CHAPTER I
INTRODUCTION

A. PROBLEM BACKGROUND

Thailand has endured a serious insurgency problem in three of its southern provinces since 2004. Many people have been killed by shootings and bombings; the principle human targets include soldiers, teachers and educational institutions. These incidents occur nearly every day. The main objective of the insurgency group is to separate and rule three provinces in southern Thailand. They are trying to turn their fight into a religious conflict and are attempting to widen the situation; their actions have been misunderstood in the international community, especially in the Islamic world. The Thai government doesn't know how the insurgency is organized, who the commander is, or who supports them.

Three southern provinces of Thailand insurgency are an ongoing conflict which is immediately needed to be solved. This ongoing conflict has become issues of the nation security which challenges and requires intellectual politics wisdom to solve this conflict. Consequently, lacking of deep understanding and experiences in the conflicts and situations would lead to failure and finally causes the nation territory losing. If Thailand government is not able to solve the southern insurgency thus it would gradually swallow lives of the nation and become complicated to estimate. The wounds and scars occurred by this insurgency of the victims' families would affect the peace that all Thais have been desired for.

Due to the fact that the way to build up the state is to use Thai traditional culture by assigning all people together turned to the Thai nation in the Field of Pibulsongkram, it was a cultural decree that the Thai people must follow, including the establishment of the National Culture Council in 1942 and the use of civil and commercial law on family and inheritance instead of Islamic law. It caused the feeling strange and

separated toward other nation in the country. As it was the policy to control the other nation way of life, plus control daily people's routine in many aspects such as the policy by changing names into Thai formal name, the use of Thai language as the medium in teaching process and the language in official contact, not Bahasa Melayu or else. The Al-Quran learning classes are prohibited and promote people to commit Buddha. A formal dress code requires a hat, put on socks and shoes, cannot wear a sarong, cannot wear hijab, cannot eat a piece and etc. Moreover, it also specifies the punishments of those who disobey the law.

Three southern provinces of Thailand conflict have been caused by injustice, human rights and politics problems in the areas. However, either military force has been assigned to suppress or using money to cover up the problems, hence, no government has yet successfully brought peace to the people meanwhile it has increased the conflicts, antagonism towards the military force and government.

There are times when government arrested many leaders of the insurgent groups by misusage of the laws, which is not the suitable solutions because these insurgent's groups cannot be banished in just one era. In contrast, these insurgent groups have been trained and transferred from one to another and become ideology. Even though government would arrest all the citizens of the three southernmost provinces, still it is not the way of bringing peace back to the provinces. Nevertheless, it would increase more hates towards the government. Therefore, the strategies for long-term solutions are recognition and acceptance in the differences of cultures and giving opportunities to the people in the areas to be able to express via media, arts and cultures and historical understanding.

In addition, core of the problems is called as 'legitimacy imbalance' of Thai government in this region. Therefore, there will be no successful solutions as long as there is no trust between the citizen and the power holders as a specialist said that neither violence or military forces should be used in

forcing or depressing the people to accept the state government but only by winning the heart of the people to make them feel as they are truly a part of the matters and this is the strategies of building 'political space'.

Attacks by separatist insurgents on government schools have become one of the most notorious aspects of the conflict in the southern border provinces. Between January 2004 and August 2010, arsonists made at least 327 attacks on government schools in the three provinces. Many insurgent attacks on schools are motivated by animosity toward the Thai educational system and the easy access to soft, high visibility targets. Some arson attacks on schools are also used to divert government forces into an ambush. In addition, at some schools, insurgents have set off bombs on school grounds to target security forces, damage infrastructure, or simply to generate fear.

Beyond the tragic loss of life caused by attacks on teachers, children seeking an education also suffer. Schools often close for a period following an attack on teachers, and parents will transfer their children to other schools, often at great distance. The general insecurity causes frequent teacher turnover and leads to a generally distracted teaching staff, leading to poorer teaching quality for students.

Therefore, the entrusted people in solving this problem such as scholars or citizens should reasonably, knowledgeably and cautiously examine the situations so that they can understand the situation correctly according to the facts which is the foundation of having the logical thoughts in solving problem leading to determine the objectives, purposes, methodologies and policies that will effectively decrease violence and conflict.

Thus, Education as a primary conduit for the transmission of knowledge, culture, and values, serves as the medium through which society collectively comes to define itself. The problem often is that school systems in divided states serve to strengthen, if not promote, the divisions. It has been argued, for example, that the educational systems in both

Northern Ireland and Cyprus, segregated along religious, cultural, and geopolitical lines, have served to reinforce the societal conflicts in these respective states. In these regions, the vast majority of students study in segregated single-identity environments where they come into contact only with "their own," where their classmates, teachers, and role models come from the same sociocultural background, where ethnocentric versions of history are promulgated and one's own cultural heritage and identity are considered preeminent.

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The education curriculum consists of five key competencies:

1) Communication capacity difference language
2) Different thinking capacity.
3) Problem-solving capacity.
4) Capacity for applying life skills on difference religion and culture traditional.
5) Capacity for technological application.

The curriculum supports the principle of 'embracing diversity' and promotes efforts "at integrating local wisdom and culture into the national curriculum, underpinned by policies to use mother tongue languages at kindergarten level" In order to cultivate the value of ideas for new generation children to appreciate the difference.

B. Research Question

How did Thailand policy to modifying educational institutions as conflict resolution in southern in Thailand?

C. Theoretical Framework

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and

behaviors to live in harmony with oneself, with others, and with the natural environment.

Ian Harris and John Synott have described peace education as a series of "teaching encounters" that draw from people:

1. Their desire for peace,
2. Nonviolent alternatives for managing conflict, and
3. Skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality.

Peace education encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers make an important distinction between positive and negative peace. Negative peace is defined as the absence of large-scale physical violence–the absence of the condition of war. Positive peace involves the development of a society in which, except for the absence of direct violence, there is no structural violence or social injustice. Accordingly, peace education could be defined as an interdisciplinary area of education whose goal is institutionalized and noninstitutionalized teaching about peace and for peace. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive–trying to solve a conflict after it has already occurred–peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and justice.

Peace education are diverse, the diversity is evident in theoretical approaches, underlying philosophies, basic methodology, and goals. Within the field of peace education, therefore, one can find a variety of issues, ranging from violence in schools to international security and cooperation, from the conflict between the developed world and the undeveloped world to peace as the ideal for the future, from the question of human rights to the teaching of sustainable development and environmental protection.

A critic could say that the field is too wide and that peace education is full of people with good intentions but without a unique theoretical framework, firm methodology, and an evaluation of the outcomes of the practical efforts and programs of peace education. Some within the field would generally agree with this criticism. Nevertheless, the importance of accepting the specific situations in which programs for peace are being implemented and held should be emphasized. Owing to these specifics, difficulties emerge when one tries to define the unique approach, methodology, and evaluation of the efficiency of applied programs. The complex systems of society, the circumstances, and the context make the peace education field very active and diverse.

A. Peace Education in Schools

From the very beginnings of the development of systematic peace education, there has been discussion about whether it should be added as a separate program in the schools, or if the principles of peace education should be applied through the regular school subjects. The variety of approaches and attitudes on what peace education actually is leads to the introduction of a series of titles, such as multicultural training, education for democracy and human rights, and education for development. Many in the field, however, believe that the implementation of principles of peace education into the institutionalized educational system is a better approach,

especially within the subjects encompassing the cultural heritage of the dominant society and the ethnic groups belonging to it.

B. The Principles and Theoretical Foundations of Peace Education Programs

Since the psychologist Gordon Allport formulated his well-known contact hypothesis in 1954, this theoretical framework became the most applicable principle for programs whose main goal is to change the relationships between groups in conflict. According to Allport's theory, for the intergroup contact to be successful and accomplish positive changes in attitudes and behavior, it must fulfill four basic conditions: the contact groups must be of equal status, the contact must be personal and manifold, the groups must depend on each other working for a superordinate goal, and there must be institutional support for the equality norm. The numerous re-search projects that tried to verify the predictions of the contact hypothesis provided contradictory results, raising serious doubts about the major cognitive, affective, and behavioral shifts that occur as a result of organized meetings between representatives of conflicting groups. Almost every new study added new conditions that must be fulfilled in order for the contact to be successful.

Peace education, however, can succeed in promoting social cohesion only when it is systemically integrated and politically contextualized. Beyond adding rights-based content and participatory processes aimed at individual learners, peace education must also engage the broader society and its systems. Stand-alone curricula and learning activities that are not part of an integrated system of the whole are bound to fail at educating for sustained peace, most especially in regions where deep-seated fears and mistrust have, over the decades, infiltrated collective ways of being. While peace education seeks to promote on the part of the school learner the transmission of knowledge, attitudes, and skills needed to

attain and maintain peace, justice, security, and environmental sustainability, it must also be about developing societal capacities in the broader community.

Systemic approaches to peace education must include concerted engagement at multiple levels of government, education ministry, political party systems, labor/teacher unions, commercial enterprise, school and university, and family and community. System-wide strategies, policies, and structures need to be established, from the individual school level up through the national ministry. Curriculum development and implementation at the highest levels, including revision of curricular materials to better assure inclusion and parity across cultural heritage, national identity, gender, class, and politics needs to be undertaken. Similarly, teacher training and pedagogy need to be reconceptualized and restructured at the national level in ways that will further ensure that educators will be equipped to promote the knowledge, dispositions, and skills needed for a culture of peace.

This is a divided society with an entrenched history of sectarian conflict between its Protestant/Unionist and Catholic/Nationalist communities. This division is played out and reinforced in every aspect of Northern Ireland society, from housing to employment to recreation, and most especially illustrated in its segregated educational system. Children attend separate schools by religious and cultural tradition; as such, longstanding sectarian attitudes continue to be tacitly reinforced in the very institutions that are intended to prepare young people for success in the future.

Such as the motivation of Malayu Patani is the attitudes that their own ethnic is not given equity in terms of education, political and social justice because of the different identities such as religion, beliefs, languages are always easy to separate and separation is clearly happening everywhere with focus on identities. The educational system in the three southern provinces is underdeveloped.

Therefore, the strategies for long-term solutions are recognition and acceptance in the differences of cultures and giving opportunities to the people in the areas to be able to express via media, arts and cultures and historical understanding.

1. Curricular Initiatives

Curricular development initiatives are foundational to implementing systemic peace education in a divided society. Rather than relying on longstanding curricula that may present myopic perspectives, curriculum revision efforts that aim to broaden the learners' understanding of their society, its people, and its interrelationship to the world are needed at the national level. This includes undertaking system-wide efforts to assess all current texts and teaching materials that are being used in schools for indications of relevant revision. Equally important is working to develop educational sources and experiences that aim to provide students exposure to the knowledge, attitudes, and skills needed for living in a culture of peace in areas such as conflict resolution, collaborative problem solving, and cross-cultural communications, for system-wide change to be instituted, these efforts need to include mutual involvement across the separate communities.

The curriculum supports the principle of 'embracing diversity' and promotes efforts "at integrating local wisdom and culture into the national curriculum, underpinned by policies to use mother tongue languages at kindergarten level". In order to cultivate the value of ideas for new generation children to appreciate the difference.

2. Teacher Training Initiatives

Classroom teachers in divided societies commonly come from single-identity backgrounds and have been trained in single-identity institutions where they have had little exposure to pluralistic worldviews. As such, there is a great need to train these teachers in ways that will expand their knowledge, attitudes, and skills in critical areas that will equip them to educate children for a culture of peace. Method and content training in antidiscrimination, conflict resolution, and

social justice need to be part of this, including learning pedagogical methods in group and participatory strategies that may not have been part of traditional training models. Being trained in cooperative learning strategies and "academic controversy" debate practices, for example, will enable teachers not only to enhance student learning as has been borne out in research, but will equip them to help build skills essential to peace building such as conflict resolution and collaborative problem-solving. In these ways, teachers can become "key agents" in the social reconstruction process of "achieving equality and justice in society at large".

Clearly, the onus cannot rest on the teachers' shoulders. The teacher education and training institutions need to take on the development of standards and implementation of curricula that will provide pre-service and in-service education in the areas pertinent to peace education. Over the past two years, there have been delimited efforts, in both the TC and the GC educational systems, to train teachers in intercultural and antidiscrimination pedagogy. Systemic commitment toward implementing curricular statutes in these areas, however, appears far off, and many would argue, will remain untenable until a political settlement is attained on the island.

In a post conflict society, pursuit of peace education aimed at promoting social cohesion requires sensitivity to the nuances that define the given conflict, politics, and cultural groups in that unique context; there is no "one size fits all" model for learning how to live together in broken societies. What is necessary, however, is that all stakeholders in the educational system (such as educational institutions, teachers, students, unions, parents, community organizations, private and public sector employers, policymakers, and government agencies) be collaboratively engaged in the process. Peace education needs to transcend individual person, place, and situation, and seek to incorporate the contextual variables if meaningful change is to become possible. Multidimensional strategies that include all functional aspects of the educational enterprise need to be pursued. Schools need to be run

themselves as democratic micro societies where both students and staff engage in decision making. Beyond the formal curriculum, everything from the pictures on the walls, to the textbooks in use in the classroom, to the admission and testing policies that impact student progress, should speak to the values of equity, mutual respect, and interdependence. Those who educate and lead students should embody the principles of civic responsibility in their ways of knowing and being. Dialogue, inclusion, and participatory methods of pedagogy and problem solving should prevail throughout school communities. At the end of the day, if peace education is to be a viable vehicle for promoting social cohesion, efforts need to go beyond individually based endeavors and move toward planned, integrated, comprehensive, system-wide action. Only in this way will peace education efforts bear sustainable fruit.

Education institution policy in southern Thailand such as encourage activities to instill moral, ethical and discipline in children and youth seriously. Set policies in areas that integrate quality of life and spiritual development Moral, ethics, development and the government should play a role in driving the activities as well as promoting morality, ethics and discipline of every member of the society and to reduce the disparity in the current society to light. Teachers should encourage and support activities that raise awareness for children and youth seriously.

D. Hypothesis

Based on the theoretical frameworks, it is proposed the following hypothesis, Thailand policy modifying educational institutions as conflict resolution in southern in Thailand:

1. Curricular development initiatives are foundational to implementing systemic peace education in a divided society. Curriculum revision efforts that aim to broaden the learners' understanding of their society, its people, and its interrelationship to the world are needed at the national level. Then equally important is working to

develop educational sources and experiences that aim to provide students exposure to the knowledge, attitudes, and skills needed for living in a culture of peace in areas such as conflict resolution, collaborative problem solving, and cross-cultural communications, for system-wide change to be instituted, these efforts need to include mutual involvement across the separate communities.

2. The teacher education and training institutions need to take on the development of standards and implementation of curricula that will provide pre-service and in-service education in the areas pertinent to peace education. Peace education needs to transcend individual person, place, and situation also seek to incorporate the contextual variable if meaningful change to become possible.

E. Research Methodology

1. Identity of the people in the provinces and inappropriate acts of the government officers.

2. The informer interviewees are categorized into 3 groups such as:

    a) Scholars or academicians who have studied on identity of the people in the areas including the behaviors of the government officers.

    b) Leaders in the areas are those who devote themselves for the people in the areas sincerely and they those who are eligible in communicating and accepted by the people.

    c) Media research such as collecting data from YouTube, websites, Internet in order to find references and sources to accomplish the explanation of conflict and negotiation process.

F. Purpose of Research

This thesis research has several purposes, among others:

1. To study the history of three southern provinces of Thailand insurgency involving with the identities of the people of the areas.
2. To study the causes of three southern provinces of Thailand insurgency especially in the part of government officers' behaviors such as of the teachers.
3. To study Thailand policy education institutions in the southern provinces.

G. Scope of research

The three southern provinces of Thailand insurgency have been continually occurred for 10 years. Many people have been killed by shootings and bombings since 2004 – 2015. The collecting information on the situations, violence in the areas has been synthesized and collected in the data base. However, from data processing to statistic data collecting such as statistics of the wounded and dead people and the main aspects such as date and time, particular insurgent areas, forms of violence, the terrorists, victims and targets in the insurgency.

H. System of writing
CHAPTER I
   This chapter contains the basic explanation of the research which is Background, Research Question, Theoretical Framework, Hypothesis, Purpose of Research, Scope of Research, Research Methodology and System of Writing.

CHAPTER II
   This chapter will explains the Dynamic of conflict in southern Thailand.
CHAPTER III
   This chapter represents the Dynamic before modify problem in educational institution in southern Thailand.
CHAPTER IV
   This chapter elaborates the Thailand policy modify education institution resolution in Southern Thailand.
CHAPTER V
   This chapter will include the whole conclusion from the entire paper as a whole.