Education and Structural Violence in Case Study of : School of Karen Ethnic Community in the North of Thailand

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Abstract

Education and structural violence in case study of: School of Karen community in the north of Thailand, study is Type of structure violence that is through the education system and has an impact on the way of the culture of the people in the local community. The objective is to present and elucidate that the education system is one part of the structure that influence violence in Thailand towards indigenous communities and to present suggestions for reducing violence influence by the education system through right based approach and community empowerment in defining local education Researchers used qualitative research data collection tools as in desk study such as Study documents to know the origin of the school system in Karen community.Participatory observation by participate in a workshop to writing alternative report on the situation of access to quality and relevant education for indigenous children and youth in Thailand of the Indigenous Peoples Education Network (IEN) that include 15 organizations three times. Observations of teaching in schools in Karen community for learn teaching approach, activities in Schools and the class contents.In-depth interviews 8 people as the school board members, parents, students and teachers And also In-depth interviews 3 directors working on alternative education in Indigenous communities. The focus group discussion with Indigenous Education Network Thailand to seeking suggestions for reducing violence influence by the education system through right based approach and community empowerment in defining local education.

In this paper elucidate that the education system is one part of the structure that influence violence in Thailand towards indigenous communities continuing since colonization age, nation building and communism age till democracy and capitalism Age (present age) as follows; 1) Education's kills traditional ways of life.   2) Education condition for seized power of the

traditional structure of the community. 3) Education: Power and discourse in contempt and discrimination. 4) Education for mono culture (Nationalism). 5) Education for detestation. 6) Education condition for kills Indigenous Knowledge, confidence and pride. 7) Education created a selfish. 8) Education the condition for pushes people to leave the community.

What needs to be conducted to reducing violence influence by the education system through right based approach and community empowerment in defining local education as follows: 1) Adopt and implement a rights-based approach to education as guided in UNESCO document of A Human Right Based Approach to Education for all; 2) Educational Structure Specifically Designed for Ethnic and Indigenous Communities For formal education. 3) Indigenous and ethno-linguistic minority children nationwide must have access to MTB-MLE. 4) Adopt an affirmative recruitment policy for local teachers who are able to fluently communicate languages of ethnic and indigenous communities with basic understanding on their cultures. 5) MoE shall formulate Operational Guidelines and implement the National Language Policy. 6) shall be encourage with more accessibility to alternative forms of education with sufficient financial and other needed support in addition to formal education, indigenous children and communities. 7) Shall be established for monitoring, mobilizing with filling-up the gaps of implementations given in this regard of Alternative Education Council. 8) Office of the Prime Minister shall seriously take actions upon the Cabinet's Resolutions, dated 3rd August and 2nd June 2010 which call for the restoration of the traditional practices and livelihoods of the Karen and Chao-le (Sea Gypsies) indigenous peoples. 9) For the development of a National Curricula, human rights education is an integral part of the promotion and achievement of stable 10) For the Education Assessment, the National Curricula allow to be localized and should respond on the diverse values of local curricula

and contexts. 11) Capacity building for existing education personnel and school management committees on "know how" and operationalization and 12) development of their professional teaching skills for the teachers who are including those from government recruitment scheme, skilled and knowledgeable community members, and local experts with special cultural and technical knowledge and skills selected by communities.

Keywords: Structural violence in the educational system, Structural violence education in ethnic communities, Ethnic cultural and educational system.

Introduction

"*The cultural domination violence and structural violence cause direct violence*". (Galtung. 1996 : 291). But in the context of indigenous community in Thailand the situation is different, often the external structure influences indigenous community culture, for example: forest conservation policy established by the government to stop rotational farming system[2] in indigenous community that plant various crops. That causes the change to monoculture crops coupled with other commercial agriculture instead of the original rotational farming system. As a part of this policy there are also tourism development plans and academic research and experimentation, both in agriculture and forestry to conserve watershed area this through declaring the original community land to a national protected area focusing capitalist economy and trade, commerce also stimulating villagers to find revenues to sale local natural resources. (Translation from Thai. Original Quote in Ministry of Social Development and Human Security, p.2 accessed on 11/11/2011, Available on www.m-society.go.th/document/edoc/edoc_470.

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[2]Rotational farming is an agricultural practice that involves alternating cultivation between different plots within the same location whilst leaving the other plots fallow.

doc). It causes also the community to change its production patterns making them more complex. Commercial crops production overlap with the production of food and necessities of subsistence in the community therefore, there are limited options for living. Their life is bound to money more than relying on their knowledge and wisdom.

When the violence occurs, People usually focus on solving problems at the end of violence without focus on the social structure that cause direct violence, Therefore not solving the root of the problem. There are also many structures that create violence such as economic, culture, military, political etc. The education system plays an important role in society, it's a social structure laid the foundation for forging behavior and thinking of people in society. (Chaiwat Stanan, 1997 : 10). The reason for choosing education system in this paper is because Government seems to be open to the participation of the community more than other systems (political, economical, etc.). On the other hand, in the long term if the education system is open to include the participation of the community, it will make the children maintain their culture identity and they can be human beings equally and not robots that respond to external systems.

The author has selected case study of a school in the area of Karen community in Thailand, because of education system in Thailand has stepped into the role of lifestyle changes and a lot of people in the Karen community, even if the Karen ethnic group whose culture is strongest among the tribes in Thailand. Therefore, it is interesting to see the process of structure and evolution of violence through the education system in areas such as case studies. Moreover, the author also belongs to Karen ethnic group and functional areas of an organization in the community, allowing access to data.

Objectives.

 1. To present and elucidate that the education system is one part of the structure that influence violence in Thailand towards indigenous communities.

 2. To present suggestions for reducing violence influence by the education system through right based approach and community empowerment in defining local education.

Research Methodology

 Researchers used qualitative research data collection tools as in desk study such as Study documents to know the origin of the school system in Karen community.Participatory observation by participate in a workshop to writing alternative report on the situation of access to quality and relevant education for indigenous children and youth in Thailand[3] of the Indigenous Peoples Education Network (IEN) that include 15 organizations three times. Observations of teaching in schools in Karen community for learn teaching approach, activities in Schools and the class contents.In-depth interviews 8 people as the school board members, parents, students and teachers And also In-depth interviews 3 directors working on alternative education in Indigenous communities. The focus group discussion with Indigenous Education Network Thailand to seeking suggestions for reducing violence influence by the education system through right based approach and community empowerment in defining local education.

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Result

1. **Situation of Educational and structural violence in the School of Karen community in the north of Thailand.**

In this section is going to be shown the situation of education as structural violence that influences community culture and how it becomes into violence. To clarify the situation of the case study area researcher will emphasize the time line of education movement in three different phases as follows.

1.1 **Colonization Age**

1.1.1 **Education's destroy traditional ways of life.**

School system in Thailand was brought during the colonization time. During this period the colonizers transmitted their doctrine accompanied by the Christian religion by using schools as a tool. They tried to set up the school in the areas where they were established. Thailand was not colonized by any other country because the countries accepted and allow the French and English missioners to come and propagate Christianity. During 1877 these missionaries started to establish schools in Thailand (Bangkok) creating the curricula and the whole educational structure. Meanwhile, in Chiangmai province the first school set up by missionaries was in 1902. After this they tried to spread the school to the rural area of Chiangmai province in a systematic way. In the Muejeykee area the missionaries came to propagate religion and set up the school during 1938 by Missionary from By Missionary Christian Protestant sects Baptist from Sweden and United state. (Translation from Thai. Original Quote in, Sahamitra School, (1988), school history document, non published)

The missionaries tried to set the schools in the locations where the communities became into the Christian religion, this was the main condition from them to the people. In the Muejeykee area the first village that became

to Christianity was Hnong jet hnouy village and in that way they received a school in the community called Sahamitra School during 1958. During this time the teachers of the school were chosen by missionaries and brought them from the city, who was not Karen people, with also the condition of being Christian. These teachers were not able to understand Karen language and culture so the language of the classrooms was specifically Thai language, this means that the students in the school were not able to speak Karen language anymore. The levels in the school were from the first until the sixth grade of primary school. When students attend school they have to wear school uniforms consisting of blue pants and white shirts also socks and shoes, in the case of women they have to wear skirt, white shirt and also socks and shoes even when in the community they did not wear this kind of garments before. Also the male students had to cut the hair like soldier hair style and the women also must follow a specific hair style, with bangs no longer than the eyebrows level, the ears must be visible and the length not longer than the shoulders. Women also cannot wear earrings, rings or bracelets even when this was a kind of women's elements in their culture. Men cannot take long pants to school even when in their community the weather is cold.

Every morning before the class, they have to worship together to learn about the Christian religion, during this time they check if the students come to school and participate. If the students participate in the worship they will get special point but the opposite happens for the students that often miss the worship. In this worship time even when the students do not belong to Christian religion they have to follow the rules of the Christian ceremony. This also caused that the students that are not Christians feel discourage of continue school because often they are forced to participate and the teachers constantly try to become them into the Christian religion.

When there is a ceremony in the community not related with Christian religion the classes always continue and they do not give the students a chance to participate in these ceremonies. Many times because of this the ceremony in the community is not complete because they need the kids to participate permanently during the ceremony for example, once a year the families will call the council to gather and come to bless and eat together, during this they will kill a pig and eat it together. One of the conditions is that everyone must eat together every part of the pig and finish with the ceremony in an specific time, for example if they begin eating during the morning the ceremony should finish the same morning which cannot happen if someone is missing. It makes the ceremony not being complete. Sometimes this makes the people do not have confidence or feel happy because of the absence of their kids.

1.1.2 Education condition for seized power of the traditional structure of the community.

The missionaries reform the structure of the Karen community, by the pastor who get find from outsiders that have knowledge of the bible and can preach the teachings of the true God as their leader instead the original leader of community. The Church Committee Christ replaced a senior culture of community. Used rules of the Christian church into the community and school, replaced rule prohibiting of Karen community culture. The implementation rituals of Christianity into the schools and communities instead of the original rites and rituals of the community, such as the Karen New Year in February but switch to the month of January following with the international New Year day. Violation of this rule means violation of the order of God. In school are taught the knowledge of European music such as guitar, violin and drum that replaced the traditional instruments of the community. Although the community want to refuse some idea or some

activity but always the missionaries often claimed that the law of the Christian, the law of Christ Church. Is the order of the Bible is the word of God. Although the community want is to deny the Missionaries sometimes. But they do not dare deny God. Another reason that does not dare to deny missionaries because of they put on the hope and future education of the children in the adoption of the missionaries there.

1.1.3 Education: Power and discourse in contempt and discrimination.

One elder of the Karen animist religious told that "on that time (Colonization times) the Christian student who have chance to study in school actually when they face the animist people they said People without studies,insubordinate,people do not accept the changes, people without development. And when the Christian adult saw us (animist people) they always tried to convince us to the Christian religion. They have reasonable that for future of generation's life will be better, have the opportunity to attend school, and will be tricks each other. They always talk with us about this."
The school or education is the new hope of community to the better life in the future. Therefore the school is a tool for of the Europeans people or missionary to convince people in other communities to come to Christian religion. In the other hand used the religion to create the power to control behavior, the idea of Karen community both school students and adults in the community.

1.2 Nation Building and Communism Age.

After the Civil War, October 6, 1976. There were severely conflict between the Thai government and the Communist Party of Thailand. Government crackdown on terrorists by force weapons and violence while the Communist Party spread the doctrine of socialist ideology in rural areas that far from the influence of state power. People and communities in the

forest area became a united front against the government. Because oppression and exploitation from capitalist under the law and the authority of the government. Communist Party comrades at increasing they grip their weapons against the power of the state.

The government has established a rural development project because of the protection of national security and tried to intervene and convince the villagers in the rural areas including communist Party comrades for turned back into the national development of Thailand and the anti-communist in the end. Mue jey kee or Mae jeam watershed area. In the past as the area of forests and illegal movement of communist party military, thus Thai military are stationed at all times, even today.

On February 28th 1980, The King visited the people at Mue jey kee community. He knew the suffering of the people.He proclaimed to MC.Pisdech Ratchanee, director of the Royal North Project to establish the project to help the people of 21 villages, there is a better living. Not excite from the opposition and not implementation as an illegal of law such as the drug cultivation and abuse and the bandit gang up.

Center establishment Wat Chan Royal project and implementation of plans and policies of the Royal project foundation has offices in Chiangmai. After the establishment of the Royal Project in the area make many departments keep track of it. To support additional Plans of the Royal Project and for the strategies plan to protect national security. One of department that follows was education department has been building consists of 4 schools in the area include Ban Jan school, Sanmoung school, Ban jeamloung school and Ban Houyya school. (Translation from Thai. Original Quote in Wat Chan Royal project, 2008. Yearly report Documentation, n.p.).

1.2.1 Education for mono culture (Nationalism)

The aim of school building on that period focus on looking forward the people to feel and have a perspective to the state in a friendly and positive way. On the same time they tried to input nationalism and Thai identity in the contents of the education. As slogan they had "good student develop the nation, if nation survives people can live". They established the elements of the nation such as nation, religion and king institute. The good student or a good person should fulfill these elements. (Ausanee and Srichai, 2007), (Chaiwat Stanan, 2010 : 310 -313). When they talked about nationalism they maintain on Thai identity no matter whoever you are, you should be Thai people because you belong to Thai country. This way of thinking influenced the school system making the students be proud, honest and love Thai nationality. Under the name of national security they tried to make the people think and be all in the same way, trying to establish a monoculture, even when Thai country in the reality has cultural diversity. When students attended school they had to speak and learn in only Thai language. The ethnic students could not speak their languages in the classrooms. One slogan in the classrooms of Karen community was "we will be the good students without talking Karen language in the classroom". On that time who talked Karen language in the classroom was usually punished by the teacher. I remember when I was in first grade, one of my friends in the classroom needed to go to the bathroom. He approached the teacher asking for permission to go in Karen Language. The teacher told him to speak in Thai language because she did not understand even when she did because she was also Karen people. My friend came back to his chair and defecates in himself, the smell was obvious and the teacher found out the cause of the smell. When she realized that the smell came from my friend she bit him complaining him why he has done that and asking him why he had not asked

for permission. He said "I already asked you but you did not give me permission" and the teacher said "you should had asked in Thai language not Karen". Some of the students in the classroom laugh at him making him cried. Next day he did not show up in school because he felt shy and uncomfortable to study and speak everything in Thai language.

1.2.2 Education for detestation.

In the contents of the curricula they tried to make the students proud of Thai country making emphasis on the fact that this country had been colonized and they also taught about history but without the local community history. They talked about building nation history such as the fights with other countries to protect their country. They also tried to make the students have solidarity with their own people in their country and hate any enemy of the country. In subjects related with history they included a lot of information related the fights between Thai and Burmese army. This made the students have a very strong hate towards Burmese people because this story remarks that Burmese people were the main enemy of Thai until that time.

1.2.3 Education condition for destroy Indigenous Knowledge, confidence and pride.

In the curricula it was also included learning about Thai culture, ceremonies, moral and ethics, music instruments, dance, a form of Thai octometer poem, etc. Without the indigenous people knowledge. They also considered the people not belonging to Thai as foreigners. They tried to convince the Karen students to change their minds and lifestyle to be Thai people and tried to make them loose proud in their own culture because they considered Karen cultured not civilized and not appropriate with Thai society by writing down stereotyping contents in the books for example "the tribal people is the deforestation people, drug dealers, uneducated, dirty,

uncivilized" this made the Karen students want to change and not being Karen anymore. When they were back in their homes they complained their parents to change the livelihood for example: some students they made the mothers to change Karen traditional clothes to Thai customs, others tried to convince their parents to stop eating betel nut because they said it was dirty.

This period the school fostered students to be proud in Thai nation and tried to hinder the other as adulterated thing. On the same time the Karen tribe is in the student's identity which the school system tried to swallow. The Karen students lost confident and pride in their tribe because it became one of the adulterated of a Thai nationalism and was one of the hurdles to the development of the students and the nation. The students tried to adapt, consensually, to the intentions of the education system that is configured by the state. The community knowledge and culture that their parents still practice is difficult to be inherit to the students, this period caused the discontinuation of the Karen local knowledge to Karen students.

1.3 Democracy and Capitalism Age.

After Thai education department reformed the education system they changed the compulsory education from grade 6th to 9th grade. That made the government school in the community makes also compulsory the education from grade 6th to 9th too. The missionary school also upgrade the level from 9th to 12th. The government and missionary school tried to snatch the students in the area and they made campaign in other areas to come to this school. They built a border for students to stay in the school. They were competent in getting the students to come to this school. They had more compulsory subjects such as English and computer training.   The main purpose of the education to respond to the international frame was trying to teach the knowledge that was far from the local content to serve the capitalism. As an example in the curricula for 6th grade.

Code of Subject	Subject and Activity	Time. Hours/Years
Basic Subjects	Name of Subject	840
ท 14101	Thai Language VI	120
ค 14101	Mathematics VI	120
ว 14101	Science VI	80
ส 14101	Social Studies	80
ส 14102	History VI	40
พ 14101	Health Studies VI	40
ศ 14101	Art Studies VI	80
ง 14101	Technology and Occupation VI	80
อ 14101	English VI	40
อ 14101	English for Communication I	40
Activities for Learner Capacity Building	Student Activity	80
	Advising	50
	Boy and Girl Scouts	100
	Morality	40
	Social Activity	10
The total of learning times		1,000

For example one subject explaining it to emphasize the contents in the subjects. Technology and Occupation VI Grade 6 Times 80 hours per year. The aim of the content of this subject is: To learn, search and analyze the reason for achieving the goal of working. Protection the individual treasure, wardrobe arrangement, table arrangement and school bag arrangement. Flower planting, repairing materials and tools for planting. Also individual documentary arrangement, manners for showing hospitality to people with high position in different environments, manners for eating, manners in the classroom, bathroom and toilettes and information technology materials. Learning about the basics of computers and prioritize type computer materials with different properties, benefits of computer and the basic graphic programs such as paint, draw, typing messages, create photos.

Relating occupation it includes, understanding the meaning and the importance of different occupations, working skills process and resolution problem process, teamwork skills, creative skills, practicing diligence, tolerance , responsibility and honest. Also working with manners, moral, and have awareness to use and economize the energy and take the knowledge from the classes to be used in the real life in the appropriate way and being able to make evaluation following the indicators of the curricula. (Translation from Thai. Original quote. Sahamitra Vitaya School, (2011), School Structure Curricula, n.p.)

We can see that in the before mentioned details regarding technology they tried to make the students use the computer or technology to support the capitalism system. Regarding to occupation they try to teach the students to become a good worker by being tolerant, honest, diligent, etc. Also they produce learners to be good tool for industrialized system.

1.3.1 Education created a selfish.

The contents of school curricula teach the students to respond the needs of the capitalism but do not teach the students to respond the needs of their communities. Another aim is to study to get a job not study for living with the community. This education system will select the best one first understanding being the best as the one that has better grades and not the one that is more competent. The students have to compete against each other to be the best one; this makes the students more selfish and thinks about individual benefits better than collective benefits. The students in School of Karen Community also have to try to get the high Grade Point Average to grab a quota to universities. The lower grades would result in the loss of the chance of education in prestigious universities.

1.3.2 Education the condition for pushes people to leave the community.

Every year high schools and universities that are outside the students' context come and offer them opportunities to continue study for becoming professionals in different fields, some of the high schools guarantee the students the opportunity to continue in the university level and on the other hand, the universities guarantee them the opportunity to get jobs after they finish. They make the student to continue study the professions that are the tendencies in the capitalism market. The most common fields of study are: computer, English, electrical technician, construction technician, architecture. The students cannot follow the profession that they like, for example, some students like music, drawing, agriculture but their parents, teachers and friends usually tell them that if they study this kinds of professions they won't be able to find a job.

To qualify in a good high school or university the students usually have tutor sessions that make them not have enough time to live with the family, to learn about community cultural ceremony activities, this makes them being lack of the warmth of their families and their communities and make the students have cultural crisis because they know only the thing that they learn but they do not know the reality of the culture in their community making their roots to disappear. They are not proud of their cultural identity because they do not know about it, but they are proud about other cultural identities that are modern such as Korean and Japanese. Sometimes they do not know even what happens in their family. On the other hand, if they do not do like this they cannot follow other people who are in their same environment. In the community if the students do not continue school they will be a person of failure in the perspective of the community.

2. The suggestions for reducing violence influence by the education system through right based approach and community empowerment in defining local education.

In the point of views of the indigenous Education Network (IEN), Education and culture comprise the fundamental basis for the development and maintenance of the principle human rights and a means to acquire the full exercise of other rights. Thailand has ratified 7 Human Rights treaties which provide great opportunities for learning and practice to outshine for an inclusive and rights-based sustainable development. Therefore what needs to be conducted to reducing violence influence by the education system through right based approach and community empowerment in defining local education as follow as ;

2.1 Adopt and implement a rights-based approach to education as guided in UNESCO document of A Human Right Based Approach to Education for All[4] ; and take steps in effecting the ratification of UNESCO Convention against Discrimination in Education as recommended by the UN Committee on the Rights of the Child-the 59th session in 2012 (CRC/C/THA/CO/3-4) with full and effective participation of NIPT, IEN, Alternative Education Council, other relevant networks and civil society organizations in Thailand.

2.2 For formal education in Thailand, there must be an Educational Structure Specifically Designed for Ethnic and Indigenous Communities with decentralization of management and decision making with regard to the recruitment of personnel for the Office of Primary Education Service Area. Special consideration should be given to selecting and recruiting teachers and educational personnel who are indigenous and volunteer-minded, with cultural sensitivity.

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[4] See details in http://unesdoc.unesco.org/images/0015/001548/154861E.pdf

2.3 Indigenous and ethno-linguistic minority children nationwide must have access to MTB-MLE. And in order to ensure and reaffirm the accessibility for all with progressive realization and achievement of right to education with mainstreaming of the MTB-MLE, the Government shall regulate the National Action Plan on MTB-MLE with participation of IEN, NIPT and all relevant key stakeholders. The number and quality of MTB-MLE schools shall be increased within this Plan.

2.4 In order to ensure the full implementation of MTB-MLE with effectiveness and efficiency, a Department responsible for MTB-MLE shall be established. The Ministry of Education (MoE) shall adopt an affirmative recruitment policy for local teachers who are able to fluently communicate languages of ethnic and indigenous communities with basic understanding on their cultures, and initiate a scholarship program for the development of qualified indigenous teachers and/or teaching assistants.

2.5 For reaffirming the recommendation of the Committee on the Rights of the Child to the Thai Government, MoE shall formulate Operational Guidelines and implement the National Language Policy 2010 to ensure an effective MTB-MLE program in accordance with Article 30 of the Convention on the Rights of the Child.

2.6 In addition to formal education, indigenous children and communities shall be encourage with more accessibility to alternative forms of education with sufficient financial and other needed support, which better correspond to their local needs and life styles. This is consistent with the National Education Act B.E. 2542 (1999) and its Amendment, B.E. 2545 (2002), Section 12 which allows communities and civil society organizations to participate in education management. This shall be included with the Practical Operational Guidelines.[5]

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[5] See details in http://planipolis.iiep.unesco.org/upload/Thailand/Thailand_Education_Act_1999.pdf

2.7 For the response to proposals of Alternative Education Council with concretizing of Section 12, the National Education Act B.E. 2542 (1999) and its Amendment, B.E. 2545 (2002), an Independent Organization with regular financial subsidies marked in the Government's fiscal budgetary plan shall be established for monitoring, mobilizing with filling-up the gaps of implementations given in this regard. This shall be included the periodical social audit of schools and their personnel by communities.

2.8 Office of the Prime Minister shall seriously take actions upon the Cabinet's Resolutions, dated 3ʳᵈ August and 2ⁿᵈ June 2010 which call for the restoration of the traditional practices and livelihoods of the Karen and Chao-le (Sea Gypsies) indigenous peoples. Coordination with relevant ministries, in particular MoE and Ministry of Culture (MoC) shall be ensured by the PM Office to promote and protect indigenous languages and cultures, traditional knowledge and practices which contribute to the richness of national cultural heritage.

2.9 For the development of a National Curricula, human rights education is an integral part of the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace, thus the learning about human rights is the first step towards respecting, promoting and defending the rights of all individuals and peoples (A/HRC/12/33 Advice No.22). Part III, Article 13 (1) requires that *education shall be directed to the full development of the human personality and the sense of its dignity and shall strengthen the respect for human rights, and fundamental freedom.* In light of this, the National Curricula shall be included with following structures:

2.9.1 Education for Democratic Citizenship and Human Rights is critical elements of education within the Thai democracy, therefore, the topics of rights and responsibilities must be included in formal and in alternative curricula from community to national levels;

2.9.2 Human Rights Education, including all Human Rights Treaties that the Government has ratified as well as the UNDRIP which the Government also supported in its adoption in 2007; Education should be both a preparatory and on-going process for promoting and respecting human rights;

2.9.3 Intercultural education as in UNESCO Guidelines on Intercultural Education, to promote peaceful coexistence, as well as an intergenerational cultural transmission of knowledge of all existing indigenous/ ethnic groups in Thailand;

2.9.4 Life skills based education which responds to community, urban and national needs;

2.9.5 Education for sustainable and ethical development, with genuine participation in the decision making processes by all stakeholders.

2.10 For the Education Assessment, the National Curricula allow to be localized but national education assessment system does not respond to and reflect on the diverse values of local curricula and contexts. Therefore, many forms of alternative education shall be allowed to develop their own education assessment systems, with advices gained from the regional education service areas, as requested.

2.11 Education management shall be based on genuine local participation and community decision making. Thus the capacity building for existing education personnel and school management committees on "know how" and operationalization shall be provided with the aims to fulfill their roles and responsibilities with community participation.

2.12 The teachers who are including those from government recruitment scheme, skilled and knowledgeable community members, and local experts with special cultural and technical knowledge and skills selected by communities shall be regularly encouraged with development of their

professional teaching skills, particularly those in line with the process on developing instructional quality responding to cultural diversity; way for encouraging the student's academic achievement and desirable characteristics especially on his or her cultural literacy and ability to live peacefully in culturally diverse society.

Conclusion

Social structure determines the direction of development in the local community whether it is agriculture producing, political issues, believes and religion, health management, natural resources management and national resources management, etc. This make the local people just only respond to the policies and plans of external structure that comes with transnational capitalism merged with the structure of the State to determine, control and command the direction of development in the local, to achieve the requirements of both the transnational capitalism and state structure. (Chaiwat Stanan, 2010 : 10). Local community lake of cannot resist the power of the external structure. This causes effects in their culture and ways of life also in a direct and indirect way. When the local community does not have choice to select future direction of their community, often the direction of development that comes from the outside structure is it not fit with their ways of life and opposed to the local community culture and way of life.

Education also has movement of external structure that dominates direction of the local education management system continuously. This causes indirect violence or structural violence. Herber,Clive.(2004). Schooling as Violence How School harms pupils and societies. London and Newyork: Rouledge Falmer.

In the colonization time missionaries tried to control the thoughts of the people so they did not think out of their expectations from them by using the bible as a guide of thinking. These missionaries used education system as a condition to get the community to follow them because the school system represents a new hope of the community to get a better future life. Following Colonialism to Nation Building and Communism, the State tried to control the community to follow their direction of education and they justify about the security of the nation. It means that if the community or the students think different to them they will claim the students to be communists, which means they are committing a serious illegality. Continuing in the capitalism time, the education system tried to teach the students that technology and civilization for get the job are the answers of life, so they have to attempt to go along with the globalization. If they think different or opposite you will be the one that is behind and you are hindering development, it means that the students do not have choice to think different.

When the students cannot express their thoughts it makes them loose self confidence and skills to create new ideas. On the other hand, if they have their own traditional culture that is different to the main stream system idea, they cannot continue their traditional culture because it means going the opposite way of the stream. When the human cannot think they are losing their right to express also including in the Universal Declaration of Human Rights in its article 19 which refers to the fact that everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Suggestion from the research

The author expected that Thailand ministry of education will have the sincerity to open spaces for local community to participation in educational management. And also respond the humbly request from Indigenous Education Network (IEN) according to the findings in the objective 2nd regarding to be conducted to reducing violence influence by the education system through right based approach and community empowerment in defining local education. In order to provide great opportunities for learning and practice to outshine for an inclusive and rights-based sustainable development to reforming education system that a way to liberate mankind from the domination of structural violence by the elite society and then restoration of the humanity back. The process of Cultural Revolution consists of culture dialogue activity, follows four steps: 1) Cooperation without two sides but instead with the parties in the same level. 2) Assembly for liberty. 3) Assembly for building real civil society organization and 4) Culture synthesize which means considering the social structure trying to establish which structure should stayed and which one should be removed. (Paulo Freire in Chor Keow phomphuong, 1974 : 122-128).

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