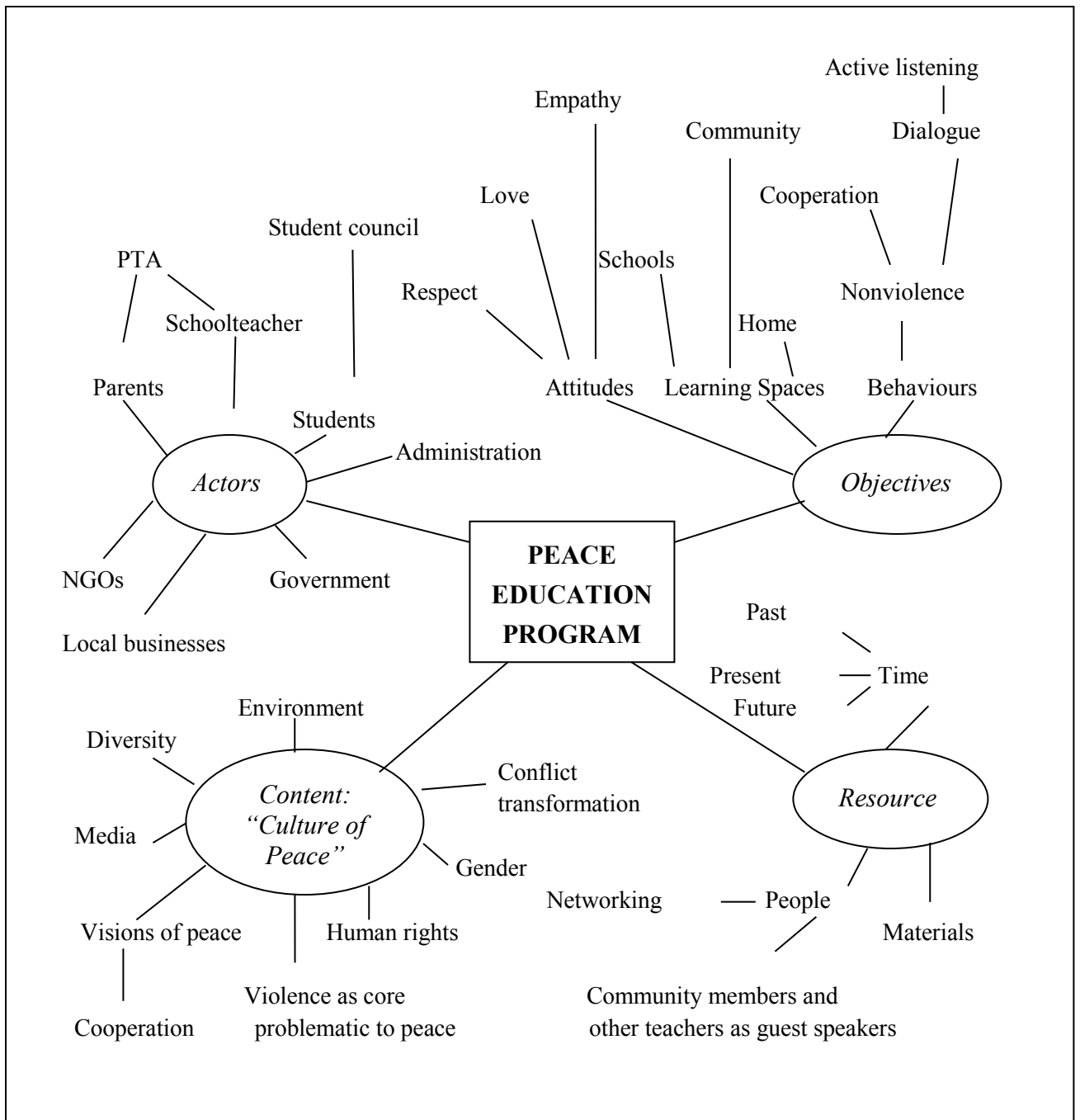
Source: illustrated by Kester (2008)

The conceptual framework of the PEPM shows details including objectives, resources, content - culture of peace, and actors.

The evaluation of the programme has been organised to assess the programme's goals, concepts, objectives and pedagogy in the model matrix. The programme can be evaluated comprehensively after enough time of implementation with the involvement of all actors concerned. The evaluation of the curriculum and instruction covers the student assessment and teacher self-evaluation, which emphasises reflective journals and portfolios for students (Ibid: 23).

PEPM was developed based on the analysis of the LAWM, IMPE, and FMPE. The three models have a different emphasis. For instance, LAWM emphasises education for the abolition of war and all forms of violence. IMPE is focused on a personal-centred conceptual framework considering peace as a state of integrity, security, balance and harmony which emphasises self-relationship within three relationship contexts: in relationship to self, to others and to nature. FMPE emphasises societal, international and global issues considered urgent at all levels of life, e.g. disarmament, unjust and unsustainable economic order, environmental destruction, and the growth of multicultural societies. The PEPM brings together all of these issues e.g. violence as core problematic factor to peace, value of diversity, democratic participation, empathy for others, understanding consequences evolving from actions, human rights, and peaceful environments. These core concepts from each model are relevant to this research in the Thai contexts. Therefore, there is benefit including all focuses in one model. Furthermore, PEPM has developed five learning modules which have addressed a clear structure of each module, e.g. proposed module, programme goals, core concepts, learning objectives, and proposed pedagogy. PEPM is considered as a more concrete model than the previously stated models which provide all academic components such as a conceptual framework, module's structure, and also evaluation. It is beneficial for educators to understand and easy to implement.

Table 3.2 is a comparison of five models in the areas of place of contributed, main concepts, aims, details, relevant/Thai contexts and the gaps.

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Table 3.2 Comparison of Five Models

Models	Place of contributed	Main Concepts	Aims	Details	Relevant/Thai contexts	Gaps
LAWM	Teacher's Collage, Columbia University, USA/ HAP-Global campaigned	Violence is the core problems to a culture of peace	Abolishing war/ and all forms of violence	Four conceptual strands	Abolishing violence in society. Addressed some contents for young children	Less emphasise inner conditions such as quality of mind of the individual
IMPE	Central America	Peace with oneself to others and nature	Self control/ person-centred conceptual framework	Self/others/nature	Environment/ Inner peace/ View social problems are come from the inside of individual	Needs some more knowledge to deal with the aspect of ongoing conflicts
FMPE	Asia-Pacific	Education for International Understanding	Explore peace from the inner side of the individuals to structural and cultural peace.	Six categories of a culture of peace	Southern Thailand problems / Environment/ Inner peace	Less addressed young children aspect
EFP-ITP	Bosnia/ Herzegovina	Unity-based worldview /	Worldview transformation/ solve the conflicts in post- war climates	Prerequisites, Components and Application	Support as the knowledge for transforming people's worldview to be unity after the conflict situation	Post-war/ Less addressed young children aspect
PEPM	Kentucky, USA	To address ethnocentrism, race and gender in supposed homogeneous contexts.	Explore root cause of conflicts	The programme curriculum is taught in five modules and addresses ethnocentrism, racism, and sexism through every module.	Analysis of social problems and the exploration of the root causes of conflict.	Religions leader involve in teaching in university/ Less addressed Young children aspect/

Source: illustrated by Sriamnuay, A. (2011) based on literature review

There are some common concepts among these models including solving conflicts, reducing violence, and respecting human rights. The LAWM is dominant in abolishing war/violence which is the concept of negative peace (addressed in section 3.2). This is still important to the world and also Thailand where direct violence still exists.

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However, LAWM has less emphasis on inner condition/minds. The IMPE, FMPE and PEPM have the common concept of environmental protection which links to holistic Gaia peace (section 3.2.1). It is a cause of conflicts in developing countries in Central America and the Asia-Pacific region such as Thailand. These three models also addressed the concept of inner peace. It is the important condition in controlling individual's minds which might raise violence or create peace. The IMPE is dominant in creating peace from oneself to others and nature, which places self-control as the centre of the conceptual framework. The FMPE place any petals (figure 3.3) as equally important. The PEPM gathers important concepts and gaps from LAWM, IMPE and FMPE. The concept of feminist peace was addressed in PEPM. Furthermore, the PEPM developed practical modules and academic details to be implemented. Unlike other models, EFP-ITP emphasises the unity-based worldview aiming to transform people's worldviews from negative experiences of war/conflicts to positive experiences and new friendship. This seems to be important for the southern provinces of Thailand where wounds from conflict needed to be healed. The common gaps were found from all of these models that did not focus on teacher training for ECE in undergraduate students. The models lack knowledge about teaching and learning peace education specifically for young children. Neither of these models works as a dynamic action in solving conflicts from the structure of those conflicts by dragging involved people to solve the conflicts in the academic sphere. It is important for this research to explore these gaps.

3.7 Summary

This chapter has presented a substantive literature review relating to peace and education from the broader perspective through to a focus on Thailand. The different perspectives of peace and peace education have been discussed from the broad worldview to the Thai context.

Concepts of peace were addressed starting from the concept of negative peace (peace as an absence of war/direct violence) to the concept of positive peace (peace as an absence

of structural and cultural violence). The concept of positive peace also extends to feminist peace (peace with considers gender and vulnerable people at micro level). The concepts of peace also extended to a concept of holistic Gaia peace (peace with nature) and a holistic inner and outer peace (peace with inner mind and sentiment).

In the section on peace education, the concepts, types, aims, contents, and methods of peace education were addressed. These were drawn from the views of scholars and organisations. Similarly, the section on peace education for early childhood children addressed peace and peace education from the concepts, aims, contents, and methods relating to early childhood children. The teacher training for ECE in Thailand has been addressed in detail. This explains the factors concerning teacher training for ECE, qualifications of early childhood teachers, standard of profession in ECE, and recent curriculum of undergraduates for ECE.

The last section addresses potential conceptual frameworks of peace education. Five existing models of peace education (LAWM, IMPE, FMPE, EFP-ITP and PEPM) have been illustrated in order to provide a wide perspective for discussion and the creation of a model. At the end of the section, the comparison of five models was presented in table 3.2 and discussed in detail. Chapter four shows the methodology employed for this research.

Chapter Four: Methodology

4.1 Introduction

This chapter describes the methodology applied in this research. The research questions and objectives are addressed. The philosophical underpinning of the research relating to mixed methods is described in the details of the research paradigms, positivism, constructivism, pragmatism, mixed methodology, case study approach, methods, questionnaires, semi-structured interviews, focus groups, and documents. The scope of the study is explained. The overview of the research sites is explained: the contexts of RU 1 and RU 2. The pilot project is explained through the context and impact on the main thesis. Conducting both quantitative and qualitative research is explained in separate sections. The data analysis is explained in the section of quantitative data analysis and qualitative data analysis. Research ethics are addressed including the ethical role of the researcher, ethics of framework methods, ethics for interviewing, ethics in analysis, ethics in dissemination, ethics for the safety of conducting research in conflict and violent areas, and ethics for conducting research in multicultural environments. Later in this chapter I discuss the issues around the rigorousness of both quantitative and qualitative research. The summary is provided at the end of chapter.

4.2 Research Questions and Objectives

The problems addressed in chapter one led to exploring the university policies on peace education in the teacher training process of two Rajabhat Universities. This was irrespective of whether the teacher training had peace education included and explicitly identified, had peace education but not explicitly identified, or had training with no peace education at all. Peace education has not been defined in the Rajabhat Universities' curricula. I intended to investigate the RUs' curricula. It might or might not be taught explicitly as a discipline subject or only integrated in some courses.

Moreover, the curricula might not relate to peace education. This implementation of peace education into the curriculum depends upon the university policy. The study also explores teacher training which might or might not have an influence on the university policy on peace. The policy can be generated into a direct policy which has the statements, aims and influences to peace education, and indirect policy which has no direct statements or aims but influences peace education. Furthermore, the differences between the two universities were explained. The two main research questions were drawn up as follows:

1. Is peace education delivered in the early childhood education programmes of Rajabhat Universities in Thailand?

2. If so, how does it differ across universities?

Further questions that will be explored are:

What is the university's policy on peace education?
What activities were delivered to students?
Which courses have been selected from the National syllabus to teach?
How do lecturers deliver peace concepts to their students?
How do undergraduate students perceive concepts of peace?

4.3   Philosophical Underpinning of the Research

This section discusses the philosophical framework underpinning this research. It is concerned with research paradigms, methodology, case study, and multi methods approaches. These should lead to a clear and precise picture of the research foundation and my position in the research. This study aims to explore the truth or meaning from the participants' experiences and perspectives in natural settings. The study focuses on conceptual understandings, institutional policy and educational practice relating to peace education in teacher training for early childhood education in two universities. This

meaning is varied and complex depending on participants' interpretations. They constructed their meaning from their own perception, interaction and adaption with their environment. I recognise that each participant will construct meaning differently and this can change depending on new experience and knowledge. The nature of the truth to be investigated in this research would be identified as intersubjectivity (Crotty, 1998:63).

The research paradigms are discussed in the next section relating to the nature of the truth to be explored. The choice of research methodology follows after considering the debate between objective and subjective stances.

Research Paradigms

Paradigm is defined as the basic set of beliefs defining a researcher's perspective about the world (Denzin and Lincoln, 2000:157; Morgan, 2007:49). It contains four concepts: ethics, epistemology, ontology, and methodology. Paradigms guide researchers to adopt the appropriate research methodology and strategy. My researcher's role in the exploration and development of knowledge is uncovered and discussed after the paradigms are clearly identified. Three research paradigms were explored and discussed in this research. They are positivism, constructivism and pragmatism. The first two are controversial research paradigms broadly debated in their principles and characteristics which lead data to be collected. The third is an alternative choice and considered as appropriate for this research considering the research problem.

Positivism

A positivist paradigm is mainly used in quantitative research. It centres on the idea of using scientific methods to gain knowledge and emphasises observation and measurement as a crucial way to find out about social reality. Positivists view reality as objective (Crotty, 1998:5-6). Positivists see social science research as the same as

natural science research. They assume that "social reality is made up of objective facts that value-free researchers can precisely measure and use statistics to test causal theories" (Neuman, 2007:42). For positivism, social researchers need to put their values to one side (Denscombe, 2010:87) and that means value judgments are excluded from scientific knowledge (Blaikie, 2007:113). I consider this to be problematic and discuss this further in chapter seven. This requires scientific inquiry to obtain social reality. Surveys and experiments are typical methods for this paradigm.

Constructivism

Constructivism is typically found in qualitative research. The term constructivism might be substituted with interpretivism (Denscombe, 2010:119). Unlike positivism discussed above, constructivists view that meaning (the truth or reality) is not discovered but constructed by human beings as they engage with the world they are interpreting (Crotty, 1998:42-43). A constructivist paradigm holds the assumption that individuals seek to understand the world in which they live and work. They construct meanings of their experiences. These meanings are varied and multiple depending on the individuals' perception and experiences. Constructivist researchers need to look for the complexity of individual views. In other words, they rely on the participants' views of the situation being studied (Creswell, 2009:8). This is subjective and requires the naturalistic inquiry to investigate the truth.

The debate between positivism as a quantitative paradigm and constructivism as a qualitative paradigm has been fought for several decades in relation to many conceptual issues such as the nature of reality and the possibility of causal linkages (Tashakkori and Teddlie, 1998:1-2). Recently, many scholars agree that the paradigm war had ended and the combination of two paradigms is compatible (Bryman, 2006; Johnson and Onwuegbuzie, 2004; Tashakkori and Teddlie, 1998). This combination of different paradigms has been called pragmatism.

Pragmatism

Pragmatism is an alternative paradigm. It relies on the ontological assumption that social reality can be treated as being 'out there' and external to individuals and, at the same time, social reality can be regarded as something that is socially constructed and 'in the mind' (Denscombe, 2010:129). Comparing two paradigms, the philosophical assumption of scientific inquiry is objective and uses the process of deduction, whereas naturalistic inquiry is subjective and uses induction (Morgan, 2007). Pragmatists do not adhere to any particular ontological or epistemological stance. Instead, they place importance on the practical usefulness of the outcomes. This allows researchers to be eclectic in their choice of methods. Pragmatism is based on many ideas such as the use of "what works," the use of multiple approaches, and the evaluation of both objective and subjective knowledge (Cherryholmes, 1992). Tashakkori and Teddlie (1998:21) stated that "pragmatists consider the research question to be more important than either the method they use or the worldview that is supposed to underlie the method." They are not focused specifically on either qualitative or quantitative research. Instead, they are aware of the advantages and disadvantages of both approaches and the balance of using both (Onwuegbuzie and Leech, 2005: 375-387). From these points, a pragmatic paradigm would be considered as philosophical coherence with mixed-methodology which provides a set of assumptions about knowledge and enquiry supporting the use of different methods and different research strategies within a single investigation (Denscombe, 2010:128-130). A pragmatic approach to mixed methods requires that researchers make 'the most efficient use of both paradigms in understanding social phenomena' (Creswell, 1994). In relation to my research problem, this is concerned with conceptual understanding, universities' policy and teacher training practice relating to peace education. These seem to be complicated and contain elusive concepts such as peace and peace education. The elusiveness of peace education raises more complexity to be explored than other kinds of education. It contains unique objectives concerning societal and pedagogical implications and its attempt to develop a particular frame of mind rather than transforming a body of knowledge (Bar-Tal, 2002). I think that the characteristics of peace education relate closely to social issues and teaching and

learning practice in the universities. The reality needed to be explored relies on natural settings. It was constructed by participants such as administrators, the lecturers, the students and the experts. The participants engaged with the realities in their world and constructed the knowledge about peace from their perceptions and experiences. Then, they interpreted the knowledge or meaning from their perspectives which adapted to the environment. Therefore, these realities may be different from each other even in the same phenomenon (Crotty, 1998: 7-8). I consider that the complexity of this research problem requires a wider worldview to understand the truth in both quantitative and qualitative data. Therefore, a pragmatic approach was employed in this research as a basis for a mixed methodology.

Mixed Methodology

Mixed methodology was employed in this research. The reason for using both quantitative and qualitative approaches for the methodology was because of the nature of the research objectives. The research seeks to understand the teacher training practices relating to peace education in two universities from the views of participants. The concepts of peace and peace education are naturally abstract and elusive, and teacher training is complex to investigate. Peace education in the universities' curriculum may or may not be delivered to students in both overt and covert ways. In order to gain the best understanding of the whole picture, quantitative and qualitative approaches needed to be integrated (Creswell 2009:121). Moreover, the knowledge base of peace research is not bound by any particular methodology (Jeong, 2000). Using mixed methods can enhance the credibility of the research findings by triangulating information from both quantitative and qualitative methods (Hesse-Biber, 2010:3-4). Both quantitative and qualitative approaches were conducted at the same time. In the quantitative approach, the survey method was used to gather the views from students on a larger scale which was not possible to obtain from qualitative approaches. In the qualitative approach, semi-structured interviews, focus groups and documentation were employed to investigate deeper and richer information. Moreover, the data collected was not exhaustive. The strength of a study is greater than either qualitative or quantitative

research (Creswell and Plano Clark, 2007). Multiple data can gain an understanding of teacher training practice related to peace education in depth and breadth and also provides rigour to the research.

Case Study Approach

The case study approach is a research strategy which links the methodology to existing information. A case study approach was employed to conduct in-depth investigations of ongoing peace education in the teacher training process in the Early Childhood Education Programmes (ECEPs) of Rajabhat universities. Two contrasting sites were purposively selected. I considered that the use of two sites for this case study would enhance the chance of doing a good case study and better than using a single site (Yin, 2009:61-62). The reasons for using case study in this research was to cover contextual conditions related to the phenomenon of study, to deal with multiple data sources of evidence and to triangulate data (Yin, 2003:13-14). The strength of case study can help researchers to understand complex inter-relationships (Hodkinson and Hodkinson, 2001). In order to ensure construct validity, this research uses multiple sources of evidence, such as survey instruments, documents and interviews (Yin, 1994).

Methods

Case study provides an opportunity for the researcher to use multiple methods within cases. This research uses a range of methods to look at peace education in Thailand. All research methods contain some limitations. Using a single method to explore the complex topic is not feasible and beneficial for a full understanding. Therefore, the multi methods were employed in order to incorporate the strengths of each method or minimise a bias which might potentially be inherent in any single method. The concurrent mixed-methods which both quantitative and qualitative methods were conducted at the same time were emploted. In collecting quantitative data, a questionnaire was employed to gain a greater scope and breadth of students' views.

Whilst the methods of semi-structured interviews, focus groups, and also documentary analysis could provide greater depth for qualitative data. The details of each method are as follows.

Questionnaire

The purpose of using questionnaires in this research is to investigate whether or not peace and peace education are an element of the Early Childhood Education Programmes of Rajabhat Universities. This method aims to gather large scale data of students' viewpoints regarding teacher training practice which was not possible to be obtained from focus groups. The research adopted the five rating scale questionnaire from the study of Sukcharoen (1989), which used the Ethnographic Delphi Futures Research (EDFR) technique to study the alternatives for peace education in the university curriculum from the academics' points of view. I modified these questionnaires to be suitable for this research framework by rearranging and adding some topics, for instance university policies, activities, contents of teaching peace for young children, and climate in the university. Ten volunteer students in each year from year-one to year-five received questionnaires. This made a sample size of one hundred from two universities. Using a questionnaire for this research could gain many advantages as follows:

- *"Questionnaires are less expensive than other methods….*

- *They produce quick results.*

- *Questionnaires can be completed at the respondent's convenience.*

- *They offer greater assurance of anonymity.*

- *They offer less opportunity for bias or errors caused by the presence or attitudes of the interviewer.*

- *Questionnaires are a stable, consistent and uniform measure, without variation.*

- *They offer a considered and objective view on the issue, since respondents can consult their files and since many subjects prefer to write rather than talk about*

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certain issues.

- *The use of questionnaires promises a wider coverage, since researchers can approach respondents more easily than other methods.*

- *They are not affected by problems of 'no-contacts'."* (Sarantakos, 1998:224)

The questionnaires for this research were composed of three parts. The first part was a checklist of personal information including age, sex, university, year of study, religion and ethnicity. The second part consisted of five-level rating scales. The scales were ranged from 1 = less than agree, 2 = slightly agree, 3 = moderately agree, 4 = strongly agree, and 5 = very strongly agree. The third part was a blank space for suggestions and opinions. The details are shown in appendix 4.4.

Semi-structured Interview

Semi-structured interviews were employed to explore the complexity of peace and peace education in the university curriculum. Throughout the semi-structured interviews, I had a number of questions in mind that I wished to put to the interviewees. Nevertheless, I did not have to follow any specific predetermined order. It allowed a certain degree of flexibility and the pursuit of unexpected lines of enquiry during the interview (Grix, 2001:76). By using semi-structured interviews, I could collect both factual and attitudinal data (McNeill, and Chapman, 2005:56).

Focus Group

Focus groups are commonly used in qualitative research. This technique is a socially oriented research method capturing real-life data in a social environment. It has flexibility, high face validity, speedy results, and also is low in cost (Krueger, 2000). Two female co-researchers were trained to conduct focus groups in order to avoid religious issues for female Muslim students and also to balance power between the interviewer and interviewee. The co-researchers were a female Buddhist for RU1 and a female Muslim for RU2. The strengths of this technique were to provide a rich body of

information on peace education topics. It was a fast way to gather information in large samples and an inexpensive way. I think the nature of the focus group was flexible and open so that it could encourage students to talk about the teaching and learning processes which they normally might not discuss with an outsider.

Documents

Collection and analysis of documents play an important role in social research. They serve as sources of social scientific evidence (Scott, 1990). Documents might actually enter into the stream of interaction rather than remaining external to such interaction (Wood, 2000). Prior (2008:821) suggested that:

> *"Documents and other objects can be conceptualized as actors…. In their consideration of documents and documentary sources in social research, sociologists as well as other social scientists have primarily emphasized the use of documents as evidence…. research have positioned documents as 'resource' – wherein text and documentation exist so as to be scoured for evidence or for facts."*

In this research, documents such as government information, geographic data, university archives, handbooks, newspapers and others were collected via internet websites, hard copies and also electronic files. Some information was gathered before fieldwork, whilst some was collected during and after fieldwork. Documents were used in supporting the findings and discussion.

The research methods which employ the use of questionnaires, semi-structured interviews, focus groups and documentary analysis have been considered as the most suitable for investigating the research questions. The research process was presented in the following figure 4.1.

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Figure 4.1: Diagram of research process
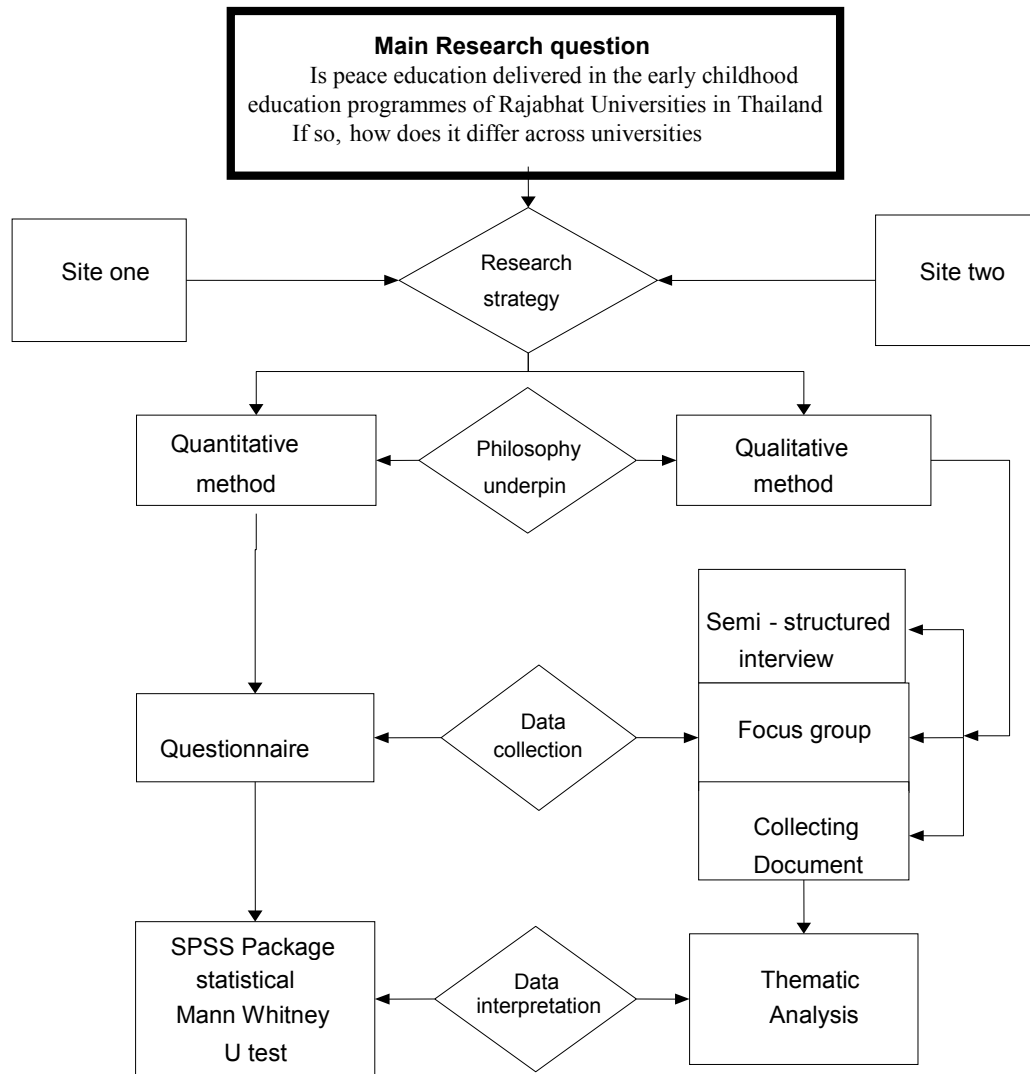
Source: illustrated by Sri-amnuay, A. (2010)

This diagram presents the research process including the research questions, research strategy which employs two sites for the case study; methodology, which is composed of quantitative and qualitative research approaches; data collection which combines questionnaires, semi-structured interviews, focus groups and collecting documents; and data analysis which uses the SPSS package for quantitative data and thematic analysis for qualitative data.

4.4 Scope of the Study

The study explores the university policies toward peace education in the teacher training process of two Rajabhat Universities in Thailand. This research has purposively selected two contrasting universities as the samples. The first site is Rajabhat University 1 (RU1) which is located in a central part of the country. It has a more peaceful climate both internally and externally. The other site is Rajabhat University 2 (RU2) which is located in the southern region, within an environmentally and culturally unstable context. It has been highly impacted by the extreme violence from the southernmost provinces. Although these two Rajabhat Universities are under the same Act, apply the same curriculum and are in the same conducted organisation, the climate in each university is very different.

At the beginning of the research project development, the research was designed to take place at Yala Rajabhat University (YRU) in the southernmost part of Thailand and RU1 in the centre of Thailand. With YRU, the situation is extremely unstable and it was decided that it was too dangerous to conduct research there, especially for a stranger and on the particular topic relating to peace. Furthermore, the situation inside the YRU got worse when a bomb exploded on 22 February 2008. Based on research ethics and safety, it was decided that the research site should be changed from YRU to RU2. The RU2 is located 200 kilometres North of Yala province. However, many undergraduate students at RU2 had moved from Yala and two other provinces facing unrest for security reasons. Therefore, the situation in RU2 regarding students was considered as similar to YRU.

This case study required many techniques to gain a holistic understanding of sites. All documents relating to peace, peace education and violence were collected from each university. Formal curricula of both universities were analysed. Questionnaires were developed and used to explore the views and attitudes of students relating to peace education and the existing curriculum. A sample of ten students in each year of both Rajabhat Universities received questionnaires, giving a total sample size of one hundred

students. Semi–structured interviews were employed to explore peace education from the perspectives of senior administrators, lecturers and experts in peace education in Thailand. Three senior administrators of each university were interviewed. This results in a sample size of six administrators. They were interviewed as representatives of senior administrators who direct the university policies regarding peace education. All lecturers in ECEPs of both universities were interviewed as representatives of the persons who implement the university policy of peace education in the teaching and learning process. There are four lecturers in ECEPs of RU1 and six lecturers at RU2. It makes a sample size of ten lecturers. Four experts in peace education were interviewed as external scholars to clarify peace education in the Thai context. The details of each scholar are presented in Appendix 6.1. Focus groups were employed to conduct four discussions with students in year one and year four. There were five students in each group. This makes a sample size of twenty students.

4.5   Overview of the Research Sites

Rajabhat Universities are the group of universities with the same name of Rajabhat but can be classified by the name of their location. These universities are under the authority of the Office of Higher Education Commission. They have the same board with both private and government universities. All Rajabhat Universities share the same mission of "*the universities for a local development*".

4.5.1 Rajabhat University 1 (RU1)

About the University:

Rajabhat University 1 (RU1) is located in Bangkok, the capital of Thailand, and was established in 1896 by the wishes of King Rama the Fifth. The university had set the position as "*Global-Local University*". This means that the university aims at academic

excellence, outstanding research, adherence to international standards, and community leadership social development. RU1 intends to be a source of research, collecting and developing knowledge, and maintaining arts and culture in order to produce intelligent students with good knowledge, virtues, morality and responsibility for their community and country. Currently, RU1 holds a responsibility as a higher educational institution which carries on the tasks of producing qualified graduates, giving academic services, maintaining arts and culture, improving and transferring technology, promoting and developing teachers' quality, including preserving the environment and natural resources.

The physical environment of RU1 was noticeable as a place in the big city. It struggles with limited space, traffic problems, air pollution, and construction.

The local culture and religions appeared as a multi-cultural environment which was surrounded by Muslim communities and Mosques, Buddhist temples, Christian churches, Hindu temples, and Chinese temples (Confucius) (Department, Art and Culture, 2007). For the local norm, teachers held highly respected positions in society.

About the Staff and Students:

RU1 had 239 lecturers and 228 staff. There were 37,696 students enrolled for the educational year 2008. These could be divided into 17,970 of full-time students and 19,726 part-time students. For the early childhood education programmes, there were four female Buddhist lecturers. All of them held Masters of Education in Early Childhood Education. Three of them were certified as assistant professors. There were five years of undergraduate students which consisted of forty students in each year. The majority of teacher students in early childhood education were female. With regard to their religions, the majority were Buddhist. Muslims and others could be seen as a minority.

About the Curriculum:

The philosophy of the curriculum was set as follows:

> *"The curriculum for Bachelor of Education is a curriculum for producing the professional teachers who have capability for wisely living; be able to integrate knowledge, skills, virtue and moral of the profession to manage education and develop learners to be good persons, intelligent, and happy to live with others; realise the change; and confront with problems and crisis wisely."* (RU1, Faculty of Education: 2004)

The objectives of the curriculum were set as to enhance the learners:

1. *"to have knowledge and understanding about the early childhood educational management and nature of development and learning of early childhood children;*

2. *be able to arrange the learning experience and develop the site to encourage early childhood children's capacity effectively; and*

3. *be able to operate the site for developing early childhood children."*

The course structure of ECEP employed a modular pattern, divided into four sections: General Education Modules (Course), Teacher Profession Modules (Pedagogy Courses), Specific Specialised Education Modules (Early Childhood Education Courses), and Freely Elective Modules, including three terms practicum and two terms internship for 1,125 hours. The undergraduate programme takes five years for a bachelor's degree. The details of module pattern are shown in the table 4.1.

Table 4.1 Details of Module Pattern

Groups of Modules	Number of Modules	Credits
General Education Modules	6	30
Teacher Profession Modules (Pedagogy)	11	55
-Educational Modules	*6*	*30*
-Professional Training Modules	*5*	*25*
Specific Specialised Modules (ECE)	17, (16)	81, (80)
Elective Modules	1	6

Total	36, 35	171, (172)

Source: illustrated by Sri-amnuay, A. (2010) based on documentation

4.5.2 Rajabhat University 2 (RU2)

About the University:

Rajabhat University 2 (RU2) was founded in 1975. Initially, the university was named the Teacher Training School, and then it was changed to Teacher's College. Presently, the university is officially recognised as "Rajabaht University 2". RU2 is located in the middle part of the southern Thailand.

The philosophy of the university was *"Being a light for locals, augmenting a value of Thailand"*. The university also has a vision that RU2 will be the centre of learning, excellence in wisdom and local development for sustainability. The university was committed to: providing education at a higher education level; develop a quality and high standard of learning; build a body of knowledge, develop and provide an appropriate technology; and preserve art and culture.

The physical environment of RU2 appeared as a large place in the provincial area, with plenty of space. The landscape architecture was managed appropriately in which the tropical high mountain was behind the university. It looked serene. The local culture, religions and ethnic groups were dominated by Buddhism, but shared with Islamic culture. Teachers are held with high regard in society.

About Staff and Students:

RU2 had 325 lecturers and 260 staff. There were 8,617 students enrolled for the educational year 2008. These could be divided into 6,057 full-time, 2,435 of part-time,

109 post-graduates, and 16 PhDs. There are six female Buddhist lecturers in the early childhood education programme. All of them held a Masters of Education. Two of them were certified assistant professors. There were four years of undergraduate students in ECEP, with forty students in each year. The early childhood education programme of RU2 did not recruit new students in 2008. Instead, I had to use the samples of first-year students from the social study education programme in the faculty of education. This programme has the same pattern as the early childhood education programme. This was considered to not have a severe effect on research results because it was the first term. The students from every programme have the same general education courses for their first term in the first year.

About the Curriculum:

The curriculum philosophy was set as "produce the graduate in the field of early childhood education with knowledge in early childhood education, love and care for early childhood children, understand child developmental psychology, be able to apply educational innovation, have skills for creating new work, be able to research for developing children, have virtue for oneself and others, protect - religions, culture and local wisdom, and be able to coexist with others happily".

The objectives of the curriculum were set as:
1. To have knowledge and capacities in the field of early childhood education; and
2. To have capacities that meet the standard of the teacher vocation which be able to analyse and solve the problems effectively

The course structure employed both modular and subject patterns for their curriculum. The modular pattern was the same as that of RU1 which was illustrated in section 4.6.1. The subject pattern requires 163 credits which consist of general education courses of 30 credits; teacher education course of 54 credits; specific education course (early childhood education) of 73 credits; and freely elective course of 6 credits including two terms practicum and two terms internship for 1,080 hours. The undergraduate

programme takes five years for a bachelor's degree. The detail of the subject pattern is shown in table 4.2.

Table 4.2 Details of Subject Pattern

Groups of Courses	Credits
General Education Courses	30
Teacher Profession Courses	54
Specific Specialised Cubjects	73
Elective Subjects	6
Total	163

Source: illustrated by Sri-amnuay, A. (2010) based on documentation

The official curricula of RU1 and RU2 were compared in the areas of philosophy, objectives, curriculum system, and course structure in table 4.3 below.

Table 4.3 Comparison of the Official Curricula of RU1 and RU2

	RU1	RU2
Curriculum	Bachelor of Education Program in Early Childhood Education of RU1	Bachelor of Education Program in Early Childhood Education of RU2
Philosophy	The curriculum for Bachelor of Education is a curriculum for producing professional teachers who have capability for wisely living; be able to integrate knowledge, skills, virtues and morals of the profession to manage education and develop learners to be good persons, intelligent, and happy to live with others; realise the change; and confront with problems and crisis wisely.	Produce the graduate in the field of early childhood education with knowledge in early childhood education, love and care for early childhood, understand child developmental psychology, be able to apply educational innovation, have skills for creating new work, be able to research for developing children, have virtue for oneself and others, protect religions, culture and local wisdom, and be able to coexist with other happily.
Objectives	1. to have knowledge and understanding about early childhood educational management, nature, development and learning of early childhood children; 2. to be able to arrange the learning experience and develop the site to encourage early childhood children's capacity effectively; and 3. to be able to operate the site for	1. Have knowledge and capacities in the field of early childhood education. 2. Have capacities reach the standard of teacher vocation which be able to analyse and solve the problems effectively.

	developing early childhood children.	
Curriculum system	5 year programme with 171 credits	5 year programme with 171 credits for a module pattern and 163 credits for a subject pattern
Curriculum structure	The module pattern which has four sections: general education course (30 credits); teacher education course (55 credits); specific education course (ECE) (81 credits); and freely elective course (6 credits).	1. The module pattern has four sections: general education course (30 credits); teacher education course (55 credits); specific education course (ECE) (81 credits); and freely elective course (6 credits). 2. The subject pattern consists of general education course (30 credits); teacher education course (54 credits); specific education course (ECE) (73 credits); and freely elective course (6 credits).

Source: illustrated by Sri-amnuay, A. (2010) based on literature review

From the table 4.3, the comparison of the official curricula of both universities can be concluded as follows. The philosophies of the curriculum were similar in emphasising producing early childhood teachers with knowledge, attitudes, skills and virtues relating to their profession. With regard to the aspects relating to peace education, RU1 tends to have a wider focus than RU2 as they stated that their goal was to *"happy to live with others; realise the change; and confront with problems and crisis wisely"*. However, RU2 seems to be more specifically focused on peace education and their situation as they stated *"have virtue for oneself and others, protect - religions, culture and local wisdom, and be able to coexist with others happily"*. The objectives of both curricula were focused on educating students toward the national standard of the vocation. For the curriculum system, all teacher training programmes in Thailand require a five-year programme to complete the degree. For the curriculum structure, this section composed of a general education course, a teacher education course, a specific specialised education course (ECE), and an elective course. It can be managed in the form of a module pattern or subject pattern. RU1 used the module pattern, whereas RU2 used a subject pattern for students in year one and year two in order to substitute the module pattern. The module pattern is a new innovation and seems to be unsuitable for RUs. From my personal view and experience in teaching at RU, the module pattern requires many lecturers, sufficient educational resources and facilities, and easy access to

information from worldwide resources. I think all of these were limited for RUs which are middle or small universities, located in the provinces of the country. Many Rajabhat Universities changed back to use a subject pattern after trying a module pattern for a few years.

4.6   Pilot Project

The pilot project of this research took place at Kanchanaburi Rajabhat University, Kanchanaburi province, which is well-known as "the Bridge on the River Kwai" from the history of World War II. This pilot site represents the place of violence in the past but is recently peaceful and also near the border with Myanmar. With regard to selecting the pilot site, Yin (1994) suggested that the pilot site should represent the most complicated of the real sites, so that nearly all relevant data collection issues will be encountered. This pilot project aimed to refine the data collection plans regarding both the content of the data and the procedures to be followed (Yin, 1994:75). In a procedure of the pilot project, semi-structured interviews were examined by using an interview schedule form for a senior administrator with one administrator and using the lecturer interview schedule form with one lecturer of ECEP. One focus group with five undergraduate students in ECEP was conducted. Questionnaires were examined with two students in ECEP. The purpose of this pilot project was to explore and assess the length, features and possible mistakes of the questionnaires (Munn and Drever, 1995:31; Gillham, 2000:42).

The result of the pilot project had some impact on the main research as follows. Firstly, the questions in the previous questionnaire were open-ended and contained six sections − section I personal information, section II curriculum, section III activities, section IV peace concepts, section V university's policy, and section VI climate in university. The new questionnaires were changed to a five-level rating scale (see Appendix 4.4). Secondly, according to the further research question number 3 *"Which courses have been selected from national syllabus to teach?"* all subjects and modules of early childhood education courses were listed and arranged in section II of the questionnaire.

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This section was considered as unnecessary because all taught courses could be checked with the universities' records which were a fixed plan throughout the five-year programme. Lastly, in the interview, the concepts of peace and peace education for young children were given precedence. The questions of peace concepts and peace education were discussed in relation to the level of young children. For instance, when the interview questions of "*What are the objectives of teaching peace education?*", "*What are the contents of peace education?*", and "*What teaching and learning processes would be appropriate for teaching peace education?*" were posed to interviewees, they mainly answered at the level of undergraduate students. Then, the interviewer encouraged them to think and provide more details on the level of early year children.

4.7   Conducting Quantitative Research

Quantitative data were collected by questionnaires, aiming to survey the phenomenon of peace and peace education in RUs from the views of students. It was composed of six sections (see Appendix 4.4). A sample of ten students in each year received questionnaires. These students were recruited voluntarily. These respondents were not the same persons as those who participated in the focus groups. In conducting questionnaires, I introduced myself and explained the research purpose on my own in every class before handing out questionnaires. All questionnaires were gathered and sent back to me on the same day.

4.8   Conducting Qualitative Research

The semi-structured interview method was employed with three groups of research participants: the university senior administrators, lecturers in ECEPs and scholars in the field of peace and peace education. The details of semi-structured interviews were composed of six sections, similar to those in the questionnaires. The interview schedule

for senior administrators and for lecturers had the same pattern. However, it had some differences in questions and details due to divergent areas of their work. I intentionally placed the question of peace concepts at almost the end of the interview in order to provide interviewees with the opportunity to clarify their own concepts of peace along with the process of interviewing. In the interviews with scholars, the schedule form had less structure. The topics contained more open-ended and wide-ranging questions.

The focus group technique was employed to interview students. Focus groups were conducted with six groups of undergraduate students in ECEPs of both universities. At first, I had intended to conduct the interview by myself. However, according to the research ethical approval suggestions in an aspect of power balancing, two female moderators had been trained for reasons such as to balance power, to minimise religious bias, and to make the participants feel comfortable. Therefore, the moderators and the note takers at RU1 were female Buddhists, whilst female Muslims were used at RU2. Furthermore, reliability issues arise when there were two moderators. In order to have the same understanding of each question, the moderators had been trained and reliability had been checked by the pilot project with the third year students. The pilots of conducting focus groups were undertaken with five students in year three of each university after training. These aimed to make the moderators clearly understand the interview questions and conduct the focus group process in the same way as the researcher. Reliability was measured by the researcher to check consistency between two moderators. The result showed that both moderators had the same understanding with the researcher in relation to each item. The pilot focus groups were not counted in the sample. All participants were volunteers. Initially, I intended to mix religions in the focus groups. However, one female Buddhist student at RU1, who moved from Yala province, intended to be a participant but did not want to be interviewed with other Muslim students. I considered that she might have some important information from the southernmost provinces. Therefore, she was given a chance to be interviewed individually. At RU2, Muslim students did not want to participate in the same groups with Buddhist students. Hence, I had to choose Muslim students for the focus groups, considering that the information from the Buddhist side was already sufficient.

However, I realise this as an issue around peace education and discuss it further in chapter seven. The decision to set-up the focus groups for only four groups was based on many reasons. Firstly, there was a restricted time of moderators, participants and the researcher. Secondly, it was a limitation of financial support because the researcher had to depend on self-support in collecting data. Finally, it was a reason of safety. Due to the issues of religious conflict, I considered that it might raise distrust among participants, moderators and the researcher if the focus groups were conducted by separating religions. Therefore, it was important to offer them the chance to discuss their opinions with members of other religions, face-to-face. This was important for the safety of the researcher and the participants themselves.

Documentary data such as government information, university archives, curriculum, taught courses, newspapers and others were collected via many channels, for instance the internet, hard copy and electronic files. The protocol for recording documentary data was developed (see Appendix 4.2).

4.9   Data Analysis

The process of data analysis was separated into two parts: quantitative and qualitative. Quantitative data used software package PASW 17 (Predictive Analytics Software) to analyse data from the questionnaire. Qualitative data was analysed by using thematic analysis (Patton, 2002: 452-453; Gibson and Brown, 2009).

4.9.1 Quantitative Data Analysis

Quantitative data was used for analysis of data from the five rating scale questionnaires. The electronic software PASW 17 (Predictive Analytics Software) was employed to analyse data. The Mann-Whitney Test was chosen to compare the median agreements of the research participants from the two institutes, RU1 and RU2, due to the test application being the right tool for non-parametric analysis where two groups of samples

are independent.

4.9.2 Qualitative Data Analysis

This research was undertaken in Thailand. Therefore, the process of qualitative data analysis concerned transcribing and analysing in two languages. This process began with transcribing all information from the tape-recorder of each semi-structured interview in Thai language. It was transcribed word-by-word in order to ensure that all the relevant data from the interviews were included. Then, the transcripts were sent to the respondents to check their thoughts. For the focus groups, the interview voice records were transcribed by note takers soon after finishing the focus group processes in order to obtain all circumstances of the processes, and then they were checked by the researcher. The Thai transcripts were read through by the researcher. Themes and a matrix of themes were developed based on the research questions and interview data. The interview transcripts were read and analysed in Thai. During the analysis process, new themes emerged from the interview results and were added into the matrix. Quotations of each interview scripts were placed in the theme matrixes in Thai language. They were then translated into English. In this stage, each quotation in the matrix of themes still remained in the Thai language in order to not lose sense of the original meaning. Then, the matrixes of themes were checked for the accuracy of the translated quotations by an English-speaking lecturer who teaches in the English Programme at Nakornratchasima Rajabhat University, Thailand. Finally, these matrixes of themes had been checked by research supervisors as reviewers for comments. The reason for transcribing and analysing in the Thai language at the first stage is to prevent errors that may occur from the translation processes. The translating process and analysis of qualitative data were presented in the following figure 4.2.

Figure 4.2: Diagram of translating process and analysis of qualitative data of this research
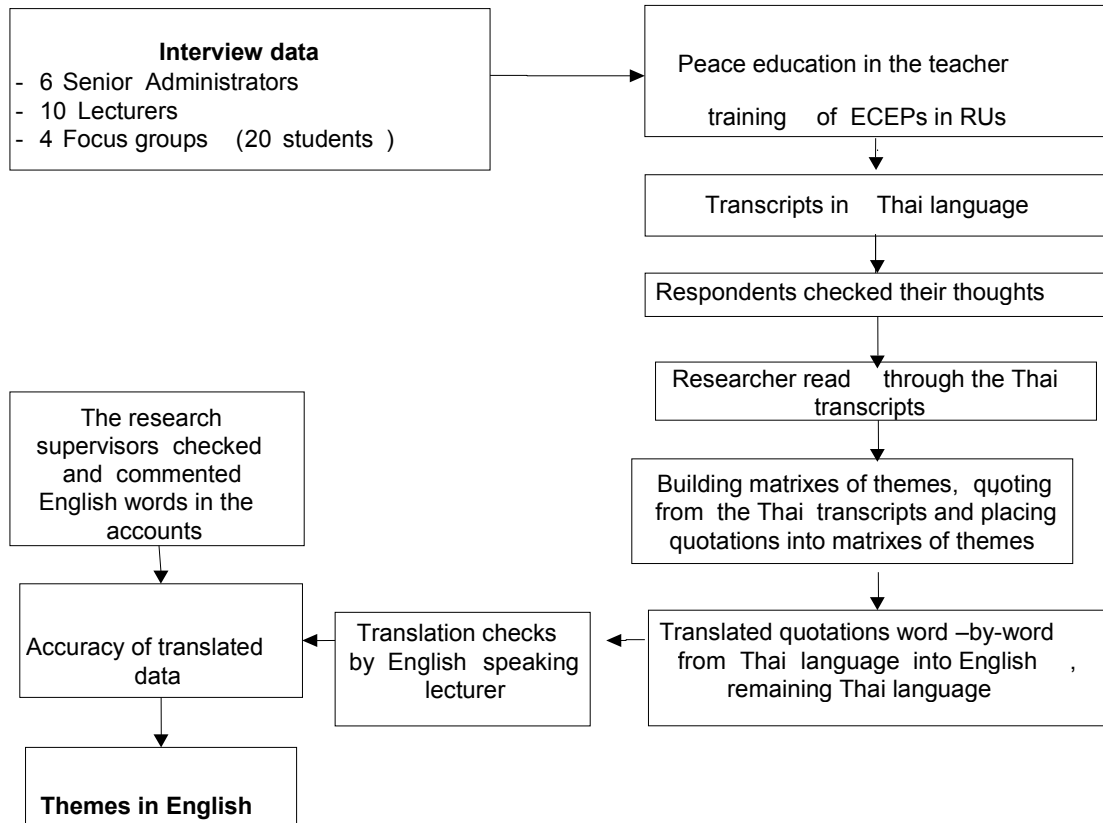
Source: illustrated by Sri-amnuay, A. (2010)

I consider the process of translation as important for the rigour of this research. At the stage of translating quotations, I used the techniques of "back translation" and "consultation with other people" (Birbili, 2000). This technique of "back translation" starts from translating the quotations from Thai to English and translating back to Thai again. Then, the two versions of translation were compared for meaning with the original source from Thai language. For the "consultation with other people", I consulted with an English-speaking lecturer in the English Programme and also had support from supervisors.

4.10 Ethics in Research

This research was conducted outside the UK. The ethical approval for conducting research has been given in Thailand and by Northumbria University, UK. The principles of research ethics have been considered rigorously in developing and undertaking the research.

This research concerns the senior administrators, lecturers, undergraduate students, scholars in the field of peace and also relates to ethnicity, religion, and national policy. I have kept in mind that it is needed to:

    (1) pay respect to ethnicity and religions deference,

    (2) protect the privacy of the participants to the maximum degree possible,

    (3) ensure the ethical integrity of the research process by use of appropriate checks and balances throughout the conduct, and

    (4) be aware of cultural sensitivity in both questionnaires and interviews.

Ethical Role of Researcher

The role of the researcher could be described as an insider. As a researcher, I have various identities. These are a Thai PhD student who holds the Royal Thai Government Scholarship to study abroad, a Rajabhat University lecturer, a southern man, and a Buddhist. As the research was undertaken in Thailand, the advantages of being Thai were apparent in many aspects. Firstly, in the area of language, I do not need a translator. This was important for communicating and accessing any information sources relating to my research. Furthermore, I used the southern dialect when I conducted the research at RU2. This is important for southerners when they meet someone who can speak the same language, as they felt that they were in the same group and situation. Then, they trusted me and were willing to provide information. Secondly, being Thai and concerned with teacher training meant I understand the educational systems of Thailand. This could assure the quality of information obtained from the data collection. I recognise that this position could lead to overlooking some of the problems and issues which I have been accustomed to. Hence, I needed to be careful in the

discussion concerning this issue. With regard to being a lecturer at Rajabhat University, RUs are the group of forty universities under the same Act, who use the same curriculum and are in the same organisational structure. I have been a lecturer at Nakhonrachasima Rajabhat University, located in the northeast part of Thailand, for eight years. Through the links of RUs' network, all lecturers in early childhood programmes at each university around the country know each other. This position means I am an insider and provides an advantage as I understand the systems of RUs. In terms of the power balance of interviewing senior administrators compared with being a lecturer of RU, the positions of all senior administrators, lecturers and researchers are the official civil servants which are employed by the central government meaning it was not an issue as we are all considered as being in the same position. When considering my position of being Buddhist, this position is of benefit to me understanding knowledge and perspective from Buddhism. However, I recognise that being Buddhist might have a potential bias for other religious views. Therefore, I kept in mind that I should be aware of other perspectives, especially other religions. Furthermore, in order to balance the power with Muslim respondents, I trained the Islamic moderator and note taker to conduct focus groups with Muslim students. Overall, my researcher's roles are considered as being insider rather than outsider. This will be discussed further in chapter seven.

Ethics on Framework Method

In conducting research, I informed participants that they had the right to participate voluntarily and the right to withdraw at any time. The purpose and nature of the thesis were clearly stated in the information sheet. The participants gained knowledge and clarity of peace concepts from the study. Respecting the research sites, both universities were left undisturbed after this research study. The schedules were arranged in the participants' free time in order to avoid disrupting the flow of the acamemic activities of participants. The information from each participant was kept secure. Only the researcher and supervisors knew the information. The privacy of the participants was also protected. The participants have had an opportunity to review, edit, or erase information

which they have previously contributed. They were informed in detail in the information sheet to ensure that participants are fully aware of the process entailed in the interview, transcription and subsequent data analysis. The audio recording for interviews was confirmed by participants in the consent form before the interviews. I recognise that anonymity was an issue and I may not able to guarantee it. What I have done is to use pseudonyms for the research sites and the participants. The roles of administrators were substituted by the words "senior administrator." All data collected during the course of the research were stored securely. All data were encoded and anonymised. The information was recorded accurately and the results could easily be retrieved. Primary research data and results were kept for a period of research time. After the research ends, primary research data will be destroyed.

Ethics for Interviewing

In the interviews with the universities' senior administrators, they had limited time. Interview dates were scheduled according to their availability. The interview topics were given to them before the interview date. During each interview, the focus remained on the topic whilst the conversation flowed, then we came back to some topics which had been missed from the conversation. After an interview, the information was repeated to the participants in order to give them a chance to edit information they contributed. For interviewing lecturers, all lecturers in ECEPs are considered as a specialist in the field of ECE. I kept in mind that I have to avoid a leading question and my opinion during the conversations. The interviewee's opinions were respected. For the focus groups, the majority of teacher students in ECEPs are female, especially female Muslims from the southernmost provinces of Thailand. This requires a consideration of the feminist research ethics. According to an Islamic principle, Muslim women cannot talk to a man face-to-face.

I as a man cannot interview female Muslim students separately by myself. It might cause discomfort for them. According to the feminist perspective in the power relations in interviews, Oakley (1997:41) addressed that:

"interviewing is best achieved when the relationship of interviewer and interviewee is non-hierarchical and when the interviewer is prepared to invest his or her own personal identity in the relationship."

For the reasons of the religious principles and the potential for participants to feel uncomfortable, I decided to employ group interviews. Moreover, two co-researchers (moderators) were trained to moderate group interviews (addressed in section 4.2). However, one first-year Buddhist student requested to be interviewed alone. She had moved from Yala province (one of the three provinces of the unrest area at the southernmost provinces of Thailand) and did not want to participate with other Muslim students. The moderators informed participants about the limitation of ensuring confidentiality of the information shared with others in a group as well as with the moderator. Participants were encouraged to keep confidential what they would hear during the meeting. Data from the group interviews were anonymised. The aims of this thesis were made clear to participants. The outcomes of the research project will not affect the student's academic status or personal privacy. The information gathered from the interview was kept secure. The scholars in the field of peace in Thailand have broader and deeper knowledge than I had, and this position has the potential to unbalance the power when the interview was conducted. I considered that they may not submit to be interviewed in the way of a series of the questions being posed at them, but instead they might express their views in the way they feel comfortable. Therefore, I designed the questionnaires as not "very structured" in order to give them with full opportunities to respond in their own words (Morton-Williams, 1993:188). The interview date was scheduled in their free time. During the interview, the conversations were kept flowing by skipping some questions in the semi-structured interview schedule. I then came back to check and ask those questions again. After the interviews, the scholars had a chance to edit their information.

Ethics in Analysis

This research has qualitative and quantitative data. Qualitative data are collected from

documentation, interviews, and focus groups. Data were analysed by building themes (see section 4.9.2 and figure 4.2). The interview recordings were transcribed. Content analysis was analysed based on the research objectives. The details of qualitative data analysis were addressed in section 4.9.2 and Figure 4.2. Quantitative data was gathered by questionnaires. It was analysed by the PASW 17 (Predictive Analytics Software) programme. The detail was addressed in section 4.9 and 4.9.1.

Ethics in Dissemination

It is a responsibility of the researcher to consider what is reported and how it is reported in the study. The names of participants and research sites are pseudonymous. I have also kept in mind that language and words needed to be used carefully and respectfully to the genders, ethnicity, identities, and religious beliefs of the participants.

Ethics for the Safety

This research is considered as a sensitive topic which concerns the conflict and violence between two religions and the diversity of cultures. The researcher might be at risk during the field work. I realised that there is violence in southern Thailand which usually concerned bombing and shooting in a public space such as an open markets, a shopping centre, and a local coffee shop. I was aware of this situation. Therefore, for personal safety, I stayed at the hotel in RU2 and the shops near the university whilst conducting the research.

Ethics for Conducting Research in Multicultural Environment

This research took place in a multicultural environment, combined of Islamic culture, Buddhist culture, and others. I was aware of cultural sensitivity. In order to conduct the research in a sensitive cultural environment, I had to self-identify before entering into the field. The people in the south might look at me as a stranger, but in the university there are a variety of people from every part of Thailand and different ethnicities and

religions. Moreover, when I spoke in the southern dialect, they were more willing to participate. I defined myself as a PhD student, Buddhist, southerner, and Nakhonratchasima Rajabhat University's lecturer. I acknowledged the perspective as a Buddhist southerner and lecturer at Nakhonratchasima Rajabhat University. I realised that it is important to establish myself as a trustworthy member of the community before attempting to conduct interviews, so the length of time spent in the field has emphasised (Weis, 1992). Therefore, I spent six months making myself familiar with the research sites and collecting data.

4.11 Rigour of the Research

This section discusses the rigour of this research both in quantitative and qualitative data. Although this research has been designed as a mixed method research, the two parts of quantitative and qualitative are not weighted equally. The qualitative data is larger and more important than quantitative data. Therefore, this research tends to be predominantly considered qualitative in nature. The quantitative part discusses the reliability and validity of the quantitative data. In the qualitative part, the quality assurance of qualitative data was discussed including trustworthiness, rigour, transparency and accountability. Triangulation was employed to enhance research rigour and trustworthiness.

4.11.1   Reliability and Validity in Quantitative Data

Reliability

Reliability in the quantitative research is recognised as an important indicator for a quality of the study. It is a confidence in data collection which relate to "the consistency or constancy of a measuring instrument or the degree of consistency or dependability with which an instrument measures the attribute it is designed to measure" (Long and Johnson, 2000:30). Miller (2008:753) defined reliability in the quantitative research as:

" ... the extent to which multiple researchers arrive at similar results when they engage in the same study using identical procedures. In these conditions, differences in results are described as measurement error."

Similarly, Cohen, et al. (2007:146-7) addressed three principle types reliability in the quantitative: stability – a measure of consistency over time and over similar samples; equivalence – achieving by using equivalent form of a test or data-gathering instrument and also achieving by measuring inter-rater reliability; internal consistency – measuring the instrument or tests through the split-half method only once. Reliability of the quantitative research has been also defined by many scholars that are the dependability, consistency and replicability of the study which means the research will find a similar result if the process was conducted in a similar group of respondents and similar context (Bassey, 1999; Cohen, et al., 2007; Miller, 2008; Hartas, 2010; Knapp and Mueller, 2010). In this study, reliability in the quantitative data can be seen that the questionnaires were built in particular ways. Firstly, the questionnaires were adopted from the study of Sukcharoen (1989) which were built to explore peace education from the academics' points of view in Thailand. This might be reliable for the Thai context. Secondly, the questionnaires were modified and piloted to be suitable for this research. This might be reliable for the contexts of Rajabhat Universities in Thailand.

Validity

Validity of the research is concern with establishing evidence for the use of a particular instrument in a particular setting with a particular population (Morgan, Gliner and Harmon, 2001). In the quantitative research, validity is guided by the positivist and postpositivist perspectives which is "described as being dependent on the degree to which a study actually measures what it purports to measure" (Miller, 2008:909). This means validity in the quantitative research concerns with the accuracy of the research instruments. The instruments need to be relevant to the purpose and research question (Knapp and Mueller, 2010:337). Validity of the quantitative data might be improved through careful sampling, appropriate instrumentation and appropriate statistical treatments of the data (Cohen et al., 2007). However, it may not guarantee that it is a

complete valid. It "should be seen as a matter of degree rather than as an absolute state" (Ibid: 133). There are four main kinds of validity in quantitative research. These are internal validity – a connection or causal relationship between the variables, construct validity – the conceptual coherence between a construct (there are many types of construct validity such as content, face, convergent, discriminate and criterion-related validity), external validity – ability to generalize the results, and ecological validity – the extent to which the findings from a study reflect people's attitudes and their everyday experiences (Hartas, 2010). This research adopted the questionnaires from the study of Sukcharoen (1989) which had been measured internal validity. However, I modified the questionnaires to be suitable with my topic and the research questions by reviewing the literature to measure whether it cover the research questions I want to explore and also the participants' attitudes and experiences. This seemed to be content validity, face validity and ecological validity. The result might be generalized to the other Rajabhat University. Moreover, the questionnaires were piloted at Kanchanaburi Rajabhat University and "refined their contents, wording, length, etc. as appropriate for the sample being targeted" (Cohen, et al., 2007: 158).

4.11.2 Quality Assurance in Qualitative Data

Trustworthiness

Trustworthiness is an important concept to describe criteria for a quality of qualitative research. Lincoln and Guba (1985:219) divided trustworthiness into credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). Trustworthiness was established throughout the process of this study. Firstly, a credibility of this study can be seen as the data have been accurately richly represented (Given and Saumure, 2008). The data obtained from semi-structured interview focus group and document collection were cross-checked and accurately analysed. Secondly, Transferability concerns with the reflection of "the need to be aware of and to describe the scope of one's qualitative study so that its applicability to different contexts (broad or narrow) can be readily discerned" (Ibid: 895). This study

has described the scope of study in section 4.4. The study concerns with teacher training for undergraduate students in the early childhood education programme of Rajabhat Universities in Thailand. The findings might be applied to other Rajabhat University where there have similar contexts or other universities in Thailand where there have early childhood education programme. Thirdly, dependability means that the findings can be "reproducible if they can be replicated exactly when using the same context and procedure" (Ibid: 896). Fourthly, confirmability refers "the data is considered to be unbiased" (Ibid: 896). I was aware the issues of bias throughout the process in order to assure that the interpretations and findings match the data. All claims are supported by the data.

Rigour

Rigour of qualitative research is the verification strategies of the research process to provide the pragmatic scientific evidence of the research (Rolfe, 2006). I realised that it is my responsibility for ensuring rigour and it was emphasised in many aspects of this research. There are validity or validity or credibility, reliability or dependability, comparativeness, reflexivity and transparency (Saumure and Given, 2008). I was aware that the data need be represented fairly and accurately. In order to enhance validity and credibility, I have also looked and cited not only the cases supporting theory but also negative cases. Furthermore, I employed a member check technique by repeating collected information to the participants after interview and sending back the interview scripts for them to check accuracy. For reliability or dependability, I have used several coders to claim any themes. Moreover, themes of this research were frequently discussed with other researchers and supervisors to see whether my interpretations are in line with their thinking. For the criterion of comparability, this research employed case study approach to compare differences between research sites. Within the case study, multi data sources such as semi-structured interview with the senior administrators and lecturers, focus group with students, and the collection of documents were employed as a triangulated data and crossed-checked to see whether there were any inconsistencies. Furthermore, the findings from the participants of RUs were also compared with the views of the experts in peace education in Thailand and of the other scholars to relate

what has been found back to the broader research context. As the primary research instrument, I realised the fact that my role as an insider might have some influence on the research findings. This will be discussed in details in section 7.3.1. The steps taken in conducting, analysing and presenting of this research were explained in chapter one and chapter four. These can enhance transparency of the research.

Transparency

Transparency is important for the qualitative research. It refers to "clarity in describing the research process" (Saumure and Given, 2008:795). This means the research methods and procedure used in this research were explicit, clear and open for writing up research and the presentation and dissemination of findings (Hiles, 2008). I have described with sufficient transparency of the assumptions and methods used in designing and carrying out my research in section 4.2 - 4.8 and Figure 4.1. The methods used in analyzing my data were also decribed clearly in section 4.9 and Figure 4.2. The research findings and conclusions were followed from the data.

Accountability

Accountability of qualitative research is the important concept for assuring the standard of research practice and preventing the researcher from being judged whether the researcher has acted in an appropriate and ethical fashion. Accountability is referred to "the obligations the researcher has to the various stakeholders in the research process such as the research participants, the funding body, and the researcher's employing organisation" (Ballinger, 2008:3). For the issue of the obligations I have to the various stakeholders, the issue was discussed in the research ethics sections 4.10 and the consent forms (see appendix 1.2). For the funding body the employing organisation, I as a Thai government lecturer have received the faculty development scholarship from the Royal Thai Government to study PhD in the field of early childhood education. Therefore, this research is part of the faculty development of the Royal Thai Government. However, the topic of the research and the research arrangement depend on the researcher.

4.11.3   Triangulation

Triangulation is an important process to improve accuracy of the research. It means to look at something from several viewpoints (Neuman, 2007:149). It can be defined as *"the use of two or more methods of data collection in the study of the same aspects of human behaviour"* (Cohen, Manion and Morrison, 2007:141). Similarly, Bryman (2000:131) explained the term "triangulation" that researchers have taken more than one method of investigation and hence more than one type of data. Sarantakos (1998:168-169) also defined triangulation as a combination of methods. There are many reasons to employ triangulation. This technique allows the researcher to obtain a variety of information on the same issues, to use the strengths of each method to overcome the deficiencies of the other, to achieve a higher degree of validity and reliability, and to overcome the deficiencies of single-method studies. The strength of this technique would enhance the validity and reliability of the study, and also improve the quality of the research. It can increase the reliability of data and the process of gathering by corroborating information gathered from different sources.

Triangulation can be categorised into several types. Balnaves and Caputi (2001) indicated that there are four types of triangulation, namely data triangulation, investigator triangulation, theory triangulation, and methodological triangulation.

In this research, the triangulated data from different gathering procedures such as interviews, focus groups and documentation were cross-checked to see if there were any inconsistencies. The views of senior administrators, lecturers, students and also experts relating to peace and peace education in the universities were compared. Triangulation takes on a different mantle when qualitative and quantitative approaches are brought to bear on an issue (Newby, 2010:128). Through methodological triangulation, this mixed method study allowed the results to be compared in a complementary way. Which each method cannot validate the other with any precision they can reinforce each other.

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Member checking was another technique employed in this study to ensure rigour and trustworthiness. According to Lincoln and Guba (1985:314), the member checking technique is rated as the most critical technique for establishing credibility. It is referred to as informant feedback, involves systematically obtaining feedback about one's data, analytic categories, interpretations, and conclusions from the sample members (Guba and Lincoln, 1989). In this research, member checking was conducted at the end of the interviews by concluding the interview by asking the participants to correct errors and confirm the information they provided. I think this part is important for them to know what had been expressed. They might want to remove or add some points at the end.

4.12 Summary

This chapter has presented all aspects of the research process of this study. It has described the philosophical underpinning of the research relating to mixed methods and case study. It has explained the research questions and objectives and scope of the study. The contexts of two research sites were addressed. The pilot project and its impacts on the main thesis were explained. The data collection and analysis of both quantitative and qualitative methods were explained in detail. Ethics in research were illustrated. The rigours of the research were dicussed both in the quantitative and qualitative parts. Chapter five presents and discusses the findings from both quantitative and qualitative methods, and how the findings are integrated into PEMERU framework, and key concepts are teased out and discussed.

Chapter Five: Findings

5.1   Introduction

In chapter five I present the findings collected from the questionnaires, semi-structured interviews and the focus groups, separated into quantitative and qualitative data. It is organized into four key areas, namely University Policies on Peace Education; Teaching, Learning and Curriculum about Peace Study in RUs; Participants' Ideas about Peace Studies; and Culture, Climate and Peace Studies in the RUs' Contexts. There are subtopics in each area. In the quantitative data section I present and discuss the demographic profile of the participants and the themes that emerged from the quantitative data. In the qualitative data section I present and discuss the findings in the four main areas stated above. The findings of both quantitative and qualitative data were merged and integrated into the framework for Peace Education Model in Rajabhat Universities (PEMRU). The PEMRU framework is summarised and discussed in detail. At the end of chapter, the key important concepts of the PEMRU framework are teased out and discussed.

5.2   Reliability and Validity of Data

5.2.1 Quantitative Data

Reliability

Reliability in research, for me, means that the research has honesty and technicality in using the methods, and data has been collected in a rigorous way which is specific and focuses on the specific aims that I, as a researcher, wanted to explore. In this research, I focus on peace studies as a part of teacher training in Early Childhood Education in

RUs. Reliability of quantitative data relies on the specific methods used in this research and the way it is analysed. It includes the quality of the methods (Densombe, 2010:106). In this research the quantitative method used was a questionnaire to collect data on the teaching and learning of peace education in RUs from the perspectives of students. This questionnaire was adapted from the work of Sukcharoen (1989) who used it for her research at Chulalongkorn University, Thailand. Her research was concerned with the concepts of peace and peace education drawn from the views of scholars who were concerned with peace studies in Thailand. I modified her instrument for the specific aims of my research by adding the topics on teaching and learning peace education in RUs, peace education for early childhood children, and the climate and violence in RUs. I piloted the questionnaire with two students, to check to see if the questions asked were related to what I as researcher wanted to find out. By piloting the questionnaire, this supported both the reliability of the questions to ensure they focussed on the aims of the research and it also supported the validity of the findings from the questionnaire.

Validity

The validity of the quantitative data concerns the accuracy of the questions asked in the questionnaires. First of all, the questionnaire was measured by using 'face validity' to examine the accuracy of the questions. The questionnaire was constructed and the questions examined based on the literature to assess how reasonable they were (Robson, 2000:68). At this stage, all questions were initially checked by the researcher that they were able to measure students' views. Then, the pilot project was undertaken at Kanchanaburi Rajabhat University in Thailand. This was undertaken with two students on the Early Childhood Education Programme. The questionnaire was adjusted in the light of the results from the pilot project. This helped me refine the questions in the questionnaire to ensure they were more focussed on the topics I was aiming to explore. The impact of the result from the pilot project on the main research was addressed in section 4.6. Moreover, the questionnaires were checked by a specialist lecturer in research methods and a specialist lecturer in early childhood education in Thailand.

5.2.2 Qualitative Data

Reliability

Reliability in qualitative data is concerned with the quality of methods for collecting data (Golashani, 2003). The qualitative part of this research was designed to collect in-depth data in two RUs by using semi-structured interviews, focus groups and collection of documents. The data obtained through these methods enabled me to analyse them and check for accuracy. As a lecturer at RU, I was knowledgeable about RUs' curricula and therefore knew what documents were available. By upholding my ethical researcher stance, I was able to access appropriate staff and documentation for this research. These I believe lead to an accuracy of data in the areas of curricula and the teaching and learning process of RUs. Being an ex-Buddhist novice and studying Buddhist education for six years helped me to understand deeply the concepts of peace and peace education in relation to Buddhism. In the area of Islam, I consulted with the Muslim Studies Center of Chulalongkorn University in aspects relating to Islamic principles, such as ethics of conducting research with Muslims and issues relating to the southern conflicts. I would suggest that this research was conducted in the Thai context, particularly in RUs, which have a specific environmental, cultural, religious and political phenomenon. Therefore, the findings can have resonance for the forty RUs where the structures of universities and curricula are similar. With regard to the findings relating to Islam, this aspect can be generated only in Thailand. This is because there are many differences amongst Muslims in different countries such as politics, histories, cultures, geography and ways of life.

Validity

Validity in qualitative data of this research has been checked in several ways, by using triangulation and respondent validity. In triangulation, the data from different data sources were cross-checked. For example the information about the universities' policies on peace education was cross-checked by senior administrators, lecturers,

students and collected documents. The information from the different sources supports the accuracy of the existing policies on peace education in RUs. Furthermore, this research was designed to use both quantitative and qualitative methods in collecting data. Newby (2010:128) stated that "triangulation takes on a different mantle when qualitative and quantitative approaches are brought to bear on an issue." This is referred to as methodological triangulation. By the use of mixed methods, I could compare results and check the accuracy of the findings. It might not validate each other with any precision but it can reinforce each other. Moreover, emerging themes that came up from the questionnaire, interviews and focus groups were triangulated, and this ensures that the finding themes have greater reliability. This research employed case-study as a research approach. It has potential advantages for increasing validity, due to the multiple data-collection techniques used. The weaknesses of each technique can be counterbalanced by the strengths of the others and the number of different data collection methods (Newman and Benz, 1998:66-67).

The use of respondent validity was employed during data collection. During the interviews, I usually restated the interviewees' statements on each topic and asked them to confirm if it was correct. At the end of the interviews, I also concluded the interview results and asked them to confirm accuracy. Furthermore, the interview transcript for each interview was sent to the respondent to comment and affirm this was what the participant's thought. In the focus groups, the data were checked for accuracy by moderators (see Ethics for Interviewing in section 4.10) in each topic, before moving to the next topic. At the end of group interviews, the note takers summarised the findings to the participants and asked them to check for accuracy.

5.3 Quantitative Data Finding

The quantitative results are shown in demographic format and the main findings presented. This has involved the use of nominal, ordinal, discrete and continuous data.

5.3.1 Demographic Profile of Participants

This section reviewed the demographic data of the 100 respondents, including respondents' pre-specified clusters; the institutes and years of study the participants were attending, with the responses' general results which were gender, age, religion and ethnicity. The response rate was 100 per cent as 100 questionnaires were returned. Table 5.1 below illustrates the percentages of the responses in details.

Table 5.1 Demographic statistics of the respondents

Criterion		Percentage
Institute	RU1	50.0%
	RU2	50.0%
Year of Study	First	20.0%
	Second	20.0%
	Third	20.0%
	Fourth	20.0%
	Fifth	20.0%
Gender	Male	3.0%
	Female	97.0%
Age	18-19	21.0%
	20-21	40.0%
	22-23	38.0%
	24-25	0.0%
	26+	1.0%
Religion	Buddhism	72.0%
	Islam	28.0%
	Other	0.0%
Ethnicity	Thai	97.0%
	Thai-Chinese	3.0%
	Other	0.0%

Source: illustrated by the author based on questionnaire results

According to Robson et al. (2008:42-43), institute, gender, religion and ethnicity are considered qualitative data – those were categorised into groups and measured using nominal data to assign and represent non-numeric classified data sets. Year of study is a quantitative discrete data or data that can be counted in integer values. In contrast, age is a quantitative continuous data – it can be measured and potentially covers all values on the scale used in the measurement. These ideas have been applied to this study.

Institute and Year of Study:

The chosen methodology allowed the exact of to each cluster to undertake the research within two universities, 50 respondents from each institute, and 10 students in each year from first-year to fifth-year which made a total sample size of 100 participants. Using the same number of participants from each institute and year aims to avoid bias when analysis is undertaken. This is not effected by gender due to the teacher student in the field of early childhood education being mainly female.

Gender:

Most of the research participants were female (97 per cent of the total responses) whilst only 3 per cent were male. This is normal for the field of teacher education, particularly in early childhood education in Thailand in which teacher students are mainly female. This gender mixture may influence the research results to be more feminine than masculine. It needs to consider the concept of feminist peace (see section 3.2). From the feminist perspective, the roles of gender were emphasised in exploring the social construction of violence. These ideas have been applied to this study.

Age:

The researcher divided age starting from 18, the minimum possible age of the research contributors, into five intervals with the width of two years in each interval. Most of the respondents were aged 20-21 (40 per cent of the total respondents). The next biggest group was 22-23 (38 per cent). There was 21 per cent who were aged 18-19. Only 1 per cent was 26 or older whilst none of the respondents was 24-25 years old. Almost 80 per cent of the responses involved participants aged between 20 and 23. This is the

average age of undergraduate students in Thailand. As the concepts of peace and peace education are elusive and require a great deal of logical thought to allow for a deeper understanding, this age group might be inexperienced and immature in understanding the concepts of peace and peace education in Thailand. According to the view of Pongpanich (2008, interviewed), an expert in peace education in Thailand, normally, humans have maturity to realise peace and a state of being oppressed or not oppressed at the age of 40–50. Therefore, the average age of 20 – 23 seemed to be immature in relation to their understanding of peace and oppression. However, I think peace has many aspects; at the age of undergraduate students, they can criticise and have a critical view and ability to think about politics. This was evident in the Constitution of the Kingdom of Thailand B.E. 2550 (2007) which was stated in section 99 and allows a person the right to vote in an election at the age of eighteen years old (Gazette, Government, 2007). This means they have maturity to make decisions critically.

Religion:

There were only two religious respondents who indicated they belonged to Buddhism (72 per cent of the entire responses) and the remainders were Muslims (28 per cent). This may bias the outcomes of this research. Due to the freedom of religions and beliefs, there are several religions and beliefs in Thailand (see section 2.4.6). This finding can represent only two religions. Buddhism is dominant in the country and always represents "Thainess." Thainess (Kwampenthai) is the representative of being Thai which is only one ethnicity among the various ethnicities of Siam - the previous name of Thailand (see section 2.4.3). Each ethnicity might have different cultural beliefs. Therefore, Buddhism can present the religion of only some ethnic groups. Islam is the second largest religion in the country. However, there are two different types of Islam from the southern provinces to the North of Thailand which have different beliefs (see section 2.4.6.2). This finding might represent Muslims from the southern provinces but not for all Muslims in the country.

Ethnicity:

As the research was conducted in Thailand, the majority of the respondents are Thai (97

per cent). The other 3 per cent of respondents were Thai-Chinese, whilst no respondent reported to belong to other ethnic groups. Therefore the results of this research can only represent some certain similar cases. Considering table 5.1, the data showed that in terms of the religion of participants, 28.0% belonged to Islam but the ethnicity showed only 97.0% Thai and 3.0% Thai-Chinese, instead of 28.0% Thai-Malay Muslims. I think this reveals some oppression of identities in that the Thai-Malay Muslims do not want to show their identities. The Thai-Malay Muslim students might feel inferior. Otherwise, this might cause unrest and conflicts in the southern provinces which influence students to be aware of safety and keep themselves apart from being involved in that situation. I believe that ethnic identities are important for peace education. It could also show that they may feel they belong to the Thai community in the same way as everybody else.

5.3.2 Themes Emerging from Quantitative Data

This section presents and discusses the feelings of the respondents from two institutes towards the topics included in the multiple-choice questions. This involved the respondents making value judgments based on their response indicated on five-point rating scales (Likert scale) (Robson, 2000). I used numeric labels ranging from one to five implying order to the named data categories - less than agree to very strongly agree.

I verified the skewedness – the distributional shape of the data which is a key determination to choose the most appropriate data representatives. All of the data sets were considered negatively skewed (left skewed) in which the majority of extreme value judgments from the respondents are less than the mean. Medians were used as the measure of central tendency and inter-quartile ranges represented the measure of dispersion (Ibid). Non-parametric test was used to analyse the distribution of a set of ranked values or ranked differences between two universities. The common alternatives of non-parametric tests consist of (Ibid):

- Mann-Whitney Test to rank all the values from two samples to verify whether they are not significantly different from each other, implying they have similar medians;

- Wilcoxon Test to determine changes and usually used in 'before' and 'after' scenarios; and,

- Kruskal-Wallis Test to compare medians of three or more data sets.

I chose the Mann-Whitney Test because it can compare the median agreements of the research participants from two institutes, RU1 and RU2, with the generic hypothesis:

H_o: Median attitudes of respondents from RU2 and RU1 are the same;

H_1: Median attitudes of respondents from RU2 and RU1 are different.

Or,

H_o: $Median_{RU2} = Median_{RU1}$

H_1: $Median_{RU2} \neq Median_{RU1}$

The test will be undertaken at the 5% level of significance, and to reject H_o, Asymp. Sig. (2-tailed) must be higher than 0.05. The statistical details are presented in Appendix 5.1. The findings were summarised and presented concerning peace education in Rajabhat universities as follows.

Concepts of Peace:

The concepts of peace in this research, based on the literature review and the data, show that the concepts of peace from this study include an absence of all kinds of violence (direct, structural and cultural violence) and holistic inner and outer peace. Peace concepts are seen to include negative peace, positive peace and also holistic peace. The absence of direct violence (Galtung, 1969) both micro (personal) and macro (war) levels (Brock-Utne, 1995) is a negative peace. The concepts of peace were investigated in the questionnaire items 7.1 to 7.10 (see appendix 4.4). I chose to present and discuss the items of 7.4, 7.8, and 7.10, which held the median at 5 = every strongly agree. The item 7.1 was also discussed as holding a significant difference between universities. However, the rest of the other items such as, 7.2, 7.3, 7.5, 7.6, 7.7 and 7.9, were also

rated as strongly agree as well. The findings from questionnaires showed that students very strongly agreed on the item 7.4 *"Peace is a calm condition which has happiness, harmony, and no conflict that lead to violence and harm"* at a low percentile of 4.0 and high percentile of 5.0. However, their opinions did not show a significant difference between two universities ($p = 0.096$). This means that students from both universities perceived the concepts of peace the same as negative peace. The absence of structural and cultural violence (Galtung, 1969:183) is positive peace. The finding on the item 7.8 *"Peace is the way that people in the world live with a happy living, equality, justice and non-exploitation"* showed that students strongly agreed at a low percentile of 4.0 and high percentile of 5.0. However, their opinions did not have significant difference between two universities ($p = 0.661$). This revealed that students of both universities had the same views for the concept of peace as positive peace – the absence of structural violence. With regard to holistic peace concepts, the literature review found that the concepts of peace have been developed to the holistic Gaia peace – peace emphasizing the relationship of humans and bioenvironmental systems (Groff and Smoker, 1996a, 1996b; Wenden, 2004; and Mische, 2004) and the holistic inner and outer peace – peace relating to the inner and esoteric (spiritual) aspects which is mainly found in religions (Groff and Smoker, 1996b; Galtung, 1993:18 and Sivaraksa, 1994:103). The finding from questionnaires revealed that the item of 7.10 *"Peace is one dimension which should be considered at all levels of relationship to oneself, human, nature, and to society"* which related to Gaia peace was not significantly different ($p = 0.32.$). Students from both universities had the same opinions at the median of 4.0. For the concept of holistic inner and outer peace, the item of 7.1 *"Peace is Both Means and Ends"* had significant difference ($p = 0.008$). Students from RU1 had a mean rank at 57.56, whereas students from RU2 held at 43.44. This implies that students from both universities valued peace as both a method for reaching peace and a goal to be achieved differently. This is understandable when we consider the concept of peace as "means and ends" which relates to the concept of "*Nibbhana*" in Buddhism. The students from RU1, who live in central Bangkok, seem to associate more closely with Buddhism than students from RU2 who live near the unrest area of southern Thailand. I think this is related to the locations where they live.

Concepts of Peace Education:

The concepts of peace education were investigated from the items 7.11 to 7.20 in the questionnaires. I chose to present and discuss five items of 7.12, 7.13, 7.14, 7.15 and 7.18. The items of 7.12 and 7.13 held as very strongly agree with the median at 5. The item 7.14 is the concept of inner peace which is a typical concept in Buddhism in the Thai context. The items of 7.15 and 7.18 showed a significant difference between universities. The rest of the items held a strongly agree at the median at 4. The concepts of peace education were found from the literature as the educational process of empowering people with knowledge, skills, attitudes and values of peace in order to live together peacefully (Fountain, 1999; Hicks, 1985 cited in Fountain 1999; Harris and Morrison, 2003; Reardon, 2000). The findings from questionnaires supported this concept as follows. Two items of 7.12 "*Peace education is the education about how to live together creatively and peacefully with the morals and social rules*" and 7.13 "*Peace education is the use of the educational process to develop people have a knowledge and understanding about peace and have a good attitude in the way of life which harmonize with peace*" had a very strongly agree from participants with the median at 5.0. However, there was not a different significance between universities in both items. The first item had $p = 0.164$. The participants from RU1 had a mean rank at 54.15, whereas RU2 had 46.85. It implied that the participants of both universities tended to place similar value on peace education for living together peacefully and creatively. The second item had $p = 0.783$. The participants from RU1 had a mean rank at 51.23, whereas RU2 had 49.77. This implied that the participants of both universities tended to have a similar agreement on peace education for developing people's knowledge and attitudes for peace.

The concept of peace education was also found in Buddhism as education for the cultivation of the intellect and the emotion/sentiment toward *Nibbana* (Holder, 2006; Payutto, 1995b). The finding from the questionnaire item 7.14 "*Peace education is the study about inner peace*" supported this concept, with which the participants strongly agreed and held a median at 4.0 without significant difference ($p = 0.229$). The

participants from RU1 had a mean rank at 53.70, whereas RU2 had 47.30. This implied that the participants of both universities seemed to have a similar agreement on peace education as the study of inner peace.

The concept of peace education in Islam is based on the purpose of Islamic education which aims to educate students to realise justice and equality (Koylu, 2004, see section 3.3.1). This concept concerns the social structure which supports structural peace (positive peace). The finding from the questionnaire in item 7.15 "*Peace education is the matter of helping people in the world to have a chance to live peacefully, no war, equality and justice*" revealed that the participants of both universities strongly agreed with the median at 4.0. Comparing between universities, there was significant difference (p = 0.032). Considering the mean rank, RU1 held a higher mean rank of 56.22, whilst RU2 had 44.78. Another item concerning social structure is 7.18 "*Peace education is the education that aims to build peace in society.*" Participants from both universities strongly agreed at the median of 4.0. There was a significant difference between universities (p = 0.044). The participants of RU1 had a greater mean rank of 55.83, whilst RU2 had 45.17. These two items implied that the participants from RU1 had a better understanding of the importance of social structure in supporting peace education than RU2's participants. Considering the results of the items 7.12, 7.13, 7.14, 7.15 and 7.18, I think the concepts of peace education were not defined based on the participants' religions. The participants from RU1, who were mainly Buddhists, ranked higher scores in every item relating to both Buddhist and Islamic concepts. Whilst the participants from RU2, who are mainly Muslims, ranked lower scores even in the item relating to Islamic concept.

University Policies:

The university policies were investigated in question numbers 8.1 to 8.5. All items had a strongly agree (median at 4) as an outcome without significant difference between universities. Therefore, I decided to present and discuss every item. The policy of the university is important for the existence of peace education in the university and society. This research investigated the university policy whether universities had the policies

supporting peace education. The findings revealed that there was no significant difference between two universities. The participants of both universities had a strongly agree with the item 8.1 "*University has a clear policy about peace education*" with p = 0.219. RU1 had a higher mean rank at 53.83, whereas RU2 had 47.17. It implied that they tended to have similar views on their universities having a clear policy about peace education.

The participants strongly agreed with the item 8.2 "*University's policy is able to develop peace education in university*" having p = 0.117. The participants of RU1 had a mean rank of 54.74, whereas RU2 held 46.26. It implied that the participants from both universities tended to have a similar belief about their universities' policy on developing peace education. In the next item of 8.3 "*University's policy about peace education should be improved*", although there was no significant difference between university (p = 0.455), the participants from RU2 had a higher mean rank at 52.55, whereas RU1 had 48.45. This implied that the participants from RU2 tended to view their policy for peace as needing to be improved more than RU1. I would suggest that this difference in views may be due to the fact that RU2 is located near the unrest area in the southernmost provinces. Therefore they expected their university policy to suit the situation.

The universities' attempts to develop peace education was responded to by the participants from both universities and they strongly agreed with the item 8.4 "*University uses a resource to develop peace education sufficiently*" with p = 0.108. The participants from RU1 had a mean rank at 54.91, whereas participants from RU2 held 46.09. It implied that both sets of all of the responses are context-specific to the two settings as well as the general policies using their resources in attempting to develop peace education similarly.

For the concept of peace education to exist in the universities in a sustainable form, the idea of a whole-school approach, expressed by the Peace Pledge Union Project (PPUP) and the Peace Education Network (PEN) in section 3.3.5, should be applied at the universities. The findings from the questionnaires supported this concept that

participants from both universities strongly agreed on the item 8.5 "*University's policy promotes everyone to participate in developing peace education*" with p = 0.280. The participants from RU1 had a mean rank at 53.46, whereas participants from RU2 held 47.54. It implied that the university's policy seems to provide a similar chance for people to participate in peace education. Considering the results in items 8.1, 8.2, 8.4 and 8.5, the participants from RU1 ranked higher scores than the participants from RU2. Only on the item 8.3 was the participants' from RU2 score higher than the participants from RU1. This means RU2's participants needed their university to improve the university's policy about peace education more than RU1's participants did. I think this is because the RU2 is faced with a great number of Muslim students moving from the southernmost provinces. This group of students demanded some facilities that were different from the standard practice in the university, impacting the university's regulations, food, accommodations, and place for religious worship.

Current Curriculum:

The current curriculum was investigated in the items of 9.1 to 9.3. The data showed that peace education was delivered to the students. The current curricula of both universities in the documents revealed that both universities had a similar pattern (table 4.3 presented the comparison of the official curricula of RU1 and RU2). RU1 used the module pattern (addressed in section 4.5.1 and table 4.1), whereas RU2 used both module and subject pattern (the subject pattern is addressed in section 4.5.2 and table 4.2). The taught courses of these two patterns were compared and presented in appendix 4.1. These curricula were expected to contain peace education, harmonize with religions, and be able to develop peace for students. The findings from the questionnaires revealed that the participants from both universities had strongly agreed on the item 9.1 "*the current curriculum is able to develop peace for students.*" There was a significant difference between universities (p = 0.027). The participants from RU1 had a greater mean rank at 56.35, whereas RU2 had 44.65. This means students of both universities tended to believe that the curriculum of their university can develop peace for students differently. It implied that students of both universities seemed to believe that the curricula of their universities are able to teach peace for students. However,

there were some different confidences between universities. The students from RU1 had more confidence in their curriculum than the students from RU2 had. The participants of both universities also held the same strong views that the subjects or modules conform to peace education in the item 9.2 which held p = 0.291. RU1 had a mean rank at 53.34, whereas RU2 had 47.66. This means they did not have different subjects or modules in both curricula in relation to consistency with the principles of peace education. For the item of 9.3 "*the subjects or modules harmonize with religion principles which students believe in*", the findings revealed that there was no significant difference between two universities (p = 0.368). The participants from RU1 held a mean rank at 52.94, whereas RU2 had 48.06. It implied that there tended to be no difference in subjects or modules of both universities in harmonizing with religious principles. In considering the results relating to the current curriculum, the participants from RU1 had higher confidence in their curriculum developing peace for students than the participants from RU2. I think this might concern not only the taught courses but also the other aspects, such as the teaching and learning process and quality of the lecturers because there are the similar patterns (see table 4.3). This was also confirmed by the results from the items 9.2 and 9.3 which held no different significance between universities.

Aims of Teaching Peace Education:

The aims of teaching peace education were investigated in the questionnaire items 9.4 to 9.6. The aims of teaching peace education were variously addressed by organisations, scholars and religions. Among this variety, common aims were agreed that peace education aims to educate students to realise the values of peace and to foster changes toward making the world better and more humane place (Bar-Tal, 2002) by empowering them with the knowledge, skills and attitudes for peace (Fountain, 1999). The findings from the questionnaires confirmed that the participants from both universities strongly agreed on items 9.4 "*aims to provide knowledge and understanding about peace*" (p = 0.166) and 9.5 "*aims to make students realise the values of peace and have peace in mind*" (p = 0.121) in which RU1's participants held higher mean rankings in both items. This implied that the participants of both universities tended to have similar views on the aims of peace education to provide knowledge about peace and to make students

realise the values of peace. For item 9.6 "*aims to make students have skills for solving the conflicts and violence by peaceful means, and living in the ways of peace*", the participants also strongly agreed with a significant difference between universities (p = 0.019). RU1's participants had a higher mean rank of 56.75, whereas RU2 had 44.24. This implied that the participants from RU1 perceived the importance of skills for peace higher than the participants from RU2. I think the students of both universities support the aims of teaching peace education as empowering students with knowledge, skills and attitudes. However, the students from RU1 realised the importance of the skills for peace more than the students from RU2 did. This might be an influence of the media releasing news and information at that time, because during the period when I was collecting data in Thailand there were protests between the "red shirts" and "yellow shirts."

Contents of Peace Education:

The contents of peace education were investigated in the questionnaire items 9.7 to 9.15. The researcher chose to present items of 9.9, 9.11, 9.12, 9.13 and 9.14. The item of 9.9 is very important for the content for peace education as it looks at educating people to use peaceful means in their lives which will lead to a peaceful society. The items 9.11, 9.12, 9.13 and 9.14 held significant difference between the universities. Therefore, the researcher needs to explore this in more detail. However, the other items, such as 9.7, 9.10 and 15, were rated as strongly agree as well. The contents of peace education and standards to be taught are still not clear (Reardon, 1988). The various contents of peace education practiced around the world promoted by UNICEF were addressed in section 3.3.4 (Fountain, 1999). The common contents found from the literature review were that peace education should teach non-violence, tolerance for difference, respect for human rights, values of democracy, and environmental protection. The findings from the questionnaires supported the concepts of non-violence in that the participants from both universities had the same views in that they strongly agreed on the item 9.9 "*Study about peaceful means: powers and mechanisms of peaceful means in order to adjust and change peacefully for the calmness*" (p = 0.121). RU1's participants had a mean rank at 54.72, whereas RU2 had 46.28. This implied that the participants of both universities

tended to have similar agreement on teaching non-violence for peace education. The content of peace education on tolerance for the difference was supported by the item of 9.12 "*Study about peaceful and non-peaceful relationship which cause of conflicts and violence in society*" which had a significant difference between two universities (p = 0.010). The participants of RU1 had a higher mean rank at 57.65, whereas RU2's participants had 43.35. It implied that the participants from RU1 had a higher agreement on teaching about tolerance for difference than RU2's participants did. The contents of peace education on respect for human rights, values of democracy and environmental protection were supported by the questionnaire item 9.11 *"Study about social structures which lead to injustice and non-peace"* which had a significant difference between two universities (p = 0.039). RU1's participants had a higher mean rank at 56.14, whereas RU2's participants had 44.86. This implied that the participants of RU1 placed importance on social structures more than RU2's participants. The questionnaires also examined the area of early childhood children in the items of 9.13 "*Study about the contents of peace education for early childhood children*" and 9.14 "*Study about how to teach peace education to early childhood children.*" The issue relating to the contents of peace education for early childhood children in relation to content in the area of knowledge was strongly agreed by both universities as important and had significant difference (p = 0.009). The participants of RU1 had a higher mean rank at 57.29, whereas RU2 had 43.71. The item of study about how to teach the content of peace education to early childhood children in the area of skills was strongly agreed with by both universities and had significant difference (p = 0.046). The participants of RU1 had a higher mean rank at 55.94, whereas RU2 had 45.06. These last two items implied that the participants from RU1 perceived peace education in their academic field higher than those of RU2.

I think this is because RU1 is located in the central Bangkok and therefore they have a more rigorous process for studying in order to compete with other universities, whereas RU2 is located in the southern province and had less competition with other universities. This makes students from RU1 commit to their academic field rigorously in order to get a better position for working in Bangkok, whilst students at RU2 have a lot of positions

in the countryside. Furthermore, Muslim students from the southernmost provinces can go back and work in their communities without any competition with others due to Buddhist teachers transferring out from the areas.

Teaching and Learning Process:

The teaching and learning process was investigated in the questionnaire items 9.16 to 9.21. I have chosen to present and discuss items 9.16, 9.17, 9.18 and 9.21 which presented a significant difference between universities. The rest of the items were rated as strongly agree without significant differences. Teaching and learning process are the methods of introducing peace education to students. The literature review found that the methods should be active interaction, participation (Fountain, 1999; Mukhopadhyay, 2005; PPUP, 2008), and critical thinking (Harris and Mische, 2004) which placed the learners as central to the teaching and learning process. The findings from questionnaires strongly supported the method of active interaction. The participants from both universities had strongly agreed with item of 9.16 *"Use a simulated community to live together in order to study the mechanisms of conflict and conflict resolution by peaceful means"* with a significant difference (p = 0.023). The participants from RU1 had a higher mean rank at 56.67, whereas participants from RU2 had 44.33. It implied that RU1's participants preferred the method of teaching by active interaction greater than RU2's participants did. The method of teaching peace education by using critical thinking was supported by questionnaire items 9.17 *"Use a seminar and discussion to develop peace in university"* and 9.18 *"Use a problem-oriented method"* and the participants strongly agreed on both items. There was significant difference between universities on the first item (p = 0.005). The participants from RU1 had a higher mean rank at 58.35, whereas the participants of RU2 had 42.65. For the second item, a significant difference between universities was found (p = 0.045). The participants from RU1 had a higher mean rank at 56.03, whereas the participants of RU2 had 44.97. These two items implied that RU1's participants preferred the method of using critical thinking in seminars, discussions and investigating problems more than RU2's participants did. The questionnaires also examined the method of teaching peace by using meditation (item 9.21) which is typically used in Buddhism to cultivate

"Samadhi" relating to inner peace (Holder, 2006; Payutto, 1995b). The finding found that this was strongly agreed with by participants from both universities with a significant difference of (p = 0.000). The participants from RU1 had a higher mean rank at 60.20, whereas the participants of RU2 held 40.80. This implied that the participants from RU1 placed more importance on the Buddhist method of teaching peace than RU2's participants did.

I believe this might relate to the greater number of Buddhist or Muslim students in the universities. At RU1, there are greater numbers of Buddhist students than Muslim students. Therefore, they viewed the Buddhist method as an important aspect relating to teaching peace. Meanwhile, there are a great number of Muslim students at RU2 which might make the participants realise the effect of using the Buddhist method with these Muslim students.

Lecturer:

The topic of lecturer was investigated in question number 9.22 to 9.31. I chose to present and discuss the items of 9.27, 9.28 and 9.29 which held a significant difference between universities. The rest of the items are strongly agreed (median = 4) without significant differences. The lecturers are the key individuals in delivery of peace education from curriculum to students. The qualification and characteristics of lecturers for teaching peace education have not been investigated. This research investigated this area from the students' expectations of the teachers who teach peace education.   The findings revealed that the participants from both universities strongly agreed that the lecturers "s*hould have a world-wide outlook, open mind, and respect other opinions."* There was significant difference between universities (p = 0.021). RU1's participants had a higher mean rank at 57.35, whereas RU2's participants had 43.65. It implied that RU1 participants preferred lecturers who teach peace education to have a world-wide view and to be open-minded and respectful of other opinions greater than RU2's participants did. The participants also expected the lecturers to have inner peace. This was shown in item of 9.28 "*should believe in peace and have inner peace"* which was strongly agreed by participants with a significant difference between universities (p =

0.003). The participants from RU1 had a higher mean rank at 58.50, whereas RU2's participants had 42.50. This implied that RU1's participants placed inner peace in a greater position than the participants from RU2 did. The participants also expected the lecturers to have great knowledge about peace. This was shown in the item 9.29 "*should be interested, knowledgeable, and conscious of peace*" which had significant difference between universities (p = 0.009). The RU1's participants had a higher mean rank at 57.66, whereas RU2's participants had 43.34. This means the participants from RU1 expected their lecturers to have greater knowledge of peace than participants from RU2 did. From the results of item 9.27, 9.28 and 9.29 above, I would suggest that the participants from RU1 placed greater expectation on the capacities of their teachers regarding peace in comparison to the participants from RU2. This is understandable as they live in a big city where universities are competing in academic quality of programmes, including the quality of the lecturers.

Teaching Peace Education in Rajabhat Universities:

The teaching of peace education in Rajabhat Universities was investigated in question numbers 9.32 to 9.37. The researcher chose to present items 9.32, 9.33 and 9.35 which held the significant difference between universities. The rest of the items were rated as strongly agree (median = 4) as well. The structure of the official curricula of Rajabhat Universities was presented in table 4.1 and 4.2 which composed of General Education Course, Teacher Professional Course, Specific Specialised Course, and Elective Course. This section investigated where the participants preferred to place peace education in the programme. The findings revealed that the participants of both universities strongly agreed on the item 9.32 *"put peace education as a subject or module in the section of general education course as a compulsory course"* with significant difference between universities (p = 0.049). The participants from RU1 had a higher mean rank at 55.97, whereas RU2's participants had 45.03. It implied that RU1's participants preferred to have peace education as a subject or module explicitly in the *General Educational Course* more than RU2's participants did. It is important to note that the *General Educational Course* is compulsory for all students in university to take. The participants also strongly agreed on item 9.33 *"put peace education as a subject or module in the*

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section of general education course as an elective course" with significant difference between universities (p = 0.005). RU1's participants had a higher mean rank at 58.21, whereas RU2's participants had 42.79. The participants of RU1 preferred to place peace education in the *General Educational Course*. However, they suggested putting it in as an alternative course which means students might or might not choose it. The participants also strongly agreed with placing peace education in a specific specialised course (Early Childhood Education) as an elective course (item 9.35) with significant difference between universities (p = 0.018). The participants from RU1 had a higher mean rank at 56.94, whereas RU2's participants had 44.06. It revealed that the participants of RU1 also placed peace education in their major field more than RU2's participants did. This implied that they prefer to see peace education as a subject or module rather than have it integrated into the curriculum as a whole. I think teaching peace education as an explicit subject or module makes it clear for everybody to see peace education existing in the curriculum. However, I would suggest we need to consider other aspects which might have an effect on the success of teaching peace education in RUs' curricula, for example the place of peace education, university activities and resources for supporting the teaching and learning process.

Climate in University:

The climate in university was investigated in items 10.1 to 10.3. The climate in university can be seen as a condition of creating the curriculum of peace education. Peace education programmes were created differently depending on the contexts of programmes (Salomon, 2002; Bar-Tal, 2002). This section examined the climate of both universities, focusing specifically on whether they have security systems, some violence, and feelings of safety. The findings revealed that the participants of both universities had strongly agreed on item 10.1 *"University has good security systems"* with a significant difference (p = 0.002). The participants of RU1 had a higher mean rank at 58.83, whereas RU2 had 42.17. It implied that the participants from RU1 had more confidence than RU2 in their university security system. The participants also had strongly agreed on the item of 10.3 *"feeling safe in university"* with significant difference between universities (p = 0.001). The participants from RU1 had a higher

mean rank at 59.72, whereas RU2's participants had 41.28. It implied that the climate at RU1 seemed to be safer than RU2. For the item of 10.2 *there is some violence in university*", the participants had moderately agreed with the median of 3.0. There was no significant difference between universities (p = 0.069). This implied that both universities seemed to have less violence. The participants of RU1 seem to have confidence in their university climate more than the participants from RU2. I would suggest that RUs need to put effort into having good security systems and maintaining safety for everyone. It is, I believe, an important foundation for building greater peace in society.

Summary of the Quantitative Findings

The quantitative findings were presented in 14 topics from 60 items in the questionnaires. Ten students in each class from the first-year to fifth-year of two Rajabhat Universities received the questionnaires. It makes the total sample size of 100 participants. The response rate was 100 per cent as 100 questionnaires were returned. The demographic of the participants revealed that there were 97% female, 3% male, 72% Buddhist, 28% Islam, 97% Thai, and 3% Thai-Chinese.

Peace concepts were explored in many dimensions looking at whether the participants agreed or did not agree. The concept of negative peace (absence of violence) was strongly agreed by participants of both universities. The concept of positive peace (absence of structural and cultural violence) was strongly agreed at the same rate. With regard to holistic peace concepts, holistic Gaia peace was agreed with the same opinions from both universities. The concept of holistic inner and outer peace was significantly different agreed from both universities. Students from RU1 ranked a higher score than RU2. This concept of peace relates to the Buddhist majority who emphasise the importance of holistic inner and outer peace, whilst students from RU2 who are a mix of Muslim students were not interested in this concept.

Ideas about the concepts of peace education were agreed by the participants of both

universities as a positive educational process for living together and developing people's knowledge and attitudes for peace. The concept of peace education as the education for cultivating the intellect and the emotion/sentiment (inner peace) was strongly agreed at a similar rank from both universities' participants. The concept of peace education as education for cultivating the consciousness of justice and equality regarding social, economic and political problems (relating to Islamic peace education) was strongly agreed with a significant difference between universities. RU1's participants held a higher mean rank. The participants also strongly agreed on the concept of peace education as education aiming to build peace in society with a significant difference between universities. The participants of RU1 had a greater mean rank. These two issues can be explained in many ways. Firstly, it implied that injustice and inequality, which concern structural violence, oppressed people; not only in at the southern provinces but also anywhere of the country. Therefore, RU1's participants, who were mainly Buddhists, held a higher mean rank. Secondly, RU2's students, who were a mix of a number of Muslim students moved from the southernmost provinces, were more concerned with direct violence than RU1's students did. Therefore, they held a lower mean rank. This is supported by the Galtung's theory of violences suggesting that direct violence is vividly perceived, whilst structural violence needs more critical thinking to be perceived (Galtung, 1996; 1990).

The universities have clear policies about peace education and their ability to develop peace was strongly agreed by the participants of both universities. RU1 had higher mean rank. The participants of both universities also similarly strongly agreed that the universities' policy about peace education should be improved. However, RU2 had a higher mean rank for this item. The policies about peace education of both universities seemed to be clear, however RU1's students were more confident in their university's policies than RU2's students. Therefore, RU2's students requested their university to improve policy more than RU1's students did. This can be understood because the policies of RU2 were mainly supporting the Buddhists, whilst Muslim students who moved from the southern provinces might feel this system and policies oppressed them. They might find that they have been 'destroyed' by the Buddhist domination through the

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university's policies (Freire, 1975). Therefore, they recognised the struggle and requested for their rights (Freire, 1985). For the chances of participating in peace education, both universities seemed to provide similar opportunities for people to participate.

These curricula were expected to conform to peace education, harmonize with religions, and be able to develop peace for students. The participants from both universities strongly agreed that the current curriculum was able to develop peace for students with a significant difference between universities. RU1's participants had a greater belief than RU2's participants. It is understandable that RU1 had less religious conflict than RU2. Therefore, RU1's participants felt more relaxed about the severe unrest in the southern provinces (see section 2.5) and this led them to trust in their university' curriculum which dose not have to deal with the direct violence (Galtung, 1996). The subjects or modules conformed to peace education which held a similarly strong belief from students. The participants also had similarly strongly beliefs that the subjects or modules harmonized with the religious principles they believed in.

The aims of teaching peace education in providing knowledge about peace and enhancing students' realisation of the values of peace was strongly agreed by participants of both universities. The participants also strongly agreed with the significant difference between universities on the aim of enhancing students' skills for solving conflict and violence by peaceful means. RU1's participants had a higher mean rank, implying they perceived the importance of skills for peace as more significant than RU2. This seemed to be supported by the Buddhist view that the most peaceful mean for solving conflicts is to control ourself through controlling our mind which leads to control of both body and behaviour; as well as clarifying our knowledge of the right views (Ferguson, 2010). This skill can be achieved by practicing *Tisikkha* (Payutto, 1995a; Holder, 2006). It is understandable that RU1's participants, who were the Buddhist majority and lived closer to Buddhism in the capital city, tend to agree with the skill they were familiar with, whilst RU2's participants, who have mixed with Muslim students moved from the unrest area have less attention in this kind of skill.

The content of peace education on studying about peaceful means was responded by participants of both universities as similarly strongly agree. The content of peace education on the tolerance of differences relating to peaceful and non-peaceful relationships was a significant difference between the two universities. The participants from RU1 had a higher agreement than RU2's participants did. Tolerance of differences is the concept promulgated by UNESCO and UNICEF and has been accepted around the world (UNESCO, 1998a; Fountain, 1999). Living in Babgkok and recieving more information might well influence RU1's participants to rate the content of peace education consistently with those of UNESCO and UNICEF. Furthermore, the media broadcasted the concept of tolerance of the differences widely in Bangkok during the protest of the 'red shirts' and the 'yellow shirts' (see section 2.4.4), whilst the conflict at the southern provinces is more complicated than the conflicts of the 'red shirts' and the 'yellow shirts' (see section 2.4.4 – 2.4.7) and might not be solved by tolerance. Therefore, RU2's participants might ignore this content. The contents of peace education on the respect for human rights, values of democracy and environmental protection were significantly different between the two universities. RU1's participants ranked higher than RU2's participants. These contents seemed to be accepted widely around the world as the important contents of peace education (UNESCO, 1998a; HAP, 2005; Brenes-Castro, 2004; Swee-Hin, 2004a). It is understandable that RU1's participants seemed to accept these because they are universal values. Howver, the situations in the southern provinces can be seen as working against human rights, non-democracy and environmental destruction (HRW, 2007, 2010; ICG, 2010b; UNICEF/Thailand, 2008). Why RU2's participants rated these contents less important than RU1's participants did is still unclear.

For the content relating to the area of young children, the participants strongly agreed on the teaching content of peace education for young children but held a significant difference between universities. The participants of RU1 more strongly agreed than RU2's participants. The participants also strongly agreed with a significant difference on the content of the methods of teaching young children. RU1 had a higher mean rank

than RU2. These two items relating peace education for young children revealed that RU1's participants expected to learn about peace education for young children more than RU2's participants. It implied that RU1's participants realised the structural violence and wanted to transform this situation through teaching young children to be the peace agents, whilst RU2's participants confronted with oppression relating to their own identity struggled to to transform it by themselves (Freire, 1985).

Teaching and learning process are the methods of introducing peace education to students. The participants from both universities strongly agreed about the method of active interaction by the use of a simulated community to live together in order to study the mechanisms of conflict and conflict resolution by peaceful means, with a significant difference. RU1's participants preferred the method of teaching by active interaction more than RU2 participants. According to the Freirean education, active interaction is required for peace education to break down the 'banking education' inwhich students are viewed as the subjects who are able to act and transform the world (Freire, 1975). The reason that RU2's participants, who had mixed with Muslims rated inter action less than RU1 participants. The Islamic education at the southernmost provinces were mainly taught to revolve around prayer and memorise the *Koran* (Liow, 2004b see section 2.4.7.1). Therefore, they seemed to be passive learners and preferred an approach with less interaction.

The use of critical thinking in teaching peace education can be found in items *"Use a seminar and discussion to develop peace in university"* and *"Use a problem-oriented method."* These two items were strongly agreed with by both universities' participants and held significant differences between universities. RU1's participants ranked scores higher than RU2. The methods of seminar and discussion could be compared with dialogical method, whilst the concept of problem-oriented method could be compared with the problem-posed method. These are the main methods to challege students to understand themselves as the subjects and the world surrounding them as the objects in order to name the world (Freire, 1975). These two items implied that RU2's students seemed to be influenced by Islamic education. Therefore they do not want to challenge

the world. Freire (1975) might say that this kind of education anesthetizes them. The method of teaching peace by using meditation was strongly agreed with by both universities' participants with significant difference between universities. The participants from RU1 placed more importance on this method in teaching peace than RU2's participants. Meditation is a typical method in Buddhism to achieve a peaceful state of mind (see section 2.4.6.1). It is understandable that RU1's participants rated this method higher than RU2's participants because they were the Budhist majority and lived closer to Buddhism in the capital city. Differently, RU2's paricipants who were mixed and lived loser to the southern problems seemed to have less faith in using the method of meditation.

The lecturers are key individuals in delivering peace education from the curriculum or policies to students. The participants from both universities strongly agreed that the lecturers should have a world-wide outlook, open mind, and be respectful of other opinions with a significant difference between universities. RU1's participants preferred the lecturers to have these qualities more than RU2's participants did. These characteristics of lecturers are important for supporting good relationship between teacher and students. Freire (1975) stated that the relationship between teacher and students should be horizontal because it makes students feeling comfortable to dialogue and construct knowledge. Due to the greater quality of education and the greater access to the media in the big city than those at the provinces, these might make RU1's participants perceive this of greater value than RU2's participants. The participants also expected the lecturers to have inner peace. This expectation had a significant difference between universities. The participants from RU1 placed inner peace in a greater position than the participants from RU2. According to the previous finding on the method of teaching peace regarding the use of meditation, this expectation on the lecturer to have inner peace also supports the use of meditation in teaching peace education which had been rated higher by RU1's participants. The lecturers were expected to have a great knowledge about peace by both universities' participants with significant difference between universities. The participants from RU1 valued this more than RU2's participants did. Peace education is quite new for teacher education to

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Thaialnd. The lecturers who are chosen to teach peace education might not have suitable knowledge of the subject. RU1's participants seemed to expect the higher qualification of the lecturers than RU2's participants did. This also revealed that they protected their own right in demanding a high quality education. They might not be tame and passive receivers. In the other words, they are naming the world (Freire, 1975).

It appears from the data that teaching peace education in Rajabhat Universities is still contentious among administrators, lecturers and students. The participants of both universities strongly agreed to put peace education as a subject or module in the section of the General Education Course as a compulsory course with significant difference between universities. The participants from RU1 preferred to have peace education as a subject or module explicitly in the General Educational Course to a greater extent than RU2's participants did. The section of General Educational Course is compulsory for all students in every major field (see section 4.5.1 and 4.5.2). This means it would be compulsory for all students in RU's university. If peace education is put in this section, it might have an influence on a wider scale of RUs'students. This might create a faster impact of a culture of peace in society which could support the attempt of many organisations, for examples UNESCO and UNICEF. This implied that RU1's participants had a greater vision relating to the universal values which might be impacted from accessing more information than RU2's participants. Peace education was also suggested to be placed in the Specific Specialised Course (Early Childhood Education) as an elective course. This was a significant difference between universities. RU1's participants preferred to place peace education in their major field more than RU2's participants did. This implied that the early childhood education students at RU1 considered the importance of young children in relation to peace education to be more important than RU2's students. The importance of peace education in the area of early childhood education has been promulgated by many organisations such as the World Association of Early Childhood Educators (WAECE), the Consultative Group on Early Childhood Care and Development (CGECCD) and the United Nations International Children's Emergency Fund (UNICEF) (see section 3.4). The tension of competition among the universities in the big city and the greater access to information might raise

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this issue to become a significant difference between RU1 and RU2.

The climate in the universities gives evidence of conflict and violent situations which led to the consideration of the university's policy. The participants of both universities had strongly agreed that the university has good security systems with significant difference between universities. The participants from RU1 had more confidence than RU2 in their university security systems. It is understandable that location of the universities had an influence on the participants' feeling about security system and their safety. At the RU2 affected from the severe violence (see section 2.5), the participants seemed to expect their university to have more security system. In the other word, they are struggling for their safety. They had also strongly felt safe in the universities with significant difference between universities. The participants from RU1 felt safer than RU2's participants. The participants had moderately agreed on the item "there is some violence in university." This implied that there seems to be less violence in both universities.

Summary

The quantitative findings reveal that Rajabhat Universities need to examine the teaching and learning of peace education in their universities. These responsibilities include the development of university policy, curriculum, and staff development. The quantitative data found that students expected their universities to improve policy toward peace education with a greater demand in RU2 than RU1. It is understandable as RU2 is located near the unrest area in the southern provinces and needed an urgent response to the situation. This is consistent with the findings in the climate in university section which revealed that RU2 has a less peaceful climate than RU1. The university policies need to respond via curriculum development. However, participants viewed that their curricula are able to develop peace for students. There are no direct subjects or modules of peace education in early childhood education programmes of RUs. In this aspect, the findings revealed that students preferred peace education to be taught explicitly as a subject or module rather than in an integrated way. For the further response, universities

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need to consider staff development. The findings revealed that the lecturers who teach peace education were expected to be role models; to have an inner peace, a world-wide outlook, an open mind, and be respectful other opinions; and to be interested, knowledgeable, and conscious of peace. In the aspect relating to curriculum, the findings also revealed that concepts of peace were valued as both a method for reaching peace and a goal to be achieved. Concepts of peace education were seen as of importance to using peace education as a tool for building peace; this had a greater score at RU1 than RU2. This reveals that peace education is an element of the teacher training for early childhood education of RUs, even though the curriculum did not contain a direct subject or module of peace education. The objectives of teaching peace education were seen as important for developing skills for peace which had a higher score at RU1 than RU2. The contents of peace education were agreed by participants from both universities as important and rated higher by RU1 students in all items. This implied that the participants from RU1 tended to perceive peace education in their academic field as of greater significance than those of RU2. In relation to methods of teaching, students placed participation and interaction as the best methods for teaching peace.

5.4   Qualitative Data Findings

The findings from the qualitative data are presented and discussed in four key areas, namely University Policies on Peace Education; Teaching, Learning and Curriculum about Peace Study in RUs; Participants' Ideas about Peace Studies; and Culture, Climate and Peace Studies in the RUs' Contexts. There are subtopics in each area. Each topic was drawn from semi-structured interviews with senior administrators, lecturers and focus groups of students within RU1 and RU2. The findings are structured, presented and discussed in emergent themes.

5.4.1 University's Policies on Peace Education

5.4.1.1 Universities' Policies on Peace Education

The university policy is the key factor for peace education to exist in both universities. Two themes emerged for the topic of the universities' policies on peace education, namely direct and indirect policies on peace education and policy consistent with religions. Emerging from the data on this area were two key sub themes which appeared to inform the way inwhich the universities approached and developed their over optioning policies in relation to peace education. It also impacted on the experience of participants from different groups.

Direct and Indirect Policies on Peace Education:

The theme of "direct and indirect policies on peace education" emerged as an important theme. Participants mentioned both direct and indirect policies on peace education. The direct policies on peace education referred to any university policies released from the university council or the chancellor aiming directly to solve conflicts and violence or to build peace in society. It might contain the words "peace", "peace education", or any other relevant term to peace such as harmony. Indirect policies on peace education were referred to as other policies not aiming to solve conflicts or containing the above words or phrases whilst it still had an influence on developing peace education.

The findings from the interviews with administrators, lecturers and students emphasised the importance of direct and indirect policies on peace education. The data showed that participants mentioned the university policies for peace education as direct policies, such as the policies of keeping a peaceful environment without fighting and quarrelling, mixing students from different programmes in one activity in order to solve conflicts, mixing students from different religions in the same room within the university's accommodation, and providing activities for enhancing a peaceful coexistence;

> *"The university is committed to keep a peaceful environment. Any types of fights or quarrels are not permitted within the campus."* (Administrator 1, RU1)

> *"We mixed students from many programmes in one activity in order to make*

them know and familiar with new friends. It is a peaceful way to prevent a quarrel." (Administrator 3; RU1)

"I gave a policy that first-year students have to live in the university accommodation as the university policy. We tried to mix students from the different districts, provinces and religions in one room. There are not supposed to be more than two Buddhist students in one room. This policy aims to build them to live and understand each other and understand the differences." (Administrator 1, RU2)

"The university provides student activities enabling them to coexist by having a method to reduce conflicts. For example the student clubs, they are free to choose student clubs. This aims to build them to work with others and correctly understand their own rights. When they have a correct understanding of their roles and rights, the conflicts will be reduced. At least, they can solve that conflict in a democratic way." (Administrator 1, RU2)

I think the direct policies on peace education addressed by the administrators at RU1 seemed to be a normal practice in every university, whilst the policies on peace education addressed by the administrators at RU2 seemed to intend to solve the conflicts in relation to religions and coexistence. The direct policies on peace education of both universities were also reflected in the data from the lecturers which were either officially or unofficially promulgated. The data showed that the lecturers of both universities viewed the university policies on peace education as unofficial policies. A lecturer at RU1 suggested that the policy was not clearly disseminated, it was just a verbal suggestion from the chancellor to use positive communication and avoid conflict with students. The lecturers at RU2 also suggested that the university policies on peace education were not the written policies;

"Policy about peace education is not clear. Administrator (chancellor) just said "let everybody live happily". Lecturers should have a good relationship and use positive communication avoiding conflict with students - in particular, the first year students. Moreover, lecturers should not to give an "E" grade in the first term in order to make them stand firm and have a sense of belonging to the university." (Lecturer 1, RU1)

"I think there is no clear policy. It seems the university was not aware and did not plan on a defensive arrangement for the situation that many students, especially Muslims, are moving from the southernmost provinces. Therefore, they did not have any activities to enhance people's realization and adaptation for coexisting in the society." (Lecturer 2, RU2)

"There is no written peace education in the policy. However, this university belongs to the communities. Hence, we created a happy living for people" (Lecturer 3, RU2).

"We never experienced a students' strike. Hence, it is not a written policy. The only Rubnong activity was informed from the administrators to keep the eyes on." (Lecturer 4, RU2)

It is clear that there was not official policy on peace education at RU1. Remarkably, the lecturers at RU2 addressed that the policy on peace education was not a written policy. I think this is an intra-communication proplem in RU2 as I found peace education was promulgated by the University Council (Council, RU2, 2005). The other experience of policy relating to peace education emerging from the interview data was indirect policy. The data from interviews revealed that the majority of participants of both universities talked about indirect policies on peace education in various ways; for example mixing students from many programmes in the General Education Courses in order to break up their groups and provide them with a chance to have friends from other programmes; getting parents to recognise the university's regulations; and mixing students from every religion in the *Wai Kru* activity (Teacher Worship Ceremony). The data showed that the administrator of RU1 mentioned the university's policy for peace education on setting the university's stance as "Global - local University" which combines the global and local knowledge. Also, the administrator of RU2 mentioned the general educational policy which has the underpinning philosophy of education as producing good persons;

"First year students from every programme were mixed with other programs in the general courses in order to break up their groups and provide them a chance to have friends from other programmes. They will be friend not only during study but also after graduation. …… At the orientation, parents were invited to attend in order to recognize the university's regulations." (Administrator 1,

RU1)

"Students from every religion were mixed in the Wai Kru Day (Teacher Worship Ceremony). Muslim students also attended this ceremony. They did not have any resistance. However, some students who are strict in their religion did not pray when the Buddhist monks chant." (Lecturer 4, RU1)

"The university policy on peace education is not addressed directly. Therefore, we have to look at the academic aspects. Another aspect of policy might be student activities which integrated the concept of living with others into the activities. ..... The university has the stance as "Global - local University" which combined and balanced the knowledge between global and local. When we combined the universal knowledge with the local knowledge, it builds the appropriateness. This appropriateness means becoming accustomed to each other." (Administrate 2, RU1)

"It is not necessary to strictly state a policy of peace education. It is already included in an educational policy. The philosophy of education is aimed to produce good persons." (Administrator 2, RU2)

I think these policies seem to be the result of the integration of the principles of peace education into educational process. Indirect policies on peace education were addressed largely through a range of the university activities. The data showed that participants of both universities mentioned the universities' policies relating to peace education through activities such as campaigning for the smoking free zone, the student music contest, prohibition to conduct *"Rubnong activity"* (welcome first year student activity) outside university, campaigning for no alcohol in the university, and sport activity;

"There is no direct policy on peace education. We don't have this course; therefore the policies are not clearly led to peace education. However, I think there may be some areas related to peace education - student activities. We encouraged our students to realise moral and ethical behaviours. Morality and ethics have been integrated in all kinds of activities." (Administrator 3, RU1)

"The university has a policy for "smoking free zone" and set the places for smoking which are not to disturb people." (Suni; Student year 1, RU1)

"University has a policy of prohibition to conduct "Rubnong activity (welcome

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first year student activity)" outside university. ... *For the Rubnong activity in the university, it must be alcohol free."* (Putrat; Student year 1, RU1)

"The university campaigned about not to drink alcohol in the university. Alcohol is a cause of fighting." (Wilan; Student year 4, RU1)

"University has a policy on providing students to set their own bands to compete with other groups in the student music contest." (Susa; Student year 4, RU1)

"University has a music contest activity for students." (Nora; Student year 4, RU1)

"The university policy on sporting activity helps students to be in harmony even though different religions." (Patha; Student year 4, RU2)

The findings from the interviews found an important indirect policy on peace education. The data showed that the participants of both universities discussed the university's policy about female Muslim students' uniform as dressing in the *Hijab* (head veils for female Muslim). I remarked that this is a controversial issue and raises some critiques from many participants, which tended to be negative feelings;

"We have to accept there are some conflicts between two religions. For Muslims, we pampered them as well. The policy is free for the female Muslim students to dress Hijab to study. ..... Frankly, it is unacceptable for me with this group of students. Why did they have to dress up in a Muslim way? They are supposed to use the university uniform. In my opinion, the early childhood teachers should look nice, clean and bright because they have to work with young children. So, we do not want them to dress in Hijab." (Lecturer 5, RU2)

"In the past, female Muslim students never wore Hijab. They dressed in the university uniform. Hijab has been worn since 2535 (1992), when many Muslims from the southernmost provinces received the scholarship to study in Middle East Countries. They came back and spread this doctrine (Shia) and after that began to wear black Hijab. Before this, they used to wear colourful Hijab like Sunni in Malaysia." (Lecturer 2, RU2)

"In the past, Muslim students were not strict about the culture of dressing. Now, most of them obviously dress Hijab. It seems to show that I have my own group

and you are not." (Lecturer 3, RU2)

"There are many students from the southernmost provinces - about twenty Muslim students in one classroom and it has apparently impacted on the climate of society. Understandably, it forced the university to release new policies. .... This policy (allowing female Muslim students dress Hijab) was initiated by the former Minister of Education, Mr. Wan Muhammad Nor Matha, a Thai Muslim." (Lecturer 4, RU2)

"I used to ask them about dressing Hijab. They reveal that they did not dress at home but when they came to university the senior students and the Muslim Club set the rule for them to follow" (Lecturer 6, RU2).

"The university has a policy on correcting university's uniform. But, female Muslim students can cover with Hijab." (Asya; Student year 4, RU2)

The university's policy on allowing female Muslim students dressing in a *Hijab* is a controversial issue in many universities of Thailand. The data showed that dressing in a *Hijab* tended to be controversial at RU2. The majority of lecturers referred to a policy on the university uniform allowing female Muslim students to dress in "*Hijab*" (head veils) with negative feelings. They felt that the policy was forced by Islamic power and raised conflicts among students because it vividly separates Muslims from Buddhists. The data showed that the students who were strictly dressing in black *Hijab* were the Shia Muslims. This doctrine (Shia) was spread from Middle East countries. The participants stated that the policy on dressing in *Hijab* has impacted largely on the climate of the university by vividly showing approximately twenty Muslim students in one class. The data also showed that the condition of existing and continuing to dress in *Hijab* in the university was forced by senior Muslim students and the Muslim Club. The findings revealed that dressing in Hijab seemed not to be a big issue at RU1 where the university was located in central Bangkok with the diversity of people and cultures. Regarding this issue, Aree (2010), a Muslim researcher at the Islamic Study Center of Chulalongkorn University in Thailand, explained that the culture of dressing in *Hijab* has appeared in southern Thailand in the last twenty years due to the trend of *Islamic Revivalism* since 1980 and 1990. In a Muslim's opinion, the *Hijab* is a symbol of

religious principle and has no significance to politics. Female Muslims have their own decisions to dress or not.   This implied that the new revivalism of Islam, which emphasised the Islamic identity, has spread to southern Thailand by providing scholarships for Muslims in the southernmost provinces to study in Middle East counties. This Islamic identity seemed to clash with Buddhist identity and raise some conflict in RU2 when Muslims wanted to show the difference of their identity and the Buddhists wanted them to maintain their appearance. At this situation, I would suggest Rajabhat Universities to work on developing the attithuds of both religious followers to appreciate the diffenace. I also recommend starting from the recturers as they are concerning the teaching task and assumed to have *Brahmavihara* (Kosolnawin, 2008: interveived).

The policies on peace education of both universities were found as direct and indirect policies for peace education. The direct policies on peace education are important in the way of revealing the situations of conflicts and the way universities deal with the situations. The data confirmed that direct policies on peace education existed in both universities. The policies of RU1 seemed to be unofficially promulgated. Meanwhile, direct policy on peace education in RU2 was officially promulgated by the University Council. This implied that the climate of the university seemed tense and the university realised this situation, but were not clear on how to move forward.

The data showed that the senior administrator of RU2 mentioned about direct policy on peace education in article 6 of the promulgation of RU2 on the policy scheme and implementation: *[6.] the university enhances the best understanding, tolerance, spirit of democracy and peaceful coexistence in society* (Council, RU2, 2005). This confirmed that the direct policy for peace education of RU2 was clearly and officially promulgated by the university council. However, there seemed to be some intra-university communication problem between administrators and university staff. The lecturers' view was that the university's policy about peace education was not clear and they did not have a clearly written policy on peace education. The data also showed that RU2 had other direct policies on peace education in the policy of making students from different

religions share rooms in the university accommodation. It seems to be an assimilation concept (see section 2.4.7.3). However, the assimilation method appeared to have failed when used with Muslims in the southern Thailand in 1960s (addressed in section 2.2.3).

Indirect policies on peace education were found in both universities. At RU1, the policy of mixing students from various backgrounds in the same activities was not aimed at directly solving conflict or violence. Instead, as is commonly practiced in the universities, it yields support to peace education. The other policy found at RU1 was setting the university's vision as a global-local university. I think the university's stance of being a global-local university related to peace education as an indirect policy creating the opportunity to develop the worldviews of students. It is a foundation of accepting other cultures which lead to peace (UNESCO, 1995). At RU2, the senior administrator mentioned indirect policy on peace education as a way of integrating peace education into the philosophy and mission of the current curriculum which aims to produce good persons.

The indirect policy on integrating principles of peace into the university activities was confirmed in the data from students of both universities. The data revealed that students discussed university policy on peace education from their experiences relating to activities which they participated in, such as the policies on campaigning for a smoking-free zone, Rubnong activity (welcome first year student activity), and making the university alcohol free. It is understandable that when we discussed the universities' policies it might be far from their interest or their views. Therefore, they mentioned the activities they participated in as the policies on peace education. The data also revealed that the policies of both universities provided sport and entertainment activities for student, such as the music contest and university sports day. These two activities revealed that the universities provided space for students to express their feelings and to build relationships with others.

Policy Consistent with Religions:

The theme of "policies consistent with religions" emerged as an important theme. It

refers to all policies on peace education which were acceptable by every concerned religion, particularly Buddhism and Islam - those who profess their belief in their religions had no conflict or discomfort towards the policies. According to the literature review, Buddhism and Islam are the main religions among various religions and beliefs in Thailand (addressed in section 2.2.6) and a factor of the conflict in the southern provinces. The universities' policies were assumed to be consistent with the principles of any religion.

The findings from the interviews with administrators, lecturers and students emphasised the importance of the policy being consistent with religions. The data showed that the participants discussed the universities' policies, such as the policy of mixing Buddhist and Islamic students in Wai Kru activity, the policy of mixing students from different religions in one room at the university accommodation, the policy of allowing female Muslim students dressing in the Hijab, and the policy of providing facilities for students. For the Wai Kru activity, the data showed that the Buddhist and Islamic students were mixed in attending the activity at RU1, whilst they were completely separated at RU2 even though it was insisted as a neutral culture for both religions by the senior administrator;

> *"The students from both religions were mixed in the Wai Kru Day. Muslim students who participated in this activity did not show any disaffection. They did not have to pray when the Buddhist monks chant."* (Lecture 4, RU1)

> *"The Wai Kru activity is a Thai culture. It is a neutral culture which is not limited to only Buddhists or Muslims. The moral training camp is based on religious teaching. Muslims and Buddhists were separated to attend."* (Administrator 1, RU2)

> *"Buddhists and Muslims were completely separated for this activity. Muslim students did not accept the Wai Kru Activity with Thai culture. Last year, they brought out the set of altar tables and Buddha image from the ceremonial room. They did not sit down on the floor and pray like Buddhists."* (Lecturer 2; RU2)

The findings found that the policy of mixing Buddhist and Muslim students in the *Wai*

Kru activity at RU1 created no resistance from Muslim students. It seemed this policy was consistent with both religions. Differently, the *Wai Kru* activity at RU2 was completely separated by religions. According to my observation in the *Wai Kru Day* on 20th June 2008 at RU1, the activity was completely separated by religions. Muslim students had their own activity at the same time but in a different building. I believe that Muslim students at RU1 perceived a diversity of cultures due to living in Bangkok, where Muslim students were in the minority culture, whilst there are a number of Muslim students at RU2 living near the unrest area who have support from Muslims outside the university.

The other policy concerning religious principles found at RU2 was the policy on mixing Buddhist and Muslim students in the same rooms in the university accommodation. The data showed that the participants suggested that the policy was a failure. The Muslim students still stick to their groups. Recently, they are completely separated. The participants also addressed the causes of the failure such as the lack of activities to make them realise the differences between religions and the difference of eating behaviour*;*

> *"The shuffling policy in accommodation bases on differences - districts, provinces, and religions. We try to room Buddhist and Muslim students in one room so that they learn from their friends from other religions. It is gradual assimilation relation to religions and we try not to bring up any details of religious differences for separation. .... There had been some conflicts in the first year of combining religions in one room. However, in the later year the new coming students adapted better to the policy by getting more information from the experience of second-year students."* (Administrator 1, RU2)

> *"Muslim students still always stick with their groups."* (Lecturer 5, RU2)

> *"We do not have enough activities to make them realise the differences between religions even though the policy on sharing room at the university accommodation. Muslim students requested to separate. They were dissatisfied to live with Buddhists. .... It was necessary to separate them. The university do sympathise with them. Sometimes, the Thai Buddhists did not understand the daily practices of Muslims such as the worship of the Allah's kindness and the eating behaviours. Now, Buddhist and Muslim students are completely*

separated." (Lecturer 2, RU2)

"There are some differences in common practice between Buddhist and Muslim. For example, the Buddhists are willing to eat Islamic food whilst Muslims have stricter eating rules. Some Muslim students felt unsafe that some containers maybe be contaminated with pork in the university canteen so they only consume at their accommodations their Islamic food in the plastic bag." (Lecturer 2, RU2)

"When we conducted the activities for students and needed to prepare food for them, we had to order food from the Islamic shops so that both religions can eat." (Lecture 4, RU2)

"The pious Muslims feel guilty if they eat at the same table with the ones who eat pork." (Lecturer 6, RU2)

The policy of mixing Buddhist and Islamic students in the same room at the university accommodation of RU2 was shown to be inconsistent with religious principles, especially Islamic principles. It also confirmed the failure of Thai government policy on the assimilation policy with Muslims in the southern Thailand in the 1960s (Mahakanjana, 2006; Thomas, 1974: addressed in section 2.2.3). Furthermore, the eating behaviours of Muslims revealed some aspects why Muslim students did not want to live with Buddhist students. The data showed that lecturers had some discomfort when they had to order food for supporting students' activities, due to Muslim students only eating food which is not contaminated with pork. Therefore, they felt uncomfortable in sharing a room with others who had different practices and different eating behaviours, specifically eating pork. I think the eating food and shoosing room to live are the basic rights for their own fives. The appropriate thing that the RUs should do is to work for rising students' attitudes forward respecting and appreciating the differences (Johnson, 2007; Fountian, 1999) through the variety of activities.

Another policy concerning religions emerging from the interviews was the policy on allowing female Muslim students to dress in the *Hijab*. The data showed that the participants addressed some aspects relating to this issue in that the male Muslim

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teachers in some schools demanded female Muslim students to dress in the Hijab for the teaching practice (internship) in that school;

> *"For the teaching practice in the school outside the campus, some schools demanded our student to dress Hijab to teach in their school. It was demanded by the male Muslim teachers in that school. They did not accept students who did not dress Hijab."* (Lecturer 4, RU2)

> *"Hijab is not the symbol of universal Muslim."* (Lecturer 6, RU2)

This finding revealed that the conflicts were not only in the university but also outside the university. It also implied that male Muslims had some power to demand what the female Muslims should do. I think this issue was against the concept of feminist peace as the women appeared to be oppressed by men which might lead to violence on the micro level (Brock-Utne, 2000). Furthermore, if we compare the two quotes above, the quote from Jarung seemed to be a religious principle practiced in the local area, whilst the quote from Lecturer 6 of RU2 revealed her understanding of universal Muslim (Muslims who have a wider worldview) practices. The universal Muslim females tend to have more rights to make decisions by themselves.

Another aspect concerning religion was the support of facilities from universities for religious practices. The data showed that the participants of both universities confirmed the support for religious practices, such as providing rooms for Allah worship and student clubs relating to religions;

> *"We have a university's uniform but did not force female Muslim students who are able to set up their own club, and the university offered a room for a worship of the Allah's ki. There are no conflicts between Buddhist and Muslim students because the campus is surrounded by Muslim communities."* (Administrator 3, RU1)

> *"All students from every religion have been treated equally and the university provides the facilities to support a diversity of cultures such as a place for the Allah worship."* (Administrator 2, RU2)

"University phenomena are surrounded by two main cultures – Buddhist and Islamic cultures. However, there are three religious clubs in the university - Buddhist club, Muslim club and Christianity club." (Administrator 3, RU2)

These findings revealed that both universities have tried to manage policies to be neutral and consistent with all religions. The students from every religion were treated equally. The policies of RU1 seemed to be more consistent with religious principles, whilst some policies of RU2 seemed to raise controversial issues. Both universities have succeeded in the policies of providing students with religious clubs and allowing dressing in the Hijab. However, these policies seemed to support students in each religion separately. I would suggest RUs to create activities combining both religions in order to enable their appriciation of the differences. For the policy on allowing dressing in the Hijab at RU2, although this raised some discomfort to the lecturers, it appeared to meet the needs of the female Muslim students and their rights on religious beliefs. I think the feeling of the lecturers is another aspect that RU2 should be aware of to create multicultural perspectives in the university (Filali-Ansary, 2009), especially for the lecturers and university personnel.

5.4.2 Teaching, Learning and Curriculum about Peace Study in RUs

5.4.2.1   Aims of Teaching Peace Education

The aims of teaching peace education were expressed variously around the world (Bar-Tal, 2002). Based on the literature review addressed in section 3.3.3, I found that the aims of teaching peace education are the development of each individual's capacity for peace (Reardon, 1995; 1988; Sivaraksa, 1994; Brantmeier, 2007) and the creation of a peaceful society (Fountain, 1999; Sinclair, 2004; Sinclair et al., 2008; Koylu, 2004). Two themes emerged for the aims of teaching peace education in RUs, namely creating a peaceful coexistence and developing the students' capacities for peace. In this section I present and discuss the themes emerging from the data around this issue. Themes appear

in two areas contributing to this.

Creating a Peaceful Coexistence:

The theme of "creating a peaceful coexistence" emerged as an important theme. Peaceful coexistence means to live together peacefully in the same place despite differences in religion, ethnicity or class.

The findings from the interviews with the administrators, lecturers and students emphasised the importance of creating a peaceful coexistence as the aims of teaching peace education. The data showed that the participants expected teaching peace education to create a peaceful coexistence, raising happiness in coexistence in order to obtain creativity for society, creating society through educating people to coexist peacefully, and producing an effect of calmness for society. The data also showed that students of both universities emphasised the aims of teaching peace education as creating a peaceful coexistence relating to the conflict situations they lived in, such as the reconciliation among the social classes (the conflicts of the "red shirt" and "yellow shirt" – see section 2.4.4 and 2.5), building solidarity and social order, and raising the cooperation and unity;

> *"The objective of teaching is to have happiness in coexisting which leads to a creativity in the society. Without an absence of violence and happiness, creativities cannot be created."* (Administator 1, RU1)

> *"The objective of education we are doing now has the same objective with teaching peace. It is to produce people to live with others or to coexist happily."* (Administrator 2, RU2)

> *"The objective of teaching peace education is to produce an effect on calmness in society."* (Lecturer 3, RU1)

> *"It should enhance students' abilities to learn how to reconcile among the social classes."* (Arnon; Student year 4, RU1)

> *"It should build solidarity, social order and a happy coexistence."* (Wilan; Student year 4, RU1)

"The objective of teaching peace education is to raise the cooperation and unity in order to help everybody coexist happily with helping together." (Anna; Student year 1, RU2)

"Peace education aims to raise love, reconciliation, peaceful coexistence and no quarrel in the campus." (Muhamad; Student year 1, RU2)

"The objective is to help everybody to be able to coexist even though they are of different religions." (Yazeen; Student year 4, RU2)

"There are different religions, beliefs, and thought in the university. The objective of teaching peace education is to help students be able to coexist without any thought of separating into groups." (Paree; Student year 4, RU2)

The findings revealed that the aims of teaching peace education, such as creating peaceful coexistence, were addressed as the basic conditions for a peaceful coexistence. The data showed that the participants mentioned some conditions for peaceful coexistence as the aims of teaching peace education, such as educating students to obtain understanding of each other, respecting the rights of each other, love, having a generous mind and quality of mind, tranquillity, unity, cooperation, and selflessness;

"Respecting the rights of others is reducing conflicts in living together." (Administrator 1, RU2)

"The objective of teaching peace education is to make our students to respect the rights of their own and those of others in order to coexist peacefully." (Lecturer 2, RU1)

"The objective of teaching peace is to create the understanding of others." (Administrator 3, RU2)

"Peace education should enable them to learn from each other for coexisting." (Lecturer 4, RU1)

"Peace education should enable them to coexist with love." (Lecturer 1, RU2)

"In my view, peace education should aim to enable students to coexist by helping each other, not exploiting, not separating and having aesthetics in mind." (Lecturer 4, RU2)

"The objective of peace education is to help students to obtain tranquillity, unity and cooperation which lead to a peaceful society." (Lecturer 5, RU2)

"The objective of peace education is to make them (students) have a happy coexistence, selfless, and not to quarrel." (Lecturer 6, RU2)

The aims of teaching peace education, such as creating a peaceful coexistence, were addressed largely in both universities. However, this can be described by the contexts of each university. The data showed that the peaceful coexistence mentioned at RU1 tended to relate to the coexistence between social class which appeared in the conflicts between the "Yellow shirts" and the "Red shirts" (see section 2.4.4). Whilst a peaceful coexistence mentioned at RU2 tended to relate to the conflicts between religions and ethnicities in the southern provinces. I believe that the participants of RU1 might be affected by the protests due to living in Bangkok. A great deal of news and information was released through social media at this time. Therefore, they expected peace education to aim to solve conflicts in society. At RU2, the participants referred to the objective of enabling students to coexist with Buddhism and Islam, and amongst different ethnicities. The views related to the conflict situations in southern Thailand. I think this was because they had moved from the southernmost provinces. Therefore, they discussed the aims of teaching peace education as expecting to solve southern conflicts and create a peaceful coexistence. Peaceful coexistence is similar to the concept of "learning to live together" promulgated by UNESCO in 2004 (Sinclair, 2004; Sinclair et al., 2008) which emphasised *"the development of understanding, consideration and respect for others, their beliefs, values and cultures"* (UNESCO/IBE, 1995-2012). The data from my interviews revealed that many participants mentioned the aims of teaching peace education as being concerned with the violent situation in southern Thailand and ongoing conflicts around the country. This context is more specific than those addressed in UNESCO-IBE. It reveals some aspects of situations in Thailand which make the participants aware of the importance of creating a peaceful coexistence.

__Developing Students' Capacities__

The theme of "developing students' capacities" emerged as an important theme within the Aims of Teaching Peace Education. This theme concerned the teaching task aiming to enhance students' capacities for peace. Participants addressed the aims of teaching peace education as developing students' capacities in three areas, namely knowledge, skills and attitudes.

The findings revealed that the participants of both universities emphasised the importance of developing students' knowledge about peace education, such as gaining knowledge of peace education and the techniques of teaching peace education for early childhood children. These implied that they need more knowledge on peace education particularly in relation to young children. I also believe that knowledge of peace education is a basis for their capacities in developing further peace education;

> *"This objective of teaching peace education is to teach our students to know about peace concepts and the techniques of teaching young children to live with their friends happily."* (Lecturer 4, RU1)

> *"It aims to develop the knowledge of the early-childhood education students in teaching peace education for young children from the abstract to the concrete."* (Lecturer 6, RU2)

> *"It is to enhance students' understanding of peace education."* (Putrat; Student year 1, RU1)

> *"It is to enable students to think for finding the peaceful ways of lives."* (Wilan; Student year 4, RU1)

> *"Teaching peace education aims to develop knowledge about peace and peace education."* (Muarz; Student year 1, RU2)

> *"The aim is to have knowledge of education toward coexisting with friends in the class."* (Muka; Student year 1, RU2)

The other area for developing students' capacities was developing skills for peace. The data showed that participants of both universities emphasised the importance of various skills for peace, such as communication skills, critical and analytic thinking skills, skill for approaching each other, and skills for sharing opinions. The data also found that the participants mentioned particular skills for early childhood education students, such as skills for self control and skills for dealing with children. The skill of self-control which leads to enhance emotional maturity seemed to be an important capacity for early childhood teachers who have to deal with young children. Self-control is also emphasised in the *Tisikkha* (Holder, 2006; Payutto, 1995) and also found in the Eastern/Oriental peace concepts (Galtung, 1981);

> *"Peace education should enable students to control themselves which leads to control in society for a happy living together."* (Administrator 2, RU1)

> *"Peace education should develop students' self-control skills; enhancing emotional maturity, acceptance and understanding the feeling of themselves and of others, and decision-making based on critical thinking. Another objective is to build students to have maturity for dealing with young children."* (Lecturer 2, RU2)

> *"Peace education should be grounded in everyday-life. The learners should learn a peaceful communication skill in an attempt to think critically and carefully before speaking or acting. … They must live and communicate with each other peacefully instead of using violence."* (Lecturer 1, RU1)

> *"It should enhance students to think what is a good or bad thing to do."* (Budri; Student year 1, RU1)

> *"The teacher and students should be able to have a skill of sharing opinions with each other. It might raise happiness in students."* (Nora; Student year 4, RU1)

> *"It should enhance students' skill of sharing opinions in the learning project."* (Susa; Student year 4, RU1)

Another area for developing students' capacities for peace was the area of attitudes to peace. The data showed that the participants of both universities emphasised developing

the students' capacities in the area of attitudes and values to peace concerning students themselves and others. The attitudes and values for peace concerning the student themselves were mentioned as positive self-image and self-respect, attitudes and values for being good persons in their vocations (teacher), and the values towards a simplistic way of life. The attitudes and values for peace concerning others were mentioned as having positive attitudes to democracy, respecting the rights of others, being unified, and participating in building peace. These attitudes and values were broadly emphasised in UNESCO and UNICEF (UNESCO, 1995; Fountain, 1999);

> *The first objective is to build students' attitudes and values for being good persons in their vocations (teacher) and the second objective is to build their environment resulting from being good persons. Then, they will be good models for their families and students."* (Administrator 3, RU1)

> *"It is hard to teach peace education in line of political matter. For me, it is enough if we can teach students to have values toward a simplistic way of life because our students adhered in materialism, are interested in beauty matter and spent their lives for entertain."* (Lceturer 2, RU1)

> *"Peace education should build a spirit of democracy and the respect for the rights of others."* (Administrator 1, RU2)

> *"After they have a positive self-image, they can build the values to respect others."* (Lecturer 2, RU2)

> *"The objective of teaching peace education is to build the attitude of being in unity with others and being part of building peace."* (Putrat; Student year 1, RU1)

> *"Teaching peace is aimed to raise the cooperation and unity."* (Anna; Student year 1, RU2)

The aims of teaching peace education as developing students' capacity for peace were emphasised by the participants of both universities in three areas - knowledge, skills and attitudes for peace. This was consistent with the aims of teaching peace education promulgated by UNESCO and UNICEF which have been implemented widely around

the world aiming to develop students' capacities for peace in three areas, namely knowledge, skills and attitudes (UNESCO, 1995; Fountain, 1999; Sinclair, 2004; Sinclair et al., 2008). The findings revealed that the participants mentioned the knowledge of peace education and the techniques of teaching peace education for early childhood children; the necessary skills for teaching peace education included critical thinking skills, skills for controlling themselves and skills for dealing with early childhood children; and the attitudes for peace concerning students themselves and others included self-image, a simplistic way of life, and democracy. The attitudes and values of a simplistic way of life seemed consistent with the Buddhist concepts addressed in section 2.2.5 and 2.2.6.1. I consider the aim of developing the attitude and values of a simplistic way of life as an important value for reducing materialism which was considered as a root cause of exploitation of others leading to conflict and violence in society.

5.4.2.2   Contents of Peace Education

The content of peace education is the ideas contained in peace education. Content is still unclear among experts and is expressed variedly depending on the nature of each case and the objective of those programmes. Peace education programmes in many countries around the world categorise the content based on the categories of UNECO and UNICEF – knowledge, skills and attitudes (see section 3.3.4). Three themes emerged for the contents of peace education, namely content on knowledge of peace education, content on skills for peace education, and content on attitude to peace education.

The Contents Relating to Knowledge of Peace Education:
The theme of "content relating to knowledge of peace education" emerged as an important theme. Participants addressed the content relating to the knowledge of peace education as relating to matters of peace education, social matters, and religions.

The findings from the interviews with senior administrators, lecturers and students

emphasised content relating to knowledge of peace education. The data showed that participants of both universities discussed the content relating to knowledge of peace education as including the theory, principle, meaning, and importance of peace education, and the roles of individuals for building peace. I agree with these contents as foundation for studying the further peace education. The data showed that the participants addressed teaching and learning methods on peace education as the content relating to the knowledge of peace education;

> *"Peace education should teach about the general principle of peace education and the importance of it. As the individual living in the society and the world, the people should know their roles under the framework of peace education."* (Administrator 2, RU1)

> *"I think it should talk about the meaning, concepts, importance, objectives, and theory of peace education. How this thing links to us? Furthermore, the method model of enhancing peaceful behaviour and our relationships to the societies and the world are important for students to know."* (Lecturer 2, RU2)

> *"It is important to let them (students) know "what is peace education?" It means the concepts, contents and application to everyday life."* (Lecturer 1, RU1)

> *"It involves the social matter. We should teach not only teaching techniques and contents but also the virtue, attitude and self-assessment."* (Lecturer 4, RU1)

> *"We should learn about knowledge of teaching and learning methods."* (Muarz, Student year 1, RU2)

> *"It should teach about history as the root cause of conflicts, the concepts and theory of peace and peace education, and the present case of building peace."* (Administrator 3, RU2)

> *"At the university level, students should know about the understanding of self, other, and nature of the global which links to the component of our living."* (Lecturer 3, RU2)

The content of peace education relating to knowledge was also discussed in the aspect of

social matters. The data showed that participants at RU1 mentioned social matters as content relating to the knowledge of peace education as including social issues, politics, rights, global cultures, and social rules. This implies that the participants at RU1 realised the importance of knowledge about social issues more than RU2's participants;

> *"The content for peace education is mainly based on the causes of what is happening in the society. It should be brought up and criticized."* (Administrator 1, RU1)

> *"The contents are similar in the social study subject. It should teach about politics, political parties, and rights of each person. So, the people will know their rights to protest or not to protest."* (Suni; Student year 1, RU1)

> *"Peace education should teach about the knowledge about the global society in order to have a worldwide perspective about cultures around the world and teach about practicing meditation in order to focus on ourselves reducing our stress from the tension in society."* (Susa; Student year4, RU1)

> *"Students should learn about the social rules and social harmony."* (Wilan; Student year 4, RU1)

The findings revealed that the participants mentioned religion as a content of peace education. This content was related to the southern problems and religions. Remarkably, all of these participants were Muslims;

> *"It should teach about religions and the separation in the southern provinces."* (Budri; Student year 1, RU1)

> *"It should teach about social issues such as religions, economic and the southern problems."* (Sirat; Student year 1, RU1)

> *"The content should be religion."* (Arze; Student year 4, RU2)

The findings found that the contents of peace education relating to the area of knowledge referred to the knowledge of peace education itself (the matter of peace education), social political matters, and religions. For the aspect of religions as the

content of peace education, Muslim participants from both universities referred to the conflicts in the southern provinces and the issue of religions. This seems to support the claim that Pondock schools at the southern provinces mainly taught Islamic education (Liow, 2004b; 2009). Therefore, students viewed religions as an important content to be studied. I would suggest that all social issues and conflicts can act as the contents of peace education as a case study. It should be discussed in class in order to make students realise the importance and the ways to deal with that case.

The Contents Relating to the Skills for Peace Education:

The theme of "content relating to the skills for peace" emerged as an important theme for the content of peace education. Participants discussed the skills for peace education as being a content of peace education.

The findings from the interviews revealed that the participants mentioned various kinds of skills for peace, such as skills of self-control, teaching skills, skills of working in teams, cooperative skills, and critical thinking skills as the content of peace education. The findings from the interview with a lecturer at RU2 found that language skills were seen as a significant skill for peace education. The data showed that a participant from RU2 suggested adding the Malayu language as a content of peace education in order to gain a better understanding in communication with Muslim students;

> *"The first skill for peace is self-control. The undergraduate students are still young and immature in controlling their emotions such as anger and loneliness. Therefore, they need to have mindfulness to control it."* (Administrator 3, RU1)

> *"The contents should build their emotional maturity concerning the acceptance of themselves and others and adapting themselves to the environment which they have to concern."* (Lecturer 2, RU2)

> *"Apart from the teaching skill, students should know ethics, attitude and self-assessment. They have to assess their own feeling."* (Lecturer 4, RU1)

> *"It is important to add Malayu language (the language used by Muslims in the southernmost provinces) for everybody to learn including lecturers in order to gain a better understanding each other. Recently, Muslim students use Malayu*

language when they do not want us to know. It raises some distrust among us." (Lecturer 1, RU2)

"They need to learn about how to work in a team." (Lecturer 6, RU2)

"It should teach about the cooperative skills for participating in activities." (Sida; Student year 1, RU2)

"Students need to learn about the critical thinking skills such as questioning, observing, and concluding." (Muhamad; Student year 1, RU2)

Many participants emphasised content concerning skills of self-control and self-assessment of their own feeling. The skills of self-control and self-assessment seemed to be seen as basic skills for peace. I think the skills of self-control seemed to relate to the aims of Buddhist education which emphasised controlling the self by the use of *Sila*, *Samadhi*, and *Banna* (see section 3.3.1).

The data showed that the content relating to the skills for peace was mentioned relating to the tension and conflicts in the southern provinces. One lecturer at RU2 mentioned communication skills specifically by adding *Malayu* language into the curriculum. I believe that the suggestion of adding *Malayu* language for the content of peace education is very important and controversial for the situation in southern Thailand. According to the study by Jitpiromsri on the Critique of Politics and Identities of the Southernmost Provinces of Thailand (Matichononline, 2010), 88 per cent of people can speak, read and write the Thai language but choose not to use it. This implied that the use of Thai or Malayu language seemed to have a hidden meaning. I would suggest that this issue should be discussed further and wider in society. This revealed some aspects of conflicts among Buddhists and Muslims in the university. However, I believe that this finding revealed some clues for reducing distrust and developing better understanding among Buddhists and Muslims. RUs should learn from the success of CPM43 and SBPAC in traning *Yawi* language (Malayu language) for non-Malay bureaucrats (Chalk et al, 2009).

The Contents relating to Attitude to Peace Education:

The theme of "content relating to attitude to peace education" emerged as an important theme. Participants mentioned the attitudes of coexistence and self-sufficiency as the content relating to attitudes for peace education.

The findings from the interviews with administrators, lecturers and students revealed that the content of peace education relating to attitude to peace education was largely based around attitudes toward coexistence. The data showed that participants of both universities discussed the various aspects supporting attitudes for coexistence such as the attitudes of morality, virtue, regulation, law, harmony, learning to know each other, being of one mind, friendship as helping and consulting each other, understanding each other, tolerance, democracy, human rights, sympathy, responsibility for society, being public-minded and interdependence;

> *"I think it should teach about morality, virtue, regulation, law, and harmony because nowadays people have less morality and virtue."* (Varap; Student year 4, RU1)

> *"Students should participate in activities in order to learn about each other and have harmony in the group."* (Sida; Student year 1, RU2)

> *"We should learn about how to coexist harmoniously with two religions. Even though we have deferent religions, we should not be separated. Instead, we should harmonise."* (Muka; Student year 1, RU2)

> *"The contents should emphasise harmony as the most important thing because if we have harmony in the groups or university we will not be separated."* (Paree; Student year 4, RU2)

> *"Peace education should teach students to realise harmony."* (Patha; Student year 4, RU2)

> *"Student should learn to help and be able to consult each other."* (Yazeen, Student year 4, RU2)

> *"I think it has three main areas for the content that are the understanding of each other, tolerance, and democracy."* (Administrator 1, RU2)

"We should have good understanding of each other, adapting to each other, and respect the rights of others." (Lecturer 1, RU2)

"Students need to have feelings of peaceful coexistence, sympathy, responsibility for society, public mind." (Lecturer 4, RU2)

"It is good if the people from the upper class and lower class help each other. Why the parliament is limited only an upper class and the grass root people use only labour." (Arnon; Students year 4, RU1)

The other content of peace education in relation to attitudes was found to be the attitudes concerning students themselves. The data showed that participants of both universities addressed the content of peace education as including attitudes concerning students themselves such as self-appreciation, self-sufficiency, and tranquil mind;

"We should teach them to understand and appreciate themselves and then generate to others." (Lecturer 5, RU2)

"For undergraduate students, they should know about a peaceful way of life, self-sufficiency and having a tranquil mind. It is about their inner sides." (Lecturer 2, RU1)

The content of peace education in relation to attitudes was discussed largely in relation to attitudes toward coexistence. It implied that some participants perceived the situation of conflict as significant and wanted harmony. The content relating to the attitudes toward students themselves are important for developing inner peace. The attitudes of self-sufficiency and tranquil mind are based on Buddhist philosophy as a peaceful way of life (see section 2.2.5 and 2.2.6.1).

5.4.2.3 Teaching and Learning Process

The teaching and learning process concerned the methods and techniques of teaching

and learning about peace education. It is the way to deliver peace education to students. Three themes emerged from the data and are discussed in this section in relation to teaching and learning processes. They are "Traditional one-way lecture", "Cooperative group work" and "Group discussion."

Traditional One-way Lecture:

The theme of traditional one-way lecture is the teaching method relating to how teachers give lectures. It is seen as the traditional method of teaching where the teacher gives information to students and the students receive that information. Freire (1975) called this method "banking education" (see section 2.3).

The findings revealed that the traditional one-way lecture was seen as the best approach for teaching peace education in both universities. The data showed that participants of both universities insisted on the importance of traditional one-way lectures as the first step of teaching peace education in order to provide sufficient knowledge, theory and concepts, before moving on to use another methods;

> *"It is important to use the direct teaching way to provide them with a sufficient knowledge. It is the first step of teaching, and then it can move to another method depending on the contents."* (Lecturer 3, RU1)

> *"I think we need to use the normal way that is lecture the contents, theory and concepts as the first step. At the final, we need to use the group process and brainstorming which go along with peace education. If peace cannot happen in the class room, it cannot happen outside as well."* (Administrator 3, RU2)

> *"The university used to invite the speaker from the outside to give a lecture to students. But, we didn't know if it was a one-way lecture or not. It might be only a lecture from the speaker, whilst students are not getting it."* (Administrator 3, RU1)

> *"The teacher should lecture the contents, and then ask students questions. Students will present their opinions."* (Anna; Student year 1, RU2)

> *"When teachers lecture, they should ask students whether they understand or not. If not, they should explain more."* (Muhamad; Student year 1, RU2)

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Results from the interviews and focus groups found that the traditional, one-way lecture is used in both universities as the first step within the teaching and learning process, and is usually combined with other methods. The traditional one-way lecture is an old-fashioned way of teaching. It seems to be an embarrassing method for lecturers to use and they might be judged as an undeveloped lecturer. Due to the increase of promotion of a child-centred approach in Thailand, the use of the traditional one-way lecture is seen as the teacher still being the centre. However, from my experience of teaching in a Rajabhat University for many years, the traditional one-way lecture is commonly used in Rajabhat University.

Cooperative Group Work:

The data showed that "cooperative group work" emerged as an important theme. Participants conceptualized cooperative group work as the method of teaching peace education in which students work cooperatively on particular topics with the support of a teacher.

The findings from the interviews with administrators, lecturers and students emphasised the importance of cooperative group work as a method of teaching peace education. The data showed that participants of both universities discussed the benefits of using cooperative group work for teaching peace education as enhancing students' understanding of the problems of others, developing their cooperative skills which are important for peace education, developing harmony amongst them, enhancing students' generous minds to help the weaker student in a group, and enhancing students' ability to share their thoughts.

The findings revealed that the use of cooperative group work in teaching peace education was linked to religious issues. The data showed that participants suggested mixing students from the different religions in group activities as a positive approach. It allowed the students from different ethnic groups to gain a greater insight into an understanding of each other's religions. Cooperative group work was also used in

conjunction with other teaching techniques. The data showed that participants use many techniques in teaching peace education within cooperative group work, such as using hypothetical situations to solve the problems, role-playing after normal discussion, and using interviews to learn the real problems in communities;

> *"Students should work in group, so they will be familiar, realise and respond to the rights of themselves and of others. I think this is the way to raise the better understanding and trust each other."* (Lecturer 1, Ru2)

> *"I think it cannot be taught directly. It should be integrated in activities for example cooperative group work. We can integrate the concepts of responsibility, generosity and sharing. The real practices from group activities can make them realise the problems of others."* (Lecturer 4, RU2)

> *"We can teach them to work in group by using High Scope Approach to plan, exchange ideas and make decisions in their activities. This also enhances acceptance in group."* (Lecturer 5, RU2)

> *"I think they should use the technique of working together in groups, because working in groups will enhance harmony."* (Yazeen; Student year 4, RU2)

> *"The teacher can teach by setting students into groups to work together and keep watching and guiding them. Working in a group can build harmony among students. The smarter student can help the persons in need."* (Arnon; Student year 4, RU1)

> *"It should teach by using group activities. It will help students to share their thoughts."* (Asya; Student year 4, RU2)

> *"The ways of teaching should be based on group activities. In group activities, the teacher should mix students from different religions in one group. Do not let students choose by themselves. They might choose only their friend."* (Arze; Student year 4, RU2)

> *"The teacher should give an assignment for students to work in groups depending on the topics they got."* (Nori; Student year 1, RU1)

> *"Students should work in groups to learn the real problem from the community by interviewing people in the community and then present in class. The other*

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groups will know these problems as well." (Putrat; Student year 1, RU1)

"I think it should be a practicing method. Otherwise, we can create a hypothetical situation as a case study in order to learn the problem solving." (Lecturer 2, RU1)

"Firstly, we need to provide the concept of peace education, and then we can use role-playing and case study to discuss the issues." (Lecturer 3, RU1)

"For undergraduate students, I used many techniques, for example, group discussion and role-playing. After they learn and discuss the contents, they need to present the results normally by role-playing. I think these can apply to teaching peace education as well." (Lecturer 4, RU1)

Cooperative group work was emphasised as an important method of teaching peace education by the participants in both universities. It was used in conjunction with many other teaching techniques. I think cooperative group work seemed consistent with peace education which can build harmony among students, raise better understanding and develop trust and students' generous minds. Cooperative group work was expressed by UNICEF and UNESCO as one of the methods for teaching peace education (Fountain, 1999: see section 3.3.5). The cooperative group work used by Putrat at RU1 to learn the real problems from communities seemed to be similar to the problem-posing method stated by Freire (1975). For the concept of the problem-posing education, Freire persuaded students to think and act upon their world. Students are treated as active subjects. Cooperative group work enhances students to work actively in groups to learn the realities of their communities.

Group Discussion:
The theme of "group discussion" emerged as another important theme. Participants conceptualised group discussion as the method of teaching peace education in the way of teaching by talking, listening and exchanging ideas or opinions. It can be whole class discussion or small group discussion.

The findings from the interviews revealed that the concept of group discussion was viewed as a basic principle of peace. The data showed that participants emphasised group discussion as a core approach for peace education as it provides the learners with an opportunity to listen and accept each other. The other benefits of group discussion are providing students a chance to express and share their opinions, building unity and developing a better understanding amongst students. However, the findings found that group discussion had a disadvantage when used in Thailand. The data showed that participants at RU2 made the point that a disadvantage of group discussion was that a few students often dominate discussion. I think this relates to Thai culture and the characteristics of Thai education which were emphasised the teacher centre not encouraged students to express their thoughts. For this problem, the participant at RU1 suggested using a small group approach to try to give all students a chance to share their opinions;

> *"The basic principle for peace is to listen and accept the reasons of each other. Peace cannot occur, if they do not listen to each other or do not use reasons. In Buddhism, the law of cause and effect is the centre of teaching which teaches that one thing causes another. In this way, discussion can bring an understanding of the reasons and accept one of the others through listening. Therefore, if we need peace to occur, the principle of cause and result should be brought up. It is based on the activities of discussion, listening to other, and exchanging the ideas."* (Administrator 3, RU2)

> *"For the undergraduate level, there are specific methods. However, discussion seems to provide a chance to criticize the topics with their friends. However, the teacher needs to manage well that all students have a chances to present their opinions. From my experience, only few students are dominant in discussion."* (Lecturer 2, RU2)

> *"I think the discussion in small group works. Everybody has a chance to speak out."* (Lecturer 4, RU1)

> *"I think the method of teaching peace education should allow students to express and share their opinions. It can build unity and better understanding among students as well."* (Varap; Student year 4, RU1)

> *"I think the method of teaching peace education should be in the form of*

discussion. It can discuss the concept of peace "what is peace?" (Wilan; Student year 4, RU1)

Group discussion seemed to be appropriate for the method of teaching peace education as addressed in many organisations, such as UNICEF, UNESCO and PPUP (addressed in section 3.3.5). The discussion method was used by Paulo Freire (1975) as an approach he called "dialogue" (addressed in section 2.3). Findings from the participants of both universities supported this method. However, it requires the skills of the teacher to manage and the opened minds of students to accept different opinions. I believe the outcomes of this approach are not only in terms of the content but also the skills of listening and accepting each other; which is an important aspect in peace education.

5.4.2.4   Roles and Characteristics of Teacher

Teachers play a very important part in educating students in peace education. The roles and characteristics of teachers are assumed to conform to the nature of peace education. In relation to this, there appear to be two related themes that emerged from the data and are discussed here. They are "the teacher as a role model in teaching peace education" and "the characteristics of the teacher for teaching peace education."

The Teacher as a Role Model in Teaching Peace Education
The theme of "teacher as a role model" in teaching peace education emerged as an important theme. Participants conceptualised this theme as a set of behaviours, rights and obligations for teachers in the position of teaching peace education.

The findings from the interviews with lecturers, administrators and students at both universities emphasise the importance of teachers as a role model in peace education. Participants discussed the importance of teachers' personal qualities, such as inner peace and morality or virtue and the importance of teachers "practicing what they preach", where they are expected to model the behaviours in their own lives that they are

teaching in the classroom. Abilities in human relationships and emotional maturity were also identified as key factors in becoming a good role model;

> *"Firstly, the lecturers must have peace in themselves before being a role model for their students. They should have a virtue of being teacher both in occupation and personal life."* (Administrator 3, RU1)

> *"We must be a role model for our students as well as close mentors. For example, we are not supposed to quarrel with others if we teach our students not to quarrel with their friends."* (Lecturer 2, RU1)

> *"The teachers must be the role model for students in the way of accepting the others, opened-mind and friendly. It is a basic human relationship for peace."* (Lecturer 3, RU1)

> *"Apart from having a sufficient knowledge, a good teacher must have an emotional maturity which is able to be a good model for students because students absorb goodness from the teacher presented."* (Lecturer 2, RU2)

This notion of students "absorbing goodness" from their teachers was discussed by a number of participants, whereby students are described as absorbing or "taking in to themselves" the actions and behaviours modelled by the teachers in the ways of being open-minded and informal teachers with students. These seemed to be a common practice for teachers. However, students can learn these actions and behaviours as parts of peace education;

> *"I would like the teacher to be a good model for students. They should understand and accept students as we are. They should sympathise with students if we are not as good as they expected."* (Anna; Student year 1, RU2)

> *"The teacher should have the informal relationship with students but not over the limit. So, we can consult any problems we have. The teacher should manage classroom activities for students as well."* (Sida; Student year 1, RU2)

The data showed that another key aspect of being a good role model in teaching peace

education was for the teacher to be a facilitator; specifically a supporter, an activity-planner, and a mentor. These seemed to be common tasks for every teacher. However, I think these roles model might be applied as part of teaching peace education and students can use these techniques to teach young children;

> *"The teacher should be both facilitator and builder. As a facilitator, they should help and guide students to have peace in minds. As a builder, the teacher should explore the factors affecting peace education and build a body of knowledge for peace."* (Lecturer 3, RU2)

> *"The teacher should be an activity-planner and not to be an information-teller. The teacher should set group activities for them to share their thinking and decision making, for example the high scope approach."* (Lecturer 5, RU2)

> *"The lecturers need to have a responsibility, stay with them during the process, and provide them guidance. Therefore, the teacher's role is a close mentor."* (Lecturer 6, RU2)

Many participants of both universities emphasised the importance of being a good role model. Being a good role model means that the teacher is able to serve as an example of an individual who has peace, morality and virtue. The data showed that teachers need to be a good role model for their students by inspiring them, through their actions and their personal qualities, to develop into a peaceful teacher full of inner and outer peace, virtue and morality. The data shows that students can gain a better understanding of the concept of peace education by, as we would say in the Thai context, "absorbing goodness" from teachers, not only from experiencing their teaching but also from observing the way they live their own lives. According to the Thai context, the teachers' lives are observable in all aspects. Everybody in the province knows who the teacher is. The teachers are also proud of having lots of students in the province and of being recognised by their students. This commits the teachers to be moral, virtuous and meritous individuals (teachers). When there is a religious ceremony, for example *Wisakabucha* Day (the Buddhist Holiday), the teacher takes part in every aspect of the ceremony as a moral figure. In the Thai culture, teachers are the most highly respected person after the monks. In schools, the teachers are accepted as second parents who

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establish not only knowledge but also morality and virtue to students. Therefore, society expects them to be good teachers full of morality, virtue and peace, so that students can absorb this goodness as the participants described. Absorbing goodness means the students observe, perceive and take in the ways the teacher behaves as well as direct learning from the classroom. Therefore, teacher being a good role model was highlighted as a key factor in the teaching of peace education.

As discussed in the Freirean theory (addressed in section 2.3), it is important for teachers to have a great relationship with students during the educational process. Freire (1973) discussed the importance of a non-hierarchical, equal relationship between students and teachers, to guard against the potential for oppression of students. This equal relationship is nourished by love, humility, hope, faith and trust. This non-oppressive relationship enables students to feel free to speak equally with the teacher and express their feelings. I believe this position breaks down the walls of hierarchical relationships. The student can feel more relaxed, and then real learning will occur from the dialogue. A non-hierarchical relationship makes it easier for students to impress the teacher. When they impress their teacher, the behaviours and characteristics of the teacher can inspire students to copy it. In this way, the teacher is a role model for his/her students in teaching peace education.

The Characteristics of Teachers in Teaching Peace Education:
The theme "characteristics of the teacher" in teaching peace education emerged as an important theme. Participants expected the teacher who teaches peace education to have particular characteristics consistent with peace education.

The findings from the interviews with lecturers, administrators and students at both universities reveal the specific characteristics of the teacher in teaching peace education. Participants discussed the characteristics of the teacher in teaching peace education as having inner peace, being a peaceful teacher, having a basic qualification for being a teacher, having a belief and faith in peaceful ways and peace education, an open-mind, and operating as a reasonable and democratic teacher. I agree that the teachers who

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teach peace education need to be peaceful teachers. This could make effective results in teaching not only in the contents they taught but also the way they modelled;

> "*Every teacher must have peace in their conscious mind. It is a basic for living together. For example, the lectures who teach science are mainly concerned with working in lab. However, they need to live in our society with peaceful minds. Peace is in the human's consciousness. It is a presented behaviours rather than the product (outcome of teaching).* " (Administrator 1, RU1)

> "*They must be peaceful person. They should have a virtue of being a teacher, for example a sacrifice, a responsibility, knowing an obligation and always being on time.*" (Administrator 3, RU1)

> "*I think first of all the lecturer should have belief in peaceful means and faith in peace education. The ways of their lives should use peaceful ways and avoid conflicts. They might integrate a peaceful way relating to social issues in the teaching and learning.*" (Lecturer 1, RU1)

> "*The lecturer should understand the nature of students; that they came from different social classes and cultures. The lecturers must be the opened-mind persons and accept them as they are. The lecturers do not bias and label them.*" (Lecturer 4, RU1)

> "*They should be a neutral person for all religions and be a peaceful person. They must not teach in the way that make students from different religions feel uncomfortable.*" (Lecturer 1, RU2)

> "*The lecturers must be reasonable and democratic persons. They must be open minded and accept the different thoughts of students. This is a principle of a peaceful way for living together.*" (Administrator 3, RU2)

The data showed that the *Brahma-vihara Dhamma* (the Buddhist four sublimes) - loving-kindness (metta), compassion (karuna), altruistic joy (mudita), and equanimity (upekkha) were mentioned by participants as a high state of mind for a teacher;

> "*I think all teachers must have the Brahma-vihara Dhamma as their spirit of being teacher. The first is metta which means teachers have a living-kindness for all of their students. The second is karuna which means teachers have a*

compassion for all students wish them to have happiness. The third is mutita which means teacher have altruistic joy when their students succeed. The fourth is upekkha which means teachers can stay calm and have balance of minds if their students did not reach their goals." (Administrator 1, RU2)

The *Brahma-vihara Dhamma* was also supported by the expert in peace education in Thailand as component of peace relating to the nurture of inner side of individuals (Kosolnawin, 2008: interviewed). The data revealed that the characteristics of the teachers who teach peace education were expected to have a wide-perspective as a teacher and sufficient knowledge of peace education;

> *"In my opinion, I think they should have a wide perspective and be able to view the world clearly. For example, in the computer science, they teach students to be the programmers emphasizing working on their own, whilst social science emphasised connecting with the society. Therefore, this position should be considered in selecting the persons to teach peace education."* (Administrator 2, RU1)
>
> *"The lecturers who teach peace education must have capacity and sufficient thought in the area of peace."* (Yazeen; Student year 4, RU2)
>
> *"The lecturers who teach peace education should have sufficient knowledge about and understand peace education well."* (Arze; Student year 4, RU2)
>
> *"The teachers who teach peace education must truly understand the subject they are teaching."* (Paree; Student year 4, RU2)

The data suggests that the characteristics of the teachers who teach peace education were expected to be consistent with peace education. The data showed that participants referred to the characteristics of the teachers as being peaceful, open-minded and knowledgeable. This means they need to have peace in themselves as the first priority, and then they must be an open-minded person as well as having sufficient knowledge about peace education. The data showed that participants also mentioned the *Brahma-vihara Dhamma* for characteristics of teachers who teach peace education. The Brahma-vihara Dhamma was supported by Kosolnawin, an expert in peace education in Thailand

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(see Appendix 6.1 Summary of Experts' views). The teachers need to see the students with eyes full of loving-kindness and compassion as this supports their intention to help students obtain the appropriate knowledge and be able to learn the things they did not yet know. The data showed that teachers should also show an altruistic joy when students succeed. Finally, the teachers need to demonstrate composure when they cannot do anything to help their students. It is the high state of minds for teachers. These characteristics also link to the teacher as a good role model. I believe that when the teachers have a high state of mind and earn the respect of the students, the students will copy these characteristics. This is a great deal to ask of teachers but important in Thai culture.

5.4.2.5 Roles of Organisations in Peace Education

The role of organisations in teaching peace education is one aspect of the influence from any organisations in creating and teaching peace education in the Rajabhat Universities. In relation to this, there are three themes that emerged from the interviews, namely the role of the university, the role of government, and the role of religion. The initial item in the interview schedule addressed the role of the university. However, the interview data revealed that many participants also mentioned the involvement of other organisations in creating peace education in Rajabhat Universities. These were the government and religions.

The Roles of University

The role of the university in teaching peace education includes any action which the university has taken toward creating peace education. This theme is concerned with the responsibility of a university to deal with peace education. The main roles of the universities were assumed to be serving as managing and delivering peace education through both official and hidden curricula (addressed in section 4.5.1 and 4.5.2).

The data from interviews revealed that the roles of universities were mainly concerned with the universities' policies regarding peace and peace education. The participants

mentioned the important roles of the university in supporting peace education, such as managing the educational process of peace education, preparing a peaceful climate through the university's staff, establishing the university's stance which relates to peace, and role of the policy maker. I believe that the success or failure of teaching peace education in RUs is depended on the universities' policies.

> *"The university considered a peaceful living together at the first minute students come. For example, we mixed new students from every programme in the general foundation courses to make them have feeling of warm-welcome and have friends from different programmes. Importantly, they will know all lecturers from the other programmes as well. The whole community feels warmth which leads to peace. Furthermore, we trained our staff to be nice and use polite words with everybody. It automatically built a peaceful climate."* (Administrator 1, RU1)

> *"Our university decided to be "the Global-local University" emphasizing the universal knowledge combining with local knowledge. When we integrated the local knowledge with the universal knowledge, it created the balance. In the other word, it is an adaptation to each other. I think it is a principle of peace education."* (Administrator 2, RU1)

> *"All the university's policies were made by the University Council. Then, the University Council demanded the team (chancellor and vice chancellors) to implement it."* (Administrator 1, RU2)

The role of the university in developing peace education was found as supporting the priority task of university in producing good people for society. The data showed that participants emphasised the roles of the university in educating students to be good people in society by raising their consciousness and responsibility for the society. This task was emphasised through the university curriculum. Therefore, another role of the university in developing peace education was found as developing the university curriculum to support this mission;

> *"The aim of education is to produce good and clever persons, thus the university task is to develop students to have that qualification."* (Administrator 2, RU2)

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"Nowadays, young people have less consciousness and responsibility for society. It should be integrated in the form of activity into the subjects." (Lecturer 4, RU2)

"We (university) have to create our curriculum to enhance students' consciousness in responsibility for transferring the knowledge (peace education) from their studies to community via all channels; for example the volunteer developing camp. The university also needs to embark on peace education projects in order to support our students ensuring that peace education exists in real life not only in the classroom." (Lecturer 3, RU2)

The roles of the university in developing peace education in both universities were found to be concerned with the universities' policies in both direct and indirect forms. The data showed that participants emphasised the roles of the university as the policy holder, such as establishing the university stance, creating the climate of peace, and developing the curriculum. It is a direct role of supporting peace education. The data also revealed that the regular work of the university, such as educating students to be good people in society by raising their consciousness and responsibility for society, can support peace education. This is an aspect of the indirect role of the university in teaching peace education. Both the direct and indirect roles of the university are under the control of the administrative team through the university policies. This was confirmed by the data and showed that the role of the university in peace education is as a policy maker. Therefore, the university policy is important for the existence of peace education.

The Roles of Government

The theme "roles of government" in teaching peace education emerged as another important theme from the interviews. This theme is concerned with the duty, sanction, or involvement of any governmental organisations in providing and supporting peace education in Rajabhat Universities. Within the context of this study, the government can be at any level e.g. the central government and local government such, as the Sub-district Administrative Organisation (SDAO).

The findings from the interviews revealed that the government has been involved in the university activities regarding peace education. The data showed that participants at RU2 mentioned governmental organisations involved in developing and teaching peace education in Rajabhat Universities, such as the Ministry of Education, the Army Region 4, and the SDAO. The data revealed the role of the Ministry of Education as central government has, including sanctioning the use of the *Hijab* for female Muslim students in schools and universities. The data also showed that the Army Region Four located in this province have been involved in training RU students for both being a patriot and coexisting with others within Thailand's complex society. Another role of government involve in peace education was at the level of local governmental organisations. The data showed that the SDAOs shared part of the administrative work of RU2 by recruiting new students from their locations and supporting the university's security;

> *"The Muslim uniform (Hijab) was allowed in the time of the minister Wan Muhammad Nor Matha."* (Lecturer 5, RU2)

> *"The policy on dressing HIjab was started by the Minister of Education – Wan Muhammad Nor Matha. It seemed to use initially in the schools, and then they requested to use in the universities."* (Lecturer 4, RU2)

> *"The Army Region 4, as the government unit, gets involved and co-plans the training programme with RU2 for enhancing students' awareness of being patriot and coexisting at the army base."* (Lecturer 2, RU2)

> *"RU2 emphasised community matters such as living together in society. The sub-district administration organizations (SDAOs) have been involved as co-administrators by recruiting new students. Furthermore, RU2 used communities as a university's fence. It means that RU2 gets into students' heart and all alumni in this province feel this university is their place. If something is going to happen, our students and alumni report to us."* (Administrator 3, RU2)

The roles of the government in teaching peace education in RUs were found only in RU2. The data showed that central government, such as the Ministry of Education and the Army, as well as the local governmental organisations such as SDAOs, have been

involved in peace education at RU2. This reflected the fact that there were more tensions at RU2 than RU1. The role of the Minister of Education in sanctioning the dress of the *Hijab* tended to be a personal force due to Mr. Wan Muhammad Nor Matha being a Muslim. I think he might want to keep his Muslim supporters for the next election as he was a Member of Parliament from the southernmost provinces. Furthermore, this aspect also related to religious issues and affected every university in the country. The question is why only RU2's participants mentioned this. I believe it was about the situation at RU2 in that they have to be concerned and cope with unfamiliar situations, making them feel negative to dressing in the Hijab. Therefore, they mentioned the cause of this policy. In contrast, RU1 was also affected by this policy but they had an open mind for it due to living in a big city with a diversity of cultures. I would suggest that the Office of Higher Education Committee should educate all lecturers to have multicultural perspectives. The involvement of the Army Region Four, as the organisation under the control of the government, revealed some degree of the tension which the Army needs be involved in to prevent an unpleasant situation. I would suggest that it academic approaches should be used instead of the Army in solving and preventing conflicts because the use of the Army might raise tensions in the communities. The last organisation involved with teaching peace education in the RU is SDAOs. This is the local governmental organisation which surrounds the university and plays the roles of supporting and providing educational resources for the university. The data showed that SDAOs were placed as a partner in recruiting students for the university. I think this is an important strategy in dealing with the cultural context by becoming an ally within the various communities.

The Roles of Religions

The roles of religions in teaching peace education emerged from the data as a significant theme. Although religions are considered as the cause of conflict in the southern provinces of Thailand (addressed in section 2.2.6 and 2.3), the roles of religions in developing and teaching peace education in Rajabhat Universities were not expected. This theme concerned the roles of religion in relation to peace education in the Rajabhat Universities as having both positive and negative aspects.

The findings from the interviews revealed that many participants mentioned the roles of religion in supporting the universities' activities and providing facilities and resources for peace education in Rajabhat Universities. The data showed that many participants from both universities emphasised the roles of Buddhism in supporting the religious activities and ritual ceremonies for students' activities. The Buddhist temples supported the universities' activities by providing training programmes such as ethics and moral training and meditation practice at the temple. The Buddhist temples also provided religious ceremony for student activities such as the *Wien Tien* activity on the Buddhist Lent;

> *"We have activities directly for students such as the Wien Tien activity (the procession of candles for Buddhist Lent). It is going to be next week. Students will go to offer the candle to the Buddhist temples."* (Administrator 1, RU2)

> *"The faculty of education has a moral training camp for students by bringing students to live at the temples."* (Lecturer 1, RU1)

> *"The faculty of education has a moral training at Buddhist temple for students. Mainly, it concerns Dhamma (the Buddhist teaching), therefore Muslim students are not involved. Some Muslim students went there and lived in the same temple. However they had an Islamic training programme."* (Lecturer 3, RU1)

> *"University had programmes for the meditation and moral training at Buddhist temples. Furthermore on the Visakabucha Day (the full moon of the sixth lunar month), students also had activities for offering candles to the temples."* (Lecturer 4, RU2)

> *"University managed the activity for Buddhist holiday such as the Buddhist Lent. For the Buddhist Lent, we went to Wien Tien (the procession of candles for Buddhist Lent) at the temple."* (Wilan; Student year 4, RU1)

I believe that the moral training, meditation and religious ceremony at the Buddhist temples might be the methods to pull students back to the Buddhist practice which emphasise the 'Middle Path' for the peaceful way of life (Ferguson, 2010). This is because the Thai Buddhists are recently encouraged to consump as much as possible

through the dieas of commercialism and materialism (Parnwell and Seeger, 2008).

The roles of Islam concerning peace education in Rajabhat Universities were found mainly at RU2. The data showed that many participants emphasised the role of the Islamic network in activities in the Rajabhat University as being interference rather than making a positive contribution to the development of peace education. The Islamic network exists in the university in the form of the Muslim Club run by senior Muslim students. The Muslim Club was seen to control other Muslim students in the university. Within the Muslim Club, the senior Muslim students set the rules for all new students. The question is "why do they obey the rules of the seniors?" I think it might be about financial support from the Islamic institutions for their study. Due to their economic problems, they depend on financial support from their Mosques. If they do not obey the senior students, they might be reported to the financial supporters. The network in the university links to groups of Muslim people outside the university (in the town) and also to the chairman of Muslims of Thailand based in Bangkok. This network threatened the lecturer in teaching. The lecturer has to be more careful in his/her teaching because that lecture might be sent to the chairman of Muslims of Thailand in order to ask for help to interpret whether or not it is against Islamic principles. This makes the lecturer feel uncomfortable in teaching. I think they should have freedom in the academic field. Otherwise, it will reduce the quality of education. At the same time, I would suggest the lecturers study more about Islam in order to have a better understanding of other religions. Another role of Islam in its involvement with the Rajabhat University that was found was that they requested to build a mosque in the university. The data revealed that the imam consulted the chancellor to build a mosque in the university. However, it was put off by the chancellor. The data also showed that the role of Islam in relation to peace education in the Rajabhat University was related to government authority as the Minister of Education promulgating the rule of dressing in a *Hijab* in schools;

> *"Muslim students have their network. This is linked to the chairman of Muslims of Thailand. Whatever we teach in the classroom, it might be brought up to their network, and then they send the letter (notice) to the university. It used to happen one time that I talked about the rule relating to Islam. The Muslim*

students told their Club and they made a photo copy of documents to show me." (Lecturer 1, RU2)

'They are the side (Muslim) who has problems. They came to against us. The main team is in the town. They have their network consisting of our students and the groups of people outside the university. ... They (Muslim students) have their club. The senior students set the rules for the new coming ones as Muslim students must go to this club. It seems to separate students. We didn't know who was behind the scene. As we know, they were the senior male Muslim students who set the conditions for the female Muslim students." (Lecturer 2, RU2)

"Some students didn't dress in Hijab at home, but when they came to the university the senior Muslim students set the rules for them." (Lecturer 6, RU2)

The Islamic headman of this province used to consult with the chancellor regarding building of a mosque in the university. .... Actually, they came to order at the chancellor office that their religious principle need to do. They never came to plan together for developing a peaceful coexistence. (Lecturer 2, RU2)

"... About the Hijab, it is a policy from Wan Nor (Wan Muhamad Nor Matha) as well." (Lecturer 1, RU2)

"The use of Hijab started at the time of Wan Nor took charge of the Ministry of Education." (Lecturer 5, RU2)

The findings from the interviews with these lecturers indicated that the role of Islamic organisations from other countries had got involved in peace education in Rajabhat University. This was expressed by the participants in relation to scholarship sponsors for people in the three southernmost provinces to study religion in Middle East countries and come back to spread *Shia doctrine.* This was seen as resulting in making Muslims in the south of Thailand strict on religious practice;

"In the past, the female Muslim students at Yala, the place I used to teach, did not dress in Hijab. They used the university uniform. Hijab just came in 1992 due to many people in the southernmost provinces getting a scholarship to study in the Middle East countries and caming back to spread that doctrine. After that, female

Muslim started to dress black Hijab which is used by Shia. They used to be Sunnah and dressed in a colourful Hijab like in Malaysia." (Lecturer 2, RU2)

The data relating to the roles of religion in developing and teaching peace education in the Rajabhat Universities showed that both Buddhism and Islam had become involved in the universities' activities. The role of Buddhism was mainly mentioned by the participants at RU1 as supporting the training programmes and providing examples of religious ceremonies. Meanwhile, the role of Islam was mentioned only at RU2 and seemed to be negative in the views of participants. It is understandable that Buddhism plays an important role in training students at RU1 as this university is located in central Bangkok. In central Bangkok there is a diversity of cultures, religions and ethnicities. Furthermore, there are less Muslim students moving from the southernmost provinces. For the role of Islam at RU2, it appeared to be a negative image in the views of the lecturers. I think this is because of the large number of Muslim students who have moved from the southernmost provinces to study at this university during this period. It appeared to force the regular system to suddenly change and support this religious group. It impacted on the feelings of many lecturers in that they had to adjust themselves for a new environment. Therefore, the role of Islam seemed to be negative for them. The data showed that Islam from outside the country had also become involved by supporting scholarships for the southernmost provinces' students to study in Middle East countries. This was seen to have a significant change in the attitudes and values of Muslims from southern Thailand from Sunnah to Shia (two branches of Islam). Sunnah Islam is the original branch of Islam in southern Thailand. It seemed to be peaceful and integrated into Thai culture. The data from the interview with a lecturer revealed that she believed that after the students graduated from Middle East counties, they came back to Thailand and spread Shia law. There appeared to be more tensions with female Muslims having to adhere to strict new rules. In the southernmost provinces, the parents sent their children to Islamic schools instead of public state schools because the views of the state schools contain Buddhist teaching. According to the *Human Rights Watch* report (2010, see section 2.2.7.1), the educational outcomes of the children in southern Thailand have been poor because they were not being prepared to be able compete with

the others in the country for "modern" jobs and places to study at Thai universities. The result on their education is that they have to get the scholarships from Islamic countries to study in the Middle East counties. This causes greater tensions within the wider country.

5.4.2.6   Organising Peace Education in the RUs' Curricula

This theme emerged as organizing peace education in the RUs' curricula is concerned with the way in which universities manage peace education in their curricula. This theme is concerned of with ideas "how peace education can be managed in the curriculum"; "where it can be placed"; "integrated in other subjects or taught as a direct subject"; and "where peace education should be placed in the curriculum." The last two of these were significant in thinking about peace education.

Should Peace Education be Integrated in other Subjects or Taught as a Direct Subject:

The theme "should peace education be integrated in other subjects or taught as a direct subject" emerged as an important theme. There are two different ways of teaching peace education in RUs, namely the integrated and the direct teaching way. This theme concerned the idea that peace education should be integrated as a part of other subjects or whether it should be taught as a direct subject. The participants mentioned both ways of teaching peace education in RUs. Some participants suggested a third way which combines the integration of peace education into some subjects and teaching peace education as a direct subject in the RUs' curricula.

> *"Peace education cannot be single disciplinary. It should be an integral part or inter disciplinary."* (Administrator 1, RU1)

> *"For the integrative way, first of all, the knowledge of peace education is needed to be evaluated for the emphasised points and the method used, and then these concepts should be integrated into every course. ...... It should be added into some subjects such as the Social Studies for Early Childhood relating to*

morality." (Lecturer 1, RU2)

"It has been integrated in some courses in the section of the General Education Courses concerning society such as Global Society and Living. It is in the course of the Social Studies for Early Childhood as well." (Lecturer 4, RU1)

"It might be added the matter of peace education into the Social Studies Subject." (Suni; Student year 1, RU1)

"It is the same as my friend just said (add peace education into the Social Studies Subject)." (Sirat; Student year 1, RU1)

"I agree with my friends (add peace education into the Social Studies Subject)." (Budri; Student year 1, RU1)

"It should be put (integrated) into the activities; both the university activities and the class room activities, for example the university sport activities and the Rubnong Activity." (Putrat; Student year 1, RU1)

"It could be integrated in the early childhood curriculum, in the teaching and learning process and the activities for early childhood." (Susa; Student year 4, RU1)

"Every university educates their students for having happiness. This is the direction. It doesn't mean they didn't want peace or peace education. They don't have to bring it up because the words "peace education." Peace education is a new term. It is in the contents and objectives of curriculum and it was integrated in the whole curriculum." (Administrator 2, RU2)

"It should be integrated in the form of activities in some subjects, for example in the subject of Global Life for every student to study." (Lecturer 4, RU2)

"It is already integrated in the curriculum. However, we have to find out where it is? For example, the subject of Human Relationship aims to build peace among people. It is a basis of peace." (Lecturer 3, RU2)

"If we use the subject "Peace education", it is hard to put it into curriculum. However, if we use the integrative way, it is possible because we already have some course relating to peace education such as the Social Studies for Early

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Childhood and the Environmental Education for Early Childhood." (Lecturer 6, RU2)

"I would like the Buddhist Club and the Islamic Club to joy the activities in order to create a peaceful climate and harmony." (Anna; Student year1, RU2)

"I think the university should establish the student club specifically for peace education in order to do the activities relating to peace for all students." (Muka; Student year 1, RU2)

"I think the recent curriculum is good enough. It just needs more peace in the teaching." (Muhamad; Student year 1, RU2)

"It might be integrated into activities and it should have more activities." (Paree; Student year 4, RU2)

The findings from the interviews with senior administrators, lecturers and students revealed that the idea of integrating peace education into some subjects was emphasised by the majority of participants from both universities. The data showed that participants suggested many ways for integrating peace education, such as integrating it into some subjects, integrating it in activities, integrating it in the instructional process, and integrating it in the whole curriculum. Some participants addressed the reason for the integrated way being that peace education cannot be a single discipline, but is interdisciplinary. Therefore, it has to be integrated. The data revealed that peace education was already integrated in some courses in the RUs' curricula. The participant mentioned the "Global Society and Living" course as having integrated peace education. The data also found that some participants suggested integrating peace education into the subject of "the Social Studies for Early Childhood Children." I agree with the idea of integrating principles of peace education in some subjects especially for early childhood children. This idea seems to support the 'whole school approach' suggested by the Peace Pledge Union Project and the Peace Education Network (PPUP, 2008; PEN, 2011).

The other way of teaching peace education in the Rajabhat Universities found from the

interviews was direct subject teaching. The data showed that the participants mentioned the explicit way of teaching peace education as the direct subject for the reasons that it provided a chance for students to know the principle, concepts and theory of peace education and the reasons for solving conflicts in society. I hink the direct teaching can enable students to know the basis of peace education.

> *"It should be taught as a subject. At least, students will know the principle, concepts and theory of peace education. For the early childhood education, I think it is possible to teach as a direct subject in order to enhance students to know the methods of teaching and conducting activities for early childhood."* (Administrator 2, RU1)

> *"Recently, we do not have a subject of peace education. However, peace education will be added into the new revised curriculum as a subject at the end of this year (2008)."* (Administrator 1, RU2)

> *"It should create one more subject because our society has increasingly conflicts and violence. It is reasonable to add the subject of peace education to the curriculum. If it is possible, I would like the ministry of education add peace education every level from the kindergarten to the university."* (Lecturer 5, RU2)

The findings from the interviews indicated another approach to teaching peace education in Rajabhat Universities which combines the integrative approach and the direct subject teaching. The data showed that the participants suggested the use of both explicit subject teaching and the integrative way of teaching peace education in the RUs' curricula;

> *"Nobody thought about this subject before. However, if we want it to happen, it can be in two ways. The first way is a direct subject teaching of peace education in the basic general education course as a compulsory course for every student. The second way might be integrated in the other subjects."* (Administrator 3, RU1)

> *"It should be both, the explicit subject and integrated subjects. It is hard to happen (teaching peace education) without placing the subject in the curriculum because there is no specific lecturer who takes charge of it."* (Lecturer 1, RU1)

The preferred approach to teaching peace education in the RUs found in both universities was grouped around three approaches: the integrative approach, the explicit subject teaching and a combination of both ways. The data showed that the majority of participants preferred the integrative approach for teaching peace education. They found it the "easiest" way because it does not have to pass the official process of the university's curriculum committee. It adds the principles of peace education into the existing courses. However, I think the integrative way raised some questions around the consensus on the courses of peace education and the amount of peace education that should be added. Furthermore, nobody can provide assurances that the principles of peace education are still being taught after adding them into existing programmes because it depends on the individual lecturer's understanding and experience of teaching peace studies.

The other approach to teaching peace education is explicit subject teaching. The data showed that some participants suggested that teaching peace education as an explicit subject to enhance knowledge about the concepts, principles and theory of peace education for the students was the best approach. It was also seen to assure that peace education has been taught in the university. However, it is a more complicated method in developing the university curriculum as it needs to be officially approved by the Office of the Higher Education Commission.

The third approach to teaching peace education in RUs found from the interviews was the combination of both ways. The combining approach can solve the gap of existing uncertainty, and consensus about the amount of time and the content that should occur within the integrated approach to peace education in the curriculum. I believe although it is still a complicated approach, it is worth an attempt.

Where Peace Education Should Be Placed in the Curriculum:
The theme of "where peace education should be placed in the curriculum" emerged as an important theme. The position of locating peace education is important for the success of teaching peace education. Where to place peace education in the curriculum

reflects the importance of peace education. It might be a compulsory or elective course for all students or for early childhood education students. This theme is concerned with the structure of the RUs' curricula. These curricula compose of four sections – General Education Courses, Teacher Profession Courses, Specific Specialised Courses and Elective Courses (see table 4.2 and 4.3). Peace education is placed either within the integrative part or as an explicit subject.

The findings from the interviews showed that the majority of participants emphasised the placing of peace education within General Education Courses. The data revealed that there were some different conditions and reasons expressed by the participants for placing peace education in the General Education Course. Some of them suggested placing peace education as an integrative part, whilst some suggested it should be an explicit subject. The data also showed that participants placed peace education in the General Education Course for different reasons. Some viewed peace education as a very important course and therefore it should be placed within the General Education Course as a compulsory course for every student. Another reason for placing it in the General Education Courses related to the nature of peace education itself as a multi-disciplinary subject which needed to gather knowledge from different sciences. Within the General Education Course, the experts from the different fields had the opportunity to gather and share their knowledge and teach in the same courses. Some participants mentioned the benefits of placing peace education in the General Education Course so that there is opportunity for students from different major fields to develop a wider view in the discussions and also reconcile their conflicts that may exist outside the classroom. I believe the participants placed peace education in the General Education Course aiming to have a great impact on all students in the universities;

> *"It can be placed in the General Education Course, if we want every student to study it. ... Peace education should be a multi-disciplinary subject by gathering lectures from all sciences to participate in it."* (Administrator 2, RU1)

> *"If we want this to happen, it should be placed in the General Education Course in order to require every student to study."* (Administrator 3, RU1)

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"Considering the words "peace education," it tends to be a general concept. It should be in a General Education Course rather than in Specialised Course." (Lecturer 4, RU1)

"It might not be in a Specific Specialised Course, but in the basic course which is required for every student (General Education Course)." (Lecturer 3, RU1)

"It should be in the General Education Course and mix students from the different majors. It is beneficial not only for getting the wider views in discussion but also for reconciling their conflicts from outside the classroom." (Arnon; Student year 4, RU1)

"We will place peace education as a direct subject in a General Education Course in our next curriculum. This means every student must pass this subject." (Administrator 1, RU2)

"It should be a subject in the general education course. Every student needs to study it because it is a basis for peaceful coexisting society." (Lecturer 2, RU2)

"It should be integrated in some course in the General Education Course." (Lecturer 4, RU2)

Some participants expressed a view on where to place peace education emerging from the interviews as being within the Specific Specialised Courses. This section refers to the specialised courses of early childhood education. The data showed that some participants mentioned peace education in the early childhood education programme as a direct subject, whilst some suggested integrating it specifically into a subject of "Social Studies for Early Childhood Children" which would locate it in a Specific Specialised Course. I agree on placing peace education in the early childhood education programme both as a direct subject and integrating into some subjects. These can enable the early childhood education students to know the theory, contents and methods of peace education specifically for young children;

"In my view, it should be a subject in the specific specialised course. By placing it in a specific specialised course, the early childhood education students can

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learn how to teach young children to live to gather peacefully." (Lecturer 2, RU1)

"It should be taught as a subject. At least, students will know the principle, concepts and theory of peace education. For the early childhood education, I think it is possible to teach in the direct subject in order to enable students to know the methods of teaching and conducting activities for early childhood." (Administrator 2, RU1)

"For the early childhood education curriculum, peace education should be placed in a specific specialise course. It should teach about the teaching process and managing activities for early childhood." (Susa; Student year 4, RU1)

The other section of RUs' curricula where peace education could be placed was the Teacher Profession Courses (pedagogy). Participants suggested placing peace education as a direct subject in the pedagogical course which would benefit all teaching interns (teacher students). I believe placing peace education in this section can have a great impact on teacher education in Thailand. This is because all teacher students can perceive a peaceful pedagogy and change education in Thailand not only early childhood education but also other level to be consistent with peace;

"In teacher training education, peace education might be placed in the core of the pedagogical course for all teacher students. It is not a specific specialised course." (Administrator 3, RU2)

The last section in the curriculum is Elective Courses. The data showed that students suggested placing peace education in elective course because it should be of interest to individual students;

"It should be placed in the elective course because students recently have been encouraged to be enthusiastic and to self-study. It should depend on the interest of each individual." (Varap; Student year 4, RU1)

The findings revealed that the participants of both universities preferred to place peace

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education in the RUs' curricula within the General Education Course. The General Education Course is the basic requirement section for every student to complete. This implied that participants viewed peace education as important for every student. Furthermore, the nature of peace education as a multi-disciplinary course would make it fit into this section due to it being a place for gathering experts for different programmes. The other areas emphasised by the participants were the Specific Specialised Courses which is the major field of the Early Childhood Education. The data showed that participants mentioned this section with the aim of enhancing the early childhood education students' skills of teaching peace education for early childhood. The participants also addressed both the integrative way and the explicit subject teaching for this area. It is an important view that peace education can enhance the existing early childhood programme. Another area found from the interviews was highlighted as the Teacher Education Course. This section is concerned with pedagogy courses. The data revealed that few participants placed peace education in this section. However, this section is an important section for teacher education and peace education. According to Freirean theory, the pedagogy used in teaching was dialogical (Freire, 1975). This method provides an opportunity for the teacher and students to share their knowledge and enhance students' critical consciousness. This method supports peace education in developing a better understanding in and of each other. The teacher students need to know how to encourage early childhood children to think critically and appropriate to their developmental level. Furthermore, the overall methods using early childhood education need to be a peaceful pedagogy. This was recommended by Wisalo (2008, interviewed), an expert of peace education in Thailand (see Appendix 6.1 Summary of Experts' Views), who stated that "peace education must underline peaceful processes of teaching and learning." The last area of the curriculum is the Elective Course. The data revealed that fewer participants suggested placing peace education in this area. It is free for students to select these courses; therefore, the section of Elective Course would have less impact for peace education than if it were to be placed within other sections of the curriculum.

The findings from the interviews with administrators, lecturers and students found that peace education in the RUs' curricula can be organized through both integrative methods and explicit subject teaching. The idea of integration of peace education into the curriculum was suggested by Harris and Mishe (2004, see section 3.4.5). The most preferred areas for placing peace education in the curriculum were the General Education Courses and the Specific Specialised Courses, whilst the areas of the Teacher Education Course and the Elective Course were mentioned less. In order to gain the most benefits in teaching peace education, I think it should be taught in explicite subject and integrated in every area of RUs' curricula.

5.4.2.7   Peace Education Activities

Activities are the methods of delivering peace education to students. In turn, it is the evidence of peace education which was practiced in the universities. Peace education can be taught indirectly by integrating activities. Therefore, investigating the universities' activities can understand as the practicing of peace education in the RUs' curricula. The topic concerns all kinds of activities relating to peace education in which students participate. These activities might be initiated and delivered by the Unit of Student Development at Rajabhat Universities, lecturers, student groups or other people outside university such as NGOs, Buddhist monks, Muslim organisations and the committee of National Human Rights of Thailand. There were five key aspects contributing to this area that emerged from the data relating to Peace Education Activities. These are the arts and cultural nourishing activity, the academic specialised skill activity, the volunteer-development activity, the entertaining and sport activity and the Rubnong activity (Freshmen Welcoming Activity). The first four are the common category of activities in the RUs' structure, whilst the last was emphasised by the participants of both universities.

The Arts and Cultural Nourishing Activity:
The theme of "arts and cultural nourishing activities" emerged as an important theme. The activities in the universities were assumed to support arts and culture as the heritage

of society. It is one of the ways to promote different identities within the universities and the wider Thai culture. This theme concerns the activities relating to any kinds of art, culture and religions activities in which students participated.

The findings revealed that the activities of both universities were profoundly concerned with Thai culture and religions. The data showed that many participants discussed the *Wai Kru* activity as the universities' approach to supporting the arts and culture of Thailand. This activity was aimed at making students realise the importance of the teachers and respect them as those who provide the knowledge for students (*Wai* = the way of showing respect, *Kru* = guru or teacher). Therefore, it is important for the teacher students to recognise the *Wai Kru* activity as they will be teachers in the future. The *Wai Kru* activity in the universities was also important for others aspect of student activity. For example, the data revealed that the participants saw the *Wai Kru* activity as the activity for building cooperative teamwork of students. *Wai Kru* activity is a big activity initiated and prepared by students to show their respect to the teachers, the activity needs a large number of students to work cooperatively to succeed. The data showed that the views of students of both universities emphasised the importance of the *Wai Kru* activity as realizing the merit of the teachers and was a chance to recognise them by the other university's staff who are not lecturers. Nevertheless, the *Wai Kru* activity was discussed as a part of Thai culture which is a "neutral culture" for both religions. However, the data showed that the *Wai Kru* activity at RU2 was separated by religions. It was not accepted by Muslim students;

> *"The Wai Kru activity is a Thai culture. It is a neutral culture which is not limited to only Buddhists or Muslims. It is not the same with the moral training camp which is based on the religious teaching. Therefore, Muslims and Buddhists were separated to attend for the moral training."* (Administrator 1, RU2)

> *"From the experience last year, they completely separated Buddhists and Muslims for this activity. Muslim students did not accept the Wai Kru activity asThai culture. They requested to bring out the set of altar tables and Buddha image from the ceremonial room. They did not sit down on the floor and pray like Buddhist."* (Lecturer 2, RU2)

"Apart from the university activity on the Wai Kru day, we have more activities at the faculty of education at the night time. It is called Bucha Mala Kru (the teacher worship with a Thai classical dancing and offering flowers for teachers). As concerning education, we have the activity to make students realise the spirit of being teacher." (Lecturer 4, RU2)

"The Wai Kru activity can build students' love and harmony among them. They worked cooperatively for the teacher worship activity in order to show the capacity of their programmes." (Lecturer 5, RU2)

"... Another activity is the Wai Kru activity. The university set this activity in order to make students realise the merit of teachers." (Nori; Student year 1, RU1)

"Tomorrow will be a Wai Kru day. I think it might relate to peace because students will realise the merit of the teachers who taught us." (Sida; Student year 1, RU2)

"The Wai Kru activity will make students recognise who are the lecturers, who are the university's staff in the university." (Muhamad; Student year 1, RU2)

This finding revealed that the administrator and lecturers at RU2 seemed to expect students from both religions to accept the Wai Kru activity as an important activity for teacher education, whilst Muslim students unaccepted. The Wai Kru activity seemed to be a normal activity in the views of Muslim students at RU1. The activities for art and cultural nourishing were found to be largely relating to religion. The data showed that the participants emphasised the universities' activities relating to religions such as moral training for students at the Buddhist temples and religious rituals and ceremonies. The data revealed that the moral training activity at the Buddhist temple was an important activity and compulsory for new students at both universities. However, there were different practices between Buddhists and Muslims. Therefore, the Buddhist and Islamic students were separated when participating in these activities. The other activities relating to religions were the religious rituals and ceremonies for both Buddhism and Islam. The data showed that the activities relating to the Buddhism were the *Tak Bat*

activity (offering food for Buddhist monk activity) and the tenth lunar month processional activity, whilst the Islamic activities were found as the participation in the Muslim Club, praying for Allha, and the Moaliid fair;

> *"It is not a direct activity for peace. However, there are some activities relating to peace such as religious activities. Every religion teaches the followers to have a happy living together."* (Administrator 2, RU1)

> *The faculty of education used to conduct the virtue training activity which is mainly based on Dhamma (Buddha teaching) by bringing students to live in the Buddhist temple for three days. Muslim students also attended this training but had separated activities.* (Lecturer 3, RU1)

> *"... recently, they are going to go for a moral camp at the temple. This is the third round. For Muslim students, they didn't go to the temple. They go to the mosque instead."* (Putrat; Student year 1, RU1)

> *"The moral training camp is required for teacher students. If students missed this training camp, they cannot graduate. We took meditation at the training."* (Susa; Student year 4, RU1)

> *"After they have studied for a whilst, the university has a programme to develop their moral and discipline for living in the university. It is compulsory for new students. They set the activity for this such as a moral training camp which separated Buddhists and Muslims."* (Lecturer 2, RU2)

> *"We have many religious activities. For the Buddhist activities, we have Tak Bat activity (offering food for Buddhist monk activity) and the tenth lunar month processional activity which is held to pay respect to our deceased ancestors. For Islamic activities, we have the fast for Muslim."* (Lecturer 5, RU2)

> *"I have participated in the Muslim Club and the university's activities."* (Muarz; Student year 1, RU2)

> *"We have peace in the university. We live like brothers and sisters. Muslims live and pray together."* (Muka; Student year 1, RU2)

> *"We had Moaliid Fair in the university and invited other universities to participate as well."* (Yazeen; Student year 4, RU2)

The university's activities for nourishing art and cultural activities in both universities were found to be closely related to Thai culture and the religions. The data showed that the *Wai Kru* activity was emphasised by many participants of both universities as important. The *Wai Kru* might show the respect of students for teachers. However, it can be criticized that it might be a form of cultural oppression making students to obey and depend on teachers which might lead to cultural violence (Galtung, 1996). It also emphasises the hierarchical relationship between the teacher and students which is not consistent with the approach for peace education (Freire, 1973). The data showed that the *Wai Kru* activity was not accepted by Muslim students at RU2. They thought it contains Buddhist rituals. Therefore, Muslim students denied participating in this activity. According to my personal observation, when conducting the research at RU2, I found that Muslim students had their Islamic activities in the other building at the same time as the *Wai Kru* activity. It makes many lecturers feel unhappy as they have to teach this group of Muslim students. However, the *Wai Kru* activity is important for Thai culture to help the teacher students realise the spirit of being teacher which needs to be full of knowledge and morality. The religious activities of both universities seemed to support both religious identities. This was supported and protected by the Constitution of the Kingdom of Thailand B.E.2550 (2007) (addressed in section 2.2.6).

Academic Specialised Skill Activity:

The theme of "academic specialised skill activity" emerged as an important theme. This theme concerns the activities which students participated in for developing their academic skills, such as learning skills, cooperative team work skills, and thinking skills. The university activities were assumed to support the students' academic skills in peace education.

The findings revealed that both universities have activities which supported the academic skills for their students. The data showed that the participants of both universities mentioned election activity as a major part of the academic specialised skills activity. The electoral activities were for students to vote for their representatives for running the student organisations. The electoral activity was modelled as a simulation of

the Thai parliament. Therefore, it aims to build students' skills and perspectives for the democratic process which is the foundation of peace in Thailand. The other activities for supporting academic specialised skills were orientation activities for new students. The data showed that participants highlighted orientation activities for new students, which had an emphasis on adapting to university life. It is the first step in new students adapting to their lives in a new place and academic life in the universities. Another activity for developing the academic skills was the general classroom activities. The data revealed that the participants encouraged Muslim students to write lesson plans relating to their own religion in the classroom. This activity is a benefit to students, not only for preparing the lesson plans but also for perceiving other religions;

> *"For an aspect of administration, students learned about the election for the student association, management their organization and budget, and planning activities. This process is the same with those of the parliament."* (Administrator 3, RU1)

> *"In our university, we have the student representatives who were elected in a democratic way. We have an electoral process for them, and then they work in the student organization and the student council. They set their direction of activities."* (Administrator 3, RU2)

> *"The activities started from the orientation for new students. Some parts in that activity address adapting to the university life."* (Lecturer 2, RU2)

> *"When students write their lesson plans, I encouraged Muslim students to write about their religion in order to present in the class. Therefore, everybody can learn Islam through the class room activity."* (Lecturer 4, RU1)

The activities for academic specialised skills of RUs were addressed in the electoral activity. This activity enhances the students' skills of democratic process. It is an indirect way of teaching peace education in Rajabhat Universities. The other activities found at RU1 were classroom activities which integrated religion into the activity. This seems to be applying religions to the content of peace education. However, the participant mentioned encouraging only Muslim students to write about their religion. I

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would suggest encouraging students from other religions to do the same things. Thererefore, the students from different religions can perceive the views of other religions. It is one of the ways of promoting different identities in education.

The Volunteer-development Activity:

The theme of "volunteer-development activity" emerged as another important theme. The volunteer-development activities are activities for enhancing students' generosity and public minds (thinking about helping public). This theme is concerned with activities where students volunteered to do something for others, for example camping to develop the communities in remote rural areas, volunteering for teaching in remote areas, and the volunteering for growing plants. The volunteer-development activity supports the Buddhist principle of being more noble to give than to take (see section 2.2.5) as well as the concept of reducing *Tanha* (craving - want of obtaining benefits) which is seen as the cause of the world being devoid of peace (see section 2.2.6.1). The volunteer-development activity also supports the concept of "Zakat", the Islamic principle of sharing good fortune with those in need (see section 2.2.5).

The findings indicate that the participants of both universities emphasised the importance of volunteer-development activities. The data showed that the participants mentioned the camp for volunteer-development activity. The camp for volunteer-development is an activity where groups of universities' students go to live in the community with the support of the universities and with the aim to be volunteers for community development. The participants emphasised the volunteer-camp as an activity that helped develop students' generous minds, responsibility for communities, learning the reality and culture from communities, and sharing their opinions with communities;

> *The community developing camp trained students to be the giver rather than the taker. They also learned reality surrounding them. There is a variety of activities in the camps such as providing education for the community and planting a tree on a Wisakabucha Day (the Buddhist Holiday).* (Lecturer 3, RU2)

> *"The community developing camp will make students learn about a*

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responsibility for communities, their culture, and to help them. The camping can raise students' generosity." (Wilan; Student year 4, RU1)

"I think the university should have more community development camps. It will provide a chance for students to share their opinions and get a better understanding of communities." (Varap; Student year 4, RU1)

The volunteer-development activities in both universities involved helping people in the communities. These activities were a way to develop students' minds for peace. Participants mentioned that the volunteer-developing camp can enhance the students' concept of being givers rather than takers. I think this is an important aspect of developing peace in society. If people prefer giving things or helping others, rather than taking from them, their minds are generous. It is the basis for developing peace and a principle of both religions. For Buddhism, there are three defilements which are the cause of the world being devoid of peace (addressed in section 2.2.6.1). One of them is *Tanha* (craving), which is a want of obtaining benefits. For Islam, there are the five pillars of Islam. One of them is *Zakat* (addressed in section 2.2.5). It is the principle for Muslim to share their good fortune with those in need. The principle of being a giver rather than a taker can reduce the *Tanha* of Buddhist people and support *Zakat* for Islamic people. The data showed that the participants emphasised the importance of 'camping for the volunteer-development activities' as helping students to realise their own responsibilities for the communities, to learn culture, and to better understand the communities. The camping for the development activities are commonly practiced for Thai university students during the term-break. They go to set up camps or live with people in the communities aiming to work for the public depending on the needs of those communities, such as building the school's library or teaching students. I think it is also a benefit for the students who have moved up from the southernmost provinces to learn about different cultures.

Sport and Entertainment Activity:

The theme of "sport and entertainment activity" emerged as an important theme. The sport and entertainment activity aimed to develop students' wellbeing regarding physical

and emotional aspects. The theme was concerned with the kinds of activities relating to entertainment and sport in the universities.

The findings revealed that sport and entertainment activities were mentioned by the participants of both universities. The participants emphasised the importance of the sport and entertainment activities as methods for developing students to cooperate with the universities' policy, and to be unified as well as to live harmoniously with other religions. They mentioned activities such as university sport, fresher's fancy dress contest, and the music competition. The data revealed that the fresher's fancy dress contest at RU2 has been related to the issues of southern Thailand;

> *"The university sport activities might link to peace in an aspect of cooperating and being unity.*" (Lecturer 1, RU2)

> *"The sport activity among faculties can enhance students' harmony and cooperation.*" (Lecturer 5, RU2)

> *"There has the university sport day."* (Yazeen, Student year 4, RU2)

> *"There has faculties' sport which competes among the faculties."* (Patha; Student year 4, RU2)

> *"I think the Fresher's Fancy Contest might relate to peace because we are coming from the different places and religions. In the contest, there had been some questions for contesters relating to the southernmost provinces. Each contester provided their ideas to support the different cultures."* (Paree; Student year 4, RU2)

> *"The university has a policy on enabling students to set up their own bands to compete with other groups in the student music competition."* (Susa; Student year 4, RU1)

> *"The university has a music competition activity for students."* (Nora; Student year 4, RU1)

Sport and entertainment are the activities concerning the emotional and physical aspects

of people. These activities were concerned with bringing happiness and health to both individuals and groups. The data showed that sport and entertainment activities of both universities were addressed similarly in intra-faculty sport and music contests. I believe these activities supported peace education in providing space for students to express their feelings and skills for peace, bringing happiness to each individual and groups, and creating harmony and unity among the differences. The music competition at RU1 was not directly linked to peace activities. However, it provided a space for the students to express their feelings and enhance cooperative group-work skills which were consistent with the ways of peace education. The *Fresher's Fancy Dress Contest* activity mentioned by Paree creatively combined entertainment with the controversial issues of the problems of southern Thailand. I believe that tension about southern conflicts appeared in the university. Therefore, students perceived these conflicts and reflected them in their activity.

Rubnong Activity:

The theme of "*Rubnong* activity" emerged as an additional important theme. The *Rubnong* activity is the freshman welcoming activity (the word "*Rub*" means receive or welcome; and the word "*Nong*" means the younger or the new coming). It is concerned with any of the applied activities for the university induction. It might be arranged by the university or groups of students from second-year to fifth-year in order to welcome new coming students. It is a controversial issue in Thailand. It can be a positive activity if it is conducted by the university and the university's unit which has an authority for this responsibility. On the other hand, it can be seen as a negative activity if it is conducted by students themselves which may actually lead to incidents of violence.

The findings from the interviews with administrators, lecturers and students of both universities emphasised the *Rubnong* activity. The data showed that many participants of both universities viewed the *Rubnong* activities in both positive and negative ways. For the positive views, the data revealed that the participants of RU1 addressed the Rubnong activities in positive ways, such as it is being an activity which combines ritual ceremony, building unity and building good relationships. The *Rubnong* activity at RU1

was seen as unrelated to violent activities. The activity was conducted by the university and combined the ritual ceremony (*Baisri Sukwon*) with the activity. With regard to Baisri Sukwon, it is not Buddhist. It is a combination of Hindu and local beliefs aiming to welcome the new coming students. The participants from RU2 also supported that the *Rubnong* activity aims to help new students to know each other;

> *"We have many kinds of activities for our students. For the Rubnong activity, we do a Baisri Sukwon ceremony for them (some ritual ceremony = the teachers tied the wrist of students with the sacred thread)."* (Administrator 3, RU1)

> *"The Rubnong activity has some ritual part where the teachers tied the wrist of students with the sacred thread."* (Putrat; Student year 1, RU1)

> *"Rubnong activity is an activity for making students to be united."* (Nori; Student year 1, RU1)

> *"The activity set by the university is a Rubnong activity relating to peace as being the unity where the students do the same things at the same time."* (Budri; Student year 1, RU1)

> *"The university has some activity relating to peace that is the Rubnong activity because every programme joins in the activity."* (Susa; Student year 4, RU1)

> *"The university activity for peace might not be stated directly as peace education. It might be integrated in some activity such as Rubnong activity in which seniors and new students participate can build a good relationship."* (Wilan; Student year 4, RU1)

> *"We have Rubnong activity to make them get to know each other."* (Arze; Student year 4, RU2)

The data showed that the negative aspect of the *Rubnong* activity was also mentioned by participants, mainly at RU2. Only one student of RU1 referred to negative aspects *Rubnong* activity though it was about his experience at the previous university. The *Rubnong* activities at RU2 seemed to have a negative aspect in the participants' views. The data showed that many participants of RU2 addressed the negative aspects of the *Rubnong* activity, such as violence, shouting threateningly, and taking the students' time

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from studying;

> *"I didn't like activity. It might be because I had a bad experience with the Rubnong activity from the previous university. I used to fight with six senior students about this. It was a violent activity. Sometimes, the seniors slapped and kicked new students, just because they came late. At hear, I didn't know about it."* (Arnon; Student year 4, RU1)

> *"The Rubnong activity aims to build the first - year students to realise how to live together. The aim of the activity is good, but the activities are not coherent with the aim. It is violent."* (Lecturer 3, RU2)

> *The Rubnong activity in early childhood education programme is not violent. It might have some violence in the other programmes such as shouting threateningly to the first-year students.* (Lecturer 4, RU2)

> *The Rubnong activity is better than before. However, there is violence in some programmes. The lecturers in that programme have to take responsibility and limit activity at 18.00 pm.* (Lecturer 6, RU2)

> *"I learned about Rubnong activity. I know all the seniors in our programme."* (Sida; Student year 1, RU2)

> *"From Rubnong activity, we are happy between seniors and new students. However, I have to find the name of all seniors in our programme."* (Anna; Student year 1, RU2)

> *"I have to do too many activities in one day such as study, Rubnong and prepare for cheering. There is less free time in each day. After activities, I have to do the homework and go to bed late about 1.00 – 2.00 am."* (Muhamad; Student year 1, RU2)

The *Rubnong* activity has existed in Rajabhat Universities in both positive and negative ways. The data revealed that the activity at RU1 seemed to be positive and concerned a ritual ceremony called the *Baisri Sukwon* ceremony (the teachers tie the wrist of students with a sacred thread which means they accept them as new comers), whereas it tended to be more negative at RU2. The participants at RU2 explained that the recent activity had been violent which is not coherent with the original objective which aims to

help the first-year students to realise how to live together. The *Rubnong* activity in the early childhood education programme is nonviolent. However, violence such as shouting threateningly at first-year students still existed in some programmes in RU2. The participants said that the situation of the *Rubnong* activity in RU2 has developed better than before due to the lecturers paying more attention and observing it. The *Rubnong* activity at RU2 seemed to make some trouble for the first-year students when they have to participate in the *Rubnong* activity in extra time after study and then have less time to do homework. The data revealed that the *Rubnong* activity at RU2 had to finish no later than 6.00 p.m. I think the academics should question if the *Rubnong* activity is still reasonable to maintain practicing in the universities.

The *Rubnong* activity is a controversial issue in Thailand. This activity was perceived as creating violent activities in the universities. In some universities, the violent activities got worse and some students died as a result of the *Rubnong* activities. It was revealed that some aspect of violence occurred when the senior students wanted to show their power over the new coming students. This aspect related to the culture of using power and violence in the society. I think Rubnong activity has two sides. It is consistent with peace education if the activity is combined with the ritual ceremony (*Baisri Sukwon*) and conducted by the university which shows hospitality and warm welcome as the host. In turn, it is the opposite of peace education if the activity is conducted by the students alone if it turns into violence. The *Rubnong* activities have continued to be a part of every new educational year in Thailand. I would suggest that the university should have a clear regulation about it as well as educate all students to realise the importance of respecting the rights of others.

5.4.3 Participants' Ideas about Peace Studies

5.4.3.1   Concepts of Peace

There were different views for the concept of peace in the qualitative findings. Based on

the literature and the data from interviews, the concepts of peace are absent of all kinds of violence (direct, structural and cultural), such as holistic Gaia peace, and holistic inner and outer peace (addressed in section 3.2, 3.2.1 and 3.2.2). Four key themes emerged around the concepts of peace, namely an absence of all kinds of violence, inner peace, peaceful coexistence, and the state of 'being normal'.

Absence of All Kinds of Violence:

The theme of "absence of all kinds of violence" emerged as an important theme. It means the absence of any kind of violence such as direct violence, structural violence and cultural violence on any levels – micro and macro levels (addressed in section 3.2 and 3.2.1). There are three concepts within this theme - the absence of direct violence, the absence of structural violence and the absence of cultural violence. The absence of direct violence involves an absence of verbal and physical violence harming the body, mind or spirit. The absence of structural violence means the absence of a state of obstructing humans to reach the basic needs which leads them to be unable to achieve their existing potential. The absence of a cultural violence is an absence of any aspect of a culture such as thought, belief or attitude, that can be used to support violence in its direct or structural forms.

The findings revealed that the concept of peace as an absence of direct violence was emphasised by the participants of RU1. The data also revealed that some students who had moved from the southern provinces defined the concept of peace as an absence of direct violence relating to the problems in southern Thailand. They defined it as the absence of the unrest separating the southern provinces. The Buddhist students, who were affected by the southern unrest and moved to Bangkok, defined it as a consciousness for coexisting happily, whilst other two Muslum students also related to the sounthern problem. It can be seen that the concept of peace as an absence of direct violence was defined based on the participants' experiences;

> *"Peace means calm. This calm is not only stay still but it also has happiness. It means living together with happiness, be able to express one's own opinion without violence, and not infringing the rights of others. Everyone needs to know*

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not only the rights but also the duties and responsibilities for a peaceful coexistence in society without harming each other." (Administrator 3, RU1)

"Peace in my opinion is a calm coexistence. It is an absence of conflicts and violence." (Lecturer 1, RU1)

"It means - like a situation in the southernmost provinces. I would like the three provinces in the southernmost provinces to have more peace and no separation and quarrel." (Nori; Student year 1, RU1)

"It means harmony. It is the same with my friend's opinion that the southern three provinces should have more harmony than this and it should not be separated." (Budri; Student year 1, RU1)

"Peace must be the matter of consciousness in a happy coexistence without a thought of killing, competition, and being eminent. They should live other happily like brothers and sisters in the same family." (Putrat; Student year 1, RU1)

The other concept of peace found from the interviews with the senior administrators, lecturers and students was an absence of structural violence. The data showed that the participants of both universities emphasised the concept of peace as an absence of structural violence. The concept of peace was mentioned as the absence of many kinds of structural violence, such as having sufficiency for living and well-being which were a result of a good social structure, an absence of an infringement of the rights of others, respect the rights of oneself and others, not exploiting others or making others have any trouble, and having equal rights. The data showed that the basic system for living was mentioned as the foundation for living peacefully;

"Peace is the calm in coexisting, happiness in living together and a sufficiency for a living. For example, if there is no happiness both physical and mental, peace cannot occur." (Administrator 1, RU1)

"In my opinion, peace is coexisting happily without the exploitation of others or making others have any trouble." (Susa; Student year 4, RU1)

"The social structure should build the basis for supporting the important

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foundation of living to provide people to live together peacefully. This basis includes the quality of living, good environment, good governance, and benefit to community. Moreover, the system should protect them from exploiting each other and also the environment as well." (Administrator 2, RU2)

"Peace is a happy coexistence, understanding each other, not taking advantage of each other, being in unity and no quarrelling." (Muka; Student year 1, RU2)

"Everybody has an equal right and no exploitation of other people." (Muhamad; Students year 1, RU2)

"Peace means that everybody can coexist happily without any exploitation instead helping each other." (Paree, Student year 4, RU2)

Absence of Cultural Violence:

Another concept of peace is the absence of cultural violence. It is an absence of any aspect of a culture, such as religion and ideology, language and art, empirical science and formal science (logic, mathematics) that can be used to support violence in its direct or structural forms (Galtung, 1990: see section 3.2.1). The data revealed that there was nobody from both universities who referred to the concept of peace as an absence of a cultural violence. This can be understood because cultural violence is concerned with all aspects of the cultural and the symbolic sphere of our lives, such as religion and ideology, language and art, empirical science and formal science, tends to be abstract. Individuals may or may not want to think about it because of their respect for that symbolic sphere or because the try to avoid getting involved in controversial issues. Furthermore, I think it was because they have to be concerned with severe direct violence and cultural violence which can be seen vividly in society. Therefore, they forgot to think about cultural violence which needs a deeper thought.

The findings revealed that the participants of both universities defined the concept of peace as the absence of direct and structural violence. The concept of peace as an absence of direct violence involves an absence of verbal and physical violence which

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might harm the body, mind or spirit. It is the initial concept of peace (addressed in section 3.2 and 3.2.1). However, it is important for Thailand where direct violence appeared not only at the southern provinces but also in central Bangkok and other parts of the country. The violence can be seen, such as the unrest in the southern Thailand, the coup d'état limitary in Bangkok, and the protests of the "red shirt" and the "yellow shirt" in Bangkok and across the country. The participants emphasised the concept of peace as an absence of direct violence reflecting the existence of conflict and violent situations in Thailand (addressed in section 2.3). Another concept of peace found from the interviews is the absence of a structural violence. It means the absence of a state of obstructing humans to reach the basic needs which lead them to be unable to achieve their existing potential. For an absence of structural violence, there are no groups, classes, genders, ethnicities and religions assumed to have more opportunities than other groups, classes, genders, ethnicities and religions. The structural violence seemed to be severe in Thailand. It oppressed the Thai people in many aspects, such as the wide gap between the rich and the poor. The richest have privilege from social structure, for example the quality of education, the quality of health care, and the double standard of law enforcement. The poor experience the opposite and do not have sufficient to live on and have low quality of education leading them to the circle of oppression. According to the Freirean theory (addressed in section 2.3), the people need to know the oppressed conditions which are oppressing them and commit themselves to transform it. The people need the right kind of education that will develop their consciousness, enabling them to analyse the sources of oppression in everyday live.

The data revealed that the majority of participants from the interviews supported the concepts of peace as an absence of structural violence. These can be a significant change if the basic education in Thailand can implement the right kind of education to unveil the conditions of the oppression which is oppressing them. This is why an understanding is important at all levels of education and is why it is important for teacher students of early childhood education to gain an understanding of peace education so that it can be used with early childhood children. The last concept of peace as the absence of violence is the absence of cultural violence. The cultural violence makes either direct or structural

violence become right or at least not a serious fault (Galtung, 1990). The data revealed that the concept of peace as an absence of cultural violence was not mentioned by any participants. I believe this was because they have to be concerned with direct and structural violence more than cultural violence.

Inner Peace:

The theme of "inner peace" emerged as an important theme. The participants mentioned inner peace in the way of having calmness, happiness, peacefulness, serenity, and a tranquil mind.

The findings from the interviews revealed that the participants at RU1 defined the concept of peace as inner peace. The data showed that inner peace was defined in the group using words such as calmness, happiness, tranquillity, serenity, and peacefulness;

> *"Peace is a calm coexistence by respecting the rights of oneself and others, realizing the duties of oneself, feeling of being enough, and having a tranquil mind."* (Lecturer 2, RU1)

> *"Peace means peacefulness, serenity, and coexistence with pleasantly warm."* (Virap; Student year 4, RU1)

> *"It should be about the matter of peacefulness and no exploitation of others."* (Wilan; Student year 4, RU1)

The findings revealed that the participants at RU1 defined peace as inner peace relating to a form of the coexistence. Normally, inner peace is the harmony of body, mind, and spirit (Galtung, 1996:32). I believe this is a characteristic of the Buddhists as when they face tension or an unpleasant situation they tend to check and control their minds. The concept of peace as an inner peace is a typical concept in Buddhism as Galtung (1993:18) addressed that: "*Nirvana (Nibbhana - Bali) is entropy, peace is entropy – hence, in a certain sense peace is nirvana and nirvana is peace.*" Therefore, the concept of peace as inner peace is deeply embedded in Thai culture as a Buddhist country. The data showed that the participants mentioned inner peace relating to a form of coexistence. I think this implied some tension of coexistence in that they tried to link the

concept of peace located in Buddhism to the coexistent situation.

Peaceful Coexistence:

The theme of "peaceful coexistence" emerged as the important theme for the concept of peace. The majority of participants of both universities viewed the concept of peace as the situations that have no conflicts and violence in living among different groups, ethnicities, religions and cultures.

The findings from the interviews with administrators, lecturers and students emphasised the theme of peaceful coexistence as a concept of peace. The data showed that the participants emphasised the theme of peaceful coexistence in many ways, such as happiness in coexistence, calm coexistence, peaceful coexistence, harmonious coexistence, consciousness in coexisting, coexistence with being pleasantly warm, and compromise coexistence. The data showed that the participants addressed the different conditions for the concept of peaceful coexistence, such as an absence of conflict and violence, an absence of direct and structural violence e.g. violence in the southern provinces and exploitation, and understanding each other. The participants also addressed the quality of each individual for the conditions of the peaceful coexistence such as having the inner peace, love, virtue, ethical behaviour, and generosity;

> *"Peace in my opinion is a calm coexistence. It is an absence of conflicts and violence."* (Lecturer 1, RU1)

> *"Peace is about the matter of a peaceful climate that everybody coexists comfortably without any competition and quarrel."* (Lecturer 3, RU1)

> *"Peace is the harmonious coexistence. It is a result of adjusting to live together."* (Lecturer 4, RU1)

> *"Peace is the living together with love and the commitment of oneself to a virtue and ethical behaviour."* (Nora; Student year 4, RU1)

> *"In my opinion, peace is coexisting happily without the exploitation of others or making others to have any trouble."* (Susa; Student year4, RU1)

"Peace means peacefulness, serenity, and coexistence with pleasant warm." (Varap; Student year 4, RU1)

"Peace is a condition which is acceptable by everyone in society. It does not mean they get everything they wanted. Instead, it is at the level of their satisfactions. If they were not satisfied, the conflicts will occur. ... In conclusion, peace is the living together with compromise and the use of reason for each other." (Administrator 3, RU2)

"Peace is a happy coexistence and understanding each other." (Lecturer 1, RU2)

"Peace is a coexistence with balance and harmony." (Lecture 2, RU2)

"It means a peaceful coexistence which comes from not dividing into groups but helping and sharing each other." (Lecturer 4, RU2)

"It is an overall image of a peaceful and harmonious coexistence at all levels starting from small organization to the world society." (Lecturer 5, RU2)

"Peace is a happy coexistence which helps each other and has happiness at a level not to cause any problem to the society." (Lecturer 6, RU2)

"Peace is a happy coexistence, understanding each other, not taking advantage of each other, being in unity and no quarrelling." (Muka; Student year 1, RU2)

"Peace means to be able to coexist happily." (Muarz; Student year 1, RU2)

"Peace means that everybody can coexist happily without any exploitation instead help each other." (Paree; Student year 4, RU2)

"Peace is happy coexistence, helping each other, and being in harmony." (Asya; Student year 4, RU2)

"Peace is a living together happily and providing love to each other." (Patha; Student year 4, RU2)

"Peace is a happy coexistence which everybody in society lives with happy, love, understand each other and generosity. It needs to be different situation from those at the three southern provinces." (Arze; Student year 4, RU2)

The findings for the theme of peaceful coexistence as the concept of peace revealed that many participants in both universities defined peaceful coexistence in different ways. However, the common aspect can be found as living together peacefully. The idea of living together peacefully is the main theme of the UNESCO's work for educating people around the world in learning to live together (addressed in section 3.3.3). Truly, it is impossible to tell people to live together peacefully without building the conditions for them. The data showed that the participants addressed many conditions which support peaceful coexistence. These conditions need to be the responsibility of many agencies such as the government, business sectors, religions and also individuals. This is a significant finding in relation to the concept of peace, particularly within the context of conflict situations and the contexts of Thailand.

A State of Being Normal:

The theme of "state of being normal" emerged as an important theme. The state of being normal is the situations in which there is nothing to disturb peace and contentment. The concept of peace as a state of being normal can be described on two levels: a state of being normal in mind, and a state of being normal in living. A state of being normal in mind refers to inner peace. It relates to the Buddhist word "*Sila*" (Buddhist precepts) which means normality or makes people commit to *Sila,* to be normal (see section 2.2.6.1). In Buddhism, a normal state of mind is calm, but it can be disordered when some things disturb this calmness. This is the metaphor of the glass of water containing dirt. Normally it looks clear, but when it is disturbed dirt is stirred up. Then, it goes down to be a normal state again. A state of normal in living refers to Thai lives. For the Thai people's lives, their normal lives are calm, peaceful, and based on agriculture which has rich natural resources. When the condition of normality or the natural resources are taken out from their lives, the state of un-normalilty occurs. It occurs

within the context of non-peaceful situations at the levels of both individuals and groups (see section 2.2.5).

The findings from interviews revealed that the participants defined the concept of peace as a state of being normal. The data showed that the participants defined the state of normality at individual, social, national and global levels. The state of being normal was also related to the problems in southern Thailand which happened from the breaking down of the normality of their life cycles. The participants also used the Thai-Pali word of "*Santipab*" which means peace as a reflection of a state of normality of life;

> *"This peace and contentment occur from a state of a fit of a normality and balance in coexistence. This situation also needs a harmony of a practice in each individual's life cycle. Now, everyday life practice of Muslims at southern provinces is disturbed. The new social condition seems not to fit with their life cycle. Therefore, the conflicts occurred and slowly expanded the boundaries."* (Administrator 2, RU1)

> *"Peace is a state of being normal at every level – individual's minds and groups. If a state of being normal exists, the lives move on in a natural way. We have tried to keep their (students) ways of life moving on their normal ways, even though we have different religions. If we change their normal life, it is unacceptable for them. It might have a state of no peace in their minds, communities, organization etc."* (Administrator 1, RU2)

> *"Santipab (peace) is a compound word of "santi" and "pab." Santi means calm or normality. Pab means state. Therefore, peace is a reflection of a state of normality of life."* (Lecturer 3, RU2)

The findings showed that the participants of both universities defined the concept of peace as a state of being normal both within a state of being normal in mind and a state of normal in living. A state of being normal in mind is concerned with a state of calmness, tranquillity, peace and with contentment, and normality of life relates to the Buddhist precepts (*Sila*) as discussed previously. This was also stated by Sivaraksa (2005b:24) in that:

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"In Buddhism the normal states of the mind are compassion, generosity, sympathetic joy, and equanimity. Ideally, we are able to perceive non-judgmentally and be awakened from the various forms of mental domination rooted in greed, hatred, and delusion, all of which are manifested in capitalism, militarism, and compartmentalized knowledge systems."

With regard to a state of being normal in living, the data showed that participants mentioned the state of being normal relating to the Muslims' lives in the southern provinces. The troubles occur when their normal life circle was disturbed. The data also showed that the senior administrator of RU2 suggested that they tried to keep students' lives moving in their normal ways. I would remark that this was not consistent with RU2's policy on mixing students from different religions in the same room within the university's accommodation. However, the failure of that policy confirmed the importance of the concept of peace as a state of normal living.

5.4.3.2 Concepts of Peace Education

Concepts of peace education were presented by the participants during the interviews. This group included senior administrators, lecturers and students. Two themes emerged in relation to concepts of peace education. These are peace matters and the educational process for coexisting.

Peace Matters:
The theme of "peace matters" emerged as an important theme. The participants emphasised the importance of study about peace matters for the concept of peace education as a way of providing students with knowledge about peace education. This theme relates to teaching and learning about the meaning, theory, methods, and case study of peace education.

The findings from the interviews revealed that the participants of both universities defined this aspect of peace education as the ways of teaching and learning about peace

matters. The data showed that the concept of peace education was defined as the study, application, and dissemination of matters of peace and matters of creating an outcome for peace which results in peace for the world. The data showed that the participants addressed the matters of peace as the methods, main concepts, and theories of peace education; the normality of people's happiness; unity; love; harmony; and tranquillity;

> *"It is about studying and applying the methods, main concepts, and theories of peace education which aim to produce an effect on peace in the world."* (Administrator 2, RU1)

> *"Peace education is the study about a matter of creating an effect on happiness. This kind of education has a wide context concerning the process of management. In short, we can say that it is education about the matter of effecting the normality of people's happiness."* (Lecturer 3, RU2)

> *"Peace education is the study about the state of normality for the group of people. Peace education in my meaning also includes the things that were promulgated by the University Council for students to learn both the theory in the classroom and the practice outside the classroom."* (Administrator 1, RU2)

> *"Peace education is the study about unity, love, harmony and tranquillity."* (Lecturer 5, RU2)

> *"It is about the study and dissemination of peace and peace education. It means teaching and learning."* (Arnon, Student year 4, RU1)

> *"It is the study about peace or the peaceful living."* (Wilan, Student year 4, RU1)

The findings revealed that the concept of peace education was seen as the study of peace matters and was found in both universities. The concept addressed by the participants at RU1 seemed to be more of an academic concern which related to the concepts, theory and methods of peace education, whilst the concepts of peace education at RU2 tended to relate to the Thai contexts concerning the normality of people's lives. I believe that the normality of people's lives at RU2 was disturbed. Therefore, the participants defined the concept of pece education in this way. The data showed that the participants

addressed the concept of peace as the study of the normality of people's happiness. This provides some significant evidence for understanding peace in the Thai contexts. This revealed that Thai people liked to see normal life as living their lives in a peaceful way. The findings also revealed that the concept of peace education as the study of the normality of people's happiness was addressed by the senior administrator of RU2, who revealed that it is not only the wider Thai contexts in which people used to lead peaceful lives but it was also attempted by the University Council to create the climate of living together peacefully and harmoniously. This implied that tensions may exist at some level in RU2.

The Educational Process for Coexisting:

The theme of "educational process for coexisting" emerged as an important theme. The theme concerns the educational processes methods and activities used in attempting to make people realise how to live together peacefully and happily in a context of diversity of beliefs, cultures, religions and ethnic backgrounds. It is an attempt by the RUs to educate people toward peace.

The findings from the interviews with administrators, lecturers, and students emphasised the importance of the concept of peace education as an educational process for coexistence. The data showed that many participants of both universities defined the concept of peace education as the educational process for coexistence. The data revealed that the participants addressed the educational process for coexistence on two levels. The first level is the educational process aiming to help students to live together happily and using the process as a way of changing students' behaviours by committing themselves to peace by the use of non-violence in their lives. This concept is similar to the concept addressed by UNICEF (Fountain, 1999);

> *"Peace education is an activity rather than content, for example the interaction activities for a happy living together. Every course aims to build students to live together happily. This is peace education."* (Administrator 1, RU1)

> *Peace education is an educational process. It concerns the teaching and learning which lead to change students to behave peacefully including thinking*

and acting. (Administrator 3, RU1)

"Peace education is a kind of education providing a chance for students to avoid using conflict and violence for solving any problems in their lives." (Lecturer 1, RU1)

"Peace education is an educational management for students to adapt themselves for coexisting happily in society without the matter of separation and religions. It should not bring up a religion as a main issue in educational management. It should emphasise the psychological knowledge for coexistence instead." (Lecturer 2, RU2)

The second level is using processes to get students to understand the 'wider stage' for the concept of peace as the educational process for coexistence; as ways of creating peace in a wider society. The data showed that the participants addressed both the educational process and the role of education in building peace in society;

"Peace education is the role of instruction which lead to peace." (Lecturer 4, RU1)

"It is the educational process concerning the building peace in society." (Lecturer 2, RU1)

"Peace education is the use of educational processes to produce an effect on peace in society." (Lecturer 3, RU1)

"Peace education is the management of the education and the learning in order to coexist happily." (Lecturer 1, RU2)

"Peace education is a process of helping people to coexist happily. It concerns matters of love, unity, harmony and calm." (Lecturer 5, RU2)

"Peace education is the learning about how to live without producing any troubles at both individual level and social level." (Lecturer 4, RU2)

"Peace education is the method of teaching and learning how to teach people to coexist happily." (Lecturer 6, RU2)

"Peace education is a process of building harmony." (Putrat; Student year1, RU1)

"It is a coexistence with sharing with each other." (Nora; Student year 4, RU1)

"It is a harmony and being able to share opinions." (Varap; Student year 4, RU1)

"I think it is about learning to live happily with others in the society." (Susa; Student year 4, RU1)

"It is the study about peace or the living together peacefully in the society." (Wilan; Student year 4, RU1)

"Peace education is the learning about how to live together in the society." (Anna; Student year 1, RU2)

"Peace education is a peaceful coexistence with no exploitation of other and commitment in the university's regulation." (Muarz; Student year 1, RU2)

The findings revealed that the concept of peace education as an educational process for helping individuals to coexist was addressed largely by the participants of both universities. The data showed that the concept of peace education as an educational process for coexisting addressed ways of changing students' behaviours toward peace. The concept of changing students' behaviours for peace is important for living together. It is the way to build peace from each individual by controlling themselves instead of controlling others. This concept is consistent with the Buddhist way. In Buddhism, laymen need to commit to the Five Precepts (*Panchasila*) for self-control from making troubles for themselves and others (Keown, 2009: see section 2.4.6.1). The findings relating to the concept of peace education as an educational process for coexistence implied that there are conflicts in society and the participants emphasised using education as the method for building a peaceful coexistence. Furthermore, the participants addressed the way of controlling self-behaviour which is backed by the Buddhist paradigm. I agree with the way of educating people to control their own behaviours. However, the outer fectors for building peace in society such as social

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condition were also important. I would suggest considering creating the social condition to consistent with peace education parallel to educating people to control their own behaviours.

The concepts of peace education at both universities were found as a study of the matters of peace and the educational process for coexistence. The results from RU1 tended to address wider contexts, for example the concepts of the theory of peace and peace education and the process of changing students' behaviours which relate to the Buddhist principles. Meanwhile the results of RU2 tended to be concerned with the concepts of coexistence. This implied that RU1 was less concerned with conflict, whilst RU2 was more concerned with conflicts.

5.4.3.3   Peace and Early Childhood Children

Before continuing to consider peace education for early childhood children, the final section in this part of the chapter looks briefly at participants' views on peace in relation to early childhood children. The theme is peace for living together.

Peace for Living Together:

The theme of "peace for living together" emerged as an important theme for the concept of peace for young children. This theme is similar to "peace for coexistence." However, this theme concerns the concept of peace as living together appropriately at the level of early childhood children through ways of participating, cooperating, approaching others and living with others.

The findings revealed that the participants emphasised "peace for living together" as the concept of peace for young children. The data showed that the participants addressed the concept of peace for living together at the level of young children with some aspects, such as respecting the rights of oneself and others, adapting to each other with the use of compromise, reason, and acceptance of others and living with love and warmth like living in family;

"At the level of young children, I think it is similar to our adult students. Peace, for them, is about living together peacefully by respecting the rights of oneself and the rights of others, knowing one's own duty, and having a soft-mind." (Lecturer 2, RU1)

"Peace is a harmony which is able to adapt to each other. Both young children and adults need to do the same thing." (Lecturer 4, RU1)

Peace must be accumulated from childhood in order to build characters of compromising, reasoning, and accepting the other to live together peacefully. (Administrator 3, RU2)

"Peace in my opinion is a peaceful living without conflicts and violence. Therefore it is the same with young children. There should not be conflict and violence to be a model for them to be traced." (Lecturer 1, RU1)

"Peace for young children is about love and warmth. When young children had enough love and warmth from their parents and adults, they will generate it to others." (Lecturer 3, RU1)

"…. They (children) should think about living together happily like brothers and sisters in one family without any thought of killing." (Putrat; Student year 1, RU1)

The concept of peace for young children found from the interviews was "peace for living together." Living with each other is a big issue for many young children in kindergartens because they have just left their homes which have different life-styles to live and share things with other children in the same place. Therefore, the approach to others is hard for them. It might cause unhappiness for themselves or for others. They need to learn a peaceful way to live together with others, for example the ways of approaching their friends without hurting them, and the way to use the same materials by waiting or asking politely instead of snatching, which seemed to reflect negative peace. However, the data showed that the participants addressed some aspects relating to positive peace such as respecting the rights of oneself and of others, and having soft-minds (generous mind). I believe that peace education for early childhood children can develop from negative peace to positive peace by teaching them to respect the rights of

each other. Furthermore, the concept of peace for early childhood children in Thailand can be developed toward the Gaia peace and inner peace which are privileged in Thai culture (addressed in section 3.4.1).

We now move on the next section to present and discuss peace education for early childhood children.

5.4.3.4   Peace Education for Young Children

It is clear from the data that participants see peace education as a part of the educational experience for early childhood children as an important part of their Kindergarten curriculum. It concerns important components such as the aims, content, and the process of teaching and learning at the appropriate level for early childhood children. There are four themes emerging for the topic of peace education for early childhood children, namely the concepts of peace education for early childhood children, the aims of teaching peace for early childhood children, the contents of peace education for early childhood children, and the teaching and learning process of peace education for early childhood children.

The Concepts of Peace Education for Early Childhood Children
The theme of "concepts of peace education for early childhood children" emerged as the most important theme. The participants defined the concept of peace education for early childhood children as the educational process for peace education particularly for the level of early childhood children.

The findings from the interviews with senior administrators, lecturers and students supported the concepts of peace education for early childhood children as an important component of peace education for early childhood children. The data showed that the participants of both universities defined the concept of peace education as the educational process for teaching early childhood children about peace, such as having happiness as a part of learning and doing activities and how to approach their friends

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and society peacefully. The findings also revealed that some participants saw the use of activities and teaching methods as calming early childhood children and getting them ready to learn the concept of peace education for early childhood children. The data also revealed that the concept of peace education for early childhood children was defined as the role of education in teaching and developing early childhood children to have the characteristics of a peaceful person such as being full of love, warmth of heart, and knowing oneself before knowing the others;

> *"If we focus on early childhood education, our students (undergraduate students) must have peace for themselves as the first priority such as have happiness in learning and doing activities with their friends, no conflicts and violence. Then, they must teach early childhood children to have happiness in doing activities and playing the same as they had. The conflicts among early childhood children are normal. However, teachers need to teach the methods of approaching their friends peacefully and without forcing."* (Lecturer 1, RU1)

> *"Peace education for early childhood children is about the use of activities and methods to calm down early childhood children and get ready to learn. As early childhood children are only just away from home, they are less accustomed to society outside and need to learn about basic rules, respect the rights and duties of their own and others, and have a tender-heart."* (Lecturer 2, RU1)

> *"Peace education for early childhood children is about the use of educational processes to develop early childhood children to be good persons who are full of love and a warm heart."* (Lecturer 3, RU1)

> *"Peace education at the level of early childhood children is about teaching them to approach society, to know about love, and to know themselves first before knowing others. It is the role of teaching leading to peace."* (Lecturer 4, RU1)

> *"Peace education for early childhood children is about the educational process for developing children's skills about living together without producing the trouble at individual level and social level."* (Lecturer 4, RU2)

> *"Peace education is a study about the matter of influencing "happiness as normal life."* (Lecturer 3, RU2)

The findings on the concepts of peace education for early childhood children revealed

that the participants in both universities defined the educational process for developing young children as having skills and characteristics for peace such as approaching others, having a kindness of mind, knowing basic rules, and knowing themselves. The concept of knowing themselves is important for early childhood children. It does not only mean the function of their bodies but also the emotional aspect such as sad, happy and agry. They should know their emotion at any moment. I think this is the basis of emotional control which is believed to lead to peace for young children.

The Aims of Teaching Peace Education for Early Childhood Children:

The theme of "aims of teaching peace education for early childhood children" emerged as a related and important theme. The participants of both universities emphasised that the aims of teaching peace education for early childhood children should focus on developing knowledge, skills, and attitudes.

The findings from the interviews revealed that the participants addressed the aim of teaching peace education for early childhood children by developing the theme in three areas, namely knowledge, skills and attitudes. The data showed that the participants mentioned the importance of knowledge, skills and methods to be able to develop a peaceful approach to their friends and wider society;

> *"If we focus on early childhood education programme, our students must have peace in themselves as the first priority such as having happiness to learn and participate in activities with their friends without conflicts and violence. Then, they must teach young children to have happiness in participating in activities and playing as they had. The conflicts among early childhood children are normal. However, the teachers must to teach them the methods of approaching to others without making any trouble for others."* (Lecturer 1, RU1)

> *"The aim of peace education for early childhood children is to teach them to know about a peaceful approach to society and about love."* (Lecturer 4, RU1)

> *"The early childhood is a period of self-adapting for early childhood*

children. Therefore, they might have some problems, conflicts or flustered when they cannot do something they wanted. The teachers should help them to solve these problems by enabling them to accept basic rules." (Lecturer 2, RU1)

Another other aim of teaching peace education for early childhood children found in the interviews was to help develop children's attitudes. The data showed that many participants emphasised enhancing children's attitudes and values, such as being a good person, developing a spirit of democracy, sympathy, responsibility for society and having a public mind. These attitudes and values were also stated by UNICEF and widely emphasised in many countries (Fountain, 1999). I believe these attitudes and values are important for creating aculture of peace in the world. It is more important and sustainable if young children can obtain these attitudes and values (Quisumpling, 2000);

"Peace education for early childhood children is about the use of the educational process to educate early childhood children to be good persons who are full of love and warmth." (Lecturer 3, RU1)

"The aim of teaching peace education is to make them realise the living together with a respect for the rights of others, to build a spirit of democracy and to reduce conflicts. For early childhood children, I think it is the same but it should be adjusted suitably for their level." (Administrator 1, RU2)

"The aim of teaching peace for early childhood children is to enhance their sympathy, responsibility for society and public minds." (Lecturer 4, RU2)

"The aim of peace education for early childhood children is to cultivate the value of democracy which leads to peace." (Lecturer 5, RU2)

The findings on the aims of teaching peace education for early childhood children revealed the importance of educating them with knowledge, skills and attitudes for peace. This finding was consistent with the aims of teaching peace education commonly used in the organisations such as UNESCO (UNESCO, 1995) and UNICEF (Fountain, 1999). For the areas of knowledge and skills, the participants emphasised the methods

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of approaching others and controlling their own emotion. This is the basis for peace building at the level of early childhood children. However, it has a big impact on building peace in society and the world. For the area of attitudes, the data showed that the aim of enhancing the spirit of democracy, sympathy, responsibility for society and public minds was found in RU2. These are the foundation of the culture of peace. It implied that the participants realised the importance of building a culture of peace through early childhood children as the future of society.

The Contents of Peace Education for Early Childhood Children

The theme of "contents of peace education for early childhood children" emerged as an additional theme. This theme is concerned specifically with what should constitute the contents of peace education that should be taught to early childhood children. Again it related to three main areas, namely knowledge, skills and attitudes.

The findings revealed that the participants of both universities saw the contents of peace education for early childhood children as knowledge, skills and attitudes. The data showed that the participants mentioned knowledge such as developing an understanding of their bodies and feelings, tolerance, democracy, environment, and basic rules. For the contents in the areas of skills, the participants emphasised the skills of interaction, the use of social manners such as saying "thank you", and working in groups. For the contents in the area of attitudes, the participants suggested attitudes toward self-actualization, sharing, helping each other, public-mindedness, and sympathy. I think the contents of peace education mentioned by participants are not only for teaching peace for early childhood children but also preparing them for approaching to society for example the use of social manners;

> *"Early childhood children need to know about themselves, if they did not know themselves they cannot understand the other things. They must start from knowing their bodies and develop further to know their minds. Humans compose of body and mind. Therefore, they should learn about their bodies and their feelings. When they know their own feelings such as sadness and happiness, they will know those of others. This is a start of peace."* (Lecturer 3, RU2)

"Peace education should teach about understanding each other, tolerance and democracy. It could be adjusted for early childhood children as well. If they can accept the different opinions of others from the early age, they will be adults who are able to accept the difference." (Administrator 1, RU2)

"Early childhood children should learn about the matters relating to themselves for the contents of peace education such as body, emotion and families; self-discipline; self-adaptation for living with others; virtue and morality; generosity; and sharing out." (Lecturer 2, RU2)

"Firstly they need to develop self-concept and self-esteem, then, they can understand the others. They also need to learn about the environment, democracy, cohesion and happy living together." (Lecturer 5, RU2)

"Young children should learn about peaceful interaction, sharing with others and the basic rules." (Lecturer 2, RU1)

"Peace education for early childhood children should teach about the social manner such as saying "thank you", making an apology, and forgiveness." (Lecturer 3, RU1)

"The contents of peace education for early childhood children should teach about skills for approaching society, love, self-actualization, and harmony." (Lecturer 4, RU1)

"Early childhood children can learn about helping each other by working in groups." (Lecturer 6, RU2)

"At the level of kindergarten, the teacher should teach about sharing." (Putrat; Student year 1, RU1)

"... At the level of early childhood children, we should teach about love each other, not to quarrel, and respect the rights of each other." (Lecturer 1, RU2)

"... We need to build the foundation of our children at the early age about the public minds and sympathy." (Lecturer 4, RU2)

The findings from the interviews with senior administrators, lecturers and students

revealed that the participants emphasised the contents of peace education for early childhood children in all three areas. One participant might address the content in more than one area. The contents of peace education for early childhood children were discussed in section 3.5.3 which outlined the contents expressed by many organisations such as PEN – relating to UNICEF, HAP, and AMEI-WAECE. I would suggest that some contents of peace education for early childhood children should be picked from issues in the classroom. This is important for the children in the way of relating it to themselves and providing them with a solution of their own situation.

Teaching and Learning Processes for Peace Education for Early Childhood Children:

In this final section relating to peace education for early childhood children turns its attention to the theme of "teaching and learning process of peace education for early childhood children" which emerged as a final significant finding in this area. This theme is concerned with the process of teaching and learning peace education for early childhood children. The participants of both universities emphasised the use of activities and a variety of methods for teaching and learning peace education to be used with early childhood children.

The findings from the interviews with administrators, lecturers and students revealed that the participants in both universities felt it was important to use a variety of methods for teaching and learning peace education with early childhood children. The data showed that methods mentioned included group activities, role playing, discussion, art and painting and telling tales. As a lecturer in the field of early childhood education, I agree with these methods because it could enable children to work cooperatively, express their thought and extend their imaginations which were considred as a foundation for peace education;

> *"If we focus on the ECE programme, firstly, we must develop our students to have peace. It means they should have happiness in learning and participating in activities with their friends. They should have no conflicts and violence. Then, they must teach young children to have happiness and fun. The conflicts*

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among early childhood children are normal, but the teachers should teach them the approach to their friends not to use power or force. Importantly, they should have a chance to practice their skills. They will learn to solve the problems." (Lecturer 1, RU1)

"It needs to use many activities and a variety of methods to make early childhood children calm down and ready to learn. School is a new environment for young children. They need to learn about the rules, a respect the rights of others, not to make anybody in trouble, know their own responsibilities and be tender-hearted." (Lecturer 2, RU1)

"Teaching peace for early childhood children is the same as teaching social studies. They can learn from role playing. For example, they can play a role of the teacher to learn how to talk to others politely or they can play the role of other children who are suffering from some pain. After the role playing, teacher and students can discuss sympathy." (Lecturer 3, RU1)

"Teachers should use art and painting for teaching peace because it has a freedom of thinking." (Nori; Student year1, RU1)

"Teachers should use art in teaching peace because children can use imagination in their drawings. Peace in my opinion is freedom." (Susi; Student year 1, RU1)

"The teachers should tell a tale to children because there are both good and bad characters in the tale, then discuss that." (Budri; Student year 1, RU1)

"Teachers need to repeat again and again the rights of oneself and the rights of other. Group activities should be available for children to acquaint themselves with each other." (Lecturer 1, RU2)

"Peace education cannot be taught directly. It should be integrated in activities. In the group activities, children can learn about a responsibility, help and share each other." (Lecturer 4, RU2)

"The teachers should teach peace concepts through tale telling, group playing, self-learning, or role playing. The other technique which few teachers used at the kindergarten level is cooperative learning. It might because the limitation of young children's capacity in learning. However, it is useful for learning about peace." (Lecturer 2, RU2)

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"The methods must be a concrete process such as tale telling and role playing. After the activity, the whole class discuses the characters and relate them to peace." (Lecturer 6, RU2)

"The methods of teaching peace for young children should emphasise group activities. The activities should support their experiences. They should have a chance to express their own capacities such as expressing the idea, doing activities and telling their experiences. These are linked to peace education." (Lecturer 5, RU2)

The data showed that using a role model approach by the teacher and the school staff was mentioned by the participants at RU1 as the teaching and learning process for young children. The participant addressed the reasons that early childhood children learn from an imitation of the environment surrounding them. I consider this as an important method for teaching peace education for young children and will discuss further in sections 5.6 and 6.2;

"The teacher is the first model for children. The other influent models are school staff. They should have no conflicts and a peaceful climate for children because early childhood children learn by imitation from the environment surrounding them." (Lecturer 4, RU1)

The participants of both universities discussed the methods of teaching and learning peace education with early childhood children in both direct ways, such as the group activities, role playing, discussion, art and painting and telling tales, and indirect teaching such as the use of the teacher and school staff as role models. The methods of role playing and telling tales are the typical methods for teaching early childhood children suggested by scholars in early childhood education and peace education (Adams and Wittmer, 2001; AMEI-WAECE, 2009; Ladlia, 2010). These methods can develop children's knowledge, skills and attitudes of peace education by enhancing their imagination and feelings of sympathy through the characters of stories. The indirect teaching of using teachers and school staff as role models seemed to be a whole-school approach (PPUP, 2008; PEN, 2011: discussed in section 3.3.5). I believe that the role

model of the peaceful teachers and staff in the school is not only offering role models for early childhood children to imitate but also a dynamic method of building a culture of peace at the same time.

5.4.4 Culture, Climate and Peace Studies in the RUs' Contexts

5.4.4.1 Climate in Universities

The climate in the university is the index to measure the situation of conflicts and violence in the society due to the university being the place for a diversity of cultures, ethnicities and religions. The topic concerns the feelings of the participants toward situations and violence in the universities. These were also explored in the questionnaires (see section 5.3.2). Two themes emerged for the climate in the universities, namely feeling safe and violence in the university.

Feeling Safe:

The theme of "feeling safe" emerged as an important theme. The theme concerns the feelings and opinions of participants toward situations in the universities. The findings revealed that participants expressed their feelings about feeling both safe and not safe. The data showed that the participants of RU1 felt safe and lived together in the university with happiness and warmth. The students of both universities who have moved from the southern provinces felt better than living in the southernmost provinces; they had no fear of shootings and bombings.

> *"We used the word "Ban" which means "home" instead of "university". Therefore, everybody lives in the university as brothers and sisters and help each other with happiness and warmth."* (Administrator 1, RU1)

> *"I feel pretty much better than living in the southernmost provinces."* (Nori; Student year 1, RU1)

> *"When I have come to study hear, I did not have a fear of bombing like living in*

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the south. Over there (southernmost provinces), I was very afraid even though there was the police because nobody know where the bombs are. Anybody can be the victim of the bomb" (Budri; Student year 1, RU1)

"I did not have a fear of shooting and bombing hear." (Putrat; Student year 1, RU1)

"We used the communities as the university's fences. Even though, the best security is used. It still has some weakness. The use of communities as the university fences means our students in any communities can be our partners in protecting the university from the social conflicts and violence at their communities. Furthermore, all alumni felt this university is their home." (Administrator 3, RU2)

I feel safe. I do not have to be on the watch my back and front like when I lived in the southernmost provinces. Over here, I can sleep and be sure that I will have a class as normal tomorrow." (Muhamad; Student year 1, RU2)

The data showed that a participant of RU2 felt fear in the university. She felt she had to set her mobile phone on standby all the time during her lectures in order to use it rapidly.

"I feel fear and am not sure what is going to happen. It is scary, when they (Muslim students) do the worship of Allah's kindness at night. There was nobody to watch over them. We did not know what they are thinking or what they are planning at their meeting. I have to operate my mobile phone all the time during the lecturing, because I am not sure what is going to happen during a lecture." (Lecturer 1, RU2)

The findings indicate that the participants in both universities felt safe living in the universities, whilst some participant at RU2 unsafe. I think it is important for living and working. If people feel unsafe, they cannot work or create good things, especially academic work which needs to deal with the diversity of ethnicities, cultures and religions. The data revealed that the participants of RU2 felt afraid and unsafe. This implied a situation of conflicts and distrust existed in RU2. I understand that each individual has different experiences. This lecturer might have experience or perceive

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some situations of severe violence within the southern unrest which have been frequently broadcasted. Therefore, she felt unsafe when she saw group of Muslim students prayed for Allah.

Violence in the University:

The theme of "violence in the university" emerged as an important theme. This theme concerns all kinds of violence existing or happening in the universities.

The findings found that there is little violence in both universities. The data showed that there had been threats of bombs in both universities. The senior administrator at RU1 mentioned that some of the fighting between students was caused by alcohol. Meanwhile a student of RU1 mentioned that some students seemed to come to study but drank at the liquor shop instead of studying. The data showed that a participant of RU2 addressed the Muslim network which links Muslim students in the university to the Muslim Council of Thailand. This network has an impact on the teaching of the lecturer in the university;

> *"Muslim students have their network which connects to the chairman of Muslim council of Thailand. ... When we teach in the class room we must be careful in our use of words. If they (Muslim students) are not satisfied, they might report to their network. After that, the Muslim Council of Thailand sends the letter (notice) directly to university about this matter."* (Lecturer 1, RU2)

> *"We are safe from being attacked. However, there was an incident that somebody wrote in Arabic language in the toilets to threaten people."* (Administrator 2, RU1)

> *"There is seldom fighting between students which is mainly caused by alcohol."* (Administrator 3, RU1)

> *"Some male students came to the university in a university uniform but did not go to the classroom. Instead, they stayed and drank in the liquor shop at the front of the university."* (Putrat; Student year 1, RU1)

> *"The university used to be threatened to be bombed."* (Lecturer 5, RU2)

The findings revealed that the participants addressed the direct and structural violence in the universities. Direct violence was found in the threat of bombings and fighting. Structural violence was found as the lack of responsibility from students in general and the Muslim network. With regard to the students who came to university to study but who did not study, it seemed to be the failure of the social structure in forcing the use of law to expel the liquor shop from the university as well as the lack of students' responsibility. This revealed the power of business over law and academic work. It is also the failure of students' consciousness in responding to their own lives which will raise social problems in the future. I believe this problem might relate to structural violence in relation to the responsibility of the state to provide education for all with full of quality and to protect citizens of the state. For the Islamic network, it can be understood that Islam has sanctioned academic work and has made threats that. I would suggest that the university should have more Muslim lecturers who can communicate with both Buddhist lecturers in the university and Muslim students. This could build a better understanding in the university.

5.4.4.2   Influence of Peace Education in Thailand

Peace education is important for every country, including intractable conflict countries, post-war countries and tranquil counties. Thailand is almost an intractable country which has conflicts and violence in the southern provinces and political conflicts across the country. Hence I consider the data from this study in relation to concerns about the impact of teaching peace education in Thailand. Two themes emerged on the influence of peace education in Thailand, namely solving social conflicts and enhancing morality.

__Solving Social Conflicts:__
The theme of "solving social conflicts" emerged as an important theme. Participants emphasised the influence of teaching peace education in Thailand in solving social conflicts. These conflicts are not only unrest in the southernmost provinces but also the

conflicts among groups, classes, ethnicities and religions in Thailand.

The findings from the interviews with senior administrators, lecturers and students emphasised the influence of teaching peace education in Thailand as solving social conflicts. The data showed that participants of both universities viewed peace education as a tool to the social conflicts both in the southern provinces and conflicts between the "red shirts" and the "yellow shirts." The participants saw peace education as a support to creating the resolution of conflict by enhancing individuals' skills, knowledge, and understanding of compromising, reconciling, and creating happiness as well as well-being in society;

> *"Peace education is very important not only in Thailand but around the world. It is important for young children because every step starts at the first step. It is a tool which helps people to coexist happily. Peace education within a well-managed process and activities would lead to reconciliation for example of the conflict in the southernmost provinces."* (Administrator 2, RU1)

> *"If we can educate our people to understand peace and peaceful means, it will reduce conflicts and raise compromise in society. The social problems will be solved easier."* (Lecturer 1, RU1)

> *"Peace education is really important. It can reduce chaos in our society. If people didn't not calm down but aim to defeat and destroy each other, they have no time to create any good thing. Peace education should be taught from young children to teenage children."* (Lecturer 2, RU1)

> *"Thailand, in reality, must have peace education. We have education but we did not have peace education. If people use peaceful means, our country might be better. The conflicts not only in the southern provinces but also the protest of "the red shirts" and "the yellow shirts" will reduce."* (Lecturer 3, RU1)

> *"I think peace education is important to Thailand. If they do not have peace in the education, it will be the same with southern provinces which have no peace and harmony."* (Budri; Student year 1, RU1)

> *"Peace education is important for every country. For Thailand, it has a chaotic situation not only at the three southernmost provinces but also at the centre part of the country and the community level such as the sub-district administration*

organization. Peace education might help to reduce these problems." (Lecturer 6, RU2)

"If people receive education about peace, it might reduce quarrel and create happiness as well as well-being in society." (Paree; Student year 4, RU2)

The participants of both universities felt that teaching peace education can have an influence on solving social conflict and violence in Thailand. The findings indicated that participants mentioned conflicts and violence mainly as relating to direct and structural violence whilst cultural violence received less attention. I think it is because the cultural violence concerns with the culture and symbolic sphere such as religion and ideology which might need a deeper thought to perceive it (Galtung, 1990). This implied that the chaotic situations made the participants think about the tools or conditions needed to solve the conflicts. Therefore, the participants emphasised the influence of peace education in solving conflicts. Furthermore, the participants also believed that peace education can lead to the reconciliation with the Muslims in the southern provinces if there is a well-managed process and activities. This is a significant reason to consider the use of peace education in solving the conflicts in the southern Thailand.

Enhancing Morality:

The theme of "enhancing morality" emerged as an important theme. The participants viewed the influence of teaching peace education as enhancing morality in Thailand.

The findings revealed that the participants felt that the influence of teaching peace education could enhance morality. The data showed that the participants of RU1 mentioned the influence of peace education as developing a morality and virtue in people as a way of preventing individuals from being seekers and invaders, changing people's behaviours to be more peaceful and reducing selfishness. I believe this finding revealed the reality that Thai people had less morality, left religions behind and worshiped money and success (Hutanuwatr and Rasbash, 1998);

"It is important to have peace education. If the university does not provide peace education, it will result in people becoming seekers and invaders. It will raise

the problem of living together." (Administrator 1, RU1)

"If everybody learns about peace, it might bring peace and happiness to Thailand. ... Education should be able to change their immoral behaviour toward peaceful behaviour." (Administrator 3, RU1)

"Peace education is very important. If we have a chance to learn, we will have consciousness about peace. It enhances students to be able to think and choose between goodness and badness." (Suni; Student year 1, RU1)

"In Thai society, many people are still selfish. If there is peace education, some good things will happen in society." (Putrat; Student year 1, RU1)

The lack of morality and virtue was seen as the root cause of conflicts and violence in Thailand. The data showed that participants viewed the influence of teaching peace education in enhancing people's morality, for example to change their immoral behaviours for peaceful behaviours. Morality and virtue are important for those who have chances to oppress other people, such as the bureaucrats, politicians and capitalists. This is due to the positions of bureaucrats, politicians and capitalists tending to have authority in making decisions which might cause an impact on the people, therefore these groups of people need to commit to morality and virtues in using their authority. Otherwise, it might raise conflicts between people and the state. This was also addressed by Wisalo in that:

"... In Thailand, conflicts have been the core problems particularly involving the state and capitalists. It is directly correlated to the economic situations." (2008, interviewed)

Due to the decrease of morality in Thai society, the participants viewed that peace education will have an influence on this and perhaps contribute to raising morality in Thai society. I believe if the people who have authority to make decisions on policy have morality conflict between people and the state could be avoided. I also believe that teaching peace education in RUs can raise morality in Thai society.

5.5 Integration of Quantitative and Qualitative Findings for the Model

The findings of four key areas and their subtopics from the semi-structured interviews, focus groups, and the questionnaire can be integrated with quantitative finding into four groups as:

- knowledge of peace and peace education,
- RUs' curricula,
- roles of persons and organisations, and
- support factors.

The section of knowledge of peace and peace education is made up of the combined findings from questionnaires item 7.11 to 7.20 (see appendix 4.4) and the findings from the interview schedule questions 4.1 and 4.2 (see appendix 4.3). This section has two parts, namely peace and peace education for undergraduate students and peace and peace education for early childhood children. Remarkably, in the topics of "the concepts of peace for young children" and "peace education for young children" were probed in the interviews about the concepts of peace and peace education (questions 4.1 and 4.2) but did not appear in the questionnaire.

The section on the RUs' curricula has two parts – official curriculum and hidden curriculum. The official curriculum is combined of the findings from the questionnaire items 9.34 to 9.39 (see appendix 4.4) and the findings from the interview schedule question 3.6 (see appendix 4.3). The hidden curriculum is made up of the findings from the questionnaire items 9.1 to 9.5 and the findings from the interview schedule question 3.7.

The section of the roles of persons and organisations has two parts, namely roles of persons and roles of organisations. The roles of persons are made up of the findings

from questionnaire items 9.24 to 9.33 and the finding from the interview schedule question 3.5. The roles of organisations were not addressed either in the questionnaires or the interview schedule. It arose from the interview data.

The section of support factors has two parts, namely environment and climate. These two parts were made up of the findings from questionnaire items 10.1 to 10.3 and the findings from the interview schedule questions 5.1 and 5.2.

The detail of combining the questionnaires and the interview schedule questions were showed in Appendix 5.2. The entire findings were implicated into the framework of the Peace Education Model in Rajabhat Universities (PEMRU) showed in Figure 5.1.

Figure 5.1 the Peace Education Model of Rajabhat Universities (PEMRU)

Concepts
educational process of peace education for early childhood children

Aims:
Developing - knowledge, skill and attitude

Contents:
Areas of knowledge, Skill, attitude

Process:
- the use of activities,
- methods such as role playing, discussion, art and painting, telling tales
- the use of the teacher and school staff as the role models

- Thai culture such Wai Kru activity,
- the religious rituals of both Buddhism and Islam

- the arts and cultural nourishing activity,
- the academic specialised skill activity,
- the volunteer-development activity,
- the entertaining and sport activity,
- the Rubnong activity

- dressing university's uniforms ,
- dressing Hijab

Concepts
peace for living together

Concept
- absence of all kinds of violence
- Gaia peace
- peaceful coexistence
- state of being normal
- inner peace

Concept
- the educational process for developing people toward living together/ coexisting
- cultivating the consciousness of justice and equality regarding social, economic and political problems
- the education aiming to build peace in society
- the education for cultivating of the intellect and the emotion/sentiment (inner peace),
- the study of peace matters

Peace for ECC

Peace Ed. For ECC

Culture/Norm

Activity

Hidden curriculum

Regulations

Policies

- able to develop peace
- direct and indirect policies on peace education
- consistent with religions

P/PE for early childhood children

Peace

Knowledge of P/PE

RUs' curricula

Official curriculum

How to teach PE?

P/PE for undergraduate student

Peace Education of RUs

Where is PE to be placed?

Aims
- Developing- Knowledge, SkillS, Attitude
- Creating a peaceful coexistence

Peace Ed.

- integrating into some subject or module,
- teaching explicitly as a subject or module,
- combining of integrating and explicit teaching

Support factors

Roles of Persons / Organizations

Climate and Environment in RUs

Roles of Organizations

Roles of Persons

Lecturer

Strategy
- discussion
- interactive group work
- problem-oriented method
- meditation
- traditional one-way lecture

Religions

University

Contents
- Three areas of Knowledge, SkillS, Attitude
- Peace education for young children
- the methods of teaching young children

- good security systems,
- The majority of participants felt safe,
- less violence in RUs

Government

Buddhism and Islam involve students' activities and supporting religious rituals

- ministry of education,
-the Army Region 4,
- SDAOs

- controlling policies and curricula for peace education

- the teachers as a role model,
- characteristics of having a world-wide outlook, open mind, and respect other opinions, inner peace, a great knowledge about peace

- general education course,
- the specific specialized course,
- teacher profession course,
- elective course.

Source: illustrated by Sri-amnuay, A. (2010) based on the quantitative and qualitative findings from RU1 and RU2

The section of knowledge of peace and peace education has two parts, namely peace and peace education for undergraduate students and peace and peace education for early childhood children. For the part of peace and peace education for undergraduate students, the findings from the quantitative and qualitative data found the concepts of peace to be an absence of all kinds of violence and the concept of inner peace. I would suggest that the quantitative findings also revealed that the holistic peace concept, as Gaia peace, was strongly agreed with by the students, whilst the qualitative findings found significant concepts such as peaceful coexistence and the state of being normal. I believe that the findings of peace concept as Gaia peace revealed some problems within the environmental issues in Thailand which students were able to perceive. With regard to the concept of peaceful coexistence, I think this should be the aim of peace education. However, I found it as a concept of peace in the Thai context. This finding makes me believe that this is impacted upon by the tension of conflict and violent situations which Thai people need to overcome to coexist peacefully. For the concept of the state of being normal, this also revealed the tension of the situation in Thailand that the participants needed to change before returning to their normal lives.

For the area of peace education, the concepts of peace education from both quantitative and qualitative findings were found as to be an educational process for developing people toward living together/coexisting. I think this finding also related to the concept of peace from previous discussion relating to the tension of situations. Therefore, the participants expected peace education to be a tool for a peaceful coexistence. The quantitative finding also found that students strongly agreed with the concept of peace education as education for cultivating the consciousness of justice and equality regarding social, economic and political problems; the education aiming to build peace in society; and the education for cultivating the intellect and the emotion/sentiment (inner peace). However the qualitative findings also found the study of peace matters (theory, concepts, contents, methods and issues for case study). The aims of teaching peace education found in both quantitative and qualitative findings were developing students' capacities in the areas of knowledge, skills and attitudes in relation to peace. The qualitative findings also found the aim of teaching peace education to be creating a

peaceful coexistence. The contents of peace education were found from both quantitative and qualitative findings in three areas: knowledge, skills and attitudes. For example, the knowledge area highlighted studying about peaceful means, whilst the skills and attitudes areas found the skills and attitudes of tolerance of difference, respect for human rights, values of democracy and environmental protection. With regard to the contents of peace education for early childhood children, the quantitative findings found that students strongly agreed on the contents of peace education for early childhood children and the contents of the methods of teaching early childhood children. The teaching and learning process found in both quantitative and qualitative findings was the use of discussion and the interactive group work. I think these processes are consistent with peace education which emphasised dialogue and action by Freire (1975) and Galtung (2008). The quantitative findings also found the use of problem-oriented methods and the use of meditation, whilst qualitative data found the use of traditional one-way lectures. I would suggest that the use of meditation, which is a typical method in Buddhism for cultivating inner peace, should be developed to generate the process and techniques required whilst making it more acceptable for other religions.

For the section of peace and peace education for early childhood children, the findings were addressed mainly by the qualitative findings. The concept of peace for early childhood children was found as peace for living together. I believe this concept is the synthesis from the experiences of the lecturers and students who were concerned with early childhood children. Therefore, they saw the nature of early childhood children who normally have difficulty with living with their friends as the concept of peace. For the area of peace education for early childhood children, the concept of peace education for young children was found as the educational process for peace education, particularly for the level of early childhood children. The aims of teaching peace for early childhood children were found as developing children in the areas of knowledge, skills, and attitudes for peace. The contents of peace education for early childhood children were found in three main areas, namely knowledge, skill and attitude. The teaching and learning process of peace education for early childhood children was found to emphasise the use of activities and a variety of methods such as role playing, discussion, art and

painting, telling tales, and the use of the teacher and school staff as role models. I agree with all these methods from the findings. However, I would recommend the use of discussion to encourage children's critical thinking appropriately for their age. This will be an important foundation for them to criticize the oppression which has oppressed them.

The section of RUs' curricula has two parts – official curriculum and hidden curriculum. For the part of the official curriculum, the quantitative findings indicated that the participants had strongly agreed to put peace education as an explicit subject or module, whilst the qualitative findings revealed that the participants suggested teaching peace education by integrating it into some subject or module, teaching explicitly as a subject or module, and combining integrated and explicit teaching. I agree with the way of combining both integrated and explicit teaching for the reasons that explicit teaching can assure the existence of peace education in the RUs' curricula, whilst the integrated way can generate principles of peace education into every aspect of curricula. For the location of peace education, the data from both quantitative and qualitative findings suggested to put peace education in the section of the general education course (GEC) and the specific specialised course (SSC) (Early Childhood Education). The qualitative findings also revealed that the participants suggested putting peace education in the section of teacher profession course (TPC) (pedagogy) and the elective course (EC). I would suggest placing peace education in the sections of GEC, SSC and TPC with the reasons that GEC can offer peace education to all students in RUs, SSC is important for early childhood education students, and TPC is very important for the teaching methods and process (pedagogy) of peace education for all teacher students.

For the part of the hidden curriculum, the hidden curriculum in this research concerns the university policy, regulations, activities, and culture and norms. The quantitative findings on the university policy revealed that participants strongly agreed that the universities' policy is able to develop peace, whilst the qualitative findings revealed that the university policy have both direct and indirect policies on peace education and policy consistent with religions. The qualitative findings also found that the universities'

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regulations were concerned with religious principles such as the regulations on dressing in university's uniforms and dressing in the *Hijab*. The qualitative findings also found universities' activities for peace education in five areas, such as the arts and cultural nourishing activity, the academic specialised skill activity, the volunteer-development activity, the entertainment and sport activity, and the *Rubnong* activity (Freshmen Welcoming Activity). The qualitative findings also found that the hidden curricula of both universities were concerned deeply with Thai culture, such as *Wai Kru* activity and the religious rituals of both Buddhism and Islam.
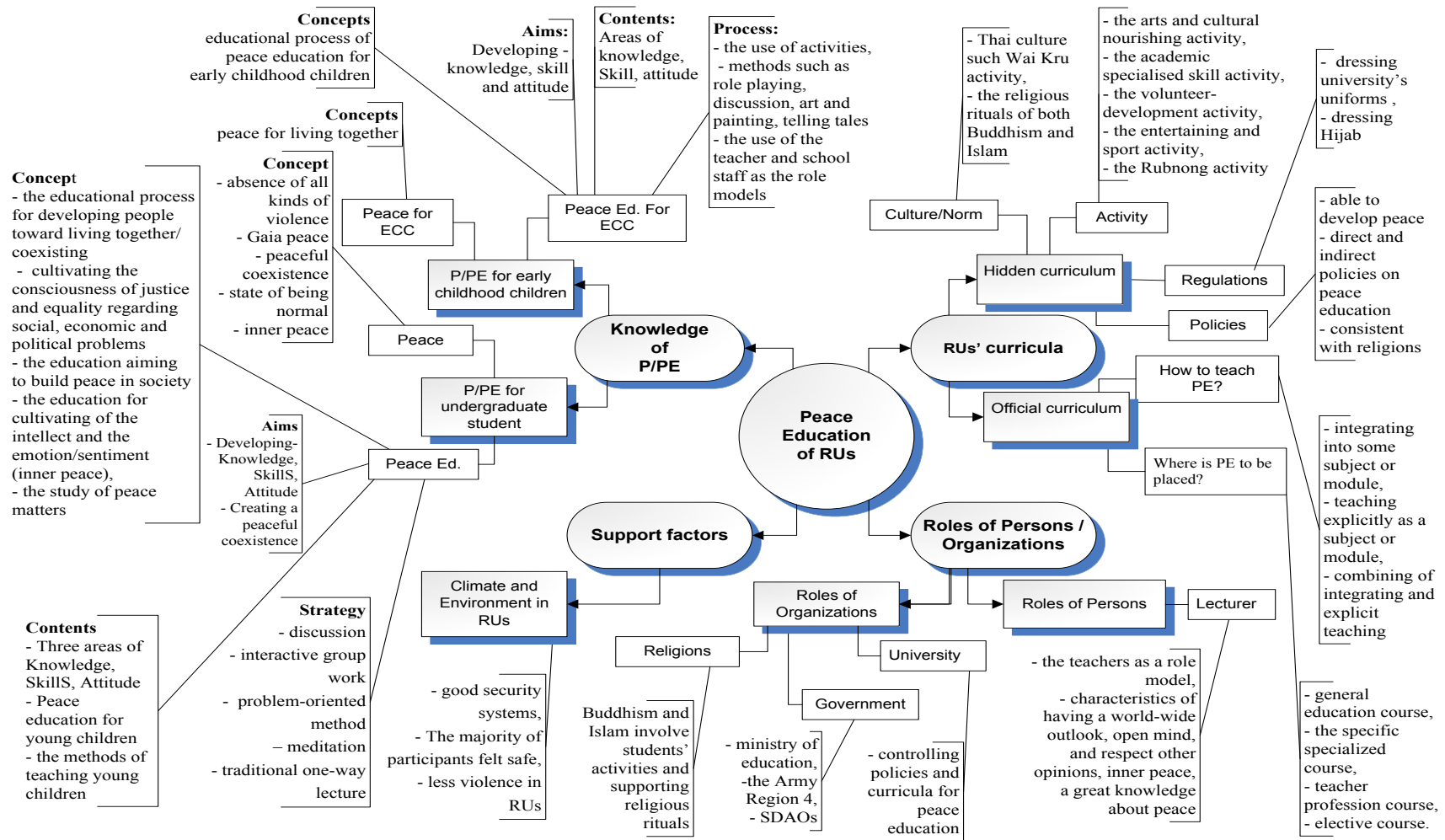
The section of the roles of persons and organisations has two parts, namely roles of persons and roles of organisations. For the roles of persons, the qualitative findings found that participants of both universities emphasised the teacher as a role model in teaching peace education. I think this is very important for this research in teaching peace education because the role models, who are examples of having peace and morality, are not only teaching peace education in classrooms but also create a culture of peace from their own lives to the whole schools and communities. Both quantitative and qualitative findings also revealed similar characteristics of teachers in teaching peace education as having a world-wide outlook, open mind, and respect for other opinions; having inner peace; and having a great knowledge about peace. For the roles of organisations, the qualitative findings found the roles of the university in controlling policies and curricula for peace education; the roles of government, such as the ministry of education, the Army Region Four and SDAOs, in involving the universities' policies and activities; and the roles of religions, both Buddhism and Islam, in involving students' activities and supporting religious rituals. I consider the importance of the roles of government and religions as either the causes of conflicts or the conflict solvers. This will be discussed in detail in future chapters.

The section of support factors has one part, namely climate and environment in the university. The findings from both quantitative and qualitative findings revealed that the universities had good security systems. The majority of participants of both universities felt safe. There was less violence in the universities. I believe these positive feelings of

the participants toward security and climate in universities can be the foundation of the further development for peace education.

Summary the Peace Education Model of Rajabhat Universities (PEMRU)

The entire findings revealed that peace education in Rajabhat Universities were not taught as subjects or modules in ECE Programmes. However, it was integrated in many aspects, for instance course descriptions, teaching and learning methods, activities, cultures, norms and university's regulations. The PEMRU shows the findings in four main components: the knowledge of peace and peace education, RUs' curricula, roles of persons and organisations, and support factors. The key concepts on the knowledge of peace and peace education found that the concepts of peace in the Thai context combine peace concerned with others such as an absence of all kinds of violence, Gaia peace and peaceful coexistence, and peace concerned with oneself such as a state of being normal and inner peace. I would call peace concerned with others outer peace and peace concerned with oneself as inner peace. Peace education in the Thai context combines worldwide knowledge such as the educational process for developing people toward a peaceful living/coexisting and the Thai context as education for cultivating the intellect and the emotion/sentiment (inner peace). The content and aims are based on developing students in three areas: knowledge, skills and attitudes for peace. The methods emphasised were discussion and interaction. At the level of early childhood children, the concept of peace was defined as peace for living together. Peace education for ECC means the educational process of peace education for early childhood children. The aims and contents concern developing ECC in three areas: knowledge, skills, and attitudes for peace. The methods emphasised the use of activities and teachers and school staff as role models. The key concepts of RUs' curricula found in both hidden curriculum and official curriculum were that the hidden curriculum was emphasised as an important aspect of developing peace education in the RUs concerning culture, religion, university activities, regulations and university's policy. The university's policy is the most important part because it holds the whole process of peace education in RUs. Therefore, it needs to state peace education clearly in the university' policy. The official curriculum

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was suggested to combine both integrated and explicit teaching peace education in the sections of GEC, SSC and TPC. The key concept of the roles of persons and organisations found the important roles of lecturers as being role models in teaching peace education. The roles of organisations such as university, government and religions were emphasised as important aspects for incorporating peace education in the universities. The key concepts of support factors found that a good security system of the universities and feeling safe in the universities were important for developing peace education in RUs.

5.6   Key Important Concepts of PEMRU

The key important concepts of PEMRU rely on four main components: the knowledge of peace and peace education, RUs' curricula, roles of persons and organisations, and support factors. In summarizing the PEMRU, I found the key concepts in eight areas.

First, the concepts of peace in the Thai contexts were a combination of outer and inner peace. The outer peace referred to the concepts of peace concerning others (see section 3.2, 3.2.1 and 3.2.2). The outer peace is a typical concept from Western countries aiming to build social structures to ensure peace in society. In other words, it aims to control others. Freire would say that it oppressed them. However, I believe outer peace is important as the foundation of the society and culture of peace at this moment in Thailand where people have not respected the rules of law and regulations. In contrast, inner peace refers to peace concerning oneself, aiming to control mind and body. The inner peace is a typical concept of peace in Eastern countries, including Thailand, and is grounded in Buddhism (see section 3.2). In the Buddhist view, humans are composed of body and mind. If we can control our mind, then the mind will control body. The findings endorsed Galtung's notion (1981) that the peace concept of the Eastern countries is aimed to control oneself, whilst the Western countries are aimed to control society. I believe that only inner peace is not enough to solve severe violence and deep conflict because the one who did not have peace can be a danger to those with inner peace. This has happened in every Buddhist country such as Tibet, Nepal, India, Sri

Lanka, Myanmar, Thailand and Cambodia. This is also supported by Sivalaksa (2005a:9), an expert in peace education and Buddhism in Thailand, who stated that "to create a culture of peace, first we begin by making society more just and give equal rights to all people." Therefore, both outer and inner peace are relevant to the situation of Thailand where peace education needs to control violence and conflict in the country and to educate people for controlling themselves at the same time.

Second, peace education in the Thai context is a combination of worldwide and Eastern concepts of peace education. The key concept of peace education found that peace education was addressed as an educational process for developing people toward a peaceful living/coexisting and in the Thai context as the education for cultivating the intellect and the emotion/sentiment (inner peace). The concept of educational processes for developing people toward peaceful living/coexistence is consistent with the concept of peace education promulgated by UNESCO and widely accepted throughout the world (Sinclair, 2004; Sinclair et al., 2008). This concept emphasised developing students to obtain knowledge, skills and attitudes for peace. It seemed to be trying to control the whole society through educating people toward peace. In contrast, peace education in the Eastern concept is education for cultivating the intellect and the emotion/sentiment (inner peace) which aims to control oneself. This concept supported the *Tisikkha* or the Threefold Training of Buddhism addressed by Holder (2006: 129) and Payutto (1995b:194) in section 3.3.1. The findings also showed that the methods for teaching peace education should emphasise discussion, interaction and meditation. The method of discussion is consistent with the concept of "dialogical" (see section 2.3) which was suggested by Freire (1975) for enhancing students' critical consciousness and sharing their knowledge. However, I think the method of discussion might not get the best results when used with Thai students at the moment because the findings from the focus groups revealed that discussion still has some weaknesses when used with Thai students. They seemed to rely on the ideas of the first respondent. I would suggest that the discussion method needs to be well prepared and trained in Thailand both for the teacher and students in order to gain its benefits and to meet the aims of teaching peace education. The method of interaction is useful for peace education in the way of

providing a chance for students to practice peace action which results in peace education as suggested by Galtung (2008). I agree with Galtung that the end part of peace education should be an action otherwise it will be only an academic subject which has no power to change anything. Meditation is a typical method in Buddhism. This method enables Buddhists to reach the state of mind which has tranquillity, freedom and inner happiness (Payutto, 1995a). This is also supported by Sivaraksa (2005b:23), a scholar in peace, peace education and Buddhism, in that:

> *"Meditation is used to re-construct the mind's winding paths in order to pursue what are considered to be the normal states of the mind."*

Third, early childhood children need to learn peace from matters relating to themselves. The key concept found from peace education for early childhood children was that the concept of peace emphasised the living together, whilst the aims and contents of peace education were concerned with the process of developing ECC in the areas of knowledge, skills and attitude for living together. The findings showed that participants emphasised peace education for early childhood children relating to matters concerning the children themselves such as their body, minds/emotions, families and an approach to others. I agree with these because they have insufficient experience of approaching others which might cause some conflict for themselves or others. Furthermore, the methods for teaching peace education for ECC emphasised the use of activities and the teachers and school staff as role models. I think this is important for ECC because they learn from concrete to abstract concepts and from copying the teachers' behaviours. The method of using teachers and school staff as role models seemed to match with the concept of the whole-school approach suggested by organisations such as the Peace Pledge Union Project (PPUP) and the Peace Education Network (PEN) in section 3.3.5. I would recommend this method for kindergartens in Thailand because this method can support children with role models and can create a climate of peace in schools as well as a peaceful education.

Fourth, the hidden curriculum is important for teaching peace education in RUs. The

key concepts of RUs' curricula found that the hidden curriculum was emphasised as an important aspect of developing peace education in the RUs. It is concerned with the culture, religion, university activities, regulations and university's policy. The culture and religion was supported by UNESCO (see section 3.3). It was addressed largely in the models of peace education such as the LAWM (see section 3.6.10), the IMPE (see section 3.6.2), and the FMPE (see section 3.6.3). The universities' policies are the most important part because it influence on the whole process of education relating to peace in RUs. Therefore, I would suggest that the universities' policies need to state peace education clearly.

Fifth, the combination of both integrating and explicit teaching of peace education in official curricula is important. Participants suggested combining both integrated and explicit teaching peace education into the official curricula in the sections of GEC, SSC and TPC. I agree with this suggestion for the reasons that teaching peace education as an explicit subject assures the existence of peace education in the curriculum, whilst integrating the principles of peace education into other courses can create more effects for peace education in RUs.

Sixth, the teacher should be a role model in teaching peace education. A key concept in the area of the role of persons was found that roles of lecturers as being the role model in teaching peace education are important. I believe that being a role model is important for teachers in Thai culture because the teachers are highly respected as persons who have morals and virtue and provide knowledge to students. This finding was supported by the study of Pitiyanuwat and Sujiva (2001) who suggested that "teachers must be the role models for students in terms of moral, civic and values." The teachers as role models seemed to be consistent with the teachers' role addressed by Freire (see section 2.3) in the ways of being democratic and empathetic teachers with love and faith in their students. However, I would criticise that the high respect for teachers could turn into cultural oppression if the teachers lack morals and virtues. This might easily pass the banking concepts to their students.

Seventh, the organisations have important roles in teaching peace education in RUs. The research found the roles of organisations such as universities, government and religions were emphasised as important aspects involving peace education in RUs. The role of universities is important as the academic place for creating peace in society and being neutral for all groups, parties, religions and ethnicities. The roles of government and religion are important as organisations which are able either to solve or to raise conflicts (see section 2.2.4, 2.2.6.1, 2.2.6.2 and 2.3). I believe if peace education can turn the roles of government and religions into a peaceful side oppression, conflict and violence can be solved easier.

Eight, everybody needs a good security system and to feel safe. The key concepts of support factors found that a good security system of the universities and feeling safe in the universities were important for developing peace education in RUs. I believe that a good security system could support a climate of peace and safety in order to create and further peace in society.

These key concepts of PEMRU were the outcomes of the entire findings. It will be implemented and discussed further in the proposed model for peace education of RUs.

5.7 Summary

This chapter has explained the findings of the quantitative data and qualitative data. The quantitative data has been summarised and the findings presented. The qualitative data has presented and discussed the findings from the interviews and focus groups in four main areas. The entire findings from both methods have been presented and discussed in the framework of Peace Education Model of Rajabhat Universities (PEMRU) and summarised in the findings of each component. The key important concepts of the PEMRU were addressed and discussed at the end of chapter. The next chapter presents and discusses further the key findings to enable me to present the proposed model for peace education in RUs.

Chapter Six: Discussion and Model

6.1   Introduction

Building on my findings and initial discussions in chapter five, in this chapter I present my final discussions and a subsequent model for future practice.

The findings revealed that peace education is delivered in the early childhood education programmes of Rajabhat Universities. However, it was not taught explicitly as a subject or module form. Instead, it was integrated into many aspects of curriculum, such as the universities' regulations, activities, parts of some courses, and teaching and learning process, as well as cultures and norms. These appeared throughout the findings.

The findings from the entire data sources revealed that the frameworks of teacher training curricula of RU1 and RU2 were similar. It is based on a system of teacher education in Thailand that all teacher education programmes require a five-year programme including a full one-year teaching practice (BIC, 2008). Some differences across universities were found in that RU1 used the module form, whilst RU2 used the module form for year-three to year-five and the subject form for year-one to year-two. The subject form has been replaced at RU2 since 2006. The structure of the module form requires 171 credits, whilst the subject form requires 163 credits (see Table 4.1, 4.2 and 4.3). I think that RU2 changed from the module form to the subject form because they do not have enough educational resources to support the teaching and learning in module form which requires greater resources than the subject form did. This was confirmed by the evidence that RU1 still uses the module form. It means RU1, which is located in the big city, has greater resources than RU2. This implied to be a difference of educational quality between universities which might effect peace education.

The findings revealed that there were many policies, both direct and indirect, relating to peace education in both universities. The direct policies were found as policies of

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keeping a peaceful environment from fighting and quarrelling, mixing students from different programmes in one activity in order to solve the conflicts of fighting, and mixing students from different religions in the same room within the university's accommodation. The indirect policies on peace education were found to be varied, such as the policy on mixing students from many programmes in the General Education Courses in order to break up their groups and provide them with a chance to have friends from other programmes; getting parents to recognise the university's regulations; mixing students from every religion in the *Wai Kru* activity, and the university uniform which allowed for dressing in the *Hijab*. The study also found that the university stance of RU1 as a "Global-local University" seemed to be an indirect policy for peace education when it was combined with both global and local knowledge (Administrator 2, RU1). The study also found that indirect policies on peace education in both universities were integrated principles of peace education through the universities' activities such as the campaign for a smoking free zone, the student music contest, *"Rubnong"* activity, the campaign for no alcohol in the university, and sport activity. I believe that both direct and indirect policies on peace education revealed that RUs have been aware of and adjust to the reality of new situations.

The findings also revealed that some policies were consistent with Islamic principles such as the policy on the university uniform which allows female Muslim students to dress in the *Hijab*. However, it is a controversial issue and raises some criticism from many participants who are not Muslims. Some policies were not consistent and had resistance from Muslim students, such as *Wai Kru* activity and the assimilation policy at RU2 (Berry, 2011).

The findings and initial discussions in the areas of the universities' activities revealed that peace education activities were related to religions and Thai culture. It is understandable that the cultures of Thailand are profoundly based on religions, both Buddhism and Islam (Pongpanich, 2008: interviewed). However, there were few activities relating to peace education in the academic area (Lecturer 2, RU2). The findings found that the activities for peace education in the academic area were

concerned with the election for student organisation (Administrator 3, RU1; Administrator 3, RU2), the induction which emphasised adapting for a university life (Lecturer 2, RU2), and writing religion into a lesson plan (Lecturer 4, RU1). I would suggest that activities for peace education in the area of academic work needed more attention in Rajabhat Universities due to the importance of the hidden curriculum in learning peace education (see section 5.6).

The findings from documents indicated that the patterns of taught courses at Rajabhat Universities had been fixed for students to enrol for each term throughout five years (RU1, Faculty of Education, 2004; RU2, Faculty of Education, 2006). In order to finish the degree, students needed to enrol on all courses from the patterns. If we look into details of the courses' names or descriptions, the words "Peace" or "Peace Education" did not appear in any courses (see Appendix 4.1 Compare Course Structure of RU1 and RU2). However, the contents of some courses may relate to peace and peace education, for instance human beings and society, early childhood education, and social skills for early childhood. The study also found that participants suggested adding peace education both in the integrative teaching (Administrator 1, RU1; Lecturer 1, RU2; Lecturer 4, RU1; Administrator 2, RU2; Lecturer 4, RU2; Lecturer 3, RU2; Lecturer 6, RU2; and majority of students from both universities: see section 5.4.2.6) and explicit teaching subjects (Administrator 2, RU1; Administrator 1, RU2; Lecturer 5, RU2) in the section of the General Education Course, Specific Education Course (Early Childhood Education), and Teacher Education Course (Pedagogy). Some participants also suggested the use both explicit subject teaching and integrated teaching (Administrator 3, RU1; Lecturer 1, RU1). I agree with the use of both ways for the reasons that it can assure the existence of peace education in the curriculum and be able to create peace in many aspects.

The study found that the participants suggested the ways of delivering peace education to students by teaching peace education through direct teaching and being a good role model. The direct teaching was suggested using the methods of discussion (Freire, 1975; Fountain, 1999), interactive group work (Fountain, 1999; Mukhopadhyay, 2005; PPUP,

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2008; Harris and Mische, 2004), problem-oriented method (Freire, 1975; Pongpanich, 2008: interviewed), meditation (Holder, 2006; Payutto, 1995b), and traditional one-way lectures (Lecturer 3, RU1; Administrator 3, RU2; Administrator 3, RU1; Anna; Student year 1, RU2; Muhamad; Student year 1, RU2). The findings discovered the significant importance of the teachers as a good role model for students in teaching peace education (Freire, 1973; Wisalo, 2008: interviewed; Administrator 3, RU1; Lecturer 2, RU1; Lecturer 3, RU1; Lecturer 2, RU2; Lecturer 3, RU2; Lecturer 5, RU2; Lecturer 6, RU2; Anna; Student year 1, RU2; Sida; Student year 1, RU2). Being a good role model means the teachers need to be moral, virtuous, knowledgeable and peaceful persons. The students perceived peace education not only from teaching but also seeing the characteristics of those peaceful teachers. This will lead to create a culture of peace and a peaceful education.

The findings also revealed that the way undergraduate students perceive peace education through the activities, regulations, policies and cultures. These aspects are the hidden curriculum. Therefore, I would suggest emphasising the hidden curriculum as well as taught courses is important; it should be less hidden.

The study found the concepts of peace in the Thai contexts were combined of outer and inner peace. Outer peace is originally emphasised in Western countries which aim to build social structures to ensure peace in society (Galtung, 1981). Inner peace is originally emphasised in Eastern countries including Thailand and is grounded in the Buddhist beliefs ((Payutto, 1995b; Sivaraksa, 1994; Galtung, 1996). This finding revealed that the concepts of peace in Thailand concerned the real situations which were reflected by the participants, whilst the traditional concept of peace which is based on Buddhist and Thai cultures remained important. The study also found peace education in the Thai context based on a combination of worldwide and Eastern concepts. The worldwide concept was addressed as the educational process for developing people toward a peaceful living/coexistence which was promulgated in UNESCO and widely accepted throughout the world (UNESCO/PROAP, 1998). The Thai context concept was addressed as the education for cultivating the intellect and the emotion/sentiment

(inner peace). This concept was found in the *Tisikkha* or the Threefold Training of Buddhism (Holder, 2006; Payutto, 1995a). This finding emphasised the importance of coexistence and religions as well as cultivating inner peace in the educational process. Peace education in early childhood education had some specific characteristics in which early childhood children were seen to need to learn peace education from matters relating to themselves (Lecturer 3, RU2; Lecturer 2, RU2; Lecturer 5, RU2; Lecturer 4, RU1: see section 5.4.3.4). Furthermore, as part of the methods for teaching peace education for this level I would recommended the use of activities and the whole-school approach in which teachers and school staff are role models for early childhood children (PPUP, 2008; PEN, 2011). This is important because children at this level learn from the concrete to abstract concepts and from copying the teachers' behaviours (Lecturer 6, RU2; Lecturer 4, RU1).

The study also found that the support factors for peace education in the areas of environment and climate, specifically security systems, violence and feeling safe in both universities, were responded to positively by the participants. A majority stated that they felt safe in the universities and they had a good security system. This is important for developing peace education because everybody needs a good security system and to feel safe in order to create further peace in society. The study also found specific persons and organisations were profoundly involved in teaching and learning peace education in RUs. In terms of individual teachers being a good role model peace education was seen as significantly important (Freire, 1975; Wisalo, 2008: interviewd). In terms of organisations, the study found that universities, governments and religions could be seen as both, a solution and cause of conflicts (ICG, 2007; Melvin, 2007; McCargo, 2006, 2008, 2010). Therefore, these roles are emphasised in the proposed model.

The next section presents and discusses the proposed model for peace education in RUs which was based on these findings.

6.2   Proposed Model

The key concepts of PEMRU from the previous chapter and the discussion above lead to the importance for implementing the proposed model of peace education for RUs. The proposed model composes of the concepts of peace and peace education in the Thai context as the central element. The three main components (university's policy, peace education centre and peace education curriculum) and the five influent factors (politics and government, religions and cultures, economy, and equality, environment and responsibility, and ethnicity and identity) are included. The components of the proposed model of peace education for RUs are presented in Figure 6.1.

Figure 6.1 the Proposed Model of Peace Education for RUs
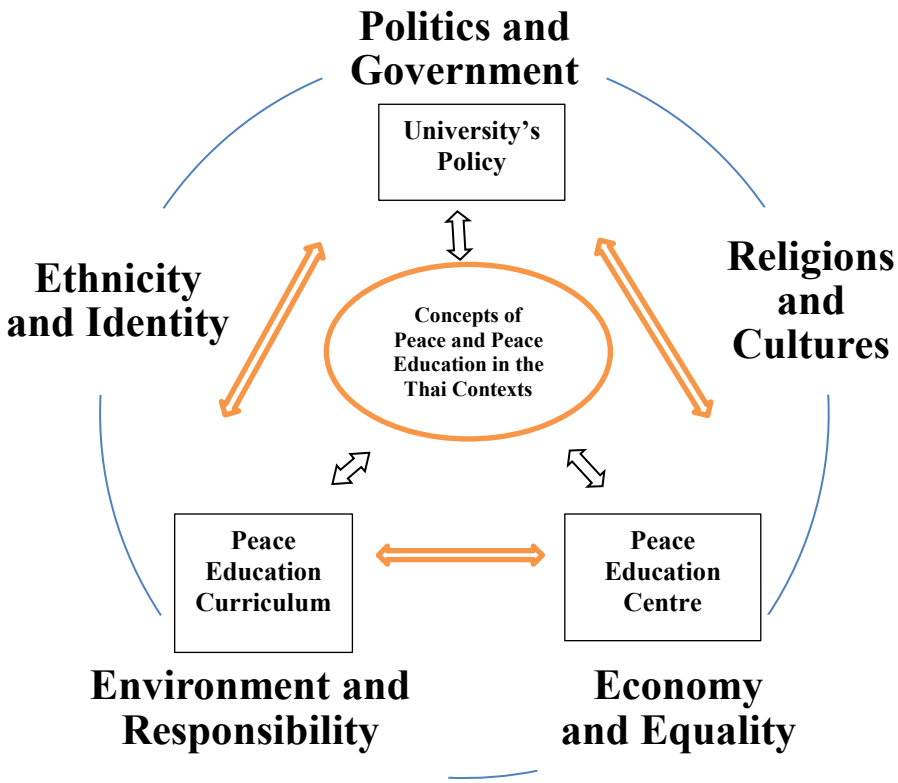
Source: illustrated by Sri-amnuay, A. (2010)

The Concepts of Peace and Peace Education in the Thai Contexts

The concepts of peace and peace education in the Thai contexts are the centre of the model and serve as the central philosophy for the other components of the model. The concepts of peace in the Thai context were made up of outer and inner peace. Outer peace refers to concepts of peace concerning others, such as an absence of all kinds of violence (Galtung, 1996:9) and holistic Gaia peace (Groff and Smoker, 1996a, 1996b; Wenden, 2004). Outer peace views peace in relation to controlling society. It is important to Thailand where conflicts and violence spread throughout the country. Inner peace is referred to as the state of mind which reaches tranquillity, freedom and inner happiness (Payutto, 1995a). It aims to control oneself instead of controlling others. It is assumed that when we can control our mind, then it will control the body which leads to controlled action and behaviour. The key important in the proposed model is that peace in Thailand combines both, outer and inner peace. This is important because only inner peace is not enough to solve social conflicts and violence in society. The inner peace in Buddhism seems to be "too tolerant of systems practicing structural violence, for instance in their economic policies" (Galtung, 1993:19), whilst outer peace can ensure and support people to retain inner peace. Peace education in the Thai contexts combines worldwide concepts as the educational process for developing people toward a peaceful living/coexisting with the Eastern concept of cultivating the intellect and the emotion/sentiment (inner peace). The concept of educational process for developing people toward a peaceful living/coexisting is relevant to the recent situation in Thailand where violence, both direct and structural, spread throughout the country (addressed in section 2.2.4, 2.2.5 and 2.3). It is important for dealing with outer factors in the way of educating people in the county to realise basic principles of peaceful living and coexistence, such as respecting the rights of each other and tolerating the differences and appreciating the various cultures. The concept of peace education as cultivating the intellect and the emotion/sentiment (inner peace) is an Eastern concept found in Buddhism. The aim of education in Buddhism is to train people to develop the qualities of mind and to reach the state of mind which has tranquillity, freedom and inner happiness (addressed in section 3.2) through a kind of education called *Tisikkha – Sila, Samathi,* and *Panna* (see section 3.3.1). This also supported by Sivaraksa (2005b:17) who states that:

"Education is not simply about learning and teaching, it is also about leading an appropriate way of life in society, supporting oneself and others, overcoming oppression and exploitation, and nurturing wisdom."

Combining education for developing people in society toward a peaceful living/coexisting and education for cultivating inner peace seems to be beneficial for the situation of Thailand because the outcomes of education can control both, outer factors of peace and develop the individual's mind to control themselves. In the area of early childhood children, the findings showed that the concept of peace emphasised living together. This is important for children because they have just come out from their homes to kindergarten. Therefore, they need to adjust to the differences outside their homes. From this aspect, peace education plays an important role in enabling children to realise differences starting with the classroom environment, basic regulations, friends and also different ethnicities. This was supported by RU2's senior administrator:

> *"Peace education should teach about the understanding of each other, toleration and democracy. It could be adjusted for young children as well. If they can accept the different opinions of others from the early age, they will be adults who are able to accept the difference."* (Administrator 1, RU2)

The key concept also found that peace education for early childhood children related to matters concerning children themselves. This is an important finding because they need to develop knowledge and experience in order to approach others and live with others peacefully. The findings also revealed that the methods of teaching peace education for ECC emphasised the use of activities and the role of teachers and school staff as role models. This concept is important for teaching peace education for early childhood children because they learn from concrete to abstract concepts and from copying teachers' behaviours. The concept also supports the whole-school approach in teaching peace education (see section 3.3.5).

The concepts of peace and peace education in the Thai context provide the philosophical framework for the administrators to promulgate any university policy based on these

concepts. Likewise, the university policy influences the use of this philosophy in any aspects of universities, for instance the universities' visions, teaching and learning process, curricula, regulations and activities. The concepts of peace and peace education in the Thai contexts also provide the basis for the Peace Education Centre. This centre also works and researches based on these concepts. In turn, the Peace Education Centre can reflect and change these concepts based on their work and research. The concepts of peace and peace education in the Thai contexts are the philosophical framework for the peace education curriculum as well. For example, the curriculum needs to develop new subjects of peace education based on the concepts of Thai contexts placed in the section of GEC, SSC and TEC. The curriculum also needs to integrate the principles of peace and peace education in the Thai contexts into the whole curriculum, including the hidden curriculum.   In turn, the peace education curriculum can reflect and suggest adjusting the concepts from the views of students, lecturers and the research.

The three main components – the university's policy, the peace education centre and the peace education curriculum are the active units. Each component works and supports each other based on the central philosophical framework.

The University's Policy

The university's policy is the administrative unit. It is managed by the university council and the administrative team. This component will provide the university with policies on establishing the peace education centre and the peace education curriculum. It plays the role of bureaucratic system by linking to the organisations in the higher bureaucratic area of the university, such as the Office of Higher Education Commission and the Ministry of Education. The university policy also facilitates the work of the other two main components by providing the university with regulations and grants to support the educational process, activities, and research for peace education. The key concept of the hidden curriculum in the PEMRU highlights the importance of the university's policy as holding the whole process of peace education in RUs. Therefore, peace education needs to be stated clearly in the university policy. The findings showed that the lecturers

expected the university's policies on peace education to be clear (Lecturer 1, RU1; Lecturer 2, RU2) and directly state peace education in the policy (Lecturer 3, RU2; Lecturer 4, RU2). The findings also revealed that the university's policies need to be consistent with the principles of religions. Otherwise, it might fail, causing resistance from religious students, for example the assimilation policy on mixing Buddhist and Muslim students in the same room in the accommodation of RU2 and the policy on mixing Buddhist and Muslim students in the *Wai Kru* activity at RU2. The use of assimilation policy with Muslims at RU2 repeated the failure of the assimilation policy with the Muslims in southern Thailand during the 1960s (see section 2.2.3). In order to ensure that any university policies are consistent with the principles of religions, the administrative team needs to consult with religious leaders at the Peace Education Centre.

The Peace Education Centre

The peace education centre is the centre for supporting the knowledge of peace and peace education. The centre gathers scholars in peace, and ethnic and religious leaders to be members and work together. Through this way, it is hoped that the centre can contribute to reconcile and solve conflicts among groups, ethnicities and religions. The centre plays the role of being host in teaching peace education, training lecturers, conducting research, managing seminars and responding to social issues relating to peace both inside and outside the university. The scholars in peace, and ethnic and religious' leaders can take part in the lecturers in the university's courses depending on their expert areas. This link between the Peace Education Centre and the Peace Education Curriculum can strengthen the weakness of RUs in lacking experts on peace education which has appeared in the findings on characteristics of teachers who teach peace education. The participants expected the teachers to have sufficient knowledge about peace education (Lecturer 2, RU2; Yazeen; Student year 4, RU2; Arze; Student year 4, RU2 and Paree; Student year 4, RU2). An expert in peace education in Thailand also addressed this problem:

> *"Rajabhat Universities were located in many provinces and usually encounter a*

problem concerning insufficient lecturers for peace education. The first difficulty is how to manage to have enough lecturers. At the Peaceful Mean Development Centre, I had problems with finding skilled teachers. Many of them were outside the universities and did not hold a degree in peace education." (Wisalo, 2008: interviewed)

The centre also creates the climate of peace education through frequently managing seminars and activities and responding to social issues regarding peace education. This will raise the realisation of the differences and peace education activities among the people in the university and communities. This can support the lack of activities for peace education which was addressed by participant who stated that:

"We do not have enough activities to make them realise the differences between religions even though the policy on sharing room at the university accommodation. Muslim students requested to separate. They dissatisfied to live with Buddhists. ... It was necessary to separate them. The university do sympathise them. Sometimes, the Thai Buddhists did not understand the daily practices of Muslims such as the worship of the Allah's kindness and the eating behaviours. Now, Buddhist and Muslim students are completely separated." (Lecturer 2, RU2)

The centre also links to the five influential factors surrounding the model. These five influential factors can support the peace education centre with issues, contents and activities to work with. The centre also needs to connect to world organisations such as UNESCO and UNICEF which are able to provide knowledge, budgets and activities for peace education. It can be seen that the peace education centre in this model works widely from the grassroots of conflicts to the condition for solving conflicts and linking to worldwide knowledge. The peace education centre also emphasises intergroup contact by supporting religious leaders and ethnic groups to have a similar status working collaboratively to achieve common goals (Niens and Cairns, 2005). There are some similar centres for peace in Thai universities, such as the Peace Studies Centre at the Prince of Songkla University and the Research Centre on Peace-building at Mahidol University (addressed in section 3.3.3).

The Peace Education Curriculum

The Peace Education Curriculum provides peace education training for students in both direct and indirect ways. There are two kinds of curricula – hidden curriculum and official curriculum. The study found that the hidden curriculum is very important for teaching peace education in RUs. It emphasised learning peace education from the aspects of culture, religion, university activities, regulations and university's policy. This is important for Thailand where there is a diversity of cultures, religions and ethnicities (addressed in section 2.2.7.3). The people of the country need to be aware of the differences. The educational system of the country should educate people to realise the values of tolerance, democracy and peaceful coexistence which was officially promulgated by the University Council of RU2 (Council of RU2, 2005). The key concept of PEMRU also found a combination of integrated and explicit teaching of peace education in RUs. The participants suggested combining both integrated and explicit teaching peace education in the sections of GEC, SSC and TPC.

The sections for placing peace education are important for teaching peace education in RUs. The participants suggested placing peace education in the General Education Courses as a compulsory course for every student, in the Specific Specialised Courses (Early Childhood Education) for the early childhood teacher students, and in the Teacher Profession Courses for all teacher students (see section 3.3.7 and Figure 5.1). This was supported by the view of an expert that:

> *"the success or failure of teaching peace education in RUs depends on the position of peace education in Rajabhat Universities. If peace education is taught as an elective course, it might be impossible to change anything. It will only turn into a subject among many others which might be non-peace."*
> (Wisalo, 2008: interviewed)

The section of Teacher Profession Courses is important for teacher education as the area concerning teaching and learning methods. The participants suggested placing peace education in this section for all teacher students. This is important for the field of teacher

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education in that teacher students can learn peaceful methods of teaching. This was recommended by an expert in peace education:

> *"…… in the contexts of Rajabhat Universities, I think peace education is less important than a peaceful education. Nowadays, education in Thailand is not a peaceful process. The teachers need to consider how to create a peaceful education for early childhood children. It should be the education which enhances the learning process. The children are able to consider, think and create by themselves without using teachers' influences. The teachers should emphasise the learning progressions. It is more important for the schools to extend from peace education to peaceful education especially emphasizing learning to promote peace in children's mind. The teachers should apply peaceful means as part of the learning processes to develop a peaceful education. The teachers should not use their powers to control children such as forcing them to listen to the teachers. Instead, the teachers should open up to listen to children. The ways teachers act naturally enable peaceful means in children without talking about peace or direct teaching about peaceful means. This is more important than peace education. A peaceful education aims to encourage learning by the teachers who behave as models of love and compassion to students."* (Wisalo, 2008: interviewed)

I see this recommendation as significantly important for teacher education in Thailand in creating peace education by emphasising the learning process to promote peace in children's minds. This recommendation seemed consistent with Freirean education in the way of viewing students as the subject. The concept of listening to children rather than forcing them to listen to teachers is a starting point of the dialogue process between teacher and students. This is a typical method of Freirean education (see section 2.3).

These three main components are the active units of the proposed model and have an influence on each other. The university's policy influences the peace education centre by facilitating the centre to work effectively toward peace education e.g. passing regulations and providing a budget. In turn, the peace education centre supports information and knowledge of peace and peace education for the administrators to consider the university's policies to be consistent with peace, religious principles and any arising issues, for example the policy of dressing in a *Hijab* for university uniform

(in section 5.3.1 and Figure 5.1). The university also has an influence on the peace education curriculum by providing the policy for creating the curriculum and ensuring the existence of peace education curricula in the university. The university's policy needs to pass regulations to encourage the teaching and learning process and the university's activities supporting peace education. In turn, the result from teaching and learning peace education can influence the university's policy to change or adjust the policy consistently to the needs of students and other academic aspects. The peace education centre is the host of peace education in researching, training and supporting the knowledge of peace education. The peace education centre informs the peace education curriculum by providing information and research on peace education, and training lecturers for teaching peace education. Scholars and peace activists from outside the university who participate in the peace education centre are the partners of the curriculum courses. They are also the resources for students to participate in peace action outside the university by facilitating the peace education centre. The students play the role of peace activists by peace campaigning on areas relating to social issues. Peace action outside the university by students can create a climate of peace and better understanding among people in society. Peace education curricula provide the chance for scholars of peace outside the university to meet undergraduate students and perceive their views. This can influence the scholars' views as well. The peace education curriculum is also a resource for the peace education centre to conduct the research.

The five influential factors surrounding the three main components are politics and government, religions and cultures, economics and equality, environment and responsibility, and ethnicity and identity. These five factors play an important role as the conditions for success of peace education programmes, the issues to be considered for peace education, and also the contents of peace education to be studied. The peace education centre can research in these five aspects as well.

Politics and Government

The first factor is politics and government. This factor has an influence on every aspect of the model. Politics and government are the cause of perpetuating conflict as well as solving conflicts, for example the political conflicts between the "Red shirts" and the "Yellow shirts" and the unrest in the southernmost provinces could be seen as caused by political factors (see section 2.2.4). The government can play an important role in building peace in society in many ways such as to create and maintain a unity-based worldview (Danesh, 2006, 2007 and 2008: see section 3.6.4); to abolish the root causes of war and conflicts (Reardon and Cabezudo, 2002: see section 3.6.1); and to promote human rights and ensure the use of law and justice (Swee-Hin, 2004a: see section 3.6.3). In the proposed model, politics and government can control or sanction the university's policy through the bureaucratic system. Politics and government also have an influence on other influential factors by passing government policies through parliament. In turn, the work of the Peace Education Centre, which aims to build a strong civil society through peace education both inside and outside university, has influence on the factor of the politics and government. This civil society can result in the politicians and government recognising the voice of civil society as well as sanctioning or denying policies. The civil society aimed to be built by the Peace Education Centre can choose peaceful politicians when they are required to select their representatives.

Religions and Cultures

The second influential factor is religions and cultures. Similar to the first factor, religions and cultures can be either the cause of conflict or the resources for peace education. In the southernmost provinces of Thailand, it was the cause of conflicts and violence (addressed in section 2.3), whilst the philosophy of religions aims to create peace (see section 2.2.6.1 and 2.2.6.2). Furthermore, the findings from the interviews with administrators, lecturers and students showed that both Buddhism and Islam supported and provided resources for peace education, for example the university's activities relating to religions (addressed in section 5.4.8 and Figure 5.1). According to the importance of religions and cultures as the cause of conflicts and violence and the supporters of peace education, religious leaders are invited to be the elite team in the

peace education centre. This is hoped to be the way to create peace through dialogue between religions and cultures. They will provide the knowledge and principles of their religions to the peace education centre and to the courses they teach. At the same time, they can take into account the views from other religions' leaders, lecturers and students. This might lead to a better understanding among religions. Furthermore, religions and cultures can support a multi-cultural society which leads to better understanding of each other (see section 2.2.7.3). In southern Thailand, there is a uniqueness of the religious dimension that is the strength of religious leaders in promoting inner/spiritual development of followers (Suwanbubbha, 2009). The religious leaders, both Buddhist monks and Imam, were suggested to realise their own duties in:

1) studying and practicing holistically the teachings of one's own religion in order to avoid the unnecessary misunderstanding which might lead to the wrong or improper practices.

2) cooperating and having good relations with other religions by having an intra and inter-religious dialogue in order to get rid of bias and create learning and transforming any conflicts.

3) fighting with materialism and consumerism which is one of root cause of violence in the southern area. In southern Thailand, the conflict is not only the effort of some groups of people to be independent but also the competition of sharing 'benefit' of illegal goods, drugs and other resources. The attachment of benefit leads to injustice and oppression which are considered as 'structural violence'. This was transformed to "liberative violence" when there is no justice, no sincerity and no truth keeping. Therefore religious leaders can play important roles to fight with materialism which is another way of conflict transformation. (Ibid: 239-241)

The role of religious leaders is dominant in the peace education centre. This is seen as a way of supporting religious knowledge and building peace by cooperating with other religions and teaching their followers to challenge materialism and consumerism which are belivieved to hinder a culture of peace. These are not limited only to the leaders of

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Buddhism and Islam but also extend to other religions such as Christianity and Sikhism depending on the locations and contexts of RUs.

At the southern provinces of Thailand where the conflicts and violence arise from the clash of two cultures – Buddhist and Islamic, it concerns the centralized administration including education system (Mahakanjana, 2006: see section 2.4.3 and 2.4.7.1). Education is considered as one of the tools for educating generations to maintain or create the culture. In the educational aspect of the southern Thailand, the curriculum was built from the central Buddhist government which was an alien culture to Muslim's lives. This causes the resistance and unrest. As culture is the creation from human (Shor, 1996), it is created from the people's interaction with the world. Shor (1996: 30) analysed the concept of culture from the Freirean view that was made by everyone in their everyday life:

> *"culture is the actions and results of humans in society, the way people interact in their communities, and the addition people make to the world they find. Culture is what ordinary people do every day, how they behave, speak, relate, and make things. Everyone has and makes culture, not only aesthetic specialists or the elite. Culture is the speech and behavior in everyday life, which liberating educators study anthropologically before they can offer effective critical learning."*

From this point of view, the students' experience, language, and condition are the anthropological aspect which is the foundation for liberating education. Hence, the curriculum should be built around the conditions of their lives (Ibid: 31). I acknowledge both the Freirean view and the specific conditions of the southern Thailand where the religions and cultures were dragged to be an issue of conflict and violence. Therefore, the proposed model places religion and culture as the influential factor in the same place.

Economics and Equality

The third influential factor is economic and equality. The economic development is important for well-being of people in the country (addressed in section 2.2.5). It can create a peaceful situation when the people are satisfied. However, it can raise conflicts and violence when it is unequal. Furthermore, it is a condition for either emancipating the people from poverty or oppressing them, for example the Grameen Bank in Bangladesh aims to emancipate women in the rural areas from poverty (Rahman, 1999: addressed in section 3.2). The leaders in the business sector will be members of the peace education centre to provide views from their perspectives. Likewise, they learn to understand the concept of 'peaceful business' from the peace education centre. This ideal is hoped to lead to a reduction of structural violence and economic and social injustices due to the modernization paradigm of economic development causing the income-wealth gaps being widened between the rich and the poor (Swee-Hin, 2004b: addressed in section 3.6.3). This is consistent with the view from an expert in peace and peace education in Thailand:

> *"Rajabhat Universities should educate their students regarding social problems that their communities are suffering. ... Rajabhat Universities should provide the true information and find the peaceful way to resolve the conflict situation. .... Rajabhat universities have the advantage over other universities because the students are from poor families and grass-rooted people. However, Rajabhat Universities need to teach them about poverty to know the root causes of their own poverty."* (Sivalaksa, 2008: interviewed)

Economics and equality are an important condition relating to peace in Thailand (see section 2.2.5). The proposed model supports sustainable and sufficient economic development (Schumacher, 1973; Payutto, 1994; and NESDB, 2007: addressed in section 2.2.5). The sufficient economic development is aimed to emancipate people from the structure of the model of economics which oppressed them.

Environment and Responsibility

The fourth influential factor is the environment and responsibility. A good environment is the basic condition for people of the country to live peacefully. This includes national

resources which people use for their living. Some conflicts and violence in Thailand arose from environmental issues (addressed in section 3.6.2), such as the conflict of the highland and lowland people in the north of Thailand (Englehart, 2008: addressed in section 3.2.2). The new direction of economic development which did not consider environmental effects, oppressed the voiceless people, for example the case of water conflict at the Eastern Seaboard Industrial Development Area (see section 2.2.5). It raised conflict in the country and can be seen as structural violence. This was supported by the view of an expert in peace education which links the concept of peace to the use of public natural resources and conflicts:

> *".... Peace in the physical area relates to the use of public natural resources which have raised many conflicts. In Thailand, conflicts are the core problems particularly the conflicts between the state and capitalists, and the people. It is directly correlated with economic. The conflicts in southern Thailand may only link to the snatch of natural resources, whereas the evidenced information tried relating to the culture and history."* (Wisalo, 2008: interviewed)

At the same time, the environmental protection groups have tried to protect the environment in many ways, for example Buddhist monks tried to protect the forest by ordaining trees in the same way of ordaining monks (Darlington, 2003). This evidence also links the concept of Gaia peace to the spiritual aspect in Thailand. It was also supported by an expert who stated that:

> *"Peace in Thailand, according to my view, has a spiritual dimension. Peace is not only concerned with humans, but also connects to the nature and inner peace."* (Wisalo, 2008: interviewed)

Environment and responsibility are the factors for human survival. Thailand placed emphasis on unlimited economic growth which caused the destruction of natural resources and the environment. It needs to take responsibility for every aspect to care and protect it. The proposed model includes this issue as an influential factor for educating people to live harmoniously with nature. This is consistent with the concept of Gaia peace which was addressed in the IMPE (Brenes-Castro, 2004: in section 3.6.2)

and the FMPE (Swee-Hin, 2004a: in section 3.6.3). I also recommend that the proposed model should empower people to participate in national resources management. This could be a way to solve the conflicts between the state and people relating to the use of public resources.

Ethnicity and Identity

The fifth influential factor is ethnicity and identity. There is diversity of ethnicities in Thailand (see section 2.2.2). Each ethnic group has their own identities which appear in ways of thinking, beliefs, cultures, languages and religions. It can be described as a multicultural society (see section 2.2.7.3). In order to coexist peacefully, the identities of each ethnic group should be respected and treated equally. Otherwise, it might raise conflicts and violence between ethnic groups, for example the conflicts between Thai-Buddhists and Thai-Malay Muslims in the southernmost provinces. The task of peace education in the proposed model is to educate people from various ethnicities to realise the differences and respect each other. An important suggestion was made by a lecturer relating to the teaching of Malayu language:

> *"It is important to include Malayu language (the language used by Muslims in the southernmost provinces) for everybody to learn in lecturers in order to gain a better understanding of each other. Recently, Muslim students use Malayu language when they do not want us to know. It raises some distrust among us."*
> (Lecturer 1, RU2)

This lecturer aimed to gain a better understanding and trust in each other. However, I think this might be a way to promote the minority's identities. According to Freire (1998b:58), language is "influenced by the social, cultural, and historical conditions of the context in which we speak and testify." This is consistent with the concepts promoted in UNICEF as, stated by Bush and Saltarelli:

> *"A sensitive handling of linguistic issues can also contribute to the building and maintenance of peaceful relations within and between different ethnic groups. ... Bilingual education will help ethnic groups participate as citizens of the countries in which they live, presenting them with the knowledge and means*

to defend their interests as well as revitalizing and strengthening their own cultures." (Bush and Saltarelli, 2000: 17-18)

The findings also found that the role and characteristics of the teacher who teach peace education should support the differences of ethnicity and identity:

> *"They should be a neutral person for all religions and be a peaceful person. They must not teach in the way that make students from different religions feel uncomfortable."* (Lecturer 1, RU2)

The proposed model emphasised ethnicity and identity as an important issue for teacher education. It will bring significant change toward a better understanding of each other if the teacher students have been trained from multicultural perspectives (see section 2.2.7.3). I suggest that the teacher training programmes in Thailand should add multicultural education as a core course.

The proposed model works effectively by the active push of the peace education centre. This centre is the knowledge unit in supporting information and knowledge of peace and peace education for the administrators to consider university policies and curriculum to teach students. The centre also has the important role of making to the connections outside the university e.g. the scholars in peace and peace education, the religious leaders, NGOs and activists, and the government agency providing peace. These people and peace agencies outside the university are proposed to be invited to be partners in the university's courses and on research projects on peace and peace education. These connections will be educational resources outside university for the students to participate in as well. With regard to UNESCO as the world organisation supporting peace education, it can influence this model through the five influential factors. The role of UNESCO vividly encourages any countries to have values of democracy and clean politics. Religions and cultures, and ethnicity and identity are main themes of UNESCO's work toward better understanding and living together addressed in section 3.3.3 (UNESCO, 1995; Sinclair, 2004; Sinclair et al., 2008). The factor of economics and equality was also the aim of UNESCO in working toward the balanced and long-

term development for equity at national and international levels (UNESCO, 1995). The influential factor of environment and responsibility was also reflected in the aims of UNESCO in teaching people to protect the environment (Ibid). This confirms the influence of the organisational on values this proposed model. These influential factors support "the deepened optimism about future developments in the economy, politics, and social life which may reduce the intergroup conflict" (Niens, 2002).

Under the work of the peace education centre, the model aims to solve conflicts and violence by providing peace education for undergraduate students and society, conducting research about peace which arises from social issues, and creating peace action which works through religious leaders and students. When the stakeholders in building peace in society (e.g. people effected by violence, students, religions' leaders, lecturers, politicians, capitalists, environmentalists and ethnic leaders) come to join the peace education centre, the goal of the society is to create and be accepted as a consensus of civil society. This process supports Freiren theory in relation to the problems of education that there are many aspects. Freire (1998:36) stated that "it is obvious that the problems associated with education are not just pedagogical problems. They may also be political, ethical, and financial problems." As the five influential factors are the contents of peace education in the curriculum, students have a chance to learn and critique social issues relating to those five aspects. It will raise students' consciousness of peace which hopefully leads to their action for peace. Furthermore, frequent seminars arranged by the peace education centre also aim to create an academic climate of peace in the university. This is hoped to raise appreciation of differences and generate acceptance of each other. This model can be seen as a dynamic framework since it includes action based on research evidence and a critique of that evidence. This is consistent with Galtung's suggestion (2008) that the content of peace education should combine peace research, peace education, and peace action. The overall process of peace education in this model aims to end up with action and participation in peace education activities both in the university and society. It is intended to lead to emancipation of the learners from social structural oppression or unpleasant situations of conflict and violence in society.

Identity is the recognition or identification in relation to presenting or answering the questions of 'who the person is or who a group of people are' or 'who are you or who I am.' These lead to understand the concept of identity that is

> *"a product of several personal and/or group characteristics such as socially constructed categories of race, gender, nationality, professional status, social position, and even personal history"* (Abdi, 2001:182).

Taylor (1994: 75) discussed identity that it is shaped by either recognition or its absence and it has a severe effect to the persons or groups who have lose identity in the form of oppression:

> *"Identity is partly shaped by [the right] recognition or its absence, often by the misrecognition of others and so a person or a group can suffer real damage, real distortion if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves. Non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being."*

Identity from the view of Taylor is relevant to the situation in Thailand where the people from many different ethnic groups have been misrecognised from the dominant ethnics (see section 2.4.3 and 2.4.7.1). These misrecognition and absence of identity oppressed the minority ethnics causing them struggling for their identity especially Muslims at the southern provinces (see section 2.5). From Freire's view (1985), identity can be conceptualised as the representation of the individual, group or social class which support them to undertake the struggle for liberation. Identity is important for the oppressed in the way of assuring their existence or being recognised in society. Freire attempted to provide the oppressed with the right kind of education in order to free them from false identity (Abdi, 2001). Freire (1975) emphasised critical consciousness in his education. This consciousness makes the oppressed understand themselves (their own identities) and the world around them as well as to transform their situation. Freire (1985: 186) stated that "without a sense of identity, there is no need for real struggle."

In this study, identity was focused on categorises of race and nationality which were

represented the characteristics of ethnicities in Thailand. These concern various ethnicities such as Thai, Muslim, Chinese as well as the mountain tribe ethnic groups. According to the diversity of ethnicity in Thailand (see section 2.4.2), the conflicts between ethnic groups, for example the Muslim and Thai conflicts, have led to severe violence in the country. I considered this issue as a challenge to create a culture of peace through empowering identity of each ethnicity and encouraging them to participate in the Peace Education Centre to reflect and act upon the world in order to transform it (Freire, 1975:36). The proposed model of peace education for RUs acknowledged identity from the Freire's view. The concept of identity regarding the representation of ethnicity was applied and implemented in two components. The first is the Peace Education Centre by gathering the leaders of ethnic groups to be member of the centre. The second is Peace Education Curriculum by integrating the concept in teaching and learning process which were emphasised dialogical and problem-posed methods to enhance students' critical consciousness to understand themselves.

6.3 Summary

The chapter has presented the final discussion of the key concepts emerging from the previous chapter. The Proposed Model of Peace Education for Rajabhat Universities which is based on the implementation of the key important concepts from the PEMRU was presented and discussed. The concepts of peace and peace education in the Thai contexts were discussed as the centre of the model. The three main components – the university's policy, the peace education centre and the peace education curriculum - are the active units discussed in detail. Their influences on each other of each component were also illustrated. The five influential factors surrounding the three main components - politics and government, religions and cultures, economics and equality, environment and responsibility, and ethnicity and identity - were discussed as the conditions of success for peace education programmes. Chapter seven presents the conclusion of this research including the main findings of the study, reflection, the limitations and strengths of the research, the contribution, implication, and recommendation for further studies.

Chapter Seven: Conclusion

7.1 Introduction

This chapter is divided into four sections. The first is an answer to the research question. This is then followed by the second section which presents my reflection. I then move on in the third part to set out what I see as the limitations and strengths of the research. In the final section I present the contribution I feel the study makes to this academic area, its implications and recommendations for further studies.

The topic of peace education is increasingly drawing attention in Thailand because of the conflict and violence spreading throughout the country. I chose this topic to be studied based on my concerns with these issues in relation to teacher training in the early childhood education programme at a Rajabhat University and also my responsibility for solving conflicts within my own institution. I consider that teacher education, especially in early childhood education, is a key to solve some of the social conflicts and violence in a sustainable way. Furthermore, Rajabhat Universities are the biggest group of higher education institutions (forty universities), are located in every region of the country and could coherently contribute to solving the conflict and violence at the same time across the whole country. To carry out my study I purposely chose to carry out a case study involving two Rajabhat Universities which are in contrasting locations, cultures, and violent situations. This case study has offered valuable sources of evidence on which to understand peace education in the Thai context, how it was delivered and proposes how it may be delivered to the future. The research sought to discover universities' policies and educational practice relating to peace education in the Early Childhood Education Programmes of two Rajabhat Universities. In order to explore this topic in depth, mixed methods were employed. Within this approach, questionnaires were used to survey the phenomenon from 100 students' perspectives; semi-structured interviews were used to collect the views and perspectives of 6 senior administrators, 10 lecturers, and 4 scholars in peace education; and 4 focus groups composed of 5 students in each group were employed to understand

the views from students. Document analysis has also been used to provide additional information and to support the findings.

The study focused on two main questions: 1) Is peace education delivered in early childhood education programmes of Rajabhat Universities in Thailand? 2) How does it differ across universities? Five further questions were asked for more details as follows: 1) What is the university's policy on peace education? 2) What activities were delivered to students? 3) Which courses have been selected from the National syllabus to teach? 4) How do lecturers deliver peace concepts to their students? 5) How do undergraduate students perceive concepts of peace?

7.2   An Answer to the Research Questions

<u>Is peace education delivered in the early childhood education programmes of Rajabhat Universities in Thailand?</u>

Yes, peace education has been delivered in the early childhood education programmes of Rajbhat Universities by integrating it into many aspects of curricula.

<u>How does it differ across universities?</u>

Peace education has been delivered to students through many aspects of higher education, including parts of taught courses, universities' activities, and universities' regulations. Through some parts of the taught courses, RU1 used a modular approach, whilst RU2 used both modular and subject approaches. Through the universities' activities, both universities provided activities for peace education based on religious activities. RU2 tended to have more activities concerning Islam and activities for preventing conflicts than RU1 had.

<u>What is the university's policy in peace education?</u>

The universities' policies can be categorised into direct and indirect policies which, as discussed previously, has tensions within it. The direct policies were found as largely 1) keeping a peaceful environment from fighting and quarrelling, 2) mixing students from

different programmes in one activity in order to solve the conflicts of fighting, 3) mixing students from different religions in the same room within the university's accommodation. The indirect policies on peace education were also found variously, such as 1) mixing students from many programmes in the General Education Courses in order to break up their groups and provide them with a chance to make friends from other programmes, 2) getting parents to recognise the university's regulations, 3) mixing students from every religion in the *Wai Kru* activity, 4) the university uniform which allowed dressing in the *Hijab*. RU1 also has a policy for the university's stance as a "Global-local University" which combines both global and local knowledge. I would suggest that more has to be done than just placing students in mixed faith and social groups. There needs to be clear aims and objectives to ensure students actually engage with one another.

What activities were delivered to students?

The activities can be categorised into five areas: the arts and cultural nourishing activity, the academic specialised skill activity, the volunteer-development activity, the entertainment and sport activity, and the Rubnong activity. The activities were mainly in the areas of the arts and cultural nourishing activity and the volunteer-development activity which concerned religions and Thai culture, whilst there were few activities in the area of the academic specialised skill. This requires further development.

Which courses have been selected from National syllabus to teach?

The taught courses of Rajabhat Universities had been fixed for students to enroll for each term throughout five years. Peace education was not named in the early childhood education curriculum. However, the contents of some courses can link to peace and peace education, for instance human beings and society, early childhood education, and social skills for early childhood. I would suggest this needs to be far more explicit for students to engage with the ideas and philosophies of 'Peace Education'.

How do lecturers deliver peace concepts to their students?

The lecturers delivered peace concepts to students through participating in classroom

activities such as writing lesson plans relating to their own religions and the universities'
activities. The findings suggest that the participants expected the lecturers to be a good
role model as a way of indirect teaching.

How do undergraduate students perceive concepts of peace?

The undergraduate students perceived peace education mainly through the universities'
activities, regulations, policies and cultures. These aspects are the hidden curriculum but
I would suggest need to be made explicit.

7.3 Reflection

This section presents the reflection on my intellectual journey. It starts with the
reflection on the research approach and methods and the research contents.

7.3.1 Reflect on the Research Approach and the Methods

This section discusses the research approach and methods. It starts with the insider and
outsider roles of the researcher and the research methods.

The Insider and Outsider Roles of the Researcher

The role of researcher could be discussed both as insider and outsider. I have various
identities such as a Thai PhD student who holds the Royal Thai Government
Scholarship to study abroad, a Rajabhat University lecturer, a southern man, and a
Buddhist (addressed in section 4.10). I am, in terms of this research, an insider
researcher and this has had an impact on the conduct and outcomes of my research.

The role of researcher as insider

As I hold the various identities addressed above and discussed in section 4.10, my

position is identified as an insider researcher. Being an insider researcher, I share "an identity, language, and experiential base with the study participants" (Dwyyer, 2009: 58). I consider this position as an advantage for this research. I have an advantage in accessing the field and building relationships more quickly and intimately with the participants (Sherif, 2001; Hodkinson, 2005). This led me to obtain their trust and willingness to provide information. The role of insider also gains methodological advantages in the research process, such as the advantage of greater access and the advantages of cultural interpretation (Labaree, 2002). I had the advantage of a greater access to data sources which led to the richness of data. I also gained a deeper understanding of the culture which benefitted from cultural interpretation. However, I realised that insider researchers can be criticised as being too close, too involved, too familiar, having too much rapport and lacking detachment which may lead to the loss of critical abilities and objectivities (Brewer, 2000; Hammersley and Atkinson, 2007). Therefore, I kept in mind that I have to attempt to detach my roles and values entering into the field; this is, however, very problematic. With regard to a value-free stance, I think it is impracticable for social research to remove all values. I believe that although I can detach my roles and all values it still remains my notion and values in the stage of research design (Denscombe, 2010:90). For a pragmatic worldview, Robson (2011:29) claimed that values play a large role in conducting research and in drawing conclusions from studies, and he sees no reason to be concerned about that influence.

The role of researcher as outsider

Whilst I could not see myself as truly an outsider in terms of my research I do feel that there are aspects when I came closer to this end of the spectrum.

The Research Methods

Mixed methods

The use of mixed methods in this research had the advantage of collecting data from multiple sources. The quantitative method used questionnaires to collect data from students' views and covered students from year-one to year-five. The qualitative method

used semi-structured interviews, focus groups and collection of documents for collecting data. By using mixed methods, data was compared and checked for accuracy. The findings from each method reinforced each other. I think this is the strength of this research. The qualitative research obtained a larger and deeper data set whilst the quantitative part provided further supporting data.

Semi-structured interviews

For the semi-structured interviews with the university's senior administrators, lecturers and experts, I interviewed by myself. From this position, I held some knowledge, views and values which entered the field, whilst the interviewees have their own knowledge, views and values. It seems to be an interaction between interviewer and interviewee. However, I kept in mind that during the interviews I had to attempt to keep my personal views out of the interviews and not to reveal my knowledge values during the interviews. There were some issues that arose during my conducting the interviews. First, the senior administrator of RU1 offered a shorter period of time for the interview than I had anticipated, because his time is very limited. In another case, one of lecturers at RU2 did not want the interview to be recorded. As a result I needed to interview and take notes at the same time. Moreover, she was not willing to give information about the university policy, because she used to be in the team of administrators. With regard to these two issues, their impact was reduced because I used a peer check technique during the interview and concluded the interview for her to confirm at the end. Furthermore, the research was designed to collect data from multi-sources and could be triangularly checked.

Focus group

Some issues regarding the focus group arose during the group interviews as follows. First, the moderators and note takers were trained to conduct group interviews – a female Buddhist for RU1 and a female Muslim for RU2, based on the research ethics committee suggestion to consider the power balance and religious issues. This is problematic because I did not have a chance to probe some topics. Second, this research is concerned with sensitive issues such as gender, religion, culture, ethnicity and

conflict, therefore the issues relating to religion arose as follows. At RU1, one first-year Buddhist student who just moved from Yala province did not feel disposed to be in the same group interview as Muslim students. I considered this as an important issue relating to the southern problems. Due to being a participant in this research as a volunteer, this student did not have to participate in it. However, she was keen to provide information concerned in southern region. This case revealed a deep conflict between Buddhists and Muslims who did not want to participate in the same activity. I then prepared an individual interview for her. At RU2, Muslim students and Buddhist students did not want to be interviewed in the same group. I then decided to interview Muslim students because there was sufficient information from all Buddhist administrators and lecturers. I considered this as a central issue of peace education that I could not mix students from both religions in the same group. However, I think that it ensured the condition of freely volunteering for this research. I would suggest that Rajabhat Universities need to work on students' attitudes relating to religious conflicts. Third, the focus group method may be unsuitable for the Thai cultural context. It is not common for Thai students to raise their own opinions or discuss in a group environment. Maybe they felt they lacked knowledge about that issue. When moderators asked the question one student would dominate the responses with the rest of the students appeared to what was said, whether they agree or not. I believe that the focus group method did not offer richness of information when it was used with Thai students. However, if we consider all these issues, it seemed to have not had a major impact on the results.

7.3.2 Reflections on the Research Contents

The research found that the concepts of peace were made up of both outer and inner peace. I think this was influenced by the recent conflict and violence in society which led participants to consider the outer conditions for dealing with situations such as law and regulations, instead of only committing to the inner control of each individual. I believe this is a balanced and appropriate way of addressing the concept of peace in the Thai context at this moment in time. Peace education was found to be an educational

process for a peaceful coexistence which was also influenced by the conflict situation and by a need to try to focus on cultivating the inner peace which relates to the Buddhist education of "Tisikkha." Tisikkha aims to train people for a life which is simple, calm, and full of wisdom. I think it tends to be an idealistic education which can be seen as the opposite to mainstream education. However, it is possible in practice. I also consider the issue of the timing of life which can allow individuals and groups to obtain a deep understanding of peace. For undergraduate students (18 to 23 year old), they have only recently passed the teenage years. It might be hard for them to have a profound understanding of the abstract concepts of peace. Thus, peace education should be adjusted appropriately for them to enhance their understanding of peace education. This can be achieved by creating a lot of peace education activities.

My study found that 97% of participating students were female. This is normal for the field of education, especially early childhood education. Hence, the proposed model of peace education needs to consider further the issue of gender. This might integrate the roles of mothers as well as early childhood teachers in raising a peaceful child in some cources of the early childhood education curriculum.

What Was Expected and Unexpected?

I, as a teacher and researcher, had four expectations before embarking on this research. First, that all administrators and lecturers were expected to know about peace and peace education. The findings showed that the majority of participants had some knowledge of peace and peace education but that this varied. Based on the findings, I think some of them have been influenced by the recent conflict situations, whilst some of them have been influenced by the Buddhist way of life. Secondly, peace education has been taught in Rajabhat Universities. The findings revealed that peace education has existed in many forms both in the official and the hidden curricula but this was not as extensive as I thought it might be. In relation to the official curricula of early childhood programmes, the curricula of both universities contain many modules and subjects to enhance students' knowledge, skills and attitudes about peace education and

coexistence. These modules and subjects are presented in a comparison of curriculum structures of RU1 and RU2 (Appendix 4.1). The hidden curriculum also revealed many incidents that supported peace education, such as university policy, teaching and learning opportunities related to activities process of teaching and learning, and wider culture. Thirdly, RU1 had a more peaceful climate than RU2. The study found that RU1 seemed more peaceful, and neither conflicts nor violence were found between lecturers and students or among religious groups. At RU2, some conflicts and pressures for lecturers were found. Fourthly, RU2 had more awareness of peace issues than RU1. This was confirmed by the evidence that the university council of RU2 had devised a policy in 6 topics one of which stated that the university will promote good understanding, tolerance, spirit of democracy and peaceful coexistence in society (Council, RU2, 2005).

Considering the unexpected issues, some issues arose during the time I was conducting the research. First of all, some lecturers at RU1 did not know about the university policies. I think this revealed some problems about intra-communication from the administrational team to the university staff. Secondly, the theme of cultural violence was not mentioned by any participants from both universities. According to literature reviews, cultural violence, which is critical in Thailand, has legitimised violence in its direct or structural form (Galtung, 1990:291-305). Thirdly, the involvement of religious organisations, specifically Islam, played an important role in many ways. For instance, the Minister of Education, Wan Muhammad Nor Mata who is Islamic, changed the law to allow female Muslim students to dress in the *Hijab* in school. This has changed women's everyday life and culture, such as eating habits, manner of greeting and has also impacted upon the teaching and learning process.

The Importance of this Research for Peace Education in Thailand and Beyond

The research was conducted in Thailand from April – August 2008. At that time, the situation in Thailand had conflict and violence mainly in the southernmost provinces. The protest of the "yellow shirts" and "the red shirts" had just started in Bangkok. Since

then, the conflict has spread rapidly throughout the country. It divided people into the "yellow" and the "red" or the "rich" and the "poor." The "yellow shirts" represent the colour of the king. This group of people is loyal to the monarchy. The "red shirts" represent the commoners who supported the former Prime Minister Thaksin Chinawatra. This division has extended to social institutions such as politics, bureaucracy, army, court of law, academia, and also religion. This ideological division divided people in the same institutions into two groups and made them distrust each other. It has impacted on their work and the wider progress of the country.

The conflict in the southern provinces still remains and there is an increase in violence. This is continuously monitored and reported on by several organisations such as the International Crisis Group, the Human Rights Watch, and UNICEF/Thailand (see section 2.5). This indicates that the unrest in the southern provinces is on-going and increasing in its violence.

In the academic area, political conflicts have also divided scholars and lecturers into several groups. Some of them show themselves as supporters of the "yellow group" or the "red group", whilst some of them are careful of their manner, even though they may support a group. Many academics realised the impact of these conflicts and the division in Thailand. Therefore, some of them have tried to encourage the universities to brainstorm approaches to solve the problems. For example, Panich (2010) suggested that universities must work toward a neutral and academic way, drive society to understand this complicated happening, and defend society. Another example was the attempt to launch the National Reform and Reconciliation Plan in 2010 which composed of the Assembly of National Reform and the National Reconciliation Committee with the hope of building peace if the plan can be implemented successfully. The overall situation discussed above indicates that the division, conflict, and violence in Thailand have dramatically changed severely since this research started. These situations require an increase in knowledge and understanding to handle and begin to resolve these problems. This suggests that my research is still relevant with the situation in Thailand. Moreover, it has a greater importance for the situations than before. My proposed

model of peace education in Rajabhat Universities may make a significant contribution to manage the recent situation and work with all conflict groups. Advantageously, the forty Rajabhat Universities which are located in every region of the country can make a contribution. I believe that the use of my proposed model could greatly impact on the outcome in solving the conflict in Thailand and may be of interest to the wider academic community of peace studies and peace education and contribute to these wider debates.

7.4   Strength and Limitation of the Research

This section explains the strengths and limitations of the research in relation to the research methodology and the data collected for the study.

7.4.1 Strength of the Research

The strength of this research can be seen in many aspects. Firstly, the use of different research methods for collecting data brings strength to the research. In the research, semi-structured interviews were used to collect data from senior administrator, lecturers in Early Childhood Education Programmes, and the experts in peace education in Thailand. The focus group was used for collecting data on the views of students. The questionnaire was used for collecting data from students on a larger scale. Documents were used to support the data from semi-structured interviews, focus groups, and questionnaires. By using various methods to collect data, I can obtain a variety of information on the same issues. Furthermore, the strengths of each method can prevent deficiencies of the others. Secondly, the mixed methodology that was employed in this research allowed me to collect both qualitative and quantitative data; with each method having its own strengths. In quantitative methods, the data was collected from the students of both universities from year-one to year-five. This approach allowed for a wide range of data to be collected. The qualitative method, which used semi-structured interviews and focus groups, is the major part of this research. It allowed me to obtain

personal perspectives of social reality from the views of participants and greater details of the concepts of peace, peace education and also the teacher training practice in Rajabhat Universities. Thirdly, the outcome of this research is considered as the strength of this research. Due to the lack of research in peace education in the Thai context, particularly in Early Childhood Education, this is the first research in this area. The original findings are useful knowledge for teacher education in Thailand and for solving conflicts in a sustainable way.

7.4.2 Limitation of the Research

I believe that the major limitation of the research is found in the use of the moderators and note takers for conducting the research within the focus groups. Based on the research ethics committee's suggestion of my role in relation to the power balance and religious issues that might impact on my data if I conducted the focus groups interviews, it was decided that moderators and note takers should be trained to conduct the focus groups interviews. This did not allow me to probe some topics when they revealed some hints, for example about the universities' policies on peace education which they participated in or the Islamic concepts of peace and peace education in the Muslim students' opinions. Therefore, it may have impacted on the findings from the data from the focus groups in that it is not as rich as it could have been.

7.5 Contribution, Implication and Recommendation

This section focuses on the conclusion and implications of this research.

7.5.1 Contribution to the Knowledge

The findings of this research have been built into the Proposed Model of Peace Education in RUs. Within the proposed model, the concepts of peace and peace education in the Thai context were combined with worldwide knowledge of the subject

(Fountain, 1999; Harris and Morrison, 2003; Harris, 2002; Reardon, 2000) and original Thai wisdom (Holder, 2006; Payutto, 1995a; Sivaraksa, 2005b; Koylu, 2004) to support the thinking underpinning the three main components of the model. The Proposed Model of Peace Education in RUs is considered as a dynamic model when the three main components deal with the five influential factors surrounding them. The model can perhaps contribute to the process of solving the recent conflicts through the work of the Peace Education Centre as well as creating a sustainable culture of peace through the Peace Education Curriculum by trainee teacher students. All of these are supported by University's Policy.

Peace education has increasingly been given greater attention in the area of Early Childhood Education in many countries (see section 3.4). It plays an important role in building and supporting sustainable peace in the world. In Thailand, there is a lack of research on peace education in early childhood education. This is the first research on peace education in the field of teacher education relating to Early Childhood Education. It may help the teacher students engage with some of the knowledge, skills and attitudes required for peace. This may lead to helping them recognise conflict and violent situations and be able to cope with them. At the same time, they can teach peace education to early childhood children through the process of peaceful education and use their own roles as a role model of teaching peace education. Therefore, *peace education in the Early Childhood Education plays an important role in building a sustainable peace in society through early childhood children as the new generation of society* (CGECCD, 2011; Albacete, Manifiesto de, 2007; Quisumpling, 2000; Bar-Tal et al., 2010).

The findings from this research have significant importance for developing teacher education in Thailand both in the wider context of teacher education and in teaching peace education in early childhood education. Within the wider context, teacher education in Thailand has to realise the existing diversity of ethnicities, religions, and cultures as well as the structure of violence in the country which are external factors for building peace (see section 2.4.7.3). At the same time, teacher education needs to

At the early childhood education level, peaceful education is important for early childhood children in Thailand. This means all aspects of education need to be well planned and cared for, for example the early childhood teachers need to have peace because of the role they have in being a role model for their children; the basic regulations of the classrooms and schools need to be clear and consistent towards peace education as the outer aspect for building peace in schools; and the schools have to have programmes for students to develop their self-control and inner peace (Wisalo, 2008: interview). The importance of teaching peace education in early childhood education lies in the fact that they are the future of the society (Quisumbing, 2000). It is also about the critical time of life that early childhood children form their habits, regonise the differences and build emotional ties (CGECCD, 2011). Therefore, we need to help them to form their habits, characteristics, and values toward a peaceful relation with others and sustainable peace in society. In order to do this, early childhood children need to be established with the future values such as the respect for diversity of ethnicities, religions and cultures, and the commitment to justice, fairness, equality, democracy and non-violence (Page, 2000; Connolly et al., 2007; Connolly and Hosken, 2006; Reardon and Cabezudo, 2002; AMEI-WAECE, 2009; Fountain, 1999). They also need the values for human survival such as an environmental reservation and responsibility (Davis, 2010; PEN, 2009; Swee-Hin, 2004a; Brenes-Castro, 2004). The proposed model of peace education for RUs considers these values as the important aspects of the model. These values were implemented and presented as the five influential factors sursounding the three main components. Furthermore, the importance of politics and government to peace education for early childhood education was requested by the World Conference on Early Childhood Education for Peace to all governments for supporting professional development opportunities for early childhood personnel (Albacete, Manifiesto de, 2007).

The proposed model of peace education for RUs is supported by the Freirean educational theory. Freire viewed education as a form of politics that education should emancipate people from the oppression (Bartlett, 2008). Shor (1996:27) described Paulo Freire's critical pedagogy that *"politics is not one aspect of teaching or learning. All forms of education are political, whether or not teachers and students acknowledge the politics in their work."* In the proposed model, politics and government were placed as the important influential factor. Freire viewed the specialist techniques such as techniques, scientific knowledge, and the peasants' practical experience as the cultural manifestations (Freire, 1985). In the proposed model of peace education, culture was emphsised as an influential factor in developing peace in society. Freire (1985:186) emphasised an identy as an importance for a struggle;

> *"At no time can there be a struggle for liberation and self-affirmation without the formation of an identity, and identity of the individual, the group, the social class, or whatever. And to the extent that conflicts increase, experience has taught us that individuals, group, and socialclass end up building walls behind which, in times of struggle or peace, they embrace their identity and protect it."*

The proposed model of peace education for RUs emphasised identities of every ethnics as the important factor in developing peace in Thailand. Freire (1998) viewed the problems of education associated with many problems such as pedagogical, political, ethical, and also financial. This view influenced the proposed model to place all influential factors as the important aspects. The proposed model of peace education for RUs is considered as the dynamic work through all components. Once, we teach the early childhood teacher students to understand and realise the structure oppressing them. Then, they are chalanged to commit themselves to transform the oppressed situation. This is considered as the sustainable way for developing a culture of peace in the society. It is more sustainable when these teacher students go to teach early childhood children to understand and realise the values for peace. Freire viewed educational process as never neutral. Shaull (1975) wrote a foreword in *'Pedagogy of the Oppressed'* that it can be either an instrument to facilitate the integration of the younger generation into the present system and bring about conformity to it or the practice of

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freedom to deal and discover how to transform their world. This is why we have to teach peace eduation to the early childhood children.

7.5.2 Implication of the Research

Implication of the Proposed Model of Peace Education for RUs

The Proposed Model of Peace Education for RUs is useful for developing peace education in the group of forty Rajabhat Universities, all of which have a similar structure. However, the model can be applied for other universities which have teacher education programmes. The concepts of peace and peace education in the Thai context, which combines the idea of outer peace and inner peace, aims to deal with outer factors and develop the minds are important findings. These concepts will be useful in the field of Early Childhood Education in training teacher education students to realise the importance of controlling outer factors, such as the schools' environment and regulations, as well as supporting the inner development of children (see section 3.3 and 3.4). In addition to this, this concept can be applied at the school level that teachers need to set in relation to the classrooms or schools' rules as outer factors and train children to control themselves.

Implication for the Universities

The universities' policies are important in developing peace education. The universities' policies on peace education should be clearly and officially communicated. Furthermore, it should be communicated clearly to the academic community so that all lecturers and university staff are made aware of it (Lecturer 1, RU1; Lecturer 2, RU2; Lecturer 3, RU2; Lecturer 4, RU2). In addition, the policy should be consistent with religious principles. Otherwise, it might raise conflict and resistance from religious students (see section 5.4.1.1: Policy Consistent with Religions). It will be useful if religious leaders have been consulted about the policies as a part of the Peace Education Centre's work. I am aware that this may cause tensions which may need to be dealt with.

The way in which we introduce peace education into the curriculum is also important to the success of teaching peace education. The combination of integrated and explicit teaching processed for peace education in RUs' curricula was suggested by the participants (Administrator 3, RU1; Lecturer 1, RU1). Therefore, it will be beneficial if peace education could be developed as an explicit subject in the sections of General Education Courses (GEC), Specific Specialised Courses (SSC) and Teacher Profession Courses (TPC), and integrate the principles of peace education into other aspects as well as hidden curriculum. In addition, the hidden curriculum was found an important aspect for teaching peace education. However, the findings revealed that few peace education activities which are considered as part of the hidden curriculum were initiated by universities (Lecturer 2, RU2). The Peace Education Centre needs to produce plenty of activities, both in the universities and outside the universities, in order to create a climate for and of peace education.

Implication to the Office of Higher Education Commission

Ethnicity and identity are important for developing peace in the country. The literature showed that Thailand has a diversity of ethnic groups. It will be useful for peace education if the Office of Higher Education Commission could emphasise the concepts of peace and peace education in the Thai context in all teacher education programmes in the country. The concepts supporting peace education, such as multiculturalism and pluralism as well as assimilation and accommodation, need to be added to teacher education. This will promote an awareness of different identities (Berry, 2011; Carr, 2010; Filali-Ansary, 2009:1; Niens, 2009:155). Furthermore, the Office of Higher Education Commission should develop peace education programmes based on the concepts of peace and peace education in the Thai context for training lecturers in all universities to ensure that they realise multicultural perspectives and peace education.

Implication for the Religious Groups

Religious groups can be either the cause of conflicts or the resolvers of conflict. The dialogue between religious groups within the academic context might enable a better understanding among the followers of both religions (Suwanbubbha, 2009). This should be lead and managed by the Peace Education Centre.

7.5.3 Recommendations for Further Studies

This research is the first study of peace education in teacher training for the early childhood education in the Thai context. From this research, there are several important areas that need to be developed in further studies.

Firstly, peace education in this research was conducted with undergraduate curricula of Rajabhat Universities. The findings suggested that peace education in the context of early childhood children needs to have more specific aspects, such as children learning from issues closely related to their lives, and developing their thinking from concrete to abstract concepts, as well as the teaching methods used with children (see section 3.4). I would recommend that further studies should be conducted with early childhood children in these areas. The findings might be more practically-focussed for the early childhood teachers in teaching peace education and also lead to a peaceful education for early childhood children, as recommended by Wisalo, (2008: interview).

Secondly, the Proposed Model of Peace Education for RUs should be implemented in Rajabhat Universities in every region of the country, e.g. the northern, eastern, southern and central parts. According to the literature and my research, there are different cultures, ethnicities, and root causes of conflicts in each region. Any further studies should investigate the appropriateness of the model to these different contexts.

Thirdly, action research on peace education should be conducted with both Buddhist and Muslim groups. The findings showed that one cause of conflict and violence is the conflict between Buddhists and Muslims (see sections 2.4 and 2.5). Further studies

might bring about a better understanding between these religious groups. This action research could be conducted by the Peace Education Centre.

Fourthly, the literature and my research suggest that Thailand is composed of a diversity of ethnicities, cultures and religions which contribute to misunderstandings and violence. I would recommend that further studies of peace education should be conducted in relation to the particular views and aspirations of ethnic, cultural or religious groups. They may have wisdom or ideas which are of benefit in teaching peace education. At the same time, it could help in the promotion of their individual identities which was also suggested in the proposed model.

Finally, this research was conducted with pre-service teacher education. However, in-service teacher education also needs to develop an approach to developing teachers' understandings of peace education. These further studies should pay attention to in-service teacher education such as developing short training programmes for peace education. This would involve a large number of teachers working throughout the country. Peace education might have more of a chance to impact on pupils if we can implement it through in-service teachers.

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Appendixes

Appendix 1.1 Contacted Letters with RU1 and RU2
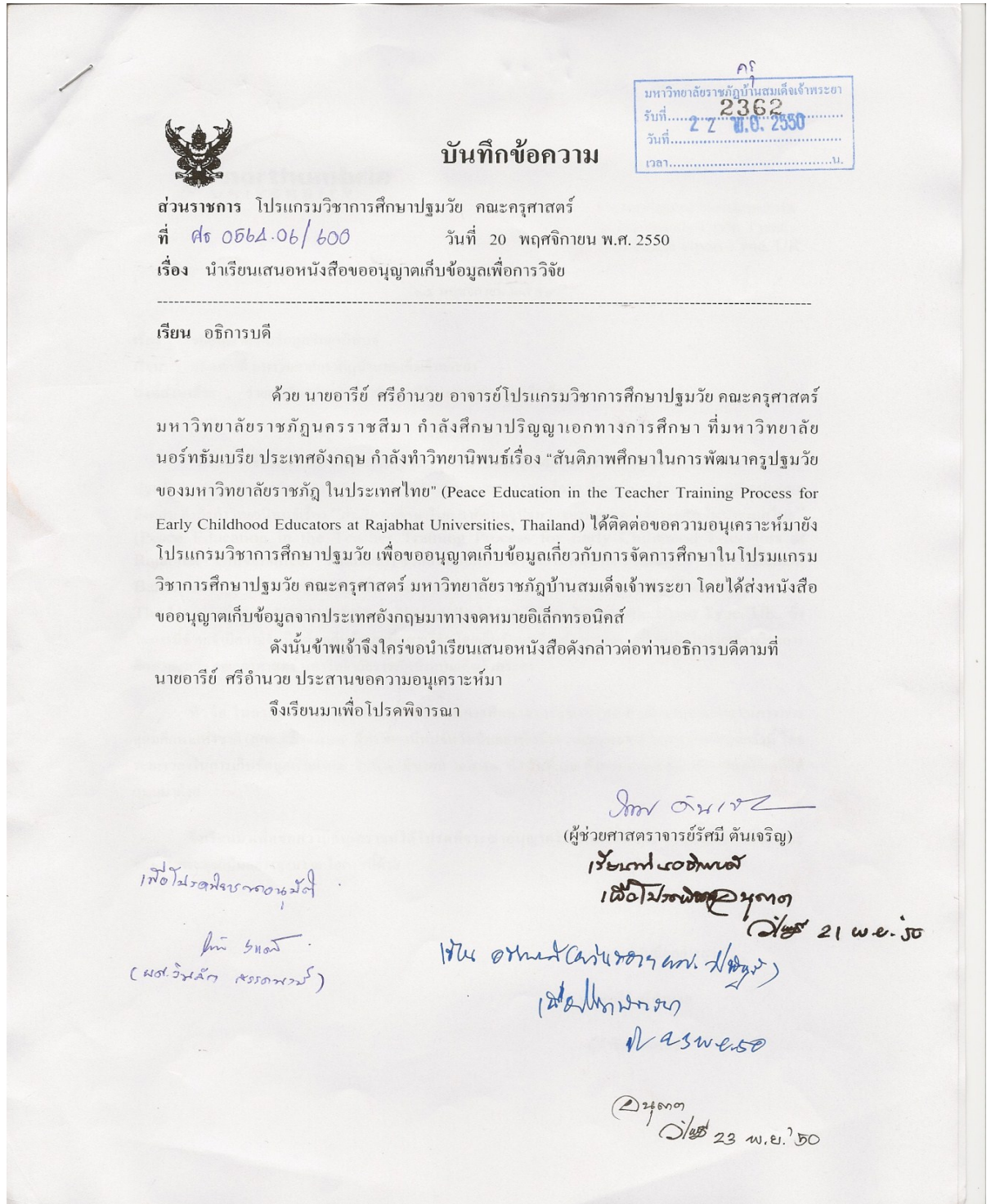
Memo

Government Sector: Early Childhood Education Programme, Faculty of Education.

Code: ศธ .0564.06/600   **Date** 20 November 2550 (2007)

Title   Letter of Requesting for Permission to Conduct Research

To   Chancellor of Bansomdejchaopraya Rajabhat University

         Mr. Aree Sriamnuay, a lecturer of Early Childhood Education Programme, Faculty of Education, Nakhon Rachasima Rajabhat University, is attending PhD. programme at The University of Northumbria at Newcastle Upon Tyne, UK, conducting thesis on "Peace Education in the Teacher Training Process for Early Childhood Educators at Rajabhat Universities, Thailand". He requested to conduct his research at Early Childhood Programme of RU1 by sending a letter of asking for permission via electronic mail.

         I, therefore, would like to forward this letter to the President as Mr. Aree Sriamnuay's request.

         For your consideration,

                                ………………………………………..

                                (Assistant Prof. Rassame Tancharean)

                                21 November 2550 (2007)

                                Chancellor

                                Approved on

                                23 November 2550(2007)

ด ภ๔

northumbria
UNIVERSITY

University of Northumbria
at Newcastle Upon Tyne,
Newcastle Upon Tyne, UK.

๑๕ พฤศจิกายน ๒๕๕๐

เรื่อง   ขออนุญาตเก็บข้อมูลวิทยานิพนธ์

เรียน   อธิการบดี มหาวิทยาลัยราชภัฏนครศรีธรรมราช

สิ่งที่ส่งมาด้วย   รายละเอียดข้อมูลเกี่ยวกับการวิจัย
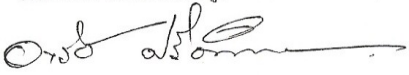
        ด้วย นายอารีย์ ศรีอำนวย (Mr. Aree SRI-AMNUAY) อาจารย์โปรแกรมวิชา การศึกษาปฐมวัย คณะครุศาสตร์ มหาวิทยาลัยราชภัฏนครราชสีมา ปัจจุบันกำลังศึกษา ปริญญาเอกทางการศึกษา มหาวิทยาลัยนอร์ทธัมเบรีย ประเทศอังกฤษ มีความประสงค์ จะขออนุญาตเก็บข้อมูลเพื่อทำวิทยานิพนธ์ ในโปรแกรมวิชาการศึกษาปฐมวัย คณะครุศาสตร์ มหาวิทยาลัยราชภัฏนครศรีธรรมราช

        หัวข้อวิทยานิพนธ์เรื่อง "สันติภาพศึกษาในการพัฒนาครูปฐมวัยของมหาวิทยาลัยราชภัฏ ในประเทศไทย" (Peace Education in the Teacher Training Process for Early Childhood Educators at Rajabhat Universities, Thailand) ซึ่งมีอาจารย์ที่ปรึกษาวิทยานิพนธ์ คือ Professor Dr. Richard Barker และ อาจารย์ Therese Lewis, School of Health, Community and Education Studies. The University of Northumbria at Newcastle Upon Tyne, Newcastle Upon Tyne, UK.

        ในการทำวิทยานิพนธ์ครั้งนี้ ผู้ทำวิทยานิพนธ์ได้รับทุนสนับสนุนการศึกษาจากรัฐบาลไทย สำนักงานคณะกรรมการการอุดมศึกษาแห่งชาติ (สกอ.) ประจำปี ๒๕๔๘ ผู้ทำวิทยานิพนธ์ หวังเป็นอย่างยิ่งถึงความอนุเคราะห์ในการเก็บข้อมูลครั้งนี้ โดยระยะเวลาในการเก็บข้อมูลเริ่มตั้งแต่ วันที่ ๑ มีนาคม ๒๕๕๑ ถึง วันที่ ๓๑ สิงหาคม ๒๕๕๑ ดังรายละเอียดที่ได้แนบมาด้วย

        จึงเรียนมาเพื่อขอความอนุเคราะห์พิจารณาอนุญาต และขอขอบพระคุณเป็นอย่างสูงมา ณ โอกาสนี้ด้วย

เรียน อธิการบดี
เพื่อโปรดพิจารณา อนุฌฎฅ

ขอแสดงความนับถืออย่างสูง

นายอารีย์ ศรีอำนวย

(นางเพ็ญแก้ว พิมจีน)
เจ้าหน้าที่ธุรการ ๕

ผู้ทำวิทยานิพนธ์

(นายฉัตรชัย ศุกระกาญจน์)
อธิการบดี

370

Appendix 1.2 Participant Consent Form I and II

The University of Northumbria at Newcastle
School of Health, Community and Education Studies

Name of project:

Peace Education in the Teacher Training Process for Early Childhood Educators at Rajabhat Universities, Thailand

Organisation initiating research:

Postgraduate Studies. School of Health, Community and Education Studies, University of Northumbria at Newcastle Upon Tyne.

Researcher's name: Mr. Aree Sri-amnuay

Research organisation: The University of Northumbria at Newcastle Upon Tyne

Participant's name: _____

I confirm that I have been supplied with and have read and understood an Information Sheet for the research project and have time to decide whether or not I want to participate. I understand that my taking part is voluntary and that I am free to withdraw at any time without giving a reason. I agree with Northumbria University recording and processing this information about me. I understand that this information will only be used for the purposes set out in the information sheet. I have been told that any data generated by the research will be securely managed and disposed of in accordance with Northumbria University's guidelines. I am aware that all tapes and documents will remain confidential with only the research team having access to them. My consent is conditional upon the university complying with its duties and obligations under the Data Protection Act.

Signature of participant   **Date**

_____   _____

Address:

_____

_____

Telephone:

_____

Email:

_____

I can confirm that I have explained the nature of the research to the above named participant and have given adequate time to answer any questions concerning it.

       Signature of researcher   **Date**

_____   _____

แบบฉันทานุมัติ สำหรับผู้เข้าร่วมการวิจัย

ชื่อโครงการวิจัย: สันติภาพศึกษาในการพัฒนาครูปฐมวัยของมหาวิทยาลัยราชภัฏ ในประเทศไทย

องค์กรผู้ริเริ่มการวิจัย : *Postgraduate Studies. School of Health, Community and Education Studies,* The University of Northumbria at Newcastle

ชื่อผู้วิจัย: นายอารีย์ ศรีอำนวย

องค์กรสนับสนุนการวิจัย: The University of Northumbria at Newcastle

ชื่อผู้เข้ามามีส่วนร่วม:_____

ข้าพเจ้าขอยืนยันว่า ได้รับเอกสารข้อมูล ได้อ่านและทำความเข้าใจ เกี่ยวกับโครงการวิจัย และได้ใช้เวลาอย่างเพียงพอ ในการตัดสินใจ ที่มีส่วนร่วมหรือไม่ร่วมในการวิจัย ข้าพเจ้าเข้าใจเป็นอย่างดีว่า การเป็นส่วนหนึ่งของการวิจัยนี้ เป็นการอาสาสมัคร   และเป็นอิสระ ที่จะเลิกมีส่วนร่วมได้ทุกขณะ โดยไม่ต้องให้เหตุผลใด   ข้าพเจ้าเห็นด้วยกับมหาวิทยาลัยนอร์ธัมเบรีย ในการบันทึก และกระบวน การวิเคราะห์ข้อมูลเกี่ยวข้าพเจ้า   ข้าพเจ้าเข้าใจว่าข้อมูลนี้   จะใช้เพียงแค่ตามวัตถุประสงค์   ที่เขียนไว้ในเอกสารข้อมูล ข้าพเจ้าได้รับการยืนยันว่า ข้อมูลทั้งหมด จากการวิจัยจะได้รับการจัดการอย่างปลอดภัย ภายใต้กฎระเบียบของมหาวิทยาลัยนอร์ธัมเบรีย ข้าพเจ้าได้รับรู้ว่า การบันทึกเทปและเอกสาร จะอยู่เฉพาะกับผู้วิจัย และผู้ร่วมงานเท่านั้น ฉันทานุมัติของข้าพเจ้า อยู่บนเงื่อนไขของ กฎของมหาวิทยาลัย ที่เกี่ยวกับความรับผิดชอบ และเกี่ยวกับกฎหมายภายใต้พระราชบัญญัติการปกป้องข้อมูล

         ลายมือชื่อผู้มีส่วนร่วม   **วันที่**

_____ _____

สถานที่:

_____

_____

โทรศัพท์:_____ **อีเลคทรอนิคส์เมล์:** _____

ข้าพเจ้าขอยืนยันว่าได้อธิบายถึงธรรมชาติการวิจัยต่อผู้มีส่วนร่วมที่มีชื่อข้างบน และได้ใช้เวลาอย่างเพียงพอต่อการตอบคำถามที่เกี่ยวข้อง

         ลายมือชื่อผู้วิจัย   **วันที่**

_____ _____

CONSENT FORM FOR GROUP INTERVIEW

Study Title:

Peace Education in the Teacher Training Process for Early Childhood Educators at Rajabhat Universities, Thailand

Name of Researcher:

Mr. Aree Sri-amnuay

Please   initial

box

1. I confirm that I have read and understand the information sheet dated .... for study mentioned above.

2. I have had an opportunity to discuss this study, ask questions and have received satisfactory answers to all of my questions.

3. I understand that my participation in this project is voluntary and I am free to withdraw from the study:
    - at any time,
    - without having to give reasons,
    - will not affect on current or future relationship with the researcher,
    - will not affect on current or future study,
    - without affecting on relationship with the university, etc.

4. I understand that my involvement is strictly confidential and that no information about me will be used in any way that reveals my identity.

5. I understand that audio and photographic recordings will be made as part of the study; and this will not be used for any other purpose or shown to any other persons.

6. I have been given a copy of the information sheet and a consent form for this study. I have read it and understood it.

7. I have been confirmed that the audio recording for interview will be used before recording.

8. I voluntarily agree to take part in the above study.

_____   _____   _____
Name of Participant   Date   Signature

Year or study_____   Age_____   Sex_____
Religion_____
Ethnicity_____

Address_____

_____
Contact: Tel._____   Email:_____
I certify that I have explained to the above participant the nature and purpose of this study, and the potential benefits and possible risks associated with participation in this study. I have given adequate time to answer any questions concerning it.

_____   _____   _____
        Researcher   Date   Signature

One copy of this form to be retained by participant, another by research

แบบฉันทานุมัติสำหรับการสัมภาษณ์กลุ่ม

หัวข้อที่ศึกษา:

สันติภาพศึกษาในการพัฒนาครูปฐมวัยของมหาวิทยาลัยราชภัฏ ในประเทศไทย

ชื่อผู้วิจัย: นายอารีย์ ศรีอำนวย

กรุณาทำเครื่องหมายในช่อง

๑. ข้าพเจ้าขอยืนยันว่าได้อ่านและทำความเข้าใจเอกสารข้อมูล วันที่ ....
สำหรับการศึกษาที่ได้อ้างถึงข้างบน

๒. ข้าพเจ้ามีโอกาสอภิปราย และสอบถามการการวิจัยนี้ และได้รับคำตอบอย่างเป็นที่น่าพอใจ

๓. ข้าพเจ้าเข้าใจเป็นอย่างดีว่าการมีส่วนร่วมในโครงการนี้เป็นการอาสาสมัคร
และข้าพเจ้ามีอิสระที่จะหยุดจากโครงการนี้ได้
- ทุกขณะ
- ไม่จำเป็นต้องให้เหตุผล
- จะไม่กระทบต่อความสัมพันธ์กับผู้วิจัยที่ปัจจุบันและอนาคต
- จะไม่กระทบกับการเรียนที่ปัจจุบันและอนาคต
- จะไม่กระทบกับความสัมพันธ์ใดๆทั้งกับมหาวิทยาลัยและอื่นๆ

๔. ข้าพเจ้าเข้าใจเป็นอย่างดีว่าการมีส่วนร่วมของข้าพเจ้าจะได้รับความปลอดภัยอย่างยิ่ง

และข้อมูลเกี่ยวกับข้าพเจ้าจะไม่เปิดเผยรายละเอียดส่วนตัว

๕. ข้าพเจ้าเข้าใจเป็นอย่างดีว่าการบันทึกเสียงและการถ่ายภาพจะเป็นส่วนหนึ่งของการศึกษา และจะไม่ใช้ในวัตถุประสงค์อื่นหรือแสดงแก่บุคคลอื่น

๖. ข้าพเจ้าได้รับเอกสารข้อมูล และแบบฉันทานุมัติสำหรับการวิจัยนี้ ข้าพเจ้าได้อ่าน และเข้าใจเป็นอย่างดี

๓. ข้าพเจ้าได้รับการยืนยันว่าการบันทึกเสียงการสัมภาษณ์ก่อนการบันทึกเสียง

๘. ข้าพเจ้าเห็นด้วยที่จะอาสาสมัครเป็นผู้มีส่วนร่วมในการวิจัยนี้

_____   _____   _____
ชื่อผู้มีส่วนร่วม   วันที่   ลายมือชื่อ

ปีที่ศึกษา_____   อายุ   _____   เพศ   _____
ศาสนา_____   เชื้อชาติ_____

สถานที่_____
_____
โทรศัพท์_____อิเลคโทรนิคเมล์_____

ข้าพเจ้ายืนยันว่าได้อธิบายแก่ผู้มีส่วนร่วมข้างบนถึงธรรมชาติและวัตถุประสงค์ของการวิจัยนี้
รวมถึงผลที่จะเกิดขึ้นกับการมีส่วนร่วม ข้าพเจ้าได้ให้เวลาอย่างเพียงพอในการตอบคำถามที่เกี่ยวข้อง

_____   _____   _____
ชื่อผู้วิจัย   วันที่   ลายมือชื่อ

Appendix 1.3 Research Ethics Approval

<div align="right">

School of Health, Community and Education Studies
Postgraduate and Research Support Office
Room H007
Coach Lane Campus East
Newcastle upon Tyne   NE7 7XA

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17 April 2008

Aree Sri-Amnuay

362 Nakhon Ratchasima

Rajabhat University

Muang District

Nakhon Ratchasima, 30000

Thailand

Dear Aree

School of HCES Research Ethics Sub Committee

Title: Peace Education in the Teacher Training Process for Early Educators at Rajabhat Universities, Thailand.

Following independent peer review of the above proposal, I am pleased to inform you that

University approval has been granted on the basis of this proposal and that the University

Policies on Ethics and Consent are followed.

You may now also proceed with your application (if applicable) to:

- NHS organisations for Trust approval where appropriate.
- National Research Ethics Service (NRES). [Please forward a copy of this letter where appropriate plus the peer review comments and your response to those comments].

  Please notify the University once you obtain NRES / REC favourable opinion.

NB   Whilst you have given further indications about how you will address the issues of gender/religion whilst interviewing, the issue of hierarchical imbalance remains relatively unexplored.   Your proposal would benefit from further exploration of this. Please ask your supervisor for support in this area.

important: please forward a copy of your NRES / REC approval letter to the above address.

- Where appropriate you will also need honorary contract(s) with Trusts. **Please forward a copy of any agreed honorary contracts to the above address.**
- Note that occupational health and criminal records bureau clearance will also be required if working with children or vulnerable adults.
- Where necessary, the Committee will be willing to forward the independent peer review forms to relevant external research ethics committees upon receipt of a signed request from yourself.

All researchers must also notify this office of the following:

- Commencement and completion of the study;
- Any significant changes to the study design;
- Any incidents which have an adverse effect on participants, researchers or study outcomes;
- Any suspension or abandonment of the study;
- All funding, awards and grants pertaining to this study, whether commercial or non-commercial;
- All publications and/or conference presentations of the findings of the study.

We wish you well in your research endeavours.

Yours sincerely

Dr Tina Cook

Appendix 4.1 Compare Course Structure of RU1 and RU2

RU1	RU2	
Module Curriculum	**Module Curriculum**	**Subject Curriculum**
General Education	**General Education**	**General Education 30 Crds**
GEED101 Commu. in Thai Lang .	GEED101 Commu. in Thai Lang .	
GEED102 Commu. in Eng. Lang .	GEED102 Commu. in Eng. Lang .	**Lang. and communication section 12 Credits**
GEED103 Commu. in (Asian) Lang .	GEED103 Commu. in (Asian) Lang .	2104102 Thai for Comm. II
GEED104 Thinking and self development	GEED104 Thinking and self development	2105104 Eng. for Comm. II
GEED105 Human and Society	GEED105 Human and Society	2104101 Thai for Comm. I
GEED106 Life Through Sci. and Tech.	GEED106 Life Through Sci. and Tech.	2105103 Eng. for Comm. I
		Human sci. section 6 credits
Professional (Pedagogical) Courses	**Professional (Pedagogical) Courses**	2180202 Aesthetic Appreciation of life
EDUC101 Edu. and Curr. Development	EDUC101 Edu. and Curr. Development	2150101 Thinking & Self Dev.
EDUC102 Nature of the Learner	EDUC102 Nature of the Learner	2100106 Meaning of Life
EDUC103 Management of Learning	EDUC103 Management of Learning	2100105 Info. for Study Skills and Resch.
EDUC104 Innovation of Learning	EDUC104 Innovation of Learning	
EDUC105 Devp. the Effective Teacher	EDUC105 Devp. the Effective Teacher	**Social sci. section 6 credits**
EDUC106 Research. for Learning Devp.	EDUC106 Research. for Learning Devp.	2150102 Thai Lives
PROF101 Practicum 1	PROF101 Practicum 1	2150204 Human and Envi.
PROF102 Practicum 2	PROF102 Practicum 2	2150203 Global Society and Lives
PROF103 Practicum 3	PROF103 Practicum 3	
PROF104 Internship 1	PROF104 Internship 1	**Math, sci. and techn. Section 6 credits**

PROF105 Internship 2	PROF105 Internship 2	4100205 Sci. for Quality of life
		4100208 Sport for Health
Specific Specialised Courses	**Specific Specialised Courses**	4100207 Info. Tech. for Life
ECED101 Eng. for ECE teachers 1	ECED101 Eng. for ECE teachers 1	4100206 Thinking and Deci. Making
ECED102 Eng. for ECE teachers 2	ECED102 Eng. for ECE teachers 2	
ECED201 Early childhood education	ECED201 Early childhood education	**Specific Specialised Courses 124**
ECED202 Educating early chil.	ECED202 Educating early chil.	**Core courses 52 credits**
ECED301 Devp. lang lang. of early chil.	ECED301 Devp. lang lang. of early chil.	1107441 Eng. Lang. for ECE.Teachers
ECED302 Devp. Soc. skill of early chil.	ECED302 Devp. Soc. skill of early chil.	1107102 Health for Mother & Child
ECED401 Creat. media for early. Chil. Lrn.	ECED401 Creat. media for early. Chil. Lrn.	1107104 Dev. Psy. & Educare for Chil
ECED402 Innovation in ECE	ECED402 Innovation in ECE	1107109 Sci. Skills for devp chil.
ECED501 Sci. for early chil.	ECED501 Sci. for early chil.	1107215 Characteristics of ECE. Teacher
ECED502 Math for early chil..	ECED502 Math for early chil..	1107213 Mov. Rhythm Act. for EC
ECED601 PE. Actv. for early chil..	ECED601 PE. Actv. for early chil..	1107436 Parent Ed. & Comm. Network
ECED602 Food and health for early chil.	ECED602 Food and health for early chil.	1107325 Thinking Skills for EC.
ECED701 Art aesthetic for early chil.	ECED701 Art aesthetic for early chil.	1107320 Assess. for early chil. Devp.
ECED702 Music & mov. aesthetic for EC.	ECED702 Music & mov. aesthetic for EC.	1107101 Early childhood education
ECED801 Lrn. mange. for early chil.	ECED801 Lrn. mange. for early chil.	1107324 Story and puppet for early chil.
ECED802 Admin. in ECE	ECED802 Admin. in ECE	1107442 Learn. & Expr. arrangt for EC.
ECED901 Research in ECE	ECED901 Research in ECE	1107108 Logic-Math Skills for early chil.
ECED902 Seminar in ECE	ECED902 Seminar in ECE	1107319 Curr.and innov. for ECE
		1107211 Mind and Emo. Dev. For early chil.
Elective Courses 6 Credits	**Elective Courses 6 Credits**	1107105 Toys and Creat. Matr. for ECD.
Freely select from any courses in university	Freely select from any courses in university	1107321 Admin. & Manag. ECE.
		1107437 Inclusion Ed. for EC.

		1107439 Act. Resch. for ECE.
		1107210 Soc. Skills for EC. Devp.
		1107107 Lang. Skills for EC. Devp.
		1107214 Progr. Devp. for Infant and Toddler
		1107322 Culture & Folk Wisdom for ECE.
		1107326 Devp. Multi intelligent for EC.
		Elective courses 21 credits
		1107438 Art Appre. for EC. Teacher
		1107432 Safety Ed. for EC.
		1107317 Home Econ. Works for EC. Teacher
		1107434 Basics Skills in Phy. Ed. for EC. teacher
		1107329 Dramatic Arts for EC.
		1107433 Phy. Ed. for EC.
		1107328 Envi. Studies for EC.
		1107327 Eng. Lang. for EC.
		1107318 Agriculture for EC.
		1107103 Study of EC. Behv.
		1107440 Indep. Study project in ECE.
		1107216 Music and Songs for EC.
		1107323 Comp. Studies for EC .
		1107106 Creat. Art for EC. Devp.
		1107435 Standard. & quality Assur. in ECE.
		1107212 Creat. Thinking for EC.
		Professional (Pedagogical) Courses 32 credits

		1106301 Classroom Management
		1102202 Curri. & Progm. Managt. in Basic Ed.
		1102301 Methd. of Tching and Manag. for Lrn.
		1101101 Thai Ed. & Professional teachr.
		1105201 Psy. & Guid. for Teachr.
		1100102 Thai Lang. for Teachr Lrning Devp.
		1104402 Resch for learning devp.
		1104301 Princp. of Ed. assess. & Eval.
		1103201 Innov. & Ed. Tech.
		1100103 Eng. Lang. for Teachr Lrning Devp.
		Elective courses 5 credits
		1106001 Instr. Suprv.
		1105005 Creat. Thinking Process.
		1109002 Basic unit Scout Ldr Train. Crse.
		1109003 Basic unit Senr Scout Ldr Train. Crse.
		1103003 Use of mass media for Ed.
		1103002 Telecom. & Dist. Lrning
		1107001 Personallty devp. for EC.
		1105002 Buddhism & Guidance Serv.
		1102003 Remedial teaching
		1104003 Indp. Study in Ed.
		1105004 Guidance Psy. For adolescent
		1102001 Thinking Skill Devp.
		1102004 Co-curri. Act.
		1105003 Specl. Child Psy.

		1102005 Process skill for teaching Sci.
		1106003 Plann. & Ed. Proj. Manag.
		1109001 Basic Unit Cup Leadr Train Crse
		1100003 Human Potential Devp.
		1105006 Child Psy.
		Practicum 17 credits
		1107430 Prof. Exp. of ECT. 1
		1107431 Prof. Exp. of ECT. 2
		1100504 Internship in Ed. Site 1
		1100505 Internship in Ed. Site 2
		Elective Courses 6 credits
		………………………………………………..

Appendix 4.2 Protocol for recording of documents and visual materials

Theme I: Personal Information

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

Theme II: University's Policy on Peace Education

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

Theme III: Curriculum

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

Theme IV: Activities on Peace

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

Theme V: Peace Concepts

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

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Theme VI: Climate in University

Type of Document	Access via/Date	Content of document	Support the concepts of	Researcher Note

Aree Sri-amnuay: Postgraduate student.

The University of Northumbria at Newcastle

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Appendix 4.3 Outline of the semi-structured interview

Outline of the semi-structured interview schedule
For Administrators

1. Personal information

1.1. Age

1.2. Sex

1.3. Religion

1.4. Ethnicity

1.5. Academic background

1.6. Academic position (assistant professor, associate professor, professor)

1.7. Period of serving as university's president/ vice president

2. University's policy on peace education

2.1. What is the university's policy in peace education?

2.2. How policies on peace education have been developed and implemented?

2.3. Could the policy be improved?

3. Curriculum

3.1. What are the bodies of knowledge on peace used by university?

3.2. Could the curriculum be improved or changed in the following areas:

    a. Philosophy of Curriculum?

    b. Objectives of Curriculum?

    c. Course Structure?

    d. General Education Section?

    e. Professional (Pedagogical) Section?

    f. Specific Specialised Section?

    g. Elective Courses?

3.3. Could peace education be integrated in curriculum or taught in separate subject?

4. Activities on peace

4.1. What peace activities were delivered from university to students?

4.2. How much resources have been put to activities for peace?

5. **Peace concepts and delivery**

5.1. What is peace?

5.2. What are the university roles on peace education?

5.3. What is administrators' view of peace education?

5.4. Is peace education important to Thailand?

5.5. What is the influence of peace education in Thailand?

6. **Climate in university.**

6.1. What is your experience with violence in university?

6.2. Are you feeling safe?

6.3. What is your experience with peace in university?

Do you have anything about peace education that I do not ask in this interview and you want to tell me?

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Aree Sri-amnuay: Postgraduate student.

The University of Northumbria at Newcastle

aree.sri-amnuay@unn.ac.uk

Outline of the semi-structured interview schedule
For lecturers

1. Personal information

1.1. Age

1.2. Sex

1.3. Religion

1.4. Ethnicity

1.5. Academic background

1.6. Academic position (assistant professor, associate professor, professor)

1.7. Areas/Subjects/Modules specialised

1.8. Period of serving as university's lecturer.

2. Curriculum

2.1. What are the subjects or modules have been selected from national syllabus to teach?

2.2. What are the subjects or modules have been taught in previous terms?

2.3. What are the content to be taught and teaching materials to be used?

2.4. What are the teaching plans, processes, strategies, and activities to be employed?

2.5. Could the curriculum be improved or changed in the following areas:

    a. Philosophy of Curriculum?

    b. Objectives of Curriculum?

    c. Course Structure?

    d. General Education Section?

    e. Professional (Pedagogical) Section?

    f. Specific Specialised Section?

    g. Elective Courses?

2.6. What is the lecturer's view on curriculum for peace education?

2.7. What are the bodies of knowledge on peace used by university?

2.8. Could peace education be integrated in curriculum or taught in separate subject?

3. University's policy on peace education

    3.1. What is the university's policy in peace education?

    3.2. What is the lecturer's view on university's policy on peace education?

    3.3. How policies on peace education have been developed and implemented?

    3.4. Could the policy be improved?

4. Activities

    4.1. What peace activities were delivered from lecturers to students?

    4.2. How much resources have been put to activities for peace?

5. Peace concepts and delivery

    5.1. What is peace?

    5.2. The lecturer's roles on peace.

    5.3. What is the lecturer's view on peace education?

    5.4. Is peace education important to Thailand?

    5.5. What is the influence of peace education in Thailand?

6. Climate in university.

    6.1. What is your experience with violence in university?

    6.2. Are you feeling safe?

    6.3. What is your experience with peace in university?

Do you have anything about peace education that I do not ask in this interview and you want to tell me?

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Aree Sri-amnuay: Postgraduate student.

The University of Northumbria at Newcastle.

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Outline of focus group schedule for students

1. **Group information**

   1.1. Student Year

   1.2. Sex

   1.3. Religion

   1.4. Ethnicity

   1.5. Numbers of students

   1.6. Time

   1.7. Place

2. **Curriculum**

   2.1. What subjects or modules have been taken?

   2.2. What are the teaching plans, processes, strategies, and activities have been employed by lecturers?

   2.3. What students learn from subjects or modules?

   2.4. What is the student's view on the university's curriculum?

   2.5. Could the curriculum be improved or changed in the following areas:

       a. Philosophy of Curriculum?

       b. Objectives of Curriculum?

       c. Course Structure?

       d. General Education Section?

       e. Professional (Pedagogical) Section?

       f. Specific Specialised Section?

       g. Elective Courses?

   2.6. What is the student's view on curriculum for peace education?

   2.7. What are the bodies of knowledge on peace used by university?

   2.8. Could peace education be integrated in curriculum or taught in separate subjects?

3. **Activities**

3.1. What kinds of peace activities have been participated?

3.2. What is the student's view on university's peace activities?

3.3. What peace activities were delivered from lecturers to students?

3.4. What is the student's view on lecturers' peace activities?

3.5. How sufficient resources have been put for peace activities?

4. University's policy on peace education

4.1. What is the university's policy in peace education?

4.2. What is student's view on university's policy on peace education?

4.3. How policies on peace education have been developed and implemented?

4.4. Could the policy be improved?

5. Peace concepts delivery

5.1. What is peace?

5.2. What are the university roles on peace?

5.3. What is student's view of peace education?

5.4. Why peace education is important to Thailand?

5.5. What is the influence of peace education in Thailand?

6. Climate in university.

6.1. What is your experience with violence in university?

6.2. Are you feeling safe?

6.3. What is your experience with peace in university?

Do you have anything about peace education that I do not ask in this interview and you want to tell me?

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Outline of the semi-structured interview schedule
For scholar in the field of peace

1. Personal information

    1.1. Name

    1.2. Age

    1.3. Sex

    1.4. Religion

    1.5. Ethnicity

    1.6. Academic background

    1.7. Position

2. Interview Questions

    2.1. What are the concepts of peace in the Thai context?

    2.2. What are the meanings of peace education?

    2.3. Why peace education is important to Thailand?

    2.4. How to teach peace education in Rajabhat Universities?

    2.5. What are the advantages and barriers in teaching peace education in
        Thailand?

Do you have anything about peace education that I do not ask in this interview and you want to tell me?

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Aree Sri-amnuay: Postgraduate student.

The University of Northumbria at Newcastle.

aree.sri-amnuay@unn.ac.uk

Appendix 4.4 Questionnaire

Direction: Section I is about personal information. Please answer the question in the box to identify yourself.

1. What is your age?
   - ☐ 18 -19
   - ☐ 20 - 21
   - ☐ 22 - 23
   - ☐ 24 – 25
   - ☐ 26 or more
2. What is your sex?
   - ☐ Male
   - ☐ Female
3. What is your university?
   - ☐ RU2
   - ☐ RU1
4. What year of study are you attending?
   - ☐ First year
   - ☐ Second year
   - ☐ Third year
   - ☐ Forth year
   - ☐ Fifth year
5. What is your religion?
   - ☐ Buddhist
   - ☐ Christ
   - ☐ Islam
   - ☐ Others (Specify)……………………..
6. What is your ethnicity?
   - ☐ Chinese
   - ☐ Malay
   - ☐ Thai
   - ☐ Thai - Chinese
   - ☐ Thai - Malay
   - ☐ Malay - Chinese
   - ☐ Others (Specify)……………………..

Direction: Section II is about the Concepts of Peace and Peace Education. There are five-level rating scales. Please mark in the rating scale you agree with in each topic.

7. Concepts of Peace and Peace Education

Contents	Very Strongly Agree 5	Strongly Agree 4	Moderately Agree 3	Slightly Agree 2	Less Agree 1	Note
Peace Concepts						
7.1 Peace is both means and ends						
7.2 Peace is a peaceful situation which has helpfulness and being generous at the levels of individual, groups and nations.						
7.3 Peace must start in mind, when the mind calms everything calms.						
7.4 Peace is a calm condition which has happiness, harmony, and no conflict that lead to violence and harm						
7.5 Peace is a way that people live creatively, happily and freely						
7.6 Peace is the situation which has non-violence, but may have some conflicts in a appropriate level.						
7.7 Peace is the opposite dimension of violence						

7.8 Peace is the way that people in the world live with a happy living, no war, equality, justice and non-exploitation.					
7.9 Peace is a organizing the social development to be able to distribute an opportunities for all to have a freedom and equality.					
7.10 Peace is one dimension which should be considered at all levels of relationship to oneself, human, nature, and to society.					
Peace Education					
7.11 Peace education is the educational process for reducing violence and building peace in all social systems.					
7.12 Peace education is the education about how to live together creatively and peacefully with the morals and social rules.					
7.13 Peace education is the use of the educational process to develop people have a knowledge and understanding about peace and have a good attitude in					

the way of life which harmonize with peace.						
7.14 Peace education is the study about inner peace.						
7.15 Peace education is the matter of helping people in the world to have a chance to live peacefully, no war, equality and justice.						
7.16 Peace education is the education with lead to perpetual peace at all dimensions.						
7.17 Peace education is the education about a desirable situation of peace at all levels in human lives and social unites.						
7.18 Peace education is the education that aims to build peace in society.						
7.19 Peace education is matter of developing people to stay in peace.						
7.20 Peace education is the studying to be clear that the conflict problems and violence both physical and structural can be solved by peaceful means.						

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Direction: Section III is about the University policies. There are five-level rating scales. Please mark in the rating scale you agree with in each topic.

8   University policies

Contents	Very Strongly Agree 5	Strongly Agree 4	Moderately Agree 3	Slightly Agree 2	Less Agree 1	Note
8.1 University has a clear policy about peace education.						
8.2 University's policy is able to develop peace education in university.						
8.3 University's policy about peace education should be improved.						
8.4 University uses a resource to develop peace education sufficiently.						
8.5 University's policy promotes everyone to participate in developing peace education.						

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Direction: Section IV is about the Curriculum. There are five-level rating scales. Please mark in the rating scale you agree with in each topic.

9. Curriculum

Contents	Very Strongly Agree 5	Strongly Agree 4	Moderately Agree 3	Slightly Agree 2	Less Agree 1	Note
Current Curriculum						
9.1 The current curriculum is able to develop peace for students.						
9.2 The subjects or modules conform to peace education.						
9.3 The subjects or modules harmonize with religion principles which students believe in.						
Aims of teaching peace education						
9.4 Aims to provide knowledge and understanding about peace.						
9.5 Aims to make students realise the values of peace and have peace in mind.						
9.6 Aims to make students have skills for solving the conflicts and violence by peaceful means, and living in the ways of peace.						
Contents of Peace Education						
9.7 Study about history which cause of non-peace situations.						
9.8 Study about the						

competition in producing, collecting the weapons and reducing the nuclear problems.					
9.9 Study about peaceful means: powers and mechanisms of peaceful means in order to adjust and change peacefully for the calmness.					
9.10 Study about reducing violence and building peace in communities and all social system.					
9.11 Study about social structures which lead to injustice and non-peace.					
9.12 Study about peaceful and non - peaceful relationship which cause of conflicts and violence in society.					
9.13 Study about the contents of peace education for early childhood children.					
9.14 Study about how to teach peace education to early childhood children.					
9.15 Study about the problems from paradigms of the current sciences.					
Teaching and Learning Process					
9.16 Use a simulated					

community to live together in order to study the mechanisms of conflict and conflict resolution by peaceful means.					
9.17 Use a seminar and discussion to develop peace in university					
9.18 Use a problem-oriented method.					
9.19 Use an interdisciplinary approach					
9.20 Use a simulated situation.					
9.21 Use meditation.					
Lecturers					
9.22 should have a holistic view: see everything relate together.					
9.23 Should see a relations between body and mind, human and social, human and nature, and morals and academic.					
9.24 Should realise the influence of paradigms from every science.					
9.25 Should realise the values of skills in developing mind.					
9.26 Should have equilibrium of emotion and have virtue.					
9.27 Should have a world-					

wide outlook, open mind, and respect other opinions.					
9.28 Should believe in peace and have inner peace.					
9.29 Should be interested, knowledgeable, and conscious of peace.					
9.30 Should know how to solve a conflict by him/herself and have had a direct experience.					
9.31 Should understand the philosophy and objectives of teaching peace education.					
Teaching peace education in Rajabhat Universities					
9.32 Put peace education as a subject or module in the section of general education course as a compulsory course					
9.33 Put peace education as a subject or module in the section of general education course as a elective course					
9.34 Put peace education as a subject or module in the section of specific specialised course (early childhood education) as a compulsory course					
9.35 Put peace education as					

	Very Strongly Agree 5	Strongly Agree 4	Moderately Agree 3	Slightly Agree 2	Less Agree 1	Note
a subject or module in the section of specific specialised course (early childhood education) as a elective course						
9.36 Integrate peace education in all courses.						
9.37 Put peace education as a subject or module in the section of elective course						

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Direction: Section V is about Climate in University. There are five-level rating scales. Please mark in the rating scale you agree with in each topic.

10. Climate in University

Contents	Very Strongly Agree 5	Strongly Agree 4	Moderately Agree 3	Slightly Agree 2	Less Agree 1	Note
10.1 University has good security systems.						
10.2 There is some violence in university.						
10.3 Feeling safe in university.						

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Direction: Section VI is about suggestions and opinions. Please write your suggestions and

opinions about peace education.

11. Do you have anything about peace education that I do not ask in this questionnaire and you want to tell me?

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Aree Sri-amnuay: Postgraduate student.

The University of Northumbria at Newcastle

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Appendix 5.1 Mann Whitney U Test

Concepts of peace were investigated in question number 7.1 to 7.10

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
Means and Ends	100	0	4.0000	3.0000	4.0000
Peaceful situation	100	0	4.5000	4.0000	5.0000
Peace start in mind	100	0	4.5000	4.0000	5.0000
Calm condition	100	0	5.0000	4.0000	5.0000
Way of lives	100	0	5.0000	4.0000	5.0000
Situation/non-violence	100	0	4.0000	3.2500	5.0000
Opposite of violence	100	0	4.0000	3.0000	5.0000
Happy living	100	0	5.0000	4.0000	5.0000
Organizing social development	100	0	4.0000	4.0000	5.0000
Level of relationship	100	0	4.0000	4.0000	5.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
Means and Ends	RU2	50	43.44	2172.00
	RU1	50	57.56	2878.00
	Total	100		
Peaceful situation	RU2	50	48.18	2409.00
	RU1	50	52.82	2641.00
	Total	100		
Peace start in mind	RU2	50	45.38	2269.00
	RU1	50	55.62	2781.00
	Total	100		
Calm condition	RU2	50	46.17	2308.50

	RU1	50	54.83	2741.50
	Total	100		
Way of lives	RU2	50	51.55	2577.50
	RU1	50	49.45	2472.50
	Total	100		
Situation/non-violence	RU2	50	49.38	2469.00
	RU1	50	51.62	2581.00
	Total	100		
Opposite of violence	RU2	50	51.54	2577.00
	RU1	50	49.46	2473.00
	Total	100		
Happy living	RU2	50	48.58	2429.00
	RU1	50	52.42	2621.00
	Total	100		
Organizing social development	RU2	50	49.66	2483.00
	RU1	50	51.34	2567.00
	Total	100		
Level of relationship	RU2	50	47.81	2390.50
	RU1	50	53.19	2659.50
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Means and Ends	897.000	2172.000	-2.655	.008
Peaceful situation	1134.000	2409.000	-.876	.381
Peace start in mind	994.000	2269.000	-1.941	.052
Calm condition	1033.500	2308.500	-1.663	.096
Way of lives	1197.500	2472.500	-.438	.661
Situation/non-violence	1194.000	2469.000	-.410	.681

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Opposite of violence	1198.000	2473.000	-.379	.705
Happy living	1154.000	2429.000	-.771	.441
Organizing social development	1208.000	2483.000	-.317	.751
Level of relationship	1115.500	2390.500	-.994	.320

a. Grouping Variable: University of Respondent

Concepts of peace education were investigated in question number 7.11 to 7.20

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
Process of reducing violence	100	0	4.0000	4.0000	5.0000
Live together creatively	100	0	5.0000	4.0000	5.0000
Develop knowledge	100	0	5.0000	4.0000	5.0000
Studying inner peace	100	0	4.0000	4.0000	5.0000
Chance to live peacefully	100	0	4.0000	4.0000	5.0000
Education lead to perpetual peace	100	0	4.0000	4.0000	5.0000
Education about desirable situation of peace	100	0	4.0000	4.0000	5.0000
Education aims to build peace	100	0	4.0000	4.0000	5.0000
Matter of developing people	100	0	4.0000	3.0000	5.0000
Studying to be clear	100	0	4.0000	3.2500	5.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
Process of reducing violence	RU2	50	48.50	2425.00
	RU1	50	52.50	2625.00
	Total	100		
Live together creatively	RU2	50	46.85	2342.50

	RU1	50	54.15	2707.50
	Total	100		
Develop knowledge	RU2	50	49.77	2488.50
	RU1	50	51.23	2561.50
	Total	100		
Studying inner peace	RU2	50	47.30	2365.00
	RU1	50	53.70	2685.00
	Total	100		
Chance to live peacefully	RU2	50	44.78	2239.00
	RU1	50	56.22	2811.00
	Total	100		
Education lead to perpetual peace	RU2	50	47.69	2384.50
	RU1	50	53.31	2665.50
	Total	100		
Education about desirable situation of peace	RU2	50	48.66	2433.00
	RU1	50	52.34	2617.00
	Total	100		
Education aims to build peace	RU2	50	45.17	2258.50
	RU1	50	55.83	2791.50
	Total	100		
Matter of developing people	RU2	50	49.66	2483.00
	RU1	50	51.34	2567.00
	Total	100		
Studying to be clear	RU2	50	47.57	2378.50
	RU1	50	53.43	2671.50
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Process of reducing violence	1150.000	2425.000	-.746	.455
Live together creatively	1067.500	2342.500	-1.393	.164
Develop knowledge	1213.500	2488.500	-.276	.783
Studying inner peace	1090.000	2365.000	-1.202	.229
Chance to live peacefully	964.000	2239.000	-2.140	.032
Education lead to perpetual peace	1109.500	2384.500	-1.042	.297
Education about desirable situation of peace	1158.000	2433.000	-.689	.491
Education aims to build peace	983.500	2258.500	-2.013	.044
Matter of developing people	1208.000	2483.000	-.312	.755
Studying to be clear	1103.500	2378.500	-1.075	.282

a. Grouping Variable: University of Respondent

University policies were investigated in question number 8.1 to 8.5

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
clear policy	100	0	4.0000	3.0000	4.0000
be able to develop peace	100	0	4.0000	3.2500	5.0000
should be improved	100	0	4.0000	3.0000	4.0000
use resource sufficiently	100	0	4.0000	3.0000	4.0000
everyone participate in	100	0	4.0000	3.0000	5.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
clear policy	RU2	50	47.17	2358.50
	RU1	50	53.83	2691.50
	Total	100		
be able to develop peace	RU2	50	46.26	2313.00

	RU1	50	54.74	2737.00
	Total	100		
should be improved	RU2	50	52.55	2627.50
	RU1	50	48.45	2422.50
	Total	100		
use resource sufficiently	RU2	50	46.09	2304.50
	RU1	50	54.91	2745.50
	Total	100		
everyone participate in	RU2	50	47.54	2377.00
	RU1	50	53.46	2673.00
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
clear policy	1083.500	2358.500	-1.230	.219
be able to develop peace	1038.000	2313.000	-1.569	.117
should be improved	1147.500	2422.500	-.747	.455
use resource sufficiently	1029.500	2304.500	-1.606	.108
everyone participate in	1102.000	2377.000	-1.081	.280

a. Grouping Variable: University of Respondent

The current curriculum was investigated in question number 9.1 to 9.3

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
Current curr is able to develop P.	100	0	4.0000	3.0000	4.0000
Subjects/module conform to P.	100	0	4.0000	3.0000	4.0000
Subjects/modules harmony with religions	100	0	4.0000	3.0000	4.0000

Ranks

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University of Respondent		N	Mean Rank	Sum of Ranks
Current curr is able to develop P.	RU2	50	44.65	2232.50
	RU1	50	56.35	2817.50
	Total	100		
Subjects/module conform to P.	RU2	50	47.66	2383.00
	RU1	50	53.34	2667.00
	Total	100		
Subjects/modules harmony with religions	RU2	50	48.06	2403.00
	RU1	50	52.94	2647.00
	Total	100		

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Current curr is able to develop P.	957.500	2232.500	-2.212	.027
Subjects/module conform to P.	1108.000	2383.000	-1.055	.291
Subjects/modules harmony with religions	1128.000	2403.000	-.900	.368

a. Grouping Variable: University of Respondent

Objective of teaching peace education was investigated in question number 9.4 to 9.6

Statistics

	N		Median	Percentiles	
	Valid	Missing		25	75
provide knowledge	100	0	4.0000	3.0000	5.0000
realise values of P.	100	0	4.0000	3.0000	5.0000
have skills of peace	100	0	4.0000	4.0000	5.0000

Ranks

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	University of Respondent	N	Mean Rank	Sum of Ranks
provide knowledge	RU2	50	46.69	2334.50
	RU1	50	54.31	2715.50
	Total	100		
realise values of P.	RU2	50	46.28	2314.00
	RU1	50	54.72	2736.00
	Total	100		
have skills of peace	RU2	50	44.25	2212.50
	RU1	50	56.75	2837.50
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
provide knowledge	1059.500	2334.500	-1.385	.166
realise values of P.	1039.000	2314.000	-1.552	.121
have skills of peace	937.500	2212.500	-2.344	.019

a. Grouping Variable: University of Respondent

Contents of peace education were investigated in question number 9.7 to 9.15

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
History	100	0	4.0000	3.0000	4.0000
the competition	100	0	3.0000	3.0000	4.0000
peaceful means	100	0	4.0000	3.0000	4.0000
reducing violence and building peace	100	0	4.0000	3.0000	4.0000
social structures	100	0	4.0000	3.0000	4.0000
peaceful/non-peaceful relationship	100	0	4.0000	3.0000	4.0000
PE for young children	100	0	4.0000	3.0000	4.0000

		100	0	4.0000	3.0000	5.0000
How to teach PE to young children		100	0	4.0000	3.0000	5.0000
problems of paradigms of current sciences		100	0	4.0000	3.0000	4.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
History	RU2	50	46.42	2321.00
	RU1	50	54.58	2729.00
	Total	100		
the competition	RU2	50	50.02	2501.00
	RU1	50	50.98	2549.00
	Total	100		
peaceful means	RU2	50	46.28	2314.00
	RU1	50	54.72	2736.00
	Total	100		
reducing violence and building peace	RU2	50	45.08	2254.00
	RU1	50	55.92	2796.00
	Total	100		
social structures	RU2	50	44.86	2243.00
	RU1	50	56.14	2807.00
	Total	100		
peaceful/non-peaceful relationship	RU2	50	43.35	2167.50
	RU1	50	57.65	2882.50
	Total	100		
PE for young children	RU2	50	43.71	2185.50
	RU1	50	57.29	2864.50
	Total	100		
How to teach PE to young children	RU2	50	45.06	2253.00
	RU1	50	55.94	2797.00
	Total	100		

problems of paradigms of RU2		50	44.22	2211.00
current sciences	RU1	50	56.78	2839.00
	Total	100		

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
History	1046.000	2321.000	-1.518	.129
the competition	1226.000	2501.000	-.174	.862
peaceful means	1039.000	2314.000	-1.553	.121
reducing violence and building peace	979.000	2254.000	-1.985	.047
social structures	968.000	2243.000	-2.063	.039
peaceful/non-peaceful relationship	892.500	2167.500	-2.593	.010
PE for young children	910.500	2185.500	-2.596	.009
How to teach PE to young children	978.000	2253.000	-1.998	.046
problems of paradigms of current sciences	936.000	2211.000	-2.320	.020

a. Grouping Variable: University of Respondent

Teaching and learning process was investigated in question number 9.16 to 9.21

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
use a simulated community to live together	100	0	4.0000	3.0000	4.0000
seminar and discussion	100	0	4.0000	3.0000	4.0000
problems oriented method	100	0	4.0000	3.0000	5.0000
interdisciplinary approach	100	0	4.0000	3.0000	4.0000
simulated situation	100	0	4.0000	3.0000	4.0000
meditation	100	0	4.0000	3.0000	5.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
use a simulated community to live together	RU2	50	44.33	2216.50
	RU1	50	56.67	2833.50
	Total	100		
seminar and discussion	RU2	50	42.65	2132.50
	RU1	50	58.35	2917.50
	Total	100		
problems oriented method	RU2	50	44.97	2248.50
	RU1	50	56.03	2801.50
	Total	100		
interdisciplinary approach	RU2	50	46.65	2332.50
	RU1	50	54.35	2717.50
	Total	100		
simulated situation	RU2	50	48.09	2404.50
	RU1	50	52.91	2645.50
	Total	100		
meditation	RU2	50	40.80	2040.00
	RU1	50	60.20	3010.00
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
use a simulated community to live together	941.500	2216.500	-2.279	.023
seminar and discussion	857.500	2132.500	-2.839	.005
problems oriented method	973.500	2248.500	-2.008	.045
interdisciplinary approach	1057.500	2332.500	-1.405	.160
simulated situation	1129.500	2404.500	-.882	.378
meditation	765.000	2040.000	-3.510	.000

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
use a simulated community to live together	941.500	2216.500	-2.279	.023
seminar and discussion	857.500	2132.500	-2.839	.005
problems oriented method	973.500	2248.500	-2.008	.045
interdisciplinary approach	1057.500	2332.500	-1.405	.160
simulated situation	1129.500	2404.500	-.882	.378
meditation	765.000	2040.000	-3.510	.000

a. Grouping Variable: University of Respondent

Lecturer was investigated in question number 9.22 to 9.31

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
have a holistic view	100	0	4.0000	3.0000	5.0000
see a relationship of body and mind	100	0	4.0000	4.0000	5.0000
realise the influence of paradigms from every science	100	0	4.0000	3.0000	4.0000
realise the values of skills in develop mind	100	0	4.0000	4.0000	5.0000
have equilibrium of emotion	100	0	4.0000	4.0000	5.0000
worldwide outlook	100	0	4.0000	4.0000	5.0000
believe in peace and have peace in mind	100	0	4.0000	4.0000	5.0000
knowledgeable and conscious of peace	100	0	4.0000	3.2500	5.0000
know how to solve conflicts	100	0	4.0000	3.0000	5.0000
understand philosophy and objective of PE	100	0	4.0000	3.0000	4.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
have a holistic view	RU2	50	45.47	2273.50
	RU1	50	55.53	2776.50

	Total	100		
see a relationship of body and mind	RU2	50	46.03	2301.50
	RU1	50	54.97	2748.50
	Total	100		
realise the influence of paradigms from every science	RU2	50	47.39	2369.50
	RU1	50	53.61	2680.50
	Total	100		
realise the values of skills in develop mind	RU2	50	47.82	2391.00
	RU1	50	53.18	2659.00
	Total	100		
have equilibrium of emotion	RU2	50	46.45	2322.50
	RU1	50	54.55	2727.50
	Total	100		
worldwide outlook	RU2	50	43.65	2182.50
	RU1	50	57.35	2867.50
	Total	100		
believe in peace and have peace in mind	RU2	50	42.50	2125.00
	RU1	50	58.50	2925.00
	Total	100		
knowledgeable and conscious of peace	RU2	50	43.34	2167.00
	RU1	50	57.66	2883.00
	Total	100		
know how to solve conflicts	RU2	50	47.52	2376.00
	BRU1	50	53.48	2674.00
	Total	100		
understand philosophy and objective of PE	RU2	50	48.78	2439.00
	RU1	50	52.22	2611.00
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
have a holistic view	998.500	2273.500	-1.840	.066
see a relationship of body and mind	1026.500	2301.500	-1.657	.097
realise the influence of paradigms from every science	1094.500	2369.500	-1.172	.241
realise the values of skills in develop mind	1116.000	2391.000	-1.001	.317
have equilibrium of emotion	1047.500	2322.500	-1.498	.134
worldwide outlook	907.500	2182.500	-2.515	.012
believe in peace and have peace in mind	850.000	2125.000	-2.966	.003
knowledgeable and conscious of peace	892.000	2167.000	-2.627	.009
know how to solve conflicts	1101.000	2376.000	-1.093	.275
understand philosophy and objective of PE	1164.000	2439.000	-.629	.530

a. Grouping Variable: University of Respondent

Peace education in RUs was investigated in question number 9.32 to 9.37

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
compulsory course in GEC	100	0	4.0000	3.0000	5.0000
PE as subject in GNC	100	0	4.0000	3.0000	4.0000
PE as compulsory in specific specialised course	100	0	4.0000	3.0000	5.0000
PE as elective course	100	0	4.0000	3.0000	4.0000
Integrated PE in all course	100	0	4.0000	3.0000	5.0000
put PE in elective course	100	0	4.0000	3.0000	5.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
compulsory course in GEC	RU2	50	45.03	2251.50

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	RU1	50	55.97	2798.50
	Total	100		
PE as subject in GEC	RU2	50	42.79	2139.50
	RU1	50	58.21	2910.50
	Total	100		
PE as compulsory in specific specialised course	RU2	50	47.51	2375.50
	RU1	50	53.49	2674.50
	Total	100		
PE as elective course	RU2	50	44.06	2203.00
	RU1	50	56.94	2847.00
	Total	100		
Integrated PE in all course	RU2	50	45.70	2285.00
	RU1	50	55.30	2765.00
	Total	100		
put PE in elective course	RU2	50	47.76	2388.00
	RU1	50	53.24	2662.00
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
compulsory course in GEC	976.500	2251.500	-1.966	.049
PE as subject in GEC	864.500	2139.500	-2.782	.005
PE as compulsory in specific specialised course	1100.500	2375.500	-1.082	.279
PE as elective course	928.000	2203.000	-2.363	.018
Integrated PE in all course	1010.000	2285.000	-1.752	.080
put PE in elective course	1113.000	2388.000	-.994	.320

a. Grouping Variable: University of Respondent

Climate in University was investigated in question number 10.1 to 10.3

Statistics

	N			Percentiles	
	Valid	Missing	Median	25	75
has good security system	100	0	4.0000	3.0000	5.0000
has some violence	100	0	3.0000	2.0000	3.7500
feeling safe in university	100	0	4.0000	3.0000	4.0000

Ranks

	University of Respondent	N	Mean Rank	Sum of Ranks
has good security system	RU2	50	42.17	2108.50
	RU1	50	58.83	2941.50
	Total	100		
has some violence	RU2	50	55.62	2781.00
	RU1	50	45.38	2269.00
	Total	100		
feeling safe in university	RU2	50	41.28	2064.00
	RU1	50	59.72	2986.00
	Total	100		

Test Statistics[a]

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
has good security system	833.500	2108.500	-3.038	.002
has some violence	994.000	2269.000	-1.821	.069
feeling safe in university	789.000	2064.000	-3.330	.001

a. Grouping Variable: University of Respondent

Appendix 5.2 Implication the Findings to the Model

Qualitative	Quantitative	Peace Education of RUs
5.2.1 University's policy on peace education 2.1. What is the university's policy in peace education? 2.2. How policies on peace education have been developed and implemented? 2.3. Could the policy be improved?	**University policy** **8.1** University has a clear policy about peace education **8.2** University's policy is able to develop peace education in university **8.3** University's policy about peace education should be improved **8.4** University uses a resource to develop peace education sufficiently **8.5** University's policy promotes everyone to participate in peace education developing.	**Curriculum** Official Curr-structure/phil. Hidden Curr-culture/norm – activity - regulations-policy
5.2.2 objectives of teaching peace education 3.1. Is the current curriculum can develop peace for students? 3.2. What are the objectives of teaching peace education?	**Objective of teaching peace education** **9.6** Aims to provide knowledge and understanding about peace **9.7** Aims to make students realise the values of peace and have peace in mind **9.8** Aims to make students have skills: solving the conflicts and violence by peaceful means, and living in the ways of peace.	**Knowledge of P/PE** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method
5.2.3 Contents of Peace Education 3.3. What are the contents of peace education?	**Contents of Peace Education** **9.9** Study about the problems from paradigms of the current sciences. **9.10** Study about history which cause of non-peace situations **9.11** Study about the competition in producing, collecting and reducing the weapons and the nuclear problems **9.12** Study about peaceful means: powers and mechanisms of peaceful means in order to adjust and change	**Knowledge of P/PE** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method

	peacefully for the calmness	
	9.13 Study about reducing violence and building peace in communities and all social system	
	9.14 Study about social structures which lead to injustice and non-peace	
	9.15 Study about peaceful relationship and non-peaceful relationship which cause of conflicts and violence in society	
	9.16 Study about the contents of peace education for young children	
	9.17 Study about how to teach peace education to young children.	
5.2.4 Teaching and Learning Process 3.4. What the teaching and learning processes would be appropriate for teaching peace education?	**Teaching and Learning Process** 9.18 Use a simulated community to live together in order to study the mechanisms of conflict and conflict resolution by peaceful means 9.19 Use a seminar and discussion to develop peace in university 9.20 Use a Problem-Oriented Method 9.21 Use a Interdisciplinary Approach 9.22 Use a simulated situation 9.23 Use meditation.	**Knowledge of P/PE** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method
5.2.5 Roles and Characteristics of Teacher 3.5. What are the roles and characteristics of lecturers?	**Lecturers** 9.24 should have a holistic view: see everything relate together 9.25 Should see a relations between body and mind, human and social, human and nature, and morals and academic 9.26 Should realise the influence of paradigms from every science 9.27 Should realise the values of	**Roles of persons/Org** Persons/Org/world

	skins	
	skills in developing mind	
	9.28 Should have equilibrium of emotion and have virtue	
	9.29 Should have a world- wide outlook, open mind, and respect other opinions	
	9.30 Should believe in peace and have inner peace.	
	9.31 Should be interested, knowledgeable, and conscious of peace	
	9.32 Should know how to solve a conflict by him/herself and have had a direct experience	
	9.33 Should understand the philosophy and objectives of teaching peace education.	
5.2.6 Organising Peace Education in the RUs' Curriculum 3.6. How to organize peace education in Rajabhat Universities' curriculum?	<u>**Teaching peace education in Rajabhat Universities**</u> **9.34** Put peace education as a subject or module in the section of general education course as a compulsory course **9.35** Put peace education as a subject or module in the section of general education course as a elective course **9.36** Put peace education as a subject or module in the section of specific specialised course (early childhood education) as a compulsory course **9.37** Put peace education as a subject or module in the section of specific specialised course (early childhood education) as a elective course **9.38** Integrate peace education in all courses **9.39** Put peace education as a subject or module in the section of elective course	**Curriculum** Official Curr-structure/phil. Hidden Curr-culture/norm - activity-regulations-policy

5.2.7 Deliver Peace Activities 3.7. What peace activities were delivered from university to students?	**9.1** The current curriculum is able to develop peace for students. **9.2** The subjects or modules conform to peace education **9.3** The subjects or modules harmonize with religion principles which students believe in **9.4** The university's activities conform to peace education **9.5** The university's activities are sufficient to develop peace education in university.	**<u>Curriculum</u>** Official Curr-structure/phil. Hidden Curr-culture/norm-activity-regulations-policy
5.2.8 Concepts of Peace 4.1. What are the concepts of peace?	**Peace Concepts** **7.1** Peace is both means and ends **7.2** Peace must start in mind, when the mind calms everything calms **7.3** Peace is a calm condition which has happiness, harmony, and no conflict that lead to violence and harm **7.4** Peace is a way that people live creatively, happily and freely **7.5** Peace is the situation which has non-violence, but may have some conflicts in an appropriate level. **7.6** Peace is the opposite dimension of violence **7.7** Peace is the way that people in the world live with a happy living, no war, equality, justice and non-exploitation **7.8** Peace is a organizing the social development to be able to distribute an opportunities for all to have a freedom and equality **7.9** Peace is one dimension which should be considered at all levels of relationship to oneself, human, nature, and to society **7.10** Peace is a peaceful situation which has helpfulness and being	**<u>Knowledge of P/PE</u>** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method

	generous at the levels of individual, groups and nations.	
5.2.9 Concepts of Peace Education 4.2. What are the concepts of peace education?	**Peace Education** **7.11** Peace education is the education about a process of reducing violence and building peace in all social systems **7.12** Peace education is the education about how to live together creatively and peacefully with the morals are a social rules **7.13** Peace education is the using educational process to develop people to have a knowledge and understanding about peace and have a good attitude in the way of life which harmonize with peace **7.14** Peace education is the studying about inner peace and peace to live together **7.15** Peace education is the matter that how to make people in the world have a chance to live peacefully, on war, equality and justice **7.16** Peace education is the education with lead to perpetual peace at all dimensions **7.17** Peace education is the education about a desirable situation of peace at all levels in human lives and social unites **7.18** Peace education is the education that aims to build peace in society **7.19** Peace education is matter of developing people to stay in peace **7.20** Peace education is the studying to be clear that the conflict problems and violence both physical and structural can be solved by peaceful means.	**Knowledge of P/PE** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method
5.2.10 Concepts of Peace for Young Children		**Knowledge of P/PE**

		P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method
5.2.11 Peace Education for Young Children		**Knowledge of P/PE** P/PE for UnderG-PC/PE-concept-content-method P/PE for YC-PC/PE-concept-content-method

5.2.12 Influence of peace education in Thailand
 	
   4.3. Is peace education important to Thailand?
 	
   4.4. The influence of peace education in Thailand.		

5.2.13 Climate in university
 	
   5.1. What is the security system in university?
 	
   5.2. Are you feeling safe?
	10.1 University has good security systems
	
	10.2 There is some violence in university
	
	10.3 Feeling safe in university.
		Support factors
		
		Environment/climate

Appendix 6.1 Summary of Experts' Views

<u>Biographies of the Experts on Peace Education in Thailand</u>

1. Mr. Sulak Sivaraksa

Sulak Sivaraksa was born on March 27, 1933 in Thailand. He received a high school diploma from a Roman Catholic school, called Assumption College, Bangkok, Thailand. Sivaraksa graduated from the University of Wales, Lambeter in 1957, and became a barrister from the Middle Temple London in 1960. He has established many social, humanitarian, ecological and spiritual movements and organisations such as the Spirit in Education Movement (SEM), the International Network of Engaged Buddhists (INEB), and the Sathirakoses-Nagapradipa Foundation (SNF). Sivaraksa was awarded the Alternative Nobel Prize (Right Livelihood Award) in 1995. He has been a visiting professor at University of California at Berkeley, University of Hawaii and Cornell University. He was forced into exile by military coup in 1976. Because of the coup, he has devoted himself to peace and nonviolence, demonstrated by his leadership and membership in numerous international peace organisations, such as the Buddhist Peace Fellowship, Peace Brigade International, and Gandhi Peace Foundation. Sivaraksa has advocated social and political change, not only in Thailand but on a global scale. Sivaraksa was interviewed as an expert of peace and peace education in Thailand and the world in general.

2. Phra (Venerable) Paisan Wisalo

Phra Paisan Wisalo is a Buddhist scholar monk. He was born in 1957 in Bangkok, Thailand. He was awarded a high school diploma from Assumption School and a Bachelor degree from Thammasat University in Thailand. His works mainly involve training in Dharma practice and ethical development. He is a committee member of many organisations, such as the Komol Keemthong Foundation, the Thai Health Foundation, the Peaceful Mean Foundation, the Peace Studies Institution of Khon Kaen

University, and the Research and Development Institution of Khon Kaen University. He was a committee member of the National Reconciliation Commission (NRC) in an attempt to solve the problems of southern Thailand. Phra Paisan Wisalo was interviewed as a scholar for peace and peace studies concerning Buddhism in Thailand.

3. M.D. Buncha Pongpanich

Buncha Pongpanich is a licensed medical practitioner. He was born in 1957, in Nakhonsithammarat province, southern Thailand. He finished high school from Vajiravudh College, Bangkok and was awarded with a Doctor's degree in Medicine from Chiangmai University, Thailand. Pongpanich left his job as a doctor and became a public-benefited volunteer. He has become established and is a board member of many organisations such as the Community's Health Project for the Southern Thailand, and the Sustainable Development Foundation. Pongpanich was one of the Thai scholars who tried to establish peace study programmes at the Prince of Songkla University in southern Thailand. He used to serve as a committee member for the National Reconciliation Commission (NRC) to solve the southern problems. After the Tsunami in 2004, he has been a chairperson of the Save Andaman Network (SAN). Pongpanich was interviewed as an expert of peace studies in the southern Thailand and an expert who profoundly understands Muslim lives.

4. Mr. Surasee Kosolnawin

Surasee Kosolnawin is a committee member of the National Human Rights of Thailand (NHRT). He holds a Bachelor of Laws from Thammasat University, a Barrister Qualification of Thailand, a Master of Criminology, a Certificate of Public Law, a Certificate of International Trade Law, a Certificate of Social Science Research, a Certificate of High Level of Justice Management for Prosecutor, and a Certificate of High Level of Politics and Government of Thailand. He was a prosecutor, lecturer, consultant of the Ministry of Interior's deputy minister, and a director of the Office of Committee for Government Information. His works mainly concern laws and justice for

people who were oppressed by social structures. Kosolnawin has been involved and supported in the release of thousands of Muslims jailed without investigation in Thailand's southern provinces. Kosolnawin was interviewed as a person who has worked for Muslims under the use of laws.

Interview Topics

1. The concepts of peace in Thai context.

Sivaraksa explained the concepts of peace in context of Thailand as follows: Peace, under the Buddhist perspectives, exists when each individual creates a state of peace inside themselves and reduces the roots of bad actions - greediness, anger and delusion. The more those roots are reduced, the more a state of peace occurs in us. The state of peace is not only for oneself but also for the others around us. This not only refers to the absence of war, but peace also means each individual is safe from natural disasters, bullying and oppression. If these unwanted situations take place, we should fight by peaceful means, not to hate the bullies or oppressors or to try to conquer a structure. This differs from western perspectives which remark that peace is a victory gained from wars. Buddhists claim this is not a genuine peace because this still oppressed others. In the Buddhist view, every people in the world are our friends and hold the same *Dukkha* (suffering- in the Four Noble Truths). However, Buddhism in the recent time is used mainly as a ritualistic function. In reality, Buddhism is the heart of peace education. The majority of Thai people are not capable to achieve this peace because they have been brainwashed by schools. For example, the school system influenced students with the hidden curriculum, hinting that their parents and ancestors were silly because they were farmers and poor. Therefore, children must be something better than farmers. The schools undermine peace. They taught and emphasised the use of power and obedience to the state. Moreover, the media and advertisements recently entered into most schools. It has aroused children's desire to be or to have the same as they have seen from the media. This is a cause of no peace due to going against the basic precepts (the Five Precepts). Peace can happen when precepts and meditation are composed to create an

intellectual approach. The Thai grassroots have discovered this, whilst the middle-class have been pulled out from the communities and have been brainwashed by education and media. Peace is associated with the precepts in general. Peace and the precepts attempt to challenge consumerism. It (consumerism) is a cause of exploiting our friends (human). This is related to the southern problems. Remarkably, being a Thai (ethnic) is only a group of people (ethnicity) in Siam (the previous name of Thailand) who speak one language and believe in one religion. Our Malayu neighbours speak other languages and have other religions whilst they are still our true friends. We should not think we are greater than anybody. We should not exploit anyone as we have done for two hundred years. We need to fairly negotiate with them as true friends. We need not only negotiation but also solving our conditions, especially the law system. Our laws utilise too much state power to take advantage of the voiceless people. The process of justice does not work. In some cases, Malayans (Muslims at the Southern provinces) were put into jail for four to six years without judgement. Truly, peace can occur by being true friends. The problems in the southern provinces are hard, or even unable to be solved due to the badness of government extortion. Some civil servants want to work there because they get extra pay. Many arrests were set up by police officers. It is complicated. However, the solutions can be identified if we see the problems through the view of Buddhism as everything is inter-related (*paticcasamuppada*). Everything happens from the cause, and thus it needs to be solved at that cause. We need to view the problems with a merit and a state of being truthful without egotism. The heart of Buddhism is education because it is not a belief system; it is a learning system to understand the truth. First, we must be *kalyanamittata* (good friends), learn and listen to each other. Then, we must have a proper attention to train our minds for a mindfulness and wisdom. This is the heart of education.

Venerable Paisan Wisalo, a Buddhist monk and activist concerned with peace processes, people and activities at every level, explicated the concepts of peace in the Buddhist and social aspects as follows: the concepts of peace covered the physical, economic, social, mental and spiritual aspects. Peace in the physical area relates to the use of public natural resources which have raised many conflicts in the country. In Thailand,

conflicts have been the core problems, particularly involving the state's authority and capitalists. It is directly correlated to economic aspects. The conflicts in southern Thailand may only link to a snatch of natural resources, whereas the evidenced information tried relating it to the culture and history. Peace in Thailand also includes social peace in every level, starting from a family level. Recently, direct violence in Thailand's families is highly escalating and ranks Thailand at 105 out of 120. The structural violence is also problematic. There is a high exploitation and a big gap between the rich and the poor. The cultural violence also increases from people's attitudes. Peace must be created by not opposing one another to prevent direct and structural violence. Peace in Thailand, according to my view, has a spiritual dimension. Peace is not only concerned with people, but also connects to nature and inner peace.

Pongpanich explained the concepts of peace by comparing with health as follows: as a medical doctor, I want to mention in a holistic way that if we talked about peace, a state of non-peace or being intimidated must be concerned as well. Actually, most people understand that war is opposite to peace. Therefore, the absence of war yields in peace. Yet, my judgment is the conclusion should not be that rough. Wars are usually caused by people feeling unstable, oppressed, and unsafe. It is a state of non-peace. Thus, peace in my opinion is comparable with health. If we talk about happy which means happiness, it is only a half. Moreover, if we talk about peace which means a calm situation concerning no war or no quarrel, it still not quite right. In my opinion, when we talk about peace and happiness, we should focus on the context of person or broader issues such as family or community. In the wisdom of Thai society, peace is based on Buddhism which is composed of physical, mind and wisdom. Peace is a circumstance where the environmental management of life for serenity, calm and happiness is established. The state of having peace is the state that we have no pressure. When we have no physical pressures, we have a physical happiness. When we have no mental pressure, we have a mental happiness. The other important key is wisdom. There are two ways of wisdom – right and wrong. In my opinion, the state of wisdom is the factors for determining the right or wrong way of life. For example, whenever you have a right wisdom, you will treat and lead your physical self, mind, society, economy and

environment into the right way. In contrast, if you have a wrong wisdom, it will lead you the wrong way. In Buddhism, *Nibbana* is the highest happiness and the goal of life. There are numerous evidences showing that Thai people in the past valued and aimed at *Nibbana* (Nirvana) as their highest goal of their lives. For example, the proof from the Golden Pagoda was found when the gold wrapped the top of pagoda (the Golden pagoda at Nakhornsithamatat province) was removed for maintenance revealing the engravings from people who wished for *Nibbana*. The meaning of *Nibbana* is a state of free mind, liberated insight and an approach of the highest wisdom. Hence, under this context, the highest meaning of peace is *Nibbana*. However, when we practice, if we cannot reach *Nibbana,* we are still being at a state of tranquillity in every dimension with balance and appropriation for life.

Kosolnawin explained the dark side of Thai contexts relating to his concerns of the legal and justice systems as follows: Thai society has been rooted in taking revenge. There is no real peace because of addiction to authoritarianism. It is an old system of feudalism, similar to how parents look after their children. The children need to follow what their parents tell them to in order to satisfy them. Everyone has to surrender to the system. Naturally, people need to control and force themselves to surrender, when deep in their minds they never want to. In their subconscious, most people desire to be dominating over others, whilst in actual situations they are overpowered because of being a voiceless person or being a child. Similar to a hierarchy system, when civil servants gained their powers, they pay back the same to those with what they have received. By doing this, oppression has been pressed in their minds. Therefore, the four *Brahmaviharas* (a series of Buddhist virtues comprised of: *Metta*-kindheartedness towards all; *Karuna*-compassion; *Mudita*-rejoicing with others in their happiness or prosperity; and *Upekkha*-impartiality) needs to be considered as components of peace because we need to nurture our inner side. We need to love and take care of ourselves. Without understanding and loving ourselves, we will not be able to understand and love other people. For example: the aspect of using law (Thailand's laws takes advantages from the voiceless people). However, no-one goes against this because they have succumbed and been oppressed for too long. Moreover, they feel that is their own past

deeds. By cultures and norms, they surrender because they try to avoid any quarrels. It seems like peace, but in fact, it is a situation of surrendering and suffering. If it is a real peace, they should view all people as friends. They should view others through the eyes of humanism rather than patriotism because patriotism is a cause of violence. The theory of peace indicates that real peace can happen when you focus on the full reality. Usually, Thais talk only half of reality due to the realisation that Thai society is power-based and the legal system is beyond such issues. Only lower-classed people go to court whilst the upper-class does not need to because most of them prefer finishing at the stage of police. The society only patronises certain groups. In the political aspect, the political parties depend on a system of majority not a morality which links to their own groups and their business. They have several connections linked to large-scale businesses. The majority of people in Thailand do not have spirits to realise and protect public benefits. They are selfish, so the peace education never happens and it remains idealism. Only a few people have worked on it. However, if you want to have powers, you need to go through those conditions. Therefore, we need to reconsider ourselves more frequently in order to maintain a state of inside peace, because consumerism is wrapping around us. We need to review if we are in its conditions. We need to reconsider what do we have greed about and what we are angry about. We need to understand ourselves before judging others then accept what are the bad things we have done. Unfortunately, the majority of people cannot accept the truth. Peace must first happen in one's self.

2. The meaning of peace education

Sivaraksa is the leader in the field of Thailand's alternative education. He has established many educational organisations which support and bring peace to society. He defined the meaning of peace education as follows: It is a creation of peace in us and not to perceive others as the enemies. The real enemies are inside of us, which include greediness, anger and delusion. Peace education never happened because we studied a wrong history. We studied that Myanmar was Thailand's enemy and King Naresuan was great. To indoctrinate peace education, the introduction saying King

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Naresuan was a butcher who liked to kill people is needed. We praised him as a great hero. Defining him as 'being a hero' is against peace education. Peace education must claim all wars as an evil process and view everything, not only humans but also every living creature, as our friends who undertake the same sufferings. I established the Spirit in Education Movement (SEM) with the intention to help people to become true friends and understand one another, starting from a small scale and gradually developing step-by-step, under the condition that people must be firm and confident. At the same time, they must reduce their *Atta* (self). It is not easy because when people have confidence, their ego rises which peace education should beware of. Buddhism teaches about *Anatta* (non-self) whilst many Buddhists find it is hard to understand. We need to comprehend and leave behind the defilements and cravings. Remarkably, the heart of Buddhism is education. The aims of education are learning to acquire knowledge for other people or other religions and understand ourselves. In other words, the aim of learning is to use our capacity for other people.

Venerable Paisan Wisalo, who takes part in peace studies and processes in many organisations in Thailand, defined the concepts of peace education as follows: It is the attempt to study peace in society. Previously, peace education mainly emphasised direct peace. After that, it was discussed as structural and cultural peace in a broader dimension. Still, only a few people mentioned mental and spiritual dimensions. Moreover, peace in the area of nature was even less considered. In Thai society, a peaceful means to solve the problems has been barely used whilst solutions were only based on the levels of individual or communal conflicts. Non-violence or transformative peace has never been emphasised. To educate peace, it should go along with other subjects and sciences such as general sciences, geography, history and pedagogy. Within the teaching processes, we need to adopt the peace-supporting procedures that are both transparent and participatory. Recently, the teaching processes in schools and universities are encountering a state of non-peace between teachers and students, and between administrators and teachers. Most educational institutes maintain their structures of violence because they are under a bureaucratic system known as the rule of authoritarianism. Therefore, we can often see the rise of bullying among

students from primary to college levels. There are violent Rubnong activities, the undergraduate students' operations to welcome first-year students, which nowadays are widely expanded and influence younger-leveled students. All of these have become a trendy structure of any academic institution which receive the rule of power. Within this system, the judgment of "who are right or wrong" is strongly depending on "who holds a greater power." This has happened from the social structures which were not supporting peace. Therefore, if we teach peace education on only one course, it does not cover all contents and teaching processes. It becomes a subject for learning. It is not a learning process. Peace education must underline peaceful processes of teaching and learning. If we cannot solve these problems, peace education is only a subject for grading that cannot change anything.

Pongpanich, who has been concerned with peace and relevant processes in southern Thailand, explained the concepts of peace education in his experience as follows: We have tried to create educational curriculum pertaining to peace at the Prince of Songkla University (located in the provinces of Songkla and Pattani in southern Thailand). The result however showed that it failed because they only concentrated on a lesson regarding reconciliation and prevention from fighting in the country. It was merely an instruction to build peace that did not reach the aims of peace education. The concept of peace education in my view must be holistic. Education in Thailand nowadays is about individual systems like a group of persons teach others. It does not appear in teamwork. Other contexts except the academic and technical matters are not contained in Thai educational contexts. Additionally, Thais look at education as a teaching process where students are expected to memorise everything they have been told or taught. There was no other learning context leading to their everyday lives. Peace education must include two key components: 1.) goal of education should aim to enhance knowledge, understanding and the feeling that peace is tangible-it must happen inside the learners so they are able to correctly understand; and 2.) the content and environment should be truly supportive to peace. Peace education must take place inside the learners under the broad context of the contents, otherwise it will be only learning for grades or for job certificates. Peace education should comprise of practical connection linked to the real

situations and having peace in oneself. Comparing with Muslims, they in reality have an interesting condition for peace education that cannot be seen in Buddhism. The educational scheme along the Buddhist approach has disappeared from the national curriculum at every level. At present, the motivations of Thai Buddhists' learners, families, instructors and even curricula are all about competition. It is not to learn for the deep understanding about themselves or understanding in being human, but for escaping from being themselves. They want to be different and better off than their parents who are farmers. It is strange why they try to run away from being themselves. This is completely non-peace. Moreover, they do not understand the human being. Currently, the education is all about getting knowledge and gathering information concerning external matters which will never reach an intellectual stage. Apparently, every direction of educational management does not aim to understand human beings. They aim to collect more knowledge and power for their better future opportunities. Peace has never been created in their minds. Almost all learners are suffering. Truthfully, Buddhist philosophy is eminent, ideal and integrated. For example, the old Thai education consisted of ethical, cognitive, handicraft and physical fields. Whilst these days Thai education has diminished human beings to the same level as other animals due to a lack of learning dimension of life as a human being and no self-development to become a real and full human who can develop her/his own capacities to take delight in peace and happiness.

Kosolnavin defined peace education as a process to disseminate peace which may happen from non-violent and publically-beneficial words. Sometimes, it occurs from communications and interactions with others.

3. Why peace education is important to Thailand?

Sivaraksa explained the reasons why peace education is important to Thailand that in general it is really important for the whole world, not only for Thailand, because the global activities now head in a wrong way by adopting all violent means. Thais believed in the Western world's perspectives which used industry and weapons to

conquer other territories before offering them peace. This started from Pax Romana to Pax Americana and both of them are wrong, because they used weapons.

Venerable Paisan Wisalo remarked peace education as follows: It is truly important to Thailand because there was no peace, even among the monks. Peace education is needed in two ways: the first is to establish peace education in a structure and the second is to embed in a culture which strongly related to inner peace. The reason is that happiness has been tied to a materialistic consumption which encourages cravings and leads to angriness. People are ready to be enemies, competing and exploiting each other. Moreover, the government views citizens as opponents because they want to use natural resources which might be against citizens. Consumerism is another factor destroying peace both at individual and social levels. If peace education cannot influence changes in structure and culture in relation to consumption, it is meaningless and will not have any power to transform society. There are two clusters to be considered relating to this aspect. The first is the government and their related political parties which stick to the rule of power used. The second is the market which links to the relationship for exchanging benefits. This may cause violence because the use of power depends on money. Whoever has more money can hold more power which means money can buy anything. I suggest we should encourage and strengthen the civil society in order to expostulate the powers of the government and capitalism.

Pongpanich responded to the question why peace education is important to Thailand in both Buddhist and western (scientific) ways as follows: First of all we needed to answer what humans were born for. In Buddhism, there are five separated destinations: a departed being level, purgatory level, an animal level, a human being level and a heavenly (*Deva*) being level. Originally, Buddhists believe that, as we are already at human level which is better than the animal, purgatory and departed being levels, we aim at a *Deva* being which reaches the top - *Nibbana*. The question was raised for "why peace education is important." The answer could only be because nowadays humans are no longer human but something else. They immerse themselves in eating, casting out excrement, having sex and sleeping. These are all considered as other levels' activities.

They are overwhelmed by greed, anger and delusion rather than wisdom. Considering the western way, the developmental trail was introduced by Charles Darwin. It started from a development of Homo erectus, Homo Sapiens, Sapiens Sapiens and finally the present human. What makes humans different from animals at each evolutional interval? It is the brain. It can be explained that the human brain has three parts; the deepest area controls instinct, the upper area controls daily activities such as eating, passing excrement, having sex and sleeping, and the biggest area controls the mechanism of thinking development. This enabled humans to have the thinking capability and realise beauty, right or wrong, and good or bad. This distinguishes humans from other animals. Now, when we consider education in our world, it supports defilements and cravings which will bring us back to the animal state. Therefore, peace education is important because it makes humans real and fully human.

Kosolnawin explained that peace education is important to Thailand because it can support the justice system. It can bring and spread peace in society. The voiceless people get protection and can gain benefits from peace education because the upper class people can no longer persecute or exploit anyone inferior to them.

4. How to teach peace education in Rajabhat Universities?

Sivaraksa suggested the way to teach peace education in RUs as follows: first of all, Rajabhat Universities must find out their own strengths and weaknesses. We currently teach useless things to our students. The useful things that should be taught are about their contexts. The students should learn better from their parents and ancestors about the suffering experiences they had gone through. Eighty per cents of people in Thailand suffered from exploitation and injustice of social structure. The teachers need to be friends with students and learn from them, and also have time to practice meditation. Rajabhat universities should learn about their contexts and issues in that province. They do not have to be the same as other universities in Bangkok. In turn, the universities in Bangkok should learn from Rajabhat Universities. For peace education, we are required to reconsider the truth and find out about the causes of suffering. The Four Noble

Truths (Dukkha-the truth about suffering; Samudāya-the truth about the origin of suffering; Nirodha-the truth about the cessation of suffering; Magga-the truth about the path to eliminate suffering) are the heart of education. Peaceful means require inner peace in each individual to facilitate wisdom. Rajabhat universities should educate their students regarding social problems that their communities have suffered such as the problem of Pak Mun Dam or Potassium mines in the Northeast region of Thailand. Rajabhat Universities should provide true information and find peaceful ways to resolve the conflict situation. Education must be rooted within culture and should be internationalised yet not globalised. They (students) must be proud of their ancestors. Rajabhat universities have the advantage over other universities because the students are from the poor families and grass-rooted people. However, Rajabhat Universities need to teach them about poverty to know the root causes of their own poverty. They must have dignity. The dignity is important. Without dignity, people can commit badness. On the contrary, whenever they have dignity they can die for others.

Venerable Paisan Wisalo explained his view about teaching peace education in RUs as follows: The success or failure of teaching peace education in RUs depends on the position of peace education in Rajabhat Universities. If peace education is taught as an elective course, it might be impossible to change anything. It will only turn into a subject among many others which might be non-peace as well. Rajabhat Universities are located in many provinces and usually encounter a problem concerning insufficient lecturers for peace education. The first difficulty is how to manage to have enough lecturers. At the Peaceful Mean Development Centre (the center he established), I had problems finding skilled teachers. Many of them were outside the universities and did not hold a degree in peace education. However, in the contexts of Rajabhat Universities, I think peace education is less important than a peaceful education. Nowadays, educational process did not have peace. The teachers need to consider how to form a peaceful education for early childhood children. It should be the education which enhances the learning process. The children are able to consider, think and create by themselves without using teachers' influences. The teachers should emphasise the learning progressions. It is more important for the schools to extend from peace

education to peaceful education especially emphasizing on learning to promote peace in children's minds. The teachers should apply peaceful means as the learning processes to develop a peaceful education. The teachers should not use their powers to control children such as forcing them to listen to teachers. Instead, the teachers should open up to listen to children. Without needs to talk about peace or peaceful means, the ways teachers act naturally enhance peaceful means in children. This is more important than peace education. A peaceful education aims to encourage learning by the teachers who behave as models of love and compassion towards students.

Pongpanich outlined the way to teach peace education in RUs as follows: It is about the technique of educational management. Once we understand the real goal of peace education, then we could design the curriculum, process, objective, content and the method of educational management accordingly. Firstly, meaning and objectives must be clarified. Secondly general principles of education must be used, however, under more control on the contexts and environment. As I understand, Rajabhat Universities have a strong aspect, although all Rajabhat dislike this strength, that the Act of Rajabhat University defines Rajabhat as a higher education for local developments. In my opinion, the success of peace education depends on many aspects, not only knowledge or laboratory experiments but also the learners' real practices and the contexts of communities. Peace education should be related to the local problems and environment. If societies confront suffering from separating or absence of peace, the learners will perceive this situation. The learners and educational process are close to the impacts of situations. For turning the crisis to the advantage, they can explore those situations. It is a real-life lab occurred in real situations that is touchable in the context of peace or non-peace. This is the strength of higher education for the local developments which have the locations and relationship close to the locals. It should be well-designed to fit this strength of Rajabhat Universities in the condition of peace education. This is the advantage of Rajabhat Universities to have peace education. It should have two ways to teach peace education. The first is teaching students to know the theory and the right concepts of peace and peace education. The second is providing them with case studies to practice a solving-problem method which might be at community level, family level,

or some unite in the university. At the same time, they should learn from the peaceful cases or the cases successfully using peaceful means, otherwise they might only have negative experiences.

Kosolnawin suggested that we could learn from the Western curriculum because it was proved by experiments, tests and researches. It is possible to apply with our contexts. However, the basic concepts is that first of all peace must occur in oneself. Then, peace education must enhance learners to have their own thinking and wisdom.

5. What are the advantages and barriers of teaching peace education in Thailand?

Sivaraksa explained the advantages and barriers of teaching peace education in Thailand as follows: The country believes in Buddhism although it was looked over and neglected for a long time. Buddhism is not a national, sacred or ritual religion. Buddhism is the heart of peace education. The majority of educational systems cannot reach peace because they do not have Tri Sikkha (the Threefold Training: morality, concentration and wisdom). The Western way emphasises only how to use brains so the students might be clever, yet they might not be good persons. Tri Sikkha (Tisikkha) teaches them a morality (precepts). In order to be good persons, they must commit in precepts (*Sila*) and learn how to concentrate (*Samadhi*). After their minds stay calm, they can have a wisdom-consideration to separate right from wrong (*Panna*).

Venerable Paisan Wisalo gave the details on disadvantages that there are several weaknesses for peace education in Thailand: First, the position of peace education is not accepted in the universities. There are very few lecturers and teachers, textbooks, and other relevant educational materials in the area of peace. The second disadvantage is about the contents of peace education. It is not emphasised in society and the inner side of people, therefore it looks dry (incomplete). It does not have any inspiration to change the society or change the inner side of individuals.

Pongpanich explained both advantages and barriers of peace education in Thailand as

follows: for the advantages, peace education in Thailand has an original foundation combined of Buddhism and Islam that provides Thai society with compromise and harmonious identities. Nonetheless, the disadvantage occurs when we have ignored this fact for a long time. We have followed or even addicted to the systems of thinking, living, and elevating values in the way of materialism, capitalism and consumerism. Is capitalism dangerous? It might be not too hazardous if people have retrained themselves based on their mind, morals and precepts harmoniously to control their consumption. Nowadays, as I know, educators in the area of peace education are not in the universities. Remarkably, the learning of peace depends on the brain and brain development, hence maturity is important. Therefore, the management for peace education should consider timing. For peace education, normally, humans begin to have maturity to realise peace and the state of being oppressed or not oppressed about the age of 40–50. Thus, peace education for the students aged 18–22 in Rajabhat Universities needs to be carefully designed. It should not contain personal opinions or too much expectation to succeed in a few days. RUs should provide a chance for students to experience and feel or know about peace that it is meaningful. So that hopefully in the future, they will not sap peace and contentment of society and themselves. At the same time, they will nurture seeds of peace in themselves.

Kosolnawin explicated the problems of peace education in Thailand that there are many peace programmes, yet they are not practicable. They concern Western theories, whilst Dhamma was ignored. If you do not focus on yourself or cannot be clam, peace education will not happen in Thailand. It is a big job for teachers. Good management is required for a bureaucratic system to recruit the good and clever persons to be teachers. For the climate of Thailand, peace will never happen, because there are numerous conflicts. The Mafia way of thinking still exists in Thailand. When the Mafia holds power, they become politicians. Peace education cannot be established because the Mafia network can do everything such as blocking the peaceful ways. Therefore, peace education in Thailand is just an abstraction or idealism.