

## **CHAPTER 2**

### **Literature Review**

#### **2.1 Discourse and Paradigm Shift**

The dynamics of any discourse arise because of the movement of the world's paradigms. When it was revealed that "knowledge" was no longer the pure or universal truth of all time, the pure benefits of Science knowledge was questioned, when it had been used in World Wars I and II causing unnecessary deaths of human beings. When the strength of Marxism was weakening, new thoughts were arising to deny and criticize the previous concepts during the 15th – 16th centuries. Under the era of Modernism, Humanism was replacing the concept of 'God' as the centre of Western thoughts. After that the social focus of the Sociology was given a stronger role than the Humanist concepts (Boonmee, 2003).

In Psychological science, it was presented that the human desires were more vital than the human consciousness. However, the structuralism school of thought was withdrawing humans from the centre of knowledge. Structuralisms proposed the importance of semiotics, languages, grammatical issues, and discourse influenced the world's knowledge (Boonmee, 2003, pp. 85-86). In Semiology, Signifier and Signified were the core components of a symbolic sign that transferred knowledge and meanings through words, pictures, voice, etc. Meanings could be conveyed in various forms, i.e. models, colours, medias, which needed an interpretation process (Tangnamo, n.d.).

Regarding Foucault's discourse, it did not deliver a specific meaning from a symbolic sign but there are several characteristics listed here displaying the distinctiveness of his discourse.

2.1.1 Discourse could be a set of disconnecting and unstable elements which were assembled together. Each set of discourse demonstrated a range of implications. Different strategies were applied to keep these elements intact (Foucault, 1978, p. 100).

2.1.2 The function of Discourse was to subjugate some meanings or to totally withdraw some identities from a society (Charoensinolarn, 1999, p. 20).

2.1.3 Discourse referred to more than words or languages. It had its discursive practices. Discourse was raised because there were differences between the practical

and literal meanings in different contexts and period of time (Charoensinolarn, 1999, p. 21).

2.1.4 In every society, discourse production was controlled, selected and transmitted under a particular set of rules which covered the dangerous images of power. The process to maintain superiority in a society needed the repercussion of discourse as its tools (Foucault, 1970a, p.52 cited in Charoensinolarn, 1999, p. 25). Foucault's idea about discourse was not pessimistic. However, the modern power was exercised sophisticatedly. Therefore it was hidden in a complex set of relationships. Discourse concept was a tool to uncover the power which was hidden in a form of knowledge (Charoensinolarn, 1999, p. 25).

2.1.5 Discursive practices constituted some power to their speakers. For example, doctors had legal authority to advice in relation to sicknesses. Therefore, a doctor was a human body with the discursive power. Doctors then were controlled by the given set of medical rules and regulations (Charoensinolarn, 1999, p. 29).

2.1.6 Discourse was not a method or a way of expressing desires, but the discourse itself was a desire. Discourse was not a consequence of a fight to change a dominant system but it was the body of change, power, and hegemony itself (Foucault, *The Archaeology of Knowledge*, 1972, pp. 48, 76).

## **2.2 Discourse Analysis with Foucault's Genealogy**

The initial process of investigating the meanings and identities of things for Foucault, was called "Genealogy". This process was applied to probe to what extent the congregated meanings and identities had changed. Later, the study focused more on the process of things becoming an issue or a problem; this was called "Problematization." This process was not digging for a hidden meaning in the same way as Hermeneutics. It began with a simple question, for example, "What does a teacher mean?" After that the exploration process would find out the relevant discourse and their discursive practices about teachers. Then the spider web of power relations of each society where the discourse was located, would be highlighted. The initial process of the genealogy would introduce researchers to possible topics for examination. Rules that controlled the way of thoughts, writings, and actions would be tackled. The repercussions on society would illustrate each topic's discursive practice in a clearer image. In Foucault's point of view,

the origin of discourse came from “desires” which endlessly expanded, while the real discursive practice was controlled due to the anxiety of the continuous change and uncertainty of the discourse (Boonmee, Michel Foucault, 2008; Charoensinolarn, 1999).

What Barthes, Julia Kristeva, Jaques Derrida, etc., proposed about text analysis was similar to what Foucault proposed about discourse. The similarity regarding text and discourse analysis was that it should not be analyzed to discover the history/origin of the text, Metatext, but the study should be carried out randomly pertaining to other texts in the contexts of interest to the researcher; which is called Intertext (Boonmee, Michel Foucault, 2008, pp. 92, 104). The epistemology theory which applied these methods to seek knowledge was called Postmodernism. Postmodernism did not only pursue the origin of things but also aspired to deconstruct the structures and its power; and to uproot all of the subjugated, hidden, and discriminated things in order to release the invisible and silent voice of the people. Wherever the power was located, the power of resistance would be found in the same place. Postmodernist was explaining things in different forms of binary oppositions, i.e. Masculine – Feminine, Localness – Modernity, etc (Piamphongsarn, 2001, p. 160).

Discourse analysis with a genealogy approach did not only give importance to ‘official’ or ‘scholastic proved’ evidence, but also personal diaries, words, direct experience of infamous people, and other evidence that could be ignored by the scholars in mainstream research. Social systems could influence the historical records of that society. The political power also created an impact on some records of the history and knowledge. Therefore, in order to pursue the truth, postmodern scholars scrutinized the practical truth from the discourse so that the various discursive practices could be illustrated in various forms in a qualitative research (Pornprachatham, 2006, pp. 21, 23).

### **2.3 The Discourse of Development to Universal Civilization**

The mainstream modern words like development, universal, and civilization sound like a dream-destination for Thai people. Thailand has been trying to step up the country in all areas especially in education, with the belief that education will empower Thai citizens and should eventually empower their nation. The world’s development towards the universal civilization has been carried out since before Christ era until today. This term, ‘development’ always gives the feeling of something new, modern

and better although ‘development’ has been constant from the past to present. When the topic about Thai education development was raised, the significant landmark of this area was to inevitably focus on the era of King Rama V as it was the period that Siam (now Thailand) had been changing or modernizing or westernizing which was called the “developing” age of the country, during Chakri dynasty (Ministry of Education, 2003). When the nation needed (needs) to be developed, it implied (implies) that the country was (is) standing in the area of the underdeveloped segment. The history of Western and modern education in Thai state would illustrate the chronological pieces of information in order to explore relationships, forms, roles of foreign influences, foreign teachers and education development in Thailand. Universal civilization as the final destination of the education in Thailand, by using discourse of development needing to be traced and studied in 3 parts namely the reflections of the history, colonial period, and discourse of development in postcolonial age in Thailand.

#### **2.4 Development towards Universal - A Reflection of the Past**

Brazier (2008, p. 27) presented the significance of ‘development’ which was called ‘civilization’, whose literal meaning is an indication to the lives of people living together in a city, whereas the word, ‘civilized’ points to the images of ‘growing, getting better, or progressing’. The binary opposition of ‘civilization’ was ‘barbarism.’ Barbarians refer to members of a community or tribe not belonging to one of the great civilizations. If the barbarians lived by hunting and leading a wild life, to what extent would the civilized people live by. Detailed here is the chronological brief of evidences showing what historians called ‘civilization’.

According to Brazier (2008, p. 27-32), the first world’s civilization around 3500 BC was the Mesopotamian civilization (now Iraq) and a century later was the Egyptian civilization. Egyptian ancestors were Africans. Archaeologists discovered the evidence of 12 successions prior to the existence of the first Pharaoh of the world. Some examples of the vital signifiers of civilization assigned by the mainstream historians were about knowledge of landscaping, construction technology and vehicle innovation, e.g. sailing boats benefitting from the wind directions, plantations, tools, clothing, etc. The mainstream historians looked at human knowledge to exploit natural benefits or to overcome nature as an indicator of ‘development’ and to distinguish ‘civilized’ from

‘uncivilized’ by using these indicators in mainstream historical pages. While, for example, the uncivilized or barbaric character was still unmitigated and stagnant, the civilized tended to exhibit continuous mobility:

2500 BC: Civilized people lived by farming, bartering, and occasionally engaging in wars. At times they were required to work to increase their Pharaoh’s power in order for the present Pharaoh to be more superior to the previous one.

2000 BC: The tracings of civilization were people’s occupations; written alphabets, symbolic signs of days and times; and the origin of social classes. Early professions were that of priests or men of God.

1000 BC: Civilization was becoming known through invasions, national unifications, food production for wealth, feudal systems, and the resistance to become an independent state.

538-221 BC: The symbols for civilization were, for instance, the Roman Empire’s territorial expansion by encroachment; the managerial and controlling power of Roman imperialism; by using horses and horse drawn-carriages; inventing an alphabet in order to speed up communications; the first road was constructed during this period. In order to serve this advancement, a number of human-workforces were brutally treated to engender these so called civilized innovations. For example, making connecting canals throughout the country; enforcing men to become soldiers to battle for territorial expansion; human labour exploitation for making gigantic constructions which the mainstream historians called ‘the Great wonders of the world’.

507 BC: Within Athens, the first democracy system was originated and women did not have right to vote.

400 BC: Knowledge of art, science, and politics was the symbol of civilization via world’s famous philosophers such as Plato and Aristotle.

338 BC: The progression of the superpower of Alexander the Great’s army; the successful successions of Pharaohs; and the establishment of library and museum were the emblems of this era’s civilization.

275 BC: The development of the civilization of Rome turned Roman’s small trading into the Roman Empire. The lengthy Punic wars over a century (from 264 BC to 146 BC) between Roman Republic and Carthage Empire built the great power to Rome as the barbarian conqueror. The overlong hostilities destroyed around 200,000

lives, the entire empire, and around 50,000 prisoners of wars were traded as slaves to North Africa and Spain. The Roman executive soldiers and politicians disseminated the civilization by wars to Europe. The concept of wars was to get rid of uncivilized people or barbarians to bring civilization to those lands judged by Roman Empire. The influence of Rome affected to European languages i.e. English, Spanish, French, Italian, or Portuguese by having Latin as their root of these different languages.

49 BC: Roman civilization was at their utmost supremacy. The military was established as a profession and one of the highest nobleman, (Patrician). Force Commander Marius, used the brutal murder of opponents to be crowned as authoritarian to Juliet Caesar. Civilizations that remained, both in Rome and the territory as a colony, people were oppressed. Slavery culture was established. Slaves were exploited like animals and for sporting games such as gladiators. The colonial countries had to pay high taxes. Sexual harassment and abuse were common for slaves. Men are legal citizens. Fathers controlled the death and life of their wives and children. After Julius Caesar was assassinated and Augustus, the new Caesar became emperor. A little boy named Jesus was born. Jesus's teachings about the mercy of God and equality of humans highly infuriated the authorities in Rome. This led to his crucifixion on charges of trying to overthrow the regime. The origin of Christianity began its connection with political violence.

235-350 AD: With the fall of the Roman Empire, the barbarians attacked the Empire and set up a new Empire in England, France, and Germany. The Roman power was weakening. Colonialism was disrupted. The wealth, money, and natural resources gained from the colonial countries were dropping. The Roman's bubble economy via luxurious goods purchase from India, Arab, and China made by the Roman elites had burst. While the Roman Empire was facing its downfall, the new Empires were being created during the same period of time.

200-324 AD: Approximately two centuries after the death of Jesus, his teachings had been spread rapidly, creating a tremendous faith for the people. Rome had tried desperately to dispose of these teachings from the Empire. This led to the killing of many Christians, confiscating the property of churches, and the destruction of religious writings at the command of the Emperor Diocletian. In AD 312 the outrageous resistance against Diocletian's power had an impact on the Emperor Constantine I to

surcease the Emperor's role as demigod. Constantine himself disliked the risks to societal strength that religious arguments and disputes brought with them, preferring where possible an orthodox establishment. Christianity was legalized and patronized by Constantine I. In 324 AD, the official religion of the empire was Christianity.

450 AD: The Empire of Christ was officially created with the conclusion of the Roman Empire. Popes were the heads of the Empire of Christ replacing the Empire's monarchs. From this point, the conflicts over lands and different beliefs amongst civilized people and territories were increasing. Jesus' words were used in various ways to manipulate and control their people.

570-732 AD: The birth of Muhammad ibn Abdullah in 570 AD, the prophet of the world's last religion, was a remarkable landmark during this age. Islam's history began with wars. The entire Arabian lands had been converted to Islam by his army. Although Muhammad passed away in 632 AD, his followers carried on his missions until they successfully conquered some parts of the Western border of China, North of the Sahara in Africa and in Spain, also invading half of France. Nevertheless their army was forced to retreat by the French army in 732 AD.

11<sup>th</sup>-13<sup>th</sup> Century: The power of the Christian Church was increasingly prolific. Repeatedly, heritages without an inheritor were donated to the Church. The properties and assets of the Church were affectedly increased as long as there was not a reduction in the number of Christians. The power of the European monarchies could also be dominated by the Church. Privileged laws were implemented for the Church and people under the Church's protection could be protected by these laws. Belief, faith, and political power were working well together. While in another part of the world a new faith in the Islamic army of Turks had seized Baghdad and Jerusalem. The supremacy of the Pope in Constantinople was threatened against the power of the Islamic army. There was no place on Earth more important than Jerusalem for a true Christian which is why Christians called Jerusalem the "City of God". However, Jerusalem was also extremely significant for the Muslims. Hence the Christians fought to get Jerusalem back while the Muslims fought to keep Jerusalem. These crusade wars were to last nearly 200 years among civilized people with power of arms. Also, it massively destroyed human beings only because they had different faiths and many of them were killed purely because their clothing was different from what the soldiers recognized.

These wars and killings were a part of the development of civilized mainstream societies in historical records (Brazier, 2008, p. 83).

The dynamics of the industrial revolution, the expansion of the opponency against the church, the drive of scientific knowledge and the way of life that changed and seemed to be heading towards the Caucasian's life style which transformed working for a living into working for trading and business. This trend led the scientific knowledge to create benefits for industrial production. In order to increase profits; low costs for raw materials and labour; and the consumer markets were in demand. This was one of the motivating sources of colonization. The natural and other resources of colonized countries which allegedly were 'uncivilized' would be exploited to mostly benefit the civilized nations. All of the above are examples of the discourse of development of human civilizations in the conventional historian's point of view. Of course, nobody wants to live in a part of the world which is called uncivilized. Therefore, this concept pushed uncivilized societies to reach civilization (Boonmee, Modern & Post Modern, 2003).

The development discourse in Post-colonial age was reproducing a similar paradigm of Colonialism. It was just 'Old wine in a new bottle.' The so-called civilized countries were playing more sophisticated games to maintain the superiority of their nation over the uncivilized ones. With the inaugural address of President Harry S. Truman to Congress on January 20, 1949, marking the beginning of new developments with the historical cessation of an open-ended colonial era. This was the first time that an area of over half the world, had been stamped as "underdeveloped". (Arunothai & Tangjitmethe, 2003). This is the same system that created the myths and the definition of "uncivilized" (barbaric) discourse of modern development which followed the pattern of white men. Modern development changed the surface of the Civilized-Uncivilized discourse to become Developed-Underdeveloped issues. The repetition of maintaining hegemony and superiority to the underdeveloped (uncivilized) nations had been carried out soundly through modern entrusted organizations of the world.

## **2.5 Development Path for the Survival of Thai State**

From the early Rattanakosin period onwards, the survival of Siam changed its stance with regard to battles with Cambodia, Laos, Burma, Raman and other

neighboring lands by trying to maintain her independence from colonialism influenced by Western countries. Colonialism was expanding due to the power of trade, military, and evangelism. The colonies, having different cultures to the West, were allegedly barbaric and weak countries once the colonists took control. The colonization became like a doctrine and fashion among the colonists because the more settlements they could acquire, the better wealth that their countries would gain from the colonies' natural resources and monopoly trading policy, for example. The preponderance of scientific knowledge was turned into power for the colonist's military. With the advantages of the higher technological army the weaker countries were strangled politically, religiously, and commercially. Raw natural materials were consumed by the new industrial countries brought about by the industrial revolution in the West. The early age of industrial employment required plenty of human labour. Slavery trading became a common practice of the colonists. The colonies' natural resources, local traditions and cultures were destroyed. Agriculture for livelihood and sustenance altered and became planting for trading. The violent impacts of colonialism changed the world in many aspects, not only because of the power of the armies but also from the knowledge of science.

At this time, a small island like Britain used such powers to pursue and acquire other lands as their colonies and has been dubbed, 'A land where the sun never falls'. Tools of her strategies to dominate her colonies were the English Language, scientific knowledge, and Christianity (Sor.Plainoi, King Monkut, King of Siam, 2010). These three apparatuses mastered over the people lasting longer than the abundance of cannons. The English language, Western knowledge, and faith in the same God as in the West were hidden by the insidious political and economic power of that era. As shown in a report from a meeting on the Education of India written by Sir Thomas Macaulay, who assigned the language policy over the colonial territories of England, "English education would produce an elite class of people who were Indian in blood, but English in taste, in opinions, in morals, and in intellect" (Macaulay, 1972, p. 294). The hegemonic implementation of the English language and knowledge was used as a cultural tool for brainwashing, ruling and consistently creating new values for the elite of the colony. This cultural equipment helped the British government to completely

control its territories as an absolute colony of England (Tripasai, *Debating Anna: The Textual Politics of English Literature Teaching in Thailand*, 2005).

With the influence of colonialism, King Rama IV foresaw this threat that was spreading throughout Southeast Asia. At that time, during his monkhood before he became King of Siam, due to this external threat he together with some of his relatives, started studying the English language. He was proficient in several foreign languages such as Latin, Pali Bihar, and English. He was interested in several fields of Western scientific knowledge i.e. astronomy, geography, and mathematics. However, he had no interest in any form of Christianity or other believes (Sor.Plainoi, *King Monkut, King of Siam*, 2010). Modern education and scientific knowledge had been playing more important roles in the Siamese palace and the elites. Foreign teachers who provided different pieces of knowledge were, for example, Bishop Jean-Baptiste Pallegoix, Dr. Dan Beach Bradley, etc. (Sor.Plainoi, *Foreigners in Thai History*, 1995). The attempt of Siam's preparation to see through Western countries' tricks was constantly being carried out.

Subsequently King Rama V who received modern and Siamese education in different subjects understood the Western ways of thought. He could see through the claims and excuses which were used by the colonists who were claiming that the colonies were barbaric and uncivilized, whereas whatever the colonists had accomplished was civilized (Kaewmanee, 2010). As a result, King Chulalongkorn had to adopt Western political practices from the colonists and apply them in Siam in order to be recognized by the powerful colonists. This was to avoid Siam being called a 'barbaric nation'. Furthermore, the official royal visits to various Western countries were to establish diplomatic relations with the intention of acquiring additional allies so that the Siamese government could maintain the independence of Siam.

After the return of King Rama V from his first European trip, he devoted his time to the Thai education issues. Although at that time, Chanthaburi Province was seized by the French army, but released on bail, the good relationship between King Rama V and Russia ensured that France would not be able to occupy Siam entirely because Russia and France were also good friend. Plus, Russia felt empathy for and tried to assist Siam. Moreover, the Anglo-French Agreement between Britain and France confirmed the independence of Siam by setting boundaries by various rivers such as Phetchaburi,

Mae-Klong, Tha-Chin, Bang Prakong, and Chao-Phraya Rivers. The convention between Great Britain and Siam was clearly written that Great Britain would support Siam and protect her independence from the other powerful armies who were intending to invade and occupy Siamese territories from the sub-district of Bangsaphan to Prachuabkirikhan province (Thai Ministry of Education, 2003). All of the international agreements and political relationships were to lead Siam (now Thailand) to the international community in order to be recognized by the more powerful countries. Finally this would direct Siam's independence to survive from becoming a colony during the colonization doctrine. The modern Thai state was set up by King Chulalongkorn. He reformed the new administrative layout wielding his absolutism by initiating his new government and naming it the Government of Siam (in Thai called Gad-Fun-Man Siam) (Sevikul, 2011). All of these political activities had been carried out to prevent Siam from being called uncivilized or barbaric nation (Kaewmanee, 2010 and Ongsakul, n.d.).

Phrabat Somdet Phra Pinklao Chaoyuhua, the Second King of Siam, was the younger brother of King Mongkut who crowned him as a monarch with equal honour to himself. He was impressed by the many foreigners who communicated with him that King Pinklao had excellent communicative skills in English. He was a nobleman who was omniscient in Western knowledge. As described in Sir John Bowring's, as well as Dr. Bradley's records, when they had an appointment to meet King Pinklao at the Second King's palace it was decorated in Western style. He used knives and forks on his dining table. His library was full of a selection of good books and samples of modern weapons, machines, and replicas of steamers. These are indications of Western acknowledgment and would affect the image of the entire country. This was a part of the Siamese foreign policy to stay independent in the midst of the colonization era. The government of Siam included English language education and other forms of Western knowledge into Siamese education. Foreign teachers were officially introduced into the new style of the Siamese (now Thai) school system. Western style schools were allowed to be set up by Missionaries. Some Thai students were selected to study abroad. A new mode of teacher education as well as teaching English were embarked upon in the new model of Thai state.

The development in Western style had incessantly been shaping Siam (now Thailand). Until the period when information technology and free trade policy played the main roles in driving the discourse of development; various governments and countries were concerned about the higher education and encouraged their people to be educated abroad in order to expand their visions; to understand foreign cultures; to adopt the communicative skills of foreign languages; and to enable Thai citizens to soundly understand the various types of foreign business. According to the statistics of OECD, British Council and IDP Education Australia pointed out the good economic opportunity of the international education industry. It was illustrated that the estimated number of higher education students going to study in foreign countries would increase from 2.12 million in 2003 to 8 million in 2021. Another way of voicing this is that within 20 years this number would increase three fold. Thailand was in the midst of education development. The country focused on escalating the potential and the capability of Higher Education providers in Thailand in both quantitative and qualitative aspects. With the hope that this would assist in improving the quality of international education services in preparation for the impact of the upcoming General Agreement on Trade in Services (GATs). Thailand wished to be the education hub of sub-regional and regional levels which would directly benefit both industrial businesses and the service industry. This would support the core strategies when efficiently creating new international networks (NESDB, The Consideration for the Guidelines of Higher Education Development as a Service Business, 2006).

According to The Office of the National Economic and Social Development Board of Thailand: NESDB (2006), there were 4 dimensions of internationalization in the context of education namely; 1) International relations and affairs in educational activities i.e. students and teachers exchange, establish good relationships with educational institutes in foreign countries. 2) Education provided to other foreign countries. 3) Adding international knowledge into the Thai curriculum and instruction. 4) Cross-border activities to develop education as a business sector.

More than a century after King Rama V's government, Thai state had been searching for acknowledgement at various times from the international community. The period arrived with the belief that a range of states needed to be united and develop different ways of co-operating in order to ensure their security and stability in several

aspects; i.e. NAFA, AFTA, EU and the most recent agreement was the ASEAN community. ASEAN was officially born in December 1997. The leaders of ten (10) nations namely Indonesia, Malaysia, Singapore, Thailand, Philippines, Brunei, Vietnam, Laos, Myanmar, and Cambodia endorsed the ASEAN Vision 2020 which would share the identical destination that in 2020, ASEAN would be:

2.5.1) A Concert of Southeast Asian Nations

2.5.2) A Partnership in Dynamic Development

2.5.3) An Outward-Looking ASEAN

2.5.4) A Community of Caring Societies

During the 9th ASEAN Summit which took place on 7th-8th October 2003 in Bali, ten (10) ASEAN leaders certified the Declaration of ASEAN Concord II (or the Bali Concord II) agreeing to establish the ASEAN Community and completing it by 2020. There were three ASEAN pillars, namely:

1) ASEAN Security Community (ASC) which aimed at generating peace for the region; by harmonizing the troubled regions using the principle of all-round regional security.

2) ASEAN Economic Community (AEC) which intended to build the regional prosperity, stability and competitiveness through regional economic development and the reduction of poverty and social disparity by 2020.

3) ASEAN Socio-Cultural Community (ASCC) which was set to bring about a socially cohesive and caring ASEAN in order to improve the living conditions of the people; to develop in all aspects; and to have social security.

There were 2 sets of committees' associated with the educational co-operation of the ASEAN community. The first set was the ASEAN Education Minister Meeting (ASEM) and the second set was SEAMEO Council Conference (SEAMEC). The latter believed that education was the heart of all kinds of development. The impact of education would play an important role on enhancing people's capability and eventually influence the competitiveness of ASEAN. As a result, there are five key issues on the Statement of the Meeting of Ministers for Education in ASEAN Countries, which are:

1. To promote the ASEAN citizenship among the people of the ASEAN community

2. To strengthen the identity of ASEAN
3. To strengthen the educational capabilities of human resources in ASEAN
4. Strengthening the university network, under the ASEAN University Network Framework: AUN.
5. Collaboration between ASED and SEAMEC.

There were three parts of the collaboration agreed in the meetings in order to achieve the set targets which were 1) Leadership of the management 2) Vocational and technical education 3) Language Education. Especially regarding language education, the committee was of the same opinion that to develop English language, official language, and mother tongue language in their countries were such a challenge. English language was placed to work as the ASEAN language. During the second meeting of ASED and 42<sup>nd</sup> SEMEC at Indonesia on 16<sup>th</sup> March 2007, the importance of education was written into the ASEAN Charter such as ASEAN members would prepare their people to know themselves as ASEAN citizens; Education would be provided equally; Quality of education issue would be given importance.

The third ASED and the 43<sup>rd</sup> SEAMEC held in Malaysia on March 15<sup>th</sup>, 2008 emphasized on cooperation for the future studies with "The Education for All (EFA)" by 2015. The workshop called "Reaching the Unreachable" was scheduled in 2015 in order to exchange and discuss among the ASEAN members (OHEC, 1992, pp. 25-28). The global picture of education had been dramatically changed. Plus English language would be working language in ASEAN community. Thai citizens as a new discourse of ASEAN citizen would need to urgently increase the ability of English communication in order to enable them to understand other ASEAN people in different cultures. The free movement of particular skilled labours and services, Thai skilled workers needed to be prepared by Thai national committee of each profession in order for moving Thai state forward to ASEAN community (Mongkonsuk, 2010)

Before Thailand officially agreed in the ASEAN Charter as a member of ASEAN, English language had always been the most popular foreign language taught in Thailand. The impact of ASEAN agreement was working as a mechanic of English language improving acceleration to run faster. Curriculum and instructions of English subject were discussed and changed. The number of foreign teachers teaching in English had been noticeably amplified. IMD World Competitiveness Centre annually

produced IMD World Competitiveness Yearbooks<sup>1</sup>. There were four groups of their criteria to indicate the world competitiveness and education structure was one them. Opportunity to access to good quality equally was considered by secondary-level entrance rate and illiteracy rate for adults. The landscape of competitiveness of the overall competitiveness trends was illustrated in Table 1:

Table 1: Competitiveness Landscape by IMD

<b>Economic Performance</b>	<b>Government Efficiency</b>	<b>Business Efficiency</b>	<b>Infrastructure</b>
Domestic Economy	Public Finance	Productivity & Efficiency	Basic Infrastructure
International Trade	Fiscal Policy	Labour Market	Technological Infrastructure
International Investment	Institutional Framework	Finance	Scientific Infrastructure
Employment	Business Legislation	Management Practices	Health and Environment
Prices	Societal Framework	Attitude and Values	Education

List of Education criteria was shown as follow<sup>2</sup>:

- A. Total public expenditure on education
- B. Total public expenditure on education per capita
- C. Public expenditure on education per pupil
- D. Pupil-teacher ratio (primary education)
- E. Pupil-teacher ratio (secondary education)
- F. Secondary school enrollment
- G. Higher education achievement
- F. Women with advanced degrees
- G. Student mobility inbound

<sup>1</sup> <http://www.imd.org/wcc/wcy-world-competitiveness-yearbook/>

<sup>2</sup> [https://www.imd.org/uupload/imd.website/wcc/All\\_criteria\\_list.pdf](https://www.imd.org/uupload/imd.website/wcc/All_criteria_list.pdf)

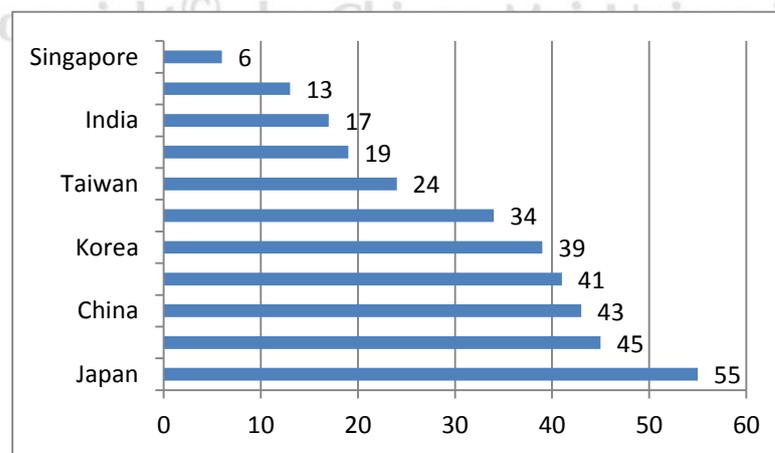
- H. Student mobility outbound
- I. Educational assessment-PISA
- J. English proficiency-TOEFL
- K. Educational system
- L. Science in schools
- M. University education
- N. Management education
- O. Illiteracy
- P. Language skills

In 2010, Thai higher education graduates' language skills were ranked 41<sup>st</sup> from 58 countries which was placed 8<sup>th</sup> from 11 countries in Asia. Amongst 10 ASEAN members, Thailand was positioned the second from bottom of the chart 1 (OHEC, 1992).

### 2.6 English Language, Foreign Teachers, and English education in Thailand

This section presents the course of the English language and foreign teachers who taught in English in the Thai education system. This part was divided into three periods of time, namely; 1) Prior era to King Rama V's education reform; 2) The duration of the King Rama V's education reform; 3) The period of King Rama IX education reform.

Chart 1: The Language Skills of Higher Education Graduates in 2010 Compared Amongst Asian Countries<sup>3</sup>



<sup>3</sup> <http://www.mua.go.th/users/development>

### **2.6.1) Prior era to King Rama V's education reform**

The mainstream historical study about the Thai education system embarked on official education in the Siamese palace during 1656-1688 A.D., under the reign of King Narai the Great. This age was called the renaissance of education in the period of Ayutthaya. There were several important foreign languages used during that period of time, such as Pali, Sanskrit, French, Khmer, Burmese, Mon and Chinese (Kosaiyawat, 2005-2006). Amidst 1809-1868 A.D., the influence of Western countries passing through the colonization started from the period of Phra Phutthaloetla Naphalai or King Rama II of Siam, under the house of the Chakri dynasty. Again, the duration of King Rama II was impressed by the renaissance of education in the Siamese grand palace. Later, the additional foreign language which was included in the lessons in the Siamese fort was the English language. So from 1835 A.D., under the ruling of King Rama III, English was generally being taught by some Western missionaries.

The opinions of two groups of noblemen relating to English language learning and Western knowledge were that one group disliked and antagonized the West; this included learning the English language. The other group could see the benefits of learning English to acquire Western knowledge, i.e. science. The latter group hoped that obtaining English skills and modern knowledge would be helpful to Siam in the future. Another reason to support the second group's opinion was that the power of the Western colonists was expanding in Southeast Asia and was getting closer and closer to Siam. Eventually, Siam would have to face reality. Some of the Siamese governmental officers who associated themselves with Westerners were, for example, King Pinklao; Somdet Chao Phraya Borom Maha Si Suriyawongse who was a prominent 19th century Thai figure; Mode Amatayakul who was appointed as one of King Rama IV's Privy Council; Mom Rajawongse (M.R.) Kratai Isarangkul Na Ayutthaya who was appointed as the first Director General of the International Court of Justice in Siam; and King Monkut who became legendary outside of Thailand as the King in the 1951 play and 1956 film "The King and I", based on the 1946 film "Anna and the King of Siam". Listed below are some Westerners who lived in Siam, for instance:

1) Roman Catholic Group: This group was led in the Mission of Siam by Msgr Jean-Baptiste Pallegoix, a very famous and outstanding person during the 19th

century. He arrived at Siamese territory on 2nd February 1830. He had a brilliant mind and deep knowledge of science, mathematics and languages. While he was the Apostolic Vicar of Oriental Siam at the Immaculate Conception Church, he learnt Pali from Prince Mongkut who had entered the monkhood at Wat Rajathivas near his church. Prince Mongkut, in turn, took Latin lessons from Jean-Baptiste Pallegoix (Kosaiyawat, 2005-2006, p. 8). The good relationship between Prince Mongkut and Pallegoix went well and was even better when the Prince later became King Rama IV. Pallegoix was involved in many royal diplomatic activities between Siam and France. (Sookphanit, 2005-2006, p. 99). According to some of Samuel John Smith's printings regarding Pallegoix he said that the Bishop Pallegoix arrived at the Rattanakosin Mahintharayutthaya in Bangkok, country of Siam which was ruled by Somdet Phranangkla Chaoyuhua, King Rama III. He lived in Siam between the ruling of the two kings; King Rama III and King Rama IV. For the duration of King Rama IV's reign, he was appointed as an official translator with the Siamese diplomats who were sent to cultivate friendly relations with the French sovereign in Paris. He was gathering a lot of ancient European documents for King Rama IV. Pallegoix was playing a vital role to King Monkut's English language and other studies which were later beneficial to Siam (Plainoi, 1973, p. 53).

2) Protestant Missionaries: American Protestant missionaries first entered Siam during King Rama III period. There were several differences between the Roman Catholic and Protestant missionaries, such as the Roman Catholic missionaries were focusing on only teaching the Bible whereas the American Protestant missionaries taught a variety of modern knowledge and also initially provided free medicine. When people had faith in the missionaries and God, they could later, quite simply, be converted to Christianity. Therefore in Thai language, these American missionaries were called "Morh" which was their title for "doctor" and some were called "Kru" which meant "teacher" because they taught the English language and other subjects to the people of Siam. For example, Samuel John Smith was called "Kru Smith"; Dr. Dan Beach Bradley was known amongst the Thai people as "Morh Brad-lay". Dr. Bradley was a teacher and was credited with numerous firsts, including: bringing the first Thai-script printing press to Siam; publishing the first Thai newspaper, the Bangkok Recorder, and a monolingual Thai dictionary; performing the first surgery, and shifting

the way of thinking of the community of Siam about Western medicines and technology (Sor.Plainoi, *Foreigners in Thai History*, 1995, pp. 5-6).

The first English lesson for the public of Siam was carried out in the Bangkok Recorder which was written and published by Dr. Dan Beach Bradley, an American Christian missionary who spent 35 years in the country. Dictionaries were produced and printed by some missionaries. Mrs. Eliza G. Jones, for example, a missionary to Burma and Siam studied the Thai language and carefully made journal entries of the words, terms, and phrases she learnt<sup>4</sup> (Nawikkamoon, 2006, pp. 132-133). The roles of the missionaries then became more than the teachings about God but also teaching English and other foreign languages together with modern Western knowledge for people who were interested in it (Kosaiyawat, 2005-2006, p. 9). Apart from the groups of missionaries, who taught English language in Siam at that time, there was another category of English teachers, one being Mrs. Anna Harriet Leonowens, who were not a missionary but they were hired to teach the English language and other subjects. She, Anna, arrived and met King Mongkut on the 3rd April 1862 (Plainoi, 1973, p. 42). On 5th July 1867, King Mongkut employed Mr. John H. Chandley to teach English language and various other subjects to Prince Chulalongkorn (now King Rama V) (Kosaiyawat, 2005-2006).

For King Monkut, modern education was extremely essential for all his children. They had to study the English language from a very early age because the ability to grasp this language would later lead to the understanding of other Western knowledge and cultures. Unofficial English language learning was initiated during the era of King Rama III but it was only seriously accomplished in the palace during King Mongkut's era. This was the starting point of the development of modern and universal education in the Siamese palace (Kosaiyawat, 2005-2006).

### **2.6.2) Education in reform of the reign of King Rama V**

According to King Rama IV, who hired Westerners to teach his sons and daughters at the palace, it was the foundation for the reign of King Rama V to employ more Westerners and establish educational institutes and foreign language schools in the grand palace. These educational set-ups were initiated and developed from the reign of King Rama V's father. He could see added benefits from having foreign teachers

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<sup>4</sup> <http://blogs.law.harvard.edu/preserving/2014/05/30/earliest-english-thai-dictionary/>

teaching the English language and other foreign languages (Kosaiyawat, 2005-2006). The external political and military pressures from colonists pushed Siam to make many internal changes. One of the transformations was to modernize (or Westernize) Siamese education. The curricula were translated from Western textbooks. The lessons were taught by Western teachers. The outcome of the education was vital for the country in terms of producing government officers for the Siamese government. The country needed officers who were highly effective to be in contact with powerful Western countries. Furthermore, he wished to educate Siamese citizens in order to stop them from returning to the slavery cycle after his official announcement to abolish the slavery system in Siam. He hoped to empower the Thai people and eventually the entire nation by educating them. (The Department of Social Studies, 2011).

Phra Bat Somdet Phra Poraminthra Maha Chulalongkorn Phra Chunla Chom Klao Chao Yu Hua, or King Rama V was extremely concerned when the initial formal education structure was established during his reign of power. He had discussions with various noblemen and officers from the former Ministry of Public Instruction, who were responsible for education and were also in charge of religious affairs, this is called “Kra-Suang Thammakarn” in Thai. The importance of English language learning was recognized since this early period. However, the English language was ranked as the subject for intelligent and elite people only because these people once they had graduated, would work for the crown which in Thai is called “Khaa (servant) – Raadcha (crown) – Karn (work).” The English language was not equally taught throughout the country for Thai citizens. As Krom Muen Vachirayarn Varoros, the 10<sup>th</sup> Buddhist supreme patriarch of the Buddhist priests in Siam, which in Thai is called “Somdet Phra Sangkharāt”, who played an essential role for the monks and citizens of Siam; said that “*Perhaps, it is not possible for the Siamese people throughout the country, or even the majority of the nation to communicate in English*” (Ministry of Education, 2003, p. 137).

Other knowledge began with translations from Western textbooks, and then distributed and taught in the Thai language. The structure of Thai education, by means of knowledge translation in all subjects including the English language, was used for more than a century and was still used in later decades. As a result, most Thai people could not communicate in English. In Thai education, only intelligent citizens and most

of the elite or wealthy people, who could financially support their children to study abroad, had the ability to communicate in English (Thai Ministry of Education, 2003).

### **2.6.3) Education reform in the reign of King Rama IX**

During the reign of King Rama IX, Bhumibol Adulyadej the Great, the impact of globalization and capitalism, as well as various advancements in information and communication technology, were important factors to impel the Thai education system to urgently change. This focused especially on improving the weakness of the English skills of Thai people to enable them to have a standing in the international market and the world community. During this period of time Thailand agreed, as an ASEAN member, it would officially be effective in 2015. Thai citizens were struggling amidst unstable internal political situations, a free trade system, capitalism, international financial impacts, international labour movements, and the advancement of transportation and communication; which was consequently causing the invasion and domination over the local languages and cultures (In His Majesty's Footsteps: Education Reform (Rama V to IX), 2008).

In 1994 the national literacy rate of Thailand (previously named Siam) was 91.5% (see Table 2) and was ranked 76<sup>th</sup> compared to other countries (NESDB, Potential Development of Thai Population, 1994). According to IMD statistics, the Thai population, from the age of 15 years old, saw an increase in the illiteracy rate from 4.7% to 7.4% throughout the entire population in 2007. On 24<sup>th</sup> March 2009 the director of UNESCO stated that the number of illiterate Thai adults was more than 3 million people (Chiangkul, 2009). Also, the Thai citizens' English proficiency was ranked 42<sup>nd</sup> from 44 countries worldwide (see Table 3).

Table 2: Literacy Rate of Thai Population Compared between 1992 and 1994<sup>5</sup>

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<sup>5</sup> <http://www.nesdb.go.th/Default.aspx?tabid=166>

<b>Region</b>	<b>1992 Percentage*</b>	<b>1994 Percentage**</b>
North	86.7	88.6
Northeast	90.0	90.9
Central	93.1	94
South	86.7	88.2
Bangkok	97.0	97.9
Urban Areas	95.4	96.0
Rural Areas	88.7	90.1
<b>National Average</b>	<b><u>90.6</u></b>	<b><u>91.5</u></b>

Note: Literacy rate means the ratio of the Thai population, from the age of 6 years old, who could read and write in at least one language per the total number of the Thai population.

\* = Juvenile data survey carried out by the National Statistical Office of Thailand

\*\* = Literacy survey of the population of Thailand carried out by the National Statistical Office of Thailand

Thailand's Ministry of Education made the strategic plan to step up English proficiency of Thai citizens to increase the competitive competency of the country between 2006 and 2010. A subcommittee was set up to consider the progress and standard of the English language curriculum taught in Thailand. The office of Thai parliament studied Thailand's problems and background of the English language instruction. It was found that Thai students were not very interested in studying the English language. Most students in the country had a weak proficiency in English. Moreover, Thai workers employed abroad could not efficiently communicate in English. This was an indication of the failure of the English language education in Thailand (MOE, English Teaching Reform Strategic Plan B.E. 2549-2553, 2011).

According to the information from the English Teaching Reform Strategic Plan B.E. 2549-2553 (MOE, English Teaching Reform Strategic Plan B.E. 2549-2553, 2011), it illustrated that the Thai government and Thai society strongly realised the importance of English language learning and instruction. Also, the priority of the English language was set as an official significant policy. Nevertheless the policy was not constantly supported due to the unstable internal political situations. The curriculum covered international standards in general but problems occurred when the syllabus was implemented in real classrooms which lacked the essential learning resources. Teaching methodologies were not flexible and varied. Teaching materials were unprofessionally produced due to the lack of appropriate financial support. The majority of class sizes in Thailand were large. Eighty percent of primary school teachers had to teach some subjects which they were not proficient in. Fifty two percent of these teachers needed to improve their English proficiency. Teachers had to fulfil other irrelevant to academic work which kept them away from their classrooms. Although the English language curriculum and policy were provided to all students, it caused the majority of the students, over fifty percent, to have poor skills of English communication and have a negative attitude towards the English language. Only the minority of Thai society had the opportunity to access effective curricula and instructions enabling them to obtain high achievement results in English. For example, there are some special programs where parents were required to independently pay more money and students needed to be selected before being allowed to join these programs, namely International Program (IP), English Program (EP), Mini English Program (Mini EP), and Special tutorial language courses in language schools.

The government policies supported Thai students to acquire competitive English language so as to not being inferior to other national citizens, particularly with people from developed countries, the government hoped the Thais would be equipped with the appropriate communication skills in English, benefitting them in trading, education, and socializing in the Globalization era. Furthermore, in 1995, the Ministry of Education (MOE) of Thailand officially launched the official MOE's curriculum taught in English which was called the "English Program (EP)." Initially, there were two private schools and one government school that immediately responded to have the EP curriculum implemented and taught in their schools namely Bangkok Christian School, Sarasas

Aketra School, and Triam Udom Suksa School (MOE, Policy, Regulations, and Academic Management of the English Program, 2001).

In 1998 the English Program was implemented in other government schools which had received permission from the MOE. For private schools that wished to teach the MOE's curriculum in English, the regulations from the Office of the Private Education Commission (OPEC) were used to grant approval for them to run the program. The EP's core objectives were to support and equally provide both government and private educational institutes with quality English language teaching in accordance with the national educational policy (MOE, Policy, Regulations, and Academic Management of the English Program, 2001).

Although Thai state planned to use the English Program as their official curriculum to improve English proficiency of Thai students throughout the country, there were insufficient EP schools compared to the total number of students. Also, there was a much higher cost of employing foreign teachers, to teach in English, different core subjects specified in the official Thai curriculum (Julprayun, 2010). Between 2006 and 2010 Thailand's MOE instigated one of four strategies which was to build equality, by providing high level English language teaching, in order to increase the competitive proficiency of the Thai state. It implied that children should have equal opportunity to receive good quality English language teaching from either Thai or foreign teachers. It was undeniable that having foreign teachers teaching in Thailand's schools reflected on the image of quality of English teaching. Parents who had a comfortable financial background were proudly prepared to pay more for their children to study with foreign teachers. Also, the ability of the school to employ good looking native English speaking teachers would be reassuring to the parents of the school's quality English teaching (Monthly Management Meeting for Private Schools, 2009). This attitude was commonly found amongst underdeveloped countries. It could be established, not only from the schools selection preference of foreign teachers who taught subjects in the English language, but also the social values belief that learning English (or any other foreign language) would be superior when taught by a Native Speaker. This reflected the 'linguistic imperialism' of educational executives and policy makers. Linguistic imperialism referred to all ideas and actions that should be taught by masters of the

language. This included grammar, vocabulary, pragmatics and intuition about the language (Suethanapornkul S. , 2011).

Table 3: English Proficiency Index: EF EPI

<b>Rank</b>	<b>Country</b>	<b>EF EPI Score</b>	<b>Level</b>
1	Norway	69.09	Very High Proficiency
2	Netherlands	67.93	Very High Proficiency
3	Denmark	66.58	Very High Proficiency
4	Sweden	66.26	Very High Proficiency
5	Finland	61.25	Very High Proficiency
6	Austria	58.58	High Proficiency
7	Belgium	57.23	High Proficiency
8	Germany	56.64	High Proficiency
9	Malaysia	55.54	High Proficiency
10	Poland	54.62	Moderate Proficiency
11	Switzerland	54.60	Moderate Proficiency
12	Hong Kong	54.44	Moderate Proficiency
13	South Korea	54.19	Moderate Proficiency
14	Japan	54.17	Moderate Proficiency
15	Portugal	53.62	Moderate Proficiency
16	Argentina	53.49	Moderate Proficiency
17	France	53.16	Moderate Proficiency
18	Mexico	51.48	Moderate Proficiency
19	Czech Republic	51.31	Moderate Proficiency
20	Hungary	50.80	Moderate Proficiency
21	Slovakia	50.64	Moderate Proficiency
22	Costa Rica	49.15	Low Proficiency
23	Italy	49.05	Low Proficiency
24	Spain	49.01	Low Proficiency
25	Taiwan	48.93	Low Proficiency
26	Saudi Arabia	48.05	Low Proficiency

Table 4 (Cont.)

<b>Rank</b>	<b>Country</b>	<b>EF EPI Score</b>	<b>Level</b>
27	Guatemala	47.80	Low Proficiency
28	El Salvador	47.65	Low Proficiency
29	China	47.62	Low Proficiency
30	India	47.35	Low Proficiency
31	Brazil	47.27	Low Proficiency
32	Russia	45.79	Low Proficiency
33	Dominican Republic	44.91	Very Low Proficiency
34	Indonesia	44.78	Very Low Proficiency
35	Peru	44.71	Very Low Proficiency
36	Chile	44.63	Very Low Proficiency
37	Ecuador	44.54	Very Low Proficiency
38	Venezuela	44.43	Very Low Proficiency
39	Vietnam	44.32	Very Low Proficiency
40	Panama	43.62	Very Low Proficiency
41	Colombia	42.77	Very Low Proficiency
<b>42</b>	<b><i>Thailand</i></b>	<b><i>39.41</i></b>	<b><i>Very Low Proficiency</i></b>
43	Turkey	37.66	Very Low Proficiency
44	Kazakhstan	31.74	Very Low Proficiency

The structure of Thailand's discourse about the employment of foreign teachers was not equally supported by all schools, but mainly supported by those that had the demand for improving the English skills of students by foreign teachers. The current discourse created an even bigger gap between wealthy and poor schools. The well-off schools had better prospects for hiring foreign teachers than the underprivileged schools. Thai state may need to set a new destination for this journey, as to what extent Thai students could equally access the English language improvement process taught by foreign teachers instead of setting the destination to improve English language by only focusing on 'quality'. As a result, only well-off families, students, and schools could access the 'quality' set by the Thai state<sup>6</sup> (Khamnak, 2015).

<sup>6</sup> <http://www.prachatai.com/journal/2015/05/59090>

According to the outcome of the present ‘quality’ discourse, it showed that the students who had superior financial status had more opportunity to study in the EP, Mini EP, and International program, as the parents had to pay extra costs for these programs. For the students who had good academic results but were poor, would find it difficult to access these programs taught by foreign teachers. The sources of quality set by Thai state, worked out on the basis of the expensive costs to employ foreign teachers, such as the process to obtain a teacher license and the teacher license waiver, the process of obtaining the correct visa, the process of obtaining a work permit, 90-day reports, re-entry permission, etc. Different authorities are involved in these processes for a foreign teacher when submitting these applications. For example, when applying for a teacher license waiver, the Teacher Council of Thailand (TCT) held the power to fulfil this procedure but necessitated at least 3-months of a Non-immigrant B visa in order to apply for the waiver. If that foreign teacher had less than 3 months and had to renew the visa to obtain a minimum 3-month visa, he/she had to contact the immigration office. The immigration office could refuse to renew the visa because the foreign teacher did not have the papers of the teacher license’s waiver from TCT. It had to be explained to the immigration office that to obtain the waiver, they initially required the 3-month visa. However the immigration office said that they held their immigration law, not the TCT’s law. Therefore they had to only follow their law. This is just an example of how things are conducted within the Thai authorities; when the government offices work for the law instead of the people. Thai authorities operated akin to ‘the right hand didn’t know what the left hand was doing.’ (Prasobnate & Pandee, 2014)

Rules and regulations were tools for the state to control people. The discourse about the quality of foreign teachers teaching in Thai schools was implemented as a disciplinary tool of the government rather than an educational tool to improve the student’s English proficiency. The reverberations from the actual schools, teachers, and students regarding foreign teachers were not heard by the authorities. The power of rules successfully controlled and terrified schools, teachers, and students but it never guaranteed the success of equal English language education in Thailand. The TCT enforced schools to apply for the teacher license or teacher license waiver in order to

teach in Thailand. The complicated centralized process of TCT caused a lot of unnecessary expense to the schools and the foreign teachers. The inflexibility of TCT's requirements caused a scarcity of foreign teachers in the actual classrooms. Eventually the government would have to deal with the problems set by their authorities. For example; in 2011, Thai MOE together with the Office of the Basic Education Commission (OBEC) brought in more than 300 retired foreign teachers and undergraduate students from the USA, UK, India, Canada, Philippines, Australia, and New Zealand to teach English in Thailand. By TCT's strict law, it was stated that foreign teachers in formal schools had to at least have a Bachelors' degree, in any field from a recognized university listed by TCT. By MOE's supportive practice, they hoped that the undergraduate students (non-degree) who were imported under their project to teach English in Thai schools would improve the student's English proficiency<sup>7</sup> (Thammawanna, 2011). In 2013 the Office of the Private Education Commission (OPEC) and the British Council carried out a project called "English Teaching Assistants Program" and sent 61 non-degree British teachers to teach in the Thai government and private schools for 8 months in order to improve the English education in Thailand (OPEC, 2013). In 2015, the MOE worked with the British Council to bring in 142 non-degree (undergraduate students) English teaching assistants to improve the English proficiency of Thai students at 92 schools in 45 provinces of Thailand in the Thai English Teaching (TET) Program 2015<sup>8</sup> (Muangpin, 2015). Hypocritically, a government authority like OBEC could provide non-degree English teachers to improve Thai student's English proficiency but the other organizations could not.

## **2.7 English Development under the Western Political Development Context**

According to historical tracing of knowledge, it was found that knowledge and English language knowledge were not pure. Initially English language was encouraged to be studied in Siam because of the pressure of Western colonists. English language was so important for noblemen in the government of Siam in order to negotiate and saw through the Western countries' tricks. The Siamese elites were taught to use English language proficiently and very quickly. English language was taught as a tool to learn

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<sup>7</sup> [www.manager.co.th/QOL/ViewNews.aspx?NewsID=9540000039767](http://www.manager.co.th/QOL/ViewNews.aspx?NewsID=9540000039767)

<sup>8</sup> <http://www.nationmultimedia.com/nationl/British-graduates-to-help-students-in-45-provinces-30263825.html>

other important knowledge e.g. modern science, geography, astrology, etc. Modernization was applied in the form of Westernization so that Siam would not be categorized as a barbarian and could be attacked easily if there was not any political backup by the other colonist's power. In order to have the backup, the government of Siam had to send their representatives to visit, make friends, and negotiate for obtaining their political supports which English language and Western manners played the main role (MOE, English Teaching Reform Strategic Plan B.E. 2549-2553, 2011).

King Chulalongkorn adopted Western management styles to apply in Siam. For example; education was used as the political tool to unify the various kingdoms colonized by Siam as the Thai State. Then he set up the political ideology for Thais as: Be loyal to Thai as the nation, your religion, and the monarch. Western knowledge was translated into Thai language. King Rama V expected to educate Thais by using Thai language but Western knowledge. There were many new Thai vocabulary created for the new terminology from Western knowledge. Therefore modernity was linked to Western world and English language in Thailand. Western knowledge, languages, and people then had been perceived as superior to Thais by Thais (Kosaiyawat, 2005-2006).

Education in Thailand were expanded so much in latter reigns and English language was not decreased its importance. English language always represented the myth of modern world and development. Having good education background and English skills were clearly indicating the good family background and social class. There were various members of the royal family and noblemen who were sent to study abroad. Some of them were successful but some were not. The costs of studying abroad and their preparations were extremely high because the Thai educational system was very weak which could not prepare them well enough before depart for the other countries. During King Rama V era, the founder of Thai education believed that it was highly unlikely for majority of Thai people to be able to speak English. From King Rama V to IX, the different destination was set as Thai government had to enable Thai people to speak English in order to move the country forward (Julprayun, 2010).

It was not the first time that Thai state received the external pressure but this time was not the military force. It was about the international, commercial, and political competitions. Many Thai people travelled to study abroad either with their personal funds or scholarships. However, the average English proficiency of the entire country

was still so weak despite its priority was one of the firsts. English language was one of the core subjects for entrance examinations for government offices, universities, schools, and scholarships.

The responsibility and financial support for English language development in Thailand was belong to Thai MOE. There were many projects carried out to increase the English proficiency such as; English language development centre (ELDC) was founded to directly responsible to the nation's English proficiency development; OBEC received the government budget to enhance high school student's English language; in June to July 2010, there was another project to improve the potential of English language leaders by holding a workshop which the trainers were trained from SEAMEO RELC, Singapore. Moreover, it was popular for parents, teachers, and students to have an English summer school or camp abroad during their term break. Besides cultural exchange programmes were widespread throughout Thailand (Kanchanapradit, 2010).

In summary English language development of the country had been under the shade of Thai political power from the past up to King Rama IX period. Knowledge of English was dominated by Thai politics and political process of government projects. The politicians or bureaucrats would be able to bring the power of the dominated knowledge to dominate the entire system as long as these projects could be beneficial for them.

## **2.8 The English Language Development Discourse Detachment from the National Education Development Plans**

The National Social and Economic Development Plan was prepared every 4 years since the first Plan took place in 1963. The current one was the 11<sup>th</sup> plan for the years between 2012 and December 2016 (NESDB, 2011). The National Economic and Social Development Plans were influenced by the idea from the Western ideas, which Positivism was basically applied in common (Boonmee, Modern & Post Modern, 2003).

The concept of Thailand's economic development plan began in 1932 when the political regime in Thailand was changed, from the absolute monarchy to democratic form of government with the King as Head of State, by the People's Party, in Thai language called Kana-Ratsadorn (Thailand Youth Encyclopedia Volume 24, 2011). The

People's Party announced six major notions relating to keep the unity of national monetary and Thai people's financial stability. The draft of National Economic and Social Development Plans was setting.

After Mr. Pridi Phanomyong was drafting programmes to improve the national economic by drafting the economic law. According to the economic law, an agency, called 'council', was proposed to set up in order to be responsible for preparation of a national economic plan. Thailand was also aware of the economic development to improve her citizen's quality of life such as transportation system, irrigation system, and education system. In 1950, the national economic council was established to analyse and carry out the economic research and worked as the consultant for the government regarding monetary and general economic problems. The official committee was founded to make the practical plan to move Thailand's economic forward which was the first step of Thailand to make the economic and social development in Western style (Thailand Youth Encyclopedia Volume 24, 2011).

Government's discourse reflected through Thai national economic development plans showed various forms of framework and practices of the government's ontology and epistemology. The sets of thought that the government maintained or destroyed, the disestablishment of the government's discourse would reveal the actual pictures that covered, oppressed, or replaced by the myths or the mainstream discourse of the government power.

Thailand's English language development discourse was planned, manage, stimulated, discriminated based on the epistemology of Thai government. While the journey of English language in the global context was complex and involved with various forms of powers i.e., military, political and economic powers of many countries. It was like the complex web of relations spreading in the form of "knowledge". The story of "English language" as knowledge, development discourse in English language education, and foreign teachers of English education and development in Thailand as a part of ASEAN community; were presented in the following Chapters 3, 4 and 5.