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GLOBAL CITIZENSHIP: CHALLENGES FOR THAI HIGHER EDUCATION IN THE AGE OF ASEAN ECONOMIC COMMUNITY

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Abstract

This paper reports a study which investigated the importance of global citizenship for Thai higher education in the context of ASEAN Economic Integration (AEC 2015). It is anticipated that the impacts of AEC 2015 will increase over time in many areas, inter alia, higher education. The traditional concept of national identity is challenged by the newly arising concept of global citizenship, which is fueled by the economic opportunities of the ASEAN economic zone. It is worth questioning whether Thai universities will be able to accommodate the changes such as the transnational flow of academics and students from other ASEAN member countries and the implications this has for the management strategies and teaching and learning. This research looks at how a university in Thailand and its affiliated international college interpreted and implemented the discourse of global citizenship into their undergraduate programs. Perspectives on global citizenship were derived from the interviews with senior administrators and lecturers and focus-group discussions with students. An analysis shows that the university students have a different perception of global citizenship when compared to the international college students. Interviews with senior university administrators indicate that being a good Thai citizen was considered a prerequisite to being a global citizen. Some students perceived global citizenship in a superficial level whereas a few overseas students showed sophisticated understanding of the concept. The discourse on global citizenship in a Thai university is socially constructed. Global citizenship cultures can determine how people perceive things and perform tasks. In this case, participants from the university perceived global citizenship as a construct that was grounded in a Thai identity.

Keywords: Global Citizenship, Multi-level Citizenship, Internationalisation, Thai Higher Education, ASEAN 2015

Introduction

The discussions on an ASEAN Economic Community in 2015 are proliferating especially in the economic discourse. However, the ASEAN Economic Community (AEC) covers not only the economic integration in the region but also the cooperation in the areas such as political-security and socio-cultural. Higher education, inter alia, has been merged into these aforementioned areas and is a factor that strongly drives the economic success of the region. Among the main aims of major international universities is to prepare students to be good global citizens in order that they may participate actively at national, regional and global levels. However, such an aim brings to the for the tensions between global, regional and national citizenship. An investigation of these tensions in Thailand, at this time, is particularly relevant as the nation prepares to takes its place as a member of the AEC in 2015. These tensions are aptly summarised in the words of S. Rajaratnam, a former Singaporean Foreign Minister,
who in 1967 at the foundation meeting of ASEAN nations stated “We must now think at two levels. We must think not only of our national interests but posit them against regional interests: that is a new way of thinking about our problems” (Flores & Abad, 1997). Since that time, as a result of the forces of globalisation and internationalisation, the individual states of Southeast Asia not only must consider national and regional interests but international interests as well. The establishment of the AEC by 2015 brings with it many challenges not least of which is the need to operate at multi-level citizenships: national, regional and global.

Although the ASEAN Community aims for economic cooperation and development, social progress and cultural development, it is conceived that as the ASEAN Community develops higher education will be under the tension of the open economic zone for a number of reasons such as the free movement of academics and students among the member countries, and the challenges of multi-level identities. These identities are not mutually exclusive, but may challenge the status quo of the aims and purposes of higher education in universities throughout member states.

Global Citizenship and Thai Higher Education

The term global citizenship is commonly used in an attempt to encompass the multiple citizenships as nations and regions become increasingly interdependent. In many parts of the world universities and other educational institutions have emphasised the attribute of “global citizenship” and promoted it in their statements of graduate outcomes. In attaining the attribute, graduates are expected to develop awareness of concerns and issues that transcend the local and national levels, and to understand their rights and responsibilities in their active participation in regional and global arenas.

Universities have an important role in national development in the areas of economics, politics, culture and environment (Brown & Jones, 2007; ONEC, 2001). In addition, universities are the main mechanism that produces graduates to serve the country’s demand. Sangnapaboworn (2003) indicated that the university has an ultimate goal, which is to “develop our future people who are well-rounded with competence, virtue, and happiness” (Guidelines for Reform of Higher Education according to the National Education Act 1999 and its Implementation, para. 2).

The Eighth National Economic and Social Development Plan (NESDB) (1997-2001) stated that higher education should encourage “global and regional perspectives in university teaching and research through various cooperative and exchange programs with foreign institutions” (as cited in Nakornthap & Srisa-an, 1997, p. 163). An additional initiative of the 8th NESDP was to develop a regional database to facilitate regional cooperation with other ASEAN countries (Nakornthap & Srisa-an, 1997, p. 163). However, a study by Filbeck (2002) found that even after Thailand had gone through the stages of modernisation, the local culture still determined and shaped the development of higher education. Since that time many reforms have occurred in Thai universities. Thanosawan (2012) found that universities in Thailand were moving towards more inclusive education, with students becoming more active in their own learning and skills such as critical thinking becoming accepted as essential attributes to be developed through degree programs. At the same time,
there has been an increase in the number of degree programs and courses now being offered by universities to meet the emerging needs of society.

In this research, the term global citizenship was selected based on the underlying structure that incorporates the roles, obligations, awareness, and actions to rectify social injustice and global issues. However, the political implication of global citizenship infers centralised global government and undermines national patriotism (Schattle, 2008). Nevertheless, global citizenship is highly contested and has not been advocated in education (Bowden, 2003). Byers (2005) clarified “if such a thing as global citizenship exists, it clearly doesn’t amount to the rights of national citizenship, transposed to the planetary level” (n.p.). Global citizenship scholars such as Shattle (2005) and Abowitz and Harnish (2006) argued that the global citizenship discourse is heavily influenced by the civic republican citizenship discourse which proposes that civic citizenship will be translated into actions that serve one’s political community (local, state and nation) and “a love that translates into action and service to the common good” (Abowitz & Harnish, 2006, p. 658). Held (1995) articulated the term, global citizenship, as involving multiple layers of memberships, e.g. national, regional, and global networks that individuals freely participate in.

**Thai Government’s Initiatives in Promoting Global Citizenship**

There has been an urge for higher education to promote global citizenship as a response to challenges in the 21st century. Such challenges were brought about by globalisation. There is a call for “global-ready graduates” (Hunter, White, & Godbey, 2006). Even in the Australian academic context, it is lacking consistent understanding of such graduate attributes and the development of these attributes (Barrie, 2004, 2007). The same situation occurred in Thailand, where the government has seen an importance of fostering global citizenship attributes among the citizens. Global citizenship first became an agenda of development of Thailand in the globalised era by the Commission of Thailand’s Education in the Era of Globalisation in 1996 (CTEEG, 1996).

In 2003, global citizenship became an emphasis of the Thai government. In the 15 Years Long Range Reform of higher education, global citizenship is one of the four goals. Furthermore, the Office of the Education Council (2004) stated that higher education reform aimed “to enhance the knowledge of the Thai people, who will be endowed with the basic qualifications of global citizenship [emphasis added]” (p. 9). Nonetheless, the reality does not match the aspiration. The statement of ONEC (2001) clearly indicated that national development is a priority for graduates. It is evident that the development of graduates in Thailand is to benefit the Thai society.

To complicate matters, Thai higher education institutions have insufficient understanding of theoretical and practical issues on global citizenship. Despite the Thai government’s attempt to promote global citizenship as a necessary attribute, Thai universities were left to their own devices as to how to promote global citizenship attribute in the graduates. These local universities have to individually develop an approach to develop global citizenship attributes in their graduates with little or no help from official authorities.
Research Question

Global citizenship has influenced policy making in universities worldwide, and with time it gains greater significance in the education area. Recently, the Thai government proposed global citizenship as a desirable graduate attribute in the higher education reform program. As a result, it is worthwhile posing the following questions: What are the implications of global citizenship on Thai higher education in the context of AEC 2015? And what are the impacts on the higher education institution, staff and students?

Research Methods

In order to investigate this question the selection of appropriate higher education institutions was most important. In the first phase, a large number of universities in Thailand were considered. The researcher studied each university’s policies and mission statements in regard to internationalisation and global citizenship, and the structure of each university was examined to identify the international components, e.g. international courses or international college. The second step was reviewing the quality of teaching and learning, graduates, and academic excellence using an international benchmark of Times Higher Education Ranking. The last step involved assessing the possibility of gaining access to the targeted university. With a combination of these factors, an initial selection process was purposive sampling, which required that the researcher selected individuals and sites for this study “because they can purposefully inform an understanding of the research problems and central phenomenon in the study” (Creswell, 2007, p. 125). The process of determining took several weeks to consider all factors of the appropriate research site that has a policy framework regarding internationalisation and global citizenship attributes and suits the objectives of the study.

The second stage of “snowball sampling” (Miles & Huberman, 1994, p. 28) was employed to select participants within the cases. This was achieved through initial interviews with some participants by the researcher. After the interviews, these participants referred to other potential participants or groups that could be relevant to the study. On other occasions, these participants were directly introduced to the researcher. The success rate of contacting the prospective participants was quite high, although there were two cases where participants were not available to attend the interview.

Multi-methods of data collection were applied to the study to triangulate the data. It was anticipated that by adopting the naturalistic data collection of case study, the researcher would obtain “thick description” (Geertz, 1973, as cited in Denzin & Lincoln, 1994, p. 59). Finally, grounded theory has been selected and applied to the data coding and analysis of this study since it uses a “systematic set of procedures to develop an inductively derived grounded theory about a phenomenon”(Strauss & Corbin, 1990, p. 24). The researcher seeks to develop substantive theory by using grounded theory (Meriam, 1998; Silverman & Seale, 2005), which serves to explain “specific, everyday-world situations” (Meriam, 1998, p. 17). As Silverman and Seale (2005) clarified, grounded theory provides “details which is inherently grounded in the precise particulars of such matters as people’s understanding and interaction” (p. 9).

The interview data were collected from the selected University and the International College. The participants from different levels were chosen to represent the two institutions. These participants
included senior executives, lecturers, and students from the University and the International College. The researcher conducted semi-structured interviews with 9 senior executives and 10 lecturers. The interview questions were designed to derive the understanding of global citizenship of two groups of participants, namely senior executives and lecturers from both institutions (see Appendix A for a list of questions). Approximately a group of 15 students were interviewed through focus group discussions. Surveys were conducted with the rest of students from the international program (~40 from 2 classes) to derive their perception of global citizenship and themselves as future graduates and global citizens.

Analysis of the data obtained through the interviews began with open-coding and followed by selective coding (Charmaz, 2006; Corbin & Strauss, 2008; Glaser & Strauss, 1967; Glaser, 1978; Strauss & Corbin, 1998; Strauss, 1987). The initial open-coding was undertaken using transcription in the language in which the interview was conducted.

Participating Institution

The University is a large state-funded, research university in Bangkok that adopts the notion of internationalising higher education and global citizenship into the teaching of its programs. The progressive action that the University continues to pursue is to internationalise the institution and promote harmony in the diversity of students and staff. The expected outcome is to develop graduates who are “socially informed and socially aware.” The philosophy of the University regards the cultivation of global citizenship as producing competent and ethical members of a human society. All national degree programs at the University were taught in the Thai language. The administrators and staff of the University were all Thai nationals, as were the majority of the students.

The University offered international degrees delivered in English through its International College. These programs aimed not only at ensuring that programs had international quality, but also that students develop into global citizens. In the mission statement, the International College’s website defines global citizens as “graduates...who are prepared to meet the challenges of living and working in a diverse and globalised world”. The administrators and staff consisted of Thais and expatriates, while the majority of students were from countries other than Thailand.

Results and Conclusion

Globalisation has brought a number of changes to higher education in Thailand. Higher education institutions in Thailand prior to the age of globalisation were under the tight control of the government. The promulgation of the 1999 National Education Act resulted in major Thai universities becoming independent from the government. Although there are many government organisations that deal with quality assurance and frameworks of the higher education sector, many universities have the authority to manage their organisations in major areas (e.g. policy and planning, administration, program development, staff recruitment, student admissions, resource management, teaching and learning and industrial relations).

The study reported here focuses on an elite Thai university and its affiliated international college. The differences found between the perceptions of administrators, lecturers and students in each
institution are marked, and given the status of the University and the imminent creation of the ASEAN Economic Community in 2015, its implications raise issues of the preparedness of the Thai higher education sector to accept the challenges.

Senior Administrators’ Point of View

The open of AEC 2015 will bring along fast-paced economic development among the ASEAN members. Free movement of goods and trade and convergence of synergies (e.g. economic, political, social, and cultural) will be intensified. It was found from the dialog that the global economy and international trade greatly influence the economic system in Thailand and other ASEAN countries. Apart from that, the discourse of nationalism will be highly contested in AEC 2015. While many administrators of the Thai program conceived that nationalism is necessary for their students. Many non-Thai staff challenged nationalism because it is believed to be problematic in practice in the age of globalism. The same is true for AEC 2015, and there needs to be a mutual understanding between members of the mission of ASEAN members in promoting global citizenship in education. In the time of decreasing government support, universities have to become more self-supporting financially. They also have to create an active network with universities overseas for an academic collaboration. Lastly higher education institutions can seek industrial support to help preparing students for employment.

Lecturers’ Point of View

Lecturers commented that education moves towards inclusive education which means students will take control of what they learn and participate actively in classroom. Lecturers will be facilitators of knowledge rather than prescribing it. Teaching becomes more challenging for lecturers in the national program. Secondly, critical thinking is crucial for students in the modern world. Nevertheless, students in a Thai program are lacking critical thinking skills. Having studies in Thai classroom, these students were not taught to challenge or question their teachers. International students or those who were educated abroad are more advantageous than Thai fellow students in developing critical thinking skills. This is the outcome of a “two-tiered” system. This means only affluent families can afford more creative, quality education for their children while children from less-fortunate families have to compromise with lower quality education. Unless the government tackles this issue, the situation of unequal opportunity and under qualified education standards will continue to exist and exacerbate.

Students’ Point of View

Students found globalisation and global citizenship concept very challenging. Somehow there is a great lacking of understanding in the concept among Thai students. Students in international program have more understanding in global issues and cross-cultural knowledge. Moreover, the international students are more familiar with the students from other cultures. Students who studied in Thai programs are deprived of the opportunities to explore cross-cultural topics. However, Thai students were engaging in research culture due to the teaching style of the University. They were highly academically competent and strongly adhered to national values i.e. nation, religion and the monarchy. Therefore, their aims are to develop the country through their expertise and works. Many international
students from the course were more inclined towards the human rights concept. One American student who was interviewed described her goal as to pursue the career in women’s rights internationally. It was concluded that Thai students are more nationally focused while international students are interested in global issues. Furthermore, Thai students perceived that language competence such as English be the utmost important skills for AEC 2015. From the dialog of Thai students, experience overseas such as internship or research collaboration is also crucial. Such experience was perceived to broaden their global outlook.

Discussion and Conclusion

If globalisation could be viewed as an opportunity, universities should look for ways to build networks with other universities, especially those within the region. Through internationalisation, universities can promote student and staff mobility as well as enhancing teaching quality and research capacity. However, some senior administrative participants found globalisation a threat. As more students enrolled in the University, it is becoming increasingly difficult to control the quality of the courses. A lecturer from the International College contended that higher education has now become “commodified”. The essence of knowledge acquisition has been lost in the midst of globalisation forces. This scenario is compared to a production line in a factory, where the University becomes a factory and graduates, the products. The International College expressed that “once there are too many students from one dominant country in the class, we (the International College) begin to lose our character.”

The study indicated that global citizenship is a desirable attribute for graduates of both the University and the International College. Although the concept was questioned regarding its legitimacy, most lecturers agreed that their students should develop as global citizens or at least understand global perspectives. It was found that participants defined the concept differently. Some comments concurred with Western literature that global citizenship is concerned with intercultural awareness, global competence, and social responsibility whereas other comments showed alternative views such as preparation for work, intellectual growth, and Thai values being essential for the students.

Emphasis on the knowledge economy has directly affected the higher education sector in Thailand. Skilled workers are in high demand in the current job market. There are an increasing number of people attending university. This meant that the universities have had to deal with greater numbers of students. They have to employ more staff and standardise the learning outcomes. This approach has also resulted in the centralisation of the curriculum and compulsory units.

An implication of globalisation results in a shift in learning outcomes that requires graduates to have a number of skills based on professional competence in an internationalising workplace. This factor has forced the University to adjust its policies, curriculum, and teaching and learning to correspond to national and global demands. This act has inclined teaching towards a universal, critical pedagogy adopted in many universities worldwide. Thai universities cannot avoid this global trend. Therefore, there is a shift towards a critical learning style where students investigate issues from different perspectives. The University has implemented an approach to Western pedagogy, which analyses
multiple perspectives in order to develop reasoning, problem-solving, analytical thinking and critical thinking skills. Rather than focusing on rote learning skills as in the past, the University has developed more critical-thinking skill courses and research modules for students. For example, in the general education units, students work on case studies which are controversial (e.g. abortion) and make a decision based on specific circumstances. Students arrive at a conclusion and support it with evidence.

Although not all students at the University regarded the general education courses as highly important to their future professional careers, these courses were considered essential by lecturers in developing students’ critical thinking and reasoning skills. Apart from developing a moral and ethical outlook, the general education courses served as a foundation in the development of general academic skills.

It is worth questioning which direction universities should take between specialized education and general education. Liberal or general education is recognised as an enabling agent for students to gain knowledge on a broader scale and increase learning capacity. Machin and McNelly (2007) argued that high quality general education is beneficial for higher education in that it develops a solid foundation for specialized learning and interdisciplinary knowledge for research development (p. 89). The University and the International College have realised the value of general and liberal education. In prioritising general education for all students in professional and science-oriented fields the University sought to achieve a balance between specialized and general education.

A further impact of globalisation on higher education has been the introduction of new programs and courses. The University and the International College now offer more courses e.g. Information Technology, Social Studies and Women’s Studies. To compensate for the lack of experts and materials in these new areas, the University has received support from organisations such as the Rockefeller Organisation through the provision of funding and technical support for some courses.

With the establishment of the ASEAN Economic Community in 2015 Thai higher education institutions will experience greater competition from major universities in other ASEAN nations. As it will become easier for students to enrol in universities in other ASEAN countries, universities will have to cater for more diverse groups of students who have different needs and goals from the local students.

As Hofstede (1980) pointed out, national culture is “the collective programming that is different from that of other groups, tribes, minorities or majorities, or nation” (p.43). The findings of this research into perceptions of global citizenship supports this idea and illustrates how a Thai mindset is embedded within the culture itself and portrayed in the form of thinking, communication, behaviour and education offered in its higher education institutions.

Membership in the ASEAN Community will bring challenges to the emphasis on Thai values as the diversity of staff, students and programs increases. The way in which Thai institutions choose to internationalise higher education and prepare their students to become global citizens will determine not only the quality of their graduates but also ways in which they will use their capabilities, skills and knowledge to adjust to changes in a life of unpredictable velocity and volatility (Brandenburg & Wit, 2011, para. 7). If, as might be expected, the views of administrators, lecturers and students are grounded in their national cultures rather than in the development of a regional and global mindset establishment
of the ASEAN Economic Community will bring with it great challenges especially if higher education institutions are under-prepared.

References


APPENDIX A:
INDICATIVE QUESTIONS FOR THE EXECUTIVES AND LECTURERS

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<th>Interview questions for senior administrators</th>
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<td>• What kinds of citizens are needed to function in the 21st century world?</td>
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<td>• What is your understanding of global citizenship?</td>
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<tr>
<td>• Do you think it is necessary for the university students to possess such qualities?</td>
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<td>• What can the University do to encourage or develop the concept into practice?</td>
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If you teach a class, how would you apply the concept into your class(es)?

• (For international courses) Can internationalisation contribute more to global citizenship or global perspectives?
• Does the conception “global citizenship” create any implications in the general practice?

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<th>Interview questions for the faculty members</th>
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<tr>
<td>• What is a global citizen?</td>
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<td>• How does your teaching encourage students to become global citizens?</td>
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<tr>
<td>• How do you apply an international dimension into your classes and to what extent?</td>
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<tr>
<td>• Do you use materials, research, literature, case studies from overseas to illustrate the points?</td>
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<td>• What are the effects on the students (short-term and long-term)</td>
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<td>• How can you promote students’ interaction and maintain the cooperation among students during group work?</td>
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PREFERENCES OF THAI STUDENTS WHEN STUDYING THE CULTURE OF ENGLISH SPEAKING COUNTRIES

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Abstract

This study sought to find the preferences of Thai students when studying a class on the culture of English speaking countries. The respondents of the study were thirty-two second year English majors studying the culture of English speaking countries. The survey was conducted during the second semester of 2011. The questionnaire was designed to find out what the students thought was important in the study of culture, what countries the students felt were important, and which topics were important. The purpose of this research was to develop a course curriculum that would motivate the students in the study of culture. The results of the research showed that the students preferred American English. England and America were the two most important countries to study and that the most important topics to study were history, tourism, arts and literature, and socializing. The study also showed that the students felt that the study of culture is important and that it would improve their ability to communicate with speakers from English speaking countries. The result being that the students were more motivated to study culture as they were the ones who chose which countries and which topics we should focus on while studying the culture of English speaking countries.

Keywords: Culture, English Speaking Countries, Motivation

Introduction

There is a lot of information out there about why second language learners should study culture, but there is not a lot of agreement about what should be studied. There is disagreement about what should be studied from the perspective of teachers, staff, and students. I would like to find out what students believe should be included in the study of the culture of English speaking countries and use that information to create a course that will keep the students motivated to learn. The Control Theory of Motivation, proposed by William Glasser, states that behavior is inspired by what a person wants at any given time. (Simmons, 2010, p.65) This study is important because by knowing what the students believe is important, it will be easier to keep the students motivated.

In the review of related literature the first question to be answered is what is culture? How is it defined? What is the relationship between language and culture and why is it so important? What are the views of EFL teachers on culture and the teaching of culture? What culture should we be teaching? What do students feel is most important when learning culture? These are questions that need to be answered before we can teach culture.

Culture has been defined differently over time. And there is disagreement about how culture should be defined because culture can be defined differently according to the context it is used in. In 1871, Tylor defined culture as a complex whole which includes knowledge, beliefs, art, morals, laws,
customs, and any other capabilities and habits acquired by man as a member of society. (Jiang, 2009, p. 145) It has also been defined as an integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit all of those things to the generations to come. (Aziz, 2011) Ruth Benedict believed that culture is what keeps people together. It is the accepted ways of behavior of a given group of people. (Peck, 1984) So to understand the people of a specific country, we should understand their culture.

Language and culture are interrelated. Culture is not only a part of language, it reflects it. (Peterson and Coltrane, 2003) We cannot separate the two. Culture and communication are inseparable because culture tells us who talks to who, what they talk about, and how they talk to each other. (Thanasoulas, 2001) Language is in essence a mirror of culture because it not only reflects the environment which we live in, but it also reflects cultural values and the way that society as a whole operates. (Yang, 2011, p.111) Language cannot function without the social contexts in which it is being used. If we do not understand the social contexts, then we will not be able to communicate effectively. In order to communicate effectively, it is important to be able to comprehend aspects of culture that are familiar to us and aspects of culture that are unfamiliar. (Rochman, 2001, p.50) If we are unable to do this, than we will be unable to communicate. Students cannot truly master a language unless they have mastered the cultural contexts of the language. (Peterson and Coltrane, 2003) Learning about a foreign culture is important because of the globalization of economics and the growth of international communications. These two factors are drawing people from diverse backgrounds all over the world closer together. Students need to learn and understand the culture of others in order to communicate effectively in this environment. (Su, 2011) This is the reason why culture is so important.

EFL teachers have various views on culture and the teaching of culture. There are different opinions on what we should be teaching when we teach culture. A study was undertaken in Japan where twenty-eight university teachers were asked the extent and nature of the culture they taught in the classroom. The respondents to the study felt that they did not include culture in their class as much as they should have. (Stapleton, 2007, p. 28-29) Many teachers are unsure how to include culture in their class. They are unsure how to teach culture.

The National Standards in America state that the ultimate goal is for students to understand the perspectives of the people including not only what they know, but also what they do. (Byrd, 2007, p. 3-4) The goal of teaching culture is to increase the awareness of students to that culture and to develop the curiosity of the students towards the culture they are studying and their own culture so that the students are able to make comparisons between cultures. (Thanasoulas, 2001) When students are able to compare and contrast cultures, they will be better able to understand the culture of the country that they are studying. Comparison and contrast helps students explain different cultural behaviors. By comparing and contrasting cultures, students can see what is culturally acceptable and unacceptable. (Wang, 2009, p. 229)
But one of the challenges of teaching culture is the ability to learn and keep up to date with culture. Teachers often have to find their own resources and use their own strategies to teach culture. This is one of the reasons that culture has historically been left out of the curriculum. (Byrd, Hlas, Watzke, and Valencia, 2011, p. 5)

But that is changing, teachers are asking for culture to become a larger part of the curriculum because they realize its importance. (Byrd et al., 2011, p. 5) Some teachers are teaching culture because of their interest in the subject. They want to share their knowledge with their students. And they realize how important it is in today’s world.

What culture should we teach though? Should we look at formal culture which includes art, music, literature, architecture, technology, and politics? If we do this, we may lose sight of the individual nature of a society. Or should we look at deep culture which includes the way people live from day to day? What do the people eat? How do they make a living? How do they interact with each other? Traditional methods of teaching culture have focused on formal culture and passive learning. This knowledge is needed, but knowledge of deep culture is needed as well. (Peck, 1984) In order for students to have a thorough understanding, they need to understand both formal culture and deep culture.

There have been a few studies done on what students feel is important when studying culture. A study in Japan showed that students wanted a greater global awareness so that they could improve their ability to communicate with speakers from other countries. (Nakamura, 1996, p. 3) Other studies were more specific in their focus. A study done in Greece showed that students were primarily interested in British English. They were interested in learning about the science, society, social problems, and cultures of other countries. They were especially interested in studying British life and institutions. (Prodomou, 1992, p. 42-47) Another survey done in Indonesia showed that students were more interested in British and American English. They were interested in learning the history, geography, national identity, educational system, people, governmental system, technology, pop culture, economics, tourism, sports, and politics of the English speaking countries. (Rochman, 2001, p.50) The results are varied in each of these studies. The results are relevant to the location of the students as well. These results also show that the preference of British English may be due to the influence of Britain in both of these countries. Greece is located in close proximity to Britain and Indonesia was affected by Britain during its colonial history. There were some similarities about what the students preferred to study, but there were wide differences in the preferences shown by the respondents in each study as well.

Ralph Waldo Emerson once said that “our own experience instructs us that the secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do.” (Emerson, 1883) We should give students the choice of what to study. We should respect their opinions. This study uses Glasser’s Control Theory of Motivation which states that behavior is based on what the students want. (Simmons, 2010, p. 65) According to this theory, students only become unmotivated when they cannot see the relevance of the material to their lives. By finding out what the students believe is important in the study of culture, we can tailor the curriculum to their needs and desires and
therefore make the course and material relevant to their lives. By keeping the material relevant to the lives of the students, the students will be motivated to study the material.

Objectives

The objectives of the study were to find out what the students thought was important in the study of culture, what countries the students felt were important to study, and which topics were important when studying the culture of English speaking countries. And to use this information to develop a course curriculum that would motivate the students in the study of culture.

Methodology

The research focused on the investigation of the views Thai students have on what should be included in a course intended to teach culture. Students were given a survey to assess their preferences on what should be included in a course focusing on culture.

The respondents of the study were thirty-two second year English majors. They study culture during their second year of study at Nakhon Pathom Rajabaht University. Students who are English majors study the Social-cultural Backgrounds of the Speakers of English during this time. This class focuses on eight English speaking countries. It focuses on the cultures of the U.S.A., Canada, England, Scotland, Ireland, Australia, New Zealand, and South Africa. The course description describes this course as a study of sociological and cultural backgrounds of the speakers of English in various topics such as history, aspects of religion, ways of life, family structure, traditions, holidays and festivals, social systems, educational systems, technology, music, etc. The objectives of this course are for the students to gain knowledge of the cultures of English speaking countries particularly the USA, Canada, England, Ireland, Scotland, Australia, New Zealand, and South Africa.

The location of the study is as follows: Nakhon Pathom Rajabaht University, 85 Malaiman Road, Muang, NakhonPathom, Thailand 73000

Nakhon Pathom Rajabaht University started in 1936 as the Nakhon Pathom Teacher Training School for Girls. The school taught courses to prepare teachers to teach at elementary schools for girls at this time. It was located at 86 Tesa Road when it started. In 1960, the school began to accept male students as well. Then, in 1968, the school was renamed Nakhon Pathom Teacher Training School. In 1969, the school moved to its present address at 85 Malaiman Road which is across the street from Wat Mai Pinklaiaw which is just outside the city center of Nakhon Pathom. In 1970, the school became Nakhon Pathom Teachers’ College. In 1978, the school began offering a two year Bachelor of Education extension program to students who had completed their two year diploma or certificate courses. In 1980, the school began offering four year bachelor degrees. In 1985, Nakhon Pathom Teachers’ College began offering undergraduate programs in Liberal Arts and Science. In 1995, the school began offering a Master’s Degree in Teaching. And in 2004, the school became Nakhon Pathom Rajabaht University. The school currently has around twelve thousand students.

The data was collected from surveys that were distributed to the respondents. The survey included multiple choice questions, ranking questions, and open ended questions. For the ranking
The students were asked to choose which variety of English they feel is most important in the first question. This question was given in multiple-choice format. In the second question, students were asked to rank the countries they feel are most important when studying the culture of English speaking countries. In the third question, students were asked to choose which topics they feel are important when studying the culture of English speaking countries and rank them from one to ten. In the fourth question, students were asked if they thought the study of culture is important. They were then asked to explain why they felt that way. In the fifth question, the students were asked if they felt the study of culture would help them improve their ability to communicate with speakers from English speaking countries. They were then asked to explain this answer as well.

The purpose of the first question was to see which variety of English should be used as the main variety to use while teaching the course. The purpose of the second and third questions was to see which countries and what topics the students felt were important when studying the culture of English speaking countries. The purpose of the fourth and fifth questions was to assess the importance and usefulness of studying culture for the students.

The data was interpreted using percentile, ranking, and weighted mean. The information was presented using tables, figures, column charts, and pie charts.

Results

The results of the research survey are shown in both table form and graphically. A discussion of what the results of the research survey mean is included as well. The respondents in the study were thirty-two Thai students studying the culture of English speaking countries. They were all second year English majors.

1. Which variety of English do you feel is most useful to learn?

Table 1:

<table>
<thead>
<tr>
<th>Varieties of English</th>
<th>Number of votes</th>
<th>Percentile</th>
</tr>
</thead>
<tbody>
<tr>
<td>American English</td>
<td>22</td>
<td>69%</td>
</tr>
<tr>
<td>British English</td>
<td>10</td>
<td>31%</td>
</tr>
<tr>
<td>Australian English</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>South African English</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>
The 3rd National and International SMARTS Conference

Figure 1: The analysis of the first question shows that American English was preferred to British English. It can be seen from table 1 that sixty-nine percent of the respondents felt that American English was most important, while thirty-one percent felt that British English was most important. This shows a preference by the respondents for the use and study of American English.

2. Which countries do you feel it is important to study the culture of?

The analysis of the second question shows which countries the students felt were most important to study the culture of. The students ranked the countries in importance from one to ten. If a student ranked a country first, it was given a value of ten. If a student ranked a country second, it was given a value of nine. And if a student ranked a country third, it was given a value of eight. This continued down to the tenth ranked country that was given a value of one. So, in effect each country was given a weighted value. The total weighted value was then taken and divided by the total number of respondents to get a weighted average or weighted mean.

Table 2:

<table>
<thead>
<tr>
<th>Countries</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>304</td>
<td>9.50</td>
</tr>
<tr>
<td>America</td>
<td>298</td>
<td>9.31</td>
</tr>
<tr>
<td>Canada</td>
<td>223</td>
<td>6.97</td>
</tr>
<tr>
<td>Australia</td>
<td>217</td>
<td>6.78</td>
</tr>
<tr>
<td>Scotland</td>
<td>170</td>
<td>5.31</td>
</tr>
<tr>
<td>New Zealand</td>
<td>155</td>
<td>4.84</td>
</tr>
<tr>
<td>Ireland</td>
<td>135</td>
<td>4.22</td>
</tr>
<tr>
<td>South Africa</td>
<td>106</td>
<td>3.31</td>
</tr>
<tr>
<td>Jamaica</td>
<td>82</td>
<td>2.56</td>
</tr>
<tr>
<td>Russia</td>
<td>1</td>
<td>0.03</td>
</tr>
<tr>
<td>Venezuela</td>
<td>1</td>
<td>0.03</td>
</tr>
</tbody>
</table>
Figure 2: After analyzing the data, it is clear that England and America were by far more important to the students. This may be due to the dominance of England and America in world affairs. They were followed by Canada and Australia as the next two most important countries. They are both large countries with a population that travels outside their borders. Scotland, New Zealand, Ireland followed them. These countries are smaller, but they are also countries that the students may or may not have come in contact with. Of the eight major English speaking countries, South Africa was ranked the lowest. This may be due to misconceptions of what a native English speaker looks like, the fact that the culture of South Africa is so different than the other major English speaking countries, the distance South Africa is from the respondents, and the fact that they may not have come into contact with any South African people in the past. Jamaica was the last country to receive a significant percentage. It is true that they may not have come into contact with any one from Jamaica. But, it is still relevant as the culture of Jamaica has spread around the globe through their music, Reggae, which all of the students are aware of. Russia and Venezuela received one vote each in the category of other. But due to the fact that neither country is a native English speaking country, they can be disregarded.
3. What do you think is important when you are studying the culture of another country?

The analysis of the third question shows which topics the students felt were most important to study the culture of. The students ranked the topics in importance from one to ten. If a student ranked a topic first, it was given a value of ten. If a student ranked a topic second, it was given a value of nine. And if a student ranked a topic third, it was given a value of eight. This continued down to the tenth ranked topic that was given a value of one. So, in effect each topic was given a weighted value. The total weighted value was then taken and divided by the total number of respondents to get a weighted average or weighted mean.

Table 3:

<table>
<thead>
<tr>
<th>Topic</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>208</td>
<td>6.5</td>
</tr>
<tr>
<td>Tourism</td>
<td>188</td>
<td>5.875</td>
</tr>
<tr>
<td>Arts and Literature</td>
<td>169</td>
<td>5.28125</td>
</tr>
<tr>
<td>Socializing</td>
<td>141</td>
<td>4.40625</td>
</tr>
<tr>
<td>Educational System</td>
<td>99</td>
<td>3.09375</td>
</tr>
<tr>
<td>Religion</td>
<td>89</td>
<td>2.78125</td>
</tr>
<tr>
<td>Population (the people)</td>
<td>74</td>
<td>2.3125</td>
</tr>
<tr>
<td>Technology</td>
<td>73</td>
<td>2.28125</td>
</tr>
<tr>
<td>Climate and Weather</td>
<td>71</td>
<td>2.21875</td>
</tr>
<tr>
<td>Geography</td>
<td>68</td>
<td>2.125</td>
</tr>
<tr>
<td>Eating</td>
<td>64</td>
<td>2</td>
</tr>
<tr>
<td>Economy</td>
<td>56</td>
<td>1.75</td>
</tr>
<tr>
<td>National Identity</td>
<td>56</td>
<td>1.75</td>
</tr>
<tr>
<td>Fashion</td>
<td>53</td>
<td>1.65625</td>
</tr>
<tr>
<td>Pop Culture (Music)</td>
<td>51</td>
<td>1.59375</td>
</tr>
<tr>
<td>Pop Culture (Movies)</td>
<td>46</td>
<td>1.4375</td>
</tr>
<tr>
<td>Government and Politics</td>
<td>45</td>
<td>1.40625</td>
</tr>
<tr>
<td>Multiculturalism</td>
<td>42</td>
<td>1.3125</td>
</tr>
<tr>
<td>Families</td>
<td>37</td>
<td>1.15625</td>
</tr>
<tr>
<td>Holidays and Special Events</td>
<td>36</td>
<td>1.125</td>
</tr>
<tr>
<td>Interesting Facts</td>
<td>35</td>
<td>1.09375</td>
</tr>
<tr>
<td>The Flags of other countries</td>
<td>35</td>
<td>1.09375</td>
</tr>
<tr>
<td>Media</td>
<td>14</td>
<td>0.4375</td>
</tr>
<tr>
<td>Sports and Recreation</td>
<td>11</td>
<td>0.34375</td>
</tr>
<tr>
<td>Kid's Life</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
After analyzing the data, it is clear that history was by far the most important aspect of culture to the respondents and the facet of culture that they most wanted to learn. They also felt that tourism, arts and literature, and socializing were important in the study of culture. In contrast to these, kid’s life was not important to the students in regards to the study of culture as it received no votes at all. It is clear from the data which topics are important to the students and which topics they feel should be covered when learning culture.

4. Do you believe the study of culture is important?

Table 4:

<table>
<thead>
<tr>
<th>Is the study of culture important?</th>
<th>Number of votes</th>
<th>Percentile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>32</td>
<td>100%</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

The analysis of the fourth question shows that one hundred percent of the respondents feel that the study of culture is important. By the students themselves stating that the study of culture is important, we know that they will be more motivated to study and learn culture as it is important to them.

This question was followed by an open ended question asking the students why they feel that the study of culture is important. Twenty of the respondents, 62.5 percent, stated that the study of culture was important because it helps you know the lifestyle, history, and people of other countries. They also stated that it would show them other ways to live. Eleven of the respondents, 34.375 percent, stated that studying culture was important because it would help them communicate in English in the future. And one, 3.125 percent, responded that it would help them in the future. So it is clear from the respondents that they believe that studying culture is important to them and that it will help them in the future.

5. Do you believe that the study of culture will improve your ability to communicate with speakers from English speaking countries?

Table 5:

<table>
<thead>
<tr>
<th>Do you believe that the study of culture will improve your ability to communicate with speakers from English speaking countries?</th>
<th>Votes</th>
<th>Percentile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>32</td>
<td>100%</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

The analysis of the sixth question shows that one hundred percent of the respondents feel that the study of culture will improve their ability to communicate with speakers from English speaking countries. Because of this belief on the part of the respondents, they will be more motivated to study and learn culture.

This question was followed by an open ended question asking the students why they feel that the study of culture will improve their ability to communicate with speakers from English speaking countries.
countries. The majority of the respondents, 75 percent, stated that studying culture will help them learn how to communicate more effectively with speakers from English speaking countries. They stated that it will help them learn how people in other countries live. Twenty-five percent of the respondents stated that it would give them more knowledge and help them know more about other countries. The respondents also stated that the study of culture was interesting to them. Some respondents stated that it was more interesting than studying language. So it is clear that the respondents feel that the study of culture will help them communicate more effectively with speakers from English speaking countries. And that they feel that the study of culture is interesting to them.

Conclusions and Discussion

There is disagreement between scholars about what culture is and what should be taught when teaching culture. There are many definitions of culture and many schools of thought about what should be taught and how it should be taught. However, we can use William Glasser’s Control Theory of Motivation which says that a person’s behavior is inspired by what a person wants at any given time. With this theory of motivation in mind, we were able to find out what the students themselves thought was important in the study of culture and to use that information to create a course curriculum that would keep the students motivated and interested.

This study showed that the students preferred to use American English as the medium for their study. It showed that England and America were the two countries that the students were most interested in and that the students felt that history, tourism, arts and literature, and socializing were the most important subjects to study. The study also showed that the students felt that the study of culture is important and that it would improve their ability to communicate with speakers from English speaking countries.

The analysis of the data showed that sixty nine percent of the students favored American English, while thirty one percent favored British English. England and American were the two most important countries for students to study. They were followed by Canada, Australia, Scotland, New Zealand, Ireland, South Africa, and Jamaica. History, tourism, arts and literature, and socializing were important topics in the study of culture. In contrast to these, kid’s life was viewed as not important. One hundred percent of the respondents felt that the study of culture was important. And one hundred percent of the respondents felt that the study of culture will help them improve their ability to communicate effectively with speakers from English speaking countries.

The objective of the study was to find out the student’s preferences about what they felt was important when studying the culture of English speaking countries. It was shown that the use of American English was preferred and because of this fact this would become the variety of English used predominantly in the course. The study also found that the study of England and America was more important than the study of the other countries. Because of this fact, more time can be given to study these two countries because of their importance to the students. It was also shown that history was the most important topic to the students. Tourism, arts and literature, and socializing were important as well. More time could be devoted to the study of these topics as they were more important to the
students. One hundred percent of the students stated that the study of culture was important to them and that studying culture would improve their ability to communicate effectively with speakers from English speaking countries. This information can be used to remind the students that culture is important to them and that it will be able to help them communicate more effectively in the future. All of these factors can be taken into account to devise a class curriculum that incorporates the student’s preferences about what should be included in a course on culture. By doing this, we can increase motivation in the classroom as the students are the ones who have decided what is important. And according to Glasser’s Control Theory of Motivation, behavior is motivated by what the students want. And since we know what the students want, we can use that information to make a class that is in part designed by the student’s preferences on what should be included on a class on culture and therefore increase motivation.

Recommendations

A course curriculum could be developed using American English as the medium of instruction. England and America should be allotted more time in the curriculum as they are more important to the students. Canada and Australia would be the next two countries to be studied with Scotland, New Zealand, and Ireland making up the remainder of the course. The topics to be studied in the course would begin with history, tourism, arts and literature, and socializing. Other topics could be included in the course, but the course should focus on these topics first. Also, the students should be given a short survey on the first day of class letting them choose what is important to them. The survey should include the question asking students if they think the study of culture is important and the question asking students if they think the study of culture will help them communicate with speakers from English speaking countries. The students invariably answer yes to both of these questions and this reinforces the importance of the class to the students themselves.

Understanding what culture is and what topics should be taught is a challenging task and one that deserves further research. This study focused on what the student’s preferences were before they began their study of culture. Future research could be done to study what the student’s preferences would be after studying the class and comparing this with their preferences before the class. Also, research could be done to see what the preferences of teachers and professors are and to compare this with the preferences of the students.

References


ON THE ABOLITION OF CAPITAL PUNISHMENT: A COMPARATIVE STUDY OF THE PERSPECTIVES AND ATTITUDES OF THAI AND JAPANESE UNIVERSITY STUDENTS

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Assistant Professor, Former Lecturer of Philosophy
Faculty of Arts, Silpakorn University, Thailand

Abstract
The purpose of this research is to study and compare the perspectives and attitudes of Thai and Japanese university students towards Capital Punishment and its abolition. The reason is that Thailand and Japan are two Asian countries that still practice Capital Punishment while the world’s trend is moving towards its abolition, and that university students represent the educated youth and therefore the future of both countries. In each country, the data were collected from science and humanities students, in an approximate ratio of 50:50 from five universities in the capital and its vicinity. Then the data were processed and examined with all-through comparison by means of statistical as well as content analysis.

The research finds that the majority of both Thai and Japanese student respondents share a firm approval of the concept of Capital Punishment and its practice in their own countries, with roughly similar justifications. Concurrently, they hold high values of human life and affirm social responsibility over individuals’ development. Contrary to the majority of the Japanese group, those of the Thai think that their society will abolish capital punishment in the future, albeit not in high percentage. Collectively, although both groups do not envision the abolition of Capital Punishment in their future society with much prospect, there is a moderate-sized minority whose prospect is positive for its abolition.

Keywords: Capital punishment, The abolition of Capital Punishment, Human and Social Values, Prospects of the Abolition of Capital Punishment

Background of the Study
In Thailand, Capital Punishment has been used as a means of execution by the state for over 600 years, from decapitation and shooting in the past to lethal injection at present. In Japan, this kind of punishment has been used since at least the eleventh century, the methods of which have been decapitation and hanging. Whatever methods used, Capital Punishment has been a traditional method of punishment for extremely bad or serious crimes since ancient times, and therefore it has been accepted, or approved, by most societies and by most people. However, within the past half century, i.e. from the middle of the twentieth century onwards, Capital Punishment has been abolished in some

This paper is a report of a research carried out from April 2010 to June 2012 by the author who was at the time an assistant professor at the Department of Philosophy, Faculty of Arts, Silpakorn University. The research was funded by the Sumitomo Foundation, Japan, to which the author would hereby like to express her gratitude.
parts of the world, especially in Western Europe (the United Kingdom, France and Germany, for instance) and then in other European Union countries. Recently, there has been a move by the European Union to campaign for the abolition of Capital Punishment, the impact of which has been recognised in Thailand. Although this issue has not yet become widely argued in Thailand, it has brought about strong, unresolved controversies in academia as well as in various other concerned professions, including juridical, political and social circles. In Japan, there have also been debates and controversies over this issue, although the survey figures in Japan show that, while Capital Punishment has not been enacted for some time, a great number of people still do not support the idea of the abolition of Capital Punishment.

As Thailand and Japan are two modernized countries in Asia that still retain Capital Punishment, it will be interesting to study the attitudes of the peoples towards the abolition of Capital Punishment. As it is universally accepted that university students are the people who will become ‘intellectuals’, or the ‘cream’ of society, it is thus interesting to study their perspectives and attitudes concerning this issue. University students are regarded as greatly important human resources of society who will carry on their social responsibilities and lead society into the future. This study will also compare the perspectives and attitudes of Thai and Japanese university students so as to see and understand their ways of thinking as well as their knowledge about the worldwide move to abolish Capital Punishment. In this way, the students’ capacity for reasoning, their judgments, their thoughts on the values of human and social life, as well as their anticipations and expectations of their future societies will also be revealed.

Scope of the Research

Lovale and Locale and Sample Population

The research covers ten universities: five universities in Thailand and five universities in Japan. The universities selected are those where both science and humanities are taught. At each university, both in Thailand and in Japan, sets of seven-page questionnaires in Thai and in Japanese were distributed to an equal number of students of both Faculties of Science and Faculties of Arts or Humanities.

The five universities selected in Thailand are in the capital, Bangkok, and its vicinity. They are Chulalongkorn University, Thammasat University, Mahidol University, Kasetart University and Silpakorn University. The five universities selected in Japan are also in the capital, Tokyo, and its vicinity. They are the University of Tokyo, the University of Tsukuba, Waseda University, Keio University and Chiba University. It has to be noted here that, in Japan, the questionnaires were distributed and collected outside the universities.

The initial number of students answering the questionnaires in each country was expected to be 500, totalling 1,000 for both countries. However, due to difficulties in data accessibility within some universities, together with elimination of some non-completed returned questionnaires, the result is such that in Thailand, the number of completed questionnaires collected is 411, and that in Japan is 285. Yet the consistency of completed questionnaire collection can be seen as follows:
Thailand, Faculty of Science, completed questionnaires collected = 195
Thailand, Faculty of Arts or Humanities, completed questionnaires collected = 216
Japan, Faculty of Science, completed questionnaires collected = 145
Japan, Faculty of Arts or Humanities, completed questionnaires collected = 140

The difference in the quantity of the questionnaires collected does not affect the reading and analysis of the collected data, as the data from both Thailand and Japan are processed by SPSS programme and the outcome is in the form of a percentage.

Scope of Content and Conceptual Framework

The research deals mainly with the Thai and Japanese students’ views about human and social life, their views on Capital Punishment and on the abolition of Capital Punishment, as well as their thoughts about future society with reference to Capital Punishment. Besides these main points, it also covers general information about the student respondents and their knowledge about Capital Punishment.

To acquire the ideas and attitudes of the student’s respondents, the research was designed to comprise completion of questionnaires and open writing from both Thai and Japanese students. The questionnaire consists of both multiple choice questions and spaces for the students to give reasons or express their views. As there were no forums for discussion, they were asked to freely write down their ideas and opinions that they would like to express apart from what they put in the questionnaire.

Use of Terms

1. “Capital Punishment” is sometimes referred to as “the Death Penalty” or “the Death Sentence”. However, the term “Capital Punishment” is mainly used in this research.

2. As the sampling method used was convenience sampling method within purposive method, all the students who answer the questionnaires are called “student respondents” throughout the research paper, which means that the results specify these particular Thai and Japanese student groups. There is no claim that they are representatives of all Thai and Japanese students.

The Abolition of Capital Punishment and Its Context: Situation, Facts and Arguments

Capital Punishment has been a form of legal penalty since ancient times, and it is the highest of all kinds of criminal punishment that has been used by states or countries all over the world. It has been applied by various methods from the past to the present, for example, crucifixion as in the Roman times, beheading or decapitation, burying alive, drawing and quartering, burning to death, stoning or drowning, as in the Middle Ages in Europe, and hanging, shooting, electrocution and lethal injection as in more recent times. In both Thailand and Japan, Capital Punishment has been justified and has become an approved way of punishment because it is a counter-action for extremely serious crimes, or crimes that involve loss of life, such as murder or terrorism.

The trend for the abolition of Capital Punishment started as early as the nineteenth century, with Venezuela (in 1863) and Portugal (in 1867) being the pioneers. Yet there were very few countries that eliminated the practice of Capital Punishment, even until the early twentieth century. The movement
for the abolition of Capital Punishment became more recognisable in the latter half of the twentieth century especially in Europe, part of which is the worldwide campaign by the European Union to encourage other countries to follow suit.

Facts about Capital Punishment and the Abolition of Capital Punishment: The World, The European Union, Asia, Thailand and Japan

In 2007, at least 3,347 convicts were executed in 51 countries that still practiced Capital Punishment. There were still about 27,500 convicts on death row around the world. One year earlier, 1,591 convicts in 25 countries were executed, with 91% percent of the executions taking place in Asia and in the United States.

In 1970, there were only 21 countries that had abolished Capital Punishment. At present, there are 135 countries all over the world that have abolished Capital Punishment; by proportion, this is two-thirds of all countries in the world. The change is thus obvious and constantly on the rise. Yet, at present, there are 62 countries that still retain Capital Punishment, most of which are in Asia. Thailand and Japan are two of them.

In Europe, most Western European countries abolished Capital Punishment after the Second World War, and Eastern European countries abolished Capital Punishment after the dissolution of the Eastern bloc and the Union of Soviet Socialist Republics. The European Agreement on the Protection of Human Rights and Fundamental Freedoms, 1974, bans the death penalty, with 46 European countries signing the treaty. Currently, all European Union countries have abolished Capital Punishment to comply with the European Union requirement that all European Union members be rid of Capital Punishment. It has also become the policy of the European Union to campaign for the abolition of Capital Punishment in other parts of the world. On 18 December 2007, the United Nations General Assembly proclaimed a global moratorium on the death penalty.

It is interesting that, in Asia, there is an extreme contrast on this issue. While some countries, such as Bhutan, Cambodia and the Philippines have entirely abolished Capital Punishment, other countries, such as Thailand and Japan, still retain Capital Punishment and the feelings of their people seem to be strongly in favor of it. This can be seen in the controversies in both countries whenever this issue is raised. In Thailand, sometimes the controversies become bitter, as often seen in the media and in academic seminars, because the arguments tend to involve emotions and people who support it seem to treat the idea of the abolition of Capital Punishment as a threat to social order. In Japan, it is reported (by the International Federation for Human Rights, or FIDH) that there were also controversies on this issue and that the officials involved have tried to avoid discussing it, at the national as well as the international level.

Since the European Union abolished Capital Punishment, it has campaigned for its abolition, and the campaign has spread into Asia, with support from campaigns by Amnesty International and the International Federation for Human Rights. The main supporting arguments are that Capital Punishment is against human rights and human dignity and it contradicts international human rights laws. The Network of 64 Organisations for Human Rights has also been campaigning for the abolition of Capital
Punishment all over the world.

In Thailand, there have been campaign groups for the abolition of Capital Punishment, such as the Union For Civil Liberty, the Human Rights and Development Foundation, the Information Center for Human Rights and Peace, the Cross Cultural Foundation, the Human Rights Lawyers Association, and the Campaign Committee for Human Rights, all of whom also raised arguments based on human values and dignity.

It is also interesting that Thailand, despite being a strong Buddhist country, is in favour of Capital Punishment, and there is no evident tendency, at least in the short term, for any change of this position. Japan is also in favour of Capital Punishment, but Japanese people in general do not adhere themselves to any particular or single religion, although some Japanese practice Buddhist and Shinto beliefs.

Capital Punishment in Thailand

Capital Punishment has been used in Thailand for hundreds of years, with changes in the methods from the past up to the present. The aim was to make people refrain from committing serious crimes. During the absolute monarchy regime, the city governor was the person who issued death penalty sentences, the method of which was decapitation for commoners and beating to death for aristocrats. Not until the year 1934 was this changed to shooting. Then, in the year 2003, the method was changed to lethal injection. Altogether, 319 convicts, 316 of whom were male and 3 of whom were female, were executed by the old method, the last of whom was executed in December 2002 (Department of Corrections, Thailand, 2009), which was actually only ten years ago.

In the same year as lethal injection was introduced, four convicts were executed. After that, there was no Capital Punishment for about six years. In 2008, two prisoners convicted of drug production and trade received Capital Punishment by means of lethal injection.

In general, in Thailand, Capital Punishment is the highest punishment administered for what are regarded as the most serious crimes, such as drug trading and murder. However, historically, at the end of the 1940’s, there were cases in which political opponents received the death penalty ordered by the then military leader-prime minister.

Capital Punishment in Japan

Capital Punishment has also been practiced in Japan for many centuries. The crimes resulting in Capital Punishment are homicide and treason, and the methods used are decapitation and hanging. During the twenty years before the turn of the millennium, i.e. from 1980 to 2000, 54 convicts were sentenced to death. From 2001 up to the present, there have been more than 40 convicts sentenced to death. It is reported that the number currently on death row, as of April 2012, is 132 (Japan Innocence and Death Penalty Research Centre, 2012).

As a matter of fact, Japan does not execute a high number of convicts each year; and for three years, i.e. between 1990 and 1992, there were none. The incident that shocked the Japanese people and widely raised feelings of support for Capital Punishment was the public gas attack on the Tokyo subway in 1995, for which the mastermind was sentenced to death.
The surveys conducted both in 2005 and 2010 by the International Polls and Studies of Death Penalty Information Centre (DPIC), found that Japanese public opinion is in favour of the death penalty. A government poll released in Japan in 2010 shows that the proportion of people supporting it was as high as 85%. However, a report by the DPIC in February 2010, showing that Japan favours the use of the death penalty, also says in the report “One could say this is a transition from a survey conducted in February 2005 which shows that Japan most favours the death penalty”, which suggests that the support has somewhat weakened.

**Arguments for Against Capital Punishment**

Main arguments in favour of Capital Punishment are as follows:

1. Capital Punishment is a form of retribution, which supports the ancient adage “an eye for an eye; a tooth for a tooth”. It can also be considered as a form of compensation for the feelings of the families and relatives of the victims.

2. Capital Punishment represents justice. The practice of it brings about justice; and it is a justifiable method used by society for any serious crime.

3. Capital Punishment acts as a deterrent. A prospective offender may be aware that the death penalty awaits and therefore refrain from killing. Also, other people are reminded of the practice and do not want to imitate wrong doings. Therefore, it can be considered as helpful in bringing about social safety.

4. In legal procedures, Capital Punishment helps to persuade the offenders to confess, as they know that the punishment will be reduced if they do.

5. Economically, Capital Punishment relieves the government’s financial burden as well as the stress of officials who must look after serious crime convicts who spend dozens of years in prison. It is cheaper than long-term imprisonment.

6. In Thailand and in Japan, there is also an argument that the majority of people support Capital Punishment, so it should be maintained.

Arguments against Capital Punishment, and so support its abolition, are as follows:

1. Capital Punishment deprives humans of their dignity and is against humanitarian principles. Although the offender has committed a violent crime, it is still wrong to take life for a life. Taking life can never be justified by any means.

   The claim regarding financial burdens cannot be raised against the value of a human life. Moreover, it is brutal and degrading.

2. Facts and figures have shown that there is no sufficiently evident relation between Capital Punishment and crime deterrence. When compared with the countries that have abolished Capital Punishment, the rate of murders in those countries that retain Capital Punishment has not lessened. On the contrary, the rate of murders in countries without Capital Punishment has indeed lessened. For example, in the United States in 2007, the rates of murder among the states that practice Capital Punishment are 42% higher than those that do not practice it. Another example is that in Canada,
where there has been no Capital Punishment since 1972, the rate of murders is only one-third of that in the United States, where Capital Punishment is practised, during the same period of time.

3. Capital Punishment is not positive punishment and does not reflect the true principle of punishment. The real objective of punishment is to correct a person and encourage him or her to become a good human-being, not to take revenge.

4. There is a chance that innocent people are executed; and once life is taken, it can never be brought back.

5. Capital Punishment is a kind of cold-blooded killing. It can affect people’s soul and damage the mind of society.

6. Whether an action is right or wrong does not depend on the opinion of the majority of people. To initiate something of a good cause, a leading action is needed. Examples can be seen in many countries in Europe and some countries in Asia nowadays.

Apart from the above, other arguments also remain, for example:

1. How can one be sure that there are no scapegoats in the judicial procedure?
2. Is Capital Punishment really the solution for social problems?
3. Are there other means of punishment to replace Capital Punishment?

Arguments in Thailand usually involve the idea that Capital Punishment should be used with extremely violent cases such as murder, because the offender’s life is taken to compensate for the life lost. Some religious people, despite being aware that Capital Punishment is against their religion’s teaching that killing is a first-degree sin, even think that Capital Punishment can be allowed so that justice will remain in society and would-be offenders will be deterred from committing crimes.

At present, there is no definite conclusion regarding the debates over the abolition of Capital Punishment, either in Thailand or in Japan.

Conclusion of the Research with some Interesting Points

1. Knowledge of Capital Punishment

In general, Japanese student respondents display better knowledge of Capital Punishment, at both the national and international level, than Thai student respondents. With regard to knowledge of Capital Punishment in their own countries, it is found that although both countries still have Capital Punishment in practice, some Thai and Japanese students are not aware of it, albeit in low numbers. This kind of unawareness may imply their disinterest in Capital Punishment, which, in fact, is their own country’s highest level of criminal punishment. When compared on this point of disinterest or unawareness, the percentage of Japanese student respondents is distinctively lower than that of Thai student respondents.

Regarding knowledge of Capital Punishment outside their own countries, Japanese student respondents also display much more knowledge than Thai student respondents. This can be seen in their responses concerning knowledge of the abolition of Capital Punishment in other countries, including the abolition of Capital Punishment in some Asian countries, the campaign by the European
Union, and facts about the practice of Capital Punishment in general. It is interesting to find that the same result also applies to knowledge regarding the relationship between Capital Punishment and religious beliefs, although it is evident that most Japanese student respondents are non-religious and most Thai student respondents are religious.

2. Views on Crimes and Causes of Crimes

For the majority of both Thai and Japanese student respondents, homicide ranks highest among all the representations of high-degree violence, and the percentage representing their strong views on it is also high. However, whereas produce or trade of narcotics ranks second for Thai student respondents, it is terrorism or rioting that ranks second for Japanese student respondents, while rape comes third for both groups. The similarity is probably due to the fact that homicide is an obviously direct cause of loss of life. The difference probably concerns the various serious problems currently being confronted in each group’s own country.

As for causes of crimes, Thai student respondents consider, in order, narcotics, motivation or pressure of circumstances and poverty to be the three most likely causes of crimes, while Japanese student respondents consider poverty, motivation or pressure of circumstances and narcotics to be the three most likely causes of crimes. The viewpoints here are similar in that, among many, these three causes are put forward as the most probable causes of crimes. More importantly, these three causes reflect a similar consideration of social or impersonal causes to be more important than personal ones.

3. Attitudes towards the Values of Human and Social life

The majority of both Thai and Japanese student respondents believe that humans are noble animals, have an equal right to life and can be taught to be morally good. They also agree that normally no humans want to commit an offence, and that good people may err and commit serious offences. Consistent with these ideas about human and social life values, the majority of both groups share the refusal to accept that some humans are inherently evil, and view society as partly responsible for the actions of individuals. However, it has to be noted here that other responses show that another majority of both groups are also inclined to think that people who commit offences should be solely responsible for their own deeds. This ‘other’ majority may probably come from a combination of those who disagree with the view above and those who reserve their views on the above. Yet this view from the ‘other’ majority may still imply an extreme emphasis on individuality.

The emphasis on the value of human life can be seen in their responses to the question as to whether they consider the value of human life to be the highest of all, and whether life is valuable and nothing can be a substitute for it. The responses given by the majority of both student respondent groups are positive and represented by high percentage points. At the same time, they also declare that they emphasise the significance of the individual with similar percentage points which are distinctly high. Consistently, their responses to the question whether they think that people who commit crimes are inherently evil are manifestly very low in percentage points.
With regard to the emphasis on the significance of society as a whole, the majority of both groups respond positively with high percentage points. Also consistent with this, they think that society bears responsibility for an individual’s development. The final conclusion on this point can be represented in their responses declaring that they believe in and have faith in human life and society, with quite high percentage points from both groups.

4. Attitudes towards Capital Punishment and Its Abolition

A. Support for Capital Punishment

The majority of both Thai and Japanese student respondents think that what they consider to be the most violent crimes should be countered with the act of Capital Punishment, but Thai student respondents who think this way are substantially higher in percentage. Only a little more than half of Japanese student respondents agree to the idea that the most violent crimes should be countered with the act of Capital Punishment, while about two-thirds of the Thai student respondents agree to it. In agreement with this, a higher percentage of Japanese student respondents say that they do not think that those crimes should be countered with the act of Capital Punishment.

Most Thai student respondents consider that Capital Punishment should be maintained only for the most violent crimes, while most Japanese student respondents think that Capital Punishment should be maintained in the present society only for particular crimes. Among student respondents of both groups who think that Capital Punishment should definitely be maintained, the percentage of Thai student respondents is higher than Japanese student respondents. Considering their views on this matter, both in general and more specifically, both Thai and Japanese student respondents view Capital Punishment with acceptance and agree that it should still be retained in their societies.

Regarding the answer to the question whether Capital Punishment should not be maintained at all in the present society, although both respondent groups who agree are small in percentage, the percentage of Japanese student is twice as high as Thai student respondents.

Although most Thai and Japanese student respondents think that Capital Punishment is destruction of life for which there can be no equal substitution and that Capital Punishment can actually be replaced by other forms of punishment, they still think that it is a social necessity.

In relation to the concept of Capital Punishment, when a question as to whether “humanity is overlooked” is raised, it is noticeable and interesting that a quite high percentage of both student groups respond negatively to it, by either saying “No” or reserving their opinions about it. This evidently implies their strong support for Capital Punishment, and is very much consistent with their answers in favour of Capital Punishment, which is also shown in other parts of their answers.

B. Views and Attitudes towards Weaknesses of Capital Punishment

It is interesting to see that, when posed with the questions whether they think some convicts may be scapegoats, and whether it is possible that some innocent people receive Capital Punishment, the majority of both Thai and Japanese student respondents show their agreement with a quite high
percentage. Their particular views on this issue, in fact, do not represent consistency with their other answers in favour of Capital Punishment.

Most Thai and Japanese student respondents view offensive actions as related to parenting or upbringing and to economic and social environment with a high percentage, and view offensive actions as related to lack of education with a moderate percentage. The majority of both respondent groups also agree that Capital Punishment is a “band-aid” solution. Despite the weaknesses mentioned, the majority of both respondent groups still show their support for Capital Punishment, as seen in the fact that they think that a murderer should deserve retribution: Capital Punishment, albeit with a moderate percentage, and in the fact that they think that using Capital Punishment as the ultimate penalty is appropriate, albeit, again, with a moderate percentage. The reasons for this could probably be explained by their answers in other parts showing strong support for the idea of Capital Punishment. With a quite high percentage, the majority of both respondent groups think that those who deliberately commit violent crimes deserve violent punishment, and, with a lesser percentage, they think that Capital Punishment can deter serious offences.

C. Prospects for the Abolition of Capital Punishment

The majority of both Thai and Japanese student respondents similarly consider the chief reasons for the abolition of Capital Punishment to be the possibility of punishing the innocent, the value of life and the idea that Capital Punishment is a “band-aid” solution. When posed with the question as to whether they think that their society should maintain or abolish Capital Punishment, the percentage of the minority who think that their society should abolish it amounts to approximately one-third of that of the majority who say that their society should maintain Capital Punishment. Although the support for the retention of Capital Punishment is apparently overwhelming, this may not sound too negative for the prospects for the abolition of Capital Punishment.

Regarding the consideration of replacing Capital Punishment with life imprisonment, most Thai student respondents, with a low percentage, think that it is appropriate to use life imprisonment as the ultimate sentence, while most Japanese student respondents, with a similarly low percentage, reserve their views about it.

Looking ahead, most Thai student respondents, albeit not high in percentage, think that, in the future, their society will abolish Capital Punishment. On the contrary, most Japanese student respondents do not think so. Regarding Thai student respondents, however, the minority of them who do not think that their society will abolish Capital Punishment in the future amount to one-third of the total. With regard to Japanese student respondents, although the majority of them are quite confident that their society will not change their standpoint on this issue, the minority number who think that in the future, their society will abolish Capital Punishment amounts to one-fourth of the total.

It can be concluded that although the idea of Capital Punishment retention still remains firm among both Thai and Japanese student respondents, the prospect for a change of this idea is not too bleak.
D. Prospects of Future Society with Reference to Capital Punishment

The majority of both Thai and Japanese student respondents stand firm on the idea of the retention of Capital Punishment with surprisingly high and similar percentages. In their views showing the three highest percentage rankings, Thai student respondents consider Capital Punishment to be a reflection of the intimidation of law, retribution for serious offences and an effective crime deterrent. As for Japanese student respondents, Capital Punishment reflects retribution for serious offences, a mechanism of the legal system and social safety.

With regard to the prospect of their society with reference to Capital Punishment and in relation to crime, most Thai student respondents believe that, following their opinion on Capital Punishment, crime will decrease, while Japanese student respondents do not think that their opinion will make any difference to their future society on the issue of crime, with neither having high percentages. Moreover, the majority of both respondent groups do not think that their opinion will make any difference to their future society either on the issue of familiarity with violence in society or on the issue of the hearts and minds of people in society. However, while most Japanese student respondents do not think that their opinion will help their country’s development or on the issue of respect for human rights, most Thai student respondents think that their opinion will help their country’s development to become more advanced, and respect for human rights will increase. Most Thai student respondents share the same view as most Japanese student respondents that society will remain the same regarding care in society. Finally, while most Thai student respondents believe that, following their opinion on Capital Punishment, there will be more peace in society and that people’s compliance with legal requirements will increase, most Japanese student respondents do not think their opinion will make any difference on their future society in those areas.

On the whole, with regard to the effect of their opinions about Capital Punishment, the majority of Thai student respondents seem to anticipate some change in their future society, while the majority of Japanese student respondents appear to anticipate no change at all in their future society. As regards all aspects, however, the minority who think otherwise among Thai student respondents amount to between 25-36 percent of the total, and between 10-23 percent of the total for Japanese student respondents.

With reference to the question regarding their anticipation as to whether they will campaign for their own beliefs on the issue of Capital Punishment in the future if they become a prominent figure in the social or political field, most Thai student respondents respond positively, while most Japanese student respondents respond negatively. However, approximately one-fifth of Japanese student respondents think that they will campaign for their own beliefs on this issue if they become a prominent figure in the social or political field in the future.

The finding above may imply that the majority of both Thai and Japanese student respondents do not regard the idea and the practice of Capital Punishment as very important. However, it can be noted that a minority of them, which is not too small, regard this issue as important.
5. Self-Assessment of One’s Own Attitude

Most Thai and Japanese student respondents declare that their ideas and attitudes towards Capital Punishment are the free thinking of an individual, not the kind that conforms to existing ideas and attitudes of society. On the other hand, approximately one-third of the Thai student respondents reflect that their ideas and attitudes towards Capital Punishment are the kind that conforms to existing ideas and attitudes of society, while only one-fifth of Japanese student respondents reflect the same.

In response to the question as to whether answering this questionnaire encourages them to contemplate the issue of Capital Punishment more, the majority of both Thai and Japanese student groups respond positively, with a high percentage for the Thai student respondents and with a more moderate percentage for the Japanese student respondents.

It can therefore be concluded that most Thai and Japanese student respondents are still in favour of Capital Punishment and do not accept the concept of its abolition yet. The prospect of the abolition of Capital Punishment is still not too clear at present, although there is a small minority in both Thai and Japanese respondent groups who show positive views about it.

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EDUCATIONAL EMPOWERMENT: CONSTRUCTING ASEAN IDENTITIES THROUGH KHADIJAH HASHIM’S NOVELS

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Abstract
This paper will investigate KhadijahHashim’s novels; The White Dove Flies Again, Storm of Yesterday and The Journey with particular issues such as ASEAN consciousness, ASEAN identities, ASEAN identities formation. This study sheds light on how education has informed nation, culture and society. It points to issues of class and gender in the stories of how Malaysians see themselves. So, I analyze, firstly, why education is influences Malay society from colonial-time to contemporary time. I focus on the goal of economic upliftment of the Malays with the goal of education that the state emphasis the NEP (New Economic Policy) provides for every ethnic in the society. Additionally, the framing of identity in the Malay States has meant to be Malaysian in ways that challenge state prescriptions and suggest that the nation is still very much a work in progress on different tracks. Secondly, how the writer expanded the scope of quality of women’s life in this policy. My paper remains that the conceptual of state policy and ideology shaping Malays being the leader of ASEAN community may have a significant aspect for understanding the diversity in ASEAN. Ultimately, I am arguing that, despite Malaysia has been economic growth and despite being industry society, KhadijahHashim’s works eventually recovered human resources development still motivate side by side with higher education harmoniously.

Keywords: KhadijahHashim’s novels, education empowerment, ASEAN education, ASEAN consciousness, Malay-ness and Malaysian nation

Educational Empowerment in Asean Perspectives

The Association of Southeast Asian Nations (ASEAN) Education Project, 1979, arising from the joint meeting of ASEAN and Australian experts, has highlighted the importance of education in the five member countries of Indonesia, Malaysia, the Philippines, Singapore and Thailand which have come to consider education as the key to the improvement of their socio-economic position today. To meet this contemporary interest in ASEAN education, an outline of Malaysian Education is to hopes to improve the education for plural society. Singapore is committed to educate the people for a technological society. Indonesia is designing an education system for her plural society, the Philippines hope to improve the education for new society, and Thailand strives to better educational facilities in outlying region. (F.H.K. Wong. ASEAN Education. Asian Research Service, Hong Kong: 1980.) Therefore education is for people, citizen and nation an important tool for helping ASEAN countries solve the problems which beset them. National development will be enhanced by the Education system.
The best frontier for driving ASEAN to the leader of the world occurred since the Association of Southeast Asian Nations (ASEAN) is a regional organization with five charter members, namely, Indonesia, Malaysia, the Philippines, Singapore and Thailand. ASEAN came into being with the signing of the ASEAN Declaration in Bangkok on 8 August 1967. From the outset, economic cooperation and mutual assistance in matters of common interest. Furthermore, the rest of the world can help ASEAN, but it cannot provide the imitative, the energy, the enterprise, the self-sacrifice and the dedication to public welfare required for an improvement in the position of ASEAN countries today. These virtues must be cultivated by the people themselves. Education is regarded as the keys to this. Education will help them stand on their own feet through learning from each other, through helping each other by the 4th declaration of ASEAN on 8th August 1967 said it is to promote assistance to each other in the form of training and research facilities in the educational, professional, technical and administrative sphere. (F.H.K. Wong. ASEAN Education. Asian Research Service, Hong Kong: 1980. p. 17)

The Significance of Educational in Malaysian History

A general background of education in Malaysia is shown by Khadijah Hashim’s novel, That learning can improve the lot of people in remote areas and help their life upliftment better than could be done in the past.

The multiracial pattern of Malaysian society dates back to the early period of British administration which had permitted immigrants to enter the country to meet the labour shortage, especially in the tin mines and rubber plantations. A significant result of this extensive immigration was the creation of a plural society. In the past, the different communities lived together but had little to do with each other.

As the Report of the National Operations Council put it: “A striking feature of Malaysian society at that time was the voluntary cultural segregation – the Malays lived in a cultural milieu that was institutional confined in a local context... the immigrant races were administered independently and led to an independent existence.”(F.H.K. Wong. ASEAN Education. Asian Research Service, Hong Kong: 1980. p.33)

This pluralism posed a serious problem to the government which found it compounded by the fact that prior to independence, Malaya had no national system of education at all. (F.H.K. Wong. ASEAN Education. Asian Research Service, Hong Kong: 1980. p.33)

The British had left behind four different systems of schooling divided along racial lines. Education, society and development are interrelated and this is especially true of a developing country like Malaysia. Its history of educational development, which mirrors the development of Malaysian society.....

Dewan Bahasa Dan Pustaka, 1968 pronounced the goal of learning in Malaysia as follows:-To understand the present we have to know the past and to plan for the future we must take stock of the present. (MOHD. KHIR JOHARI, Ministry of Education, Malaysia. 1967) (preface)
The Federal Constitution states, “Education is the responsibility of the Federal Government and Parliament is the legislative authority... the right to education is one of fundamental liberties, as is the right of religious groups to maintain their sectarian schools.... All pupils receive equal treatment”. (p.5)

The Federal Constitution states, “Discrimination on ground of race, religion, descent or place of birth is prohibited in schools maintained by the Government or public body.

Education in Malaysia aims to fulfill a threefold functions:

1) To provide a minimum of six years of primary education and three years of lower secondary education for all,

2) To preserve and sustain the growth of languages and cultures of every community living in Malaysia,

3) To unite the various races together so that a united Malaysian nation will evolve.

The above aims are aptly summed up in the preamble of the Education Act of 1961 which summarizes the above thus:-

“The education policy of the Federation originally declared in the Educational Ordinance, 1957 is establishing a national system of education which will satisfy the needs of the nation and promote its cultural, social, economic and political development system in which the national language is the main medium of instruction.” (p.5)

School system in Malaysia was declared since 1957 the post-independence period. In 1957, there were two kinds of schools – independent or assisted primary schools and independent or directed grant secondary schools. The educational policies were both Malay and English to be compulsory subjects in all primary and secondary school. The establishments of one type of national secondary school open all races by competitive selection and with a common syllabus, a flexible curriculum permitted the study of all Malayan languages and cultures and room for diversity of instruction. Since 1965, every education level has been of a comprehensive form with a broad-based curriculum to enable the pupils to discover their real interests, aptitudes and skills.

Background of a Malay Woman’s Biography, Novels and the Characteristic of Women's writing

Helene Cixous (1975) in “the Laugh of the Medusa” demonstrates that woman must write herself: she must write about women and bring woman to writing, from which they have been driven away as violently as from their bodies – for the same reasons, by the same law, with the same fatal goal. Woman must put herself into the text – as into the world and into history—by her own movement.

Khadijah Hashim (born 20 April 1942 in Batu Pahat, Johor, Malaysia) is a Malaysian writer, teacher and journalist. She has worked as a teacher and also as a journalist with local newspapers Utusan Melayu (1974–1976) and Berita Harian (1976–1985). She is best known as a novelist, and has produced 19 novels. She also expanded her creativity in the field of short stories, radio drama scripts, children’s books, rhymes and poetry. The children’s rhyme book “Sayang Sayang” was selected to be on Honors List of the International Board on Books for Young People (IBBY) in Basel, Switzerland (2002) and
“Semerbak Poetry” in Macau, China (2006). Khadijah continues her interests in writing rhymes, which led to her latest creation of “Putera-puteri Malaysia”.

Several of Khadijah’s short stories and novels have been adapted for TV dramas. Amongst them were "MawarMerah di Jambangan", "SekapurSirihSegeluk Air", "DitepiPaşar", and “BadaiSemalam” and “DekatDisayangJauhDikenang” novels. “LailaAzwaGadisku” novel was adapted for television. Meanwhile, the novels “Mira Edora” and "PelangiPagi” were made into movies with the titles of "Mira Edora” and "BicaraHati” respectively.

Her first and one of her best known novels “BadaiSemalam” (1968) was used as a school textbook in Singapore and Malaysia. The novel has been translated into English, “Storms of Yesterday”, by Mahani Abdul Hamid in 1991 and Spanish, "Tormentos del ayer", by Alberto Balanza and Yahia in 2010. “BadaiSemalam” was republished several times and the latest publication was in 2006 by Alaf21 in the nostalgic novel series. The English version was also republished in 2009 by InstitutTerjemahan Negara Malaysia under the Malaysian Literature Series.

The novel “MerpatiPutihTerbangLagi or White Dove Flies Again” won a consolation prize in a writing contest to celebrate ten years of Malaysia’s independence. The novel has also been translated into Japanese by Tatsun Hoshino.

Khadijah was the recipient of Southeast Asian Writers Award in 1999 having undergone the International Writing Program at Iowa University in 1994. Her children’s story book series, “SiriLagenda”, “Siri Aura dan Fauna” and “SiriTeladandariRimba” have been translated into English by the InstitutTerjemahan Negara Malaysia (2009).

**We will Fly to be: As Woman Echoes Life Upliftment through education**

The White Dove Flies Again illustrates the atmosphere of a divided school system of Malaysian society during the post independent period that the British government left behind following their withdrawal from the Malaysian Peninsula. There are schools for the Chinese children, schools for the Indian children and schools providing education in English to the children of those parents who could afford them.

There revealed an absence of uniformity among Malays and other races. So the Government unanimously decided to reduce the discrimination among races in Malaysia, but it remains a complex schools system, that results from poverty in the remote areas in Malaysia. The people in those areas still lack the fundamental living requirements, especially land, that the author portrays the need of villager to the governor; they request their life’s upliftment more than other factors. KhadijahHasim’s exposes the suffering of people from famine after colonial period. Their prime request to the government is for it to improve their living standard and upgrade their economic state to be better than that of other ethnic groups. (race).

Farid, the central character of the Malay Middle Class is deeply concerned with this issue and regarded as a hero by the remote villager for their hopes and dreams. Farid is also the voice that echoes the desire for equity and equal right of Malaysia.
The policy of state education became a national policy that promoted the right to education for all communities thereby merging them into a nation of unity with the same uniformity in education. The author points out one aspect that has great influence on national development, and that is the political representative is not sincere to the people; the alliance of government that promises to take care of their citizens yet sets aside all their requests.

The story also describes the unequal status of students who attends different schools. The children from the English school system were supported by the State and they can readily find a good job, whereas school children from a local area weren’t able to apply for positions as a company officer, civil servant or other similar jobs. It is said that the legitimate school system created a gap between people, socially and the community. Poor parents cannot send their children to an English school. It suggests that the government could not afford to support the needs of the scholar. The author criticizes this when all people in Malaysia are entitled to the same standard of education.

It is clear that the people in this story strive to reach the power of a capitalist. This is not to suggest that all interaction between agent and agency, the villager hold the power, within the hierarchy to negotiate their own position and accrue power themselves through the tactic that intimates the authority of a capitalist or entrepreneur. It is sometimes, the subjects who develop a revolutionary consciousness as to how they best can resist oppression.

As Foucault, the French philosophy’s theorist claims: “Where there is power there is resistance”. So the power is fluid and complex. It can shape its body to a new form and a new methodology. The concept of the power in this argument focuses on the constitution of subjects within a hierarchal relationship. The author reveals the challenge of local people to their representatives called ‘negotiating power’ with the politician.

Mr Salleh gave Budin a hundred ringgit preparing the feast to the villager, his supporter, the headman thought. When he appeared at the village in the afternoon, everyone had gone home by then. They did not wait for him. They only wanted rice and his children’s […] to be full. (Khadijah, 2010: 186)

The headman threatened the people in the village continuing vote for him in the next election, with Farid’s clever, he told them to negotiate the representative people request, by ask them a promise, which he gave at the first time. This function of power in the ordinary people speech act like Michel De Certeau’s Strategies versus Tactics, the strategies demand locations of power, require competition, define legitimate modes of research, and establish the boundaries of acceptable practice. Tactics lack a specific location, survive through improvisation, and use the advantages of the weak against the strong. Tactics are the modes of creative opportunity that operate within the gaps and slips of conventional thought and the patterns of everyday life.

Khadijah Hashim illustrates her central character in her canvas, a paper on her novel. She emphasizes that the significant aspects of learning are self-improvement that will enable them to acquire a better life. Their unsatisfying life from an insufficient status in society, will be greatly diminished by education and learning. They identify themselves as being in this position. So that, Farid
is represented as the hero of Malay Merdeka (Independence) who geared up the patriotic spirit of the entire nation.

According to the historical background, Malaysia became an independent nation after a long period of colonial power, whereas the hero of Merdeka, an intellectual leader took action for independence without bloodshed on earth. They used wisdom to call for freedom from the Empire. Farid also encourages his fellows to strive to upgrade their position from a lower level to an upper level by wisdom; to be a new type of Malay citizen that does not depend on the institutional power but also search for their own choice. Finally they learn to know who they are, what their achievements are, and how they can rely on their power in order to be a genuine free-man.

This novel recognizes that the government is in total control and holds ultimate authority. The narrative however gives a strong sense of the enormous will power and resilience of the settlers to achieve their life upliftment. The villagers mobilize their goals through the existing political mechanism by changing the parameter of their own will. They can open the land develop an alternative form of organization. Lastly they consider electing one of their members as the leader. There is now no system of tradition that forces them to the lowest position.

The White Dove Flies Again presents the educational regime in order to encourage the Malay to develop their life by using the experience of people from the past to change their life in the present. Education will be a compass to the people to the new direction which reach them to get a good chance for everything. At least they learn how to improve their family and community for future self-reliance without depend on other. So, Khadijah has also expressed her educational perspective to her writings clearly in which motivate the social movement to educational dimension toward advancement.

**Obedient or Disobedient Women: Woman and Education in Malaysia Through the Novels**

In colonial times, Malaysia encountered colonial authority. It is assumed that educational systems that the British government instituted still has an influence on Malaysian rakyat (people). The education in Malaysia nowadays is based on the English school system. Khadijah Hashim’s novels depict the English school system and Malaysian school systems alongside one another. From these colonial discourses, women in Malaysian society get the benefits from them.

Firstly, women in Kumpung (village) were able to enroll in college and higher education. Secondly, the state provided the right for women freely to work outside home. They attempt to increasingly present themselves in the public sphere. Although, the roles of women in Malaysia have to follow the discursive norm and ideology, they try to seek their place and new identity in society.

In addition, there are various forms of inclusion and exclusion in Malaysian culture, especially. Some taboos are an obstacle for women to act or do something concerning her desire. Within Malay Society, women are posited under men power. There are a lot of discursive practice and institutional limitation. Although the radical feminists blame men for the exploitation of women, society is viewed as being dominated and ruled by men and the family is looked upon as the key institution that subordinates and oppresses women. From the statement of Shulamith Firestone’s The Dialectics of Sex (1970) her main argument is that women’s status is directly related to the function of giving birth and
that sexual class. (Syaralambos and Holborn, 1992:4).

Some writers argue that the influence on women’s status is indirect, that it is mediated by the way biology is interpreted and construed within a given society. The approach was defined by Janet Sayers (1982) as “Social constructionism” that is, biology determines sexual divisions in society, primarily via the way they are socially constructed within that society. It’s called the cultural construction of women. Ortner (1974) states that women are universally oppressed and devalued, but believes that it is not their biology per se that determines, their status, but the way every culture defines and evaluates female biology. The author argues that the origin of gender inequality is to some extent biological, and that the interpretation of women’s status within a given society is biologically based.

Another framework on the question of women’s subordination is the ‘domestic’ versus ‘public’ model. The domestic versus public model has been and remains a very powerful one in social anthropology because it provides a way linking the cultural variations given the category of ‘woman’ to the organization of women’s activities in society. It’s related the argument of Michelle Rosaldo. She links the lowered position of women in society with the domestic arena of women’s particular role as mother and rearer of children. It concluded that the separation from domestic duties provides men with more opportunities for public activities (Haralambos and Holborn, 1992:5).

The Understanding of Malay Women of Malaysia, Especially with Regard to ‘Veiling’ and Motherhood

In addition, the reproductive cycle and reproduction are not universally applicable and Islam does not oppress women. It cannot deny the biological component as this involves the female biology, and integrating culture to understand what the linkage between the cultural and biological components of women’s bodies and reproductive cycle.

Khadijah’s works The Journey and Storm of Yesterday present the status of Malay women depending on the law of the father or the patriarchal system that oppress women and their identities were created by men, but the female characters in these stories are contrary to the social norm when she decided to choose her own way. They deconstruct the Malaysian woman’s identity through her desire to study and work outside home.

Mazni in Storm of Yesterday dreamt of furthering her studies after she finished high school. Unfortunately, her mother was ill and died during her marriage with Karim, a rich man who could support her life stability. Finally she discovered that a daydream marriage cannot fulfill her ambition. Her husband’s family didn’t allow her to go outside for studying.

Moreover, her mother-in-law forced her to be a housewife and obedient woman. Mazni wished to make her home happy so she ignored her studies and followed the rule that her mother-in-law regulated. The shade of patriarchy still threatens all her life intensely, when Karim has a secret love affair with his girlfriend and tortured her physically and broke her heart with his drunkenness. Mazni decided to divorce her husband and begin a new life intending to be a success. As Maslow the psychologist demonstrates this action as achievement motivation.
Mazni endured her suffering with forbearance. Sometimes she felt sorry for herself. Why wasn’t she happy like other people? Why She thought that marriage to Karim would bring her happiness. That her education was assured. But things had not turned out as she had expected... Her entire future hinged on the exam results. If she passed, she would go on to university. Let Karim live his life and she hers. She did not want to think further about her husband. Let him be free to seek his earthly pleasures, so long as he did not stop her from studying! (Khadijah, 2009: p.181)

Khadijah Hashim reflects the portrayal of modern Malay women, in the period of NEP (New Economic policy) and Vision 2020 where women have an opportunity to work publicly and move across from kitchen to career mode. [However, dating back to the history of education for a woman in Malaysia start in family institution,] those forms of knowledge that women should obey, this idea derived from parents and male relatives. They treat their daughter to be an ideal woman, which one day means being a good mother and housewife. The women’s utterance and manner were shaped by traditional norms called “Adat” the conventional knowledge inherited from generation to generation. The Journey reveals the female central characters who encounters a new form of lifestyle and traditional norm which govern women’s behavior. The social expectation also focuses a woman on the ideology that restrains their ambition to be high achiever.

Azizah divorced her aristocratic husband. She hoped after her life of torment to receive a great chance to upgrade her way of life without depending on Datin Mariah to protect her false dignity and the loyalty of her child. It is related to Dorothy Smith’s (1990) debate on femininity in order to move away from view point of social constrictions being imposed on passive female subjects. She stresses the fact that discourse structures are discontinuous; that is, they change over time because women’s resistance to them because changes in social structure.

Azizah engaged the social expectation that did not support women breaking a relationship with her husband because women are always protected by men. She was taught by her family to be a dutiful wife and mother. However, she was unable to conform to the instruction of her family and friend, and decided to study abroad. To fulfill her desire, The United States of America, is a place for changing her new life. She strongly believes that if she attends the university, she will get a good opportunity to work and care for her family using her own knowledge.

As Embong states that “Malay who are not dependent on the government, who can stand on their feet, and who take other ethnic groups and peoples in the advanced nations as example to learn from.”(Embong, 2002: p. 175)

I should have continued studying after my marriage as I wasn’t allowed to work. If I had done that, I would have been called Dr. Azizah now. And the pattern of my life would change. Dr. Azizah not just depending on the husband’s goodwill... Dr. Azizah who has the right to determine the course of her life, not merely an ornament because of a beautiful face! (Khadijah, 2003: pp.13-15)
Helen Cixous (1975) demonstrates that rediscovering herself a woman could only signify the possibility of sacrificing one of her pleasures to another. An expansion of a universe without limits that could be fixed and which would not suppress the erogenous that lay dormant. A sort of expanding universe to which no limits could be fixed and which would not be incoherent nonetheless—nor that polymorphous perversion of the child in which the erogenous zone would lie waiting to be reground [un the primacy] of phallus.

A woman’s development, however it may be, would thus not suffice to liberate a woman’s desire. But a woman makes her political struggle complex for her demands to be a professional woman in society. Woman has an alternative choice for changing her positioning and social status. Class classification couldn’t stop her ambition and desire to create her path to the better future.

It is clear that, although a woman’s role is carved out by ideology and social expectation, women can shape their individual desire by creating a special formation for herself. She can redefine the meaning of femininity with knowledge and learning. Khadijah Hashim’s work proved that education as a weapon for challenging poverty, insufficiency and unequal right. There are also changes in the hierarchy of classification of the system in society. However, women can map out their educational perspectives and have the multiple sites where their power is enacted and negotiated.

Conclusion

The educational pinnacle is a goal that all people can reach, not only in the imagination of the writer who deems that education will provide the best quality of living for all citizens within the country following a long period of colonial régime.

However, to reform and reconstruct a new form of belief a nation are also needs to embark on a long period of hard work. The past hardships will become the main-stream of the push forward of Malaysia as a multi-cultural nation to ensure their stability and strengthen the country. The Malaysian nationalism will encourage by educational means all to live in harmony.

Therefore, we can envisage clearly that Malaysians as a plural society with different cultures, races and languages living in peace within those diversities.

On the whole, the ASEAN formation that reflects on Khadijah Hashim’s works that focus on Malayness and Malay development through education will be stronger than in the past where they confronted many obstacles. They would finally learn how to negotiate their challenge to the state prescriptions.

The author raises the issues that constitute a national identity and how nations emerge by educational institution. Khadijah’s works employ the concept of a national development policy and stresses that the Malay citizen should rely on their own initiative leading to their becoming one of the world economic leaders. It may be concluded that education is a vehicle that can lead to greater prosperity. This knowledge is still circulating among those who realize its value.
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RUNOFF ASSESSMENT USING GEO-INFORMATICS TECHNIQUE

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Abstract

The runoff is the most important hydrologic component of hydrological cycle. The factor which effect to runoff include the following: land use, land cover and soil properties. Since human changed the forest area to agriculture and built up area; it causes change in runoff both volume and fast movement. Especially the runoff in the steep slope area is faster than flat area, that is one reason of flash flood. Therefore, it is necessary to study runoff. In this study, Huai Ban Bo sub-watershed has been used as study area, which is located in Suan Phueng District, Ratchaburi Province, Thailand.

This study used a model Natural Resource Conservation Services Curve Number (NRCS-CN) to evaluate the surface water runoff. The factors used for the model is LU/LC map has been derived from Landsat TM data of 2010, the slope map has been derived from SRTM data, the soil properties data is from The Land Development Department, the rainfall data is from Thai Meteorological Department at Suan Phueng station (which lies within watershed) has been utilized with the help of LULC. HSG map and CN map has been derived, which is further corrected for slope. Finally the runoff depth of mm. has been estimated.

The results showed that runoff is 462.67 mm. of rainfall that falls in the area of 1445.95 mm. The relationship between rainfall and runoff is polynomial second order, correlation was 0.98. And found that, the runoff at Huai Ban Bo sub-watershed (Suan Phueng district, Ratchaburi province) will occur when rainfall greater than 7.5 mm. per day, overflow occur when the rainfall more than 80 mm. per day, and the amount of runoff than 40 mm per day. Moreover, we should have the surveillance measure flooding by using the rainfall and the runoff from the study are the criteria in conjunction with the other prevention measures.

Keywords: Runoff, Remote sensing, GIS, NRSC-CN

Introduction

Watershed is defined as a geo-hydrological unit drained off a common point by drain system. All lands on earth are part of one watershed or other. Watershed is both the land area and the water area which contributes runoff to a single point. Watershed can be only few hectares as in case of small pond or hundreds of square kilometers as in case of river. All watersheds can be divided into smaller sub-watersheds, and each sub-watershed is an independent hydrological unit. According to main objective of watershed management are proper use of the land and the water resource of a watershed for optimum production with minimum hazard to natural resources. (Water Resources Division, IIRS, 2007).
Natural Resources Conservation service Curve Number method (NRCS-CN), USDA (formerly known as Soil Conservation Services method) is widely used for estimate surface runoff because it is flexibility and simplicity. The method combines the watershed parameters and climatic factors in one entity is called the Curve Number (CN). Mishra and Singh (2003) modified this method for long-term hydrology simulations by incorporating an evapotranspiration component, modifying the initial abstraction estimation techniques and extending it for computation of infiltration and runoff rates. Bhuyan et al. (2003) used the modified CN technique to predicting surface runoff by adjusting the CNs based on the estimation antecedent moisture condition (AMC) ratios. It shown that the CN approach could be used for accurate prediction of runoff depths from storm events over ungauged watersheds. The AMC condition of the watershed refers to the 5 days preceding rainfall, in which conditions I, II and III denote the low, medium and high runoff potentials, respectively. Many researchers: (Pandey and Sahu, 2002; Nayak and Jaiswal, 2003; Zhan and Huang, 2004; Gandini and Usunoff, 2004) have utilized the Geographic Information System (GIS) technique to estimate runoff CN value throughout the world. Therefore, the using of a GIS is preferred over the traditional techniques such as quantify surface runoff by storing and analysing the factors responsible for runoff. The estimated process becomes more efficient, interactive and less cumbersome when the GIS is used for storing, interpreting and displaying the data required in CN-based runoff estimated techniques.

In this study, the main objective is to assess runoff by using NRCS-CN with the help of remote sensing and GIS techniques.

Study Area

Huai Ban Bo sub-watershed (SuanPhung district, Ratchaburi province, Thailand) has been selected for the present study. It covers an area of approximately 129 km² and locate between latitudes 13°32′ 25″ N to 13°34′ 34″ N and longitudes 99°19′ 46″ E to 99°9′ 16″ E (Figure 1).

Climate of study area is tropical savanna to temperate on elevation between 121 to 1,156 meters above mean sea level. The average annual temperature is 29° C. Most of the annual rainfall in the study area was during the months from May to October; August was rainfall the most; the mean annual rainfall in the watershed is around 1,445 mm. (year 2010).

Materials and Methodology

In the present study, Natural Resource Conservation Services Curve Number (NRCS-CN) method is used to assess runoff. In this regard, LULC map has been derived from Landsat TM data of 2010. The soil map has been procured from Department of Land Development. The slope map has been derived from SRTM (90 meters) data. Rainfall data of Thai Meteorological Department at Suan Phueng station, which lies within study area has been utilized. With the help of LULC and HSG map, CN map has been derived that was further corrected for slope. Finally the runoff depth in millimeters has been estimated.
The Natural Resource Conservation Service Curve Number (NRCS-CN) model (USDA, 1972) has been selected as it requires few parameters and it is both realistic and robust. This method is also known as the Hydrological Soil Cover Complex Method. It was based on some empirical formula and basis inputs: CN, slope, land use and land cover, hydrological soil group, etc. In this model, there are developed relationship between rainfall and runoff. Curve number was the watershed coefficient, which was index that represent the combination of hydrological soil group and land use/land cover (Mishra et al., 2006). The main criticism of the curve number method was the amount of simulation runoff was not sensitive to rainfall intensity (Terzoudi et al., 2007).

The empirical NRSC-CN model was developed by studying runoff in many small experimental watersheds. In the NRCS-CN runoff equation, the ratio of amount actual retention to watershed storage is assumed to be equal to the ratio of actual direct runoff to the effective storm rainfall. The assumed relationship in mathematical form is:

\[
\frac{F}{S} = \frac{Q \text{O}F}{P - I}
\]  

(1)

Where

- \( F \) is actual retention (mm);
- \( S \) is initial abstraction and maximum losses after overland flow begins (mm);
- \( Q \text{O}F \) is the overland flow in a rainfall event or actual direct runoff (mm);
- \( P \) is total rainfall (mm); and \( I \) initial abstraction (mm).
Overland flow (OF) to be computed using the following equation:

\[
OF = \frac{(P - 0.2S)^2}{P + 0.8S} \quad (P > 0.2S)
\]  

(2)

Overland flow (OF) will occur when P exceeds 0.2S value (P is the rainfall per day or month), the following is applied when this occurs. The parameter S is related to CN by US Soil Conservation Services Model:

\[
S = \frac{25400}{CN^2} - 254 \text{ (mm)}
\]  

(3)

Where, CN is the runoff curve number.

The CN is a dimensionless runoff index determined based on HSG, land use, land treatment, hydrologic conditions and antecedent moisture condition (AMC). The CN method can be reflect the effect of changes in land use on runoff. The CN values range between 1 and 100. Higher values of CN indicate higher runoff. The NRCS runoff equation is widely used for estimating direct runoff because it is simplicity, flexibility and versatility.

Moisture content at the time of rainfall plays a very important role for determining OF and the moisture conditions are expressed as: AMC I for dry (wilting point), AMC II for normal (average moisture condition) and AMC III for wet (field capacity) conditions. In NSCS model, the slope correction achieved by using the Slope Correct Empirical Formula as below:

\[
CN_{2s} = \frac{1}{3} (CN_3 - CN_2)[1 - 2\exp(-13.86S)] + CN_2
\]  

(4)

Where

- \( CN_{2s} \) is the moisture condition II curve number adjusted slope;
- \( CN_3 \) is the moisture condition III curve number for the default 5% slope;
- \( CN_2 \) is the moisture condition II curve number of the default 5% slope;
- \( S \) is the average slope (in percent).

For AMC class I

\[
CN_{1s} = \frac{4.2 \times CN_1}{10 - 0.058 \times CN_2}
\]  

(5)

For AMC class III

\[
CN_{3s} = \frac{23 \times CN_2}{10 + 0.13 \times CN_2}
\]  

(6)

In this study, the daily runoff mean was computed by using AMC, which was derived from daily rainfall data of Thai Meteorological Department at Suan Phueng station. Classification of antecedent moisture classes for the NRCS-CN method of rainfall abstraction are shown in Table 1.
<table>
<thead>
<tr>
<th>AMC Condition</th>
<th>AMC (mm.)</th>
<th>Runoff producing condition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dormant Season</td>
<td>Growing season</td>
</tr>
<tr>
<td>I</td>
<td>&lt;12.5</td>
<td>&lt;35</td>
</tr>
<tr>
<td>II</td>
<td>12-27.5</td>
<td>35-32.5</td>
</tr>
<tr>
<td>III</td>
<td>&gt;27.5</td>
<td>&gt;52.5</td>
</tr>
</tbody>
</table>

Sources: E.M. Tideman, 2000

Geomorphology, soil texture and soil depth of the area have been crossed with each other, and assigned to HSG for the study area. After assigned the HSG to soil texture, merged with land cover map to prepare hydrological soil cover complex and assigned the CN.

![Figure 2](image)

**Figure 2:** Flowchart of the methodology for NSCS-CN method

**Results and Discussion**

In the NRCS-CN method, initial step is to find out CN; CN is based on LULC and HSG which based on the hydrological soil group. All of soil units in the study area were grouped into 4 HSG classes namely A, B, C and D as shown in Figure 3. The maximum area in Huai Ban Bo sub-watershed was observed that are under hydrological soil group d (77.48%) followed by group B (13.79%), group C (6.11%) and group A (2.61%) respectively.
Table 2: Hydrological Soil Group classes of Huai Ban Bo sub-watershed

<table>
<thead>
<tr>
<th>No.</th>
<th>Hydrologic Soil Group (HSG)</th>
<th>Area (km.)</th>
<th>Area (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>3.37</td>
<td>2.61</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>17.79</td>
<td>13.79</td>
</tr>
<tr>
<td>3</td>
<td>C</td>
<td>7.89</td>
<td>6.11</td>
</tr>
<tr>
<td>4</td>
<td>D</td>
<td>99.95</td>
<td>77.48</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>129</td>
<td>100</td>
</tr>
</tbody>
</table>

By intersection the land use, land cover and hydrologic soil group (HSG), the curve number was assigned to combination each of land use land cover and HSG group. Relationship between land use/land cover classes, HSG and runoff curve number for AMC II given in following table (Table 3). In order to estimate runoff, slope map was used for adjust runoff CN value.

By using NRCS-CN method, the initial abstraction and infiltration of water in soil layer are governed by antecedent moisture condition (AMC); AMC refers to the moisture content that present in the soil in the beginning of rainfall-runoff event under consideration. Curve number map for AMC class II are shown in Figure 4. From the AMC classes and the precipitation direct runoff for the study area was computed. The rainfall-runoff relationship is shown in Figure 5, and runoff coefficient is shown in Figure 6.

Table 3: Relationship between land use and land cover, HSG and CN in the study area

<table>
<thead>
<tr>
<th>No.</th>
<th>Land use/Land cover class</th>
<th>HSG</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>A</td>
</tr>
<tr>
<td>1</td>
<td>Wood or forest land: good cover</td>
<td>25</td>
</tr>
<tr>
<td>2</td>
<td>Wood or forest land: poor cover</td>
<td>45</td>
</tr>
<tr>
<td>3</td>
<td>Agriculture without conservation treatment</td>
<td>62</td>
</tr>
<tr>
<td>4</td>
<td>Bare rocks</td>
<td>77</td>
</tr>
<tr>
<td>5</td>
<td>Settlement</td>
<td>77</td>
</tr>
<tr>
<td>6</td>
<td>Water</td>
<td>100</td>
</tr>
</tbody>
</table>
Figure 3: Hydrologic Soil Group in Huai Ban Bo sub-watershed

Figure 4: Curve number II map for AMC class II in Huai Ban Bo sub-watershed
The results showed that runoff is 462.67 mm of rainfall that falls in the area of 1445.95 mm. The relationship between rainfall and runoff is Polynomial second order, correlation was 0.98. And found that; Huai Ban Bo sub-watershed SuanPhung district, Ratchaburi province, the runoff will occur when the rainfall greater than 7.5 mm. per day, the overflow will occur when rainfall per day more than 80 mm. and the amount of runoff than 40 mm per day. Moreover, should have the surveillance measure flooding by using the rainfall and the runoff from the study above are the thresholds in conjunction with the other prevention measures.
Table 4: Rainfall-runoff relationship in Huai Ban Bo sub-watershed

<table>
<thead>
<tr>
<th></th>
<th>Rainfall</th>
<th>Runoff</th>
<th>%Runoff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>1445.95</td>
<td>462.67</td>
<td>31.99</td>
</tr>
</tbody>
</table>

Conclusions

The NRSC-CN method was computed based on the prepared input parameter. The results of the runoff were derived the rainfall data was in year 2010, and land use and land cover map was in year 2010. The main results obtained by this study are following:

- The study found that there are runoff 462.67 mm. out of 1445.95 mm. rainfall.
- There are runoffs around 31.99 % of rainfall.
- Runoff will occur when rainfall per day is greater than 7.5 mm.
- Overflow will occur when rainfall per day more than 80 mm. and the amount of runoff than 40 mm. per day
- The relationship between rainfall and runoff is Polynomial second order, correlation was 0.98.

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