

The Social Imaginary in Thai Society: Globalization, Cultural Dimensions and Education

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for the degree of Doctor of Philosophy**

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DECLARATION

I certify that except where due acknowledgement has been made, the work is that of the author alone; the work has not been submitted previously, in whole or in part, to qualify for any other academic award; the content of the thesis is the results of work which has been carried out since the official commencement date of the approved research program; and, any editorial work, paid or unpaid, carried out by a third party is acknowledged

Ponsan Rojanapanich

30th June 2010

DEDICATION & ACKNOWLEDGEMENTS

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LIST OF ABBREVIATIONS

ASEAN	Association of Southeast Asian Nations
CEO	Chief executive officer
CGS	Cultural Globalization
CMGS	Communication Globalization
EGS	Economic Globalization
IDV	Individualism
IK	Indigenous Knowledge
LTO	Long Term Orientation
MAS	Masculinity
MR	Multiple Regression
MOE	Ministry of Education
MOI	Ministry of Interior
NESDB	National Economic and Social Development Board
NESDP	National Economic and Social Development Plan
ONEC	National Education Commission
OECD	Organization for Economic Co-operation and Development
PDI	Power Distance
PGS	Political Globalization
RMIT	The Royal Melbourne Institute of Technology
S.D	Standard Deviation
SPSS	Statistical Package for the Social Sciences
SPU	Sripatum University
TK Park	Thailand Knowledge Park
UAI	Uncertainty Avoidance
UNESCO	United Nations Educational, Scientific and Cultural Organization

ABSTRACT

This study investigates the notion of the social imaginary in relation to Thai society as influenced by the effects of globalization. Using a theoretical framework derived from Hofstede's cultural dimensions it explores education policy and practice in Thailand with a view to understanding how the development of a new social imaginary, based on social creativity in everyday life, can be fostered through reform to curriculum, teaching methods and the reworking of traditional ways in education and social life.

The research project uses a mixed method, case study approach to 'ground' theoretical understandings about globalization, social imaginaries, and cultural dimensions in the practice of education and the reality of Thai society. Current policy and practices in education are explored and assessed to argue for reform that will enable citizens to participate in new ways of learning to envision a different kind of social imagination for existing (day to day) in Thai society under the benefits of globalization.

Data was collected by surveying undergraduate sociology students at two universities in Bangkok, and by interviewing social science academics, school principals, education policy makers, and high ranking Thai government officials responsible for social and education policy. In addition, a range of government policy in the areas of education and social development was read, interpreted and critiqued to provide context for the empirical data collected from the fieldwork. The analysis of the data used statistical software for correlation and regression analysis of survey results and qualitative techniques for transcript coding for interpretation of interviews.

The results indicate that the role of the cultural dimensions power distance, individualism, and long term orientation are important in developing social imaginaries in Thai society. Furthermore, educational policies are essential and to fostering a new ways of learning to increase social creativity in Thai society. The development of new social imaginaries is bound up with the reinvention of cultural dimensions under the effects of globalization. Education is the means through which Thai young people can develop the social creativity needed to bring change and new visions for society in Thailand.

Chapter 1 Introduction

1.1 Introduction

Education systems and culture have always been significant to and involved with improving human life. These days, concepts from sociology such as the social imaginary are useful in understanding the role of culture and education systems in improving the quality of human life and societies. In defining the term ‘social imaginary’, Taylor (2007) has said:

By social imaginary, I mean something much broader and deeper than the intellectual schemes people may entertain when they think about social reality in a disengaged mode. I am thinking, rather, of the ways people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie these expectations. (p.23)

The social imaginary is about how the imagination can be used in the everyday lives of people in order to effect social change. It is about bringing creative possibilities into the sphere of everyday life in the globalized world that is current society.

The social imaginary and creativity are among new important ways to understand globalization and to improve society and everyday life. As Peter Dickens recently noted, “‘globalization’ is a big problem in every sense of the word” (2004, p.5). Although globalization embraces many of the major issues in contemporary societies, its meaning is deeply and widely contested and it has highly uneven outcomes (Wade, 2004). According to Appadurai “globalization is not simply the name for a new epoch in the history of capital or in the biography of the nation state. It is marked by a new role for the imagination in social life” (1999, p.236). This new role, which is here referred to as ‘the social imaginary’, is a “form of everyday work (or labour) that is directed at creating possibilities for societal change due to the conditions and effects of globalization” (Appadurai 1996, p.31). It involves how people connect with day to day life and function

effectively together in communities and in bigger groups across social and national boundaries.

The social imaginary is a concept that I will apply to understand the need and potential for social development in Thailand due to, and under the influence of, globalization.

Thailand is a developing country in South East Asia. Although the majority of the population comprises Thai people, there are also ethnic groups from throughout South East Asia. Traditionally, Thailand has been a subsistence economy where people have produced what was necessary for their own living (Phongvivay, 2002). Thai identity stems from the Buddhist worldview (Yuenyong, 2008) where “the aim of Buddhism is not to shape life in the world, but to teach liberation, release from the world. The Buddhist attempt to attain inner peace (Nibbana) through self-development is understood as an absolutely personal performance of the single individual” (Premasiri, 1996, p.14). Also, Thai culture evolves largely around Buddhism and respect for seniority, whether in terms of age, status or wealth. Notwithstanding the respect given to seniority, Buddhist monks receive absolute deference and it is common to see healthy young monks sitting on buses while elderly passengers stand. Seniority has different forms: younger people respect elders, the poor look up to the rich, and common citizens defer to politicians and high ranking military personnel (Mulder, 1996). In an earlier work, Mulder (1985) observed that Thai people’s connection to traditional ways of thinking limits the possibility for individual imagination. Supported by these ideas Titthummo (2004) has said that young Thai people believe in expert decision - that is, they have a strong respect for authority - rather than public decision which emanates from Western culture where knowledge is validated through a social process. Thai children, accordingly, are brought up to believe in the virtue of obeying parents, teachers and other adults. Thus it could be argued that a characteristic of Thai culture is that young people conform to older people’s patterns regardless of whether they are right or wrong; it might be argued, therefore, that if Thai people are to adapt to the globalized world, it is important for them not to adhere so rigidly to this hierarchical system of obedience.

Thai society today consists of people sharing a rich ethnic diversity, mainly influenced by two great cultural systems of Asia – Chinese and Indian. More than 90% of Thais believe in Buddhism, the national religion. Spoken and written Thai is used as the national

language and English is often used and widely understood in cities, particularly in Bangkok where it is almost a second commercial language (Sriussadaporn & Jablin, 1999)

Jongudomkarn, and Camfield (2007), who undertook a study of the 2002 report of Thailand's National Economic and Social Development Board (NESDB), wrote:

Social development in Thailand has historically focused on the capital city, Bangkok, however, the saying 'Bangkok is Thailand' reflects the uneven development between the centre and the other regions of Thailand. For example, 40% of the Thai economy is located in Bangkok and while only 9.5% of the population lives there, the per capita income of people in Bangkok is nine times greater than the national average. (p.490)

In its 2007 report, the NESDB identified a social crisis in Thailand that had seen an increase in unemployment and crime figures, and a failing economy and education system. Moreover, in studying the Thai education system Kittiampon (2007) had monitored significant movements in Thai society and surmised that while all children were engaged in compulsory education, schooling achievements and their quality remained a problem. Important developments in recent educational practice however seem to be an attempt to put an end to the urban-rural problem, particularly the migration of a large number of young people to Bangkok and other big cities for either higher education or better employment (Thongthem, 1999).

In such a situation, it could be argued that social development is occurring predominantly in the larger cities where the effects of globalization more readily reach the people and influence their lives and culture. In order to fully develop Thai society to benefit from the positive effects of globalization, it is important that changes take into account the needs of all of the people – in cities and rural areas; a multi-faceted approach is needed that addresses issues from a societal, cultural, economic and environmental perspective. This is supported by Thailand's Tenth National Economic and Social Development Plan (2007–2011) that addressed:

new values and thinking for the Thai nation, [with] importance . . . given to participation by all elements of society . . . [and a focus on] 'people-centered development,' deploying economics as a tool to help people achieve greater

happiness and a better quality of life. This plan switched from a segmented approach to a holistic and integrated approach, in order to create a balance in the development of the economy, society, and environment. (NESDB, 2009, n.p.)

Hence, to support this plan and achieve these developments, it can be argued that social imaginary concepts are especially appropriate.

1.2 The Background to the Study

In the 21st century we have evolved economic and social systems that tap human creativity and make use of it as never before. This in turn creates an unparalleled opportunity to raise living standards, build a more humane and sustainable economy, and make lives more complete (Florida, 2002). However, there is no guarantee that this ideal will come to fruition - it can just as easily be unfulfilled. Indeed, at the present time in Thailand this is exactly what is happening: the imaginary and creativity transformation I have described is, as yet, incomplete. The great dilemma is that having generated such incredible creative potential, Thailand lacks the broader social and economic system to fully harness the vision and put it to everyday use. No one is going to do this for the Thai people. It is up to the people themselves – in Thai society – to complete the transformation to their society in order to benefit from the rewards as they untap their creative potential and break-down rigid systems that have traditionally impeded attempts at modernisation.

There is a need to investigate an emerging creativity in Thai society and to examine its influence on the economic and social systems. It is understood that human creativity is the ultimate economic resource but ‘creativity’ has a lot of definitions and has been written about by many (see, for example, Franken, 2002; Weisberg, 1992). The meaning of creativity in this research will refer to the social imagination of people in Thai society with respect to their changing behaviors in everyday life that lead to developing new ways of living together harmoniously, from both local and global perspectives. Later, it will be argued that this is about creative intervention in traditional ways and the reinvention of day to day life and social visions as a result.

Creativity can be an individual endeavor or an organizational aspiration and achievement. It may be valued in its own right because it is embodied in useful work, such as works of art or scientific output, but how creativity is recognised and valued and how creative persons are rewarded may influence how creativity can be further encouraged. It does not necessarily follow that high rewards and status will guarantee creative output; it can be the combination of a problem to be solved, pressure, time and opportunity which is more influential. Techniques and a structure, or a routine, can help. Further, because creativity is concerned with developing new ideas, this requires seeing a 'problem' from a fresh perspective, which also involves moving away from old and entrenched methods and ideas (Tidd, 2005). This process begins with greater use of imagination in ordinary life as well as inspiration from the positive effects of globalization; it can lead to the development of new forms of social creativity in the everyday life of people in a society. This process can be linked to the emerging concept of the social imaginary as a way of understanding social development.

The social imaginary is about how imagination can be used in the everyday lives of people, leading to overall changes in the attitudes prevalent in society. Practically, however, in a time of globalization where natural boundaries are not real anymore, where people move about more freely and easily, and ideas come and go out with increasing speed, culture is always changing. The concept of the social imaginary therefore is very important in a globalized world because today people can be creative in many different ways due to the movement of ideas that readily cross boundaries and reach previously static cultures.

Charles Taylor (2004) brings a notion of creativity into understanding the possibilities within what he calls “the modern social imaginary: our common understanding of what legitimates our social arrangements” (p.24). Dilip Gaonkar (2002) says “what is distinctive about Taylor’s approach to the social imaginary - and of considerable methodological significance - is that he deploys it as a key concept in the hermeneutics of history and culture” (p.11). In this spirit, the social imaginary is connected to the “quotidian mental work of ordinary people” (Appadurai, 1996, p.5) and how this sits against traditional ways.

To the extent that creativity can be seen as a mode of social functioning, it can be analysed in relation to the social imaginary. With respect to Thailand, it can be argued that Thais

have a dream of what they want to be in the future, as evident in a desire for acquiring material goals and happiness, through globalization. The social imaginary can contribute to ordinary, everyday life because “imagination is not a matter of creative genius within the aesthetic realm, but is a ‘collective, social fact’ that is a variety of ways with which people define themselves and construct their relations to others and build a world in and through modernity” (Appadurai, 1996, p.5).

Appadurai (1996) further states that “the world we live in today is characterized by new roles for imagination in social life” and he adds that “the image, the imagined, the imaginary – these are all terms that direct us to something critical and new in global cultural processes: *the imagination as a social practice*” (p.31). Fazal Rizvi (2006) has suggested that Appadurai’s concept of imagination is itself located within a broader set of ideas that provide:

accounts of how people around the world are beginning to think about contemporary realities in interconnected ways; and how collectively they are inventing and administering discursive and social systems that surround and sustain them. The still-developing idea of ‘social imaginaries’ is central to this theoretical work; and provides the backdrop for thinking about contemporary forms and shifting practices of modernity. (p.195)

Rizvi acknowledges the seminal work of Castoriadis (1987) who “saw in the idea of social imaginary an enabling concept that described the ways people acted as world-making collective agents within a given symbolic matrix that did not assume an ‘ontology of determinism’ but was constantly subject to change” (Rizvi, 2006, p.195). It follows from this that imagination involves a collective social force.

In outlining the conceptual turn toward the social imaginary, dating from 1999, Gaonkar (2002) states:

Social imaginaries are ways of understanding the social that become social entities themselves, mediating collective life. Often, social scientists and historians have tried to understand these entities in terms of ideas, theories, philosophies - what might be called ‘third-person’ or ‘objective’ points of

view. But some crucial self-understandings are not formulated in explicit or theoretical molds. They are first-person subjectivities that build upon implicit understandings that underlie and make possible common practices. They are embedded in the habitus of a population or are carried in modes of address, stories, symbols, and the like. They are imaginary in a double sense: they exist by virtue of representation or implicit understandings, even when they acquire immense institutional force; and they are the means by which individuals understand their identities and their place in the world. (p.4)

Rizvi (2006) argues that for Taylor (2004), “the social imaginary is the thinking shared in a society by ordinary people, the common understandings that make everyday practices possible, giving them sense and legitimacy . . . A social imaginary is thus carried in images, myths, parables, stories, legends and songs and most significantly, in the contemporary era, in the mass media” (p.196). This certainly applies to contemporary Thai society. It is not however just the mass media that should be emphasized as carrying the potential for a social imaginary, because education also plays a major role.

Blackmore (1999) has stated that “the education system is a manifestation of the standardizing processes of globalization” (p.35). Mulder (1985) believes that “society can only progress because of education” (p.95) and it can be concluded that education, in the time of globalization, plays a key role in developing new social imaginaries.

The dynamics of globalization have profoundly affected the education sector. At the same time, Robertson (2006) has argued that “while low-income countries are particularly vulnerable, they are not the sole target of influence. For instance, the international finance agencies (such as the World Bank and the Asia Development Bank), international organizations such as the OECD, and non-Governmental organizations, have become even more influential in shaping the education agendas of the developing and developed economies, not only through funding but through policy advice and determining national state regulations” (p.312).

My research undertakes an investigation of the cultural dimensions of globalization in Thailand with a special emphasis on everyday life. More specifically, it investigates five cultural dimensions (Hofstede, 1980; 1991) with respect to the development of the social

imaginary in Thai society. Data – based on in-depth interviews and questionnaires – has been elicited from policy makers in the Ministry of Education and the Ministry of Interior, school principals, university academics teaching social science, and social science undergraduate students. Underpinning this research is a belief that the social imaginary has an important role to play in the future development of Thai society by changing people’s entrenched attitudes with respect to the traditional culture; such attitudes, it is argued, impede progress in a globalized world. But change, it is argued, will entail reforms in the curriculum for education and in various aspects of cultural life. Central to the research study is a belief that globalization and its potential for cultural change can lead to new forms of social creativity in Thailand as a developing Asian country. To this end, the notion of a social imaginary is seen as a powerful concept for understanding forces for change. Previous, related, research has not investigated the relationship between the social imaginary and Thai society.

Research into young people’s creativity or ‘openness’ to new ideas, may show how new social imaginaries could be employed to improve society in the future. Muldar (1996) argues that “world views change over time, as is clearly illustrated by the different attitudes towards life between different generations” (p.12). This project has focused on undergraduate students from two universities in Bangkok, in order to investigate the impact of globalization, cultural dimensions, and the possibilities for using the social imaginary in ordinary life in order to improve society. The senior personnel who were interviewed provided insights from another, different, but nonetheless important perspective.

1.3 Social Imaginary and Thai Society

In an unpublished co-presented conference paper (Pimpa and Rojanapanich, 2008) it was argued that the concept of social imaginary and Thai culture has not been well addressed in previous research studies, policies, or government agendas. Although the Thai government has raised and pursued issues in education reform, most of the reform concerns structural changes (such as financing and technology). Promoting a new social imaginary among younger generations has not been well established or prioritized. To understand this point, it is crucial to identify certain characteristics of Thai culture and their relationship to the concept of the social imaginary.

Social crises in Thailand increased significantly in 2007-8 as reported by The National Economic and Social Development Board of Thailand (NESDB). Issues such as unemployment, crime, the economy and education were a concern of the government as a consequence of globalization. In its 2007 report, the National Economic and Social Development Board noted that it had monitored significant movements in Thai society. It stated that children and youth received compulsory education, but schooling achievements or quality of education remained a problem. Enrolment in the lower secondary education level increased from 82.2 percent in 2002, to 96.2 percent in 2006 (MOE, 2006). Meanwhile, enrolment in tertiary education rose from 47.0 to 68.0 percent of high school graduates during the same period. However, an overriding concern was the quality of education, as evidenced from the national educational testing results in 2006, where students achieved total scores below 50 percent in almost every subject. For example, primary school students recorded an average score at only 42.74 percent for Thai language, 34.51 percent in English, and 38.87 percent for Mathematics, compared with average scores at 31.15 percent for Mathematics and 30.85 percent for English among lower secondary students (NESDB, 2007).

With regard to trends in social security, criminal cases were increasing, especially drug-related cases. In general, the number of criminal cases, that is, threats to life and property, as well as physical and sexual abuse, and narcotics misdemeanours increased from 55,569 cases in 2006 to 59,380 in 2007, or a rise of 6.86 percent. Narcotic cases increased from 26,315 to 30,944 cases, or 17.59 percent; threats to life, as well as physical and sexual abuse cases dropped to 10,649 cases, a fall of 5.50 percent, and threats to property fell to 17,787 cases or 1.10 percent from the same period last year. Of concern was the rising number of youth and child-related cases: from 11,045 in 2006 to 11,755 cases in 2007, a rise of 6.4 percent. The main reason given for wrongdoing among young people was seduction by friends – accounting for over 38.5 percent of all possible causes (NESDB, 2007).

Given these social indicators, the over-riding question that has been repeatedly asked within Thailand is “What influences change in Thai society?” Obviously, there are a number of domestic and global factors that influence change in all societies. The focus of

this project, however, is the influence of global factors (globalization) on local factors (social imaginary and cultural dimensions) and social policy (education).

1.4 Cultural Dimensions and Thai Culture

Sriussadaporn and Jablin (1999) have said that “Thailand has often been described as the ‘land of smiles.’ Not only are the Thai people frequently depicted with smiling faces, but they are also characterized by their optimism, ambition, pursuit of knowledge, and pride of being Thai” (p.382). The predominant culture of Thailand is Buddhism and its culture maintains respect for seniority, whether in terms of age, status or wealth. While most common forms of seniority involve younger people respecting elders or the poor looking up to the rich, it is noted that monks receive absolute deference (Mulder 1985). Globalization is tending to weaken this social order which to some extent conflicts with prevailing practices and attitudes in other countries that directly or indirectly exert an influence on Thailand. The present research attempts to see to what extent this is happening; that is, the research project seeks to ascertain to what extent a changing social imaginary is evident in Thai society. In doing so, the research draws on Appadurai’s (1996) use of the social imaginary to construct a framework to investigate the interaction between globalization and traditional cultures.

In this project, a cross-cultural framework developed by Geert Hofstede (1980; 1983; 1988; 1991) is employed to assist in analysing the characteristics of Thai culture that are responding to change. In Hallinger’s (1999) paper, using the framework of Hofstede, culture was define as the “collective mental programming of the people in a social environment in which one grew up and collected one’s life experience” (p.7). In 1980 Hofstede first published the results of his study of more than 100,000 employees of the multinational company IBM in 40 countries. He was attempting to locate value dimensions across which cultures vary. Initially, Hofstede identified four dimensions on which national cultures differ: Power Distance, Uncertainty Avoidance, Individualism-Collectivism, and Masculinity-Femininity. Some years later, Hofstede and Bond (1988) identified a fifth dimension, labeled long term orientation (versus short term orientation), and derived from the philosophy of Confucius. This was added to try to distinguish the difference in thinking between the East and West. The Confucian dynamism dimension describes cultures that range from short term values with respect for tradition and

reciprocity in social relations to long term values with persistence and ordering relationships by status. All five dimensions are used in this study as a framework for the analysis of Thai culture. The five cultural dimensions are useful concepts for comparing how Thai people respond to change in order to develop social creativity

According to Hofstede's research, the Power Distance dimension in Thailand is high, indicating a high level of inequality of power and wealth: "superiors and subordinates consider each other as existentially unequal ... [and] subordinates are expected to be told what to do" (1991, p.35). Power Distance describes the degree to which large status differences exist among people in a society and also the extent to which these differences in power are accepted (Hallinger & Kantamara, 2000). Supporting this classification, Vance et al. (1992) found that Thai subordinates accept a hierarchical order and appreciate strong leadership. The Morakul and Wu (2001) study about introducing an activity-based costing system of accounting technique into Thai organizations noted that Brewer (1994) had found "that a personality variable, external locus of control due to more powerful others, is related to the power distance dimension" (pp.145-146). Komin (1991; 1995) also describes the Thai social system as hierarchical, based on age, gender, and level of education. Morakul and Wu (2001) agree that "Thai people, in a high (large) power distance society in which inequality is accepted as a norm, are more likely to ascribe control of events to outside forces, such as more powerful others" (p.146).

Hofstede (1980) observed that Thailand also ranks highly on the Uncertainty Avoidance dimension, indicating the society's low level of tolerance for uncertainty. "In an effort to minimize or reduce this level of uncertainty, strict rules, laws, policies, and regulations are adopted and implemented. The ultimate goal of this population is to control everything in order to eliminate or avoid the unexpected" (ITIM International, 2009, Geert Hofstede cultural dimension Thailand, para.9). As a result of this High Uncertainty avoidance characteristic, the society does not readily accept change and avoids risk.

Hofstede's (1980) analysis showed that Thailand's score for Individualism was low; indeed, of the 40 countries studied this low score indicates that it is an extremely collectivist society. Sriussadaporn & Jablin (1999) supported this, adding that "Thais believe that inner freedom is best preserved by maintaining an emotionally and physically stable environment" (p.382). This is manifested in a close long term commitment to the

member group, be it family, extended family, or extended relationships (Sorod, 1991). “Loyalty in a collectivist culture is paramount, and over-rides most other societal rules and regulations. The society fosters strong relationships where everyone takes responsibility for fellow members of their group” (ITIM International, 2009, Geert Hofstede cultural dimension Thailand, para.4). Thailand is a collectivist country, where “people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 1988, p.78). Morakul & Wu (2001) have highlighted the importance of ‘saving face’: “In the collectivist society, people are concerned about what others think of their actions and try to gain respect by acting in a way that meets the expectations of the individuals around them. . . . Their inability to understand the new system or fear of making inappropriate decisions by using information from a new system may threaten their face because it sends a “failure” signal to co-workers” (p.146).

Hofstede found that Thailand has the lowest Masculinity ranking among Asian countries. It has been reported that “this lower level is indicative of a society with less assertiveness and competitiveness, as compared to one where these values are considered more important and significant. This situation also reinforces more traditional male and female roles within the population” (ITIM International, 2009, Geert Hofstede cultural dimension Thailand, para.5). Traditional conceptions of men and women appear to relegate women to domestic roles and men to public ones. However, today many middle-class and upper-class women work outside the home and have become professionals or the owners of major commercial enterprises (Sriussadaporn & Jablin, 1999).

On the dimension that was subsequently added, long term orientation (which is about a long term focus on future rewards), Thailand was ranked 9th of 39th countries and regions (Hofstede & Hofstede, 2005, p.211). Long-term orientation includes characteristics such as being respectful, willingness to take a subordinate role, and a capacity to feel shame. It has been observed that these characteristics reflect Confucian values as do some characteristics of short term orientation. It maybe that Thai society is in an ambiguous position in regard to this fifth dimension (Hofstede & Hofstede, 2005).

Hofstede has given us a ‘snap-shot’ of Thai culture and his cultural dimensions theory, as applied to Thai culture, suggests that the traditional culture has not invited what has been

described here as the social imaginary into its social structure. Because of the power distance dimension, young people are brought up to have great respect for their elders and not question them; society operates according to the 'old rules' and when young people grow up they tend to perpetuate the system. Because Thais rank highly on the uncertainty avoidance dimension, they do not readily accept change and avoid taking risks. The strong family and group bonds contribute to the culture's low level of individualism. On the masculinity-femininity dimension it is the men who have the higher status.

The finding of Hofstede's (1980) research would strongly suggest that the social imaginary, as defined as social creativity in everyday life, was not evident in Thai society. The present research is, to some extent, an extension of the work undertaken by Hofstede; it looks at Thai society in the light of the impact of globalization that is occurring around the world and its effect on rethinking the relationship between the cultural dimensions, characteristics of globalization and a social imaginary.

1.5 The Significance of the Study

Living in a globalized world puts pressure on societies to implement change and create new roles for their citizens. It is often argued that this will improve the quality of their lives. The concept of a social imaginary can help us to better understand the effects of globalization and, in particular, in turn, its effects on traditional culture.

According to Mulder (1996) Thai children are not encouraged to be self-dependent but rather to depend on others. But in order to nurture a social imaginary in Thai society, it is important that children are encouraged to be more independent and creative from an early age. That is, a new degree of freedom in upbringing is required that will allow them to be more open to change and more questioning of entrenched social practices that are based on the 'old culture'. This is something that needs to be undertaken by parents and schools if there is to be a strong development of a social imaginary in Thai society. Given the necessity of influencing the behavior and attitude of children and young people, the role of education in fostering and supporting the development of a new social imaginary is paramount.

Given that “Thai society is a presentational society, emphasizing formality, conformity, belief in ceremony, while easily taking presentation to be the heart of things” (Mulder 1985, pp.143-144) this task is not an easy one because of the strong emphasis on the traditional culture. Attempts to break away from the old culture and develop the social imaginary are fraught with problems. The task requires great sensitivity with respect to understanding traditional Thai culture.

However, there are signs that ordinary people have begun to rework their social imagination in the practice of their everyday lives. An eminent Thai Privy Councillor, Dr. Kasem Vattanachai (2007), has recently argued the importance of countries changing to embrace the benefits of globalization, including becoming a knowledge-based society. In order to identify the best ways to build a knowledge-based society in Thailand, he suggested it was important to begin by understanding the priorities and values of current Thai society. In doing so, he recognized the importance of identifying what needs to alter in traditional society and what needs to be fostered in a new developing society. He stressed the importance of fully understanding the nature of the problem and, as a next step, to consider what kind of new knowledge must be applied in order to develop Thai society for the better. For example, in order to improve the education system, several innovations will be necessary, including more student-centred teaching methods, more emphasis on problem solving skills, more practice in using research and investigation, increased discussion and debate, and so on. He also recognised that whilst education has a great role to play in this process, it is not simply formal or school-based education that has a part to play, but also more informal and broader societal learning that is accessed by a broad sweep of ages. In effect, Vattanachai was recognising the need to develop a newer social imaginary in Thailand for both the young and elder generation.

1.6 The Purpose of the Study

The research focuses on the emerging concept of the social imaginary in helping to understand the development of social creativity and new ways of learning that might be applied to Thai society. Further, it investigates educational policy and curriculum changes that will be required to effect and support this change. Underpinning this is an investigation into the relationship between globalization and cultural dimensions as a basis for developing the social imaginary.

1.7 The Research Problem

According to Creswell (2008) a research problem contains the issues, controversies, or concerns that guide the need for conducting a study. The research problem is grounded in a recognition that global and local changes have ushered in new perspectives for Thai people to consider in relation to the development of contemporary Thai society (Burawoy et al., 2000). Whilst globalization has been studied in relation to certain aspects of Thai society, there has been little research in relation to schools, curriculum, and educational and social policy. In investigating the relationship between globalization and the social imaginary in Thailand, this study considers four aspects of globalization: political globalization, cultural globalization, economic globalization, and the globalization of information and communication.

These elements are implicit in the research questions below.

1.7.1 Research Questions

Five major questions are postulated for this research. Opinions have been sought from policy makers in the Ministry of Education and the Ministry of Interior, school principals, university academics teaching and researching in the field of social science, and social science undergraduate students in an attempt to consider the potential of the social imaginary for the general population in Thai society. The five research questions are:

- 1 To what extent can globalization shape the social imaginary in/for Thai society?
- 2 To what extent can globalization impact on traditional ways of learning in Thailand?
- 3 What are the differences and similarities between old and new ways of learning in Thailand?
- 4 What effects do cultural dimensions have on the social imaginary in Thailand?
- 5 How can national education policy foster new ways of learning for the development of social creativity as part of the social imaginary in Thailand?

1.8 A Conceptual Framework for the Research Project

Two factors were identified and used to examine the possibility of developing the social imaginary (social creativity and social change) in Thailand: globalization and cultural dimensions. The theorists referred to earlier in this chapter (Appadurai, Taylor, Rizvi and so on) link the nature and the experience of globalization to interpretations of developing social imaginaries. The theorization of cultural dimensions by Hofstede (1980) has been used by him, and others, in studying the characteristics of Asian societies to show how traditional and emerging ways of life are bound up with the processes of social change (including globalization and its effects).

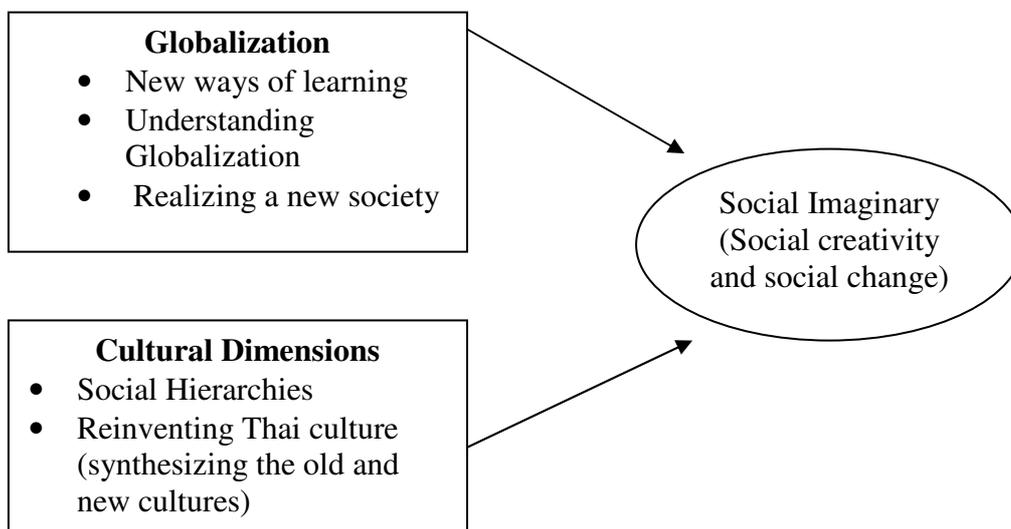


Figure 1.1 Theoretical Frameworks

Based on the above, the following expanded conceptual framework characterises globalization into four categories (from Hadiz, 2002) and culture into five dimensions (from Hofstede, 1980) by modeling them as variables that relate to the concept of social imaginary.

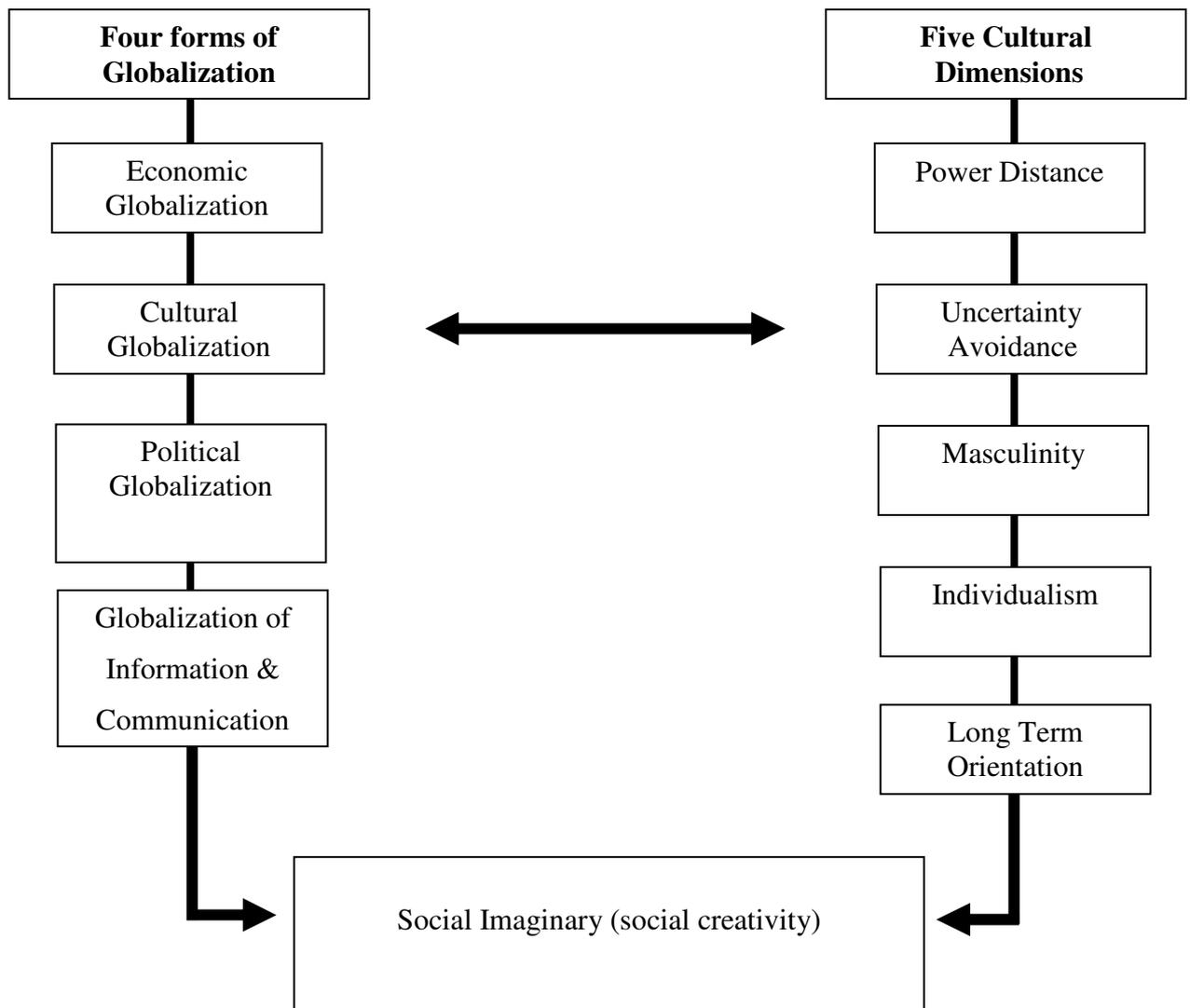


Figure 1.2 Models of Variables

The diagram above presents four globalization variables and five cultural dimension variables that potentially relate to the development of the social imaginary in Thailand in this project.

1.9 Research Design

In identifying the impact of global factors on the social imaginary in Thailand this research project employed both quantitative and qualitative approaches. The methods used for data collection were questionnaires and interviews. The questionnaires were given to

undergraduate social science students and the interviews were conducted with the other participants in the research. The design of the techniques used were methodologically informed by Appadurai (1996) and Taylor's (2004) social imaginary theories, Hofstede's (1980) work on cultural dimensions, and Giddens' (2003; 1999) theories on the development of globalization.

The student questionnaire was developed and tested for its content validity with experts from RMIT University, Melbourne. The internal consistency of the questionnaire was estimated using Cronbach's alpha coefficient and the alpha values were all well above the minimum recommended criterion of 0.70 (Hair et al., 1998).

The qualitative aspect of the study relates to the personal interviews conducted with policy makers in the Ministry of Education and the Ministry of Interior, school principals, and university academics teaching social science in Bangkok. Semi-structured interviews represent one of the most common techniques to generate data for an in-depth inquiry (Fontana & Fey 2000). Consequently, a semi-structured interview protocol was developed to ascertain attitudes and viewpoints on social and educational development processes as they relate to the development of the social imaginary in Thailand.

1.10 The Structure of the Thesis

The theoretical aspects of the research project are presented in the first two chapters of the thesis. Chapter one provides an introduction to the research questions and research background. Chapter two discusses the literature related to social imaginary, globalization and cultural dimensions insofar as it has a bearing on this research. The chapter also focuses on factors that influence the development of Thai society. Chapter three presents the research methodology and addresses mixed method design, and describes qualitative and quantitative methods. Chapter four presents results from the qualitative analysis of interviews and documents. Chapter five details the findings from the quantitative data collection and presents these in the form of comparative and contrasting results of the questionnaire analysis. Chapter six is a discussion of results based on both the qualitative and quantitative data. The last chapter concludes this study and reflects on its significant contribution to our knowledge of the social imaginary in relation to Thai society and it also discusses implications for further research.

CHAPTER	TITLE	CONTENT
1	Introduction	Establishes the research background and research problem
2	Literature Review and Theoretical Framework	Identifies and analyses the key issues
3	Research Methodology	Describes the structure and procedure for the collection and analysis of the data
4	Analysis and Discussion Qualitative Data	Analysis of the qualitative interview data
5	Analysis and Results of Quantitative Data	Analysis of the questionnaire data
6	Discussion of Findings	Discusses the finding based on the qualitative and quantitative data
7	Conclusion and Recommendations	Conclusion, Recommendations and Implications of the study

Table 1.1: Thesis Structure

1.11 Definitions of Terms

There are certain words and terms that are used in this study which have quite specific meanings. The following definitions are included to ensure clarity in the application of these words and terms.

Social imaginary: refers to how the imagination can be used creatively in the everyday lives of people in order to effect social change.

Globalization: describes an ongoing process by which regional economies, societies, and cultures have become integrated through a globe-spanning network of communication and exchange.

Academics: refers to (participant) Thai academics at Thai Universities, who are working full time, part time, or who have retired, and who are specialists in the study of Thai society. This may include sociologists, social scientists and political scientists.

These academics may be involved in teaching and research which aims to do any or all of the following:

- provide an in-depth understanding of Thai society.
- contribute to solving population problems and enhance the quality of life for Thai people.
- develop skills in carefulness appropriate to understanding Thai society.
- contribute to an understanding of policy, education, and social development.

Policy-makers: officials responsible for the development and revision of policy; in particular personnel in the Departments of Education and the Ministry of Interior.

Ministry of Interior (MOI): The Thai government department that manages the overall development of Thai society.

Ministry of Education (MOE): The Thai government department that manages universities, schools and curricula.

1.12 Summary

This chapter introduced the concept of the social imaginary and discussed it in relation to Thai society, culture, government and education. The chapter addressed issues relating to globalization and discussed the adherence in Thailand to traditional ways of conducting social relationships and learning. Influential factors that must be considered in the change process in relation to Thai society were discussed. The chapter concluded with an outline of the significance of the study and posed five research questions. The following chapter is a review of the literature.

Chapter 2 Literature Review and Theoretical Framework

2.1 Introduction

This chapter reviews literature related to the conceptualisation of the social imaginary and a survey of empirical studies on social creativity in Thai society. This literature review aims at investigating the impact of globalization on social imaginaries, cultural dimensions and educational policies, through analysis of the factors influencing social creativity in everyday life in Thailand. It will also address the different presence of cultural dimensions in Thailand compared to other countries, in order to understand the impacts of cultural difference and its effect on Thai society. The review will work towards how these concepts found within a body of social literature can be used to formulate a conceptual framework in this thesis. Moreover, the present study will also examine Thai educational policies and their effects on the structure and function of the Thai educational system. An examination of these policies, together with the development of a view on new social creativity, will assist in formulating appropriate policies to better improve the educational system whilst developing social imaginary and, as a consequence, improving social development in Thailand. The review is organized into the following sections:

- Social imaginary
- Defining social imaginary
- Globalization
- Cultural dimensions
- An overview of the social geography of Thailand
- Thai society and culture
- Social development in Thailand
- Thai education system: past, present, and future
- Summary

2.2 Social Imaginary

Social imaginaries have been an important focus of social research since the 1930s, though arguably earlier, growing out of theorizing by the Frankfurt School and its antecedents (Kellner, 1992). The specific concept of the social imaginary has enjoyed resurgence in recent decades after Castoriadis (1987; 1998) used the term in his 1975 book *The Imaginary Institution of Society* (with the classical ideas of social imaginary used as a project image of society). Most recently, Appadurai (1996) employed the concept in a discussion of globalization, modernity and quotidian creativity. In his discussion, Appadurai (1996) claimed that globalization is present in newer positions for the imagination in social life. These newer positions are described as the social imaginary, a form of daily activity directed at creating possibilities for societal change linked to globalization. In support of those arguments, Rizvi (2006) later observed that “it involves processes through which people engage with ordinary life, consider options and make decisions, now in new forms of collaborations that are no longer confined to local communities but span across national boundaries” (p.193).

The concept of social imaginary has also been extended in the work of Taylor (2004), who provided further details in his book on *Modern Social Imaginaries*. Taylor (2004) brings a notion of creativity into possibilities for a modern social imaginary in what he calls “our common understanding of what legitimates our social arrangements” (p.24) in how agential purpose is enacted in everyday life. Gaonkar (2002) observed that Taylor’s approach to the social imaginary is significant because of its location in interpretation of history and culture. In this spirit, the social imaginary can be linked to the everyday creative work of people in a society within historical and contemporary cultural contexts. In Appadurai’s (1996) work, it “has now become a part of the quotidian mental work of ordinary people in many societies” (p.5).

From these positions, a social imaginary is about how imagination can be used in the everyday lives of people in a society to do things that will change that society. Practically, however, in a time of globalization where natural boundaries are not real anymore, people move about, and ideas come in and go out, culture is always changing. Social imaginary is

very important in a globalized world because now people can be creative in many different ways due to movement in cultural resources and imperatives.

One of the important innovations brought to the conceptual discussion of social imaginary by Appadurai (1996) was an insight into the generative analysis of the relationship between the knowledge of globalization and the globalization of knowledge. That is, globalization brings in a new role for the imagination in social life, rather than simply naming a distinctive period in the history of capital in the biographies of nation states. Appadurai's concept of imagination was explored by scholars associated with the journal *Public Culture* (in 2002) who were beginning to think about interconnections in contemporary realities and the discursive and social systems that surround and sustain them. In education, Rizvi (2006) has applied this discussion to policy and research arguing that "the still-developing idea of 'social imaginaries' is central to this theoretical work, and provides the background for thinking about contemporary forms and shifting practices of modernity" (p.195).

As noted earlier, Rizvi (2006) located this view of the social imaginary in Castoriadis's (1987; 1998) work and as having grown and out of "a progressive disillusionment with the determinism of classical Marxism in the 1960s... [and as a concept where] people acted as world-making collective agents within a given symbolic matrix that did not assume 'ontology of determinism' but was constantly subject to change" (Rizvi, 2006, p.195). That is to say, the concept of social imaginary allows for grassroots and movement style social change to be named and understood as creative potential beyond the constraint of social structure and ideology.

Social imaginary therefore can play a significant role in fostering social development in a country. Social reform, culture shaped by globalization, improvements in the education system, and other initiatives directed at improving the quality of human life all require creative innovation in social visions. Conceptually, this is the work of the social imaginary. As stated by Taylor (2004), it provides "the new ways people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met" (p.23).

In this way, social imagination and creativity are linked as new important ways to understand how globalization shapes culture to improve society and everyday life. However, as Dickens (2004) recently noted globalization is problematic and this applies to its role in the social imaginary. Although globalization is linked to and embraces many of the major issues in contemporary societies, its meaning is deeply and widely contested and it has highly uneven outcomes (Wade, 2004) and this also needs to be taken into account in theorising the role it plays in the (re)construction of the social imagination (Held & McGrew, 2003).

At base, the conceptual development of social imaginary stems from a philosophy of human society and it emerges from feelings and thinking about life experiences and social perspectives in order to create new ways of understanding the manifestation and development of cultural life. The interaction between globalization and traditional cultures is a site where creative social potential is generated for individuals and the collective. In this sense, social imaginary is about how imagination can be used in the construction and enactment of the everyday lives of people in a society to do things (differently) that will change social lives (including arrangements and possibilities) (Appadurai, 1996; Gaonkar, 2002; Taylor, 2004). Drawing on Appadurai (1996) and Santos (2004), Robertson (2006) supports this view when saying that “calls for a new social imaginary [are] based on already existing realities that emphasize knowledge and knowledge generation as cultural and public and social acts” (p.313).

Furthermore, the idea of social imaginary was reviewed by Gaonkar (2002) in the following manner:

Social imaginaries are ways of understanding the social that become social entities themselves, mediating collective life. Often, social scientists and historians have tried to understand these entities in terms of ideas, theories, philosophies - what might be called 'third-person' or 'objective' points of view. But some crucial self-understandings are not formulated in explicit or theoretical molds. They are first-person subjectivities that build upon implicit understandings that underlie and make possible common practices. They are embedded in the habits of a population or are carried in modes of address, stories, symbols, and the like. (p.4)

The insight here, from Gaonkar (2002), is important because it stresses that the social imaginary is highly practical and it is about being in the world. That is, while it is discussed as an objective social state, in practical terms it is about the subject positions available to people in the society. Rizvi (2006) also noted when commenting on Taylor's ideas that "the social imaginary is the thinking shared in a society by ordinary people, the common understandings that make every day practices possible, giving them sense and legitimacy. Thus, the social imaginary is both implicit and normative: it is embedded in events and ideas, and carries within it deeper normative notions and images, constitutive of a society" (p.196). For instance, Taylor (2004) insists that (social) imagination involves:

Something much broader and deeper than the intellectual schemes people may entertain when they think about social reality in a disengaged mode. I am thinking, rather, of the ways in which people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie these expectations. (p.23)

As will be seen, this takes practical shape in cultural and traditional social behaviors that have been mapped by Hofstede (1980; 1991) as cultural dimensions. While Taylor considers the distinction between social theory and social imaginary as highly significant, he does note that the social imaginary is not only embedded in the everyday notions and images, but also in theories and policies.

2.2.1 Defining the Idea of Social Imaginary

Drawing on Ruddick (1996), Stone (2003) emphasized the discursive importance of social imaginary as:

an image that exists within the popular imagination or unconscious: social, because the process which produces it is societal rather than individualized, and imaginary, rather than symbolic, because it indicates not a state of signification but a condition of possession - the distinction between the symbol and the object to which it refers becomes collapsed, confused, conflated. The imaginary, far from reflecting the object to which it seems to refer (be it a

social, political, or other imaginary) is, in fact, produced by the discourse that surrounds it. (p.36)

Rizvi (2008) too emphasizes the discursive dimensions of the social imaginary in saying that “it involves common understandings that make every day practices possible, giving them sense and legitimacy” (p.68).

In his *Public Culture* article Gaonkar (2002) highlights the influence of a 1999 draft statement on new imaginaries, funded by the Rockefeller Foundation, compiled by him with Benjamin Lee, Charles Taylor and Michael Warner that contained five ideas.

- The concept of the social imaginary links individuals to bigger social groups, through common everyday practices (such as forms of communication) that allow people to understand who they are, and their position in social hierarchies.
- Sociality amongst strangers is important to the concept of the social imaginary.
- A social imaginary builds a clear sense of what individuals become when they are part of a collective that has some history.
- Modern social imaginaries can be experienced through mass (often media constructed and supported) third–person objectification of belonging in a nation or similar group.
- Modern social imaginaries operate through forms of group display that stand apart from historical (uniquely national) forms of group existence but carry a strong sense of collective identity.

Gaonkar’s (2002) view on the social imaginary came from his disillusionment with Marxism and his reading of Castoriadis (1987). Imagination is widely used in everyday lives in allowing people to adapt to and bring change to society and is especially important in the moments of fluctuating cultures. Therefore, the social imaginary is important in a globalized world where people are encouraged to become creative about social possibility. Fundamentally, the social imaginary is about social development and the future benefit of society. The parts that make up a social imaginary include social creativity and personal creativity. Personal creativity drives an individual’s capacity to generate ideas that across groups leads to social creativity which include organizational (and systemic) achievements. Improvements in each entity will lead to new social imaginaries.

2.2.2 Social Creativity

Creativity may be described as an individual endeavour or an organizational aspiration and achievement. While often associated with embodied works of art or scientific outputs, it is of value to know how creativity is recognized, rewarded, and encouraged. Boden (2001) defined creativity as “a person’s ability to come up with new ideas that are surprising yet intelligible, and also valuable in some way” (p.95).

As Tidd (2005) pointed out, social creativity requires seeing a social problem in the first instance as requiring change that involves moving from old methods of social organization and ideas about society. Thus, in order to develop new forms of social creativity and then apply them to everyday life, it is essential that this process begin with the imagination of new possibilities in ordinary life that derive from the effects of globalization. This process links the emerging concept of the social imaginary to social development.

According to Fromm (1959) creativity can be defined as creating something new or an attitude conducive to the creation of something new. In developing social creativity, it is important to emphasize a person’s skills to learn from their life experience, change their daily activities, to change jobs or their behaviours, to enable them to be what they want to be. This is about living a good life by doing what you want to do through imagined possibility (Sher, 1995). Tharp (2003) also linked this to the everyday by saying that “being creative is not a once in a while sort of thing, and also being creative is an everyday thing, a job with its own routines” (p.247). It is here that creativity is connected to education.

As mentioned above, these views suggest that when creativity is linked to the social lives of ordinary people the use of knowledge and experience influenced by globalization creates newly imagined ways of life that will change society.

Consequently, the meaning of creativity in this research involves imagined social change and the development of new ideas influenced by globalization that, in Thailand, is connected to social, economic, educational, and political development reflected in policy

and day to day life. These components are the keys to the successful change in the social imaginary concept.

Larisa (2005) points out that people today have increasingly realized that creativity is even more important than in the past. This suggests that organizations must continuously bring innovative products and services to the global market in order to be able to compete in the globalized world. Therefore, organizations need to be creative and innovative whilst employees are inspired to be more creative, because new ideas are a necessity for the organizations' continued existence and success.

In its use here, social creativity comes from people in the society and the development of community in response to the meeting of challenges to existing social imaginaries due to the impact of globalization. While social creativity involves collaboration among the community, personal creativity is the starting point which allows the social imaginary to become possible.

The social imaginary concept is significant to understanding the development of Thai society under the influence of globalization. Thus, social imaginaries make it possible for people to create new ways of understanding and realizing the interaction between globalization and traditional culture in everyday life. As Mulder (1985) stated, old methods from the traditional culture controlled thinking and limits individual imagination and any break away from the old culture to improve social life in Thailand must be linked to understanding Thai traditional culture as an earlier form of social imaginary.

2.2.3 Social Imaginary and Education

As mentioned, Appadurai (2001) considered the social imaginary a highly insightful and generative analysis of the relationship between the knowledge of globalization and the globalization of knowledge. Appadurai (1999) argues that “globalization is not simply the name for a new epoch in the history of capital or in the biography of the nation-state [but] is marked by a new role for the imagination in social life” (p.236) that affects the social and political organisation of lived experience.

Therefore, globalization has made it necessary to implement changes to education and educational systems as suggested by Blackmore (1999). Confirming this view, Rizvi

(2008) pointed out that “education is deeply implicated in these transformations, affected by the accelerating transnational dynamics of globalization” (p.63). Furthermore, Hallinger and Kantamara (2000) highlight the connection among globalization and education as “the process of globalization carrying educational policies across borders to an extent and at a pace never seen before” (p.197). Moreover, Hallinger and Kantamara (2000) also suggest that “globalization will continue to influence the ‘future scenarios’ that shape education in all societies” (p.218) demonstrating the need for new social imaginaries to be introduced through education as one component of societal development in Thailand.

Current education issues in Thailand are discussed on a website at the University of Michigan. Under the heading *Globalization of Education in Thailand* it was stated that:

One of the biggest appeals to globalization and decentralization is that in a developing country, the spread of adequate education is a necessary contributor to the future success of the country’s economy. Without educated citizens, the country has no workforce through which the economy can survive effectively. Moreover, there are only a few sections of Thailand which are relatively well-developed. As a result, educational resources are scarce to those students who live in the rural areas. Decentralization is the basic means by which these disadvantaged students can gain access to more educational resources. (University of Michigan, *Globalization of Education in Thailand*, para. 5)

That is, globalization overwhelmingly affects the education sector and low-income regions and communities are particularly vulnerable, but they are not the sole target of influence. According to Thongthew (1999) “the emphasis on the cultural aspect of Thai people has given the education system a direction lead to the integration of the Thai cultural value and beliefs in every area of experience. However, there is a serious problem concerning such cultural emphasis, that is, what most Thai people think is reasonable and do not want to change conflicts with what the development-planners want” (p.119). Therefore, education is clearly a primary vehicle for building the required social imaginary and struggles over the cultural significance of new forms of knowledge and the exercise of creativity are bound to occur.

Thus, it can be said that social imaginaries connected with education “play a major role in making policies authoritative, in securing consent and becoming legitimate. It provides the backdrop against which people develop a common understanding that makes possible common policy practices and a shared sense of legitimacy. They bring together factual and normative aspects of policies, and enable people to develop a shared understanding of the problems to which policies are proposed as solutions” (Rizvi, 2006, p.195).

A social imaginary becomes beneficial to society because it forces individuals to become aware of individual aspirations and to adapt in the face of globalization. The inevitable impacts of globalization have brought attention to the fact that society needs development and change. This becomes the province of education and education systems. Globalization, the social imaginary and education are interlinked and are influential of one another.

2.3 Globalization

Globalization is a large field of scholarly inquiry and there are a range of definitions and theoretical positions (Held & McGrew, 2003). To start, according to Schirato and Webb (2003) “globalization is the ‘name’ that is often used to designate the power relations, practices and technologies that characterize, and have helped bring into being, the contemporary world” (p.1) and “absolutely no one who wants to understand our prospects at century’s end can ignore it” (Giddens, 2002, p.7).

Hsiao (2007) asserted that globalization “has come into common usage since the 1980s. The distinctiveness of contemporary globalization lies in the convergence of revolutionary technological advances and socioeconomic forces that have collapsed time and space, deteriorated social activities, and drawn more and more countries, cities, and people into interdependent relationships” (p.361). Robertson’s (1992) definition of globalization highlighted “the compression of the world and the intensification of consciousness of the world as a whole” (p.8). Franche (2000) stressed that “globalization is an economical, social and political phenomenon which affects deeply the entire globe...[where the] technological system of information, telecommunications and transport has articulated the planet into networks of information which develop in real time and influence most activities of human life” (p.1). Pongsapich (2003) claimed that globalization “is shaping a

new era of interaction... between people across national boundaries in economy, in technology, in culture and in governance” (p.2)

However it is looked at, globalization has transformed both global, national and local social structures and lives. For instance, Bawa and Ali (1999) agreed that “globalization represents the structural making of the world characterised by the free flow of technology and human resources across national boundaries as well as the spread of Information Technology (IT) and mass media presenting an ever-changing and competitive [world]” (p.1). While Chareonwongsak (2002) placed emphasis on the other dimension by saying that “globalization is much more than the worldwide production and consumption of products and not just an economic or cultural trend but a movement of ideas, lifestyles, and developments that could impact our families, our employment, and the future of the world” (p.196). Thus, globalization is not just something new, but it is a process of development and reinvention of ordinary lives by global change.

Schirato and Webb (2003), in saying that globalization are designates “power relations, practices and technologies... [in] the contemporary world” (p.1), highlight the political dimension that nations must experience and manage. Mattelart (2003) too noted that globalization is “one of those tricky worlds, one of those instrumental notions that, under the effect of market logics and without citizens being aware of it” (p.1) has changed the way people live. However, this is not to say that people are simply victims of globalization, lacking any agency, because globalization has its limits and each society has at its disposal the power to resist or moderate the influences of globalization (Deangelis, 1999).

In summary, many researchers believe that globalization is best understood as a set of technologies, institutions and new networks operating within, and at the same time transforming, contemporary social, cultural, political and economic spheres of human activity (Lingard & Rizvi, 1998). Consequently, “globalization has become a part of the everyday vocabulary of culture, politics and economics” (Pinkerton, 2006, p.191).

2.3.1 Advantages and Disadvantages of Globalization

Social theorists and political commentators see both positive and negative impacts from globalization and as a result will describe advantages and disadvantages of globalization

according to their social, cultural and political standpoint (Held et al., 2003). Kirkbride (2001) says that “globalists would generally line up on the ‘good’ side of the proposition, while the anti globalist would unequivocally be on the ‘bad’ side [and] the skeptics can be found on both sides of the debate, although probably with more on the ‘bad’ side” (p.37). Others that can be described as ‘transformationists’ “tend to sit on the fence, as they see globalization not as a linear phenomenon but as a process that contains internal contradictions and countervailing pressures” (Kirkbride, 2001, p.37).

The point is, some benefit and some do not and globalization will improve the lives of some people while disadvantaging the lives of others. Xue (2007) presenting on managing globalization in Thailand, at the UN Conference Centre, said that “today, globalization is advancing at a breathtaking pace, but at different rates and affecting particular groups, regions and countries quite differently [and that] while globalization has been a key driver of economic growth, benefiting hundreds of millions of people, these benefits have not always been shared equitably either between or within countries” (p.1).

2.3.2 Four Forms of Globalization

Based on the various definitions of globalization, the concept and the phenomenon has been widely accepted but defined in a variety of ways. For example, Hadiz (2002) describes the economic dimensions of globalization as about “the growing internationalization of the processes of production and finance... [for] nation-states... [and] the forces of international capital” (p.249). That is, globalization brings economic benefits to society. Matsuura (2003) has linked trade and investment with technology “especially the way it has allowed the chasms of time and distance to be bridged” (p.11). The impact of technology, through enhanced communication, “opens up new opportunities for participation, empowerment, and communication” (p.11) and produces pervasive and deeply significant effects on the cultural and political dimensions of society.

Drawing on the above, this research project focuses on four aspects of globalization: economic, communication (technology), cultural, and political to map the influence of globalization in Thai society together with the social imaginary. The four aspects of globalization are discussed in detail below.

2.3.2.1 Economic Globalization

Economic globalization has been an important area of research since the 1960s and is increasingly about the changing social and political fabric of developing nations. According to Onyejekwe (2004), “the term globalization has been used to describe technological processes and advances that have made our world seem smaller... an aspect of this process (economic globalization) greatly refers to the inexorable integration of markets, nation - states, and technologies to a degree never witnessed before – in a way that is enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper and cheaper than ever before” (p.26). Similarly, Shangquan (2000) described economic globalization as “the increasing interdependence of world economies as a result of the growing scale of cross-border trade of commodities and services, flow of international capital and wide and rapid spread of technologies” (p.1).

This project delves into how economic globalization is impacting on Thai society, and its benefits and the associated issues. Such issues include the Free Trade Agreements (FTA) and how economic competition has impacted on the country because this is the direct or the imagined effects for many people. Moreover, the questionnaire component of this project sought views about the likely impact of economic development in Thailand resulting from globalization and the links to social change. As Jaghoub and Westrup (2003) observed, globally interdependent economies introduce “new forms of relationship between the economy, state and society” (p.93) and this impacts on how people live in that society on a day to day basis.

2.3.2.2 Communication and Technology Globalization

The expansion of information and communication technologies has brought profound changes in people’s lives. For example, digital technology brings potential benefits with an emphasis on efficiency and convenience as a high priority. Face to face meetings have been replaced by digital interfaces (video conferencing, internet, mobile phones and so on). Also, globalized communication enables unprecedented and instantaneous access to information and has resulted in a rise in the international exchange of data (Hopper, 2007).

Communication and technology globalization has a tremendous impact on Thai society due to this rapid and massive expansion and this thesis attempts to investigate the significance of technology in developing knowledge and building social creativity.

Globalization makes technology and changes society because technological systems are socially produced and social production is culturally informed (Castells, 2001).

2.3.2.3 Cultural Globalization

There is a vast body of research on cultural globalization. Ela (2003) described cultural globalization as about “the exposure to others... [from] the changes in space, distance and time... [and that resultant] communication between inhabitants of the globe will be easier” (p.1). Hsiao and Wan (2006) linked global culture to “the concept of lifestyle... [and] with the rise of global consumerism” (p.363) from globalization. Furthermore, while “traditional factors of stratification, including wealth, income, educational attainment, occupation, status, and power, remain influential... lifestyle – generally considered a dimension of prestige – is increasingly important for an individual’s identity and social position” (Hsiao & Wan, 2006, p.363). Cultural globalization therefore reshapes the relationship between ways of life and social structure following on from other dimensions of globalization (such as technology and the internet).

Cultural globalization is important in this research project as it gives the opportunity to investigate the influence of globalized cultural change on Thai society and in turn its effects on a developing social imaginary. For the purpose of this thesis, the cross culture framework of Hofstede’s (1984) cultural dimensions has been adopted in order to assist in the identification of which aspects of Thai culture could be applied to social imaginary (more detail on this is provided in section 2.4).

2.3.2.4 Political Globalization

Political globalization is another important element in shaping social imaginaries. Jaghoub and Westrup (2003) have stated that “political globalization is basically related to the role of the state” (p.95) and Cerny (1997) described political globalization referring to “the shaping of the playing field of politics being increasingly determined not within insulated units (such as particular state) but rather deriving from complex multi-level games played on multi-layered playing fields, above and across as well as within state bounds” (p.253). In the Thai context, political globalization is seen in the outspoken protest for the country’s democracy that has been prominent in 2009-10 (and spectacularly so during May 2010).

Political globalization has brought new politicians with Western views and perceptions that highly influence future politics. It also shapes new ways of thinking for the citizens of

the country to become outspoken about their views of the country. This has recently been evident in protest about the return, or not, of former Prime Minister Thaksin to the country (and the political sphere). The highly publicized riots involving Red Shirts and Yellow Shirts illustrate the struggle over social change informed by political globalization. Such struggle is not unexpected as was observed by Pathmanand (2001) when noting that while “globalization has advanced democratization in Thailand, [it] has also advanced the opponents of true democratization” (p.39).

2.3.3 Globalization in Thai society

While globalization has been widely documented and embraced in many nations and regions in the last decades, including its rapid spread to Thailand, academically there are conflicting views as to its pros and cons as well as its immediate impacts throughout the world. It is a complex and controversial because of its role in “the movement of contemporary world history, every day, every hour affecting all spheres of life, activities, and relations among national states and the lives of human beings everywhere on the planet” (Cap, 2002, p.241).

Pitipunya (2004) argues that the emergence of globalization has changed people’s lives in Thailand due to “the fast development of information technology ... economics, society, and policy. This happens worldwide and every country has to prepare itself to cope with this change” (p.527). However, as has been pointed out before in this thesis, the globalization of urban areas in Thailand proceeds at faster speed and the culture chasm is deepening between cities and rural areas (Buasuwan, 2003).

Thai society simultaneously receives advantages and disadvantages from globalization. At times the same effects may be seen as both positive and negative according to the stance of those involved. For example, Thai teenagers impersonate different behaviors by copying Western cultures and apply them in their lives with styles of clothing and perceptions. Also, some teenagers do not believe in older people’s opinions anymore, they believe in their own world-views; they choose what they want to do and what they want to believe. Thus, old traditional ways are changing because the new generation is breaking up the behavioral pattern of respect for the old culture. These scenarios demonstrate both the positive and negative sides of globalization. On the positive side, the new generation can decide, by themselves, what they want to do but, at the same time, this may lead to them

being less respectful to older people, a feature that many believe should be retained as part of the maintenance of Thai traditional culture. Although globalization is changing Thai culture and society, if people understand globalization and bring the positive ideas, applied to ordinary life, it would help society to change in the most beneficial way. In saying this, Pinkerton (2006) supported a view that young people stand to gain a lot from social change forested by globalization, saying that “understanding globalization is essential to developing the effective strategies of engagement and resistance needed to address the social exclusion of these young people” (p.191).

In short, we need to understand the important role that globalization plays in society and its impact on culture, economics, politics, and the educational system. Such understanding is significant to understanding the restructure of social life in Thailand. Perhaps encapsulating this, the World Bank (1993) believes that globalization is not just the best way to develop the current political and economic themes, but it is the only way.

2.4 Cultural Dimensions

The study of culture is a broad and diverse scholarly enterprise and definition can be expansive or narrow (Williams, 1976). It can be a way of imagining society through aesthetics and the arts, the behaviours, values, attitudes and patterns of everyday life, social identity, commercialism, and consumerism (related to globalization) (Eagleton, 2000). More simply, culture may be described as just “shared beliefs, values and behaviours of a social group” (Byram, 2003, p.50). For this thesis, understandings of culture and its conceptual power are important in how they inform the thinking about cultural dimensions and the research conducted by social theorists using the foundational work of Hofstede (1980; 1985; 1991) in this area.

Bodker and Pederson (1991) describe culture as a “system of meaning that underlines routine and behavior in everyday working life” (p.122), conceptualizing it as part of the quotidian while Borgman (1986) include categories of difference in saying that culture “includes race and ethnicity as well as other variables and is manifested in customary behaviors, assumptions and values, patterns of thinking and communication style” (p. 49).

Therefore, culture can be defined as the patterns of thinking, feeling and acting that influence the way in which people communicate amongst themselves and others. However, this occurs in a society and culture must be understood socially as well as in terms of individual behavior. Komin (1990) makes this point in saying that:

culture as the end product of a society, generally refers to the total pattern which makes a society distinct. In contrast, culture also serves as a framework for shaping and guiding the thoughts, actions, and practices as well as the creativity of its members. It is transmitted, learned, and shared. Therefore, although people all over the world share a common biological nature and universally live in social groups, the way they live, the meaning they give to where they live, the way they see their world, and the ways they interact with their environment and among themselves, vary from society to society. (p.683)

Filbeck (1985) defined culture as a plan for living that the group has recognized as successful for a given environment and that cultural differences will occur between people, groups and nations who think, feel, and act differently within different social environments. One of the best known researchers working on cultural differences is Geert Hofstede. Hofstede (1991) defined culture as “the collective programming of the mind that distinguishes the members of one category of people from those of another” (p.5). Further to this, his position is that culture is learned, not inherited and Deveney (2005) observed that Hofstede’s (1991) framework is based on a belief that:

most children have their basic value system in place by the age of 10... [and] these values are acquired so early in life they remain unconscious and cannot be observed – they can only be inferred from the way people act under various circumstances (p.154).

Thus, cultural differences between countries affect individual personality and behavior and organizational culture (Hofstede, 1984; 1991; Karpatschhof, 1984; Thanasankit, 1999a; 1999b). Hofstede gave importance to the ideas of shared values held by a society and conceptualized culture as ‘programming of the mind’ in the sense that certain reactions were more likely in certain cultures than in others, based on differences between the basic

values of the members of different cultures. Building on his earlier (1984) version, Hofstede (1991) named the five dimensions of culture as:

- Power distance
- Uncertainty avoidance
- Masculinity
- Individualism
- Long term orientation

In this research project, Hofstede's cultural dimension and cross-cultural framework will be used to analyze the characteristics of Thai culture in relation to globalization. All five of Hofstede's dimensions are related to subjective culture, and all of these dimensions also appear as variables to investigate the social imaginary in Thai society in this project. Characteristics of behavioral interfaces designed to accommodate each side (of a continuum) of these dimensions are presented in more detail in chapters four and five with the data analysis. Traits displayed or expected of people for each side of the dimensions are presented below.

2.4.1 Power Distance

Hofstede's first dimension of culture is power distance. He defined it as the way in which "different societies have found different solutions... [to] areas such as prestige, wealth, and power; [where] different societies put different weights on status consistency among these areas" (p.92). In other words, power distance could be related to the extent to which less powerful members of a society or group of people expect and accept unequal power distribution within that group.

In using this dimension, Ford and Kotze (2005) stated that "high power distant people are afraid to express disagreement with people in authority such as bosses, parents and teachers; [whereas] low power distant people have little difficulty in approaching and contradicting their superiors" (p.716). This also suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Hofstede (1980) observed that power and inequality are fundamental to any society and "all societies are unequal, but some are more unequal than others" (p.90). Furthermore, in extending the scope of the term of power distance to organizational theory, Robbins and Coulter (2005) defined

power distance as “a measure of the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally. A high power distance society accepts wide differences of power in organizations. Employees show a great deal of respect for those in authority, titles, rank, and status carry a lot of weight” (p.90).

Hofstede (1991) classified Thailand as a large power distance culture in which “superiors and subordinates consider each other as existentially unequal... [and] subordinates are expected to be told what to do” (p.35). In supporting this classification, Vance et al. (1992) found that Thai subordinates accept a hierarchical order and appreciate strong leadership. While Morakul (2001) found that a study by Brewer (1994) revealed that “personality variable[s]... [are] related to the power distance dimension... [where] Thai people, in a high (large) power distance society in which inequality is accepted as a norm, are more likely to ascribe control of events to outside forces, such as more powerful others” (pp.145-146). In Thai society, a person’s power normally comes with his/her title, rank and status (Komin, 1990) and power distance is therefore closely linked to traditional culture.

Thanasankit (2002) also reported this in saying that “power in the Thai context is constructed not by influence or personality, rhetoric or education, rather it is created by position and the status associated with position and rank... [and] culture accepts that power relations are implicitly constructed in all organizations and at levels of Thai society by appointment to a position, title or status” (p.13).

According to Hallinger and Kantamara (2000), in a study of Thai schools, a large power distance means that decisions in schools must be supported and clearly led by the school principal. That is, “Thai staff simply cannot move towards implementation of an innovation until their principal has signaled active support” (p.209). For the purposes of this study, it should be noted that in education systems power distance shapes the structure of administration and is active in determining all senior status relationships. In providing examples of the role of power distance in these situations (in education systems), Hallinger and Kantamara (2000) said that “this results in a pervasive, socially-legitimated expectation that decisions should be made by those in positions of authority (i.e. Ministry administrators for principals, principals for teachers and parents, teachers for students)” (p.192).

2.4.2 Uncertainty Avoidance

Ford and Kotze (2005) emphasize that people may respond to uncertainty and with behaviors linked to avoidance. They say that in situations where uncertainty is being avoided “people tend to be emotional and aggressive, avoid ambiguous situations, prefer to work in a structured and predictable environment, and consider differences to be threatening and dangerous... [and] prefer to work within a team environment as this would serve as a support structure in times of uncertainty” (p.716). Hofstede’s (1983) view is that uncertainty avoidance, concerns “how society deals with the fact that time only runs one way; that avoidance is, we are all caught in the reality of past, present and future and we have to live with uncertainty because the future is unknown and will always be so” (p.44).

Hofstede (1994) also mentioned “people in uncertainty avoiding countries are also more emotional and motivated by inner nervous energy” (p.8). Furthermore, uncertainty avoidance is associated with how a society feels threatened by uncertain and ambiguous situations and people individually (and collectively) try to avoid them. In describing this, Komin (1990), in a study about the psychology of values and behaviors of Thai people, said that “society of high uncertainly avoidance is characterized by a high level of anxiety among its people, which manifests itself in greater nervousness, stress, and aggressiveness... [and] reason that they feel treated by uncertainly and ambiguity in the society, so, mechanisms are created to provide security and reduce risk ” (p.20).

Hofstede (2009) ranked Thailand at 64, which was higher than an Asian average of 58, as a result for uncertainty avoidance. He interpreted this as saying that the society would not want to change strict rules and laws in a risk situation. That is, in the Thai context, uncertainty avoidance ranks moderately high, which suggests that people tend to avoid risks, place a high value on conformity of opinion and behavior, and seek a high level of control over their environment (Hofstede, 1980; 1983; 1984; 1991).

This is also revealed in Hallinger and Kantamara’s (2000) work which found that “Thais are strongly socialized to conform to group norms, traditions, rules and regulations...[and] they find change more disruptive and disturbing than in ‘lower uncertainty avoidance’ cultures” (p.207). In another view, Niffenegger et al. (2006) supported the idea that uncertainty avoidance for Thailand refers to the degree those members of a society feel uncomfortable with uncertainty and ambiguity. They said that “Thai business people prefer

dealing face to face, often relying on long-term relationships based on trust and confidentiality, from childhood, they are taught the importance of achieving social harmony (a collective orientation) in their relationships and empathy for the needs and desires of others” (p.411).

2.4.3 Masculinity

In addressing the third cultural dimension, Ford and Kotze (2005) defined masculinity as about:

gender roles, not physical characteristics, and [as] primarily characterized by the levels of assertiveness or tenderness in the user. Masculine users tend to be assertive, competitive and tough. Their work goals include high earnings, recognition, advancement and challenge. Feminine users focus on home, children and people. Their work goals include good relations with supervisors, peers and subordinates, good living and working conditions with sense of security. (p.716)

In adopting ideas taken from Hofstede (1994), Lu, Rose, and Blodgett (1999) said that “feminine individuals are also more interpersonally oriented, benevolent, less interested in recognition than masculine individuals, and define achievement in terms of close human relationships rather than material success” (p.94).

It is believed that the women in feminine countries have the same modest, caring values as men; whereas in masculine countries, women maybe somewhat assertive and competitive, but not as much as the men. In these countries there is usually a gap between men’s values and women's values. We see this in how everyday social norms for gender roles are played out in acceptable activities for men and women. Jablin and Charoengam (1999) observed that “traditional conceptions of men and women appear to relegate women to domestic roles and men to public ones. However, today many middle- and upper-class women work outside the home and have become professionals or the owners of major commercial enterprises” (p.384).

In one study by Hofstede (2002), Japan was found to be the most masculine country. Traditionally, Japanese women are expected to stay at home and take care of children. The

USA, Germany and Italy are also high on the scale for masculinity. Komin (1990) found that countries with high femininity scores include Netherlands, France, Thailand and some Latin-American countries, where “husband and wives share all house chores including rearing children. It is understandable why labor law in these countries allow working men paternity leave to take care of newborn children” (p.21).

Hofstede’s (2002) explorations showed that Thailand has the lowest masculinity ranking among the Asian countries listed at 34, compared to an Asian average of 53 and a World average of 50. His interpretation was that “this lower level is indicative of a society with less assertiveness and competitiveness, as compared to one where these values are considered more important and significant... reinforcing more traditional male and female roles within the population” (p.148).

Niffenegger et al. (2006) also viewed Thailand as a feminine society saying that “femininity emphasizes quality of life and interpersonal relationships. As such, Thai employers feel a need and responsibility to take care of their employees, avoiding layoffs, especially because the majority of employees receive no unemployment benefits. This action is rooted in the value of showing empathy to others” (p.408). Established social practices often reflect the relative power of the relevant cultural dimension.

Komin (1990) said that feminine societies “emphasize relationships before money and are concerned with the quality of life... [and] where femininity dominates, members put human relationships before money and are concerned with the quality of life, preserving the environment, and helping others” (p.21) leading to the less aggressive pursuit of objective and abstract competitive goals.

2.4.4 Individualism

Individualism refers to the extent to which individual people are “expected to look after themselves and their immediate family, but no one else. They value personal time, freedom and challenge, material rewards, honesty and truth, talking things out, maintaining self-respect, and the right privacy and personal opinion” (Ford & Kotze, 2005, p.716). Lu, Rose and Blodgett (1999) argued that people who are highly individualist “tend to value their personal time, freedom, independence, personal goals, and pleasure. They have high need for achievement and tend to believe that personal interests are more important than

group interests” (p.93). Hofstede (1985) defined this dimension as being about “the degree of interdependence a society maintains among individuals... [and] it relates to people's self-concept: `I' or `we'” (p.387) or the social location of the ego.

Hughes and Thomas' (2006) cross-cultural research on Thailand and Australia found that “individualism is concerned with structuring social experience around autonomous individuals...[but] collectivism is concerned with structuring social experience around collectives such as the family, the peer group or religion” (p.277) and that significant differences are evident between nations.

Furthermore, other Hofstede (1983) research found that the degree of individualism in a country is closely related to that country's wealth. For example, the United States, Great Britain, and the Netherlands are very individualistic, while poor countries such as Columbia and Pakistan are very collectivistic. Countries found to be in the middle were Austria, Japan and Spain. Consequently “the tie between wealth and individualism is statistical, not absolute” (Hofstede, 1983, p.44) and it can and will vary according to prosperity and by association the social imaginary.

In contrast to individualism, collectivism refers to the roles of the individual and the group, and is characterized by the level of ties between individuals in a society. Komin (1990) described collectivism as “characterized by a tight social framework in which people expect others in groups of which they are a part (such as an organization) to look after them and protect them when they are in trouble. In exchange, they feel they owe absolute loyalty to the group” (p.20).

Collectivists place high value on training and skill developments, as well as group achievement over personal recognition. In the Thai context, Niffenegger et al. (2006) demonstrated that “Thais are taught to depend on each other and to help one another, or to show ‘collectivism’ instead of ‘individualism’ as demonstrated by many western countries. These traits of collectivism stem from cultural structures in society where Thais believe that ‘teamwork’ and ‘groups’ prove beneficial in society rather than individualistic opinions” (p.408). For some societies, this maybe a general social and political trait and Hofstede (1983) has suggested that collectivism is “mainly related to the role of the family in a society” (p.44).

2.4.5 Time Orientation

Hofstede (1980) introduced a fifth dimension about time orientation into his framework based on his work with others (Hofstede & Bond, 1984) that revealed Confucian heritage informants on the relationship between the future and the present/past in cultural behavior norms. This has been described through comparison of things like trust, shame, respect and traditions. Comparisons are understood through difference and distinction evident in short and long term time orientations to the future.

Initially, this dimension was called a Confucian dynamism (Hofstede, 1984) but later has been mostly described in the literature as long term orientation (versus short term orientation). It was found in a survey study of students located in 23 countries around the world. This dimension is thought to have been originally discovered by the Chinese Culture Connection in 1987 (Lu, Rose & Blodgett, 1999).

Niffenegger et al. (2006) said that “Confucian dynamism is the degree to which people accept the legitimacy of hierarchy and the valuing of perseverance and thrift, all without undue emphasis on tradition and social obligations which could impede business initiative. High Confucian dynamism characterizes individuals who place more importance on values associated with Confucian teachings that are future oriented (persistence, status-ordered relationships, thrift, and a sense of shame)” (p.406). That is, it is about being able to plan and direct resources to future goals and to act purposively and persistently in achieving them.

This dimension has been defined by Lu, Rose and Blodgett (1999) as “a work ethic that values thrift, persistence, and ordering relationships, along with a sense of shame. Individuals who follow Confucian’ teachings restrain themselves within social norms... [together with the avoidance of] guilt generated by nonconformity to local teachings, customs, and traditions” (p.94). The focus is on the goal, the destination, and on not losing sight of that as well as clearing the obstacles in the path to the goal.

Ford and Kotze (2005) viewed this dimension as related to people’s concern with the past, present and future where “short-term oriented people are concerned with the past and the present, while long-term oriented people are concerned more with the future... [whilst]

long-term oriented users believe that a stable society requires unequal relations, and that older people and men have more authority than younger people and women” (p.716). Significantly, they found that long term orientation encourages people’s creativity as “they value trying to acquire skills and education, working hard and being frugal... [and being] prepared to persevere and display a lot of patience in understanding new things” (p.716).

In adopting Hofstede’s cultural dimensions framework to this thesis, it was important to identify strengths and weaknesses of the theory and the impact on the development of social imaginary in Thailand. It is, thus, to know and understand the structure and characteristics of Thai culture prior to the analysis of change and social development in Thailand. For this reason, the fifth key idea in the theory of cultural dimensions has assisted in analysis of the characteristics of Thai culture, and the investigation of which dimensions were influential and those undergoing change, in relation to Thai traditional culture, in order to develop social creativity in Thai society.

Hofstede (2005) says that “in high-LTO countries in families elder brothers and sisters hold authority over younger ones, illustrating the Confucian rule of ordering relationships by status and observing this order. In low –LTO country families this is not necessarily so” (p.214).

2.4.6 Critiques of Hofstede’s Cultural Dimensions

Geert Hofstede’s developed the cross culture framework in 1980 with four dimensions of national cultural variability: power distance, uncertainty avoidance, individualism and masculinity, and later Hofstede and Bond (1988) added a fifth dimension to the framework about short-term versus long-term orientation.

As would reasonably be expected, the cultural dimensions framework and its interpretation and application with in various societies have been placed under critical scrutiny by scholars. For example, Triandis (1982) drew attention to the construction of Hofstede’s dimensions considering them as too narrow and confined only to the study of work-related values and not national value. Also, the terms masculinity and femininity are also contested with some perceiving Hofstede’s constructions as being simplistic and sexist. Futhermore, power distance has been critiqued as a poor indicator of inequality (Westwood & Everett, 1995).

Hofstede's fifth dimension for discriminating across cultures, namely long-term orientation versus short-term orientation is considered fraught with inconsistencies (Jacob, 2005). While Hofstede embedded Confucian values in the components of both long-term time orientation and short-term time orientation, it is not clear how the components of short-term orientation characterize this phenomenon. It is possible that some of those components could be used to reflect a long-term orientation just as effectively, using different logic. The question asked is why is the ordering of relationships by status a component of a long-term orientation, while respect for tradition is a component of a short-term orientation? In addition, respect for tradition for instance, could connote stability, continuity, and freedom from turbulence, all of which could contribute to prosperity in the long-term (Jacob, 2005, p.517).

All this leads researchers to ask whether Hofstede's model reflects the present day circumstances (Sondergaard, 1994) when Hofstede (1980a, 1991) assumed that cultural values are likely to be stable over time. The question that arises from this critique is whether his work is out of date and no longer valid thirty years after its original conception.

Even though, the debate relating to Hofstede's thesis is exhaustive and some methodological and theoretical considerations remain, there is strong empirical evidence that refutes many of the weaknesses identified (Laurent, 1983; Smith, 1996). Therefore, overall the constructs are theoretically sound and empirically valid (Bhagat & McQuaid, 1982; Sorge, 1983) and while the weaknesses are acknowledged the framework will be observed for the purposes of the analysis in this thesis.

2.5 An Overview of the Social Demography in Thailand

The following section provides a brief overview, a snap-shot, of Thai society and its demographic features.

2.5.1 Geography

Thailand lies in the mainland of Southeast Asia. It borders with Malaysia, and to the west and north lies Myanmar or Burma, while Laos makes up Thailand's northern and eastern borders, and in the southeast is Cambodia. Thailand covers an area of 513,115 square kilometers, equivalent to the size of France (U.S. Department of State, 2009). Thailand is divided into four natural regions: North, Northeastern, Central and Southern. It has 76

provinces and its capital, Bangkok, is located in the central region of the country (Thuvasethakul & Kasititorn, 2003).

2.5.2 Population, Languages and Religions

In 2009, Thailand's population was 66.32 million, of which less than 15% reside in the capital city of Bangkok (U.S. Department of State, 2009). Thailand's population is mostly rural, concentrated in the rice-growing areas of the central, northeastern, and northern regions. However, as Thailand continues to industrialize, its urban population - in the Bangkok area - is growing. The labour force is close to 38 million.

According to the Ministry of Tourism and Sport "Thailand is one of the most strongly Buddhist countries in the world. The national religion is Theravada Buddhism, a branch of Hinayana Buddhism, practised by more than 90 % of all Thais...[and the] remainder of the population adheres to Islam, Christianity, Hinduism and other faiths" (TourismThailand.Org, 2007, para1).

The official language spoken is Thai, which is the language taught in schools and used in government. Lao, or 'Isaan dialect,' is also spoken widely in northeastern Thailand. Other Thai dialects are spoken among smaller groups in northern areas such as on Shan, Lue, and Phutai. The US government (2009) reports that more than 85% of the population speak a dialect of Thai and consequently share a common culture. This is also the case for central Thailand (33.7% of the population, including Bangkok), Northeastern Thailand (34.2%), northern Thailand (18.8%), and southern Thailand (13.3%). Ethnic Malay Muslims comprise a majority in the southernmost provinces and speak Thai and local languages (U.S. Department of State, 2009).

2.5.3 Government

Thailand is governed by a constitutional monarchy in which the King is the chief of state, whilst the Prime Minister is the head of government. It consists of a multi-party system with elections (normally) held every 4 years. Thailand occupies 76 provinces, subdivided into 887 districts, 7,255 tam bon administrations, and 74,944 villages. It adopted its current constitution after the August 19 referendum in 2007.

Under the 2007 constitution, the National Assembly consists of two chambers - the Senate and the House of Representatives (U.S. Department of State, 2009). The Senate is a non-partisan body with 150 members, 76 of whom are directly elected (one per province) and the remaining 74 are appointed by a panel comprised of judges and senior independent officials from a list of candidates compiled by the Election Commission. The House of Representatives has 480 members, 400 of whom are directly elected from constituent districts and the remainder drawn proportionally from party lists (U.S. Department of State, 2009).

2.6 Political Crises in 2006-2010

Traditionally, Thailand has been governed by a constitutional monarchy and between 1992 and until the 2006 coup, the country was a functioning democracy with constitutional changes of government. Following the coup, free and fair multi-party elections were again held in December 2007 to restore democratic governance (U.S. Department of State, 2009). The King has minimal direct power under Thailand's constitution and remains important for national identity and unity. King Bhumibol (Rama IX) - who has been on the throne since 1946 - has enormous popular support, respect, and moral authority. Importantly, he has occasionally intervened to resolve political crises that have threatened national stability.

During the political crises in Thailand during the 2006-2010 periods, two major divisions were created in popular opinion. These groups are those who were against the previous Prime Minister (Thaksin Shinawatra) and those who supported him. As has been widely seen on television around the globe, protesters wearing the 'Yellow Shirts' signify those in the anti-group and the 'Red Shirts' symbolise those who support the former Prime Minister Thaksin Shinawatra. The political turmoil has been described in the West as follows:

In January 2001, telecommunications multimillionaire Thaksin Shinawatra and his Thai Rak Thai (TRT) party won a decisive victory on a populist platform of economic growth and development. In the February 2005 elections, Thaksin was re-elected by an even greater majority, sweeping 377 out of 500 parliamentary seats. Soon after Prime Minister Thaksin's second term began, allegations of corruption emerged against his government. Peaceful anti-government mass demonstrations grew, and thousands marched in the streets

to demand Thaksin's resignation. Prime Minister Thaksin dissolved the Parliament in February 2006 and declared snap elections in April. The main opposition parties boycotted the polls, and the judiciary subsequently annulled the elections. (International Business Publications USA, 2008, p.35)

However, in September 2006, the military removed power from Prime Minister Thaksin and formulated a new government supported by the military to reform the constitution. During this period, the People's Alliance for Democracy (PAD, also known as the Yellow Shirts) halted their protest but continued to closely observe the intentions of the new government. On the other hand, a new group of protestors (Red Shirts) emerged to support Thaksin, trying to negotiate with the military-backed government for democracy and new elections. In 2007, new elections saw the electoral votes favour Thaksin's party once again and this resulted in yet new protests to remove him from power under suspicion of corruption.

Pye and Schaffar (2006) note that there are significant differences in the characteristics of the groups protesting as 'Yellow Shirts' (namely the People's Alliance for Democracy (PAD)) and as 'Red Shirts' (namely the National United Front of Democracy against Dictatorship (UDD)) with respect to education, hometown, income and occupation.

The anti-Thaksin protest is classified as a middle-class movement formed by 40 organizations representing academics, businessmen, some farmers, urban poor, non-government organizations, labourers and students (Supalak & Subhatra, 2006). Pye and Schaffar (2006) confirmed that "it has become common to define the anti-Thaksin protests as a middle-class movement...[and] this term is used loosely and lumped together with 'the urban elite,' implying that Thaksin was supported by the poor in the countryside and opposed by the relatively rich in the city" (p.39). Englenhart (2003) defines the middle class as groups of people who enjoy the benefits of a growing economy and democracy and other imported ideas for developing society through globalization. Also, Thailand's educational policies have over the years created a substantial, well-educated urban middle class that desired an accountable, democratic government. Thus, an emerging political sense seems to be a strong factor in social development and in the build up of the middle class in Thailand.

However, in juxtaposition to this, former Prime Minister Thaksin Shinawatra has strong rural support due to the fact that his rural and pro-poor policies were put into practice whilst he was in office. Examples of noticeable effects with these policies are “the debt-restructuring scheme, the one million baht community fund, the 30 baht health programme, and government-funded infrastructure projects had a noticeable effect on people’s lives” (Pye & Schaffar, 2008, p.45). Although, these policies have alleviated poverty and led to improvement in certain areas, they do favour rural people, and the majority of poor people have a strong support for Thaksin (and are aligned with the Red Shirts) even though it has proved Thaksin was corrupt.

It seems that there is regular change to government and Thailand’s political situation has remained unstable for many years. For example, in late 2008, following widespread protest Thaksin’s party resigned the government and Mr. Abhisit Vejjajiva, the leader of the opposition party, was appointed Prime Minister. Nevertheless, recent political turmoil began when supporters of Thaksin and hundreds of thousands of Red Shirt people protested at the Government House in April 2009. The crisis became increasingly violent and potentially damaging due to the country’s previous uprisings. For instance, the Red Shirts disrupted an important regional Asian Summit meeting at a beach hotel in Pattaya, at the same time destroying houses and blocking roads throughout Bangkok (Lintner, 2009).

The protesters were calling for new elections and for Thaksin to return from his self-exile in Dubai. Thaksin had fled Thailand to escape from issues corruption on purchased the land and other cases still in process in Thai courts. In an interview on CNN on 13th April 2009, Thaksin said that he would not support the Red Shirt protesters, but satellite feeds revealed that he in fact, encouraged the protest while promoting people to continue with further protests. The majority of the Red Shirts were citizens from north-eastern Thailand involved in agricultural occupations. These people supported Thaksin because his government had provided monetary support to rural projects (and to fund loans for individuals) and as a result this usually led to impressive turnouts by country people at his election campaigns.

In this Thai political climate, the distinction between citizens belonging to the different group of protesters is rooted in the educational gap between rural, urban and city dwellers.

The promised policies of Thaksin Shinawatra predominantly advantage citizens from the rural areas and the urban elite were more likely to see his policies as products of corruption and as ethically suspect. The effects of globalization and the consequential access to knowledge from other societies have influenced the political judgment of this urban elite. Immersion in the effects of globalization is significantly lower in rural areas creating enormous differences in judgment and perceptions. Thus, it can be said that political issues are relevant resulting from the effects of globalization and can clearly be seen through influence of societal divisions and how they shape ways of thinking. For example, use of ICT to communicate, interpret events and organize protests is largely confined to urban people (who are predominantly Yellow Shirt protesters).

A review of the political crisis has indeed shown that the influence of globalization and technology has consequences for political life in Thailand and responses to issues such as freedom of protest. For example, a newspaper in London reported that in the recent political crisis former PM Thaksin was using technological forms of communication to motivate people in protest while he was traveling from Montenegro and Nicaragua. Despite his absence from the country, his image and voice were dominating Thailand's media by video link, twittering, and on facebook (Asia: Exile and the kingdom; Thailand's former prime minister, 2009). In part, this level of exposure led to an increase in the number of young people and middle class citizens who participated in the protest. Political commentators have observed that those from the middle class and younger groups of people have felt the need to verify and investigate the government's intentions.

2.7 Thai Society and Culture

Thailand has long been known as the 'the Land of Smiles', a name which sounds at once pleasant and mysterious (Mulder 1985) conveying a message that it is a gentle, happy country. According to Gurteen (1999) "culture is the integrated pattern of human behaviour that includes thought, speech, action, and artifacts and depends on man's capacity for learning and transmitting knowledge to succeeding generations" (p.1) and therefore many Thai people will characterize themselves as friendly, caring and cheerful. A smiling, relaxed, non-angry persona is evident in all communities.

Runglertkengkrai and Engkaninan (1987) say that “Thai culture has been nourished and shaped by a variety of concepts. One of the main concepts, Buddhism, was imported and shaped to the Thai way of life. Others, such as the routines of village life, are indigenous and, as far as we know, have remained comparatively unchanged from ancient times” (p.9). Thai culture is also in some part, inter-linked with Chinese culture, not least because many of the Thai business class are Thai-Chinese and this has led to an integration of Chinese and Thai cultures:

by way of intermarriage and cultural compatibility, the integration (of Chinese immigrants) has steadily proceeded, producing a business establishment and a middle class that is proud of the mixture of the two cultures, and that by and large thinks of itself as Thai. (Mulder, 2000, p.9)

Thai culture evolves largely around Buddhism and respect for seniority, whether in terms of age, status or wealth and this shapes cultural norms. The influence of Buddhism on everyday life and the development of cultural traits and expectations over many, many generations should not be dismissed. Hughes et al. (2008) said that “in Thailand, Buddhism has contributed substantially to the framework for seeing the world” (p.369) and as Premasiri (1996) noted, “the aim of Buddhism is not to shape life in the world, but to teach liberation, release from the world, the Buddhist attempt to attain inner peace through self-development is understood as an absolutely personal performance of the single individual” (p.4). The centrality of Buddhism to cultural life is reflected in respect shown to monks young and old. Nonetheless, seniority has different forms and it is usually seen through younger people respecting elders, the poor looking up to the rich and ordinary citizens deferring to politicians and high ranking military personnel.

Thais can be strict with traditional culture and this influences beliefs in their own traditional values. To illustrate this, most Thais are reluctant to change anything in their lives because in Thai tradition, younger people are taught to follow the example of older people. For example, the typical Thai family functions as a hierarchy with the parents at the top. To Thai people, hierarchy is an important aspect of social life and Thai traditional culture is passed on from generation to generation and Thais have been taught appropriate behaviors to deal with hierarchies. In recognition of this, “thi sung thi thum” (high level

and low level) is considered important in Thailand (Komin, 1990) in the way generations interact. For example, children are educated to always respect their parents and to thank them for the time and money provided for supporting their education.

There are clear differences between people according to characteristics such as age, gender, and level of education. These are important in the Thai social system as hierarchical markers and divisions (Komin, 1991; 1995). Sriussadaporn and Jablin (1999) provided this view on the symbolism of social respect in Thailand: “younger people are taught to respect their elders. A commonly symbolized "display of respect" in Thai society is ‘wai’. It is also the traditional Thai greeting in which one places the hands together as if praying” (p.382).

Based on Thai culture, the teacher plays an important role in educating young children as well as the family. Deveney (2005), in adopting ideas from Mulder (2000), described the importance of this role to establishing respect for hierarchies that will be demonstrated in everyday behaviour by saying that:

the teacher is a representative and role model who passes on the gift of knowledge onto his/her pupils. The teacher makes a considerable self-sacrifice for the good of the pupils, creating a moral debt. This debt is repaid by students being respectful and behaving appropriately. Being good is a safeguard against individual loss of face and also promotes the reputation of the group; if everybody behaves accordingly, family, school, community and society will be peaceful and free of trouble. (p.156)

Teachers at all levels of education are highly regarded in Thai society and Prangpatanpon (1996) stated that “historically teachers taught for free out of kindness... [and] students would hold a *wai/khruu* (respect the teacher) ceremony each year to express their gratitude... [and] the *wai/khruu* ceremony is practiced at all levels of education, including higher education” (p.1). Although based on Western systems, the internal workings of universities have also been influenced by cultural attitudes that are evident in students’ interactions with higher education faculty.

Typically, Thais usually follow this traditional culture pattern (social hierarchy) in all spheres of life. Moreover, traditionally, most Thai people are not inclined to change their life, or work in organizations to learn new things or create new knowledge when this social structure has deep cultural control over them. Thus, any new form of cultural life and consequent expectations needed in Thai society in response to the impact and influence of globalization will require significant dismantling of assumptions about social hierarchies (described above).

2.7.1 Role of Family in Thailand

Traditionally, Thais place great emphasis on family values and this is a recognizable feature of life in Thailand.

Thais value family life very strongly, both for themselves and as an important part of Thai society as a whole. Typically Thais live with their extended family, which may include their parents and grandparents, and even sometime aunts and uncles. Traditionally, the elder family members hold positions of honor and respect within the family unit, therefore, respect for senior citizens is learned at a young age by all Thai citizens. (Ungaree, Jongpipitporn & McCampbell, 1999, p.318)

Sonsri (2006) has linked the character of Thai families with the cultural dimensions framework that was reviewed in section 2.4.4 by observing that collectivism is central to family life where “Thai people are more mindful of the interests of the group for unity’s sake over one’s individual interests... [and this] can be seen in the extended family structure, where children are socialized to accept the concept of ‘we’” (p.8).

Mulder (1996) too emphasized that aspects of the Thai family are linked to the cultural dimensions of power distance and individualism in commenting about children’s obligations in the family, saying that “the Thai child is not encouraged to be self-dependent in its childish ways, but rather to depend on others for its satisfaction... [and] it is taught to acknowledge its dependence respecting its sources (especially the mother) and by developing a sense of obligation” (p.77). This stems from deep respect towards elders and it is common to see that most of Thai parents continue to live with adult sons and

financial flows follow the pattern of traditional cultivated respect in an upward direction from adult children to parents.

2.7.2 Thai Social Hierarchy

As mentioned, hierarchy is important to social life in Thai society. Thais are taught appropriate behavior to deal with hierarchies, of which the recognition of ‘Thi sung Thi tum’ (high level, low level) is considered most important. In light of this, Thais learn acceptable social behaviors which individuals are expected to follow (Komin, 1990). In recognizing hierarchies Thais place emphasis on manners, language and respectful attitudes towards family members. This is based in Buddhist beliefs and teachings about Karma (and in particular the recognition of how actions affect the afterlife through Boon and Barb). Thais generally believe that an individual’s position in the hierarchy is determined by the sum total of his/her karma from the past. Consequently, families can influence the behaviors of individuals to a large extent (Sungsri, 1992).

Further to this claim, McCampbell, Jongpipitporn, Umar and Ungaree (1999) have observed the influence of this in business arguing that “seniority-based promotional practice is relative to Thailand's structure and operation of the family unit whereby the elder family members hold positions of honor and respect” (p.320). On the other hand Mulder (1996) has argued that while social hierarchy is invariably seen as something negative, in the relationship between bosses and their personnel “many eagerly look for such beneficent sources of dependence” (p.80). While we can clearly locate social behaviors to family life and religious teachings, expectation and norms flow readily into all other spheres of life, as Sonsri (2006) observed: “almost everything in the perception of Thai people is situated in a hierarchical system. People can be ‘high’ or ‘low’ according to their age, family background, occupation or professional rank...[and] older people are usually honored and respected” (p.7).

2.7.3 Specific Behavioral Factors in Thai society

With regard to social behaviors such as those above, and their role in developing Thai society, it is important to recognise that certain cultural facets in the behaviors and attitudes of people play an integral part in the development of social creativity. There are two uniquely Thai behavioral factors that have a role to play; namely, *Kreng Chai* and *Man-Sai*.

2.7.3.1 Kreng Chai

Hughes and Thomas (2006) describe *Kreng Chai* as “a pattern of respect involving an active reluctance to impose on, cause discomfort to, embarrass or disturb another’s personal equilibrium by direct criticism, challenge or confrontation and to a concern for maintaining social harmony” (p.277). *Kreng Chai* comes in to play automatically in many social situations.

In the Thai context, the term *Kreng Chai* is widely recognised and its purpose is supporting people to respect elders, other seniors, and teachers. At base, it is a belief that elders should not be criticised. It can be characterised as “taking the other person’s feeling into account” (Kumbanaruk, 1987, p.95) and as “a tendency in Thai culture for differences in opinions between individuals to be “met” rather than confronted as long as harmony is maintained (although the problem may remain unresolved)” (Yukongdi, 2001, p.390). Corbitt and Thanasankit (2002), drawing on the work of Klausner (1981) on Thai culture, suggest that “showing *Kreng Jai* (sic) towards one who is higher in rank and seniority also means showing consideration merged with respect” (p.18).

Thus, the concept of *Kreng Chai* will have a big influence on any attempt to develop new imaginaries in Thai society because people at the lower levels of social hierarchies will not change established behavioral patterns, or create new society without acceptance from those of higher status or in authority. That is, *Kreng Chai* will not allow it. Similarly, Komin (1991) noted that “a Thai knows how far he/she can go in displaying the degree of *Kreng Jai* (sic) in accordance to different degree of status discrepancy, degree of familiarity, and different situations” (p.136).

Put another way, Komin (1991) using ideas from Weerayudh (1973) said that “Thai society is an Affiliative society, in which people depend on each other and find their security in dependence and patronage rather than individualism” (p.506).

By way of illustration, *Kreng Chai* in action within an educational context is bound up in respect for teachers as holders of knowledge. For example, students will rarely ask a question that could embarrass their teacher. Coupled with traditional teaching approaches in Thai schools where the pupils learn lessons by rote repetition, *Kreng Chai* means that it

will be difficult for them to engage with learning processes based in new social imaginaries that require the authority of knowledge to be contested.

2.7.3.2 Man-Sai

Polite and humble approaches are very important for Thais and these have been observed among Western academics who engage with Thai educational settings. Moreover, if a person happens to show behaviours not in tune with polite and humble approaches, it is likely that the person will be perceived negatively of *Man-Sai*.

Komin (1990) explained that “it naturally follows that showing of one's aggressiveness and superiority, even apparent self-confidence, more often than not, brings about only negative perception of *Man-Sai* (a feeling indicating a mixture of jealousy and disgust) from the interaction and audience in general...[and] this term is used to comment about that person behind his/her back” (p.178).

It is obvious that this cultural trait may affect the development of social creativity for people who wish to create new things or change old patterns and they would likely become reluctant to do it because of a fear that others will feel *Man-Sai* towards them.

The previous discussion illustrates significant characteristics of Thai culture that present themselves through behavioral patterns evident throughout Thai society. Thai society highly values family, which has a key influence on individuals. Hierarchy and behavioral factors such as *Kreng Chai* and *Man-Sai* hinder individuals in becoming leaders or in expressing opinions. However, a reworked social imaginary brings out aspects of creativity and expression to help face changes and encourage development of society in the modern world of globalization. The next section will provide an outlook on development plans to help implement the concepts of social imaginary in an age of globalization.

2.8 Social Development and Change in Globalization Era

The emergence of globalization has brought significant change, including benefits and otherwise, to Thai society. According to Mulder (1985) “Thailand is developing, coming of age in the modern world an urban civilization is developing that is no longer in touch with its rural hinterland” (p.76) and the effects of globalization have widened the gap

between the rich and poor and for urban areas versus rural areas, with a subsequent cultural gap occurring amongst populations in cities and rural areas.

In Thailand, the National Economic and Social Development Board (NESDB) has responsibility for national development with an aim “for strategy formulation towards balanced and sustainable development while upholding national interests and keeping up with unexpected changes with high efficiency” (NESDB, 2010, n.p.). As a central planning agency, the NESDB has created the National Economic and Social Development Plan. The Plan, in its various iterations, has specified visions for social development and the formulation of social imaginaries (even if not labeled as such) over several decades.

Initially, a National Economic and Social Development Plan were implemented in 1961. Subsequently, plans have been updated and reviewed throughout the years with a tenth plan commencing in 2007. As part of this research significant changes and essential elements in the eighth to tenth plans (1997-2011) have been identified to locate evidence of shifts in social imaginaries during this period of globalization.

According to the Eighth NESDB Plan (1997-2001), key points in the country’s development planning included:

new values and thinking in that Thai society give importance to participation by all elements of society... aimed for ‘people-centered development,’ deploying economics as a tool to help people achieve greater happiness and a better quality of life. (NESDB, n.d., p.1)

Broadly speaking this is recognition of the need for a new social imaginary based on wider and different social participation for the population. The focus on new values and thinking was a shift from more macro-structural change proposed in earlier plans. For instance:

previously the plan focused on a segmented approach and moved into a holistic and integrated approach, in order to create a balance in the development of the economy, society, and environment. However, in the first year of the plan, Thailand experienced a severe economic crisis with great impact on individuals and society, including problems of increased unemployment and

poverty. Restoring economic stability and reducing the impact of the crisis thus became a priority. (NESDB, n.d., p.1)

While facing the effects of globalization, with an economic crisis, the practical development of the vision for society became centralized instead of dispersing throughout the regions. The Ninth Plan, however, brought attention to the importance of improving the conditions of regions where globalization had not extended its impact.

The Ninth National Economic and Social Development Plan (2002-2006) sought to address the view that development in Thailand had historically focused on the capital city, Bangkok, ignoring other areas. However, saying 'Bangkok is Thailand' only reflects uneven development between the centre and the other regions of Thailand. Though this is hardly surprising given that (despite having only 9.5% of the population), 40% of the Thai economy is located in Bangkok, and the per capita incomes of people in Bangkok are nine times greater than the national average (NESDB, 2009).

While in such situations, it is necessary that social development will always remain intense in the biggest city, in order to fully develop Thai society and to assist people in all areas to benefit from the influence of globalization, it is important to create balanced development of people, society, economy and environment in order to achieve sustainable progress under the plan. The Ninth Plan (2002-2006) became an extension of the eighth plan while also adopting the Sufficiency Economy philosophy. It continued to implement the holistic approach to people-centered development.

The [ninth] plan prioritised solutions to problems arising from the economic crisis to create a strong internal foundations and providing resilience to external changes, while aiming for balanced development with respect to people, society, economy, and environment in order to achieve sustainable development and the well-being of the Thai people. The performance under the Ninth Plan can be summarized as adequately successful. The national economy grew steadily at an average of 5.7 per cent a year. The stability of the economy improved... [but the] Thai economy remains vulnerable to external instabilities, while problems persist over poverty, income distribution, quality

of education, security of life and property, and transparency in government administration. These remain priorities for solution. (NESDB, n.d., p.1)

According to the summary of the Tenth Plan (2007-2011), it was reported that “Thailand will face major changes in many contexts that will present both opportunities and constraints for national development. Both people and systems must be fully prepared to adapt to future changes and reap benefit by keeping up with globalization and building resilience in all sectors, in accordance with the Sufficiency Economy philosophy” (NESDB, 2008, p.2). The requirement that people and systems develop to effectively engage with changed social structures, in order to build new and better lives, means that the social imaginary will be under reconstruction.

The Tenth Plan emphasizes the quality of living and strengthening of groups in society. In addition, the plan looks at restructuring social status through bridging the gap between urban and rural populations, creating a more balanced social profile by exposing society to the Sufficiency Economy philosophy. This inevitably means that political issues play an ongoing major role in the development of democracy and good governance and therefore visions of democracy become a high priority in the development of Thai society for the majority of the population. On a larger scale, it has also become important to enhance stability, integrity and knowledge of the modern world through inter-connections across nations. In 2009-10, this has been recently evident with the wide spread protest and street disturbances and the government reaction to these events.

The foundations of plans eight to ten have continuously put efforts into harmonising human development, society and education to take on the changes of globalization. Globalization has impacted on the economy, politics and other areas of society. All the plans link, in one way or another, to an ideology that is about changed ways of existing day to day and also the future (the social imaginary). Not only do the plans induce changes to society but they also actively promote creativity and the enhancement of global perceptions for citizens of Thailand. The adaptations of these plans have emphasized helping citizens of Thailand understand what changes are required to create a balanced and well developed society. The Sufficiency Economy plan becomes the ideal model to use to realize the potential outcomes. While the latest plan is fairly new, the idea of the

Sufficiency Economy plays a key role in reducing the gaps in society which have caused much turmoil in Thailand.

2.8.1 The Sufficiency Economy

The Sufficiency Economy is a political and economic philosophy designed to give direction to social development in Thai society. The Sufficiency Economy is a philosophy developed by King Bhumibol Adulyadej to support the people of Thailand in responding to the economic and political challenge of globalization. According to the Thai government media website (2007):

over the past three decades, His Majesty has provided guidance on appropriate conduct covering numerous aspects of life. After the economic crisis, His Majesty reiterated and expanded on his "Philosophy of Sufficiency Economy" in remarks made in December 1997 and 1998. The philosophy points the way for a recovery that will lead to a more resilient and sustainable economy that is better able to meet emerging challenges such as globalization. (Thai government media, 2007, para, 5)

As a philosophy, the Sufficiency Economy focuses on the middle path (which is a Buddhist concept that means to investigate and penetrate the core of life and all things with an upright, unbiased attitude) for Thai people at all levels, from family to community, to country and it was call for national development and administration to modernize in line with the forces of globalization.

In order to solve a problem, people should position themselves on neutral, upright and unbiased ground in all activities. The Sufficiency Economy consists of observing prudence, carefulness, and virtue in supporting a balanced middle path life. This means the following things.

- Prudence is academic knowledge that, in every aspect, is believed will inform the making of right decisions for good development.
- Carefulness is the consciousness and the understanding of global change which connects with prudence through the application of knowledge to conduct things such as understandings of the situations arising from impacts of globalization.

- Virtue is honesty, which is seen not only as an individual attribute, but also refers to the honesty of those in positions of power and authority such as public officials, academics, and businessmen at all levels. So, in this way sufficiency means moderation in consumption and the consideration of moral positions in decision making.

In 2007, Dr. Kasem Wannachai presented this philosophy on the occasion of National Launch of the Thailand Human Development policy at government house and said that:

the Sufficiency Economy approach stresses the importance of ‘immunity’. This means promoting the ability for communities to efficiently deal with such external and internal shocks, such as economic downturns, soaring fuel prices, natural disasters, ill health, or bad harvests. At the national level, the idea of ‘immunity’ is equally relevant. The Sufficiency Economy thinking helps us to build macro-economic resilience to cope with the shifts and changes in the global economy and the negative effects of globalization (Thai government media, 2007, para, 8)

To achieve the Sufficiency Economy, an appreciation of theories and methodologies for planning and implementation is needed. Thus, it is important to strengthen the nation so that everyone can find a balanced way of living to cope suitably with critical changes arising from extensive and rapid socioeconomic, environmental and cultural changes occurring as the result of globalization. This project considers how these traditional plans for social development fit with the ideas for creativity and imagination as a part of everyday life (in the social imaginary).

2.9 The Thai Education System

Traditionally, Thai education has been managed both at home and by Buddhist monks at local temples. Education at home focused on general knowledge necessary for daily life, including agricultural techniques, whilst education by monks focused on moral behavior, Buddhist teachings and, in some cases, environmental management. For instance, Wyatt (1975) said that “Thailand’s Buddhist monasteries had been centers of instruction and learning since the beginning of the kingdom in the thirteenth century” (p.126).

According to Wisadavet (1996) Thai identity, tradition and economic development are mostly addressed through values education in Thailand based on religion, mainly Buddhism. However, James (1999) drawing on ideas from Kneller (1965) links education and creativity by saying that “the education system begins to acknowledge that creativity is something for everyone - or at least all learners” (p.14). That is to say, the development of new social imaginaries can be a focus for education systems.

UNESCO (2006) reported on current educational priorities and concerns in Thailand as follows.

Thai education has been implemented in accordance to the 1992 National Scheme of Education, a long-term plan... [with subsequent schemes that] recognized that people are the key to development... [and where] education is conceived as a lifelong process relating to all people and all sectors of the society, which will enable human beings to develop their quality of life and make a contribution to enhance national socio-economic development capability. (UNESCO, 2006, para, 7)

In practical terms, the education system presents:

various types and methods of learning offered to learners regardless of their economic, social and cultural background. Education approaches are classified as formal, non-formal, and informal. All types of education can be provided by educational institutions as well as learning centres organized by individuals, families, communities, community or private group, local administration organizations, professional bodies, religious institutions, welfare institutes; and other social institutions. (Office of the Education Council, 2005, p.9)

2.9.1 Formal Education

Formal education is provided to those within the school system, and is divided into components called basic education and higher education. In the Thai education system, basic education comprises four levels: pre-school education, primary education, and two

levels (lower and upper) of secondary education. Details of the four levels of education are described below.

Pre-school education is provided for 3-5 year-old children. The aims of early childhood education are about childcare and the development of children's readiness in several aspects, namely; emotional, intellectual, physical, and social development. Forms of pre-school education are offered through kindergarten, childcare, nursery school and the child development centers.

Primary education covers a period of 6 years and emphasizes literacy, numeracy, communication skills, and abilities relevant to future occupational roles. At this level, education is compulsory and free of charge. It is provided for children aged 6-11 years old from Prathom Suksa 1 (or Year 1) to Prathom Suksa 6 (or Year 6).

Secondary Education is divided into lower and upper secondary levels with each level covering a period of three years. The lower level is from Matayom Suksa 1 (or Year 7) to Matayom Suksa 3 (or Year 9) and its focus is to provide students with education for intellectual development, ethics, moral learning and other basic skills. It allows the student to explore individual interests and aptitudes through a wide choice of both academic and vocational subjects. The upper level is from Matayom Suksa 4 (or Year 10) to Matayom Suksa 6 (or Year 12). Education at this level provides appropriate academic and vocational knowledge and skills correspondent with student interests and aptitudes. The knowledge and skills available are intended to be beneficial for students who continue study at higher levels or leave formal education to pursue a career.

Higher education exists in various forms that are similar to those found in many other developed nations. These include universities offering bachelor degrees and postgraduate degrees, polytechnic style colleges offering diplomas in a range of vocational studies, and smaller private training institutions offering specific job preparation. The aims of higher education are broadly about the further development of human capital through the advancement of knowledge, technology and skills – much the same as in other developing and developed nations throughout the region and beyond.

2.9.2 Non-Formal Education

The office of the Non-formal Education Commission is charged with providing education services to those outside the formal school system. This provision is directed at “infants and pre-school children, the school-age population who have missed out on formal schooling, and the over-school-age population” (Office of the Education Council, 2005, p.11). It also includes education services provided to prisoners, farmers, the disabled and other sections of the community who have missed opportunities for furthering their education after their compulsory schooling.

2.9.3 Informal Education

There are also opportunities for what the government categorises and funds as Informal Education. This includes forms of adult and community education provided to people in suburbs, towns and villages either supported or initiated by government departments. The purpose of informal education is to “enable learners to learn independently in line with their interests, potential, readiness, and the opportunities available from individuals, society, environment, the media and other sources of knowledge” (Office of the Education Council, 2005, p.11).

2.10 Thai Education policy

According to the Office of the Education Council, education policy in 2006 was to focus on:

teaching-learning reform to accelerate Thailand’s transformation into a lifelong learning society, and to strengthen the capacities of its citizens in analytical thinking, and self-learning, and to instill high moral values. In response to these goals, studies have been conducted on learning innovation; brain-based learning; provision of education for gifted children and youth, models for persistent teaching of moral and ethical values, integration of research into the learning process, and research and development studies of learner-centred models. (Office of the Education Council, 2005, p.17)

Furthermore, government education policy is linked to other policy on social development in Thailand and is concerned with building a lifelong learning society as part of a four year plan (2005-2008) to build “the country’s human resources in terms of knowledge, morality

and ethics, as well as readiness to respond to the measures required to ensure the nations” (Office of the Education Council, 2005, p.18).

According to the Policy Statement of the Council of Ministers, delivered by the Prime Minister Abhisit Vejjajiva to the National Assembly of Thailand in December 2008, education policy in 2009 was to focus on reforming the entire education system. The policy proposed:

reforming structure and management, amending laws in accordance with the Constitution, pooling resources for the improvement of education management from the primary to the tertiary levels, developing teachers, improving the university entrance examination system, developing curricula, adjusting curricula of primary subjects including history, improving instructional media, developing thinking and analytical skills, adjusting the role of non-formal learning into an office for lifelong learning, establishing a lifelong learning centre for appropriate learning in each area, as well as promoting decentralization so that all sectors of society can participate in education management to help realize the objective of quality education and learning that emphasizes virtue-led knowledge. (Vejjajiva, 2008, p.8)

Moreover, the policy statement made specific recommendations about change and improvement to resourcing and staffing as well as curriculum across all sectors of education. It had the following to say about teachers in developing the education system.

Develop teachers, professors and education sector personnel to ensure that there are... more highly-educated teachers... [to] take care of the quality of life of teachers... while also investing in information technology that focuses on the development of substances and personnel to be prepared for and ready to take full advantage of the information technology. (Vejjajiva, 2008, p.9)

The need for teacher development to ensure good qualifications and skills to support of the new education system is required by the advance of globalization. New ways of learning, required by the influence of globalization, such as information technology, will shape education in all areas. Hallinger and Kantamara (2000) emphasize that “globalization will

continue to influence the future scenarios that shape education in all societies. Therefore, an emerging challenge for scholars and practitioners in school improvement is to generate, interpret and balance knowledge gained from global and indigenous sources” (p.139). The policy statement of the Council of Ministers reflects this challenge. Also, it a response to the need for bigger transnational visions about the scope and capacity of education in servicing a developing nation as recognised by Lee (2007): “globalization in education is reflected in the growth of new information and communication technologies, increased trade in educational services, and the emergence of borderless education” (p.7).

The policy also focuses on decentralising the education system and on providing the 15 years’ cost-free education to ensure a balanced standard of education in all areas. It proposes free education:

starting from the kindergarten level through the secondary education level, while also increasing the efficiency of education management to create equal and fair educational opportunities for the disadvantaged, persons with disabilities, persons in distress, persons with physical and mental deficiencies and those of different cultural backgrounds, and augment the development of child centres (nurseries/day-care centres) in the community. (Vejjajiva, 2008, p.9)

Importantly, this policy position is directed at increasing educational opportunities for all children nationwide and especially providing a quality of education for poor children. Thus, in practical terms this could reduce the gap in education between poor and rich people, and those in urban and rural areas, to give access to the same forms and extent of knowledge equally across society. These and other factors of the education policy statement of 2009 will be discussed further with data results presented in Chapter 5.

2.11 The Importance of Local Knowledge or Indigenous Knowledge

The Office of the National Education Commission in Thailand (ONEC) has defined the Indigenous Knowledge (IK) as “local knowledge unique to a given culture or society... [that is] the systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments, and intimate understanding of the

environment in a given culture” (ONEC, n.d., para, 2). Put simply, this is grounded, culturally relevant, practical knowledge.

Warren and Rajasekaran (1993), adapting an idea from Thrupp (1989), have described indigenous knowledge systems as “adaptive skills of local people, usually derived from many years of experience, that have often been communicated through oral traditions and learned through family members and generations” (p.8). In Thailand, this concept is used interchangeably with the terms ‘local wisdom’ or ‘Thai wisdom’ that includes “the body of knowledge, abilities, and skills of Thai people accumulated through many years of experience, learning, development, and transmission... [that have] helped in solving the problems and contributed to the development of our people's way of life in accordance with the changing time and environment” (ONEC, n.d., para, 4).

In the past forty years, Thailand’s economic and social developments have been focused on industrialization and technology and industry has moved from traditional to more modernized forms. Western knowledge and know-how has influenced Thai society, for example using the internet in teaching students, dressing according to Western style, and adapting to Western culture. However, there are problems associated with the Western influence, especially when it diminishes or marginalizes indigenous knowledge. These problems include trade imbalance, urbanization, cultural and environmental destruction, all of which affect the quality of life of people. As Chalapatani (2008) has said, “education and technology should not only produce knowledge for the global market place but also create local wisdom to serve local needs in this way” (p.5) and some balance between emergent and traditional knowledge is essential.

In recent years economic crises have impacted on Thailand’s economy and policies for social and economic development have tried to prevent further escalation by recognizing the role played by local knowledge in building the nation's unity and dignity. It is therefore important to consider Thailand’s own philosophy, own culture, and Thai indigenous knowledge and this is the motivation for unique visions of the future such as that embodied in the Sufficiency Economy.

2.11.1 Thai Indigenous Knowledge

Research on Thai indigenous knowledge has shown that Thai knowledge can be categorized into ten fields, including “agriculture, manufacturing and handicrafts, Thai

traditional medicine, natural resources and environment management, community business, community welfare, traditional art, organizational management, language and literature, religion and traditions” (ONEC, n.d., para, 7).

While Thailand has recently followed educational trends from the West, traditionally the Thai educational system was structured around three main institutions: home, temple and place. In essence, parents were role models for children in following family occupation, social values and traditions, while monks taught reading, morality and Buddhist religion as described in an earlier discussion in this chapter. However, in conjunction with modern Western educational influences, ONEC has sought to revitalize and return local knowledge to the educational system by supporting “proposed changes to the national policy on Thai knowledge, establishment of the organizations in charge, establishment of the Thai knowledge learning centers, remuneration for Thai knowledge teachers and then government’s support for operation of learning centres” (ONEC, n.d., para, 12).

Thus, indigenous knowledge or local wisdom is seen as beneficial to improving Thai education by contributing to the development of lifelong learning in society. It not only builds up the community's economic situation on the basis of self-sufficiency, but it also encourages, ethical, moral values and supports local culture between communities (ONEC, n.d.)

While in the globalized world, it is reasonable to expect a prominent focus on the Western knowledge, ideas, and culture, if the Thai education system does not promote or provide opportunities for local learning, the younger generations will not understand where Thailand sits in the world and the significant contribution of Thai culture and history. As Chalapatai (2008) has emphasized, “development is sustainable [only] when local communities are able to draw upon their own knowledge resources rather than rely entirely or even substantially on outside assistance” (p.5). Thus, the education system in a period of globalization needs to make a balanced integration between global knowledge and indigenous knowledge to support the community.

2.12 A Future for the Thai education System

The National Education Commission, in the National Education Act, an Education Reform Act for Future Development of the Thai People, has positioned education as a key driver in the future of Thai society. In part it said that:

[the] economic, political, cultural and social crisis has caused all concerned to realize the need for the reformation of Thai education. The reformation of education will prevent the nation from its downward spiral and Thailand will arise in the immediate future as a nation of wealth, stability and dignity with the capabilities of competing with other nations in the age of globalization. (ONEC, 1999, para, 1)

Thailand is in need of more academic research on creativity especially in regard to curriculum, educational assessment, school leadership, and teacher education. In order for reform to be successful, not only are methods for fostering creativity important to Thai educators, effective ways to introduce necessary changes into existing rigid educational cultures and systems are also crucial.

The Thai education system in the future may improve by revising the entire curriculum in every area to meet new standards of quality and performance. Also the processes of learning must be based on more open independent learning styles. Thai students will require more opportunities to develop their own ideas and knowledge outside schools by investigating new knowledges that are available.

2.13 Summary

This chapter has reviewed relevant literature related to the social imaginary in Thai society. It sought to examine and identify the factors that facilitate and affect social imaginaries in Thai society. In addition, issues related to globalization, cultural dimensions, and the education system (namely approaches in social development and relevant policies in developing education systems) were discussed in this chapter.

The chapter provided a detailed discussion on the importance of the Sufficiency Economy approach to social development. This approach stresses the importance of resolving the problems in society through education whilst supporting the communities to efficiently deal with external and internal shocks, such as economic downturns. However, to successfully implement this concept, Thai nationals need to support each other to build macro-economic resilience to cope with the shifts and changes in the global economy and

work against the negative effects of globalization. Moreover, local knowledge or Indigenous Knowledge would also help solve problems and contribute to the development of people within the changing times and environment. In the world of globalization, there is a need to improve the quality of the national educational systems to become internationalized for the purpose of competitiveness with a place for Indigenous Knowledge.

The next chapter presents the research methodology and the rationale behind methodological choices for the research project.

Chapter 3 Research Methodology

3.1 Introduction

This chapter presents the research process and discusses the methodology used to examine the theoretical framework developed in Chapter 2 and to address the research questions discussed in Chapter 1. This chapter aims at describing the methods used to collect and analyse data in order to accomplish the objectives of the thesis. The methodology presented in this chapter is based on a mixed method, in-depth case study approach including quantitative components. This chapter describes the research design used to guide the research project and includes the following sections: research methodology, mixed methods design, qualitative research, quantitative research, data collection, sample groups, language translation, and ethical considerations.

The approaches selected assist in describing the factors that influence the Thai social imaginary with focus on interviews with academics at Thai universities, policy-makers and curriculum development principals at the Ministry of Education, officers at the Department of Provincial Administration, the Department of Community Development of the Ministry of Interior. A case study design involves the process of gathering information that allows the researcher to concentrate on a particular subject or group of subjects to understand them and their behaviors or views caused by the interaction with various factors. The case study technique enables the researcher to produce a holistic description and an understanding of the behaviors being studied (Berg, 2004). The case study is considered as a preferred strategy to study a particular subject or groups of subjects. In addition, this approach is considered as being most suitable for this study as the overall objective of this research is to understand the participants' opinions, attitudes, and experiences making it an appropriate research technique to fulfill the objectives of this study due to the nature of the research questions.

The purpose of this research was to investigate the social imaginary in Thai society through examining the impact of globalization and cultural dimensions on social creativity with a focus on the opinions of senior persons responsible for theorising and implementing social development in Thailand. Interviews were appropriate for this project in order to gain an insight into the opinions, attitudes, experiences and recommendations concerning

the impact of globalization and cultural dimension aspects on how social imaginaries could be developed and applied in Thai society. The research also employed questionnaires that were used for data collection from undergraduate students studying at Thasmasart and Sripatum Universities, in order to find out their views on the impact of globalization and cultural dimensions so as to gauge how a younger generation might create and or envision future social imaginaries in Thai society.

Moreover, the selection of research methodology adopted in this study began with a consideration of an epistemology, a theoretical framework, the process of inquiry, as well as procedures employed to collect and analyse the data. The research used both qualitative and quantitative approaches in analysing the impact of globalization and cultural dimensions on Thai social imaginaries and became a guiding strategy in the research design. An overview of the research design in the present study is discussed in the next section. Figure 3.1 below presents a visual representation of the research design.

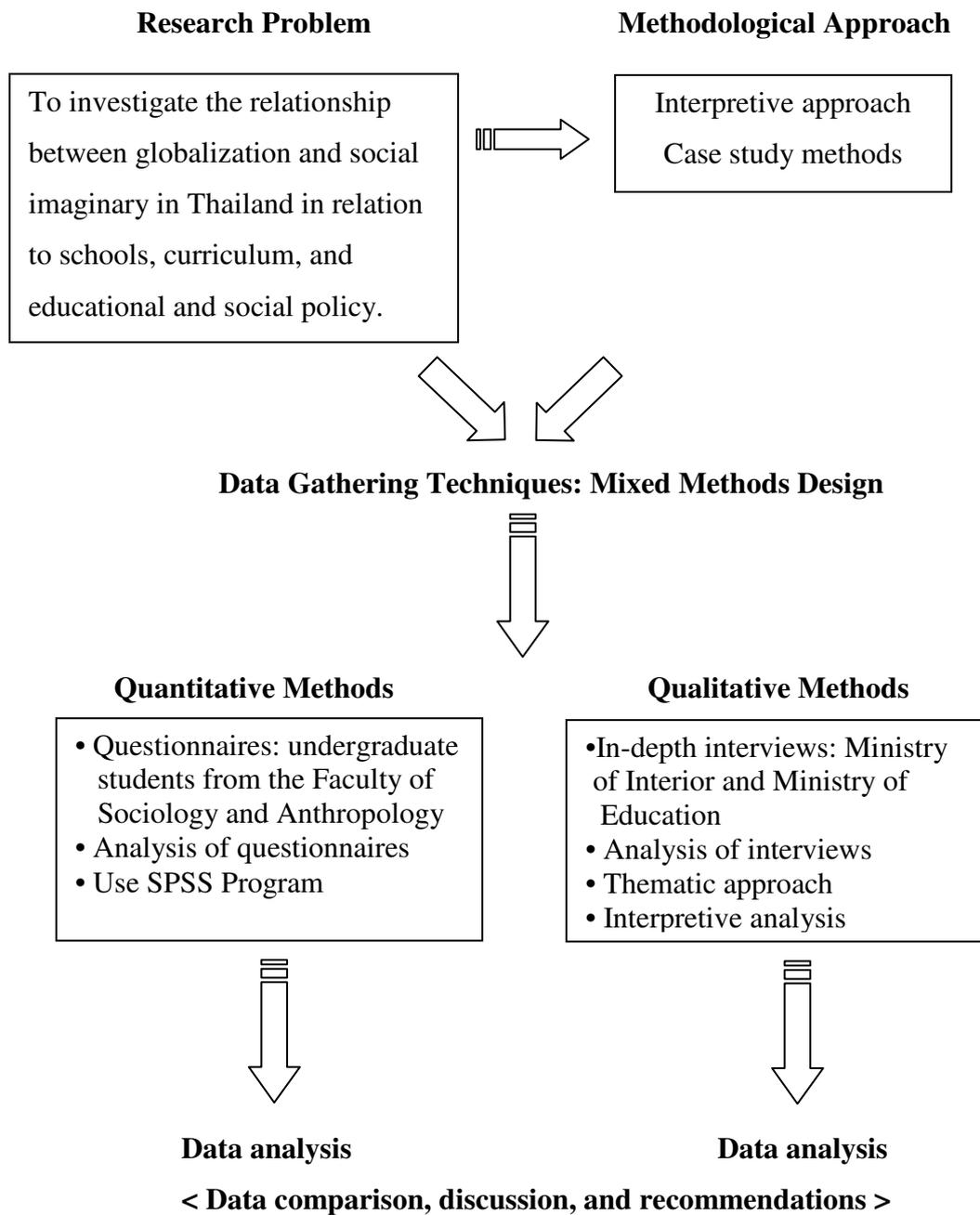


Figure 3.1 Framework of the Research Design

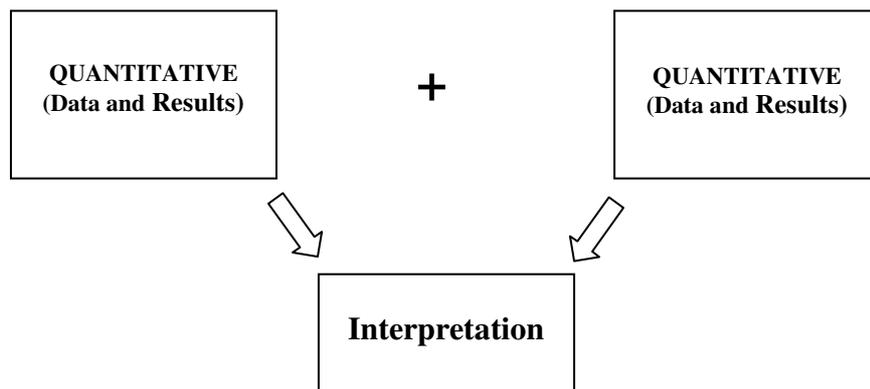
3.2 Mixed Method Design: Quantitative and Qualitative inquiry

Mixed method research involves the mixing of qualitative and quantitative research methods within, or at the boundary between paradigms. Therefore, this approach is a procedure for collecting and analyzing data by combining both qualitative and quantitative methods in a single study to clarify the research problem (Creswell, 2005:2008).

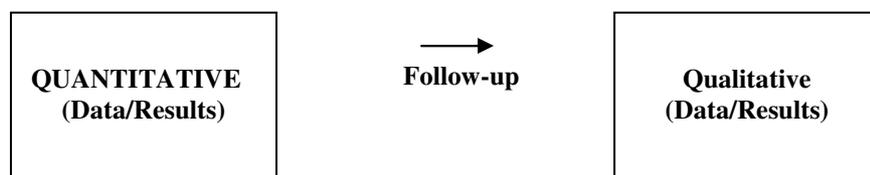
Both research orientations to data collection and the required methods have their own individual strengths and weaknesses. These need to be recognised so that the most suitable methods can be applied to the research project. As suggested by Frechtling and Sharp (1997), issues to consider when assessing the mixed methods are often both theoretical and practical. Theoretical issues centre on the value of the data types, the relative rigor of the data and the basic underlying philosophies of evaluation, whereas practical issues centre on credibility of findings, staff skills, costs, and time constraints. Creswell (2003) states that “with the development and perceived legitimacy of both qualitative and quantitative research in the social and human sciences, mixed methods research, employing the data collection associated with both forms of data, is expanding” (p.208).

Creswell (2005) categorises three types of mixed method design and includes the characteristics that distinguish the types of design from each other. These are triangulation mixed methods design, an explanatory mixed methods design and an exploratory mixed methods design. Figure 3.2 depicts three types of mixed method designs, which are commonly applied to educational research.

1. Triangulation Mixed Methods Designs



2. Explanatory Mixed Methods Designs



3. Exploratory Mixed Methods Designs

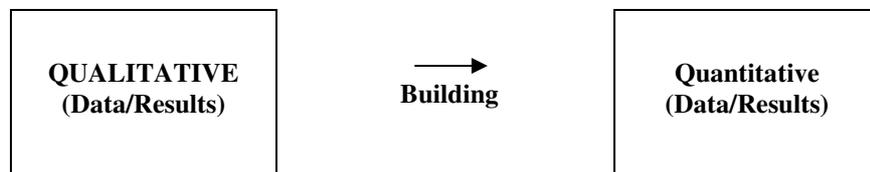


Figure 3.2 Types of Mixed Method Designs (based on Creswell, 2005, p. 514)

For the triangulation design, an equal priority is given to both quantitative and qualitative data. Therefore, the data that results from quantitative and qualitative analyses are collected simultaneously and comparisons are made to distinguish the similarities and dissimilarities. The advantage of this design is it uses the strengths of both quantitative and qualitative approaches. In the explanatory design, priority is given to quantitative data, which is collected first to obtain important aspects of pattern and relationship between data and variables, whereas qualitative data is collected sequentially, and presented in the second phase. In other words, the qualitative data are used to refine or elaborate major issues found in the quantitative data and from its analysis. The results of the quantitative and qualitative analyses are usually presented separately.

The exploratory design, on the other hand, starts with the qualitative data in order to explore a phenomenon and this is then followed by the quantitative data collection in the second phase to account for the significance of the themes identified in findings gained from the qualitative part of the project (Creswell, 2005).

According to Creswell (2005, pp.517-519) the fundamental features of these three types of mixed method design, that make them different from other research designs, are:

- *Rationale for the design.* A justification for both quantitative and qualitative data and the role that each plays and their relationship to each other
- *Collection of quantitative and qualitative data.* Different methods are used to obtain quantitative and qualitative data. These are, for example, questionnaires, interviews and document data.
- *Priority.* The “weight or priority” given to either the quantitative or qualitative data collection or both.
- *Sequence.* Data collection can be done in a sequence depending on the types of mixed method design being applied.
- *Data analysis matched to a design.* The type of mixed method used depends on the option for data analysis, comparing results and consolidating data for triangulation, or following up on particular cases.

The triangulation design using qualitative and quantitative methods for joint interpretation was used in this project. Creswell (2005) points out that this design is useful to cross-validate and corroborate research findings. Thus, in the present project, quantitative data was gathered using questionnaires, and qualitative data were collected through personal interviews. A mixed method approach was chosen for this research project because no research has been undertaken regarding the issue of social imaginary in Thai society. Therefore, to obtain a broad picture of the question in this investigation, an initial survey was required to canvas the different perspectives. To further understand the opinions of participants regarding the research issues, in-depth interviews with small samples were required in order to gain a deeper understanding of the research issues and identify the factors that influence the social imaginary in Thai society.

Previous studies have used a mixed method approach in a similar way. For example, Tuicompee (2008) used this method in the *Thai Adolescent Survivors after the 2004 Tsunami: A Mixed Methods Study*. That study used quantitative techniques with surveys distributed to 400 adolescents attending four tsunami-affected public schools in Phang Nga province, followed by a qualitative study with personal interviews of 40 students at those schools.

Similarly, a study by Easton (1992) called *An analysis of the effect of the Australian military training environment on the preferred learning styles of overseas defense force students* used mixed methods. An explanatory design was used using questionnaires administered to 117 military students in Malaysia, Thailand and the Philippines, followed by interviews in order to obtain additional information about the students' preferences regarding learning and to confirm the validity of the data collected from the questionnaires.

Some mixed method studies have used a computer software program called Statistical Package for the Social Sciences (SPSS) in analysing the results. These studies use multiple regression analysis with the data from 'independent variables' that influence other 'dependent variables'. This SPSS package was considered suitable for my project with globalization and cultural dimensions seen as independent variables considered to be influencing social imaginary (a dependent variable) in Thai society. An explanation of this program and its application to my project will be presented later in this chapter.

Phummi (2007) employed the SPSS program in his study called *A Study of Relationship between Some Factors and Democratic Values of Mathayom Suksa III Students in schools under Bangkok Metropolis*. The SPSS program analysis was used to examine the relationship between democratic values and factors of democratic rearing, social skill, learning relationship and the mass media for Mathayom Suksa III students. The study used instruments for collecting data that included questionnaires concerning democratic rearing, social skill, peer-teacher relationships, peer-student relationship, democracy environment and mass media influence. Data were analysed and presented using multiple correlations and multiple regression analysis.

In this research project, qualitative data gathering methods were used in semi-structured interviews with curriculum developers and principals at the Ministry of Education, academics at Sripatum University, and government officers in the Department of Provincial Administration and the Department of Community Development of the Ministry of Interior. In addition, surveys completed by the undergraduate students from the Faculty of Sociology and Anthropology at Thammasart and Sripatum Universities were used to complement and triangulate the data gathered from the interviews conducted with those participants mentioned.

The following section presents the qualitative and quantitative data gathering methods respectively. The quantitative method included using the questionnaires and the qualitative method consisted of semi-structured interviews.

3.3 Triangulation

According to Creswell (2008), triangulation uses several kinds of methods or data to clarify the research questions. Denzin (1997) pointed out that triangulation is the use of several research techniques in the study of the same phenomenon. This strategy is to overcome any weakness or bias in data collection by a single method. In explaining this, Denzin (1997) states that:

no single research method will ever capture all of the changing features of the social world under study. Each research method implies a different interpretation of the world and suggests different lines of action that the observer may take toward the research process. The meanings of methods are constantly changing, and each investigator brings different interpretations to bear upon the very research methods that are utilized. For those reasons, the most fruitful search for sound interpretations of the real world must rely upon triangulation strategies. Interpretations that are built upon triangulation are certain to be stronger than those that rest on the more constricted framework of a single method. (p.319)

The triangulation approach presented above argues that different methods will allow different interpretations to strengthen the analysis. The processes of investigation are

divided into qualitative and quantitative methods and several groups of participants were required to gain different sets of data. Patton (2002) notes that triangulation may employ more than one sampling or the inclusion of multiple types of data. The different sources of data beneficial to answering the research questions include the surveys of young people's attitudes towards globalization, cultural aspects in their lives, and the opportunity to develop a social imaginary. Also data was collected with the interviews conducted with senior persons in high positions, such as policy makers, school principals, academic lecturers, and government officials with responsibility for social development in Thailand.

Moreover, the questionnaire (survey) provided quantitative data that was used to find the weighting of factors influencing young people's social creativity, such as globalization and cultural dimensions and how these shaped their lives. Participants were undergraduate students enrolled in Social Science courses. The results from the different sets of data were combined and discussed to identify which factors were more influential of social change, and also to discover the best way to develop a social imaginary in Thai society.

This research aimed to investigate the influence of globalization and cultural dimensions on social imaginary in Thai society. Therefore, a mixed method approach was adopted. That is, questionnaires were utilised first to collect quantitative data from undergraduate students, followed by semi-structured interviews with participants that were arranged sequentially to obtain qualitative data to complement and triangulate the data gathered from the questionnaires. Thus, the present study used triangulation along with mixed methods to add depth to collected data because as Patton (2002) noted, "different kinds of data may yield somewhat different results because different types of inquiry are sensitive to different real world nuances" (p.556).

3.4 Qualitative Methods

In this research study qualitative methods were used to examine participants' views on social imaginaries in Thailand and to address the research problem. The study dealt with two major themes. The first theme entailed the investigation of globalization and cultural dimensions and the factors that influence social imaginary in Thai society. The second theme dealt with the process of developing social creativity (social change) in Thailand by observing the structure of government policy and curriculum development in the Thai educational system.

Wolcott (1994) described three core methods by which qualitative data is gathered: participant observation, interviewing, and document analysis. While the interview was the primary method used in this study, data gathered from indirect observation and the analysis of official documents were used to clarify and substantiate the interview data and its analysis. Thus, interviews were the main techniques for collecting the data in the research study. Direct observation technique involving participants (or non-participants) were not used as it may have created discomfort and inconvenience as intrusion into their lives or work (Adler & Adler, 1994). This was considered unacceptable and inappropriate in Thai culture and education, especially in observing senior persons in higher positions.

Firestone (1987) stated that qualitative methods are built on post-positivistic, phenomenological world views that assume “reality is socially constructed through individual or collective definitions of the situation” (p.16). Firestone (1987) asserted that a primary purpose of qualitative research is to understand the current situation from participants’ perspectives. He said that it is important for the researcher to become “immersed in the phenomenon of interest” (p.17) and contrasted it with quantitative research as follows.

In quantitative research, the emphasis is on collecting data that lead to dependable answers to important questions, reported in sufficient detail that it has meaning to the reader. [However] the proto-typical qualitative study... helps the reader understand the definitions of the situation of those studied. (Firestone, 1987, p.17)

Typically, qualitative research methods are concerned with collecting information which does not involve large samples. They typically focus on a smaller number of people and produce a large amount of information about these people (Hayllar & Veal, 2000, p.43).

According to Denzin and Lincoln (2005) qualitative researchers must confront three crises: representation, legitimation, and praxis. The crisis of representation refers to the difficulty for qualitative researchers in adequately capturing lived experiences. As noted by Denzin and Lincoln (2005) “such experience, it is argued, is created in the social text written by the researcher. This is the representational crisis... [and] it confronts the inescapable

problem of representation, but does so within a framework that makes the direct link between experience and text problematic” (p.19). The legitimation crises concerns validity, generalizability and reliability. This is about making judgments about the worth and application of research finding through and beyond the research itself. The third crisis is about the research in action to produce effective change. Denzin and Lincoln (2005) suggested that praxis will be dependent on how representation and legitimation are dealt with in the research.

Furthermore, qualitative research seeks to gain insight into human characteristics such as motivation, attitudes and behaviour in order to increase the understanding of a situation or problem (Bell, 1993). Thus, qualitative methods are used in order to enable researchers to study social and cultural phenomena up close and in detail. Some examples of qualitative methods are action research, case study research, ethnography and grounded theory. The choice for collecting data in qualitative research, for instance, can include observation, participant observation-fieldwork, interview and questionnaires (Myers, 1997).

Qualitative methods are also preferred when researching sensitive subjects. They allow subjects to be approached in a sensitive way by allowing the researcher to employ personal skills to help lessen the difficulties of the subject matter (O'Neill, 2006). Qualitative methods can create openness between all parties and new participating subjects can discuss issues that are important to them, rather than responding to closed questions, and they can also clarify ambiguities or confusion over concepts. As suggested by Kruger (2003) “it certainly seems reasonable to suggest that one may have a better understanding of a community member’s situation by reading a descriptive passage than just looking at demographic statistics” (p.18).

A qualitative approach is appropriate for this research project because it concerns participant’s beliefs, attitudes, and goals in their work as scholars, government officers, public servants, and students of society in Thailand in order to foster social development and to obtain a profound understanding of the problem involved (Creswell, 2008). Interviews were used to collect data about participant’s beliefs, attitudes, and goals in their work as part of different ‘cases’. Case study methods will be discussed in another section in this chapter.

3.5 Interviews

Interview techniques were suited to this research study due to the subject under investigation and the type of research questions. They are an important method for data collection in order to analyse results based on participants' opinions concerning the factors that influence social creativity or social change in Thai society. This technique involves using semi-structured in-depth interviews of participants who are involved in developing social policy or social change in Thailand. The study used two sample groups for interviews, firstly those closely related to the development of Thai education system such as policy makers, school principals and academics and a second group of interviewees that consisted of government officers from the Ministry of Interior.

Interviews seek to understand the opinions of participants and help researchers "understand the world from the subject's point of view, to unfold the meaning of peoples' experience, to uncover their lived world prior to scientific explanation" (Kvale, 1996, p.1). Conversation is a fundamental interaction for human beings and we learn about people's lives, experiences, feelings and perceptions through conversations (Kvale, 1996). The research interviews concerned everyday and professional conversation and were structured and purposeful conversations. In general, there are three categories of interviewing: the structured interview (standardised or survey interview), the semi-structured interview (focused group interview) and the unstructured interview (in-depth or open-ended interview) (Minichiello, Aroni, Timewell, & Alexander, 1995; Burns, 2000; Williamson, 2000; Bell, 1999). Interviews not only provide a record of views and perspectives, but also symbolically recognize the legitimacy of points of view.

Williamson (2000) and Burns (2000) pointed out the following advantages of interviews:

1. Interviewers have a chance to explain or clarify the questions asked to be certain that the interviewees understand and interpret the questions as intended, which can lead to more complex and completed responses.
2. Researchers can observe the interviewees and their environment. This may help understand the opinions given or presented by the respondents.
3. 'Face-to-face interaction' helps establish a good rapport and influences the level of motivation.
4. Interviewers have control over the interviewing schedule to a certain degree.

5. Data received for the interviews are richer than those from the questionnaires. In addition, respondents' actual words can be quoted and included in the study reports.

Although, interviews were selected as the most appropriate research technique for the research study, there are some disadvantages of interviews. These include that it is time consuming and the consistency may vary in relation to the tone used in questions asked, the way of probing with questions and responses to the interviewees' answers. In addition, the interviewer's characteristics, such as race, age, sex and educational level may cause bias in the interviews and have an influence on the validity and reliability of the interview data (Williamson, 2000).

In general, interviews contribute a great deal of useful information to a researcher. They allow researchers to ask related questions and observe any reactions from respondents; for example, the facts, people's beliefs about the facts, feelings, motives, present and past behaviors, standards of behaviors, and conscious reasons for actions or feelings (Silverman, 1993). Most commonly in case study research, interviewers use unstructured or open-ended forms of interview, so that the interviewees are more of informants than a respondents.

3.5.1 A Typology of Interviews

In structured interviews, all respondents are asked the same pre-determined questions and a standardised question pattern is carefully ordered in an interview schedule. This is to prevent bias and enhance reliability of the interviews and to make comparability possible. Closed ended questions can be used, of which the responses are pre-established and pre-coded. Therefore, flexibility or variation in responses is limited in those interviews.

Semi-structured interviews allow researchers to address a broad topic in which they are interested to guide the interview (Minichiello et al., 2008). A semi-structured interview is useful when "the content of the interview was focused on the issues that are central to the research question, but the type of questioning and discussion allow for greater flexibility than does the survey interview" (Minichiello et al., 1995, p.65). This may reduce the

comparability of interviews within the study but it provides a more valid explication of the informant's perception of reality.

According to Minichiello et al. (1995) and Williamson (2000) the semi-structured or focused interview is closer to the unstructured, in-depth or open-ended interview than the structured or standardised interview. As Minichiello et al. (1995) point out, "the topic area guides the questions asked, but the mode of asking follows the unstructured interview process... both unstructured and semi-structured (or focused) interviews involve an in-depth examination of people and topics" (p.65).

Unstructured interviews, however, are based on the appearance of a normal everyday conversation. In the unstructured, in-depth or open-ended interview, the interviewer aims at understanding the informants' perceptions of themselves, their experiences as well as their environments. The advantage of an in-depth interview, whether semi-structured or unstructured is that it allows "participants to describe what meaningful or important to them using their own words rather than being restricted to predetermined categories; thus participants may feel more relaxed and candid" (Minichiello et al., 2008, p.70).

3.5.2 Interviews and Sampling

The question of how many interviews inevitably arises in a research project of this kind. In responding to this question, Patton (1990) observed that "there are no rules for sample size in a qualitative inquiry" (p.184) and Yin (1984) stated that a case study "does not represent a sample, and the investigator's goal is to expand and generalise theories (analytic generalisation) and not to enumerate frequencies (statistical generalisation)" (p.21). The sampling strategy used in this research study was one of convenience sampling, (Creswell, 2008), by examining the Thai government database to locate persons responsible for development of social creativity and social policy in some capacity in Thailand.

As a result three groups were approached for interviews: policy makers and school principals from the Ministry of Education, academics at two Universities, and government officers at the Ministry of Interior for in-depth interviews. The interviews were conducted at the participants' workplaces in Thailand.

3.5.3 The Project Interview Approach

In this research project, having considered the advantages and disadvantages of the various models, the research design incorporated a semi-structured interviewing technique for the data collection. Interviews were conducted after an initial questionnaire survey had been completed by another group of participants (university undergraduates). The results and information obtained from the initial stage questionnaires were analysed and used to inform the questions used in the interviews.

Individual, face-to-face semi-structured interviews were employed to fulfill the research objectives and to focus on the issues central to the research questions. In these interviews questioning and discussion had greater flexibility than would be possible in a survey style interview (Minichiello et al., 1995).

The interview topics covered areas in the research questions; namely, personal information of the respondents, educational background, government policies in relation to educational development in Thailand, and participant's experiences and views about social development in Thailand. The length of each interview was approximately 30 minutes and interviews were recorded with the permission of the interviewees. This enhanced the flow of the interviews and later aided gaining a complete and accurate record of the interviews (Minichiello et al. 1995). As the study was undertaken in the workplaces of the participants, it was considered more suitable, based on etiquettes of Thai culture, to begin with open-ended questions, as starting points before moving to the semi-structured interview questions (Minichiello et al., 1995; Burns 2000; Fontana & Frey 2000; Williamson 2000; Bell, 1999).

3.5.4 Interview Questions

An interview protocol was developed to obtain information about the participants with regards to their perceptions on educational and social development associated with the factors that influence globalization in Thai society. The interview protocol consisted of three major questions (on globalization, cultural dimensions, and social imaginary), with follow-up probes as needed. The questions were informed by the project research questions and the literature review.

The questions were prepared in order to examine the nature of policy development and its impact in Thai society. A list of interview questions (see Appendix 5) guided the interview process, but particular questions were not necessarily raised in the order as listed. Questions were used as appropriate following participants' responses during the interviews. Flexibility in posing questions was crucial to ensure the flow of discussion. The preparation of questions and the conduct of the interviews were informed by the examination of pertinent literature, plus a consideration of issues that needed to be clarified.

An aim of the interviews was to focus on the reasons for decisions and to identify the factors that influenced thinking and practice about social imaginaries across the different participant groups. At times, during the discussion, the researcher asked questions that were not on the question list in order to encourage deeper discussion.

3.5.5 Analysis of the Interviews

The purpose of data analysis was to find meaning from the data gathered (Burns, 2000). Data analysis, as defined by Minichiello et al. (1995) is "the process of systematically arranging and presenting information in order to search for ideas" (p.247). Taylor and Bogdan (1984) proposed three stages of data analysis. The first stage focuses on the translation of the data, finding central themes and developing propositions. The second stage refines the details of those themes and propositions taken from the interview and the third stage concentrates on the reporting of results or finding. These three stages were followed in this research project.

In analysis, Miles and Huberman (1994) recommended that the researchers begin with some general themes, before adding more themes and sub-themes. To do this, a list of codes, is produced to help the researcher identify and locate the themes in interview data. This process was also followed in this project.

Interview data analysis was a circular process, with lists of possible themes developed, interview transcripts were coded into the themes, and core ideas and categories from positions on globalization, cultural dimensions and social imaginary were identified.

The interviews were translated from Thai to English by the Chalermprakiet Center of Translation and Interpretation Faculty of Arts at Chulalongkorn Univeristy.

3.6 Quantitative Methods

According to Cresswell (2005) quantitative research is educational research in which the researcher decides what to study and collects numerical data from participants that are analysed using statistics in an unbiased, objective manner.

Harvey (2002) described quantitative data as that “which can be sorted, classified, measured in a strictly ‘objective’ way - they are capable of being accurately described by a set of rules or formulae or strict procedures which then make their definition (if not always their interpretation) unambiguous and independent of individual judgments” (p.6). As suggested by O'Neill (2006) “quantitative research is more easily defined as the collection of numerical and statistical data. It is built upon the 'positivism' paradigm, and is perceived as the scientific approach to research employing 'experimental' and 'quasi-experimental' strategies” (p.1).

As stated, the overall objective of the study was to identify the factors that influence social imaginaries in Thai society with respect to globalization and cultural dimensions. As the focus of this study on the social imaginary concept is complicated, therefore, the research sample groups focused on students who were familiar with sociological theories. In this project, the research was concerned with attitudes held by Thai undergraduate students from the Faculty of Sociology and Anthropology at Thammasart University (a public university), the highest ranking University in the area of social context in Thailand, and social science major students in the Faculty of Arts at Sripatum University (a private university) is the fastest developing university in Thailand.

Quantitative research methods were deemed appropriate for a study of students' attitudes for two main reasons. First, instead of explaining the phenomenon under study through description and interpretation, this part of the study aimed to determine the relationships and effects by quantifying variance and applying statistical analyses to the data. By applying the quantitative methods, it was possible to focus on particular variables and investigate how they related to each other. Second, the study required methods suitable for a large sample, enabling the researcher to operate with precision across the large sample.

Various statistical analyses were used to address the research questions because the research questions were diverse. The research project's design, data collection methods, type of data, and data analysis were all consistent with a quantitative study of this type.

To ensure the validity of the data, it was processed using SPSS 16.0. Statistics descriptive of demographic variables were calculated in order to define the profile of the sample. Also, considering that the survey instrument was designed to suit the study, reliability analysis on questionnaire scores was done using Cronbach's coefficient alpha to estimate consistency of the scores from the questionnaire. According to Ulloa and Adams (2004), adopting Gorsuch's (1997) ideas, Cronbach's coefficient alpha is "a way of evaluating constructs validity of the instrument" (p.147). Correlation and multiple regression analyses were also run to identify the relationship between variables and identify those variables that could allow for the prediction of social imaginary in Thai society.

3.7 Quantitative Research Design

This part of the research project investigated the views of undergraduate students who studied social science regarding the impact of globalization and cultural dimensions on the social imaginary and ways of learning about future educational development in Thailand. It also considered the potential and impact of social imaginaries on the general population in Thai society. Following a thorough search of the literature and of similar studies, key variables were identified and built into the design of the study. Research questions stemming from the relationship between these variables were then tested empirically, although the findings were interpreted with caution to maximize their explanatory value.

Independent variables are defined as attributes or characteristics that influence or affect an outcome or dependent variable (Creswell, 2005). The two main independent variables were globalization and cultural dimensions which are related to the dependent variable being the social imaginary in Thai society.

3.8 Questionnaires

According to Mitchell and Jolley (1988), "a survey can be a relatively inexpensive way to get information about people's attitudes, beliefs, and behaviours" (p.72). A questionnaire

survey is one type commonly used to obtain information or data from a large number of people and it is particularly useful when a respondent wishes to enjoy confidentiality (Hayllar & Veal, 2000). Another advantage of a questionnaire survey is when the researcher and the participants do not have a particular reason to see each other personally (Good & Scates, 1954). In agreement with Balnaves and Caputi (2001) “a survey method is appropriate when you cannot observe directly what you want to study” (p.105). In educational research, the method most commonly used is the descriptive survey, which is consistent with this research. The questionnaire aimed to estimate as precisely as possible the nature of existing conditions or the attributes of population.

3.8.1 The Project Questionnaire

In this project, the questionnaire was given to undergraduate students studying social science and anthropology at Thammasart University and students studying social sciences in the Faculty of Arts at Sripatum University (ranging from the first to the fourth year of their degree). A target sample of 600 students from both universities was calculated using a sampling size from Krejcie and Morgan’s (1970) sampling technique (see Appendix 6). A total of 223 students completed questionnaires. In the questionnaires, topics covered the students’ attitudes and perceptions towards studying in social science programs, the goals of their careers, the impact of globalization and cultural dimensions in their lives, and also the possibility of the development social imaginary concepts that could be applied in Thai society. Students were asked to fill in the questionnaire answering a combination of questions which covered the above topics, and using multiple choice Likert scale forms.

The questionnaire was structured into four sections. The first section with items 1 to 9 asked for demographic information, the second section of items 10 to 25 described the impact of globalization and asked the students about attitudes on the impact of globalization in their lives. These responses were measured using a seven-point Likert scale (Likert, 1932) in which respondents could indicate their level of agreement in responses ranking from “strongly disagree (SD)” to “strongly agree (SA). In the third section, items 26 to 50 gathered information about cultural dimensions in Thai society and finally social imaginary concepts were collected in the fourth section, with items 51 through 66 (see Appendix 7).

The questionnaire was first developed in English and then translated into Thai with assistance from the Chalermprakiet Center of Translation and Interpretation in the Faculty of Arts at Chulalongkorn University. The questionnaire as a method was an important tool in this research project in obtaining quantitative data about the research questions. It was used in the first stage of collecting data.

3.8.2 Questionnaire Development

The English language questionnaires were translated into Thai and then translated back by an independent bilingual translator to ensure consistency among the two versions (Brislin, 1980). In order to reduce or eliminate any misunderstandings or ambiguity of the wording of the questions and choices offered in the questionnaire, every question and option, together with the instructions, were translated into Thai by the researcher and the second supervisor (a bilingual professor).

3.8.3 Time and Duration of Data Collection

The undergraduate students who volunteered to participate in the study were requested to complete and return the questionnaires within approximately three to four weeks. A research assistant helped with the survey distribution and collection.

3.8.4 Analysis of the Data from the Questionnaires

In analysing the questionnaire data, the SPSS program was used to calculate the correlation coefficients to investigate the weight of relationship between independent variables. Also, multiple regressions were calculated to investigate the independent variables predicted as significant to dependent variables. An Excel spreadsheet was used to calculate the means and standard deviations for the students' questionnaire responses.

3.8.5 Independent Variables

The research project used two major theories as a framework: globalization (Giddens, 2002) and cultural dimensions (Hofstede, 1987). Both variables were categorised as independent variables in the research project. Students responded to the questionnaires on the following themes: economic globalization, cultural globalization, information technology globalization, political globalization, power distance, uncertainty avoidance, individualism, masculinity, and long term orientation.

3.8.6 Dependent Variable

Social imaginary is the dependent variable which as from Appdurai (1999), Taylor (2004) and Gaonkar (2002). Thus, results from students participants measured the degree of perceived influence of globalization and cultural dimensions that leads to the development of social imaginary (social change). The dependent variable in this study was the social imaginary and statistical methods were used to identify the relationship between the dependent variable and the independent variables and to interpret the pattern of their relationship. A diagrammatic representation of the conceptual framework for independent variables is shown below.

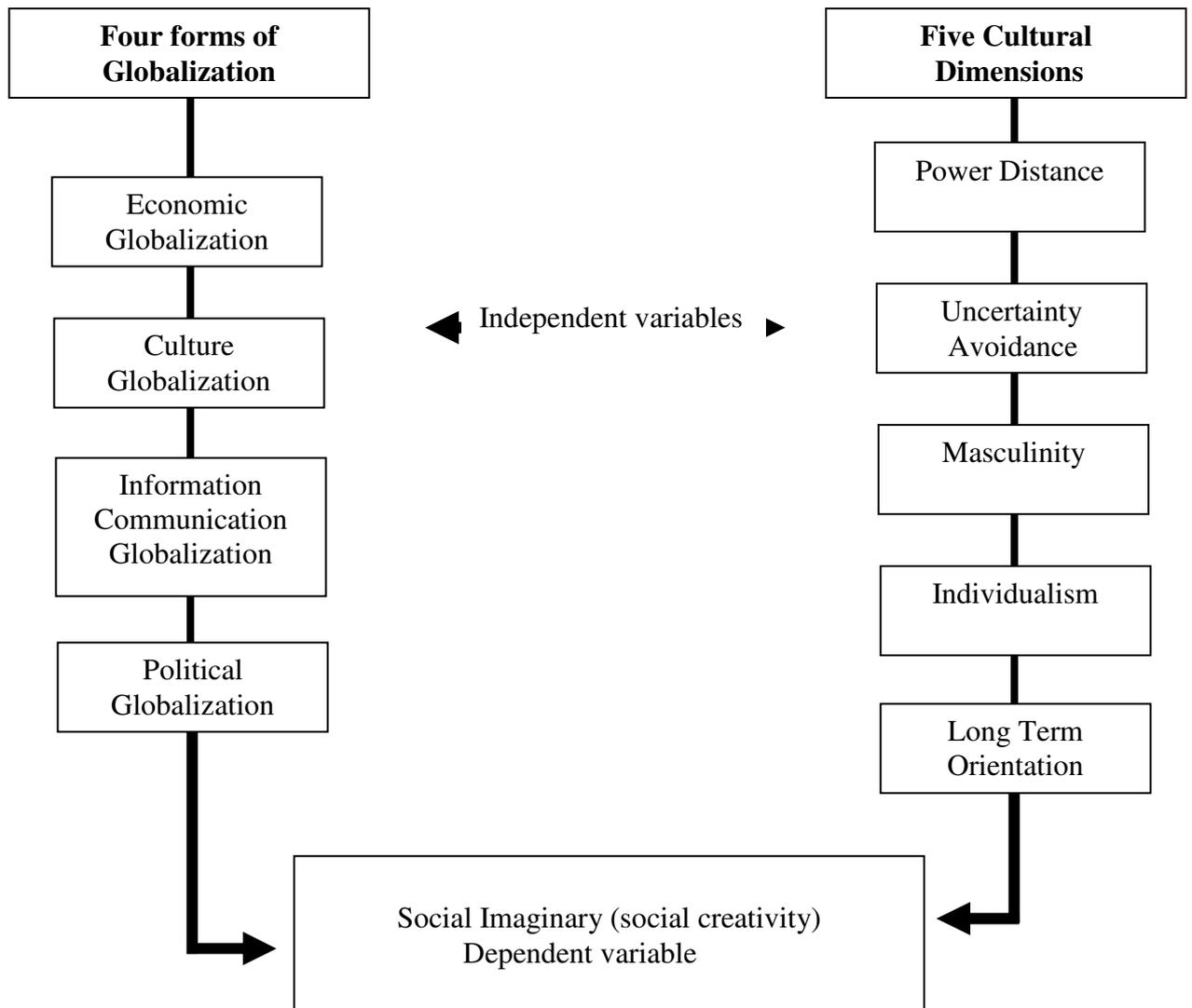


Figure 3.3 Models of Variables

3.9 The Sample Size

Before determining the size of the sample that needed to be drawn from the population, a few factors were taken into consideration. According to Chuan (2006), adopting Salant and Dillman (1994), the sample size is determined with four factors: “(1) how much sampling error can be tolerated; (2) population size; (3) how varied the population is with respect to the characteristics of interest; and (4) the smallest subgroup within the sample for which estimates are needed” (p. 79).

Estimation of sample size in research commonly employs Krejcie and Morgan’s (1970) method with following formula to determine the sampling size.

$$S = \frac{X^2NP(1-P)}{d^2(N-1) + X^2P(1-P)}$$

S = required sample size

X² = the table value of chi-square for one degree of freedom at the desired confidence level

N = the population size

P = the population proportion (assumed to be .50 since this would provide the maximum sample size)

d = the degree of accuracy expressed as a proportion (.05)

According to Krejcie and Morgan’s (1970)’s table, in determining the sample size (see Appendix 6), for a given population of 600 student’s participants, a sample size of 234 would be needed to represent a cross section of the population.

3.9.1 Content of the Questionnaire

As indicated above, an instrument was constructed as a seven point Likert scale questionnaire in order to collect the data on the relationship between the variables. The ordinal scale employed a quantitative scale (1-7) which enabled the researcher to interpret whether the factors influenced students’ attitudes on globalization, cultural dimensions, and the social imaginary. The questionnaire used in this research study is provided in Appendix 7. The Likert method was adopted as it permits a weighting of importance, and also produces homogeneous scales, increasing the probability that a unitary attitude is

being measured and, therefore, that validity and reliability are reasonably high (Burns, 2000).

The content of the scale was divided into three main sections: the background information, the impact of globalization and cultural dimensions, and the concept of the social imaginary as described in the three points below.

1. Background information

The first section gathered general demographic data from the respondents which included age, gender, education level, family type, hometown, and future plans (such as careers and further studies). Information from this part was used to analyse the relationship between personal factors and attitudes on globalization and cultural dimensions and relationship to the social imaginary concept.

2. Globalization and cultural dimensions

The second section of the instrument was designed to gather information on the relationship (and impact) between the two main factors from the literature review. The globalization factor was divided into four forms and the cultural dimensions factor was divided into five dimensions (as shown in Figure 3.3).

3. Social imaginary

This part of the questionnaire was designed to identify the position of students regarding the social imaginary (social creativity). It asked the students to react to recommendations on new ways of creating or learning new knowledge resulting from the impact of cultural dimensions and globalization. Also, it surveyed the possibility of Thai society providing the opportunity for them to participate in social change. This part of the instrument was intended to identify the relationship (and impact) of the two independent variables to the social imaginary.

3.9.3 The Likert Scale in the Questionnaire

Likert scales give response options ranging from strongly disagree to neutral to strongly agree that are arranged by the researcher (Vogt, 2007).

In addressing the advantages of the likert scale Kamei and Chandon (2010) concluded that “likert-type scales are by far the most common survey instrument for attitude measurement; at least three reasons account for this great popularity: conformity with current research practice, ease of scale construction and standard for measurement evaluation that align with test theory” (p.181).

A 7-item scale with 1 = strongly disagree to 7 = strongly agree as anchors was adopted in this research project (Netemeyer et al., 1995).

With this Likert scale, strength of attitude is described as follows.

- 0.00-1.50 = strongly disagree
- 1.51-2.50 = somewhat disagree
- 2.51-3.50 = disagree
- 3.51-4.50 = neutral
- 4.51-5.50 = agree
- 5.51-6.50 = somewhat agree
- 6.51-7.00 = strongly agree

The rank strength of an attitude is explained from a participant’s feeling, experience, impact, and opinions regarding factors in the question. There are three sections of attitude responses. Section one includes strongly disagree, somewhat disagree, and disagree that would explain that participants do not believe that the described factors are influential on the social imaginary and that they believe that there are other factors which are more important. Section two was neutral, which could infer that participants are not sure about these factors (globalization and cultural dimensions) and whether they are influential or not in regards to social imaginary. The last section included strongly agree, somewhat agree, and agree and can be interpreted as the participants believing that globalization and cultural dimensions factor are influential on the social imaginary (social change) in Thai society (Netemeyer et al., 1995).

3.9.4 Validity and Reliability

Validity measures the degree to which items on the research instrument actually relate to the content of the area or issue under investigation (Gable, 1986). Ulloa and Adams (2004) noted that when a questionnaire used to measure the variables in a study is applied for the

first time, it is necessary to assess its validity. Vogt (2007) described the link between validity and reliability as “related but distinct, a completely unreliable measure, one that gives a different answers every time you used it, will not be valid; it cannot be accurate” (p.118).

Ulloa and Adams (2004) described validity as follows.

Validity is measured in four different components. First, face validity that refers to the relevance that the measurement instrument has to be relevant to those subjects to be surveyed. This is evaluated by asking individuals similar to those participating in the study if they think the instrument adequately and completely measures what is intended. Second, content validity refers to the relevance that the instrument has to those expert subjects in the field. Third, criterion validity indicates that the measuring instrument has the ability to predict or agree with constructs external to that which we are measuring. Finally, construct validity refers to having the results from the instrument being able to correlate with other related constructs or variables that are similar. (p.148)

The content validity of the research instrument in this research relates to the extent to which it examines the influence of globalization and cultural dimensions on the social imaginary (social change) focusing specifically on young Thai undergraduate students at Thai Universities. Pimpa (2003) (adopting Wiersma’s (1991) ideas) says that “the best way in which to ensure content validity is to subject the instrument to judgmental validation by experts in the area” (p.25). In this case, the experts were the researcher’s supervisors and a group of Thai students in Australia with whom the questionnaire was trialled. Positive and negative feedback from the trial helped to shape the final version of the questionnaire.

In order to address the issue of validity for the designed questionnaire face validity and content were assessed. Face validity was evaluated by asking 20 students in universities throughout Victoria (in Australia) to fill out the questionnaires and give feedback on the questionnaire. The feedback allowed for item rewording and questionnaire restructuring. Content validity was addressed through the literature review and expert judgment used to validate the measure.

For assessing the internal consistency (Ulloa & Adams, 2004) of the questionnaire, it was necessary to evaluate the survey instrument for reliability. As a measurement of reliability, Cronbach's coefficient alpha was calculated for each of the two variables considered in the study. Vogt (2007) says that "Cronbach alpha is the measure researchers typically use when they want to see whether several items that they think measure the same thing are correlated" (p.115).

As shown in Table 3.1 and 3.2 below, the entire list of variables produced alpha values greater than 0.7 indicating a high internal consistency. Pallant (2001) provides strong evidence for internal consistency of the scales and Cronbach (1951) says that reliability of standardized item scores for each factor greater than 0.7 indicates strong internal consistency of construct. George and Mallery (2003) provided "rules of thumb: $\alpha > .9$ – Excellent, $\alpha > .8$ – Good, $\alpha > .7$ – Acceptable, $\alpha > .6$ – Questionable, $\alpha > .5$ – Poor, and $\alpha < .5$ – Unacceptable" (p.231). This research project tested the reliability of the questionnaires by employing the Cronbach's alpha scales to measure the independent and dependent variables and all scales showed a factor structure consistent with theory and acceptable levels of coefficient alpha as interpreted in the tables below:

Table 3.1 Dependent Variable Reliability (social imaginary)

Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance If Item Deleted	Corrected Item Total Correlation	Alpha if Item Deleted
SOCIAL 1	40.8943	165.8330	.5825	.8778
SOCIAL 2	40.7724	164.3412	.6151	.8764
SOCIAL 3	40.2358	165.7063	.5200	.8809
SOCIAL 4	41.2439	168.5302	.5589	.8788
SOCIAL 5	40.8211	162.3940	.6774	.8737
SOCIAL 6	41.0894	168.1805	.5783	.8781
SOCIAL 7	40.9919	166.7294	.6406	.8758
SOCIAL 8	40.9024	164.8265	.6172	.8764
SOCIAL 9	41.0569	167.5295	.6127	.8769
SOCIAL10	41.6585	173.3087	.6005	.8787
SOCIAL11	41.5447	170.1353	.6085	.8775
SOCIAL12	41.2033	172.3108	.5472	.8797
SOCIAL13	41.1870	171.1697	.5337	.8799
SOCIAL14	41.1707	176.4050	.4063	.8843
SOCIAL15	40.6341	177.5618	.3585	.8859

SOCIAL16 41.3008 168.1957 .3399 .8934

N of Cases = 123.0, N of Items = 16, and Alpha = .8864

The dependent variable such as the social imaginary was divided into sixteen questions and the Alpha Coefficient was used to calculate the internal consistency of the items in the scale. The results presented that the reliability coefficients for 16 items was 0.88, which indicates reliability of the questionnaire.

Table 3.2 Independent Variable (globalization and cultural dimensions)

Item-total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted
ECO1	122.8983	673.5451	.4066	.8923
ECO2	122.1949	666.6369	.4820	.8912
ECO3	122.9576	668.7247	.4427	.8918
ECO4	122.1949	662.0044	.4983	.8909
CULTURE1	122.8983	661.7673	.5939	.8899
CULTURE2	123.1102	665.7057	.5160	.8909
CULTURE3	121.7797	683.6092	.2473	.8943
CULTURE4	121.7288	682.5241	.2766	.8939
COMMU1	123.0339	662.4262	.4519	.8915
COMMU2	122.7797	663.3698	.5214	.8907
COMMU3	122.2288	660.9130	.6088	.8897
COMMU4	121.6780	675.0578	.3175	.8936
POLITICA	122.0593	666.8597	.4180	.8920
POLITI_A	121.8305	666.9625	.4119	.8921
POLITI_B	121.8983	664.5708	.5283	.8907
POLITI_C	122.5085	668.1837	.4699	.8914
POWDIS1	122.3644	659.5156	.5201	.8905
POWDIS2	122.0508	670.9034	.3617	.8929
POWDIS3	122.3644	661.0370	.4936	.8909
POWDIS4	120.3729	672.9880	.2633	.8950
POWDIS5	120.9915	667.0170	.3487	.8933
UNCER1	122.5424	671.6008	.4172	.8921
UNCER2	121.8475	669.9423	.3906	.8925
UNCER3	122.0339	676.4433	.3279	.8933
UNCER4	122.3390	664.8414	.4785	.8912
UNCER5	122.5339	666.4219	.5366	.8907
MASCU1	121.6780	661.0920	.4378	.8917
MASCU2	121.5000	664.2521	.3953	.8925
MASCU3	122.0593	666.8084	.4003	.8923
MASCU4	122.2797	691.9810	.0928	.8970
MASCU5	123.1695	674.3471	.3962	.8924

MASCU6	122.6017	673.4725	.3639	.8928
INDIV1	122.8559	684.5859	.2519	.8942
INDIV2	122.1102	682.5091	.2004	.8955
INDIV3	122.1102	668.2356	.4168	.8921
INDIV4	121.9661	678.5458	.2960	.8938
INDIV5	122.1102	676.1160	.3124	.8936
LDIS1	123.0508	678.7495	.3527	.8930
LDIS2	122.8898	669.4151	.4544	.8917
LDIS3	121.3644	687.1738	.1239	.8973
LDIS4	122.3051	674.6583	.3413	.8932
LDIS5	121.7203	661.4168	.4386	.8917

N of Cases = 118.0

N of Items = 42

Alpha = .8948

The independent questions were divided into a total of 42 items and each of the categories consisted of 4 items each which included: economic globalization, culture globalization, communication technology, and political globalization. The section on cultural dimensions consisted of 5 items in the following categories: power distance, uncertainty avoidance, masculinity, individualism and long term orientation to calculate the internal consistency of the items in the scale from Cronbach's coefficient alpha. The Cronbach's Alpha reliability coefficient for the total instrument for 42 items was 0.89 which indicates reliability of the questionnaires.

3.10 Questionnaire Data Analysis

The objectives of this research were to describe the concept of social imaginary as held by Thai university students and to identify relationships among globalization factors and the social imaginary. To do this descriptive and inference statistical are used to analyse quantitative data in this study.

Descriptive statistics have a key role in any quantitative research and were used to summarise and present the data in order to guide inferential understanding (Vogt, 2007; Burns, 2000; Scott & Usher, 1999) about the strength of attitude responses. In this research study, frequency tables expressed as numbers and percentages and bar charts were used to present the distribution of the data. For a measure of central tendency the mean was used and for a measure of dispersal standard deviations were applied.

3.10.1 Standard Deviation and Correlation Coefficient

The standard deviation (S.D.) and the correlation coefficient (Pearson r) are used to analyse the data. The standard deviation is used to describe the variation in a distribution of scores and the correlation coefficient is used to describe how two distributions of score are related to each other (Vogt, 2007).

Vogt (2007) says that a “correlation coefficient is a measure of (statistical) association between two variables” (p.25). The correlation coefficient approach in this study is used to analyse data for the degree of the relationship between the dependent variable (the social imaginary) and the nine independent variables (the four forms of globalization and the five cultural dimensions). This study used the Pearson Product Moment Correlation Analysis and an explanation of how to interpret the results of this analysis is shown in table 3.3 (below).

Yockey (2008) says that “the Pearson r correlation coefficient measures the degree of the linear relationship between two interval variables. The degree of the relationship is expressed by the letter r ; r can be positive (higher scores on one variable are associated with higher scores on the other variable), or zero (no relationship between the scores on the two variables). The values of the correlation coefficient can range from -1.0 (a perfect negative relationship) to +1.0 (a perfect positive relationship)” (p.156).

Correlation and regression are related concepts and that form of analysis is “used to estimate the strength of a particular relationship between two variables and to make predictions about the possible relationship for different values of the variables” (Kennedy, 1983, p.175). Bivariate regression measures the correlation relationship between two variables.

3.10.2 Multiple Regression (MR)

Multiple regressions are an extension of the idea behind bivariate regression. In bivariate regression the relation between two metric variables, the dependent variable, and one independent variable or predictor, is of interest. Multiple regressions include all of the potentially important independent variables into the model when it maps the linear relationship between the variables.

Francis (2002) said that “multiple regression is appropriate when we have a metric dependent variable and several metric predictors... [and] these models enable the researcher to predict the dependent variable more accurately” (p.182). Multiple regression allows the relative importance of each of the predictors to be assessed for “exploring how the predictors combine to explain the variation in the dependent variable” (2002, p.182).

This research adopted multiple regression to demonstrate that independent variables such as globalization and cultural dimensions were significant or impacted on the dependent variable (the social imaginary in Thai society). The results are shown in the Chapter five data analysis.

3.10.3 Determining the Strength Relationships between Variables

The value of the correlation coefficient will indicate the strength of the relationship between the two variables. A correlation of 0 indicates no relationship at all, a correlation of +1.0 indicates a perfect positive correlation (that is as one variable increases the other increases), and a value of -1.0 indicates a perfect negative correlation (that is as one variable increases the other decreases). Cohen (1988, pp.79-81) suggests ranges for these descriptors as shown in Table 3.3 (below).

Table 3.3 Determining the Strength of the Relationship (Cohen, 1988)

<i>r</i> values	Cohen’s Descriptors and Examples	Assigned Ranges
0.2	Small difference between the height of 15 year old and 16 year old girls in the US	.10 to .29
0.5	Medium (large enough to be visible to the naked eye) difference between the heights of 14 year old and 18 year old girls	.30 to .49
0.8	Large (grossly perceptible and therefore large) difference between the heights of 13 year old and 18 year old girls or the difference in IQ between	.50 to 1.0

	holders of the Ph.D. degree and typical college freshmen	
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This research project used a correlation coefficient to analyse the data for degree of the relationship between the dependent variable and nine independent variables while using the strength of the relationship to investigate the weight of relationships between factors that related to social imaginary.

3.11 An Approach to Research in this Project

Using the qualitative and quantitative methods outlined above, this research project has studied people’s opinions in Thailand regarding cultural dimensions, globalization, social creativity, and the education system and community development. The mixed method approach included surveys of a large number of people and interviews with small groups of people regarding the social imaginary in Thai society. The research inquiry has been framed as a case study for identifying factors that influence social imaginary in Thai society.

3.11.1 Case Study Research

The term case study has a variety of meanings. According to Struman (1997), “case study is a generic term for the investigation of an individual, group or phenomenon. A distinguishing feature of the approach is that in order to explain, predict or generalise from a single case, it is necessary to conduct an in-depth investigation of the interdependencies of parts and of the patterns that emerge” (p.76).

Busha and Harter (1980) suggest that “case studies allow close examinations of unique problems of individual groups or situations something that many other methodologies do not readily permit” (p.127). According to Bell (1999) the case study approach is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale. In addition, Yin (1994) defined a case study as an “empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and contexts are not clearly evident of its application. In general, case studies

are the preferred strategy when ‘how’ and ‘why’ questions are being posed, when the investigator has little control over events and when the focus is on a contemporary phenomenon within some real-life context” (p.1).

Case study was considered appropriate for this research project because an understanding of Thai social context was important to understanding how globalization operates and influences the development of the social imaginary in Thai society. In addition, the research sought answer to ‘how’ and ‘why’ questions about the interdependencies and subsequent effect of cultural dimensions, globalization, and social creativity on the education system and community development (and their associated imaginaries). For these reasons case study was chosen over other methodological frameworks.

The decision to study cases was also determined by investigating the impact of globalization on Thai society, the education system and the exploration of the perception of particular groups of people in Thai society from the Ministry of Education and Interior and Undergraduate students from Thammasart and Sripatum University. Yin (1994) and Burns (2000) explained that a case study approach has long been one of the many design techniques researchers have implemented when undertaking research involving an interest in an individual case or cases, in order to gain insights from that particular bounded unit or system. In this view, case study research could be qualitative, quantitative or a combination of both methods (as in this project).

Also, included as part of the case study methodology, the researcher will describe the social imaginary in Thai society by drawing upon his own experience and feelings (in the Chapter 6 discussion) as a participant in the effects of globalization in Thai society. Patton (2002) points out that “researchers are able to bring their personal insights and experiences into any recommendations that may emerge because they get especially close to the problems under study during fieldwork” (p.217).

3.11.2 Types of Case Study Research

There are many different ways of classifying case study research. Different methodologists have a variety of labels to describe the particular orientation of the case study approach they write about. Burns (2000), Stake (1995; 2000) and Yin (1994) are but a few of the leading methodologists in the field of case study research. Stake (2000) identifies three

types of case studies: an intrinsic case study, an instrumental case study and a collective case study. For an intrinsic case study, the researcher has an intrinsic interest and would like to understand more of this particular case. Stake gives as examples of this, the study on an Autistic child, the dynamics of gender in a Year 4 classroom or the Hells Angels' group identity. In an instrumental case study, investigation of a particular case is undertaken so that understanding of this issue leads to a generalization. The offered example is investigating the development of racist attitudes in (three) young children. Stake (2000) points out that in instrumental case study, "the case is of secondary interest, it plays a supporting role, and it facilitates our understanding of something else" (p. 437). For this, Stake (2000) provided the example of studying the phenomenon of children with Attention Deficit Disorder (ADD) that may entail in-depth individual case studies of children with ADD and the collectively analyzing the data to understand the phenomenon of Hyperactivity. In other words, it is an instrumental case study of many cases.

Yin (1994) provides yet another classification of case study types as explanatory case studies (the 'how' and 'why' of phenomena in a real life context), exploratory case studies (to find out what the situation is), and descriptive case studies – (describing a particular events, subcultures, or sequence of events over time).

3.11.3 The Use of a Case Study Approach

Basically, the main techniques applied in this case study to gather data were document analysis, interviewing, survey questionnaires and to a lesser extent observation. Bell (1999) indicates that case study researchers are able to identify influential factors of particular organizations or cases. One of the most obvious strengths of this approach is that it offers a good opportunity for researchers to examine a particular example or case in depth within a time constraint. However, there are certain weaknesses in the case study approach. One issue that is usually mentioned and questioned by critics is the problem of generalisation (Stake, 2000; Yin, 1994; Burns, 2000; Bell, 1999). "Qualitative research typically does not make external statistical generalisations because its goal usually is not to make inferences about the underlying population, but to attempt to obtain insights into particular educational, social, and familial processes and practices that exist within a specific location and context" (Onwuegbuzie & Leech, 2007, p.240).

According to the numerous definitions of case study outlined as above, a case study was a suitable for investigating individual participants and their views and actions in this research project.

The case study factors that influenced the social imaginary in Thai society were isolated and contained by focusing on particular groups of people, such as policy makers, school principals, academics, and government officials to explore attitudes, experiences, problems and suggestions about influences of globalization and cultural dimensions on the social imaginary in ordinary life. Using different sources of evidence that examined phenomena in context, case studies investigate and analyse the information from particular groups (Yin, 1984). In-depth information was to be collected from particular groups to provide answers to the research questions.

One of the strengths of the case study approach in this research study was that it allowed a focus on particular group of people in the context of this research (that is Thai society) and was concerned with understanding the impact of globalization and cultural dimensions on the social imaginary.

3.12 Language, Translation and Transcription

The language used during the data collection in this project, both for the survey and the interviews, was Thai, the official language of Thailand. Using the local language helped the researcher and participants to understand the concepts and ideas easily in the questionnaires and interviews. It was advantageous to allow participants to express themselves comfortably.

In Thailand, people speak Thai and few speak, read or listen to English. Given that the researcher speaks and understands Thai very well the project fieldwork was conducted wholly in Thai language. Note-taking by the researcher during interviews was also in Thai.

The results from the survey and the interview transcripts were translated into English by the Chalermprakiet Center of Translation and Interpretation in the Faculty of Arts at Chulalongkorn University. The English versions were used for data analysis, discussion (with supervisors) and reporting of results in this thesis.

3.13 Formal Inquiry Processes

Before undertaking the research project, a proposal was approved through the First Review process to confirm candidature in the School of Education, Design and Social Context Portfolio at RMIT (See Appendix 1). In addition, a Human Research Ethics Application was approved by the Design and Social Context Human Research Ethics Sub-committee (DSC HRESC). With a Level 2 (normal risk) classification (See Appendix 2). The case study included participants from four organizations (Ministry of Interior, Ministry of Education, Thammasart University and Sripatum University) in Bangkok, Thailand. The researcher was kindly granted permission from the Dean of the Faculty of Sociology and Anthropology at Thammasart University, the Director General Department of Provincial Administration (Ministry of Interior) and the Director General Department of Community Development (Ministry of Interior) to undertake this research project (See Appendix 3A, B, C, and D). In addition, the interviews were conducted with the individual approvals of the participants. The purpose of the research project was explained to participants and instructions given about completing the questionnaire and taking part in interview. The students were given approximately three to four weeks to complete and return the questionnaires to a research assistant. A Plain Language Statement was provided to each interview participant (See Appendix 4), and consent sought prior to their engagement in the interview process.

3.13.1 A Note on Ethical Issues

Awareness of ethical issues is an important aspect of research that involves human subjects. Hingston (2003b) suggested that “if you are going to do research, then you need to be aware of, and adhere to, the general agreements shared among researchers about what is proper and improper in the conduct of scientific inquiry” (p.15). As this research involved people completing questionnaires about personal attitudes or participating in an interview, it was necessary to consider the ethical implications of carrying out the project. In this case that involved ensuring that questionnaire responses were anonymous and that interview participants were fully informed about confidentiality and associated risks before consenting to participate.

3.14 Summary

Chapter 3 has described in detail the research design, methodology and data gathering techniques used in this study. A mixed method approach was used for the study involving both quantitative and qualitative data gathering techniques as discussed in this chapter.

Qualitative data was collected to investigate the influence of globalization and cultural dimensions, as they related to the development of social imaginaries in Thai society. Interviews, within a case study approach, were appropriate and used to fulfill the aims of this thesis. A thematic approach to interpretive analysis was employed to analyse the data collected from the interviews.

Quantitative data was collected to test, within a larger sample, the relationship between variables for globalization and cultural dimensions and their impact on the social imaginary in Thai society. The essential elements of the quantitative approach included the sample of subjects, the survey instrument, and the data collected for analysis. The Statistical Package for the Social Sciences (SPSS) Program was applied to analyze the questionnaires, group means, and standard deviations were used with calculations of the multiple regression predictions between factors.

The conceptual framework of a case study methodological approach was chosen because a bounded context of ideas and practices about the development of social imaginaries was desired. The case study therefore contained students, theorists, policy makers, decision makers and practitioners of various kinds in considering the connection between globalization factors, the cultural dimensions of Thai society and the development of social creativity conceptualised as a social imaginary. With regards to the use of methods and selection of participants, purposeful sampling was used rather than representative or random sampling.

The following chapter reports the analysis of the qualitative interview data together with some preliminary discussion of the significance of interpretations made in response to the project's research questions.

Chapter 4 Analysis and Discussion Qualitative Data

4.1 Introduction

This chapter analyses the data collected with the qualitative methods employed in this project: interviews, case studies, and document analysis. The interviews were conducted with policy makers from the Ministry of Education and the Ministry of Interior, and social science academics from Sripatum University in Bangkok. A total of eight people were interviewed. Documents such as Thai government policy statements and articles written by Thai academics were also used in this chapter's analysis. As previously mentioned in Chapter 3, qualitative methods were used to investigate the impact and influences of globalization on Thai society and also to assess the social imaginary in Thai society. In Chapter 6, the results from this qualitative analysis will be discussed further with the results from the quantitative data analysis presented in the next chapter (Chapter 5) to explore the factors which impact on or influence the social imaginary in Thailand.

The qualitative data analysis of this chapter will assist in answering the research questions stated in chapter one. This chapter has been divided into three sections that group the interview participants as follows.

Section A: Analysis of Ministry of Education Data

- Policy makers
- School principals

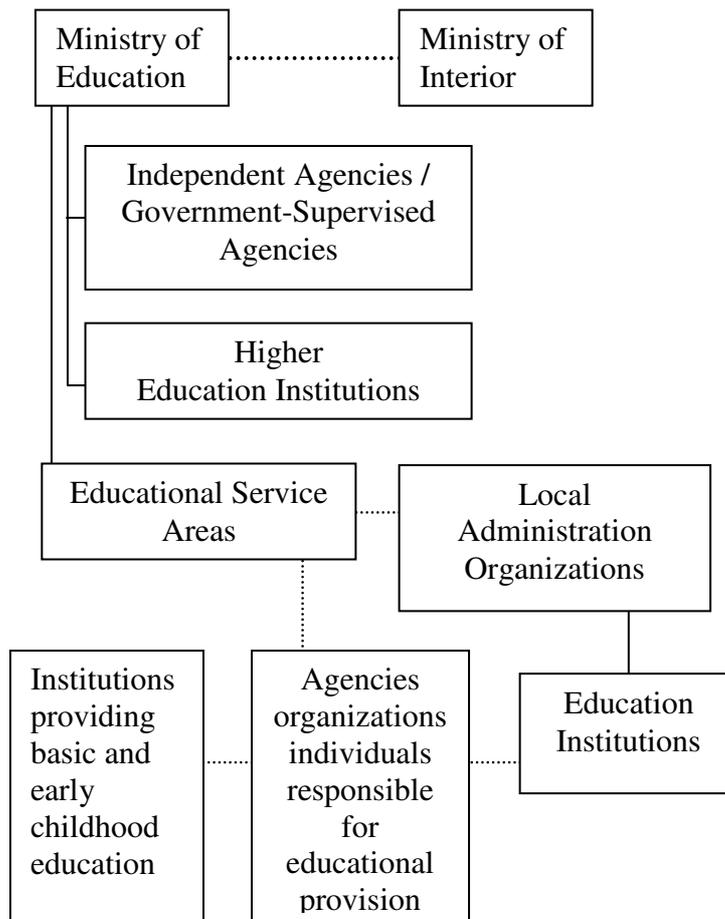
Section B: Analysis of Sripatum University Data

- Academics in the Faculty of Arts, Department of Humanities and Social Sciences

Section C: Ministry of Interior Data

- Director General Department of Provincial Administration
- Director General Department of Community Development

The diagram below shows the organisation of educational administration in Thailand



..... Support, Promotion and Coordination

—— Direct line of authority,

Figure 4.1 Educational Administrations and Management Structure by Office of the Education Council

Source Education in Thailand 2005/2006 by the office of the Education Council

While there is not a direct line of authority between the Ministry of Education and the Ministry of Interior, the latter has responsibility for “Support, Promotion and Coordination” with respect to education. Figure 4.1 also details the structure of the Ministry of Education. It should be noted that schooling is free and compulsory from the ages of 7 to 14. (Kindergarten or preschool education is provided on a fee-for-service basis only.)

The Ministry of Education (MOE) is responsible for promoting and overseeing all levels and types of education under the administration of the state. The MOE develops curriculum, employs teachers, and formulates education policies. However, at a local level education administration will also receive support from activities of the Ministry of Interior (MOI). The MOI manages the relationship between schools and local communities; for example, the relationship between a school principal and the village chief or leader in a local area.

The eight interviews were conducted in January 2008. Six of those interviewed worked within or under the auspices of the MOE: the two policy makers, the two school principals, and the two academics from Sripatum University. The other two interview participants were from the MOI. The interviews were conducted at the participants' workplaces on weekdays and were of approximately 20 to 40 minutes duration. The interviews were tape recorded and photographs were taken for later reference. It took approximately three weeks for the interviews to be completed. During analysis, interview transcripts were coded according to the main ideas such as globalization, curriculum, cultural dimensions, government policy and so on to identify and categorise broad themes in the data.

All eight participants were informed about the objectives of the research and asked about their responsibilities, educational background, and work experience. They willingly provided this information and expressed opinions on developments within Thai society based on their knowledge and experience as senior officials. The analysis of these interviews is presented below.

4.2 Ministry of Education Policy Makers and School Principals

In this section the data and analysis is grouped under headings that refer to larger themes in the data. These themes are: characteristics of the Thai education system, Thai education policy, curriculum, globalization and the education system, globalization and technology, impacts of globalization on Thai society, education reform, cultural dimensions, and the social imaginary in education.

4.2.1 Characteristics of the Thai Education System

Thai education has developed in the past decade under the evolution of globalization. The government launched a new law in 2003 in support of national education by proposing that Thai nationals receive the same standard of education throughout the country. This was expanded in 2005 in an attempt to standardise teaching skills and introduce a degree of decentralisation (National Education Act, 1999). According to Chaleyo Yoosimarak (Education Inspector-General); in recent years:

the Thai education system has enjoyed continual development which is especially important at this time when the world is facing change during a period of globalization.

The Thai government has implemented the position stated in the Constitution that decrees that all Thais are equally entitled to the right to education and the Ministry of Education is responsible for organising the education system. The Constitution decrees that all Thai citizens must receive compulsory education, which constitutes nine years of basic education, free of charge. The government is to financially support this compulsory education.

The Ministry of Education has dispersed some power into 178 education service areas across the nation in order to implement educational policies. However, it is the responsibility of each service area to review and alter policies to match current problems in their own areas. While Thai education is constantly changing, updating policies becomes a process that inevitably leads to problems at implementation. Preecha Jitsing (Director, Nakhon Pathom Education Service Area Office 1) mentioned that:

Today, it [the education system] has been improved to a certain extent but when compared to other countries, it cannot compete because our decentralization does not yet cover all areas. We have become stuck in the structural system, which has changed our administration from the previous fourteen departments and re-structured it into five major offices in order to decentralize the authority to educational areas, something which has been happening in other countries for a long time.

This commentary reflects the fact that the process of solving problems in the education sector may become tedious and slow due to internal conflicts within local areas. While globalization promotes conditions for a balance of power in a community, the Thai structural system still presents a barrier of social hierarchy where power is located with individuals, such as leaders in the bureaucracy, who makes the decisions in their departments without consulting lower level employees with responsibility for implementation in service areas and schools.

Moreover, Paitoon Kopatha (Director, Bangkok Education Area Office 2) has identified further structural complexity within the Thai education system in how curricula are organized:

The education system is divided into formal and non-formal education as well as education based on student interests. There are three parts. Formal education is the management of education under a specific format, duration of time, assessment and conditions for graduation. Non-formal education is more flexible than formal education. Education based on student interest depends on the areas of interest of each individual and this is a form of lifelong learning. These are the three branches of education in the educational structure.

The distinctions between formal education as compulsory schooling designed for obtaining qualifications, non-formal education for young children, school leavers and adults, and that which follows the life interests of students, will vary from region to region and area to area. This makes it difficult for consistent implementation of policy, especially when changes happen quickly and regularly.

4.2.2 Thai Education Policy

The education policies are part of overall government policy and the Ministry of Education attempts to expand or redevelop existing policies within its departments and service areas. All departments in the Ministry of Education use these core policies to create solutions to tackle problems that arrive in each of the areas of the education service. This may be a curriculum or teaching and learning issue that has relevance to the country as a whole or to a region. For example, schools in the South of Thailand not only adopt standardised

policies but have to teach students to become aware of the religious disputes occurring throughout the provinces in the (Xinhua News Agency, 2005).

Furthermore, educational policies are often established under the influence of dominant political parties and their objectives for social change. The relevance and enactment of policy will depend on the objectives of the government in office and changes in government political parties can cause education and social policies to become ineffective. Thus, inconsistencies with the status of educational policies create problems for educational administrators. Sometimes the full implementation of a policy is disrupted or abandoned because of changes in the government. As Preecha Jitsing said:

Politics has an impact on education because it guides the country's development and it has power to create policy, to supervise or to give orders to ensure the result of the policy. Sometimes the policy has to face disruption because of changes in the government.

Preecha has emphasized the fact that politics is an influential factor in regard to its impact on educational policies and the recent call by the Minister of Education (Jurin Laksanawisit) for education to build a society of life-long learning is but one example of this connection (Media interview with Mr. Jurin, 2009).

Unfortunately, politicians are not always focused on social problems as a first priority and when new governments come into power many exciting educational policies are removed or changed, often leading to confusion and changes in resourcing. Paitoon Kopatha commented on this as follows:

Politics, inequality, ideology and culture all affect the development of education. If Thai people do not think about themselves first but instead make a contribution to society and learn to earn enough only to support their lives according to the philosophy of Sufficiency economy [as suggested by King Phumiphon Adunyadet,] and if they are not greedy and do not always take from society, the country will move forward.

These comments endorse the view that the political climate and its practical manifestations can influence the development of Thai education. In 2009 for example, the current

government redeveloped educational policy with an aim to create national educational standards in all areas from primary school to high school (Thai government, 2009). Whilst it is true that some government policies regarding improvement of educational standards have been retained by successive governments over the past decade – such as that for 15 years cost-free education – others have not.

However, policy makers and school principals have indicated problems with this system, especially where the government has struggled to allocate sufficient funds and budgets for different areas. As a result, there can be huge fluctuations in educational standards throughout the service areas because government funds do not always reach the poorest schools at some district levels. This is revealed in the following comment from School principal Preecha:

Our country is now facing economic problems and our budget allocation has not clearly stated how much is to be spent on improving the new educational system. This has resulted in a negative impact on our work. There is a budget shortage or insufficient budget allocation. The result is that our educational system cannot be fully improved. Laws have come into conflict with real life, for example in the mobilization of resources. We say that everyone is entitled to a free education but how far can education be free when the government has not fully allocated enough for this in the budget. The government cannot allocate the same budget to all schools. Those in remote or deprived areas will receive a smaller budget. There are 3,000 secondary schools and 300 are popular schools but over 2,000 schools are still in need of an adequate budget for development.

This commentary from Preecha Jitsing refers to and confirms that the budget allocation to provincial areas – that is, outside of Bangkok – remains an issue and this may be due to a lack of priority given to provincial schools. Thus, the process of development in policy, whilst directed at making change across education generally, may not in practice provide solutions for all schools in the service areas.

4.2.3 Curriculum

According to Chaleyo Yoosimarak a policy maker in the MOE, the new directions for curriculum that came into effect in 2004 have emphasized that the Thai curriculum should contain two principal characteristics: the central curriculum and the local curriculum (the Regulations on Teachers and Personnel in Education Act, 2004). The central curriculum consists of a broad structure, specifying what students should study; to the basic learning such as mathematics, science and humanities, while local knowledge is focused on unique aspects of culture and community. The local curriculum is concerned with students learning about their locale - local culture, language and important events and places in communities.

Education policies in 2009 have focused on this local knowledge, known as Indigenous Knowledge (IK), which has been reviewed in Chapter 2. According to Ministry of Education policy, this indigenous knowledge is the systematic body of knowledge acquired by local people through the accumulation of experiences, informal practices, and from an intimate understanding of the social and natural environment in a given regional (local) culture. This knowledge is both current and historical, but it is not just knowledge of traditional ways, it is a local knowledge that evolves with the time.

Chaleyo believes that the local knowledge is more important in developing the social imaginary (in bringing social change) and supporting young people to think and learn more about their local community than in the past. Focusing on local community problems in addition to big problems such as the Thai economic crisis would help members of Thai society gain different sense of responsibility to the country and its future. With this shift in social imagination, people will learn about current issues in relation to their home town as well as responding to global directions for societal improvement. Chaleyo presented a strong view on this when saying that:

I want to emphasize that the local curriculum should have a greater role than the central curriculum. This means that the central curriculum should set a broad framework, specifying what characteristics Thai students should have and the rest should be managed by the local curriculum, which is responsible to local communities and schools. Therefore, the local curriculum should play a significant role in the educational management of the future. They have to

learn from what they really experience in their own community. Therefore, we have to start by learning from what is close to us and move on to things that are distant from us. In our society, we have to learn what is surrounding us, for example, the way of life; we have to primarily learn what belongs to us before learning about other countries.

Chaleyo is concerned that an emphasis on learning global knowledge over local knowledge and Thai history may lead to loss of capacity to solve local problems. This is about shaping a social imaginary that brings indigenous knowledge together with new global understanding in how day to day life takes place. Local knowledge has helped solve problems and contributes to the development of Thai people's ways of life in accordance with the changing times and environment. The principal Preecha was in broad agreement with this view as is evident in his statement that:

Local knowledge is important in developing society. It can encourage students in understanding local problems and help them gain more responsibility to develop their own town.

Preecha emphasized that local knowledge assists students to understand real community issues. Moreover, he strongly believed that local knowledge assists young people to gain more responsibility for their community and it also offers the possibility of developing their knowledge in everyday life. Thus, this knowledge could relate to the social imaginary issue which requires people to develop themselves in everyday parts of their lives. According to Taylor's (2004) use of the term social imaginary, the "focus is on the way ordinary people 'imagine' their social surroundings, and this is often not expressed in theoretical terms, but is carried in imaginations, stories, and legends" (p. 23). Therefore, as Principal Paitoon also mentioned, in addressing the development of knowledge in society, learning happens all the time; that is, we can learn from nature, from our social surroundings, from folk wisdom or from the media and other sources. Thus, in order to develop society, curricula have to provide not only the latest learning in all disciplines of knowledge and areas but also learning in local and indigenous knowledges Dr. Ruenrung Sukapirom (Education Inspector-General) also stressed this in her view that:

New local curriculum [should] focus on identifying the problem and solving problems in the local community in order to further develop provincial communities. This means Thai education systems must force students to connect with and understand their own society.

As a consequence of this, local knowledge has an important contribution to make towards developing society because such knowledge encourages students to understand big issues as they relate to their local areas and it assists the incorporation of global trends into the development of the community.

It could be said that the Thai education system focuses on theory rather than practice. However, much of the abstract learning cannot easily be applied to everyday life; whereas in contrast, focusing on solving practical problems is important in tackling the immediate issues at hand. As Shawn (1998) said: “in Thailand students learn strictly by remembering from teachers and text books” (p.32) and similarly, Chaleyo commented that:

There are weak points in the curriculum of the Thai education system that focus more on content rather than teaching people. We teach lessons rather than teach people. We do not teach people to cater to the need of their locale. For instance, when we teach students, our students still have to carry books to school but students do not have to search for knowledge by themselves. We are teaching lessons that are not relevant to their lives, instead of teaching them to understand and search for what has happened in their own region.

He further suggested that the Thai curriculum should focus more on competencies and skills because mastery in these areas can encourage people to engage in critical thinking in order to broaden their knowledge. Once again this is about shaping a new social imaginary, one that is formed through the right balance in the curriculum for a new generation.

The Ministry of Education has undergone change in its method of curriculum development with the Department of Curriculum and Instruction Development – which was responsible for curricula, testing and assessment – being abolished in 2004. It has been replaced by a smaller unit affiliated with the Office of the Basic Education Commission and this change

occurred because policy makers were concerned that developments had been occurring at too slow a pace. Dr. Ruenrung commented on curriculum development as an issue of concern for the education system and its goals for better teaching, better learning, and better education:

This is quite a serious issue because in other countries there are organizations like the National Centres responsible for curricula. In Thailand, this creates problems when we are going to make adjustments to the curricula because the curriculum adjustment is not really up-to-date due to our teaching methods, which are not appropriate. That is the reason why no matter how much effort we put into teaching, our children are still not very good at English and they still have problems when studying science and mathematics. We cannot be satisfied with our teaching quality and much needs to be done to improve it.

These comments highlight the fact that there are ongoing problems within education (including curricula, teaching, and learning) in the Thai system. It is contended here that development of a new social imaginary in Thai society, requires reforms in the education system. Figure 4.2 shows the link between curricula and the development of a social imaginary.

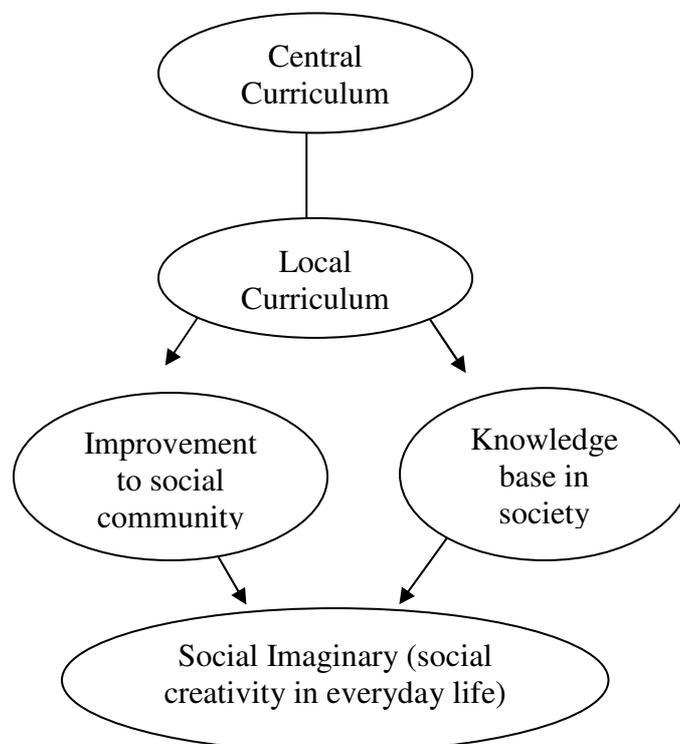


Figure 4.2 Social Imaginary and Curriculum

The diagram show how curriculum is linked to the development of the social imaginary. The process begins with the central curriculum created by policy makers and the Commission of Basic Education and the local curriculum responds to local objectives. Although local curricula will differ between areas, they nonetheless incorporate a distinct core foundation under the guidance of policy from the Commission of Basic Education. The local curriculum tries to encourage people to improve communities and build-up knowledge about what society can and should be. It is this that has the potential to engender social creativity, change how visions of current and future life are understood and practiced, and build new imaginaries. Of course, this is not to say that as social imaginaries change, they will not feed back into changing the curriculum as well.

4.2.4 Globalization and the Education System

It is important to consider both the negative and positive aspects of globalization on the Thai education system. Globalization has a significant impact on the education in Thailand in areas including curriculum and educational management. Chaleyo noted this as follows:

Globalization has become very much involved with the educational management process. In the past, learning depended on knowledgeable teachers and [then] teachers had to impart their knowledge to their students. Nowadays, it is a must for teachers to change their method of teaching. That is, they have to teach how to search for [build] knowledge.

This can be interpreted as a call for new pedagogies that are different to long established (traditional teaching methods). Chaleyo further emphasized the need for curricula change in order to support the productive use of globalization and accordingly new processes for teaching and learning. This may involve encouraging more activity-based skills and creative thinking in classrooms. There needs to be more open discussion and debate in order for students to develop themselves as independent learners and problem solvers. New ways of learning such as these will assist students to acquire the ability to create new knowledge and tackle pressing problems that they face in their lives, communities and society. Chaleyo, Ruenrung and others are saying that unless such changes occur, students will not be equipped to deal adequately with the (positive and negative) effects of globalization. Education systems around the world have been responding to the same challenge with new curricula and revised principles for learning and teaching. An example

is the New Basics curriculum and Productive Pedagogies in Australia (Hayes et al., 2006). Ministry of Education policy maker Dr. Ruenrung stressed the point this way:

It is difficult to organize an effective education system in the world of globalization. Society has changed drastically but in the past, the world was not so complex and chaotic. It was not difficult for teachers to teach but now, when they teach their kids what things should be like, the reality is that things are different in the outside world.

She observed that the process of developing an education system today is more complicated due to rapid changes as a consequence of globalization. It is my contention that if new curricula and ways of delivering education are to assist people to become familiar with globalization and understand how global factors affect their lives, then these changes in education much address the need for new social imaginaries.

Preecha Jitsing made a similar comment on the effects of globalization on education when highlighting the influences of communication technologies:

Globalization has had a great impact on the education system. With the arrival of globalization, the communication system has become speedy and direct. For example, information can be accessed very quickly. The good point is that it contributes to our ability to learn more quickly. We are able to catch-up in the international arena in terms of knowledge acquisition.

He believes that in promoting the use of technology globalization has presented (even demanded) new methods of learning, including use of the Internet, which allows students to access new information, ideas and knowledge rather than relying only on text books, teachers and traditional teaching. Globalization, further, impacts not only on education systems but also affects teachers' visions and perspectives. The effects of globalization have had the most influence on younger teachers at this stage; but this will change and all teachers, even the resistant, will respond and deal with those effects. Of course, from an educational perspective, there is always a need to ensure appropriate quality control when introducing new technologies into the classroom. The situation, further, is not one where young teachers have all of the solutions and older teachers have to 'catch-up' for, as.

Preecha observed, there are adverse effects associated with globalization that need to be taken into account:

The impacts of globalization have recently caused problems in the teacher development sector. We have to introduce a new way of thinking in our development system. Teachers of the older generation have to be developed so as to be able to accept or dampen their ill feeling against change and teachers of the new generation, especially those who have graduated from abroad, have also to accept that this is Thai society. It is unarguable that they are advanced in academic matters but in terms of the culture of the organization, the new generation should not ignore Thai culture and our country's independence. There must be a point where the two generations can come closer to each other. We have to look for and find this compromising ground. Therefore, teachers of the older generation have to develop in accordance with change. We have organized training for the leaders of change – those at the administrative level. We have put much effort into this. Thus, combining skills from both sectors will prove beneficial. Implementing seminars will be important for these two groups to work together and to train them to adapt to a globalized society.

It is clear from comments such as these that globalization impacts differently on teachers. Preecha's remarks again highlight the problem of old versus new ways of teaching and learning. This helps to clarify the research question posed in Chapter 1; namely, 'What are the differences and similarities between the old and new ways of teaching and learning in Thailand?'

As with many other countries, globalization has encroached on Thai society naturally through technology such as the internet and the global media (McChesney, 2000). There is no doubt, as Sinlarat (2005) has stated, that "the growth of globalization and the development of the Internet has made the transfer of knowledge seemingly limitless, countless, and timeless, and learning occurs instantly and everywhere" (p.266) and it is basic argument of this thesis that the positive benefits of globalization must be reflected in educational curricula and in teaching and learning methods.

A challenge for Thai education is to introduce such technology into schools so that students have access to knowledge ‘instantly’, thus providing them with a richness of material beyond what text books alone offer. The challenge for teachers and school systems is to ensure that students can take advantage of the benefits of this technology without, at the same time, discarding what is still useful in other educational media; in other words, the challenge is to integrate multiple sources of knowledge. The introduction of technology also means that the role of a teacher cannot remain the same. It was noted earlier in Chaleyo’s remarks that the teacher’s role must change from being information-centred to that of a facilitator who monitors students’ independent learning while guiding them in the process. At the same time, the teacher has responsibility for exercising quality control over information for students to ensure that it is useful and not harmful.

The communication system in the globalized world is able to greatly enhance the Thai education system. However, we have to pay attention to the management of the learning system. That is, teachers must develop new teaching methods and they must be able to differentiate between teaching media – understanding which should or should not be deemed as appropriate for consumption – instead of focusing on imparting knowledge to students. This enables students to acquire knowledge by themselves but their teachers still play a vital role in suggesting the right approach to media consumption. (Chaleyo)

Chaleyo acknowledges that globalization and the education system are mutually connected. Similar ideas to his on the management of the learning system have been expressed by Ampra and Thaithae (1998), who suggested that “teachers should be focusing on: integrating content from daily life; making greater use of activities, rather than textbooks; using different learning materials in a variety of ways; making students the centre of learning activities; and reducing explanation and helping students construct knowledge from various sources” (p.130). In discussing these new roles for teachers, the school principal Paitoon argued that this about effective planning:

Teachers must have teaching plans – what to teach and what media to use, what instruments will help students to learn and what they will learn. Teachers have to set objectives. In order to achieve the greatest benefit, they may have

to discuss with students what they are going to learn. Students should take part in planning to encourage their interest.

This latter point could be extended to argue that just as students should become partners in change within schools, so too should the opinions of the broader community be considered with regard to the introduction of social policy affecting Thai society. Unfortunately, a criticism sometimes leveled at politicians in Thailand is that they pay scant regard for public opinion and this makes that process difficult and risky.

While globalization in the form of technology influences Thai society in providing new ways of learning, the society as a whole has a responsibility to recognise that not everything that comes from the new technologies is of benefit (Castells, 2001). As Ruenrung said:

New ways of learning from globalization are needed in the Thai education system, but these have to be implemented with care and everything needs to be considered with an understanding of its advantages and disadvantages.

In providing new ways of teaching and learning, and in assisting students to become independent learners and have greater control over their sources of knowledge, students will have the opportunity to develop more confidence and this, it is argued will contribute to the development of a social imaginary, where young people play a more active role in the development of their society. The above commentaries therefore provide strong confirmation that globalization introduces new ways of learning into society through technology and is able to create knowledge that can lead to the development of social imaginaries. These ideas are further presented in the discussion in Chapter 6.

4.2.5 Globalization and Technology

Participants in this research project were keenly aware of the role played by technologies, especially communication technologies, including the advance and spread of globalization and its social effects. Dr. Ruenrung made further comment on the relationship between globalization and technology:

Globalization contributes to the advancement of education in the use of technology. Technology can enhance learning. In the past, we depended on

books alone for knowledge but now global communication is the source of a wealth of knowledge. It expands our way of gaining knowledge.

In support of Ruenrung's comments about the link between global communication and education, policy maker Chaleyo stated:

In the world of globalization, communication systems operate at high speed so that people from different parts of the world are able to gain access to news and information at practically the same time. An example is the attack on the World Trade Center; we received the news at the same time as people in the U.S. This makes it important to integrate the world of globalization into the educational management process. Part of educational management has to rely on technology to enhance the learning process. For instance, computers will enable students to have a short cut to learning. In the past, children learnt from textbooks but nowadays they are able to acquire knowledge with computers.

His point is that because technology is so integral to effects of globalization in society, it must be taken into account in how education systems are managed due to its influence on learning and teaching practices. This is because global media, communication and technology are not neutral conduits. They are culturally rich and need to be understood as such. School principal Paitoon introduced a cautionary note about cultural effects:

Globalization has affected Thai society in many ways. In terms of educational technology, Thai students have been introduced to technological media in the form of the Internet and television and we have been culturally influenced by foreign countries, which are sometimes not appropriate to the Thai context.

In defining globalization specifically in terms of communication technology the Ministry of Education would seem to have a one dimensional outlook on this concept. This is an issue because it ignores the political, cultural and economic aspects of globalization (Robin, 2003). In interviews it was obvious that the narrow, one dimensional factor of technology tended to be held by older, senior personnel, whereas younger people tended to have a more embracing notion of the concept. Young people's broader perspective on globalization was also found by Hughes et al. (2008) in a study on the nature of spirituality

among young people in Australia and Thailand, where it was observed that “in both places, science and technology, economics and politics play significant roles in the ways young people understand their world and look for ways to create a good life within it” (p.370). This research, along with this thesis indicates that an understanding of the uptake, utility and appropriateness of new technologies in education must be culturally grounded.

4.2.6 Impacts of Globalization on Thai Society

It is commonly argued that societal reform is needed in Thailand if the current downward spiral affecting the country economically, politically, culturally and socially is to be arrested and turned around. For many, the need for the country to embrace globalization is seen as a panacea. At the same time, a number of key personnel have expressed a degree of discomfort about some aspects of globalization.

Chaleyo, for example, has commented on what he saw as the negative aspects of globalization with respect to the media and education:

The negative aspect of globalization is that there can be a detrimental effect if students are not taught or trained to make the right choice of media. The Internet can have both advantageous and disadvantageous effects. If students choose the right access they will gain knowledge, but if not – for instance if they download only games and inappropriate movies – the Internet will not contribute anything to their learning.

He also drew attention to the important role of teachers in dealing with this issue:

Teachers must develop teaching methods and they must be able to differentiate between teaching media – that is, they must understand what should or should not be deemed as appropriate for consumption – instead of merely focusing on imparting knowledge to students.

The point that these participants are making is that the impact of technology on teaching and learning must be managed systemically through education policy. Ruenrung too commented on some of the deleterious aspects of globalization and their impact on the development of education in Thai society:

[In the past] teachers did not have to go to much trouble because the social environment was still decent but now our environment has been corrupted. In my opinion, much that has been damaged by globalization is because we did not promptly handle it well. An example, and what is really alarming, is seeing how our children make use of websites without ever asking whether or not they can or cannot trust what they have found on websites. Globalization has caused society to decline.

This observation ended with a very strong assessment about social effects. This underlines the anxieties felt by the education leadership and Paitoon expressed the same concern:

Globalization has affected Thai society in many ways. In terms of educational technology, Thai students have been introduced to technological media in the form of the Internet and television and we have been culturally influenced by foreign countries, which is sometimes not appropriate to the Thai context. Sometimes, information or cultural influence creeps its way in without careful consideration of our context and there are a lot of problems; for example, children's disrespect for their seniors, styles of clothing and premature sex, which have contributed to a social malaise.

Yet again, these remarks offer a cautionary note with respect to globalization and highlight its link to social problems and to their solution within education.

4.2.7 The Importance of Education Reform

Despite such expressions of concern or qualification regarding Thailand becoming a globalized country, there is, at the same time, strong recognition of the need for educational reform. This thesis is arguing the need for educational reform within the context of globalization as a means of encouraging the development of a new social imaginary in Thai society. In advocating educational reform, it is stressed that this is not the responsibility of schools only: parents, the local community and the private sector all have an important role to play. The process must address teaching and learning, curriculum design, and the quality of schooling which, in many Western societies in recent years, has been referred to as having a 'performance and development culture' in education (Ball

2000; 2003; White, 2006; Smyth et al., 1999). This too requires a new imaginary for the management and practice of education.

In the process of educational reform, attention must also be given to the quality of teaching staff and education sector personnel. In 2008, the Ministry of Education developed a project called *Return Teachers to Students* which emphasizes reducing the workload of teachers, revising the debt structure of schools, establishing funding to develop the quality of life for teaching staff, and investing in information technology. Interestingly, this initiative placed responsibility for reform squarely with the performance of teachers. With respect to teachers, Preecha commented:

In relation to teachers' development, this must be for the whole system. This should start with personnel selection. Teachers must truly love their profession. Their personality should be traced back to the time when they were secondary school students. The teachers' selection and production process should begin at an early stage of the teachers' development. Motivating factors should be created; for example, whether the social welfare system is adequately motivating or whether their salaries are high enough.

He further emphasized that teaching is an important occupation, whilst at the same time lamenting the fact that the standard of teaching in Thailand lagged behind that in many countries overseas:

In the Thai education system, teachers still have problems. Seen against teachers in foreign countries our teachers are still not comparable. As I have mentioned, we do not use English for communication and teachers still have problems in using a common language in searching for information. A good example is in the use of advanced technology. As our country is weak in terms of budget and our teachers do not have access to technology in the way they should and the younger generation, especially those from wealthy families, are far advanced in technology and thus have left their teachers behind.

His critical view about the quality of teachers and his call to overhaul all aspects of teaching is a challenge to the Ministry of Education and its management of curricula, schools, and teachers.

Another issue relating to the state of teaching has been the relatively low salaries paid to teachers. In the interviews conducted as part of this research, school principals have acknowledged that pay increases are an important source of motivation for teachers to improve their teaching skills. However, the average income of teachers in Thailand is still significantly lower than most other professions, which in practice means that teaching staff must find part-time jobs to adequately support themselves and their families. One of the school principals, Paitoon, addresses this saying that, “primarily, teachers should be paid higher salaries; the budget should be fully allocated to teachers’ salaries, as in Malaysia or Australia.” The poor salary was given all by the participants as a reason why some teachers are unfocused and unmotivated. As Paitoon put it:

The rate of hiring is still quite limited and teachers do not receive high payment and cannot be ensured of their progress as government officials. If only teacher morale could be boosted, they would become better teachers with teaching spirit.

In contrast, interviews with Ministry of Education officials drew attention to an increasing recognition that learning is no longer restricted to schools because technology allows students to learn anywhere and at any time. The problem however is that due to budget restraints, poor educational management, and the quality of teaching staff, numerous schools have not been able to embrace this potential for change.

Chaleyo, one of the policy makers in the Ministry of Education, also recommended that as part of overall reform in education the curriculum should be standardised in all areas in order to ensure a level of quality. This goes hand in hand with the reform of the ways in which teachers work that has been mentioned. He emphasized the importance of teachers supporting independent learning styles, arguing that this would enable students to develop their own ideas and knowledge outside of the classroom or school.

It is contended here that education reform is vital for the development of social creativity in current times. Children and young people can develop more effective ways of contributing to the ongoing development of communities and the country if their education supports a new imaginary. The curriculum must be developed in response to existing and emerging social needs, many of which have been occasioned by globalization. Of course curriculum and instructional design is a continual process that needs to reflect the interaction of prevailing norms and practices, with the need for change. Resources, whether in terms of ensuring that technology is available to all, or in terms of adequate salaries and professional development for teachers seems to lie at the heart of the chances for successful change.

4.2.8 Cultural Dimensions and Education Reform

In the cultural dimensions theoretical framework developed by Hofstede (1980), that of power distance is the highest ranked (significant) dimension in Thailand. In the past, this has been seen in the discrepancy between power as it is exerted from the central office compared to the weaker sense of authority permitted in the education services areas in the provinces. But as Runerung has stated, this is changing:

Another problem is that we think that our education system is not very different from the country's administrative system – in terms of the distribution of power. . . . [But this needs to change so] that no matter whether the administrative centre is in the Central Office, in the provinces, or in educational areas or institutions, there should be flexibility in administration.

Ruenrung was proposing decentralisation from the Central Office to the educational services areas. She recognises however that much more still needs to be done to achieve this. As with globalization, the issue of decentralisation has been strongly debated but its proponents argue that it will improve the quality of education throughout the country. Preecha also argued for decentralization as necessary for an improved education system:

Today, the Thai education system has been improved to a certain extent but when compared to other countries, it cannot compete because our decentralisation does not yet cover education into all areas.

More than this, he added that power distance is a major problem in Thai society and it stems from administrative power remaining in the centre and this slows up the process of change.

Another aspect of how power distance is a significant shaping force in social life occurs in the relationships between teachers and students. The need for change in this was pointed out by school principal Paitoon as follows:

Teachers do not have to be right in everything and students have to learn to think about whether what their teachers have said is right or wrong. Teaching should generate discussion and argument. Teachers of the new generation have to be able to handle this, but often those in the older generation cannot cope with this method of teaching.

The difficulties lie in the power distance dimension and authorities of behaviour associated with that, as expressed by Ruenrung:

In the past, we believed that the elderly are good examples to the young, so whatever they taught was assumed to be good, and the belief that whatever the elderly said, the young should believe and follow their example.

Overcoming this presents a great challenge to traditional Thai culture where the authority and knowledge of the teacher is assumed and not questioned. It is this situation, it is argued in this thesis that must change with teachers and student becoming partners in the teaching and learning process. This implies that teachers and schools must be prepared to critically embrace the new technologies brought about by globalization for a more efficient education system that is conducive to the development of a different social imaginary. But this entails that traditional hierarchical 'distances' based on age, gender and level of education are bridged. It was noted earlier in this thesis that Morakul and Wu (2000) observed that "the Thai people, in a high (large) power distance society in which inequality is accepted as a norm, are more likely to ascribe control of events to outside forces, such as more powerful others" (p.146). As long as this remains the norm, the likelihood of a different social imaginary becoming a feature of Thai society is problematic if not impossible.

The above discussion illustrates how cultural dimensions can impede the process of developing social imaginary in Thai society. This can be seen from another perspective as well – in relation to the structure of student learning. Thai students prefer to learn in groups rather than working individually to create new ideas (Pattama, 1993; Eaves, 2009; Rajan, Ono, Combs & Gehrt, 2007) As well as tending to discourage personal creativity, this approach within Thai culture also discourages leadership because most students want to be followers, even in a group situation (Eaves, 2009; Hallinger & Kantamara, 2000b). This, of course, is in direct contrast to some other societies where group learning is considered to be an excellent means of encouraging leadership (Hickey & Fitzclarence 2004; Hughes, 2010). Yet again, if a different social imaginary is to become a reality it is imperative that the education system encourage and train children to become leaders and not mere followers who are prisoners of the power distance heritage.

4.2.9 Social Imaginary, Social Creativity, and the Education System

The aim of this research was to explore the possibility of developing a new social imaginary in the Thai context, and how the education system can assist this development. Because of globalized change, people need to create new roles that ideally will improve both their lives and society. This involves creating new ways of understanding with respect to globalization and traditional culture, and it requires creativity in everyday life - this is the social imaginary which has been discussed in detail in Chapter 2. The linchpin required in bringing this about, it is argued here, is the education system. Chaleyo has acknowledged the importance of educational development and its contribution to the social development:

The education system contributes a great deal to the country's development, resulting in progress and prosperity. If citizens receive the right education, the country will rapidly develop and enjoy advancement. There will be an exchange of information, significant to the development of learning and experience. Therefore exchange of the necessary knowledge is the key to education.

Unless it is embedded in the education system, the ongoing development of a new social imaginary in Thailand will not be possible. Traditional Thai school settings, with their

emphasis on strict teacher-directed classroom learning, do not allow for this development. Globalization and technology offer the key for reform. In acknowledging this Preecha also recognised and discussed the need for students and not teachers to be at the centre of learning.

The world has become universal; communications have been changed drastically and quickly. Education does not, any longer, make students learn in a conventional way where teachers are at the centre for learning. We cannot simply make students take notes while teachers are teaching. Teachers have to be knowledgeable in what they are teaching but, at the same time, they have to serve as directors or consultants enabling students to think critically; students have to become the centre of learning. This is a new universal practice.

The need for the focus on student-centred learning in a globalized world is currently a driving force in many Western education systems and it has been recognised as important in Thailand by Preecha (above) and also by Chaleyo (below):

It can be said that in the past, when knowledge was gained from books, students were bored. But now learning is done through computers, the Internet and the media system. This enables students to acquire knowledge by themselves, but their teachers still play a vital role in suggesting the right approach to media consumption.

Principals, too, are well aware of what this mean for the organization of learning as when Paitoon commented on teaching and learning methods within the new order:

Teachers have to set objectives. In order to achieve the greatest benefit, they may have to discuss with students what they are going to learn. Students should take part in planning to encourage their interest. They should not be forced to learn things in which they are not interested. In theory, education means the chance to learn at all times and under all circumstances. Therefore, learning does not have to be limited to classrooms or textbooks.

Such comments highlight how globalization is linked to new learning methods that can potentially assist in developing a new creativity and social imaginary. As Thailand increasingly reaps the advantages of globalization, young people will be able to enter into new ways of learning as old teaching methods are replaced with student centred methods that develop initiative, creativity and vision.

It has been argued that local knowledge – relating to ordinary, everyday life – is also important in developing social creativity in Thailand. If new forms of teaching and learning contribute to developing social activity, in ways not previously evident and learning local knowledge is essential to a developing social imaginary, then how students learn and are taught is linked to the role played by local knowledge in the curriculum. Certainly, the new government education policies have focused on local knowledge as a means of developing the local communities. Mr. Chaleyo commented on this when discussing the student process of learning and the adjustments needed in terms of the reception of information:

The Thai education system has to be adjusted in terms of the reception of information and the students' process of learning. Students first have to acquire knowledge from things close to them in their own community in order to develop a love and understanding of their own place before they are able to apply the knowledge gained to the development of their community.

Ruenrung took this to the next level by stressing the importance of policy and curriculum in paying attention to local needs:

Policy makers or curriculum developers at all levels have to consider; whether or not their curricula are heading in the right direction. Right now we are trying to encourage each educational institution to develop a curriculum that is relevant to local needs and contributes to local development.

It is encouraging that some key personnel now agree on the importance of creating new knowledge about the immediate environment, and then extending this to society at large – something which it has been argued here will greatly assist development of social imaginary in Thai society.

Of course, responsibility for developing the social imaginary is not the responsibility only of education and, as would be expected, for any kind of social development, other factors such as family, community, and community leaders also have a role to play. This was argued, by Ruenrung as education being the creative responsibility of parents and communities in addition to the assumed responsibility of the Ministry of Education.

Chaleyo went further that this to comment on the importance of initiative and real life experience in changing content and teaching style in the Thai system:

The Thai educational system places too much emphasis on content and ignores teaching that encourages students to learn from real life experience. If students know their field of preference they should be encouraged to develop themselves in what they are interested.

It has been shown that some researchers have defined social imaginary as a form of human development and it follows that governments have to focus more on the development of people and support educational reform with the aim of achieving that. Such reform activities are necessary if people, young and old, are to be given equal access to life-long education as an aspect of social change.

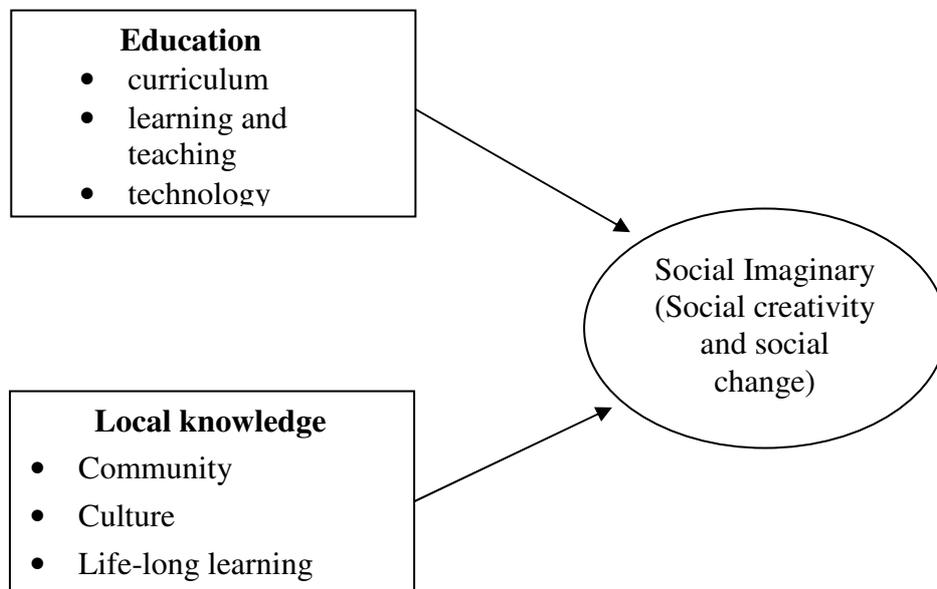


Figure 4.3 Factors for a Social Imaginary, Social Creativity and the Education System

Figure 4.3 presents the two main factors that need to be considered in developing the social imaginary in Thai society. This will be discussed further in Chapter 6.

4.3 Analysis of Interview Data from Academics at Sripatum University

In this section two university academics, Associate Professor Dr. Nakamon Punchakhetthikul and Ms Chorthip Rasrikuengkai, were questioned on their attitudes, opinions, knowledge and experience in relation to culture, globalization, and social creativity. In addition they were asked about student behaviors based on the concepts used in this research. The themes that formed the basis of questioning were: the structure of Thai society, globalization and social change, directions in government policy, cultural dimensions, and social imaginaries.

4.3.1 The structure of Thai society

It is important to look at the nature of Thai society over the past decade to find evidences of people's reactions to globalization. Traditionally, Thailand has been an agricultural society but it is now primarily an industrial society that has a technological sector. Major societal reforms began with the National Economic Plan (1963-1968) with that process continuing up until 1997. The main reasons for the change from an agricultural to an industrial society stem from continuous contacts with other countries and economic and political factors. Such changes have become inevitable for all, but especially developing countries under the influence of globalization. As Nakamon has expressed it:

The main change was from an agricultural to an industrial structure. We did not want to change but were forced by external factors because we needed to have business transactions with foreign countries. This made it impossible for us to remain an agricultural country.

While the structure of Thai society has changed considerably in recent decades, developments in some areas are still lacking, particularly with respect to ways of learning and technology, which is principally in the domain of the highly-educated or wealthy classes. The change into an industrialised country has also had a deleterious impact on farming practices and the livelihood of farmers, as Nakamon noted:

Farmers, poor people and country people had no access to information. There was no information media so they remained ignorant and since they were ignorant, they could not gain wisdom. Learning was limited to privileged groups. Farmers or agriculturalists in remote areas were far from gaining wisdom and since they could not obtain wisdom, there was no need to talk about knowledge. Their information was tied to old data; their way of farming was the old way and they could not improve its efficiency and productivity.

Chorthip spoke more broadly by taking a critical view of societal changes that have taken place over the past two decades:

The Thai way of life has followed the globalization current too much. It has undergone so drastic a change that it has become attached to superficial and changeable values. The structure of Thai society nowadays lacks ideology and faith but focuses more on superficial values – this is quite dangerous.

These two perspectives from Nakamoon and Chorthip provide a measured but generally skeptical perspective on changes that have been occurring over recent decades is explored more, in a thematic way, in the following discussion.

4.3.2 Globalization and Social Change

According to these academics, globalization has caused some people in society to become marginalized. Those who have not been able to keep abreast of change in terms of the economic, social, political and technological systems have become socially separated from those people who have had access to education and visions for social creativity and change (educated people). As a means of addressing this inequity, Nakamon stressed the need for Thailand to become a knowledge-based society:

Thai society needs to be a knowledge-based society, which means that everyone has to be knowledgeable, but people do not have an equal chance to gain data, information, knowledge and wisdom, causing those who cannot understand the process of change in a non-frontier world to lack the ability to understand the complexity of the social system.

It is the inequity and power distance gap between the rich and poor, educated and uneducated that will impede the development of newer social imaginaries in Thai society in response to the challenges of globalization. Despite policy driven development, there remains an inadequate emphasis on innovative solutions to social problems.

Ms Chorthip spoke of the effects of globalization on the behavior of young people, particularly teenagers and their lifestyle choices and interaction with adults.

Our culture has been almost assimilated; an example is respect for the elderly. In the old days, students were expected to give respect to their teachers. When they walked past their teachers, they had to stop to greet them in the traditional Thai way. They no longer do this nowadays. In terms of clothing, we tend to wear such fashionable styles of clothes that we have forgotten that Thais used to be very concerned about the appropriate attire for appropriate occasions.

Interestingly, her remarks, while framed as negative effects, point to the dissolution of power distance informed behaviours that others have argued need to be reversed. She also commented on the negative effects of globalization on curricula:

Our curricula have too strictly followed globalization to the point where we have tended to forget our own base. Some basic subjects have been deleted from the curriculum; for example, Civilisation, History and Anthropology. In fact, these subjects can contribute to students' growth since they may help to improve their undesirable behaviour and maintain their Thai life style. This is the reason why some Thai characteristics have disappeared from Thai society.

Again, she has responded negatively to change with a desire to return to the values of the past. However, in addition to such criticisms, Chorthip also spoke on the benefits of globalization in education:

Globalization has changed Thai society. In the past, we thought that computers were not necessary to life; we did not have to use English because we are Thai and we have Thai as our national language so we to speak Thai. But the arrival of globalization has awakened Thai society. Universities have become alert to

teaching students with the Internet. International schools have been established to offer the chance for Thai students use English to communicate with foreigners.

Few would disagree that globalization has had both positive and negative effects on all aspects of societies. Not only are such specific instances important, but these view also indicate that it is difficult to keep abreast of it, let alone control it. It is this that probably leads to apparent contradictory views. That is, citizens, including sociologists, struggle with the positives and negatives of globalization. Nakamon also pointed to the speed of change and observed that this too impacts on economic issues:

The current globalization is intense and swift. An example is the strong economic current. In the past, people worked in order to have enough for consumption and living but now the economic system has become more complicated. Small units have been united to create a sub-regional group and a regional group. Major groups will be complex and powerful in terms of economics and they may have a deep impact on other groups. The social current has also arrived very fast and has become more complex.

Comments such as these serve to draw attention to the urgency of confronting globalization on a unified basis in Thailand. In addressing this, it is essential that the gap between the poor and the wealthy, the uneducated and the educated and all other marginalised groups is narrowed. The task of social change is overwhelming, but must involve the education system as a major partner as well as a range of other institutions in society. Unless this happens and a new, different social imaginary becomes part of Thai society, the country will continue to lag behind developments in other countries.

4.3.3 Directions in Government policy

In an attempt to improve Thai social development, the current Thai government has adopted the King of Thailand's philosophy known as Sufficiency Economy (developed in 1999). Because this particular policy emanated from the King, successive governments have been bound to retain it. However, many other policies are removed each time a new government is formed and this causes problems for economic and social planning. This

issue is compounded by the frequent changes of government that have occurred in recent years (for instance, three times in past five years). As Chorthip noted:

I think that any government that comes from a general election and which changes all the time will not be able to truly solve problems; only a government whose term in office is longer, like that in foreign countries, will be able to do so. Dealing with problems within one or two years will not yield substantial results. Thais tend to be ruled by jealousy; they will not follow or finish work started by others but they will initiate work of their own and this tends to result in a discontinuity of development.

Another political issue, highlighted by Nakamon, is that even good social welfare policy cannot succeed without adequate financial support. Unfortunately, the government's overall budget is not sufficient for dealing with the effects of globalization:

The announcement of the [current] government policy [in social welfare] indicates a sense of urgency – measures have to be implemented in one year, two years or four years. The priority is related to globalization. This government cannot deny that globalization is necessary because the country's economic development, which people rely on, is of a dual type. It is a parallel economy – a balance between sufficiency economy and populace economy. However, the country's budget is not adequate to make our country prosper. Our country still needs money for economic recovery to strengthen society so that it is able to deal with globalization.

An inadequate budget is impeding developments in social welfare, education and many other areas. Without sufficient financial support, educational development across the country will remain inadequate and young people will continue to be denied opportunities that are taken for granted in major Western countries. This is the practical challenge facing many well-meaning policy makers and educators in Thailand today.

4.3.4 Cultural Dimensions

As discussed earlier, the gap between the rich and the poor has been greatly exacerbated by globalization, and this in turn has reinforced even more strongly the presence of power

distance and the acceptance of social hierarchies. Nakamon has been extremely critical of the historically embedded effects of power distance in Thai society:

Thai society has entered a period when the gap between rich and the poor is extreme. This makes it difficult for society to continue to exist in harmony. What have never changed in Thai society is a love of power and an adulation of money and wealth, with people favouring their own relatives, their close friends or their connections. Money is God. While there are people to scatter money around, very few people will not pick it up. Those who pick up the money will not see the people who have scattered the money as criminals even though in reality they are criminals.

This system of patronage is endemic in Thailand and, unfortunately, continues to remain a foundational part of Thai culture and society. His comments are directed at the need for people to assess the motives of those distribute money in such ways. Development of a different social imaginary, one not tied to hierarchical and paternalistic philanthropy, may be the key to breaking up this deeply rooted system evident throughout society.

Another cultural issue needing to be addressed is the relationship of children to their parents because of the enormous influence that parents have on children's lives. For change to occur, parents must be willing to discard old practices, where everything they say is right and should not be questioned, and adopt a more open or questioning atmosphere where children can engage in meaningful discussion and even debate. This of course is the antithesis of what traditionally occurs in Thai families. It is the breaking down of this traditional power distance relationship between parents and children that, it has been argued here, should also extend to schools with teachers and students becoming partners in learning. The change must occur both in families and in schools for the successful development of a social imaginary that dismantles the power distance dominance in favour of more equitable learning and social relations. It cannot however be limited to these two institutions: all functions of society that emphasize (traditional) power distance relationships must be questioned.

Another issue that needs to be addressed is a prevailing tendency in Thai society for people to prefer to work in groups – just, as has been discussed above, students do in school.

There would appear to be an attitude that if a problem occurs within a group, no one person will be singled out for punishment (Daveney, 2005). As with children in schools, this situation is not conducive to the development of personal initiative or the development of individual creativity. This in turn works against the development of incentives for leadership that will support the conditions required by new imaginaries.

4.3.5 Social Imaginary

It would be wrong to assert that no significant change has occurred in recent years with regard to young people, their learning and creative presence in the world. Nakamon chose to refer to young Thais competing academically on the world stage as evidence of new creative potential sourced from globalization.

Over the past ten years, between 1997 and 2007, there have been greater changes in children and juveniles. Able students have triumphed through their participation in the Academic Olympics. They have won gold medals in science, particularly in chemistry, at an international level. This has enhanced their learning and encouraged them to learn in a more creative fashion.

Certainly, changes have been occurring in Thai society over the past decade. To some extent, and in certain areas, society is more open and more prepared to embrace new ideas and this can be attributed to globalization. This openness, according to Nakamon, can be seen in respect for diversity and differences in social arrangement.

About a decade ago Thai society became more open. A more complicated way of life became acceptable, for example, the acceptance of homosexuality, gays and lesbians.

While, at the school level there is some evidence that children are being taught to think more critically and creatively – important elements in the development of the new social imaginary being argued for in this thesis. This is also seen in the expansions of opportunities for creativity at vocational and university level. According to Dr. Nakamon:

Vocational students have been able to develop robots. Students in private universities or governmental universities have been able to win first prize in the development of robots. Competitions have become more creative and

students have had more chance to express their creativity. At the university level, courses on creativity are offered. Even philosophy is offered to boost creativity. It can be seen that universities will offer a course like the Ideal Graduates Course, which offers students the chance to apply their creativity to learning via the use of models.

Indeed, Nakamon acknowledged of the importance of creativity beyond the schools and universities with the establishment in Bangkok of the Thailand Knowledge Park.

Over the last ten years, from 1997 to 2007, students have had ample opportunities to develop their creativity; for example, in an educational system that supports creativity, which is seen in the establishment of the Thailand Knowledge Park (TK Park), where different kinds of learning are supported by the government. This governmental support is related to what is stated in the Constitution – that is, promoting citizens' learning free of charge. They are entitled to the right to have access to information. Society is much more open and freedom of the information media has enabled students to take part in education in a more creative way.

Whilst this Knowledge Park initiative is most commendable it needs to be noted that it is only in Bangkok and has not been extended to other regions of the country. As has been clearly stated in this thesis, the development of a social imaginary in Thailand requires all citizens to have easy access to information, not just those living in the big cities.

Chorthip has emphasized the importance of social education in the curriculum:

Educational should teach children to be humans [socially involved citizens] and not to bluff or compete with one another. Education contributes to the creation of human beings and the construction of a nation. If education fails, everything will fail.

It might be added that if education fails so too will the prospect of developing more socially creative and rich lives for people in Thailand. A point of social education, Chorthip went on to argue, is a need for the importance of respecting the views and

opinions of young people. Later in this chapter, the Director General of Department Community Development alludes to the same point when talking about family conflicts across the generations. One of the school principals, Paitoon, said that students “should have the chance to learn how to argue... and that teaching should generate discussion to assess that and in doing so respect what young people think and have to say”.

Nakamon also recognised that development in education and other areas not only builds new knowledge but changes the moral and ethical landscapes of both newer and older creative potentials. His view locates this as being essential for the development of a social imaginary.

We should combine creative, critical and strategic thinking to create positive thinking. When creative, critical and strategic thinking is positive, it will turn into another indispensable kind of thinking – ethical thinking, which is related to morals and virtue. This kind of thinking can guide the change processes in the social system, economic structure, politics, culture and technology. However, all this depends on the quality of the people. If they are poor and ignorant, it will be difficult or slow for the economic structure to change. Sometimes it will not change and will cause many problems. If people are more knowledgeable and the economy gets better, changes in society, technology and politics will be more rapid.

The need for new creative potential presents a challenge to all elements of Thai society, including the social infrastructure required to put it into practice, in trying to address issues of change in response to globalization.

4.4 Analysis of Interview Data from official in the Ministry of Interior

The Director Generals of two departments in the Ministry of Interior – Wichai Sikhwan from the Department of Provincial Administration and Pricha Butsri from the Department of Community Development – were interviewed for this research project as a means of ascertaining the extent to which these departments were involved in the development of social creativity in Thailand. These departments are concerned with social organization (including internal security) and community development (including education and employment).

4.4.1 Social Development in Thai Society

A number of social problems are facing Thailand today, especially the economic crisis, drugs, and crime. The Ministry of Interior is responsible for addressing such problems.

Pricha Butsri, Director General of the Department of Community Development, outlined three strategies important to his work: the developments of human behaviour, the methodology of local learning, and support for local economies.

About the first, he said: “we have to focus on creating outstanding leaders. In the process, we have to develop their knowledge and skills, including their personal skills, which we call being a change agent. This includes female leaders, volunteer leaders, job leaders and local leaders . . . [We] encourage and train them to become successful and then send them to local learning centres in order to develop people in the community”.

About the second, he said: “we have to give new knowledge to people in the community to help them understand globalization, the economic crisis, and environmental changes, and then assist them to apply this knowledge in everyday life to improve their community”.

About the third, he said: “we must try to promote and develop a new workforce, create a group of people to support each other, and give power to these groups in order to increase the local economy”.

These strategies have been implemented in an attempt to build up a knowledge based community, with an emphasis on social improvement towards and the development of social creativity.

The Department of Provincial Administration on the other hand, is responsible for social development in regards to civil administration, the environment and safety, amongst others things. For example, this involves dealing with matters as diverse as marriage, births and deaths, to floods and criminal administration. In addition, this department encourages social creativity through practical processes such as appointing village chiefs to become leaders who will help shape the lives of others in their community.

4.4.2 Influences of Globalization on Thai society

Wichai Sikwan the Director General of the Department of Provincial Administration made commented on the technological influence of globalization on modes of participation in Thai society:

Its positive impact is fast track communications. No matter where people are, they must be taught to keep themselves abreast of this. Another thing that has been brought about by globalization is that people have been awakened to their right to participate or to make demands because they realize that people around the world are entitled to such rights. In the governmental sector we have to catch up with the fact that people want to take part in thinking, planning, developing and gaining information about what the government is doing for them.

This positive recognition of the need for change and self-empowerment is most encouraging coming from someone in his position. However, Preecha notes that globalization also brings negative outcomes:

One negative impact of globalization is that it has changed Thai culture. This has been caused by the fact that Thai people have failed to adjust [appropriately] in times of change For example, they have adopted excessive consumerism, which is not good for them – they use expensive things, eat expensive food and lead a luxurious life. This has been brought about by globalization and Thai people have not been able to adjust themselves to it appropriately.

Pricha's concern about rapidly changing life styles leads him to criticize the effects of globalization on young people in Thailand:

I think a large part of the youth problem is the result of family problems. The warmth they used to receive from their parents in the Thai style family has become less strong. There are problems caused by poverty and the fact that people have to struggle in order to earn their living. This affects the family base which is grounded in love and warmth. Children no longer have their

parents as their role models but find them instead in the mass media or even amongst their peers. This has affected the system of learning and has led to major social problems.

It is interesting to note that, unlike some others who were interviewed, Pricha would appear to be speaking in support of the 'old' learning system and methods, which runs contrary to the argument being presented in this thesis for changes to learning in families and in schools. Such diversity in views is not uncommon when rapid change leads to confusion about cause and effect.

Wichai noted that his department "has been around for such a long time, so it seems like a dated department . . . [and that] it needs adjustment". One such adjustment, that he spoke of with pride, was the establishment of a service centre:

What we have tried to accelerate is a service-centre for people who come into contact with governmental units. They no longer have to go to the electricity office or water office: instead the Department has established a service centre, known as the Smiling District Project. Everything will be centralised here. One official can tell people how to deal with this and that particular issue. This is a one stop service centre and is operated by an IT system.

Pricha also acknowledged the importance of adjusting to globalization technologies at all levels of social life.

Firstly, we have to adjust ourselves to it and, secondly, if people in the communities do not adjust themselves or keep themselves abreast of globalization, they will remain underdeveloped. So, we consider that globalization plays an important role in development. We use the Community Learning Centre and find ways of making it the source of learning for people to keep abreast of globalization. At present, we have to be involved with the management of learning for communities and this learning comes in different forms.

Although the concept of a Community Learning Centre (akin to a library or adult education facility) has great merit, the challenge is to ensure that such centres are established throughout the country so that everyone has access to them. Currently this is not the case.

As with other countries, it is the older generations who experience the most difficulty in adapting to new technologies. Wichai spoke of this with reference to his department and the need for all employees, regardless of their age and position within the organization, to embrace the introduction of new technologies. As he says, it presents a challenge:

This is the problem we are facing. That is the reason why four or five years ago, we had governors learning how to use computers. Technology has an effect on officials. We have to accept that it may be difficult for officials of the older generation to catch up with technology. The problem is how to recruit officials from a younger generation.

Yet again, this highlights the impact of globalization on society and the problems it is causing for the older-younger generation divide.

4.4.3 Cultural Dimensions

Pricha highlighted another issue in relation to the generation divide:

The older generation might not be able to accept the concepts or changes brought about by globalization. This is a problem in Thai society, which is based on the concept that young people have to obey their parents. Children are supposed to follow whatever their parents say; children have to listen to their teachers.

It has already been suggested that this traditional model is being challenged and the power distance model is being challenged. This is being felt both in families and in organizations. Pricha had the following to say with respect to families in expressing his disquiet at what is happening:

Children nowadays have developed individuality; they are curious to find out and learn more and they discover much more from the mass media. So the belief that they will learn from their parents or teachers has been replaced by the reality that they are able to learn from other sources. This is a recent development and it has made children highly confident and individualistic. They do not want to listen to what their parents say and they believe what they think is right. So, there is a gap in the way of thinking and this is a problem in our society now. Sometimes parents and children quarrel; parents do not understand the children's way of thinking and they believe that their children do not listen to them. There is I think a conflict in the family that will lead, eventually, to social problems on a larger scale.

He has drawn attention to a major issue that has been brought about by globalization and the fact that young people on the whole tend to embrace change more easily and more readily than older generations. He has predicted that the changing nature of family relationships has the potential to create serious social problems. The old power distance relationships that have traditionally existed in families are being broken down – just as they are in the workforce - and this is evidence of the emergence of the new social imaginary.

4.4.4 Social Imaginary

Pricha provided the following explanation of his department's strategic policy that aims to boost community strength through new ways of thinking and using knowledge.

The main strategic policy to boost community strength, which we have been adjusting and developing, is involved with human development, which is a very important issue. Therefore, we have to lay emphasis on creating leaders who will subsequently become the power in community development. Secondly, next to developing human social potential, we have to set a strategic plan concerned with learning in communities how to make them knowledgeable about globalization, how to make them understand the body of knowledge in their occupations and obtain the kind of knowledge that is applicable to their daily routine. The plan should focus on how to build a

centre for community development that will truly serve as a centre of knowledge run by developers who act as knowledge managers.

In undertaking projects designed to build social creativity, the Department of Community Development is enlisting the support of village chiefs who exert an influential leadership position in Thai society because people in the community depend on them and respect them. As a first step the department is attempting to encourage these community leaders to obtain new knowledge that has resulted from globalization and embrace the new technologies. It is believed that this will enable these leaders to encourage their people in the communities to address local problems in the context of an increasingly globalized society.

Similarly, the Department of Provincial Administration has embarked on developing social creativity in the form of a program known as 'Hollywood Modem', which involves experts or specialists working with others at the grass roots level on particular projects. Wichai described it as follows:

Originally, we learned only laws and regulations but now we have changed to modern administration, which is called strategic management. What the Department emphasizes is bridging local wisdom with a new way of thinking. For example, we have promoted safe agriculture, which involves academics - university teachers with doctoral degrees - and local people who are well-known for their wisdom cooperating to learn how to work together and compile textbooks [relating to agriculture]. They will then create networks to disseminate this knowledge from the textbooks. Students, young people, and people in general will join them. This is a way of promoting young people, both inside and outside schools, to develop [social creativity] together.

In his work, Wichai is committed to harnessing the skills and energy of young people, through such initiatives, as a means of them contributing positively to society:

In fact, this group of [young] people has so much energy that it helps them to think and do things. The world has changed and become more modern so it is easier for their wrongdoings to be exposed. In the past, there were brawls between different groups of youngsters but today there are more problems

involved with drugs. However, this does not mean that these problems cannot be solved; it depends on how we are going to channel their energy into something useful to society. So, their behaviour can be changed if adults pay attention to them and understand that they are full of energy. It is the duty of grown-ups to turn this energy into good energy.

Underpinning this is his belief “that if the government gives significance to people’s learning and develops a technique for gaining access to the young, it will be able to change Thai society”. It is a laudable aim and has the potential to contribute towards the development of social creativity within the reworking of social imaginaries in Thailand.

4.5 Summary

This chapter has analysed the results of semi-structured interviews as conducted in this research project a means of gaining insight into the development of existing and emerging social imaginaries in Thai society.

In order to encourage a new and different social imaginary in Thai society, this chapter has identified a need to improve the educational system, including curricula and teaching and learning methods. In addition, there is a need for inequitable educational provision across all of Thailand to be addressed so that poorer areas are not deprived of adequate resources (but of course this has budgetary implications). The problem has been compounded in recent years by the instability of governments in Thailand. Central to addressing issues such as these is the need for Thailand to embrace the benefits of globalization at all levels of society and the challenge is to find ways of doing this that show respect for traditional cultural beliefs and practices. It is contended here that the development of a social imaginary will need to encourage the creativity and imagination of all people in society and this is a task that schools must embrace most strongly.

The results of the interview analysis contained in this chapter will be discussed further in Chapter 6 following a consideration of the results from the questionnaire surveys administered to university students.

Chapter 5 Analysis and Results of Quantitative Data

5.1 Introduction

The purpose of this chapter is to empirically examine the relationship between the two factors (globalization and cultural dimensions) that influence social imaginary in Thai society. This chapter reports the results of data analysis of the results from the university students' questionnaire (or survey). It was intended that the results from Ministry of Education and Ministry of Interior interviews reported in the previous chapter and those from the ministration of the survey would complement each other in this case study. This will provide further information leading to a better understanding of the influence of factors on the social imaginary. In focusing on the research questions using a quantitative approach, this chapter is divided in four sections:

Section one: provides general details of the respondents collated from the questionnaires.

Section two: provides the means and standard deviations of all variables in the study.

Section three: identifies the relationship between independent variables (globalization and cultural dimensions).

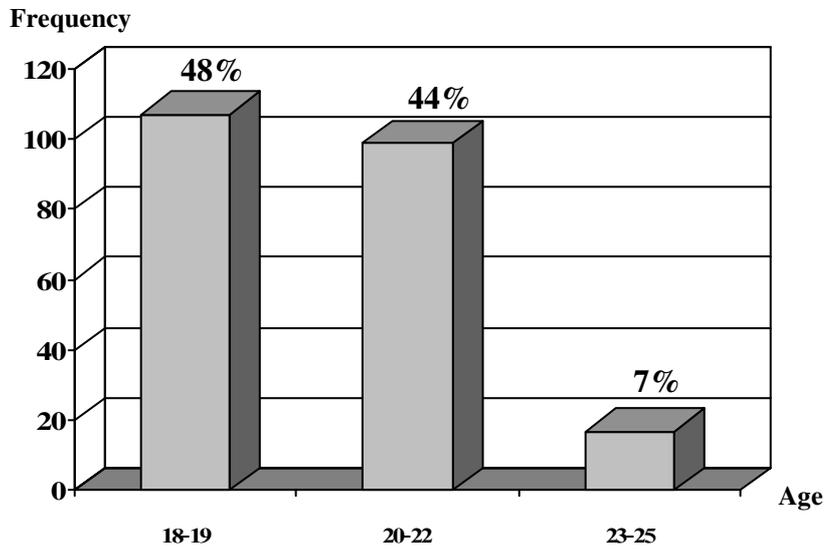
Section four: provides a multiple regression analysis of relationship between independent variables and dependent variable.

5.2 General details of the Respondents

This section provides a general profile of the respondents based on their demographic profiles, using the data collected from Part 1 of the questionnaire. Data was collected from a sample of 223 students

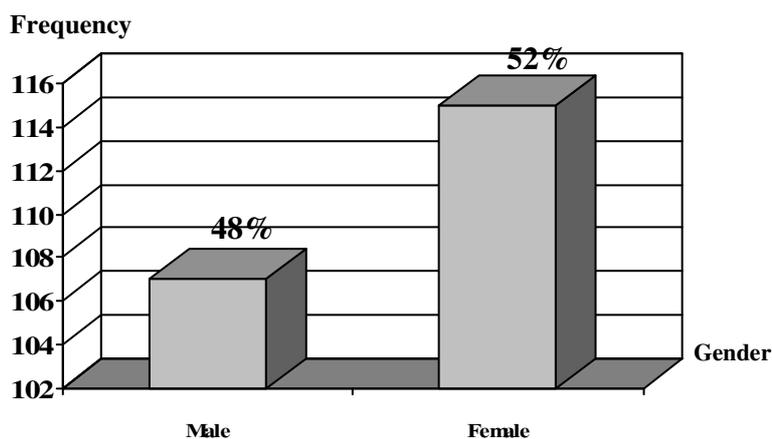
5.2.1 Age, Gender, Qualifications, and Influence

5.2.1.1 Age of Respondents



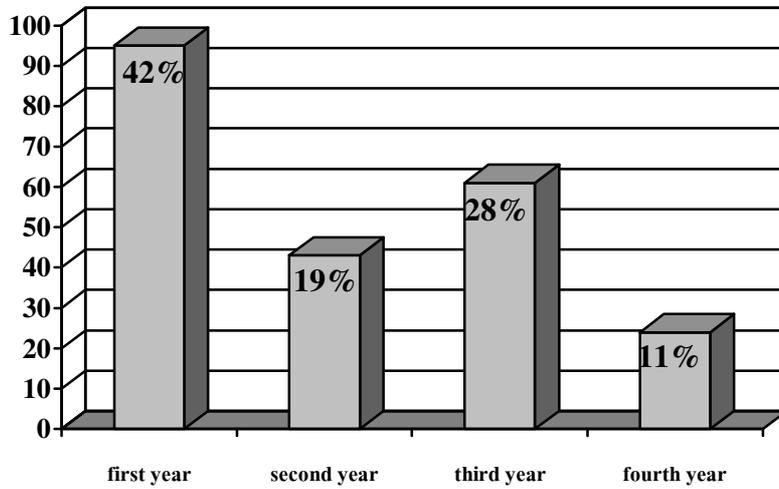
The graph above presents the age range of the respondents. The data shows that 48% of the students studying social science courses who responded to the questionnaire survey were 18-19 year of age, followed by students 20-22 years of age representing 44% of the sample, and 7% consisting of students who were 23-25 years old.

5.2.1.2 Gender of Respondents



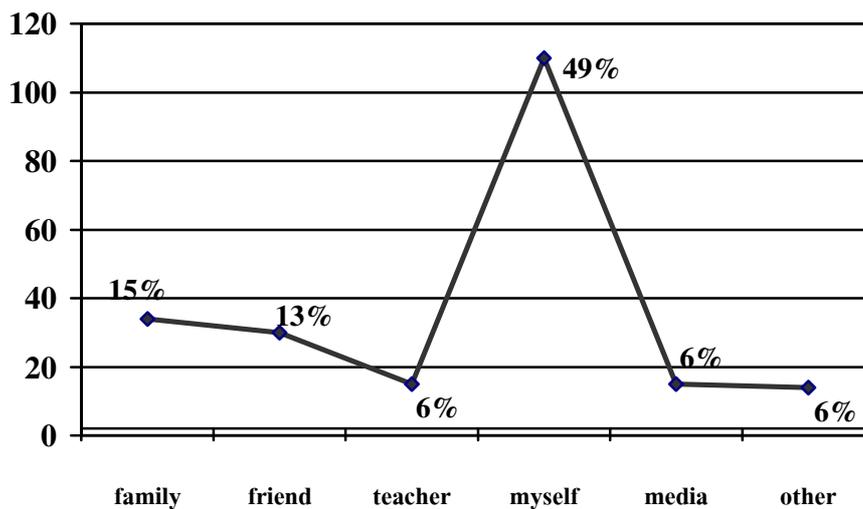
The graph above shows the number of male and female students studying social science courses who responded to the questionnaire. There were 8 more females than males surveyed.

5.2.1.3 Academic Year of Study of Respondents



Regarding the academic year of the respondents, the graph shows that 42% of the respondents were studying in first year, followed by 28% who were studying in the third year and 19% studying in second year. Only 11% were studying in the fourth year of their program.

5.2.1.4 Type of Influence



Paragraph above presents people who influenced students' choices to study the Social Science course. The majority (49%) of students chose to study Social Science for by

themselves followed by 15% where family support was influential. However, friends were also important with 13% of students influenced in this way. High school teachers and media motivated them to a lesser extent accounting for only 6% of the respondents. There were another 6% who selected other factors as the main influence.

The majority of the respondents were interested in taking the course because of personal reason.

5.2.2 Living Arrangements, Home Origins, and Financial Support

5.2.2.1 Living Arrangement

Living Arrangement	Frequency	Percentage
Live with parents and sibling	92	41%
Live with parents only	29	13%
Live with parents and relatives/cousins	12	5%
Live with spouse	15	7%
Live with friend	37	16%
Live by alone	20	9%
other	18	8%
Total	223	100%

The above shows the living situation of the students during their studies. Respondents were asked to identify which type of accommodation or family environment they were living in. The living arrangements were divided into seven groups. Results revealed that 54-59% of respondents are living with their parents whilst studying at university.

5.2.2.2 Home Origins

Hometown	Frequency	Percentage
Bangkok	132	59%
Northern Thailand	18	8%
Southern Thailand	15	7%
Central Thailand	24	11%
Northeastern Thailand	30	13%
Eastern Thailand	3	1%
Total	223	100

Students were asked to identify their hometown origin. An aim was to record where the students had grown up in Thailand. The results show that 59% of students who enrolled in this course were from the capital city, Bangkok. The next largest group of students (13%) came from Northeastern Thailand, followed by 11% of the students from central Thailand. Only 1% of students were from Eastern Thailand. The results illustrates that the urban area (Bangkok) supplies the significant proportion of the students studying social science course at their universities.

5.2.2.3 Financial Support

Financial support	Frequency	Percentage
Parent	148	70%
Loan	45	21%
Scholarship	11	5%
Self Employment	2	1%
Other Family	6	3%
Total	212	100%

Financial support for students in the sample students came mostly from parents (70%). Of the others most (20%) took out loans for their education, and only 5% received scholarships from the Universities and other organizations. Typical of Thailand, only 1% of students indicated that they worked part time to pay for their education.

5.2.3 Parental Occupation and Future Plans

5.2.3.1 Parental Occupation

Parental Occupation	Frequency	Percentage
Government employee	38	17%
Family business	80	36%
Private company employee	7	3%
Self employment	29	13%
Farmer	18	8%
Part-time work	33	15%
Do not work	3	1%
Other	13	6%
Total	223	100%

This table illustrates the parental occupation of students who completed the survey. The family occupation may be useful information because the parental occupation may influence their decisions, attitudes, and aspirations whilst providing financial support for them to pursue their studies. The results revealed that 36% of the student belonged to families running businesses.

17% of the respondents came from the families working in the government sector. 15% of students had parents working in part time jobs and another 13% with parents working in self employment, but only 8% came from a family background in agriculture and only 1% of students came from parents not working.

5.2.3.2 Future Plans

Future Plans	Frequency	Percentage
Continue study in Thailand	42	19%
Continue study Overseas	40	18%
Work in Government	6	3%
Work in private company	55	24%
Work in Family business	9	4.5
Other work	15	7%
Do not know	53	23%
Total	223	100

The students were asked to identify their future plans (after graduation). This question was developed in order to understand how students perceive their immediate futures. Most students planned to enter to the workforce in the private sector. This may reflect that income and welfare (from the private sector) is higher than in the government sector.

Interestingly, only 3% students planned to work in the public sector (considered as one of the most stable careers in Thailand). Students may perceive that working in the government sector is complicated with strong competition for positions and the salary may not as high as in the private sector. Although, in the long term, working in the government sector may be more beneficial than working in the private sector due to the financial crisis and political instability. Furthermore, 23% of the respondents were uncertain about their future careers and the pathways. The global financial crisis and related events, as well as the frequent changes in political stability, may lead to a lack of confidence in the economic and political future of the country. Based on these factors, there is the possibility that student career plans may change in the future.

The largest group of students was considering pursuing further studies in a higher degree courses in Thailand or abroad.

5.3 Characteristics of the Student Participants

This section outlines the pattern in factors that play a role in developing the social imaginary in Thai society. Means and standard deviations were calculated to identify the attitude of 223 participants from two universities regarding the potential of developing social imaginary in Thai society. The table below demonstrates the factors (globalization, cultural dimensions) that influence the social imaginary in Thai society. These responses were measured using a seven-point Likert scale ranging from strongly disagree (SD) to strongly agree (SA). The results map strength of attitude and are to be interpreted as follows:

Likert Score Range	Strength of Attitude
0.00-1.50	strongly disagree
1.51-2.50	somewhat disagree
2.51-3.50	disagree
3.51-4.50	neutral
4.51-5.50	agree
5.51-6.50	somewhat agree
6.51-7.00	strongly agree

5.3.1 Relationship between Independent Variables (globalization and cultural dimensions) and the Dependent Variable (social imaginary)

The means and the standard deviations for the sample were calculated for each item on the questionnaire. The results are not reported here but are contained in the table in Appendix 8. The data presented below shows an aggregate mean with the corresponding standard deviation for each group of (four) items (for globalization and cultural dimensions). It is a summary picture for the independent variables generated out of the responses to the individual question items. The separate responses can be seen in Appendix 8.

5.3.1.1 Globalization

Variable	Mean M	Std. Deviation SD	N	Strength of Attitude
ECONOMIC GLOBALIZATION	4.70	.886	221	agree
CULTURE GLOBALIZATION	4.85	.807	221	agree
COMMUNICATION GLOBALIZATION	4.52	.699	221	agree
POLITICAL GLOBALIZATION	4.01	.762	221	neutral

Table 5.1 Globalization and Thai Society

Note: EGS = economic globalization; CGS = culture globalization; CMS = communication globalization; PGS = political globalization

Globalization is most commonly associated with the growing internationalisation of the processes of production and finance, though it has been used to describe a variety of complex developments in the economic, communication technology, political and cultural spheres as well (Hadiz, 2002). According to the characteristics of globalization framework, used in their project, globalization is divided into four forms: economic, cultural, communication and political globalization.

The results shown in Table 5.1 are descriptive statistics which represent the perceptions of the university students regarding the impact of globalization in Thai society. The results indicate that these social science students agree that cultural globalization (M=4.85, S.D.=.807) is the strongest influence in Thai society compared to the other forms of globalization. This is followed by economic globalization (M=4.70, S.D.=.886), then communication globalization (M=4.52, S.D.=.699) and the finally the least powerful among the four globalization factors was the political globalization (M=4.01, S.D.=.762). The smallest spread in responses, the most consistent view in the sample, was for communication globalisation.

5.3.1.2. Cultural Dimensions and Thai Society

Variable	Mean M	Std. Deviation SD	N	Strength of Attitude
Power Distance	3.56	.897	221	neutral
Uncertainty Avoidance	4.04	.844	221	neutral
Masculinity	4.02	.825	221	neutral
Individualism	4.95	.794	221	agree
Long term Orientation	4.99	.753	221	agree

Table 5.2 Cultural Dimensions

Note: IDV = individualism; PDI = power distance; MAS = masculinity; UAI =uncertainty avoidance; LTO = long-term orientation (or Confucian dynamism) (Sources: Hofstede (1980, 2003)

As mentioned, the research project has employed Hofstede's (1980) cultural dimensions: power distance, uncertainty avoidance, masculinity, individualism, and long term orientation, and the questionnaire asked about attitudes to traits associated with these dimensions. The results show that long term orientation is the strongest dimension among the young Thai students, followed by individualism and power distance orientations respectively.

The results show high score for long term orientation (M=4.99, S.D.=.753). And individualism (M=4.95, S.D.=.794). The students are in strong agreement that these two cultural dimensions are very significant factors in Thai society as they relate to social creativity and the social imaginary. These two dimensions also have the smallest spread, adding to the strength of that view.

Power distance (M=3.56, S.D.=.897), uncertainty avoidance (M=4.04, S.D.=.844) and masculinity (or gender orientation) (M=4.02, S.D.=.825) present lower results and show up as neutral in comparison.

5.3.1.3 Social Imaginary

The mean and standard deviations for all sixteen questions about the social imaginary are shown below. All questions, except question 3 - Thai people support creativity at all levels of society present in agreement. Items 10 and 11 about families and society supporting young people to be creative have the strongest levels of agreement.

QUESTION	MEAN	STD. DEVIATION	N	STRENGTH OF ATTITUDE
1. Thai people can generate creativity for social benefit	4.90	1.50	221	agree
2. Thai society is open to creativity	5.04	1.49	221	agree
3. Thai people support creativity at all levels of society	3.57	1.63	221	neutral
4. Creativity can develop at all levels of society	4.51	1.35	221	agree
5. Thai society supports creative people	4.97	1.46	221	agree
6. Thai teenagers can imagine new ways of living in society	4.76	1.37	221	agree
7. Thai teenagers are capable of using creativity in changing their life course and chances	4.89	1.33	221	agree
8. Thai teenagers have opportunities to use their creativity in developing society	4.88	1.43	221	agree
9. Families allow young people to think and act creatively in planning their future	4.78	1.34	221	agree
10. Families should encourage young people to think and act more creatively in planning their future	6.12	0.99	216	somewhat agree

11. Society should allow young people to exercise imagination and creativity in developing society	6.23	1.17	216	somewhat agree
12. Globalization helps young people be creative in their lives	4.66	1.25	216	agree
13. Globalization allows people to live more creatively	4.59	1.29	216	agree
14. Globalization can change traditional ways of learning or living in Thai society	4.63	1.18	216	agree
15. Traditional culture should change in order that Thai society fits better in a globalized world	5.25	1.26	216	agree
16. Globalization brings momentous changes to social and cultural structures	4.66	2.51	215	agree

Table 5.3 Survey Questions for the Social Imaginary

The scores above when aggregated, give an overall picture as shown below.

The overall social imaginary scores

Variable	Mean M	Std. Deviation SD	N	Strength of Attitude
Social Imaginary	4.71	.864	221	agree

The social imaginary concept was divided into sixteen questions as shown above to clarify the characteristics and of the social imaginary in Thai society. The results confirmed that the young people gave that Thai society was open to creativity in all levels and that these is support for the possibility of creating social change in the future [Q.1-Q.5]. Questions 6 to 11 asked the participants to evaluate their opportunities to develop their own creativity and leading to the development of society in the future and the results show high levels of agrees across the board.

Research on the remaining items show that globalization does effect Thai society in developing social creativity. The overall aggregated result for all sixteen of social

imaginary questions (M=4.71, S.D.=.864) indicates agreement about the positive role of the social imaginary in society for social change linked with globalization.

5.4 The Relationship between Independent Variables (globalization and cultural dimensions)

Variable	ECONOMIC GLOB	CULTURE GLOB	COMMUNICA GLOB	POLITICAL GLOB	POWERDIS	UNCERTA	MASCULIN	INDIVI	LONGTERM	SOCIALIM
ECONGLOB	1.000	.589**	.283**	.477**	.313**	.445**	.469**	.363**	.520**	.542**
CULTUREG		1.000	.357**	.444**	.384**	.445**	.428**	.270**	.339**	.500**
COMMUNIC			1.000	.387**	.210**	.318**	.394**	.302**	.250**	.206**
POLITL_D				1.000	.595**	.605**	.454**	.242**	.424**	.468**
POWERDIS					1.000	.539**	.388**	.275**	.386**	.329**
UNCERTA						1.000	.552**	.466**	.508**	.545**
MASCULIN							1.000	.463**	.506**	.566**
INDIVIDU								1.000	.526**	.524**
LONGDTERM									1.000	.552**

** p<.01
*p<.05

Table 5.4: Correlation among Globalization and Cultural Dimensions

Table 5.4 presents the relationship between the influential factors (independent variables of globalization and cultural dimensions) with respect to developing the social imaginary in Thai society. The number shown in the table is the correlation coefficient (r) – calculated as Pearson’s product moment correlation coefficient. A value of 1.0 indicates that the data fits a straight for a linear relationship between the variables (Kennedy, 1983).

The results indicate that both factors (globalization and cultural dimensions) are positively connected to social change as presented below.

5.4.1 Globalization and Cultural Dimensions

The results indicate an overall positive and linear relationship between globalization and cultural dimensions as described below. The strength of the relationship between two independent variable factors can be determined by locating the correlation r value into one of these groups for large relationship, medium relationship, and small relationship, as was explained in Chapter 3.

Determining the strength of the relationship following Cohen (1988) is as follows: small ($r=.10$ to $.29$), medium ($r=.30$ to $.49$) and large ($r=.50$ to 1.0).

The large correlation patterns groups found a positive relationship among political globalization and uncertainty avoidance ($r=.60$, $p < .01$), and political globalization and power distance ($r= .59$, $p < .01$). The results show that the global impacts on the young Thai students in the political sense, and would seem to be very strong in their perceptions towards society. Regarding the uncertainty avoidance concepts, this result is consistent with studies by Hofstede (1981) and Sorod (1991) finding that Thai culture is characterized by high uncertainty avoidance. It was interpreted that Thais feel that competition in society is harmful and does not do any good for society, and he believed, stress and subjective feelings of anxiety are frequent among people in society. This large positive relationship was followed by others for economic globalization and cultural globalization ($r= .59$, $p < .01$), economic globalization and long term orientation ($r=.52$, $p < .01$), economic globalization and political globalization ($r=.48$, $p < .01$). According to the large group correlation of globalization factors, Thai university (social science) students can be assumed to be people who see economic globalization as strongly linked to other forms of globalization.

The results indicate a medium (moderate) positive relationship in the correlation between economic globalization and power distance ($r=.48$, $p < .01$), economic globalization and masculinity ($r=.47$, $p < .01$), and political globalization and masculinity ($r=.46$, $p < .01$).

Slightly lower medium relationships presented between cultural globalization and uncertainty avoidance ($r=.45$, $p < .01$), economic globalization and uncertainty avoidance ($r=.45$, $p < .01$), followed by cultural globalization and political globalization ($r=.44$, $p < .01$), cultural globalization and masculinity ($r=.43$, $p < .01$), and political globalization and long term orientation ($r=.42$, $p < .01$), communication globalization and masculinity ($r=.40$, $p < .01$), communication global and political globalization ($r=.39$, $p < .01$).

The smallest medium relationship correlations were: cultural globalization and long term orientation ($r=.39$, $p < .01$), culture globalization and power distance ($r=.38$, $p < .01$), economic globalization and individualism ($r=.37$, $p < .01$), culture globalization and communication globalization ($r=.35$, $p < .01$), culture globalization and long term

orientation ($r=.34$, $p < .01$), communication globalization and uncertainty avoidance ($r=.32$, $p < .01$), economic global and power distance ($r=.31$, $p < .01$), and communication globalization and individualism ($r=.30$, $p < .01$).

A small (weaker) correlation between forms of globalization and cultural dimensions was found to be positive in the following: economic globalization and communication globalization ($r=.28$, $p < .01$), culture globalization and individualism ($r=.27$, $p < .01$), communication globalization and long term orientation ($r=.25$, $p < .01$), political globalization and individualism ($r=.24$, $p < .01$). The weakest correlation was found between communication globalization and power distance ($r=.21$, $p < .01$).

Based on these results, Thai society was defined as high power distant. It is evident that this factor emphasizes the view that young Thai students (as young people) are taught to respect elder people because of their age and life experience.

5.4.2 Cultural Dimension Correlations

With regards to the relationship between cultural dimensions, globalization and the social imaginary, the results indicate an overall positive relationship between cultural dimensions and globalization. Divided into groups of strength for the relationship, the weight of relationship between variables, as large, medium or small, can be identified.

Results indicate a positive relationship with large correlation found among uncertainty avoidance and masculinity ($r=.55$, $p < .01$), power distance and uncertainty avoidance ($r=.54$, $p < .01$). The large correlation between power distance and uncertainty avoidance explains that Thai students would believe that the power is influential in Thai society as well as uncertainty avoidance.

This relative strength is also evident for by individualism and long term orientation ($r=.53$, $p < .01$), uncertainty avoidance and long term orientation ($r=.51$, $p < .01$), and masculinity and long term orientation ($r=.50$, $p < .01$), therefore presenting goal orientation in relationship to individualism, uncertainty avoidance and gender orientation

The medium correlation in groups of culture dimensions, was found among uncertainty avoidance and individualism ($r=.47$, $p < .01$), masculinity and individualism ($r=.46$, $p <$

.01), power distance and masculinity ($r=.39$, $p < .01$), and power distance and long term orientation ($r=.38$, $p < .01$). The weakest positive correlation in cultural dimensions was found in the small strength relationship between power distance and individualism ($r=.27$, $p < .01$).

5.5 Multiple Regression Model Analysis

The impact of globalization and cultural dimensions on social imaginary was tested using multiple regression analysis. This test was used to predict the impacts of various globalization and cultural dimension factors on social imaginary for Thai students in this study. Preliminary analyses were conducted to ensure no violation of the assumption of normality, linearity, and multicollinearity. The total variance explained by the model as a whole was 56%, ($F(9, 211) = 29.82$, $p < .01$) as presented in Table 5.5 below.

Predictors: globalization and culture dimensions

Model	df	Sum of Squares	Mean Square	F	Sig.
Regression	9	91.887	10.210	29.823**	.000
Residual	211	72.234	.342		
Total	220	164.121			

R = .748 R Square = .560 F = 29.823

** Significant at .01, * Significant at .05

Table 5.5 ANOVA Test

An ANOVA test was performed to analyse whether globalization and cultural dimensions were significant predictors of social imaginary in Thai society. An r value less than or equal to .05 in the ANOVA table indicates that the independent variable is a significant predictor of the dependent variable. Since the r value of .00 was less than .05, therefore globalization and cultural dimensions are a significant predictor of social imaginary in Thai society.

In the final model, seven independent variables were found to be statistically significant. Three factors from globalization (culture, communication, political) and four factors from cultural dimensions (power, gender, group, and goal orientation) significantly contributed to social imaginary among the young Thai students. Table 5.15 shows the relationship among factors and the relationship can be explained by the following regression model. This model identifies positive impact from cultural globalization, political globalization, gender orientation, group orientation, and goal orientation on social imaginary for Thai students in this study

Table 5.6 Predicted Variables on Social Imaginary

Variable	Unstandardized		Standardized	t	Sig.
	Coefficients		Coefficients		
	β	Std. Error	Beta		
EGS	.103	.063	.106	1.640	.102
CGS	.225	.065	.210	3.454**	.001
CMGS	-.212	.066	-.172	-3.236**	.001
PGS	.201	.077	.177	2.595**	.010
PDI	-.116	.058	-.120	-1.990*	.048
UAI	.114	.069	.111	1.638	.103
MAS	.221	.065	.211	3.415**	.001
IDV	.264	.064	.243	4.160**	.000
LTO	.171	.072	.149	2.385**	.018

R = .74 R Square = .56, F = 29.82

** Significant at .01, * Significant at .05

Predicted social imaginary = 0.225 *culture globalization*; – 0.212 *communication globalization*; + 0.201 *political globalization*; – 0.116 *power distance*; + 0.221 *masculinity*; + 0.264 *individualism*; +0.171 *long term orientation*

Note: EGS=*economic globalization*; CGS=*culture globalization*; CMGS=*communication globalization*; PGS =*political globalization*

Note: IDV=*individualism*; PDI=*power distance*; MAS=*masculinity*; UAI=*uncertainty avoidance*; LTO=*long-term orientation (or Confucian dynamism)* (Sources: Hofstede (1980, 2003))

Based on the analyses, it was found that seven independent variables (individualism, culture globalization, masculinity, political globalization, long term orientation, uncertainty avoidance and economic globalization) were positively significant to the social imaginary in Thailand. However, two of the variables (communication globalization and power distance) were found to be negatively significant to the social imaginary in Thailand.

The regression model indicates various globalization and cultural dimensions as positively contributing to the social imaginary (social change). Individualism is the strongest predictor that is positively significant to social imaginary at ($p < .01$, and $\beta = .264$). The students in this study believed that the concept of individualism is important to encourage social creativity and it may predict personal contributors to new ideas. It may also help them to respond the social change more than other dimensions.

The second and third significant predictors to social imaginary were cultural globalization ($p < .01$, and $\beta = .225$), and the masculinity dimension ($p < .01$, and $\beta = .221$). Culture and gender play the important roles in minds of participants in this study in the creation of the social imaginary. There was also a positive relationship between political globalization and social imaginary ($p < .01$, and $\beta = .201$).

Long term orientation ($p < .01$, and $\beta = .171$) was found to be less so, but also significant to the development process of the social imaginary. The least significant factor contributing to the social imaginary was uncertainty avoidance ($p < .01$, and $\beta = .171$). The research found that power distance ($p < .01$, and $\beta = -.212$), was significant in contributing to development of the social imaginary, but in a negative aspect. This may be interpreted on meaning the Thai university students see social hierarchies as a negative factor in developing social imaginaries in Thai society. That is, as the influence of hierarchies increase, the chances of new social imaginaries emerging decreases. Economic globalization does not significantly to contribute the social imaginary based on the analyses. Furthermore, uncertainty avoidance is insignificant in its contribution to the social imaginary concept. Although most β values identify statistical significance, there are some limitations to interpretation in this model. Firstly, the researcher only selected some globalization factors from the literature to test their relationship with social imaginary.

Thus, it should be noted that factors other than globalization may affect the social imaginary. Secondly, given positive relationship between all variables, some of the regression is highly negative when controlled by the influence of other variables. The interpretation contributions of some variables (i.e. communication globalization and power distance) are negative because their influence is indirect, expressed through their relationship with other variables.

5.6 Summary

This chapter has described the demographic characteristics of the research sample (undergraduate students studying Social Science course at Thammasart and Sripatum Universities). The chapter identifies the demographic profiles of students such as age, gender and family occupation, as well as the correlation between the variables. It also presents the results of a regression analysis conducted to investigate the relationships among globalization, social imaginary and cultural dimension variables as significant to developing the social imaginary.

The findings revealed some important points and provide an invaluable understanding concerning the importance of social imaginary in Thai society. In particular, the results suggest that globalization has had a considerable impact on Thai students.

The findings indicate that in regard to cultural dimensions, power distance is an obvious factor on the perception of Thai students being the ‘young ones’ who need to respect the ‘more powerful’ people in society. They seem to accept this about less powerful members of institutions, like themselves, and expect and accept that power is distributed unequally. The students may be too afraid to express their doubts and disagreements with their teachers or parents. This can be one of the factors that may contribute to the various levels of social creativity among the young Thai citizens. Criticism may create conflict which does not go with the idea of social harmony in Thai society.

The social imaginary concept was tested in sixteen questions to explore the attitude and perception of university students about the influence of globalization and cultural dimensions on to a notion of social imaginary. In the results, participants agreed that social creativity (social imaginary) was beneficial to Thai society and necessary to create new

possibility for social change in the future. Therefore, globalization and cultural aspects have an important role to play in this development.

With regards to the relationship among social imaginary, globalization, and cultural dimensions, the results indicate a positive relationship among various globalization and cultural dimension factors. The interpretations are two fold. The findings suggest that in terms of the correlation among factors, globalization affects various aspects of Thai society and all of them correlate to each other. It is inevitable not to integrate the political, economic, communication, and cultural impacts in the interpretation of globalization effects in Thailand.

In the regression analyses, three factors of individualism, cultural globalization and masculinity were evident as strongly predicting the potential of the development the social imaginary in Thailand. Power distance was negatively correlated to the development of social imaginaries, whilst uncertainty avoidance and economic globalization had no significant effect.

The results of this chapter will discussed further along with interview results from the previous chapter in clarifying the research questions in the Chapter 6 discussion that follows.

Chapter 6 Discussion of Findings

The objective of this chapter is to review and discuss the results of the interviews and the analysis of the questionnaire data to consider significant theoretical implications from the findings in to addressing the research questions in Chapter 1. This chapter will reexamine influential factors (from globalization and cultural dimensions) on developing a social imaginary in Thai society as proposed in the literature review in Chapter 2. Each of the questions will be considered in turn. The five research questions were:

- 1 To what extent can globalization shape the social imaginary in/for Thai society?
- 2 To what extent can globalization impact on traditional ways of learning in Thailand?
- 3 What are the differences and similarities between old and new ways of learning in Thailand?
- 4 What effects do cultural dimensions have on the social imaginary in Thailand?
- 5 How can national education policy foster new ways of learning for the development of social creativity as part of the social imaginary in Thailand?

6.1 Globalization Shaping Social Imaginary in/for Thai society

In this project, interview participants included policy makers and others involved in theorizing or developing policy and practice for the introduction of change to existing or future social imaginaries in Thailand. These participants were responsible for creating educational policies and curriculum and in charge of managing and implementing those policies and the curriculum. The other key participants were academics (lecturers in Social Science from Sripatum University) and Directors from two government departments involved in social development within Thailand.

In this project, the concept of globalization was defined in relation to four forms or aspects: political, economic, culture, and information technology (as discussed in the literature review in Chapter 2), yet from the results of interviews (reported in Chapter 4), most of these participants defined globalization in terms of the presence, development and

impact of communication technology. For example, one of the school principals associated the positive impact of the communication technology to its contribution to the speed learning, our ability to learn more quickly, and of knowledge acquisition in the international arena.

The results from interviews revealed a number of important findings. Firstly, there exists a difference between younger and older participants' perceptions and interpretations of the nature and scope of globalization and its manifestations. That is, as the interviewees were mostly over the age of fifty, interviews revealed those participants defining globalization as new technology, whereas questionnaires given to a younger demographic group resulted in more diverse and advanced perceptions of globalization.

Interestingly, those holding power and control over the development of education systems and the directions of social policy (government officials, school principals and so on) saw the effects of globalization in terms of technology and communication only. These respondents mostly mentioned the advantage that technology played in the everyday life of the community and they focused on the technological aspects which globalization had brought into school communities, particularly in the advent of new ways of teaching and learning. Showing a single dimension as the feature of globalization is a significant discrepancy in the results from these groups, when in this study the literature review described globalization from economic, cultural and political standpoints as well as technology.

In order to understand the extent to which globalization shapes social imaginary in Thai society, it is important to firstly consider how social imaginaries form and are understood. Results show the importance of educational reform on the developing the social imaginary in Thailand. In order to achieve this, producing a creative environment as well as encouraging peoples' openness to new ideas and visions for a better future was considered significant.

The findings revealed that the development of educational system in providing alternatives to traditional ways of teaching and learning is essential to encouraging this openness to new and different futures. To develop ways of teaching and learning to address such change will require the educational system to be standardised in all areas that are

influenced by globalization. As Blackmore (1999) commented, “the education system is a manifestation of the standardizing processes of globalization” (p.35) and this would necessitate the broadening of the horizon for current and future curriculum as well as breaking existing barriers of power within administration. Based on the results, it is believed that globalization influences not only politics, but social development in education systems, traditional culture, economy, and information technology.

Policy makers and school principals from The Ministry of Education provided strong support on the influence of globalization on the development of educational systems and human knowledge. Policy makers acknowledged the benefits that globalization and associated technological initiatives will be to developing curriculum and contributing to rapid information and knowledge transfer. Policy maker Chaleyo said that it is important to bring:

the world of globalization into the educational management process. Part of educational management has to rely on technology to enhance the learning process. For instance, computers will enable students to have a short cut to learning. In the past, children learnt from textbooks but nowadays they are able to acquire knowledge from computers. This is an advantage of globalization. The communication system in the globalized world is able to greatly enhance the Thai educational system.

Moreover, officers from The Ministry of Interior also stressed how globalization will close communication gaps between the centre and local areas. In essence, officials will be able to communicate effectively at a distance whilst performing tasks at ease and conveniently.

While it is believed that globalization brings many benefits to Thai society, through new technology such as the internet and global media (and to educational systems with new ways of learning in the Thai education system), there is an awareness that there are also disadvantages. The comments made by policy maker Ruenrung concerning how globalization impacts on Thai society, in both positive and negative aspects, reveal that tension.

It does a great deal because globalization contributes to the advancement in education of the use of technology. Technology can enhance learning. In the past, we depended on books alone for knowledge but now the Internet is the source of a wealth of knowledge. It expands our way of gaining knowledge. When talking about the negative impact of globalization, we have to look back to Thai society in the past where nothing very frightening happened. When teaching students, teachers did not have to go to much trouble because the social environment was still decent but now our environment has been corrupted.

Therefore, with new technology the education system can provide a new way of learning by using computers in ways where students can learn new knowledge by integrating their use of the internet with more traditional forms such as that primarily based in the use of text books as the main resource.

However, Schiller and Liefner (2007) have mentioned about Thai teaching that “the quality of teaching needs to be upgraded to international standards and its focus should be shifted to science and technology fields to meet private sector demand” (p.550). Ampra and Thaithae (1998) described new teaching and learning approaches as in Thailand by saying that “teachers will design relevant activities by which students can themselves construct and follow up knowledge... to permit students to select options according to their own interests” (p.130). Also, an effect of globalization is to encourage more independent learning in the curriculum, and therefore an increasingly significant role for teachers is to actively inform students that knowledge may be both useful and harmful. Moreover, in a globalized world, a teacher’s role has changed from being an information-centered provider to a facilitator where teachers monitor students’ independent learning while guiding them in the learning process.

Furthermore, globalization also encourages students to participate in new ways of learning by using the media and the internet to obtain new knowledge. In addition, globalization has the potential to make them confident to present and display their knowledge in their quotidian social worlds than in the past. Rizvi (2008) has pointed out that technology and media impact on young people as “the lives and experiences of young people growing up today are deeply affected, for example, by new social formations driven by technological

and media innovations” (p.64). Also, Geddes and Rust (1999) mentioned that young people can be highly effective in relation to developing new ideas, influencing decisions and establishing priorities through technology and media. In general terms Muldar (1996) anticipated this when saying that “the world view changes over time, as clearly illustrated by the different attitudes towards life between different generations and everyday experiences” (p.12). It may be suggested that this has been evident to a greater or lesser extent during the recent political protest turmoil.

The findings from the quantitative data (that is, the questionnaires) present the various cultural dimensions with regards to aspects of globalization and the results imply that challenges in the form of technology, communication, culture, politics, and economics will affect the social imaginary of the citizens in the country. Based on these findings, cultural globalization was positively predicted to contribute significantly to the development of the social imaginary ($p < .01$, and $\beta = .225$) and may influence social change. This is not unexpected given that Pongsapich (2004) pointed out that “social globalization is social transformation or processes leading to the achievement of people-centered development” (p.4) and the cultural pressures lead to more wide spread social change. However, Thai students remain aware that as Thai culture still embodies a high social hierarchy this is difficult to change. Thus, changes would not appear unless this element was removed from society. This is obviously to claim that the potential to develop imagination and knowledge may be controlled by national cultural aspects.

Political globalization was a second significant predictor for developing a social imaginary ($p < .01$, and $\beta = .201$). Political sense seems to be very strong in the young people’s perceptions towards society. That is, the Thai students surveyed believed that political globalization has an effect on social change. As seen in the recently political crises over 2006-10 a growing number of young Thais were willing to take part in potential protest than in the past. Since 2006 Thailand has experienced regular political instability and social frustration with various clarion calls for democracy in the country. Thus, political events have an effect on student attitudes and behaviours as well as the way they react toward other social beings in the country. In essence, globalization encourages young people to participate in politics and challenges them to address government corruption and absence of responsibilities of politicians for wrong doings in order to change Thai society.

Economic globalization was a lesser significant contributor to the social imaginary in Thailand in the results ($p < .10$, and $\beta = .103$). Thus, economic globalization is not considered as important a factor in the development of the social imaginary when compared to other factors such as cultural and political globalization. Although, in recent years global economic conditions have been both encouraging and uncertain due to the global financial crisis, it appears that global economic conditions are trending upward and have opened up more than in the past. This has brought increased competition and conflict into society, but the students either failed to believe that economic globalization could contribute to a new social benefit or to the uptake of new knowledge in Thailand.

This result was somewhat surprising because initially, following the literature review, I believed that economic globalization to be demonstrably beneficial as the idea of economic competition between the countries motivates the growth of new ideas amongst people in society. In view of that, society would be motivated to develop new sets of social knowledge in response to the effects of globalization. For instance, the “modernization argument holds that economic development in Thailand [has] created a substantial, well-educated urban middle class people that wanted accountable democratic government” (Elentheart, 2003, p.253) and therefore it might be expected that the changed social location of university students may have been more strongly reflected in the results about economic globalization as it linked to the development of new social imaginaries.

In 2009, the Thai government introduced a new development paradigm called Creative Thailand that was designed to promote “global market and technological advancement as the driving forces and intellectual and cultural assets as the new factors of production” (Creative Thailand, 2009) in developing a Creative Economy emerging with the globalization era. Developed countries such as the USA and those in Europe have also adopted this paradigm to generate economic growth. Obviously, this claim would support a view that the development of economy was significant in encouraging the social imaginary in Thai society.

The final result presents information technology globalization as a significant negative predictor to the social imaginary ($p < .01$, and $\beta = -.212$). Based on this result, information technology globalization could have a significant impact on social imaginary, but in negative ways, meaning that it was received by people unexpectedly and that they may

need to counteract it in the development of social imaginaries. That is to say, information technology is important, but not directly to the development of the social imaginary.

This seemingly contradictory position is also reflected in views of others. So while Sinlarat (2005) argued that “the growth of globalization and the development of the internet has made the transfer of knowledge seemingly limitless, countless, and timeless, learning occurs instantly and everywhere” (p.266), in contrast to these comments Chareonwongsak (2002), in discussing the impact of global technology in our lives, says that “lifestyle and human social behavior are responding much as they did to all other waves in human history-with great difficulty and, in unexpected ways” (p.196).

Moreover, this may be interpreted as saying that Thai students consider technology contributes to social life automatically and therefore is not necessary to the development of something new. In regards to section two of the questionnaire (see appendix 7) relating to information technology and global media playing an essential role in influencing Thai people’s way of living (Hallinger & Kantamara, 2000), results revealed that Thai university students did not believe that global technology would impact on their lives. They considered technology as a natural element and a part of the taken for granted (ordinary) life. Conversely, older people considered the concept of technological globalization as more complicated. The gap between the perceptions of these two groups becomes clearer as we continue to investigate globalization.

Despite, the negative association of information communication globalization with the social imaginary, media was mentioned in this section of the questionnaire and it is interesting to see that both students and policy makers seem to be frequently to seeing the effect of media as being crucial so as to reap the benefits of globalization. However, global media seems to play an active role in ideological change among groups in Thailand. This has been seen recently with protest about the return of Thaksin. The effect of local and global media is mostly seen in the form of the presence of non-Thai dimensions to living and other social aspects. The exposure to international media in the forms of television programs, electronic media, the internet, and pop culture seems to change the perception of being Thai and what it means to be living the Thai way. This was commented upon by the interviewees on many occasions.

A core argument of this study is that the positive benefits of globalization must be reflected in education, that is, in curricula and in teaching and learning methods. Moreover, globalization has been significant in encouraging the knowledge and imagination for young people and such results have shown that Thai students are in fact willing to participate in many situations including the political sphere. It was found that Thai university students advocate the influence of globalization in creating future leaders.

In an effort to promote young people's creativity, the current National Economic and Social Development Plans (as explained in Chapter 2) planned to promote creativity in the young through policies about people-centered development. Furthermore, globalization variables in this study also bring an interesting insight into the concept of identity among Thai university students. As a number of them planned to work and study abroad it is obvious that they perceived themselves as members of the global system. Results showed that 18% of students who participated in the questionnaire want to continue their studies overseas. Thai students perceive international education and experiences as a major asset that would help them become successful in the global labour market. That is, while international education may a luxury item in the past, it has become a necessity for many of the new generation.

However, the differences between the views and perceptions of younger and older citizens indicated that globalization may create a widening gap between the generation, and educated and uneducated citizens of society. Given that Buddhism is the main religion for Thais and extols respect for seniority regardless of age, status or wealth, such young people respecting the elders and poor people looking up to the rich (Mulder, 1985) globalization could become generative in breaking the binding and socially determining ties of seniority among Thai people.

In order to take up influences from globalization to develop new social imaginaries in Thai society, achieving balanced lives may be the key factor. The King of Thailand proposed a philosophy known as Sufficiency Economy (explained in detail in Chapter 2) to support the need for balanced life styles. This philosophy points the way towards a more resilient and sustainable economy that will increase the likelihood of positive social development from globalization (Thai government, media, 2007). To achieve the Sufficiency Economy, it is important to strengthen the nation so that everyone can find a balanced way of living

to cope with critical changes arising from extensive and rapid socioeconomic, environmental and cultural changes occurring as the result of globalization (NESDB, 1999).

However, a gap was found among students and policy makers in their understanding and interpretation of the meaning of the term globalization. The younger generation seems to identify with globalization from a holistic view of life and aspects of daily lives, food, culture, and well-being in society were mentioned frequently and were reflected in the students' perspectives. However, policy makers seem to pinpoint the negative aspects, and are not as proficient in seeing the balance between positive and negative effects in Thai society. This can be seen as a reflection of lived experience with the development and impacts of globalization and conceptual understanding of the social processes. The results confirm that the effects of globalization in Thailand are experienced by different groups (especially across generations) in different ways, yet still see some links between globalization and its characteristics with the social imaginary

6.2 Globalization Impacting on Traditional Ways of Learning in Thailand

In order to address the second question, qualitative interview data were collected in order to gain an insight into the opinions of the participants about the presence and importance of traditional ways of learning in Thai society. The interview questions were focused on the process of learning under the evolving influence of globalization.

Policy makers commented that globalization was a necessary factor in creating new ways of learning but posed a threat to those who are not familiar with the concept. University lecturer Nakamon indicated that globalization has already impacted on Thai traditional knowledge by replacing subjects such as Thai history in the curriculum.

It has been found that with growing importance of adapting to the impacts of globalization subjects such as Thai culture and Thai history have slowly disappeared from the new curriculum resulting in absence of important learning for students.

Officials from The Ministry of Interior supported this view and said that it was reflected in an increased mobility in the population with the shift of locals wanting to move into the

cities, such as Bangkok, where the benefits and potential of globalization would have greater influence on their lives. The removal of learning about Thai culture from schooling contributes to the attitude of Thai people for change and this leads to people being willing to move to obtain the new knowledge that globalization provides and promises.

Globalization impacts on Thai traditional ways of learning in both positive and negative ways. The positive elements include attainable access to information and knowledge from the Internet and media and its capacity for developing opportunities in education, business and other social spheres. The negative elements include the erosion of culturally grounded relationships between generations concerning respect for modes of knowledge transmission that bind family and communities together. The transition from dependent to independent learning has implication for the social hierarchies that have traditionally connected people in Thailand

Inevitably, globalization provides access to new ways of learning and adaptations to the curriculum will involve the introduction of more independent learning through information technology and blended forms of learning. In the past, students were limited to studying and learning in (traditional and formal) classroom settings but today it is possible for students to learn individually by using technology in their education. That is, knowledge delivery from a teacher becomes only one means of receiving information and the teacher's role has shifted from traditional teaching to a relatively more passive role as a facilitator of knowledge. Policy maker Chaleyo made a strong point about this in saying that the teacher's role had already substantially changed from being information-centred to facilitation for monitoring students' independent learning. In discussing curriculum reform in Thailand, Ampra and Thaitae (1998) described the new role of teachers being primarily about the "design [of] relevant activities by which students can themselves construct and follow up knowledge" (p.130).

While it may appear obvious to state that globalization would impact and change education in Thailand, the far reach of independent learning processes into the education system and society, and the subsequent loss of the place of traditional ways of learning, was not expected. This is reflected in the interview results that showed a decrease in family ties due to the expanded confidence of youth in becoming independent learners. Some have indicated that this has possibly led to a number of crises in Thailand (as explained in

Chapter 1 and 4). For instance, Ministry of Interior officer, Preecha, attributed the rise in criminal behavior amongst young people to this erosion of dependence in learning relationships and family problems. As reported earlier in Chapter 4:

...children no longer have their parents as their role models but see these instead in the mass media or even their peers. This has affected the learning system or learning method and has resulted in major social problems

Thus, the effects of globalization have caused the younger generation to impersonate behaviors and thinking taken from Western influences without becoming aware of the nature of this knowledge and its consequences. Prystay's (2004) investigation of the impact of globalization on Thai teenagers identified the gap between elders and younger people's perceptions on globalization as due to capacity to cope with the speed of change. In the past family ties were in a strong position because elders were primarily the influencers of ideas and opinions for younger generations, yet with the decline of that influence significant social change results. Interestingly, Mulder (1985) observed that Thai people's connection to traditional ways of thinking limits the possibility for individual imagination, and so the advance of independent learning feeds the growth of new imaginaries.

Globalization has opened the flow of various channels of information and changed learning experiences to such an extent that Community Development director Preecha was led to question how globalization has affected independent learning and social relationships. In a related way, policy maker Ruenrung described how a reformed education system will assist students to absorb and understand the benefits of globalization.

Change does not have to be drastic but, in managing education, we should look for ways to make our students learn how to catch up with what has been introduced by globalization. Knowing what globalization is should make them realize what they should do and why - this is highly significant in the world of globalization.

Almost all participants believed that globalization brought new knowledge to society, but also believed that the experience passed on from elders was an important factor (via Thai traditional learning) in developing society along with the contributions from the newer ideas of younger students (obtained via independent learning). That is, the participants were suggesting that a combination of old and new ideas is required rather than simply the new replacing the old.

Globalization brings new ways of learning to Thai society that requires people to change established practices, but some are unwilling to adopt these changes. Older people tend to be the main group unwilling to adapt to these changes causing an expectation gap between the ideas of young people culturally forced to conform to new ways and the opinions of older people satisfied with the status quo. Given that Thai traditional learning focuses more on learning relationships between people than on the pursuit of (newly available globalized) knowledge, the school principal, Preecha said:

Teachers of the older generation may be against change. We have to introduce a new way of thinking in our development system. Teachers of the older generation have to be developed so as to be able to accept or dampen their ill feeling against change...[teachers] of the older generation have to develop in accordance with change. We have organized training for the leaders of change—those at the administrative level. We have put much effort into this.

Globalization does impact on the belief of older people and attitudes may be difficult to alter. For example, the officers from The Ministry of Interior raised an issue that has occurred in their departments where staff were required to improve their technological skills, but governors who were over the age of 50 and in high ranking positions were not motivated to learn new technology because they are unfamiliar with the processes and therefore find it difficult to learn this technology.

Similar issues confront the education system, and policy maker Ruenrung addressed this when discussing the complexities of introducing education for global knowledge.

That is why people say it is difficult to organize an effective educational system in the world of globalization. Society has changed drastically but in the

past, the world was not so complex and chaotic. It was not difficult for teachers to teach but now, when they teach their kids what things should be like, the reality is that things are different in the outside world.

The University lecturers confirmed that older people act as role models for younger generations especially where young people believe and respect their views and opinions. Ungaree, Jongpipitporn and McCampbell (1999) have linked this to the structure and traditions of Thai families: “Thais value family life very strongly, both for themselves as an important part of Thai society as a whole and also, the elder family members hold positions of honor and respect within the family unit, therefore, respect for senior citizens is learned at a young age by all Thai citizens” (p.318). Based on this assumption, it would be correct to say that elders play an important educational role for young people learning to conform to expectations of Thai society, and this tradition is passed on from one generation to the next.

Thus, globalization will impact on traditional ways of learning for particular groups especially those of different ages. This result was related to the first question concerning how globalization would bring benefits for social imaginary in Thai society. This is to say that, globalization is mostly beneficial for young people who are living in the globalizing world and are willing to learn in the moment unlike older groups of people who are more likely to feel forced to adapt to it (and therefore resist or ignore it).

Interviews confirmed that globalization impacts on Thai traditional ways of learning for older people and they feel that something very important about their role in society has changed. Traditionally, Thai culture has a patronage system and a high power distance as explained in Chapter 2 and young people would seek advice from those with more experience, but now obtaining new knowledge by themselves is easy(to access) due to the influence of globalization.

In the education system, the stronger connection to the influence from globalization has impacted directly on the curriculum in such a way that global knowledge has begun to replace the prominence of local knowledge. Policy maker Chaleyo, reflected on the benefit of local knowledge by arguing that Thai students should focus on local community

problems order to gain a better understanding of social problems and achieve a sense of responsibility to the their country.

The Thai educational system has to be adjusted in terms of the reception of information and the students' process of learning. Students first have to acquire knowledge from things close to them in their own community in order to develop a love and understanding of their own place before they are able to apply the knowledge gained to the development of their community. It is a pity that, in reality, many students want to do office work after their graduation instead of returning to their locale. This is because education does not teach them to be responsible for their own community nor does it teach them to learn their way of life.

Thus, local knowledge (traditional learning) is still thought to be important to develop Thai society from these discussions relating to the impacts of globalization. However, the government policy in 2009 (explained in Chapter 2) has a focus on the importance and the delivery of this knowledge (to be discussed further in the next section).

However, school principals are less convinced that the link between the curriculum and globalization will impact significantly enough on traditional ways of learning. They see globalization as providing good resources and therefore assisting in improvements to the educational system. The need for resources to improve education provision in some areas was acknowledged by policy maker Ruenrung, who said the following.

Students in remote areas usually came from poor families and everything tended to be impoverished and thus they are deprived of opportunity. The number of teachers in small schools is also very small. Teaching media can not match those used as the source of knowledge for children in schools in Bangkok.

Schools in rural areas lack resources (technology, computers, books and budget) and have insufficient teachers who are familiar with global trend in knowledge. For example, the effects of globalization may provide access to better resources such as learning centres, computers, and good libraries. But for schools in rural areas the lack up-to-date resources,

and newer teacher means that thus, there will be an enormous gap between the quality of learning in city and rural schools. Jongudomkarn and Camfield (2007) confirm that social development in Thailand has historically focused on the capital city, Bangkok, and the popular saying 'Bangkok is Thailand' reflects the tendency for uneven development between the centre and the other regions of Thailand. Nonetheless, even without globalization, Thai society lacks the implement processes to support education reform and expansion in all areas. The uneven distribution of the benefits of global resources aside, globalization it still the best chance for improvement to education across the country.

In concluding this question, it would appear that the impact of globalization on Thai traditional ways of learning would depend on the process and situation in which it occurs. However, globalization brings both advantages and disadvantages to society and it is important that traditional learning as part of introduction to culture remain significant to developing social imaginaries in Thailand. Participants have stressed that it is beneficial to integrate some aspects of globalization with the traditional Thai culture for optimum conditions in developing the social imaginary and new socially creative opportunities in Thai society.

6.3 Differences and Similarities between Old and New ways of Learning in Thailand

This question builds on the concepts posed in question two and it explores in more depth the processes of learning in relation to older and newer ways of learning under the effects of factor linked to globalization.

According to the interview results, it was found that globalization brings about social change with the presence of new forms of knowledge in society and of new ways of learning and resources that are part of this change. It can be difficult to distinguish differences other than those influenced by technology through globalization. Participants from the Ministry of Education, such as policy makers and school principals, made many comments about the contributions of globalization to educational learning in the form of technology. Policy maker Ruenrung said that globalization enhances learning by expanding our way of gaining knowledge beyond dependence on books alone.

Policy maker colleague, Chaelyo, addressed the link between technology and new learning methods:

Technology enhances the learning process. For instance, computers will enable students to have a short cut to [faster] learning. In the past, children learnt from textbooks but nowadays they are able to acquire knowledge from computers... however, we have to pay attention to the management of the learning system. That is, teachers must develop teaching methods and they must be able to differentiate between what should or should not be deemed as appropriate for consumption, instead of focusing on simply imparting knowledge to students

This is to say that, the difference between new and old ways of learning generated through information technology changes the role played by teachers and requires new learning methods.

As mentioned previously, the new learning methods require pedagogies of facilitation over pedagogies of transmission and a capacity amongst teachers to use technology effectively. The absence of technology diffusing into certain areas of society, such as poor and rural areas, can create gaps between groups in society as a result. Furthermore, this may also restrict the take up of new learning methods and pedagogies of facilitation by teachers in those areas. Hongladarom (2002) described the importance of the role of technology by saying “the spread of the Internet throughout the world is turning it into a powerful agent of globalization not only in economic but also in cultural and ideological terms” (p.241), but the potential for this kind of agency also depends on the distribution of resources to enable that spread to have the desired effect. Policy is one thing, but practice, especially distributed effective practice, is another.

Given the role that technology and the internet must play in the curriculum, teaching and learning methods must be developed to enable students to update skills and knowledge to take advantage of the new approaches. That is, the difference between new and old ways of learning is located - actually embedded - in access to, and the use of, technology. Systems of learning, whether national, regional or local, must support this.

Moreover, the primary difference between new and old ways of learning is the access to the channels from which information can be retrieved. Traditional education systems provide support for obtaining knowledge through teachers and textbooks. In this case the information channels are relatively fixed and rather static. Newer methods of learning promote independent learning and support students to obtain knowledge from various channels that are highly mobile and fluid. The Internet, electronic media and to a lesser extent, peer interaction and debate, are examples of this within Thai learning systems. The new activities that derive from this encourage the exchange of information from peer-to-peer, teacher facilitation and self-induced learning that leads to increased confidence and engagement in critical thinking. While these ideas are unlikely to seem radical to Western teachers and education officials, they do require dramatic change in long standing practices of teachers (and systems) in Thai education. Such change does not occur instantly because “in Asian countries such as Thailand, China and Indonesia students learn to respect and obtain knowledge from their teacher” (Milner, 1996, p.69) and the knowledge centre will still remain in the hands of the teacher until the new sets of expectations take hold.

There are aspects of the old ways of learning that are similar to the new ways of learning. Both the old and new ways of learning are capable of encouraging the development of skills for the future as part of the education system and the social development plan. Policy makers mention that the Thai education system will continue to develop under the influence of globalization and curriculum will be updated over time. Obviously, the strongest similarity is that students are still acquiring knowledge through interaction with their teachers. However, the nature of the relationship as part of the interaction will be (quite) different.

As indicated, traditional methods of learning will remain due to the expertise and social knowledge that is available from those more experienced. Thai culture teaches respect and belief in elder’s knowledge, a process in place in Thai society for many generations, making the associated learning methods culturally strong and resilient to change. Deveney (2005) supported this belief by locating traditional methods of learning in something bigger than pedagogy, saying that “in Thai culture, the teacher is a representative of moral goodness who bestows the gift of knowledge on his/her pupils... [and] the teacher makes a considerable self-sacrifice for the good of the pupils, creating a moral debt” (p.156). The Director General of the Department of Community Development, Preecha, saw parallels in

the new arrangements saying that while new ways of learning support independent learning, validity of information will still be influenced under the guidance of experts and leaders of the educational sector.

Therefore, Preecha has linked the similarity between new and old learning methods with social development saying that people will learn from the leaders, even though new ways of learning and access to independence in the end is determined and controlled by leaders (elders). It is interesting to note that knowledge may have little credence if it does not have the support of those with recognised expertise, which in Thai culture traditionally means those in authority and elders. It is enough to say, the similarity between the learning methods in Thailand will usually reflect the legacies of these ideas about the knowledge authority of older people.

Another influence on learning methods is the patronage system that plays a significant role in society. Thai people respect and are more likely to learn from wealthy or powerful people regardless of whether they are suitable teachers or mentors. University lecturer Chorthip said:

Thai society has always respected people of higher social status and the gap between rich and poor people has become a prominent factor in Thai society in every generation.

The poor see the rich as role models for better lives and therefore the patronage system is conceptually and practically quite similar to social hierarchy. The social hierarchy influences the development of learning in Thailand. The next question (6.4) will identify these aspects more clearly and explore why this social context is important in developing the Thai social imaginary.

Although new ways of learning have begun to emerge in the education sectors, policy makers do comment that the Thai education system still remains weak. Thus, in response, the government has introduced a new educational policy with cost-free education (for the first 15 years) to encourage and provide educational opportunity for all citizens.

While all developing countries have introduced these policies over the years, Thailand has just begun to take this direction with this policy. The policy not only encourages people to become more educated, it aims to lessen the gap between the highly educated and less educated groups creating a larger middle class society. New ways of learning will motivate liberal thinking and focus on understanding globalization in relation to everyday life.

However, there is a big difference among new and old ways of learning in the curriculum and engagement with globalization has caused an invasion of new subjects replacing those such as Thai history and knowledge. Policy maker Chaleyo strongly stated that Thai traditional knowledge is extremely important to the education system and society.

I want to emphasize that the local curriculum should have a greater role than the central curriculum. This means that the Central Part should set a broad framework, specifying what characteristics Thai students should have and the rest should be managed by the local curriculum, which is responsible to local communities and schools. Therefore, the local curriculum should play a significant role in the educational management of the future.

In order to resolve problems between the new and old ways of learning, policy makers have included knowledge based on societal issues as part of educational policies. For example, educational policy in 2009 promoted local knowledge, known as Indigenous Knowledge (IK) (reviewed in Chapter 2), which has helped solve local problems in the community and develop people's ways of life in accordance with changing times and social environments. It has become increasingly obvious to those in authority that global knowledge would eventually displace and possibly replace Thai local knowledge. Accordingly, recent changes have been made to merge both new and old ways of learning in order to create a balanced, reformed society.

6.4 Effects of Cultural Dimensions on the Social Imaginary in Thailand

Data from both qualitative and quantitative methods were used to clarify this question. The interviews focused primarily on the cultural dimensions and their effects in organizations, education system and society in which the participants identified the problems and

solutions. The questionnaire investigated the influence and impact of cultural dimensions on university students' quotidian participation in/with globalization.

The cultural dimensions framework is categorized into five dimensions: power distance, individualism, uncertainty avoidance, masculinity and long term orientation (explained in Chapter 2) and interview results showed that the selected dimensions of power distance, individualism, and long term orientation had an impact on the development of the social imaginary in Thai society.

In the case of power distance, policy makers highlighted the importance of changed roles in the administration of education throughout the central and regional bureaucracy. It was suggested that within the Ministry of Education roles for developing the education system need to be decentralised in order to give power to educational service areas that will allow them to apply policy locally. School principals also pointed out concerns regarding inconsistencies with system administration allocating power through the local communities leading to problems remaining unsolved. In practical terms, this means that high priority problems cannot be solved rapidly because permission is required from the centre. In addressing the role of power in Thai schools, Hallinger and Kantamara (2000) said that "decision making in the Thai school is more centralized than in the West, [but] the Thai principal plays a similarly critical role at each stage of implementation" (p.209). Interview results show that while decentralisation has been a strong point in the education policy, in an ideological sense, practical processes of administration in Thailand remain centralised.

Power distance is defined as the extent to which less powerful members of a society or groups of people expect and accept unequal power distribution within those group. Chuan Lu, Rose and Blodgett (1999) say that "high power distance is associated with conformity to group or organizational norms and a willingness to concur with the opinions of superiors" (p.35). In Thailand, this dimension can also be referred to as social hierarchy and it has enormous impact on the Thai social imaginary.

In saying "what's never changed in Thai society is the love of power and an adulation of money and wealth, with people favouring their own relatives, their close friends or their connections", University lecturer Nakamon supports the idea that Thai society promotes respect for people of higher social status and consequently the gap between rich and poor

remains a prominent factor in Thai society in current and older generations. Komin (1995) supports this view by describing the Thai social system as hierarchical saying that “class distinction and social differences in Thai society are broadly defined by such personal characteristics as family background, age gender, and level of education” (p.384).

If it can be interpreted that social hierarchy controls people’s imagination in society, because of the respect for those of higher ranking and education, it is not surprising that it is difficult for Thais to create new ideas and play a new role as a member of society when they are constrained by social hierarchy. Thansankit’s (2002) study of Thai social status and hierarchies found that “the hierarchical structure of Thai organizations influenced the decision making process in the organizations” (p.128).

However, social hierarchy is correlated with Thai traditional culture where people are taught to respect and believe in elders who have more power than them. Policy maker Ruenrung described it thus:

This notion is connected with Thai society and tradition. In the past, we believed that the elderly are good examples to the young, so whatever they taught was assumed to be good. This started the belief that whatever the elderly said, the young should believe and follow their example. In Thai society, unlike Western society, it was firmly believed that the juniors had to believe what the seniors said.

The interview results show that the individualism cultural dimension also has a significant impact on Thai social imaginary. Interviewees stated that Thai people have a preference to learn in collective groups and become followers rather than to work individually. Niffenegger et al., (2006) has also noted this saying that “Thais are taught to depend on each other and to help one another, or to show ‘collectivism’ instead of ‘individualism’ as demonstrated by many Western countries” (p.408).

The other specific behavioral factor that is linked to this dimension is *Man-Sai* (explained in Chapter 2). Komin (1991) suggests that this is important when Thais see other people showing action and ideas, or demonstrating overt self-confidence. Thus, these types of feelings will hinder the development of social imaginary in a society. Those who choose to

change old patterns and ways of thinking will tend to hesitate in taking action to avoid perceptions of Man Sai. The university lecturer Chorthip confirmed this in saying:

Thais tend to be ruled by jealousy; they will not follow or finish work started by others but they will initiate work of their own and this tends to result in a discontinuity of development.

Another dimension appearing as having a significant effect on the development of social imaginary is long term orientation. Policy maker Chaleyo stated that:

[the] Ministry of Education has the policies to map what the Thai educational system over the next ten to twenty years will be like but this is only a broad framework to be used by educational management.

This research project has confirmed that it is important for the development of society that the education system set long term goals in preparation for global changes.

Interestingly, the masculinity cultural dimension was not addressed or referred to in the interviews. Masculinity as a concept refers to a society with certain qualities such as assertion, competition and strength being prominent. In a masculine society, the work goals would include high earning, recognition, advancement and challenge. Hofstede (1980) defined Thai society as a country that consisted of high feminine qualities. This lower level (of masculinity) is indicative of a society with less assertiveness and competitiveness, as compared to one where these values are considered more important and significant.

Thai traditional conceptions lead Thais to prefer not to say anything if they think their comments may lead to conflict or interpersonal resentment and this reflects feminine qualities. However, this may be important (as an issue) in contributing to the development of social imaginary. For example, Hallinger and Kanatmara (2000) say that “Thais place a high value on social relationship, to seek harmony and avoid conflict... [despite that] conflict is a natural byproduct of change, this exerts a future drag on the slow process of change” (p.192).

The questionnaires also addressed the (correlation) connection between cultural dimensions and the development of social imaginary as reported by Thai university students. The following paragraph summarise the findings from the quantitative analysis of the survey data.

Based on the results, individualism was the strongest dimension ($p < .01$, and $\beta = .264$) as a predictor to contributing to the potential development of the social imaginary. This can be interpreted as showing that university students believed that individualism is a characteristic required to advantage society in developing social change. However, this contrasts with the view of Niffenegger et al., (2006) who described Thai society as characterized by collectivism. They said “Thais were taught to help one another which emphasized collectivism instead of individualism. Most of the business relations in Thailand are based upon the concept of ‘Buun Kuhn’. Buun Kuhn means if someone helps or favours one’s counterpart, there is an obligation on the counterpart to return the favour” (p.408). In the collectivist society, people are concerned about what other people think and in belonging to the group. People believe that working in groups achieves more and is more successful than working individually (Deveney, 2005). Educated younger people are beginning to see and think differently about with individualism a factor important for producing social change with and through globalization.

Based on these results, university students may believe that group orientations would slow the process for social development when globalization is providing them with new knowledge and encouraging them to use their knowledge in society. This finding is similar to that from the qualitative results which indicated individualism as an important factor in assisting the development of the social imaginary in Thailand. However, with individualism as a dimension becoming important in developing the social imaginary, this may lead to the erosion of some parts of Thai traditional culture where relationships in society change dramatically with people trying to achieve goals without concerns for other people.

Masculinity ($p < .01$, and $\beta = .221$) was also significant for university students as they felt that qualities such as assertiveness and leadership were important to resolve major crises and masculinity traits such as using logical analysis, would prove beneficial for Thai society. Nowadays, young people view masculinity traits as essential in solving problems

in various areas in society. With rapid emergence of the effects of globalization in Thai society, many situations arise that require people to take on attributes such as decisiveness and assertiveness in order to get the task done. Other existing traits, of a more feminine role variety, may hold back the development of society in today's competitive world.

Hallinger and Kanatmara (2000) described the femininity social traits in Thailand as placing "a high value on social relationship, seeking harmony and avoiding confrontation" (p.192). Therefore, gender status can play a role in areas like job promotions (Litzky & Greenhaus, 2007). Hofstede (1980; 1984) stressed that Thailand is a feminine country where the quality of life and interpersonal relationships between Thai people are informed by modesty, but globalization requires the competitive and assertive traits to be prominent in society. Thai students believed that gender as a concept, through the masculinity dimension in Thai society, was a significant contributor to the development of social imaginary in Thailand.

Long term orientation was also found to be an important factor for social development in Thailand. The results showing ($p < .01$, and $\beta=.171$) indicate that it was necessary for Thailand to improve the quality of education whilst including social development in the long term plans.

Hofstede (1994) identified the characteristics of long-term orientation as "persistence, ordering relationship by status and observing this order, thrift and having a sense of shame...[whereas] short term orientation is characterised by personal steadiness and stability, protecting your 'face', respect for tradition and reciprocation of greetings, favours, and gifts" (p.165). Niffenegger et al. (2006) also described this dimension as "the degree to which people accept the legitimacy of hierarchy and the valuing of perseverance and thrift, all without undue emphasis on tradition and social obligations which could impede business initiative" (p.406).

According Thailand has a short term orientation focus due to the influence of traditional culture where Thais are taught to respect customs and always protect their face. Thanasankit (2002) said "Thais try to avoid conflict and criticism at all times because of the face saving value" (p.132).

While on this evidence, Thailand has a clear a short term orientation, the questionnaire results confirm that Thai university students believed long term orientation was beneficial to developing social imaginaries for Thailand. Yet, the older participants (policy makers, school principals and government officers) did not mention this concept at all. Thus, a shift to noticeable characteristics of the long term orientation and therefore political and policy processes that lead to long term vision would not be easily achieved if those responsible for social development in Thailand are not able to move away from traditional ways associated with short term orientation.

Niffenegger et al. (2006) supported this view in saying that the fifth dimension (long term orientation) is “often applied to economic performance and reform” (p.406) but is much less likely in educational and social development planning. Thus, it can be argued that it is advisable that in Thai society more emphasis should be placed on the importance of this dimension and its application in social development plans and the education system to encourage future planning that is in tune with, and aware of, globalization and its influence on everyday life. However, it should be noted that this dimension was less significant among the perceptions of Thai students when compared to other dimensions.

Uncertainty avoidance was also another low priority factor for university students. The results showed ($p < .10$, and $\beta = .114$) that the perceptions of Thai students revealed this factor to be of lesser significance to the social imaginary.

Various other research studies (Niffenegger et al., 2006; Hofstede, 1984; Charoenngam & Jablin, 1999) show that Thai society has a strong characteristic of uncertainty avoidance. That is, society does not readily accept change and is very risk adverse and Thais believe that competition is harmful and does not do any good. Stress and subjective feelings of anxiety are frequent among people in Thai society (Hofstede, 1980; Sorod, 1991). However, the survey results can be interpreted as suggesting that Thai students believed that high uncertainty avoidance would not be beneficial towards social imaginary and would do more harm than good benefit to society. Though, Thai students do believe that other dimensions could assist the development of social imaginary more than uncertainty avoidance factor.

The last dimension is power distance and it was perceived as a negative element ($p < .01$, and $\beta = -.116$) in contributing to the social imaginary in Thailand. That is to say this factor may contribute to the level of social creativity among younger Thai citizens because criticism may create conflict which does not go with the idea of social harmony.

Further to this, the survey questions reveal that Thai students did not agree that less powerful people should be dependent on the more powerful but they did agree that the social imaginary concept provides the opportunity for them to create new ideas and express themselves in society. However, in reality this may not be the case.

The younger generation is capable of creating new and bright ideas but is hesitant in expressing those ideas. The notion of the young as the repository of knowledge sits in contradiction to the traditional view subscribed by older people that it is they who are more knowledgeable than the younger generations due to their accumulated experience. Therefore, it is evident that, despite these differences, power distance (via social hierarchy) is still an influence on the prospects for social change.

In brief, the cultural dimensions provide a significant framework to explain and develop the concept of the social imaginary. In summary, power distance is the most obvious factor due to the emphasis for younger Thais being obliged to respect the 'more powerful' people in society. Overcoming the view that it is accessible that power is distributed unequally and that younger people must follow the lead of older citizens is necessary to foster development of new ways. Also, the individualism dimension becomes important if more leaders are to be found outside of traditional avenues for succession are based on established social hierarchies. These things will need to be happening, or be in place, if a shift from short to long term orientation is to occur. As has been mentioned previously in this thesis, the pragmatic solution will likely see a reinvention of Thai culture through the combination of modern, globalized and traditional ways of life.

6.5. National Education Policy Fostering Development of Social Creativity

The method used to clarify the final research question derived from the interviews with policy makers who hold authority to create or develop educational policies and the curriculum, along with school principals responsible for putting these policies into practice

and for reporting on local problems and educational centers. In answering this question the research also took into account commentaries from university lecturers and the two interviewed directors from the Ministry of Interior.

This began with an investigation into national education policy from the government. Thus, the entire national education policy in 2009 was reviewed and explored to examine how those policies foster new ways of learning in order to develop the social imaginary. The following selected quotation is from one of the 2008 educational policies that Prime Minister Abhisit Vejjajiva delivered to the National Assembly of Thailand in December. Education policy in 2009 was to focus on reforming the entire education system. The policy proposed:

Reform the entire education system by reforming its structure and management, amending laws in accordance with the Constitution, pooling resources for the improvement of education management from the primary to the tertiary levels, developing teachers, improving the university entrance examination system, developing curricula, adjusting curricula of primary subjects including history, improving instructional media, developing thinking and analytical skills, adjusting the role of non-formal learning into an office for lifelong learning, establishing a lifelong learning centre for appropriate learning in each area, as well as promoting decentralization so that all sectors of society can participate in education management to help realize the objective of quality education and learning that emphasizes virtue-led knowledge. (Vejjajiva, 2008, p.8)

The policy was requiring education reform in all areas, including lifelong learning, developing teachers and the improvement of education management. Development based on this policy links to the potential and possibility in developing the social imaginary. For example, thinking and analytical skills for lifelong learning mentioned in the policy point to the need for fostering learning in society that continually informs the renewal of social possibility.

Moreover, policy makers have emphasized the need for change in the quality of teachers as being an essential component in improving the process of teaching in Thai schools. A shift

in the role of the teacher is required for them to become not only content deliverers but also consultants to students. Policy maker Chaleyo explained it in this way.

In the past, learning depended on knowledgeable teachers and teachers had to impart their knowledge to their students. Nowadays, it is a must for teachers to change their method of teaching. That is, they have to teach how to search for knowledge. Students learn how to search for knowledge instead of acquiring the knowledge from their teachers.

School principal Preecha supported this perspective by offering a view on what it means in practice saying that teachers have to enable students to think critically and to become the centre of learning.

In recent years (2009) policy makers have begun to find ways to improve teacher quality by organising opportunity merge the experiences of both new and old styles of teaching to create new and improved curriculum and its teaching methods.

New policy from the government is clear on its support for this but to improve teaching it says that the system must:

develop teachers, professors and education sector personnel to ensure that there are... more highly-educated teachers... [to] take care of the quality of life of teachers... while also investing in information technology that focuses on the development of substances and personnel to be prepared for and ready to take full advantage of information technology. (Vejjajiva, 2008, p.9)

In practice, the government seeks to encourage teacher quality by providing support for teachers to attend overseas seminars and conferences to observe and learn from the educational system and practices in developed countries around the world. School principal Preecha, described the new agenda to improve teachers and school quality by its link to the policy as:

...we will have a training program for 1,200 directors of schools across the country. The training will focus on the use of change, teacher training,

educational supervisor training as well as the training of officials at the area level and deputy directors of educational areas to bridge the gap between the older and younger generations.

For natural policy to succeed, the development of teacher quality is an essential component to fostering a new ways of learning and teaching are to be fostered for social creativity and the social imaginary. Although the role of a teacher is shifting from traditional learning to modern teaching methods in education policy, society will still need to address its expectations for teachers as content deliverers. Thongthew (1999) agreed saying that “the Thai traditional learning approach which emphasized the teacher’s knowledge must be toned down and instead the data accessible approach must be introduced to the learner” (p.122).

In order to encourage the possibility for new social imaginaries, the new curriculum will be geared toward independent learning to encourage students to develop thinking and analytical skills under the guidance of teachers. For example, discussions and debates become useful activities in developing social creativity. As a general rule, this shift needs to occur not only in the education system but also in organizations, communities, and to be supported in the schools by parents. School principal Paitoon understood this when he said that:

It is not possible to limit the management of education to schools, nor simply to teachers or the personnel. All those involved have to get involved. Parents and the community should take part in the management of education stating what they want or what they want their children to be like and what the Thais of the future generation should be like.

Another important aspect of the education policy emphasizes promoting the decentralisation of power throughout all educational departments. McGinn and Welsh (1999) in reviewing the decentralisation of education for UNESCO said that “decentralization appears to be the solution: it can allow a faster identification of problems and the search for more appropriate responses” (p.9) and therefore bring the kind of shared responsibility described above. Thus, this policy could assist with encouraging social imaginaries in Thailand by decentralising power away from the centre in all educational

departments. Not only will this enable departments to solve and tackle local problems, but it will help them to have power to create policies that answer to local objectives. School principals endorsed this by commenting on reported problems being sent to educational centres which led to most problems being unresolved or accentuated by a slow process.

Clearly decentralisation from the centre would be a useful tactic for the development of the social imaginary. Obstacles and problems would be resolved within the localities where schools principals have authority to develop and apply policies in the right situations. Hallinger and Leithwood's (1996) study of culture and educational administration supports this view as indicated by their comment that "centralized structures seek to reduce the boundaries of discretionary decision making open to the principal...[and] reflects a traditional belief that people at the centre have more of the expertise and knowledge to make the most efficient decisions" (p.104).

Consequently, the decentralisation policy becomes a very interesting and useful tool not only for educational institutions but other organizations in Thailand as well. Dispersing authority to local areas opens gateways to new and improved policies and helps tackle problems at a faster pace.

While decentralisation is beneficial, it will be challenging to implement in Thai society. Thai society is highly power-oriented with regard to status and leaders may be reluctant to allocate power away from their direct control to other people or sections within their departments. For instance, Trompenaars (1993) says that highly power-oriented cultures tend to create respect for the leader as the father figure of the organization and, given the point made by Corbitt and Thanasankit (2002) that "Thais accept wide differences in power in their organizations and subordinates will not influence their superior's ideas or decisions" (p.12), decentralization has more ideological credence than it does in practical terms.

As mentioned before in response to the questions about new and traditional knowledge, the tendency is that new ways of learning will substantially replace the traditional emphasis on local knowledge. Thus, the government has tried to combine both approaches to learning and encourage the preservation of a role for local knowledge. In 2009, the government adopted a new curriculum and educational policy with identified support for local

knowledge known as 'indigenous knowledge'. Indigenous Knowledge is knowledge or local wisdom which enables lifelong learning in society. It not only strengthens the community's economic situation on the basis of self-sufficiency, but also moral values, and local culture among a community and its people (ONEC, n.d. 2009).

In the globalized world, it is certain that most of the contents of internet-based learning will focus on the Western knowledge, ideas, and culture (Castells, 2001). However, if there is nothing being to promote the learning of local knowledge, our future generations will definitely not understand where Thais sit in the world or even being to lose national culture. Thus, education in the globalized age should be a balanced integration of global knowledge and indigenous knowledge.

Policy maker Chaleyo noted that local knowledge is very important to address because the Thai education system is tending to follow global knowledge as its priority. The younger generation is therefore less likely to have a full understanding of responsibilities to their communities because local knowledge is important for creating a culture of responsibility for developing local communities and society.

Students first have to acquire knowledge from things close to them in their own community in order to develop a love and understanding of their own place before they are able to apply the knowledge gained to the development of their community. It is a pity that, in reality, many students want to do office work after their graduation instead of returning to their locale. This is because education does not teach them to be responsible for their own community nor does it teach them to learn their way of life.

The last part of the policy links new ways of learning in developing social imaginaries to a requirement for independent learning. Independent learning emphasizes that students have the opportunity to learn by themselves. Therefore, students would obtain knowledge from various sources and be able to increase their ability to create knowledge in order to develop social capacities. Independent learning would be helpful in Thailand because it would help young people feel confident and challenge themselves to apply their knowledge in society, inspiring them to become the leaders of the future.

While this policy is indeed helpful, when applied to the practical process it raises many concerns. New learning requires resources such as technology, but this will create (implementation and delivery) problems for rural areas where access to advanced technology is minimal. Siengthat (2007) contrasts social development among rural and city locations saying that “economic growth is still based on the unbalanced development which is observed in the existing wide gap in income distribution and economic development gains among different sectors, such as rural and urban areas, and among different groups in the society, and so on, these problems also [impact] on the quality of life of Thai people” (p.3). Thus, independent learning automatically becomes difficult to instigate in these provincial areas when such places have not been developed with the necessary resources.

In order to apply the new ways of learning across the educational system, Thai society has to standardize all the necessary resources in all areas of education. This includes balancing status throughout metropolitan and rural areas, adopting a standard curriculum, and allocating budget towards schools in the provinces. It is only by doing this that restructuring of local communities will be able to provide learning that is beneficial to Thai society.

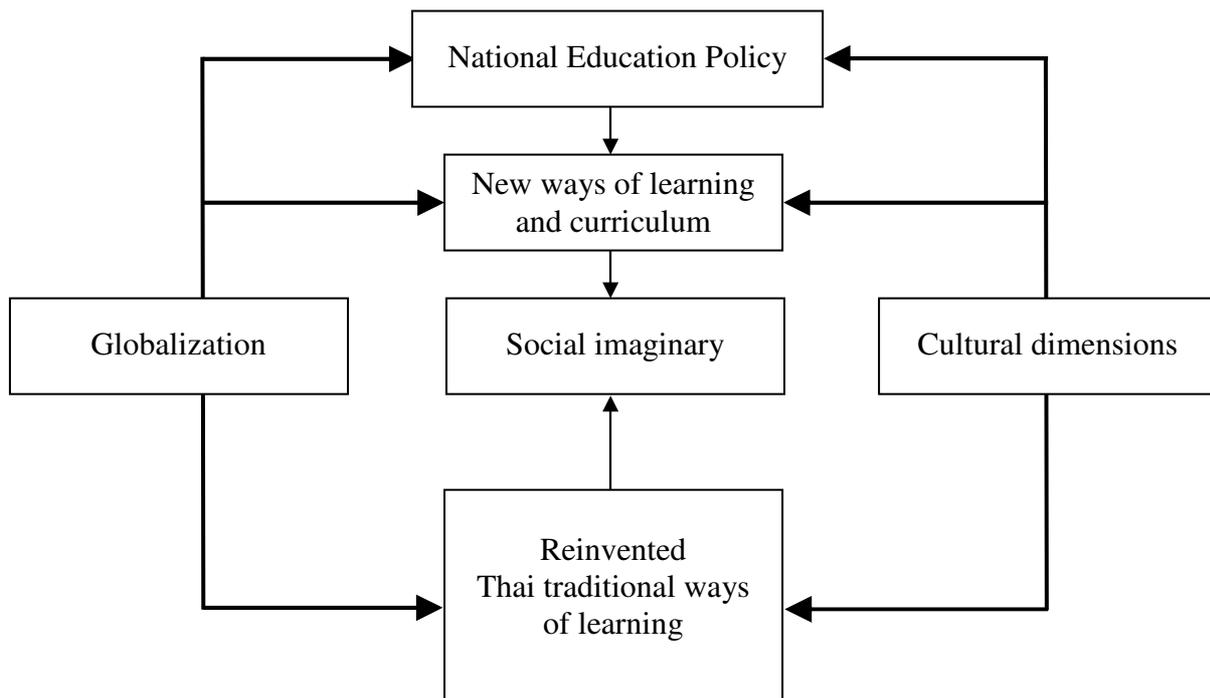


Figure 6.1 Development Process for the Social Imaginary

Figure 6.1(above) presents a visual scheme for the potential process to develop the social imaginary in Thailand. This has been derived by using the results from qualitative and quantitative methods in this project. The national educational policies strengthen new ways of learning and curriculum in the education systems that are developed under the influence of globalization. Globalization is a major factor contributing to the knowledge about of new ways of learning that will develop social imaginaries. Cultural dimensions are also significant to the Thai social context in how society creates new ways of life (including learning) due to globalization. However, Thai traditional ways of learning are also significant in encouraging social imaginary development but it will require improvement or reinvention in some respects if it is to contribute to the possibility of knowledge that will build up the social imaginary.

6.6 Summary

This chapter has clarified the five research questions and also discussed further the issues that lead to the development of social imaginary in Thai society. Although globalization creates the likelihood of new ways of learning in Thai society, it also creates social awareness in order to understand the social potentials of globalization.

While new ways of learning are required in the globalized world, they do impact on the traditional ways of learning and consequently they create gaps between older and younger people. Although globalization brings new ways to developing Thai society, there is a need to combine both old with new ideas instead of simply replacing them because the experience of elders remains useful to the development of society. However, it still needs to be kept in mind that the development of newer social imaginaries in Thai society requires the removal of aspects of the traditional culture and a realization that the society must recognize the impact and influence (for change) of globalization. That is to say, “societies undergoing rapid social change and modernization have to reinvent themselves constantly to meet the challenges of globalization” (Gerke & Ever, 2006, p.2).

The results from this project have made it evident that an integrated change to the role of power distance, individualism, and long term orientation are important in developing social imaginary in Thai society. Furthermore, educational policies are essential and to fostering new ways of learning to increase social creativity in Thai society.

It is, therefore, very important for the Thai government to re-consider the national development policy, particularly in education and on the impact of globalization on society. This research project confirms that different aspects of cultural dimensions contribute significantly to the level of social imaginary among Thai citizens. A number of strong Thai characteristics such as being collectivist, accepting people for who they are instead of what they do, or respecting seniority are reported as being challenged by the new way of global interpretations among the younger generation in Thailand. This point was raised as one of the key challenges among the policy makers who want to preserve the traditional Thai way of living (or social characteristics). It is difficult at this stage to identify if this change is negative or positive but these views on the world need to be reflected in education policy. Therefore, long term education policy should attempt to address the direction in which globalization will remodel cultural dimensions over time in shaping the perception of Thai citizens in how they function in society. The next chapter will provide recommendations and conclude all aspects of this thesis.

Chapter 7 Conclusion and Recommendations

7.1 Introduction

This chapter is broken down into three main sections, a conclusion based on a summary of the research findings, recommendations about education and social policy in Thailand (based on those findings), and suggestions for further research in the field. The aim of this research project was to investigate the notion of the social imaginary (as presented in current sociological literature) in relation to Thai society influenced by the effects of globalization. Further to this, using a theoretical framework derived from Hofstede's cultural dimensions (1980; 2001) to explore education policy and practice in Thailand with a view to understanding how the development of a new social imaginary, based on social creativity in everyday life, could be fostered through reform to curriculum, teaching methods and the reworking of traditional ways (in education and social life generally).

The research project used a mixed method, case study approach to the inquiry and sought to 'ground' theoretical understandings about globalization (Burawoy et al., 2000; Held & McGrew, 2003), social imaginaries (Taylor, 2004; Appadurai, 1996) and cultural dimensions (Hofstede, 1980, 2001) in the practice of education (Rizvi, 2008) and the reality of Thai society (Mulder, 1985, 1996). The intent was to explore and assess current policy and practices in education in order to argue for reform that would enable citizens to participate in new ways of learning to envision a different kind of social imagination for existing (day to day) in Thai society under the benefits of globalization.

Data was collected by surveying undergraduate sociology students at two universities in Bangkok, and by interviewing social science academics, school principals, education policy makers, and high ranking Thai government officials responsible for social and education policy. In addition, a range of government policy in the areas of education and social development was read, interpreted and critiqued to provide context for the empirical data collected from the fieldwork. The analysis of the data used statistical software for correlation and regression analysis of survey results and qualitative techniques for transcript coding for interpretation of interviews.

7.2 Summary of Findings

The findings from this research project have been discussed in the previous chapter and presented in detail in as results of qualitative and quantitative analysis in Chapters 4 and 5 respectively. In this section, a summary of these findings organized into sections about education, culture and policy are presented below.

7.2.1 Education System

All of the interview participants described how globalization had presented challenges to Thai education, at all levels, through the transformative power of information and communication technologies. In particular, this was about access to knowledge and the privileging of some forms of knowledge (Western global forms) over others (local and traditional forms) and in changed relationships between learners and teachers that have flowed from the bigger changes to knowledge and its acquisition.

The view presented was that the Thai education system was lagging behind Western nations and some developing nations because of the capacity (or lack of capacity) of a traditional system to harness and deal with the benefits (and disadvantages) of globalization when applied to the organization and delivery of mass education to all sectors of society.

The long standing, traditional emphasis on school education delivered as content with learning taking place predominantly through textbooks rather than through more creative teaching and learning activities was seen as a major area for reform and a stumbling block for progress due to its affinity with traditional ways of learning embedded in Thai culture.

Education policy makers and school principals described the need for a managed balance between the central and local curricula. Curriculum change driven by the desire for economic competitiveness due to the effects of globalization had a tendency to remove distinctively Thai content (or subjects like Thai history) in favor of more global content that was predominantly influenced by Western knowledge. It was argued strongly that local curricula incorporate local knowledge so that school learning for children and young people was connected to their communities and the nation as well as to participation in a globalised world. The philosophy was supported by recent policy initiatives that were advocating the inclusion of indigenous forms of knowledge into the curriculum.

Finally, the introduction of new technologies into education presents both management and access and equity challenges to the education system. Changing the focus of education and its delivery to take advantage of global communication and information systems requires the distribution of technology to students, teachers, schools and communities. This is resource taxing and needs to be managed well if some sectors of the education community, particularly schools outside of the major urban areas, are not to be left behind with the reforms. It also has implications for teacher skills and teaching methods.

7.2.2 Teaching and Learning Methods

Systemic changes such as those above and especially in the area of curriculum and its delivery present challenges to teachers and their work with students. The observation drawn from the interviews was that teachers are not equipped for new styles of teaching and learning required because they are often inexperienced in teaching students to engage in creative thinking and problem solving.

New teachers need to be prepared so that they will encourage independent learning in classrooms and existing teachers will require professional development or re-training to better able to work effectively with learners expecting to access the world of global information. Students are expecting activity-based learning in class, including discussion and debate, especially with the decline of the power distance traditions of respect for teachers as knowledge holders and morally superior to their students.

Older teachers, especially those in non-urban and poorer areas will likely lack the technological experience of many of their younger and urban, more affluent colleagues and they will need to be supported both with resources and with opportunities for reskilling if curriculum and teaching reforms are to gain purchase across the system.

7.2.3 Administrative Development

The policy maker and school principal participants in this project recognized that the highly centralized educational administration bureaucracy meant that the directors of education for the 178 service areas lacked sufficient power to address local problems quickly. Decentralisation is occurring slowly, but it has the capacity to make a major contribution to the development of a new social imaginary in Thai society.

Insufficient funding for rural areas resulted in huge discrepancies and fluctuations in educational standards across education areas and it was an impediment for realizing the objectives of policy directed at bringing the benefits of globalization, especially in education, to all Thai citizens.

7.2.4 Social Hierarchies in Thai Culture

The analysis of cultural dimensions revealed that individualism and masculinity are positively correlated, and power distance negatively correlated, in strong ways to the establishment of new social imaginaries. The strong system of patronage, adulation of money and wealth, and respect for elders as authorities and role models work against many of the educational reforms required to foster newer social imaginaries suited to a globalised world. These traditional values are tolerant, even supportive, of the large gaps between social classes and imaginaries that promote individualism, and the dissolution of power distance traditions are needed to rework the social hierarchies in Thai culture.

7.2.5 Government Policies

Education and social development policy has been dealing with the need to respond to the challenges of globalization but changes in governments tend to see educational policies changed due to political imprimatur without due consideration of their merit. Also, there is an inadequate emphasis in policies on social problems and policies tend to be developed without due consideration of public opinion.

7.3 Conclusions

The conclusions to be drawn from this research project are evident in the discussion of findings in Chapter 6 and include the following:

- There are overall correlations among the forms of globalization, the five cultural dimensions, and the likelihood and potential of the social imaginary for changing society.
- Global media plays an active role in ideological change among the members of Thai society.
- Globalization is affecting the Thai cultural dimensions.

- The younger generations are changed by a number of social and political influences and it is seriously important for the social policy makers to build policies that support young generation to cope with global and local changes.
- The understanding and interpretation of globalization differs between generational groups and social groupings in the field of education such as students, academics, principals, policy makers and government bureaucrats.
- The challenge to cultural dimensions and their subsequent to social evolution will contribute significantly to the role and potential of the social imaginary for young Thai citizens.
- A number of short and long-term strategies are needed for education institutions to increase the quality and extent of participation in education.

7.4 Recommendations

Following the summation of findings and presentations of conclusions above, it is possible to make some general recommendations that arise out of this project's responses to the research questions that initiated the inquiry reported in this thesis. They are general and are not directed at a particular group, or referenced against any nominated timeframe for implementation. They are in effect final observations based on the researcher's experience of conducting the project, interpreting and analyzing the data, and arriving at the findings and conclusions that have been outlined above.

1. The Thai government should continue to foster the development of national social policy, particularly in education in response to the repercussions of globalization on various aspects of society.
2. Education should be transformed in order to support Thai students to become socially creative in developing themselves, their communities and the society.
3. Curriculum needs to be organic and flexible in finding a balance between global and local knowledge in bringing new and traditional ways of learning into harmony as part of the transition from traditional to globalised Thai society.
4. Long term education policy should identify and address the directions that globalization will shape in forming the social perceptions of young people in Thailand now and into the future.

7.5 Limitations of the Project and Suggestions for Further Research

As with most research, this project was subject to limitations. The use of a specific student sample may limit the potential for generalisability of results, despite the appropriateness of the sample for the study. Using a less homogeneous or a non-student sample of young people may have yielded different results.

The statistical analyses and results from the quantitative data may not be applicable for the interpretation of modern Thai society. The quantitative results however provide a glimpse of how young Thai university students reflect upon their views toward some aspects of global effects in Thailand. Also, it is noted that correlation analyses and results do not reflect upon causation of globalization and creativity in Thailand.

In the survey questionnaire some of questions were complex for students and they were not familiar with social imaginary theory making it difficult to respond to questions on the development of social imaginary.

The small sample size of interview participants from the MOE and the MOI meant that analysis of the interviews may have only touched the surface of some issues. In addition, time constraints added these limitations due to the political crisis that the country had been facing. This may have resulted in a lack of depth and substance in some areas.

Future research investigating social imaginaries in Thai society is recommended.

This research project was focused on the education system to investigate the influences of globalization and its impact on educational policies and curriculum. The selection of the target group was restricted to exploring the perceptions of policy makers, school principals and academics. In order to delve into greater understanding of the social imaginary and its connection to education policy and practice interviews with teachers in city and rural areas would add to the account, insights and conclusions provided in this thesis.

7.6 Final Remarks

The conclusions confirm the effect of globalization on Thailand and Thai education policy. The development of new social imaginaries is bound up with the reinvention of cultural

dimensions under the effects of globalization. Education is the means through which Thai young people can develop the social creativity needed to bring change and new visions for society in Thailand.

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Appendices

Appendix 1 Approval of Higher Degrees Proposal, School of Education, Design and Social Context Portfolio, Research and Higher Degrees Committee, RMIT

Appendix 2 Approval of Human Research Ethics Application, Design and Social

Context Human Research Ethics Sub-committee (DSC HRESC)

26 November 2007

Mr Ponsan Rojanapanich
20 Yallop Court
EAST KEILOR VIC 3033

Dear Mr Rojanapanich,

Re: Human Research Ethics Application – Register Number HRESC B-140-09/07

The Chair of the Design and Social Context Human Research Ethics Sub-Committee, A/Prof Heather Fehring has approved your amended ethics application entitled “*The Social Imaginary in Thai Society*”.

I am pleased to advise that your application has been approved as Risk Level 2 classification by the committee. This approval will now be reported to the University Human Research Ethics Committee for noting.

This now completes the Ethics procedures. Your ethics approval expires in March 2009.

Please note that all research data should be stored on University Network systems. These systems provide high levels of manageable security and data integrity, can provide secure remote access, are backed on a regular basis and can provide Disaster Recover processes should a large scale incident occur. The use of portable devices such as CDs and memory sticks is valid for archiving, data transport where necessary and some works in progress. The authoritative copy of all current data should reside on appropriate network systems; and the Principal Investigator is responsible for the retention and storage of the original data pertaining to the project for a minimum period of five years.

You are reminded that an Annual /Final report is mandatory and should be forwarded to the Portfolio Ethics Subcommittee Secretary by mid-December 2007. This report is available from:

URL: http://www.rmit.edu.au/rd/hrec_apply

Should you have any queries regarding your application please seek advice from the Chair of the sub-committee Associate Professor Heather Fehring on (03) 9925 7840, heather.fehring@rmit.edu.au or contact Fiona Nolan on (03) 9925 3283 or email fiona.nolan@rmit.edu.au

I wish you well in your research.

Yours sincerely

Fiona Nolan
Acting Secretary
Human Research Ethics Sub-Committee
Design and Social Context

cc: Louise Prentice, School of Education
A/Prof Geoff Shacklock, School of Education

Appendix 3A Permission from the Dean of Faculty of Sociology and Anthropology



School of Education

Building 200, Level 4
Plenty Road
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Associate Professor Pornchai Tarkulwaranont
Dean, Faculty of Sociology and Anthropology
Thammasat University
Prachan Road, Bangkok
THAILAND 10220

19 October 2007

Dear Associate Professor Pornchai Tarkulwaranont

I am a doctoral student from the School of Education, RMIT University (Melbourne, Australia). I am undertaking a research project about social creativity in Thai society that aims to investigate social imaginaries in Thai ways of life and the effect of globalization on Thai education systems.

I seek your permission to survey undergraduate students from your faculty to collect data for my study. A sample of the undergraduate questionnaire is attached with this letter. In addition, I would like to invite academic staff from your faculty to attend an interview regarding the social imaginary and the effects of globalization in Thailand. A list of typical questions is also attached with this letter.

Data collected from this study will be analysed and presented in my Ph.D. thesis. More importantly, I anticipate that the results of this study may contribute to scholarly literature about creativity, social imaginaries and the effects of globalization in Thai society and our education system.

May I assure you that the project will be conducted under ethical protocols approved by the RMIT University Human Research Ethics Committee. Information gained from the questionnaire will be aggregated and individuals will not be identified in the analysis of data. Interviews will be treated confidentially and no information collected will be identified with any individual without their permission.

Please feel free to contact me and/or my research supervisors (Associate Professor Geoff Shacklock (Geoff.shacklock@rmit.edu.au) and Dr. Nattavud Pimpa (Nattavud.pimpa@rmit.edu.au), if you have any queries regarding this study. Finally, I am grateful for your invaluable help and looking forward to hearing from you.

Regards

Ponsan Rojanapanich

School of Education
Portfolio of Design and Social Context
RMIT University
PO Box 71
Bundoora Vic 3083
Australia

Contact E-Mail: S3114501@student.rmit.edu.au

Encl: Sample questionnaire
Sample interview questions

Appendix 3B Permission from Director General Department of Community Development



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Director General
Department of Community Development
Ministry of Interior
Nakhonsawan Road Dusit Bangkok
Thailand 10300

19 October 2007

Dear Mr. Pricha Butsi

I am a doctoral student from the School of Education, RMIT University (Melbourne, Australia). I am undertaking a research project about social creativity in Thai society that aims to investigate social imaginaries in Thai ways of life and the effect of globalization on Thai education systems.

For my research, I would like to interview you, or a nominated representative from your department, about the role of social creativity in government policies about the development of Thai communities. I am particularly interested in your views about the practical process for building social creativity in the lives of ordinary people and the requirements for this to be successful.

Data collected from this study will be analysed and presented in my Ph.D. thesis. More importantly, I anticipate that the results of this study may contribute to scholarly literature about social imaginaries and the effects of globalization in Thai society and our education system.

May I assure you that the project will be conducted under ethical protocols approved by the RMIT University Human Research Ethics Committee. Interviews will be treated confidentially and no information collected will be identified with any individual without their permission.

Please feel free to contact me and/or my research supervisors (Associate Professor Geoff Shacklock (geoff.shacklock@rmit.edu.au) and Dr. Nattavud Pimpa (nattavud.pimpa@rmit.edu.au), if you have any queries regarding this study. Finally, I am grateful for your invaluable help and looking forward to hearing from you.

Regards
Ponsan Rojanapanich
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Encl: Sample interview questions

Appendix 3C Permission from Director General of Provincial Administration



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Director General
Department of Provincial Administration
Ministry of Interior
Nakhonsawan Road Dusit Bangkok
Thailand 10300

19 October 2007

Dear Mr. Wichai Sikhwan

I am a doctoral student from the School of Education, RMIT University (Melbourne, Australia). I am undertaking a research project about social creativity in Thai society that aims to investigate social imaginaries in Thai ways of life and the effect of globalization on Thai education systems.

For my research, I would like to interview you, or a nominated representative from your department, about the role of social creativity in government policies about the development of Thai communities. I am particularly interested in your views about the practical process for building social creativity in the lives of ordinary people and the requirements for this to be successful.

Data collected from this study will be analysed and presented in my Ph.D. thesis. More importantly, I anticipate that the results of this study may contribute to scholarly literature about social imaginaries and the effects of globalization in Thai society and our education system.

May I assure you that the project will be conducted under ethical protocols approved by the RMIT University Human Research Ethics Committee. Interviews will be treated confidentially and no information collected will be identified with any individual without their permission.

Please feel free to contact me and/or my research supervisors (Associate Professor Geoff Shacklock (geoff.shacklock@rmit.edu.au) and Dr. Nattavud Pimpa (nattavud.pimpa@rmit.edu.au), if you have any queries regarding this study. Finally, I am grateful for your invaluable help and looking forward to hearing from you.

Regards

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Encl: Sample interview questions

Appendix 3D Permission from Office of General Inspectors, Ministry of Education



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Mr. Chaleo Yoosimarak
Office of General Inspectors, Ministry of Education
Chankasem Palace, Dusit Bangkok
Thailand 10300

19 October 2007

Dear Mr. Chaleo Yoosimarak

I am a doctoral student from the School of Education, RMIT University (Melbourne, Australia). I am undertaking a research project about social creativity in Thai society that aims to investigate social imaginaries in Thai ways of life and the effect of globalization on Thai education systems.

I am writing to seek permission to interview you and members of your staff who are involved in developing education policy and curriculum for Thai schools. I am also seeking permission to approach a small number of school principals for interview. Interviews would be about the role of school education in the implementation of government policies for social development in Thailand. I am particularly interested in the practical process for building social creativity through education and the requirements for this to be successful.

Data collected from this study will be analysed and presented in my Ph.D. thesis. More importantly, I anticipate that the results of this study may contribute to scholarly literature about social imaginaries and the effects of globalization in Thai society and our education system.

May I assure you that the project will be conducted under ethical protocols approved by the RMIT University Human Research Ethics Committee. Interviews will be treated confidentially and no information collected will be identified with any individual without their permission.

Please feel free to contact me and/or my research supervisors (Associate Professor Geoff Shacklock (geoff.shacklock@rmit.edu.au) and Dr. Nattavud Pimpa (nattavud.pimpa@rmit.edu.au), if you have any queries regarding this study. Finally, I am grateful for your invaluable help and looking forward to hearing from you.

Regards

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Encl: Sample interview questions

Appendix 4 Plain Language Statement for University Academics / Ministry of Education Officials / Ministry of Interior Officials

RMIT HUMAN RESEARCH ETHICS COMMITTEE

Prescribed Consent Form For Persons Participating In Research Projects Involving Interviews, Questionnaires, Focus Groups or Disclosure of Personal Information - teachers and school leaders

PORTFOLIO OF SCHOOL/CENTRE OF	Design and Social Context
Name of participant:	Education
Project Title:	Interview participants
	<i>The social imaginary in Thai society</i>
Name(s) of investigators: (1)	Ponsan Rojanapanich Phone: 0411513303
(2)	Phone: _____

1. I have received a statement explaining the interview and observations involved in this project.
2. I consent to participate in the above project, the particulars of which - including details of the interviews - have been explained to me.
3. I authorise the investigator to interview me.
4. I give my permission to be audio taped Yes No
5. I give my permission for my name or identity to be used Yes No
6. I acknowledge that:
 - (a) Having read the Plain Language Statement, I agree to the general purpose, methods and demands of the study.
 - (b) I have been informed that I am free to withdraw from the project at any time and to withdraw any unprocessed data previously supplied.
 - (c) The project is for the purpose of research and/or teaching. It may not be of direct benefit to me.
 - (d) The privacy of the information I provide will be safeguarded. However should information of a private nature need to be disclosed for moral, clinical or legal reasons, I will be given an opportunity to negotiate the terms of this disclosure.
 - (e) The security of the research data is assured during and after completion of the study. The data collected during the study will be reported in a thesis submitted for examination and may be reported in scholarly publications and presentations and a report of the project outcomes will be provided to my school. Any information which may be used to identify me will not be used unless I have given my permission (see point 5).

Participant's Consent

Name: _____ Date: _____
(Participant)

Name: _____ Date: _____
(Witness to signature)

Where participant is under 18 years of age:

I consent to the participation of _____ in the above project.

Signature: (1) _____ (2) _____ Date: _____
(Signatures of parents or guardians)

Name: _____ Date: _____
(Witness to signature)

Participants should be given a photocopy of this consent form after it has been signed.

Any complaints about your participation in this project may be directed to the Secretary, RMIT Human Research Ethics Committee, University Secretariat, RMIT, GPO Box 2476V, Melbourne, 3001. The telephone number is (03) 9925 1745.
 Details of the complaints procedure are available from : www.rmit.edu.au/council/hrec

Design and Social Context Portfolio
School of Education**Plain Language Statement for University Academics / Ministry of Education Officials / Ministry of Interior Officials**

Dear

My name is Ponsan Rojanapanich. I am undertaking a PhD at RMIT University under the supervision of Associate Professor Geoff Shacklock in the School of Education. The title of my research project is *The Social Imaginary in Thai Society*.

I invite you to participate in this project.

To live in a time of globalized change, people need to create new roles to improve their lives and develop their society. To create new ways of understanding and realizing the interaction between globalization and traditional culture, a concept about new ways of being creative in everyday life is required – this is the social imaginary.

My research is about the emerging role of social imaginaries in the development of social creativity and new ways of learning in Thai society. In particular, the research will investigate views of young people, sociologists, research scholars, curriculum and education policy makers, and school principals about the impact of globalization on social creativity and ways of learning in Thailand. It will also consider the potential for social imaginaries impacting on ways of life in Thai society.

I invite you attend a semi-structured interview at a time and place convenient for you. The interview will take approximately 45 minutes and will be tape-recorded with your permission. The interview will seek your views on the extent to which globalization shapes social creativity in and for Thai society. I am particularly interested in your views on [recent societal change/community development/education policy and school curriculum]. Sample questions are attached to this statement.

No individual will be named in any reports from the research without permission. Generic identifiers will be used to describe participants and every effort will be made to protect your individual identity. Access to the data will be limited to my supervisor and me. Identifiable consents will be stored separately from encoded data collected. All research data will be stored in a secure place for five years, as required by RMIT University after which time it will be destroyed.

The data will be used in the writing of my thesis, to be submitted to RMIT University as a requirement of the PhD, and may be used in academic publications and conference presentations. If I wish to use the data for wider publication, I will seek your approval before doing so. I can provide a report of the project's outcomes to you on the completion of the project.

If you agree to participate in this project, please fill in the attached Consent Form.

Participation in this research is entirely voluntary. You are free to withdraw at any stage during the study in which event your participation will cease immediately and any information obtained from you will not be used.

If you have any further questions or concerns regarding the study, please contact Ponsan Rojanapanich on ph. +61 411513303 or email s3114501@student.rmit.edu.au or Dr Geoff Shacklock at RMIT University on ph. +61 3 9925 7850 or email geoff.shacklock@rmit.edu.au.

Thank you for your consideration of this information.

Yours sincerely

Ponsan Rojanapanich
B.A. M.A.A.

Any complaints about your participation in this project may be directed to the Secretary, RMIT Human Research Ethics Committee, University Secretariat, RMIT, GPO Box 2476V, Melbourne, 3001. The telephone number is (03) 9925 1745. Details of the complaints procedure are available from: www.rmit.edu.au/council/hrec

Appendix 5 Example of Interview Questions

Sample Interview questions for Ministry of Interior Officials

- 1 What are the key issues for developing social creativity in Thai communities that your department is working on?
- 2 In your experience, which aspects of globalization positively and negatively affect social creativity in Thai society?
- 3 How can your department use government policy to encourage people to be creative in changing their everyday lives?
- 4 How does your department work with young people to support creativity for social change?
- 5 What do you see as the future of Thai government policy and practical will change on social creativity in Thai society?

Sample Interview questions for academics lecture

- 1 What are the key factors that have changed the structure of Thai society in the last two decades?
- 2 Which aspects of globalization have had a significant impact on societal change in Thai society?
- 3 In your opinion, how have Thai traditional ways of learning changed due to globalization?
- 4 In your opinion, what will be the future direction of government policy on social change in Thailand?
- 5 Can you see any differences and similarities between new and old values for social creativity in Thai society?

Sample Interview questions for policy makers and curriculum developers

- 1 What are the challenges faced by the education system in Thailand?
- 2 Which aspects of globalization are having a significant impact on Thai education policy?
- 3 In your opinion, how can education policy /curriculum assist the development of Thai society in a time of globalization?
- 4 Are new ways of learning required to develop social creativity?
- 5 How can school curriculum contribute to changing values for social creativity in Thai society

Sample interview questions for school principals

- 1 How do you respond to education policy in your school?
- 2 Are children and young people looking for new ways of learning?

- 3 Does education policy provide students with necessary opportunities for new ways of learning?
- 4 What skills and knowledge to teachers need to assist students in developing social creativity?
- 5 What resources are needed to teach more effectively for developing social creativity?

General question regarding globalization and society

1. What is the meaning of globalization from your understanding?
2. What are the impacts of globalization on people's life?
3. How do the conditions and effects of globalization change people's roles?
4. Do you think globalization require new ways of living?
5. What are your expectations for Thai society in a time of globalization?

Questions specific to Thai society

1. What are the prominent aspects of Thai traditional culture (in your opinion)?
2. What are key features of Thai Society today (in your opinion)?
3. What is the role of social class in Thai society?
4. Do you think that globalization is influencing a change in the traditions of life in Thai society?
5. Do you think Thai traditional culture is influenced by a globalizing society?
6. How can we in (Thai society) break up influence of the old traditional ways to allow the new way of understanding suitable for new roles of life in globalization?
7. How might the concept of social imaginaries be useful for Thai society?
8. Could the concept of a social imaginary change the traditional ways of thinking in Thai society?

Questions specifically about the role of social science courses in changing Thai society

1. What are features (of the curriculum) of social science courses at your University?
2. Do social science curricula need to change in response to the conditions and effects of globalization?
3. Is there a role for learning about social imaginaries in social science courses in a Thai university?
4. How do you apply your knowledge of social science in your ordinary life?
5. How would you use the concept social imaginaries for developing Thai society?
6. How do you apply your knowledge of the concept social imaginaries in your ordinary life?

Appendix 6 Determining Sample Size

TABLE¹ FOR DETERMINING NEEDED SIZE *S* OF A RANDOMLY CHOSEN SAMPLE FROM A GIVEN FINITE POPULATION OF *N* CASES SUCH THAT THE SAMPLE PROPORTION *p* WILL BE WITHIN $\pm .05$ OF THE POPULATION PROPORTION *P* WITH A 95 PERCENT LEVEL OF CONFIDENCE

Population Size	Sample Size	Population Size	Sample Size	Population Size	Sample Size
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

¹ Krejcie, R. V., & Morgan, D. W. (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement*, 30, 607-610.

Appendix 7A Survey questions (English version)

Questions for Undergraduate students in the Sociology and Anthropology Faculty

Section 1: Please tick the most appropriate for you

1 Are you:

Male 1 Female 2

2 How old are you?

18 - 19 yrs 1 20 - 22 yrs 2
23 - 25 yrs 3 over 25 yrs 4

3. What is your current year in your program?

First year 1 Second year 2
Third year 3 Fourth year 4
Over than a fourth year 5

4. Who influenced your choice to study in the faculty of sociology and anthropology?

Family 1 Friend 2
Teacher 3 Yourself 4
Media 5 Other 6

5. Which of these best describes your family situation?

Live with parents and siblings 1 Live with parents only 2
Live with parents and 3 Live with spouse 4
relatives/cousins
Live with friend 5 Live by alone 6
Other 7

6. Where is your hometown?

Bangkok 1 Northern Thailand 2
Southern Thailand 3 Central Thailand 4
Northeastern Thailand 5 Eastern Thailand 6

7. What are the main sources of income used to support your studies?

Parent 1 Grand Parent 2
Loan 3 Scholarship 4
Self Employment 5 Other Family 6

8. What is your parent's main form of employment?

Government employee 1 Family business 2

Private company employee	<input type="checkbox"/>	3	Self employment	<input type="checkbox"/>	4
Farmer	<input type="checkbox"/>	5	Part-time work	<input type="checkbox"/>	6
Do not work	<input type="checkbox"/>	7	Other	<input type="checkbox"/>	8

9. What are your plans for the future?

Continue study in Thailand	<input type="checkbox"/>	1	Continue study Overseas	<input type="checkbox"/>	2
Work in Government	<input type="checkbox"/>	3	Work in private company	<input type="checkbox"/>	4
Work in Family business	<input type="checkbox"/>	5	Other work	<input type="checkbox"/>	6
Do not know	<input type="checkbox"/>	7			

Section 2: Please read the statements carefully and tick the box that best describes your views of Globalization (from 1= totally disagree to 7 =totally agree)

Globalization

	Totally disagree				Totally agree		
	1	2	3	4	5	6	7
- Economic Globalization							
I believe that the economic competition among countries has a strong impact on Thailand	<input type="checkbox"/>						
I believe that Global economic co-operation will bring potential advantages to Thailand	<input type="checkbox"/>						
Global economic factors are one of the major influences Thai people's lives	<input type="checkbox"/>						
Free Trade Agreements (FTA) are positive to Thailand	<input type="checkbox"/>						
- Culture Globalization							
Currently, Thai culture is positively influenced by foreign culture	<input type="checkbox"/>						
I believe that younger Thai generations are heavily influenced by other cultures (e.g.American, Korean, Chinese etc.)	<input type="checkbox"/>						
Changes in Thai culture, due to globalization, are common and positive	<input type="checkbox"/>						
Thailand benefits from cultural exchange and interaction	<input type="checkbox"/>						
- Information Communication Technology Globalization							
Information Communication Technology makes the world smaller	<input type="checkbox"/>						
Global media plays a pivotal role in influencing Thai people's ways of living	<input type="checkbox"/>						

Global technology brings good changes to the Thai society	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Global technology is impacting on Thai traditional culture (-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						

- Political Globalization

Thailand should adopt political policies and practices from other developed countries	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Globalization and global politics shape the visions of young Thai politicians	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Multilateral agreements among Thai and international governments will bring benefit to Thailand	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Global politics heavily influences politics in Thailand?	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Section 3: Please read the statements carefully and tick the box that best describes the character of Thai culture by use culture dimensions concept (from 1= totally disagree to 7 =totally agree)

	Totally disagree			Totally agree			
- Power distance							
Children should respect people who are older because they have more wisdom	1	2	3	4	5	6	7
	<input type="checkbox"/>						
In our society, leaders should not provide fatherly advice and direction to their subordinates(-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						
People in high positions should have a responsibility to make important decisions for people below them	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Employees should not express disagreement with their manager	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Less powerful people should be dependent on the more powerful?	1	2	3	4	5	6	7
	<input type="checkbox"/>						
- Uncertainty Avoidance							
High stress and subjective feelings of anxiety are frequent among people	1	2	3	4	5	6	7
	<input type="checkbox"/>						
Competition is harmful and does not do any good for our society	1	2	3	4	5	6	7
	<input type="checkbox"/>						
I prefer situations where detailed standard operating procedures are not spelled out (-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						
I believe that orderliness and consistency	1	2	3	4	5	6	7
	<input type="checkbox"/>						

should be stressed, even at the expense of experimentation and innovation

I believe that societal requirements and instructions should be spelled out in detail so citizens know what they are expected to be	1	2	3	4	5	6	7
	<input type="checkbox"/>						

- Masculinity

Men usually solve problems with logical analysis	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Women usually solve problems with intuition	1	2	3	4	5	6	7
	<input type="checkbox"/>						

There are some jobs/duties in which men or women can always do better	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Women do not value recognition and promotion in their work as much as men do	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Leadership positions should be available to both men than women	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Both men and women are allowed to be tender and to be concerned with relationships (-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						

- Individualism

I see nothing wrong with self – promotion	1	2	3	4	5	6	7
	<input type="checkbox"/>						

I don't change my options in conformity with those of majority	1	2	3	4	5	6	7
	<input type="checkbox"/>						

If a group is slowing me down, it is better to leave it and work alone	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Working with groups is better than working alone	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Group welfare is more important than individual reward (-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						

- Long term orientation

People should be perseverant toward long-term result	1	2	3	4	5	6	7
	<input type="checkbox"/>						

I believe that we should plan for the future and expect the results	1	2	3	4	5	6	7
	<input type="checkbox"/>						

People should not be perseverant towards long-term results (-)	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Long-term Thai traditions should be respected	1	2	3	4	5	6	7
	<input type="checkbox"/>						

According in traditional culture we learn to think in today more than future	1	2	3	4	5	6	7
	<input type="checkbox"/>						

Section 4: Please read the statements carefully and tick the box that best describes the social imaginary in Thai society (from 1= totally disagree to 7 =totally agree)

- Social Imaginary	Totally disagree				Totally agree		
	1	2	3	4	5	6	7
Thai people can generate creativity for social benefit	<input type="checkbox"/>						
Thai society is open to creativity	<input type="checkbox"/>						
Thai people support creativity at all levels of society	<input type="checkbox"/>						
Creativity can develop at all levels of society	<input type="checkbox"/>						
Thai society supports creative people	<input type="checkbox"/>						
Thai teenagers can imagine new ways of living in society	<input type="checkbox"/>						
Thai teenagers are capable of using creativity in changing their life course and chances	<input type="checkbox"/>						
Thai teenagers have opportunities to use their creativity in developing society	<input type="checkbox"/>						
Families allow young people to think and act creatively in planning their future	<input type="checkbox"/>						
Families should encourage young people to think and act more creatively in planning their future	<input type="checkbox"/>						
Society should allow young people to exercise imagination and creativity in developing society	<input type="checkbox"/>						
Globalization helps young people be creative in their lives	<input type="checkbox"/>						
Globalization allows people to live more creatively	<input type="checkbox"/>						
Globalization can change traditional ways of learning or living in Thai society	<input type="checkbox"/>						
Traditional culture should change in order that Thai society fits better in a globalized world	<input type="checkbox"/>						
Globalization brings momentous changes to social and cultural structures	<input type="checkbox"/>						

Appendix 7B Survey questions (Thai version)

แบบสอบถามนักศึกษาปริญญาตรี สาขาวิชาสังคมและมนุษยวิทยา

ส่วนที่ 1: โปรดทำเครื่องหมาย × ในช่องที่เหมาะสมที่สุด

1. เพศ

ชาย 1 หญิง 2

2. อายุ

18 - 19 ปี 1 20 - 22 ปี 2
23 - 25 ปี 3 มากกว่า 25 ปี 4

3. ระดับปีการศึกษา

ปีหนึ่ง 1 ปีสอง 2
ปีสาม 3 ปีสี่ 4
มากกว่าปีสี่ 5

4. ใครเป็นผู้แนะนำให้ศึกษาในสาขาวิชานี้

ครอบครัว 1 เพื่อน 2
อาจารย์ 3 ตัวเอง 4
สื่อ 5 อื่นๆ 6

5. คุณพักอาศัยอยู่กับใคร

อยู่กับพ่อแม่และพี่น้อง 1 อยู่กับพ่อแม่อย่างเดียว 2
อยู่กับพ่อแม่และญาติ 3 อยู่กับแฟน 4
อยู่กับเพื่อน 5 อยู่คนเดียว 6
อื่นๆ 7

6. ภูมิลำเนา

กรุงเทพและปริมณฑล	<input type="checkbox"/>	1	ภาคเหนือ	<input type="checkbox"/>	2
ภาคใต้	<input type="checkbox"/>	3	ภาคกลาง	<input type="checkbox"/>	4
ภาคอีสาน	<input type="checkbox"/>	5	ภาคตะวันออก	<input type="checkbox"/>	6

7. ใครออกค่าใช้จ่ายในการศึกษา

พ่อแม่	<input type="checkbox"/>	1	ปู่ย่า ตา/ยาย	<input type="checkbox"/>	2
กู้ยืม	<input type="checkbox"/>	3	ทุนการศึกษา	<input type="checkbox"/>	4
ตัวเอง	<input type="checkbox"/>	5	อื่นๆ	<input type="checkbox"/>	6

8. อาชีพของผู้ปกครอง

ข้าราชการ	<input type="checkbox"/>	1	ธุรกิจส่วนตัว	<input type="checkbox"/>	2
พนักงานรัฐวิสาหกิจ	<input type="checkbox"/>	3	พนักงานบริษัท	<input type="checkbox"/>	4
รับจ้าง	<input type="checkbox"/>	5	เกษตรกรรม	<input type="checkbox"/>	6
ไม่ทำงาน	<input type="checkbox"/>	7	อื่นๆ	<input type="checkbox"/>	8

9. คุณวางแผนอย่างไรในอนาคต

ศึกษาต่อในประเทศ	<input type="checkbox"/>	1	ศึกษาต่อต่างประเทศ	<input type="checkbox"/>	2
รับราชการ	<input type="checkbox"/>	3	ทำงานบริษัทเอกชน	<input type="checkbox"/>	4
ทำธุรกิจของครอบครัว	<input type="checkbox"/>	5	อื่นๆ	<input type="checkbox"/>	6
ยังไม่ตัดสินใจ	<input type="checkbox"/>	7			

ส่วนที่ 2: โปรดอ่านข้อความอย่างละเอียดแล้วใส่เครื่องหมาย ×

ในคะแนนที่ตรงกับความคิดของท่านเกี่ยวกับโลกาภิวัตน์ เรียงลำดับจาก 1-7 โดย ลำดับที่ 1 ไม่เห็นด้วยเลย จนถึงลำดับที่ 7 เห็นด้วยมากที่สุด

โลกาภิวัตน์ทางเศรษฐกิจ

ไม่เห็นด้วย

อย่างยิ่ง

เห็นด้วยอย่างยิ่ง

การแข่งขันทางเศรษฐกิจของประเทศต่างๆมีผลกระทบต่อประเทศไทย 1 2 3 4 5 6 7

โลกาภิวัตน์ทางเศรษฐกิจนำสิ่งที่ดีมาสู่ประเทศไทย 1 2 3 4 5 6 7

การเติบโตของเศรษฐกิจเป็นอีกหนึ่งปัจจัยที่มีอิทธิพลต่อการดำเนินชีวิตของคนไทย 1 2 3 4 5 6 7

การค้าเสรีมีประโยชน์ต่อประเทศไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

- โลกาวัดน์ทางวัฒนธรรม

วัฒนธรรมไทยในปัจจุบันได้รับอิทธิพลจากชาติตะวันตก

1	2	3	4	5	6	7
<input type="checkbox"/>						

วัฒนธรรมของวัยรุ่นไทยได้รับอิทธิพลจากวัฒนธรรมของต่างชาติ เช่น อเมริกา เกาหลี ญี่ปุ่น

1	2	3	4	5	6	7
<input type="checkbox"/>						

การเปลี่ยนแปลงของวัฒนธรรมไทยจากโลกาวัดน์นี้ให้ผลดีต่อสังคมไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

การเปลี่ยนแปลงทางวัฒนธรรมและวิถีการดำเนินชีวิตจะมีประโยชน์ต่อสังคมไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

- โลกาวัดน์ทางเทคโนโลยีและการสื่อสาร

เทคโนโลยีสามารถย่อโลกให้เล็กลง

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกของการสื่อสารมีอิทธิพลสามารถกำหนดและเปลี่ยนแปลงการดำเนินชีวิตของคนไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกของเทคโนโลยีนำมาซึ่งสิ่งที่ดีต่อสังคมไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกของเทคโนโลยีมีอิทธิพลต่อขนบธรรมเนียมและวัฒนธรรมไทยในทางลบ

1	2	3	4	5	6	7
<input type="checkbox"/>						

- โลกาวัดน์ทางการเมือง

ประเทศไทยควรนำนโยบายและการปฏิบัติจากประเทศที่พัฒนาแล้วมาใช้

1	2	3	4	5	6	7
<input type="checkbox"/>						

นักการเมืองรุ่นใหม่มีคุณสมบัติที่เหมาะสมต่อโลกโลกาวัดน์นี้

1	2	3	4	5	6	7
<input type="checkbox"/>						

ข้อตกลงและสนธิสัญญาพหุภาคีระหว่างรัฐบาลไทยกับต่างประเทศน่าประโยชน์มาสู่ประเทศไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกาวัดน์นี้ทางการเมืองมีอิทธิพลต่อการเมืองไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

ส่วนที่ 3: โปรดอ่านข้อความอย่างละเอียดแล้วใส่เครื่องหมาย ×

ในคะแนนที่ตรงกับความคิดของท่านเกี่ยวกับมิติทางวัฒนธรรมไทย เรียงลำดับจาก 1-7 โดย ลำดับที่ 1 ไม่เห็นด้วยเลยจนถึงลำดับที่ 7 เห็นด้วยมากที่สุด

ความห่างทางอำนาจ	ไม่เห็นด้วย อย่างยิ่ง						เห็นด้วย อย่างยิ่ง
เด็กควรจะนับถือผู้ใหญ่เพราะว่ามีความรู้มากกว่า	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
ในสังคมไทย หัวหน้าไม่ควรที่จะแนะนำหรือมอบหมายงานให้กับลูกน้องที่ไม่มีประสิทธิภาพ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
หัวหน้าควรที่จะให้โอกาสลูกน้องในการตัดสินใจในงานที่สำคัญ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
พนักงานไม่สามารถที่จะโต้แย้งหรือไม่เห็นด้วยต่อความคิดเห็นของผู้จัดการ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
คนที่ไม่มีอำนาจควรที่จะเชื่อฟังคนที่มีอำนาจ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
การหลีกเลี่ยง และความไม่มั่นใจ							
ความกังวลและกดดันในสัปดาห์ของเราเป็นเรื่องปกติ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
การแข่งขันระหว่างบุคคลในสังคมเป็นเรื่องไม่เหมาะสม	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
ข้าพเจ้าชอบสังคมที่ไม่มีกฎเกณฑ์ที่ตายตัวเสมอ	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
ข้าพเจ้าคิดว่าความต่อเนื่องและการมีระเบียบเป็นสิ่งที่จะต้องเด่นชัด ในทุกเรื่องของสังคม	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
ข้อบังคับและกติกาทงสังคมจำเป็นต้องชัดเจนเพื่อที่สมาชิกในสังคมจะได้รู้ว่า ควรทำอะไร	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>

ความเป็นชาย

ผู้ชายมีเหตุผลในการแก้ปัญหา	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>
ผู้หญิงใช้ความรู้สึกในการแก้ปัญหา	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>

ผู้ชายสามารถทำงานบางอย่างได้ดีกว่าผู้หญิง	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ผู้หญิงไม่ได้รับการสนับสนุนและการยอมรับเทียบเท่าผู้ชาย	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ตำแหน่งผู้นำควรเปิดโอกาสให้ทั้งผู้หญิงและผู้ชาย	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ผู้หญิงและผู้ชายมีความละเอียดอ่อนและเอาใจใส่ในการทำงาน	1	2	3	4	5	6	7
	<input type="checkbox"/>						

ความเป็นปัจเจกชน

การสนับสนุนตัวเองไม่เป็นสิ่งที่ผิด	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ไม่จำเป็นต้องเปลี่ยนความคิดตามคนส่วนใหญ่	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ทำงานคนเดียวดีกว่าถ้าในกลุ่มไม่มีความคืบหน้าในการทำงาน	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ทำงานเป็นกลุ่มดีกว่าทำงานด้วยตัวเอง	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ความสำเร็จที่ได้มาจากการทำงานเป็นทีมดีกว่าความสำเร็จ จากการทำงานเพียงลำพัง	1	2	3	4	5	6	7
	<input type="checkbox"/>						

การกำหนดทิศทางในระยะยาว

คนควรจะมีวัตถุประสงค์สำหรับผลที่จะตามมาในระยะยาว	1	2	3	4	5	6	7
	<input type="checkbox"/>						
เราควรที่จะวางแผนในอนาคตเพื่อคาดหวังต่อผลลัพธ์ ในระยะยาว	1	2	3	4	5	6	7
	<input type="checkbox"/>						
คนเราไม่จำเป็นต้องคาดหวังถึงผลลัพธ์ในระยะยาว	1	2	3	4	5	6	7
	<input type="checkbox"/>						
ขนบธรรมเนียมประเพณีไทยควรคำนึงถึงผลที่จะตามมา ในระยะยาว	1	2	3	4	5	6	7
	<input type="checkbox"/>						
จากโครงสร้างของขนบธรรมเนียมไทย คนควรที่จะคิดถึงแต่ในวันนี้มากกว่าในอนาคต	1	2	3	4	5	6	7
	<input type="checkbox"/>						

ส่วนที่ 4: โปรดอ่านข้อความอย่างละเอียดแล้วใส่เครื่องหมาย x

ในคะแนนที่ตรงกับความคิดของท่านเกี่ยวกับจินตนาการในมิติใหม่ของสังคมในสังคมไทย เรียงลำดับจาก 1-7 โดยลำดับที่ 1 ไม่เห็นด้วยเลย จนถึงลำดับที่ 7 เห็นด้วยมากที่สุด

จินตนาการในมิติใหม่ของสังคม

ไม่เห็นด้วย
อย่างยิ่ง

เห็นด้วย
อย่างยิ่ง

สังคมไทยเปิดโอกาสให้คนมีความคิดสร้างสรรค์

1 2 3 4 5 6 7

สังคมไทยเปิดรับความคิดสร้างสรรค์

1 2 3 4 5 6 7

คนไทยสนับสนุนความคิดสร้างสรรค์ในสังคมทุกชนชั้น

1 2 3 4 5 6 7

ความคิดสร้างสรรค์สามารถที่จะพัฒนาคนในทุกชนชั้น

1 2 3 4 5 6 7

สังคมไทยสนับสนุนคนที่มีความคิดสร้างสรรค์

1 2 3 4 5 6 7

วัยรุ่นไทยสามารถสร้างแนวคิดใหม่ให้กับสังคมไทย

1 2 3 4 5 6 7

วัยรุ่นไทยสามารถใช้แนวคิดที่ตัวเองสร้างขึ้นมาเปลี่ยนแปลงวิถีชีวิตของตัวเองในสังคม

1 2 3 4 5 6 7

วัยรุ่นไทยมีโอกาสใช้ความคิดสร้างสรรค์ของตัวเองมาพัฒนาสังคมได้

1 2 3 4 5 6 7

ครอบครัวเปิดโอกาสให้คนรุ่นใหม่มีความคิดสร้างสรรค์และวางแผนชีวิตตัวเองในอนาคต

1 2 3 4 5 6 7

ครอบครัวควรส่งเสริมให้คนรุ่นใหม่มีความคิดสร้างสรรค์และแสดงออก

1 2 3 4 5 6 7

ในการวางแผนชีวิตตัวเองในอนาคต

สังคมควรเปิดโอกาสให้คนรุ่นใหม่ใช้จินตนาการและความคิดสร้างสรรค์ในการพัฒนาสังคม

1 2 3 4 5 6 7

โลกาภิวัตน์ช่วยให้คนรุ่นใหม่มีความคิดสร้างสรรค์

1 2 3 4 5 6 7

โลกาภิวัตน์ช่วยกระตุ้นให้คนมีความคิดสร้างสรรค์

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกาภิวัตน์เปลี่ยนแปลงขนบธรรมเนียมประเพณีในการเรียนรู้และการอยู่อาศัยของสังคมไทย

1	2	3	4	5	6	7
<input type="checkbox"/>						

วัฒนธรรมไทยควรเปลี่ยนแปลงให้ดีขึ้นตามโลกาภิวัตน์

1	2	3	4	5	6	7
<input type="checkbox"/>						

โลกาภิวัตน์ส่งผลให้เกิดการเปลี่ยนแปลงอย่างมากในสังคมและวัฒนธรรม

1	2	3	4	5	6	7
<input type="checkbox"/>						

Appendix 8 Mean and Standard Deviation (globalization and cultural dimension)

QUESTION	MEAN	STD. DEVIATION	N	STRENGTH OF ATTITUDE
<u>Economic Globalization</u>				
1. I believe that the economic competition among countries has a strong impact on Thailand	5.34	1.26	223	somewhat agree
2. I believe that Global economic co-operation will bring potential advantages	4.12	1.32	223	agree
3. Global economic factors are one of the major influences Thai people's lives	6.17	1.32	220	somewhat agree
4. Free Trade Agreements (FTA) are positive to Thailand	5.13	1.46	223	agree
<u>Culture Globalization</u>				
1. Currently, Thai culture is positively influenced by foreign culture	5.44	1.26	223	agree
2. I believe that younger Thai generations are heavily influenced by other cultures (e.g.American, Korean, Chinese etc.)	6.12	1.22	223	somewhat agree
3. Changes in Thai culture, due to globalization, are common and positive	3.54	1.30	223	neutral
4. Thailand benefits from cultural exchange and interaction	5.49	1.19	219	agree
<u>Information Communication Technology Globalization</u>				
1. Information Communication Technology makes the world smaller	6.17	1.59	223	somewhat agree
2. Global media plays a pivotal role in influencing Thai people's ways of living	6.49	1.33	223	somewhat agree
3. Global technology brings good changes to the Thai society	5.05	1.25	223	agree
4. Global technology is impacting on Thai traditional culture (-)	3.55	2.46	223	<i>neutral</i>
<u>Political Globalization</u>				

1 Thailand should adopt political policies and practices from other developed countries	5.16	1.54	221	agree
2. Globalization and global politics shape the visions of young Thai politicians	5.46	1.47	221	agree
3. Multilateral agreements among Thai and international governments will bring benefit to Thailand	5.32	1.26	221	agree
4. Global politics heavily influences politics in Thailand	4.78	1.33	218	agree

Cultural Dimensions Table 2

QUESTION	MEAN	STD. DEVIATION	N	STRENGTH OF ATTITUDE
Power Distance				
1. Children should respect people who are older because they have more wisdom	4.93	1.47	221	agree
2. In our society, leaders should not provide fatherly advice and direction to their subordinates(-)	5.29	1.54	219	agree
3. People in high positions should have a responsibility to make important decisions for people below them	4.92	1.53	219	agree
4. Employees should not express disagreement with their manager	2.85	1.83	221	disagree
5. Less powerful people should be dependent on the more powerful?	3.27	1.70	221	neutral
Uncertainty Avoidance				
1. High stress and subjective feelings of anxiety are frequent among people	4.70	1.28	220	agree
2. Competition is harmful and does not do any good for our society	5.44	1.45	221	agree
3. I prefer situations where detailed standard operating procedures are not spelled out (-)	5.29	1.45	221	agree
4 I believe that orderliness and consistency should be stressed, even at the expense of experimentation and innovation	4.86	1.44	221	agree
5. I believe that societal requirements and instructions should be spelled out in detail so	4.78	1.30	221	agree

citizens know what they are expected to be				
Masculinity				
1. Men usually solve problems with logical analysis	5.49	1.62	221	agree
2. Women usually solve problems with intuition	3.59	1.61	221	neutral
3. There are some jobs/duties in which men or women can always do better	5.15	1.51	221	agree
4. Women do not value recognition and promotion in their work as much as men do	4.94	1.50	221	agree
5. Leadership positions should be available to both men than women	6.17	1.40	221	somewhat agree
6 Both men and women are allowed to be tender and to be concerned with relationships (-)	4.85	1.47	221	agree
Individualism				
1. I see nothing wrong with self – promotion	5.42	1.27	221	agree
2. I don't change my options in conformity with those of majority	5.20	1.64	221	agree
3. If a group is slowing me down, it is better to leave it and work alone	5.22	1.56	219	agree
4. Working with groups is better than working alone	5.22	1.44	221	agree
5. Group welfare is more important than individual reward (-)	5.14	1.51	221	agree
Long Term Orientation				
1. People should be perseverant toward long-term result	6.15	1.17	221	somewhat agree
2 I believe that we should plan for the future and expect the results	6.30	1.25	221	somewhat agree
3. People should not be perseverant towards long-term results	3.75	1.74	221	neutral
4. Long-term Thai traditions should be respected	4.92	1.41	221	agree
5 According in traditional culture we learn to think in today more than future	3.62	1.61	221	neutral