

PREPARING PUBLIC SCHOOL LEADERS FOR CULTURALLY,
LINGUISTICALLY,
AND RELIGIOUSLY DIVERSE COMMUNITIES:
AN EXPLORATORY MULTIPLE-CASE STUDY OF FACULTY IN THAILAND

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PREPARING PUBLIC SCHOOL LEADERS FOR CULTURALLY,
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AND RELIGIOUSLY DIVERSE COMMUNITIES:

AN EXPLORATORY MULTIPLE-CASE STUDY OF FACULTY IN THAILAND

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LIST OF ABBREVIATIONS

ALPP	Administrative Leadership Preparation Program
ALPPs	Administrative Leadership Preparation Programs
ASEAN	The Association of Southeast Asian Nations
BECC	The Basic Education Core Curriculum
CLR	Cultural, Linguistic, and Religious <i>or</i> Culturally, Linguistically, and Religiously
CLRRSL	Culturally, Linguistically, Religiously Responsive School Leadership
CRP	Culturally Responsive Pedagogy
CRSL	Culturally Responsive School Leadership
FSME	The Forward Section of the Ministry of Education
NCPO	The National Council for Peace and Order
NEA	The National Education Act
NIETS	The National Institute of Educational Testing Service
OBEC	Office of Basic Education Commission
OEC	Office of Education Council
OECD	The Organization for Economic Co-operation and Development
OHEC	Office of the Higher Education Commission
OPEC	Office of Private Education Commission
OPSME	Office of the Permanent Secretary Ministry of Education
OVEC	Office of Vocational Education Commission
PESAO	Primary Educational Service Area Office
PLC	Professional Learning Community
RTCTPS	The Regulation of the Teacher Council of Thailand on Professional Standards
SBPAC	The Southern Border Provinces Administration Center
SESAO	Secondary Educational Service Area Office
SRC	The Social Studies, Religion, and Culture
SU	Southernmost University (pseudonym)
TCT	The Teachers' Council of Thailand
TEPCA	The Teachers and Educational Personnel Council Act
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugee
UNICEF	United Nations International Children's Emergency Fund

ABSTRACT

This exploratory multiple-case study—using an application of transformative learning as its conceptual framework and using cross-case synthesis and constructing grounded theory as its analytic approach—aimed at examining how Thai faculty conceive of their teaching roles. This study collected data from six Buddhist faculty who prepared prospective school leaders for culturally, linguistically, and religiously (CLR) diverse communities in Thailand’s southmost region, where Malay Muslim are the majority. Two-interview series were conducted in addition to document collection and classroom observation. The findings suggested the faculty’s flexible notions of Thainess, which extended a historically and culturally dominant concept and resonated with their views of culturally, linguistically, and religiously responsive school leadership (CLRRSL) practices. They described three dimensions of CLRRSL including (1) ascertain the community context, (2) build school-community relationships, and (3) collaborate with school teachers to enhance the academic success of CLR diverse students. Based on these practices, faculty perceived their teaching roles as training school leaders to comprehend CLRRSL concepts and to develop their critical and flexible mindsets. These findings uncover gaps in the way faculty members expected and taught prospective school leaders to learn the CLRRSL concept although the concept did not embrace in the professional standards for Thai school leaders. Finally, the findings of this study suggest Thai government agencies to include the CLRRSL concept in the professional standards for school leaders, to train in-service school leaders to affirm CLRRSL work, and to prepare faculty members in leadership preparation programs for CLRRSL training.

CHAPTER ONE: INTRODUCTION

Thailand is the only country in south-east Asia to have escaped colonial rule. [The] Buddhist religion, the monarchy, and the military have helped to shape its society and politics. (BBC, 2018)

For hundreds of years, the history of Thailand's prolonged nation-building has relied upon the intertwining of the Buddhist religion, the Thai monarchy, and military-revolutionary governments. These entities have served to unite culture, language, and religious practice under one national identity known as *Thainess*. For example, during the 1910s – the 1920s, King Vajiravudh (Rama VI) consolidated what was known as Siam (now Thailand) by inaugurating the kingdom's identity to consist of three pillars: *chat* (the nation, also referring to language, territory, and people); *satsana* (the religion, mainly identified with Buddhism); and *pramahakesat* (the king or monarchy) (Mulder, 2000; Reynolds, 1977; Teachout, 2005). As a result, “*being Thai*” was narrowly defined as referring to one who speaks Standard Thai, professes affiliation with Buddhism, and remains loyal to the Siam-Thai monarchy.

These three pillars had implications for Thai people from religious or ethnic minority groups in particular. In the 1940s, the military-revolutionary Thai government mandated 62 ethnic groups of people residing in Thailand to mirror more closely the government's narrow definition of Thainess (Arphattananon, 2013). This objective was specifically carried out through government schooling. For example, the government mandated every public school to use Standard Thai in all instruction, devaluing more than 60 ethnolinguistic minorities in the schools. Today, even though the Thai Constitution recognizes and guarantees diverse cultural, ethnolinguistic, and religious practices in the

country, ethnic-minoritized students in Thai government schools still struggle for the right to preserve their culture, language, and religious traditions (Barry, 2013).

In Thailand's southernmost provinces, particularly along the Malaysian-Thai borderland, where this study took place, traditional nation-building strategies of the Thai government have generated ongoing, violent unrest and ethno-religious rebellion that has had both direct and indirect effects on government school leadership (Brooks & Sungtong, 2014). Particularly after 2004 when the violent insurgency started intensifying, government primary and secondary school leaders became direct targets of violence, as perceived representatives of the government's *Thai-inization* in this southernmost region. Today, government school leaders' task of leading schools is challenging, but there is no research-based evidence showing how they could be better prepared to lead government schools in this culturally, linguistically, and religiously (CLR) diverse region, particularly during the insurgency. As a native Thai who was born and resides in the southernmost region, I take you on my transformative learning journey, revisiting southern Thailand after attending a Ph.D. program at an American university. Throughout my journey, you and I together learn how Thai faculty members in the administrative leadership preparation program (ALPP) construct their teaching roles as they are preparing future school leaders to work in CLR diverse schools and communities in southern Thailand.

Statement of the Problem

As the global rights regime continues to exercise hegemony in international relations, in transnational activism, and in local battles for more equitable access to political security and cultural recognition, the Thai state and minority groups are also being drawn into debates over rights to culture (Barry, 2013, p. 21).

While global educational leadership scholars (e.g., Aguilar, 2011; Fraise & Brooks, 2015; Horsford, Grosland, & Gunn, 2011; Johnson, 2014; Jones, Guthrie, & Osteen, 2016; Khalifa, Bashir-Ali, Abdi, & Witherspoon Arnold, 2014; Khalifa, Gooden, & Davis, 2016; Merchant, Garza, & Ramalho, 2014) have conducted research and theorized how school leaders can better enhance equity education for culturally and linguistically diverse students, investigation concerning minoritized students' right to their culture, language, and religious practice has just started expanding to Thai state education. This is particularly true for southern Thailand, where a congregation of Malay Muslims or Melayu Thais reside. Melayu Thais are a majority-minority population in the south, making up approximately 80 percent of the total population in this region. Conversely, Buddhists are the majority population in Thailand, composing approximately 93% of the country's total Thai population. In the south, Melayu Thais possess unique heritage, culture, language, and religious practices that are perceived as being in contrast to being Thai (i.e., speaking Standard Thai, professing Buddhism, and being loyal to the Siamese-Thai kings). For example, Melayu Thais use Melayu (a Malay dialect) as their mother tongue, but Buddhist-Thais mostly speak Standard Thai or a Thai dialect.

Today, even though the Thai government has taken great efforts to promote *all* students' right to access public education, Melayu-Thai or Malay Muslim students' rights to their culture, language, and religious practice are not well recognized in government schools. Melayu-Thai parents in southern Thailand, perceiving that Malay culture, identity, Melayu language, and Islamic religious practices are less recognized in government schools, have self-segregated their families by transferring their Muslim children from government schools to Islamic private schools (Maxcy, Sungtong, &

Nguyen, 2010a, 2010b). Accordingly, government school leaders have become concerned about losing a number of Malay Muslim students to Islamic private schools. Students leaving their schools puts them under threat of budget cuts as the Thai government subsidizes public and private schools being based on a student-per-head budget model. As a result, some small public schools have had to be closed entirely, and government school leaders are trying to adapt to how their schools can better attract and serve Melayu Thai students (Maxcy et al., 2010b; Nitjarunkul, Sungtong, & Placier, 2014). Government school leaders are trying their best to utilize CLR responsive ways while working both under the hazardous situations associated with the insurgency (Brooks & Sungtong, 2014) and with restricted budgets (Maxcy et al., 2010b). Therefore, leading government schools in the southernmost region of Thailand has become increasingly challenging.

Questions remain about how government school leaders in southern Thailand may be better prepared to serve CLR diverse schools and communities. In this region, research studies about school leadership practices congruent with southern-Thai context are emerging (see Sungtong, Grogan, & Maxcy, 2015), but there are still areas where it is unknown how administrative leadership preparation programs (ALPPs) and faculty members appropriately infuse culturally, linguistically, and religiously responsive school leadership (CLRRSL) to appropriately address the school leadership challenges. While the body of educational leadership literature from Western-based scholars (see Johnson, 2006, 2007, 2014; Khalifa et al., 2016) highlights successful cases of school leaders who demonstrate cultural responsiveness to enhance educational outcomes of minoritized students, Thai government school leaders, researchers, and faculty members cannot just

apply Western leadership theories to Thai school leadership practices, research studies, and school leadership preparation. In fact, Western-based theories are not derived from a deep understanding of Thai cultural, linguistic, and social contexts (Sungtong et al., 2015). There is a need for empirical research on how Thai leadership faculty members conceive of CLRRSL theories and practices beyond those embedded in Western culture (Johnson, 2014; Ylimaki & Jacobson, 2013), specifically how faculty members in ALPPs perceive their teaching role in fostering the learning of CLRRSL in leadership preparation classrooms (Fraise & Brooks, 2015; Khalifa, 2016; Miller & Martin, 2015; Ylimaki & Jacobson, 2013).

In particular, little is known about how Thai faculty in the southernmost region perceive their teaching role as trainers of pre-service government school leaders who serve CLR diverse schools and communities. Research has yet to explore how faculty members' personal and professional journeys, perceptions of CLR diversity, and cultural identities and backgrounds may influence their teaching role in school leadership preparation (Horsford et al., 2011; Howley, Woodrum, Burgess, & Rhodes, 2009; Jones et al., 2016; Miller & Martin, 2015; Pounder, Reitzug, & Young, 2002). Understanding faculty members' perception of their teaching role in training CLR responsive school leaders potentially contributes to the improvement of Thai school leadership preparation program and curriculum. Further, research about school leadership preparation in Thailand is timely in seeking to better understand how government school leaders should be trained, because an estimated 66% of all government school leaders have retired or will retire between 2013 and 2027 (OECD & UNESCO, 2016). Not only will more

government school leaders have to be prepared quickly, but they also will need to be well prepared to lead CLR diverse schools across the country, and in particular, in the south.

Today, the way that the Thai government prepares state school leaders does not connect to the uniqueness of CLR diverse schools and communities in southern Thailand. In fact, ALPPs across the country are required by the 2013 Regulation of the Teacher Council of Thailand on Professional Standards (RTCTPS) to provide course work based on the leadership knowledge standards for school leaders—known as the *standards of knowledge* (TCT, 2017). The national standards of leadership knowledge include seven subject areas of content knowledge: (1) professional development; (2) instructional leadership; (3) educational administration; (4) curriculum, teaching, and learning evaluation (5) student affairs and activities; (6) quality assurance; and (7) morality, ethics, and professional codes of conduct. As a result, these national standards leave the decisions as to what extent CLRRSL practices should or should not be incorporated into instruction to prepare government school leadership for the CLR diverse region.

This study seeks to understand faculty perceptions of their teaching role and how they define CLRRSL practices in government schools. For faculty in the southernmost region, preparing school leaders to be CLR responsive is not a trouble-free task, given the insurgency and the long-running cultural, religious, and political tensions between Melayu Thais and the predominantly Buddhist centralized government. These tensions may exist as consequence of the Thai government implementing nation-building strategies, the national curriculum, and government school culture and practices connected to a specific conceptualization of what it means to be “Thai.” In addition to increasing the emerging knowledge base of Thai educational leadership, anticipated

findings point to how these specific complexities shape school leaders' work, grasping faculty perspectives of their leadership training roles have the potential to be an essential component on which leadership preparation strategies can be devised, or adjustments made to better know what can help support school leaders in their work in these contexts of CLR diverse schools and communities.

Purpose of the Study

The purpose of this exploratory multiple-case study was to discover how Thai faculty members, who are affiliated with the ALPP at Southernmost University or SU (Pseudonym), perceived their teaching role of *what* and *how* to prepare government school leaders for CLR diverse communities of the southernmost region of Thailand. The primary purpose of this study was to examine faculty's conceptualizations of their teaching role in preparing government primary and secondary school leaders for the CLR diverse region. While literature on educational leadership has shown that government school leaders in this region are facing enormous challenges in leading government schools (e.g., Arphattananon, 2011a, 2012, 2015; Brooks, 2015; Brooks & Sungtong, 2014, 2015; Sungtong, 2017), and scholars (see Nitjarunkul et al., 2014) have articulated a need to help university faculty in the ALPP comprehend how to better train pre-service school leaders in this region, no existing study has yet explored how the faculty perceive their teaching role in preparing future school leaders for CLR diverse schools and communities. So, their perceptions of teaching roles may be based on how they define Thainess and understand CLRRSL practices in southern Thailand.

Even though the primary focus of the study was to understand faculty's perceptions of their teaching roles, this investigation expanded insights into faculty

members' self-defined notions of Thainess and view of CLRRSL practices in government schools, which potentially shape prospective school leaders' views and approaches to leading CLR diverse schools. Literature (e.g., Barry, 2013) has shown that government schooling is a means to promote a narrow meaning of being Thai, and it potentially leads to exclude some ethnic groups of students. However, the CLRRSL practices in government schools may be intertwining with the concept of Thainess. For this study, therefore, exploring faculty members' perceptions of Thainess and CLRRSL practices congruent with the Thai sociocultural context is a key component that can contribute an understanding of how faculty members perceive their teaching roles. Finally, exploring faculty members' perceptions of their teaching role to integrate CLRRSL concepts into leadership preparation instruction can contribute an understanding of Thai-context-based CLRRSL, which cannot be fully adopted from Western-based school leadership theory (Sungton et al., 2015).

Research Questions

This study investigated faculty members' conceptualizations of their teaching role in preparing future government school leaders for CLR schools and communities in the southernmost region of Thailand. Understanding faculty members' perception of their teaching role has never been studied through the Thai cultural and social context. Thus, the investigation of faculty participants' perception of their teaching role had to draw from an understanding of their self-defined concept of Thainess and CLRRSL practices in government schools. This study asked the following three research questions to explore faculty members' perception of their teaching role:

- 1) How do Thai faculty members in an administrative leadership preparation program in southern Thailand conceive of “Thai-ness” (i.e., what it means to be Thai)?
- 2) How do Thai faculty members in an administrative leadership preparation program in southern Thailand perceive what it means to practice culturally, linguistically, and religiously responsive school leadership in government schools in the southernmost region of Thailand?
- 3) How do Thai faculty members in an administrative leadership preparation program perceive their teaching role in preparing prospective government school leaders for the culturally, linguistically, and religiously diverse community in the southernmost region of Thailand?

Conceptual Framework

This study applied the concept of transformative learning (Mezirow, 2000, 2009; Mezirow, Taylor, & Associates, 2009; Taylor, 1998, 2009), which is a component of adult learning theory, as the conceptual framework to explore faculty participants’ perception of their teaching role. Even though Western-based culturally, linguistically, and religiously responsive school leadership (CLRRSL) theories and practices are well developed, I, as a transnational scholar, avoided imposition of Western-context-based CLRRSL to the framework of this Thai-context-based case study. For this purpose, I used the transformative learning concept in a way that guided this study in exploring how Thai faculty participants perceive their teaching role and to understand how they construct their understanding of being Thai and practicing CLRRSL in public schools in a way that is grounded in Thai cultural and social contexts. Mezirow (2000) calls the process of how

adult learners construct perceptions from their perceptual experiences a ‘frame of reference’ or ‘perspective meaning,’ which also refers to the formation of adults’ expectations and assumptions. For example, to understand faculty participants’ perception of Thainess, this study explored their expectations and assumptions about how to act, perform, or exhibit “being Thai.”

The study’s investigation launched into faculty members’ perceptions of their teaching role through their transformative learning experiences living and working in the southernmost region, especially during violent unrest. Mezirow (2000, 2009) offers ten steps in the transformative learning process. This study focused on some of these components—such as adults’ experiences in a disorienting dilemma, critical assessment of assumptions, and the provisional trying of new roles—to better understand faculty members’ perceptions of their teaching roles that might be constructed through their transformative learning process. Moreover, this study used the concept of fostering transformative learning components in adult learning classrooms (Taylor, 1998, 2009) to guide and construct ways of understanding how faculty participants perceived their roles in teaching pre-service school leaders by using classroom observation technique. As a classroom observer, for example, I sought to understand what the individual experiences of faculty participants and prospective school leaders are and how these experiences occur in engagement and critical reflection in classroom. In addition, I examined dialogue regarding leadership concepts, congruent with a Thai context, between faculty members and their students situated in leadership preparation instruction.

Research Design

This study used qualitative methodology and a case study design to examine how Thai faculty members in the ALPP in southern Thailand constructed their perceptions of their teaching role and interpreted their teaching experiences in preparing government school leaders for CLR diverse schools and communities (Merriam & Tisdell, 2015). More specifically, this qualitative inquiry employed an exploratory embedded, multiple-case study design (Thomas, 2016, p. 98; Yin, 2014) to explore faculty participants' self-defined concepts of Thainess and their understandings of CLRRSL practices, and how these connected to their views of how and what they taught in leadership classrooms. The unit of analysis was the cases of individual faculty members who worked under a bounded system in a geographically defined region and a CLR-defined boundary of Thailand's southernmost provinces (Yin, 2014). This region has a specific CLR diversity different than other areas of Thailand that enables it to become a CLR-defined boundary and distinguish the research-participating faculty members in this study from those who work in other regions of the country. Moreover, this study involved recognizing *myself* as a native Thai researcher who conducted a "local knowledge case" by using my familiarity with Thai cultural and social context, especially knowledge of the southern region (Thomas, 2016, p. 98). However, the results of this study were compared and contrasted to existing Western literature related to CLRRSL and other contexts beyond the case boundary.

This exploratory multiple-case study took place in the Pattani province of southern Thailand. In the south, there are two ALPPs, namely Southernmost University and Southern Border University (pseudonyms). However, the ALPP of Southern Border

University was closed in 2016, because the program's curriculum was under an accreditation process. Thus, it was only possible for this study to recruit six faculty members, all of whom are affiliated with the ALPP of Southernmost University. To conduct this case study, as a researcher, I immersed myself in the research site for at least three months during summer 2018, interviewing six faculty participants by using semi-structured interview protocols (Patton, 2002), observing faculty members' classroom instruction and other relevant student activities (Thomas, 2016), collecting related documents (Merriam & Tisdell, 2015), and writing memos to keep records for self-reflection on this research journey (Charmaz, 2014). Collected data was analyzed by using constructivist grounded theory strategies (Charmaz, 2011a, 2011b). Finally, this study promoted trustworthiness by using five strategies: triangulation, prolonged engagement, thick description, member check, and reflexivity and positionality (Creswell, 2014; Lincoln & Guba, 1985).

Definitions of Key Terms

It is important to identify the key terms used in this case study so transnational readers are able to better understand the nuances involved in using terms in Thai cultural and social contexts. The key terms used in this study include:

Administrative leadership preparation program (ALPP) refers to the school leadership preparation program at Southernmost University (SU), and its campus is located in the Pattani province of southern Thailand. The ALPP of SU is currently the only operating school leadership preparation program in the southernmost region.

Assimilationist strategies refer to the Thai government's promotion of Thainess, being an attempt to deculturate ethnic-minority groups into the traditional and narrowly definition of being Thai.

Being Thai or *Thainess* refers to the more traditional identity of one who speaks Standard Thai, professes Buddhism, and shows one's loyalty to the Siamese-Thai monarchy.

Culturally, linguistically, and religiously responsive school leadership (CLRRSL) refers to endeavors and actions of government school leaders to recognize CLR diversity of students and promote equitable education for the students in Thai government schools.

Faculty refers to faculty members who teach prospective school leaders, affiliated with the administrative leadership preparation program of Southernmost University.

Government school leader refers to principals and assistant principals who lead government schools in southern Thailand.

Government school refers to Thai public schools at both primary (grade 1-6) and secondary (grade 7-12) levels operated by the educational government agency known as the Office of Basic Education Commission (OBEC).

Pre-service school leader or *prospective school leader* or *future school leader* refers to graduate students who are attending the administrative leadership preparation program at Southernmost University. They are pursuing a master's degree or a doctoral degree in Educational Administration, preparing themselves to take a government school leader position.

The southernmost region of Thailand or *the southernmost provinces* or *southern Thailand* or *the south* refers to the areas of the Yala, Pattani, and Narathiwat provinces. Even though the Southern Border Provinces Administration Center (SBPAC) identified the area of the southernmost region expanding to Satun Province and the four districts (Jana, Na Thawee, Thepha, Saba Yoi) of Songkhla province (SBPAC, 2014). The study takes the uniqueness of CLR diversity in the three southern border provinces (Yala, Pattani, and Narathiwat) into consideration. For example, the ethnoreligious communities of Melayu Thais mostly reside in the Pattani, Yala, and Narathiwat provinces (Bouma, Ling, & Pratt, 2010; Yusuf, 2007). They speak Melayu as a first language and well preserve Malay culture or Melayu identity. In contrast, the Muslims in the Satun and Songkhla provinces speak Thai as a mother tongue and assimilate themselves more into Thai culture.

Significance of the Study

Built on the understanding that the kind of CLR diversity in Thailand's southernmost region is unique to the country, this exploratory multiple-case study took and contributed to theory and practice around CLRRSL in Thailand in three sophisticated ways. First, this study expects to add a novel perspective on CLRRSL theories and practices. In the United States, the concept of culturally responsive school leadership (CRSL) is well developed (e.g., Davis 2002; Johnson, 2006, 2007; Khalifa et al., 2016), and has recently extended to recognizing the linguistic identity of minoritized students (Scanlan & Lopez, 2015; Theoharis & Scanlan, 2015), but has not yet reached to recognizing the religious identity of students. As the Thai government school culture is embedded with Buddhist practices while also striving to serve the Malay-Muslim-

minoritized students, this study extends previous scholarship by including the dimension of religious identity of minoritized students into the Western concept of CRSL.

Moreover, as a result of this study, the CLRRSL practices congruent with Thai social and cultural contexts contributed to strengthening the theoretical perspectives of CLRRSL beyond the Western cultural context, which scholars (e.g., Johnson, 2014; Ylimaki & Jacobson, 2013) have asserted a need to explore. In fact, no existing research study shows how Eastern scholars, Thai scholars in particular, construct the concepts of CRSL or CLRRSL based the Eastern or Thai cultural context.

Second, this exploratory multiple-case study contributes to strategy development in preparing public school leaders for CLR diverse schools and communities. Since there are no current studies on how Thai faculty members perceive their teaching roles in training school leaders, the result of this study can shed light on faculty participants' leadership teaching, especially how they do or do not recognize and integrate understandings of CLR diversity into educational leadership instruction. In the U.S., there is a clear need for empirical research on how culturally responsive school leaders can be better prepared to serve minoritized students (Fraise & Brooks, 2015; Khalifa et al., 2016; Miller & Martin, 2015; Ylimaki & Jacobson, 2013). In Thailand, the understanding of culturally responsive leadership preparation is needed for Thai faculty in order to stimulate Thai educational initiatives recognizing diversity, especially as the country is preparing many government school leaders who will replace 66% of retired or retiring school leaders between 2013 and 2027 (OECD & UNESCO, 2016). In brief, the result of this study will not only contribute to a timely preparation of many Thai government school leaders, but also can be used to offer suggestions to ALPPs and faculty

participants on the ways that better train pre-service school leaders to serve CLR diverse schools and communities, particularly in the southernmost region.

Third, this exploratory study applied the concept of transformative learning (Mezirow, 2000, 2009; Mezirow et al., 2009; Taylor, 1998, 2009) as a new conceptual framework in the Thai context to construct how Thai faculty members perceived their teaching role. As of yet, no existing conceptual framework uses CLRRSL based on a Thai or Eastern context. As a transnational scholar, I decided to apply the concept of transformative learning to determine how faculty members' perceptions of their teaching role might be transformed in responding to the changing contexts of CLR diverse communities in southern Thailand. Meanwhile, I am cognizant of my *own* transformative learning as a native Thai scholar who avoids imposing Western-based culturally responsive school leadership theory on the theoretical framework of this study. Rather, I use a conceptual framework adapted from the transformative learning concept to learn how Thai faculty members as research participants perhaps transformed their teaching role regarding the changing circumstances in the southernmost region, and how myself as a researcher might be transforming a research journey based on my two-world positionality (see the positionality section in chapter 3).

Organization of the Dissertation

This dissertation includes five chapters. This introductory chapter set up the research problem, the purpose of the study, the research questions, the significance of the study, and synthesized the frameworks and research design for the study. In Chapter Two, relevant literature is presented in greater detail, and consists of an overview of diversity in Thailand; Thai public-school systems and curricula; assimilationist strategies

the Thai government uses in public schooling; the cultural, religious, and historical political tensions in southern Thailand; the challenging tasks of government school leaders in the south, etcetera. The conceptual framework for this study, using transformative learning as a guiding concept and aiming to examine faculty participants' conceptualizations of their teaching role, is also included in Chapter Two. In Chapter Three, the qualitative methodology and methods for the study's exploratory multiple-case study design are delineated. In presenting the results of this study, Chapter Four illustrates the research findings and how they address the three research questions, which focus on the faculty members' self-defined concepts of Thainess and practices of CLRRSL in government schools and their perceptions of teaching role in preparing government school leaders for CLR diverse schools and communities. Finally, in Chapter Five, I engage in discussion of the research findings and their implications for research, theory, and the training CLR responsive school leaders in Thailand and its southernmost region.

CHAPTER TWO: LITERATURE REVIEW

School leaders in southern Thailand may experience different cultures and practices that coincide or exist in conflict to their personal beliefs or government policies—but also, they may try to do their best by culturally, linguistically, and religiously (CLR) diverse students. In this literature review, the challenging task of school leaders in the southernmost region will be delineated. This chapter also includes the historical context in Thailand associated with the implementation of assimilation strategies and provides a brief description of Thai educational system and school curriculum, to help explain how Thai government school leaders face challenges in serving diverse school populations. Moreover, the chapter illustrates how the ongoing violence along the Thai-Malaysian borderland has been fostered through historically political conflicts between Siam¹ and the Malay Kingdom of Patani²; the aftermath of the battle in government school settings; and how it influences government school leadership. While some Melayu Thais³ perceive that state education diminishes their culture, language, and religious practices, public school leaders in the south try to balance reaching national educational requirements and serving the local needs of CLR diverse communities and Melayu-Thai communities. Finally, government regulations regarding professional licenses and standards for Thai school leaders will be reviewed to highlight a problem: centralized school leadership standards make any provision to prepare school leaders for the south’s unique regional context.

¹ Siam is the country’s original name, which was changed to Thailand in 1940.

² Before the Siam era (latter Thailand), Patani (with only “t”) refers to “the former sultanate of Patani or Great Patani” (Le Roux, 1998, p. 250). In the Thailand era, however, Pattani (with “tt”) refers to the Pattani province, which is smaller than “Grate Patani,” as a Thai Spelling of Pattani (ปัตตานี) equivalents to “Pattani” in English.

³ Also known as the Melayu-descended Thai, the Thai Malay-Muslim, or the Muslim Malay (Von Feigenblatt, 2010).

An Overview of Diversity in Thailand

Culture, language, and religion in Thailand are diversified by indigenous, immigrant, and migrant groups of people, although the country is often perceived by many domestic and international people as a monocultural society that is intensely influenced by Theravada Buddhism. In fact, there are a total of 62 indigenous and non-indigenous ethnic groups of people living across different regions in Thailand (United Nations, 2011). The following sections exemplify those who are classified as indigenous, immigrant, or migrant groups of people in Thailand, and then illustrate how diverse ethnic groups of people impact CLR diverse practices in each region, creating a united regional culture in Thailand.

Ethnic Diversity in Thailand

First, indigenous people in Thailand are comprised of 38 diverse ethnic groups (Network of Indigenous Peoples in Thailand, 2016). These ethnic groups of indigenous people, for instance, include *chao-khao* (hill people or highlanders) living in northern and northwestern Thailand, and *chao-le* (sea people) living in southern Thailand (Asia-Pacific Human Rights Information Center, 2010). The number of indigenous minorities is estimated to be between 0.6 -1.2 million, or approximately 1-2 percent of Thailand's total population, who may be recognized by the Thai government as stateless, non-Thai, and ethnolinguistic minorities (Network of Indigenous Peoples in Thailand, 2016).

The largest population of indigenous minority in Thailand is Melayu Thais or Malay Muslims, whose citizenship is Thai and whose ethnicity is Malay. They congregate along the Thai-Malaysian border in the southernmost region of Thailand. Thai Muslims or Melayu Thais make up roughly 80% of the total population in Yala, Pattani,

and Narathiwat provinces (Office of Narathiwat Governor, 2013; Office of Pattani Governor, 2015; Office of Yala Governor, 2015). Although the number of Muslim in Thailand is estimated to be only 5 percent of the total population in the country (National Statistical Office, 2017), approximately 64% (1.4 million) of them are Melayu Thais who reside in southern Thailand. (Kutanan, Kitpipit, Phetpeng, & Thanakiatkrai, 2014). The concentration of indigenous Melayu Thais creates a great uniqueness of CLR diversity in the southernmost region, compared to the other areas of Thailand. For example, Melayu Thais' way of life relies on the Islamic faith while the Thai national customs are affiliated with Buddhist practices.

Second, historically, and important to note, a variety of ethnic groups have immigrated to Thailand from neighboring and overseas countries. In the Old Bangkok era (1782-1910) also known as *ra-ta-na-ko-sin* (The capital of Siam), for example, as Van Roy (2017) illustrates in his book, *Siamese melting pot: Ethnic minorities in the making of Bangkok*, the capital of Thailand was especially appealing to refugees and entrepreneurs, which then gave rise to creating the uniqueness of Thai cultures. The ethnic groups of immigrants that have come to and live in Thailand are the Chinese (Taechiu, Hokkien, Hakka, Hainanese, Cantonese), Portuguese-Thai, Lao, Mon, Khmer, Thai Yuan, Vietnamese, Sikh, Muslims (e.g., Cham, Persians, Arabs, Indians, Malays, Indonesians), and *fa-rang*⁴ (Van Roy, 2017). Today, the largest ethnic group of immigrant people in Thailand is the Chinese-descended Thais or Sino-Thais, comprising approximately 14% of Thailand's total population, who have settled all over the country including the southernmost region (Sng & Bisalputra, 2015). Chinese-descended Thais

⁴ means foreigner in English, referring to Caucasians.

are similar to ethnic Thais in the sharing of Buddhist practices and have demonstrated assimilation into the dominant Thai culture and language.

Finally, today, some migrant workers, temporarily staying in Thailand with either documented- or undocumented-working permission, have increasingly created CLR diversity in the country. UNICEF (2013) reported the top-five homelands of migrant workers in Thailand including Burma (1,892,000); Laos (926,000); Cambodia (750,000); China (91,000); and Nepal (8,000). As of 2017, there were an estimated five to six million undocumented migrant workers in Thailand, although no exact number has been reported (Voice, 2017). This migrant population is typically unskilled laborers working in manufacturing, agriculture, fisheries, and tourism industries. Moreover, about 109,000 Burmese refugees are living in nine temporary shelters along the Thai-Burmese border (UNHCR, 2014). Therefore, in Thailand, the mixed crowd of migrants and refugees generates even more diverse culture, language, and religious practices.

Regional Differences and Diversity

Thailand is made up of ethnically diverse communities including indigenous, immigrant, and migrant populations. This section pays attention to each facet of CLR diversity across regions in the country. People in each region of Thailand have their own unique culture, language, and religious practices which are distinguished by diverse ethnic groups. First, culture in each region of Thailand is relatively unique compared to its counterparts. For instance, *lan-na*, or northern Thailand, possesses a regional identity, such as northern-style dishes, folk dance, Kammuang language, historical legends and myths, and people in this region have “a particular ethno-regional Lan Na identity” (Chuenchat, 2017, p. 449). Likewise, the culture of *pak-tay*, or the southern region of

Thailand, also has its own regional identity. Accordingly, southern-style dishes and traditional customs in southern Thailand are different from the culture of northern region or other regions of Thailand. In the southernmost provinces of *pak-tay*, for example, the culture of Melayu Thais is unique, and it is commonly perceived as being more similar to Malaysian culture than Thai or even the culture of *pak-tay* in particular. Case in point, the language spoken by Melayu Thais or Malay Muslims known as Melayu shares some similarity to the Malay language. Cultural diversity within each region is also associated with different minority groups common to a neighboring country.

Second, a total of 74 languages and dialects are spoken by diverse ethnic population across Thailand (Hays, 2008). The United Nations (2011) reported five living-language families in Thailand, consisting of Tai, Austroasiatic, Sino-Tibetan, Austronesian or Malayo-Polynesian, and Hmong-Mien. In the book, titled *Linguistic Diversity and National Unity: Language Ecology in Thailand*, Smalley (1994) portrays the ethnolinguistic diversity in Thailand and categorizes ethnolinguistic diversity into three hierarchical levels: national, regional, and marginal regional languages. While Standard Thai is the only national, official language of Thailand, Thais in each region generally use the regional languages in daily life. For example, Kammuang, Lao, Thaiklang, and Paktay are spoken in northern, northeastern, central, and southern Thailand, respectively. Marginal regional languages, such as Phlow, Sgaw, Tai Yai, Northern Khmer, and Melayu or Jawi, refer to the intra-group languages of marginalized people (Smalley, 1988, 1994). Specific to the southernmost region, there is stereotyping that considers spoken language as interrelated with religious belief. For instance, Muslims speak Melayu, but Buddhists speak Thai.

Finally, various religious practices are found across all regions of Thailand, such as Islam (~5%), Christianity (~1%), Confucianism, Hinduism, Sikhism, Judaism, Taoism, and Animism (U.S. Department of State, 2005). Buddhism remains the predominant religion (~93% percent of the total population) in the country (National Statistical Office, 2017). Muslims, as the largest religious minority in Thailand, have more power than other religiously minoritized groups to negotiate with the predominantly Buddhist government for their right to Islamic practices in the country (Gilquin, 2002).

Muslims in Thailand are categorized into three groups regarding their regional residence, spoken language, and ethnicity (Bouma et al., 2010; Yusuf, 2007). First, the largest of Thailand Muslim populations is the Malay Muslims or Melayu Thais who reside in the southernmost region including the Pattani, Yala, and Narathiwat provinces. They identify with Malay ethnicity and speak Malayu as a first language. The second largest group is the Malay Muslims, who speak Standard Thai or the Southern Thai dialect as a mother tongue. They mostly reside in the Songkhla and Satun provinces. As shown in table 1 below, the percentages of the Muslim population in the Yala, Pattani, Narathiwat, Satun, and Songkhla provinces, are approximately 80, 86, 82, 74, and 35 percent, respectively. The third group of Thai Muslims is those who reside in Thailand, but outside the five southern border provinces. This group of Muslims mostly uses Standard Thai as a first language and holds different ethnic origins, such as Cambodian, Indonesian, and Chinese (Bouma et al., 2010). This intertwining of various ethnic identities, languages, and religious practices creates a cultural diversity in Thailand, and that may make one think of what is actually considered as being Thai, or that “‘Real’ Thai are hard to find, if indeed they may be said to exist at all” (McCargo, 2012, p. 5).

Table 1

Percentage of the Muslim population in Thailand's southernmost provinces

Provinces	Muslim	Buddhist	Cristian and others (Hindu)
Yala	79.60	20.13	0.27
Pattani	86.25	13.70	0.05
Narathiwat	82	17	1
Satun	74.10	25.81	0.09
Songkhla	35.11	61.70	3.19

Source: Office of Narathiwat Governor, 2013; Office of Pattani Governor, 2015; Office of Satun Governor, 2015; Office of Songkhla Governor, 2015; Office of Yala Governor, 2015.

“Thainess” and “Otherness”

Even though Thailand is very diverse, being Thai or demonstrating “Thainess” is narrowly identified as referring to one who speaks Standard Thai, professes Buddhism, practices Thai culture, and pays respect to the Thai monarchy. In essence, Thainess, represented in the three colors of the Thai flag⁵, is identified with three pillars of the nation: *chat* (the nation, referring to the nation of ones who speak Standard Thai and practice Thai culture); *sat-sa-na* (the religion, referring to Theravada Buddhism); and *pra-ma-ha-ke-sat* (the Siamese-Thai monarchy). For example, *wai*⁶ is one of the honorific behaviors of Thai culture that is assumed to be a part of all Thai people’s practices. Thais often *wai* or practice a specific palm-to-palm hands-together gesture,

⁵ Three colors of the Thai flag include red, white, and blue, referring to *chat* (the nation), *satsana* (the religion), and *pramahakesat* (the Thai monarchy), respectively.

⁶ *Wai-ing* is putting palms together and strengthening fingers in front of chest while each finger is touching its counterpart, and then slightly bowing head until index fingers touch a nose (see Culture Trip, 2018, for *How to “Wai” properly in Thailand*).

when they say *sa-was-dee* (greeting), *khor-thod* (apology), *khob-khun* (thank you), etcetera. In daily life, one may also see Thais ‘wai-ing,’ understood to be showing respect or honor to the images of Buddha or the monarchy, as well as spiritual symbols, such as a tiny spirit house. According to Buddhism, Thais maintain the *wai* hand position while having a conversation with Buddhist monks, which is then called *pra-nom-mue*. Accordingly, *wai* is an example that portrays how the concepts of Buddhist practices, Standard Thai language, and Thai monarchy are intertwined within the uniqueness of Thai culture.

While “Thainess” or “being Thai” is narrowly defined and identified in practice, many ethnic-minoritized Thai citizens become “othered” because their identities (e.g., linguistic, religious, clothing) are not perceived to fit into the definition of Thainess. Being othered in Thailand, for instance, may be perceived as one who cannot practice Thai-dominant cultural forms, such as *wai* or *pra-nom-mue*. In the case of the ones who cannot speak Standard Thai fluently, they are labeled as being othered, because their ethnic-marginal languages “...sound rural or uneducated or wrong to people who grew up speaking Standard Thai” in the country (Smalley, 1988, p. 248). In fact, the Asia Foundation (2016a, 2016b) reported that more than 47% of people (about 31 million) living in Thailand do not use Standard Thai as their first language. Moreover, being othered in Thai communities may also refer to “...those whose various loci of identity (religious, sexual, or occupational, etc.) are marginalized in the normative social order” (Hayami, 2006, p. 284). Based on religious practices, approximately 7% of Thai citizens who are not Buddhist, may become othered among other Thais. In the country, today, a striking case of otherness is the Malay Muslims or Melayu Thais who are of Malay

ethnicity, speak Jawi, and practice Muslim ways of life. In this study, therefore, otherness mainly refers to those who come from an ethnic minority (e.g., Malay), speak other languages than Standard Thai (e.g., Melayu), and profess alternative religions instead of Buddhism (e.g., Muslim). There are historical precedents for forming and perpetuating the classification of Thainess and otherness.

Historical Contexts: Acculturation of Ethnic Minoritized Groups to the Thainess

Thai identity and minorities' rights to their cultures, languages, and religious practices have been under contention since the 19th century when the encroachment of European colonizers forced the Siamese monarchy to intensify nation-building strategies. In fact, Siam was forced to unify the nation by strengthening disparate ethnic groups and diverse cultures under one umbrella in response to attempts at colonialization. During the 1910s and the 1920s, King Vajiravudh (Rama VI) consolidated the kingdom's identity around three pillars or known as *khwam-pen-tai* (Thainess): *chat* (the nation), *sat-sa-na* (the religion), and *pra-ma-ha-ke-sat* (the king or monarchy) (Mulder, 2000; Reynolds, 1977; Teachout, 2005; Tupas & Sercombe, 2014). The nation refers to the territory of people who speak Standard Thai; the religion is mainly identified with Buddhism; and the king relates Thai monarchy and Chakri dynasty in particular.

Figure 1

A poster presenting the government's promoters of Thai-modernized culture



Source: Matichon Online (2016)

After a military coup in 1940, *khwa-m-pen-tai* was strengthened by the revolutionary leader Phibunsongkhram's government attempt to unite the country. To privilege Tai or Thai ethnicity⁷, the government replaced the term "Siam" with "Thailand" to refer to the land of Thai ethnicity and obligated all Thais to speak Standard Thai and encouraged Thais to adopt Western-style clothing (Puangpis, 2012; Syukri, 1985). As shown in figure 1 above, the Phibunsongkhram's government propagandized Thai-modernized culture by juxtaposing the costume of *thai-a-ra-ya* (Thai civilization, shown on the right-hand side) with the costume of *mai-chai-thai-a-ra-ya* (Non-Thai civilization, shown on the left-hand side). Accordingly, ethnic minorities, such as the Melayu Thais, were pushed to deculturalize into what is perceived as a Thai-modernized

⁷ The ethnic group is considered to be native Thais who reside in central Thailand, speak Standard Thai as a first language, and profess Buddhism.

culture. For example, wearing a sarong and turban was not permitted in public or municipal areas. At that time, however, the revolutionary leader, Phibun Songkhram, left the monarchy intact, although he took power for himself to modernize the country.

The very limited conceptualization of Thainess distorts the CLR diversity of ethnic-minoritized groups of people residing in Thailand (Kantharawichai, 2014). While Thailand remains the only country in Southeast Asia never colonized by European nations, as a result of the country's strategies to build itself as a distinct nation, what is commonly perceived as "Thainess" has become homogenized: Thais are those who speak Standard Thai, believe in Buddhism, and pay respect to the Siam-Thai kings (McCargo, 2012). Over time, many ethnic groups have deculturated into a narrow conceptualization of Thainess, such as the Sino-Thais and the Portuguese-Thais. McCargo (2012) shares his experience having a conversation with ethnic-Chinese students during a seminar in 2000: "young Sino-Thais were in denial about their 'real' ethnicity; at the same time, it revealed the remarkable successes achieved by the promoters of 'Thainess'" (p.117). A similar case of the Portuguese-Thais is illustrated by Van Roy (2017), who argues that Portuguese ethnicity in Thailand nowadays has become recognized as 'Thai Christians' or simply 'secular Thai' as a result of promoters of Thainess (p. 70). Even though some ethnic-minoritized groups are giving up their culture, identity, and ethnic-dialects while acculturating to Thainess (Vail, 2006), indigenous Melayu Thais have been resisting changes to acculturate to what the government defines as being Thai, and that cultural and religious tension are rooted in the history of Patani kingdom and the cultural clash.

Cultural and Religious Tensions in Thailand's Southernmost Region

Language is pertinent to the conflict but is not the most fundamental issue in it. Rather, Malay and Thai cultures differ strongly in worldview, attitudes and values. To begin with, most ethnic Malay are Muslim and most ethnic Thai are Buddhist. Beyond that, longstanding antagonisms between a conquered people and their colonizers continue to fester. Malay sultans ruled these southern provinces in the past. Pattani in particular had an illustrious history at times. Descendants of those sultans and of the elite around them still live in the area, some in Malaysia and some in Thailand. (Smalley, 1994, p. 155)

From the late 20th century onward, scholars (e.g., Smalley, 1994; Syukri, 1985) have shown an increasing interest in examining the history of the Patani kingdom, or Thailand's southernmost region as known today, and the cultural clash between Malay and Thai ethnicities. As Smalley (1994) points out, Malays and Thais are different in many aspects that include cultures, worldviews, attitudes, values, mother-tongues, and religious beliefs. To better explain the root of cultural and religious tensions, this section examines historical political tensions in this region. Finally, prolonged violent unrest in this southernmost region will be explored, as that may be as a result of cultural, religious, and historical political tensions.

A Historical View of Political Tensions in Thailand's Southernmost Region

The southernmost region of Thailand was historically known as the Malay Kingdom of Patani before it became occupied by Siam. Historically, the Sultanate of Patani was independent, identified as the Malay kingdom, and was governed by Muslim sultans (Le Roux, 1998). In 1785, Siam occupied the Malay kingdom under the reign of King Rama I. As a result, some Malay Muslim governors were replaced by Siamese

Buddhist officials who mostly came from the capital of Siam. These events irritated the Malay Muslims in this region. In the mid-19th century, however, imperial British colonizers were powerful in the Malay Peninsula and became interested in invading the Malay Kingdom of Patani. Finally, in 1909, the Malay kingdom was divided into two parts as a result of the Anglo-Siamese Treaty between Siam and Great Britain.

Consequently, during the reign of King Rama V, the Sultanates of Kelantan, Tringganu, Kedah, Perlis, and the adjacent islands, including Langkawi, were given to Britain, and later belonged to Malaysia after the country gained its independence from Britain.

However, the regions a bit further north, including the Sultanate of Patani or the Malay Kingdom of Patani, were recognized by Britain as Siam's territories, which today compose the southernmost provinces of Thailand (Le Roux, 1998).

Political tensions between Siameses and Malay Muslims then intensified at the beginning of the 20th century when the predominantly Buddhist government of Siam promulgated the nationalist strategies deculturalizing Malay Muslims' identity and culture. The salient evidence in Syukri's (1985) book, titled *History of the Malay Kingdom of Patani*, shows that Malay Muslims were culturally oppressed by the Siam's government in 1933 after the first constitution of Siam was promulgated. He highlights that:

However, the democratic form of government caused the Siamese to become increasingly nationalistic, more than before. The Siamese interpret the first sentence of the constitution [the country of Siam-Thai is one in all aspects and may not be divided] to mean that every person who is a Siam-Thai subject must be counted as a Siamese in everything, that all must use one language, set of

customs, similar clothes, and one religion. They had forgotten that in the constitution there also was one sentence which guaranteed freedom of religion custom and way of life to all people who live in the country of Siam. (p. 65-66)

Malay Muslims or Melayu Thais perceive that the ways of ‘being Thai’ as interpreted by the Thai government are too narrowly defined as it excludes their cultures. In other words, the Melayu language and Islamic religious practices have been excluded from what being identified as ‘the country of Siam-Thai.’ Thus, some Melayu-Thai separatists, seeking independence of the Malay Kingdom of Patani and rebelling against ‘the country of Siam-Thai,’ have utilized Thai government schooling as one of their battlegrounds (McCargo, 2012).

Thai Government Schools: An Effective Vehicle for Promoting “Thainess”

The Thai education system is a successful strategy of the Thai government to perpetuate notions of ‘Thainess’ in public schooling (Vail, 2006). Before demonstrating the government’s assimilation strategies in schools, this section begins with an overview of the Thai Education system, followed by discussion of state primary and secondary school curriculum and practices utilized to encourage student assimilation into the narrow concepts of being Thai. At the end of this section, the remarkable case that Melayu-Thai students and parents have been making against Thailand’s assimilationist policies and practices in public education will be reviewed.

An Overview of Thai Basic Education

The education system in Thailand is centralized, bureaucratic, and is administrated by the Ministry of Education. The Education Minister is the top educational executive in charge of the five main government educational agencies: Office

of the Permanent Secretary Ministry of Education (OPSME); Office of Education Council (OEC); Office of Basic Education Commission (OBEC); Office of the Higher Education Commission (OHEC); and Office of Vocational Education Commission (OVEC) (Ministry of Education, 2018). Among these agencies, one of the most significance is OBEC, which has the responsibility of offering quality education to Thai students from preschoolers to 12th graders (OBEC, 2016). Based on the 1999 National Education Act, all Thai children must receive nine years of ‘compulsory education’ (until grade 9) and should obtain at least 12 years of ‘basic education’ (until grade 12) (Office of the National Education Commission, 1999). Accordingly, the OBEC is the national agency responsible for proposing educational policies and designing the national educational standards and curriculum of the basic education—*pra-thom-suk-sa* (primary level, grade 1-6) and *mat-tha-yom-suk-sa* (secondary level, grade 7-12) schools.

As the government’s mission is to provide quality basic education, free of cost, to all Thai children, *pra-thom-suk-sa* and *mat-tha-yom-suk-sa* students in both public and private schools are funded by the Thai government utilizing a student-per-head budget. In 2009, the Thai government expanded free education from 12 to 15 years, including three years of preschool. Under the 15-years free education policy, the government allocates budgets for students’ tuition fees, textbooks, school uniforms, educational supplies, and extracurricular activities fees (Ministry of Education, 2009). To receive a student-per-head budget, public and private schools are mandated to meet educational standards and adopt the national curriculum designed by OBEC. The budget supporting public school students is allocated by OBEC to the Primary Educational Service Area Office (PESAO) or the Secondary Educational Service Area Office (SES AO), and finally to either primary

or secondary public schools. On the other hand, the budget for private school students is allocated from the Office of Private Education Commission (OPEC)⁸ to private schools. Even though the government makes great effort to ensure all students' right to access basic education, there is slight evidence showing governmental endeavors to promote minoritized students' rights to perform their cultures, languages, and religious practices in public schools.

Assimilationist Practices in Thai Government Schools

Thai students attending government schools are absorbing Thainess and preparing to become good Thai citizens through school practices and a centralized curriculum (Smalley, 1994). In the following subsections, school practices will be described in detail as a means to help Thai students learn and socialize them into the narrow perception of being Thai.

School Practices. Thai government school practices preserve Thainess well. The tripartite concept of Nation-Religion-King is diligently embedded within school rituals and ceremonies across the country. In Thai state schools, for example, students are required to participate in a morning assembly so-called a flag-raising ceremony. They line up in front of the Thai flag with boys and girls usually in separate lines. Students take turns leading this activity. The morning assembly starts with students singing *phleng-chat-thai* (the Thai national anthem) together, chanting Buddhist prayers, and uttering a pledge of allegiance as they keep promising loyalty to the nation and Siam-Thai monarchy. The English-translated versions of the Thai national anthem and the Thai pledge of allegiance are as follows:

⁸ The OPEC is organized by the Office of the Permanent Secretary Ministry of Education (OPSME)

The Thai National Anthem

Thailand unites flesh and blood of the Thais
Nation of the people, belonging to the Thais in every respect
Independence has been long maintained
Because the Thais seek, and love, unity
Thais are peace loving, but at war, we're no cowards
Sovereignty will not be threatened
They will sacrifice every drop of their blood for the nation
Hail the nation of Thailand, long last the victory, Hurrah. (Manickam, 2013, p. 180)

The Thai-School Pledge of Allegiance

We are all Thai now, because we have a nation, religion and King.
We understand that our ancestors exchanged their blood,
flesh and life in order to achieve this [the Thai nation].
We must die for our country.
We must maintain our religion.
We must safeguard our king.
We must be well behaved, obey school rules and be honest to ourselves and to others.
We must not get others or ourselves into trouble. (Barrow, 2018, para 2)

Manickam (2013) argues that the Thai pledge of allegiance and the Thai national anthem are particularly militaristic (e.g., 'We must die for our country', 'Thailand unites flesh and blood of the Thais'), creating the myth that Siamese (Thai) ancestors, referring to Ayutthayans, have never lost in war. On the other hand, the myth perpetuates the case that other ethnic-minoritized rulers and people, such as the Lan Na, the Melayu Thai,

were historically oppressed by Siamese kings, as once their kingdoms were lost in war, and that they were integrated into the kingdom of Siam or Thailand. Manickam (2013) states that “the nation [Siam or Thailand], itself, was the product of one kingdom, the Ayutthayans, subduing others: the kingdoms of Sukhothai, Lanna, Nakhon Si Thammarat, Patani, and more” (p. 180). This myth may particularly be problematic to marginalized people in the southernmost region (historically indigenous people of the Malay Kingdom of Patani), and other regions as well, when the offspring of the oppressed (sultans or kings or heroes) become aware of their historical rights to the land, culture, language, and religious practices (Chuenchat, 2017; Manickam, 2013; Syukri, 1985).

However, not only do Thai government school practices promote a sense of patriotism, but they also embrace the traditions of Buddhism. While walking into government schools, it is common to notice Buddha statues or tiny spirit shrines on school grounds, or Buddha images hanging on classroom walls, because Buddhism has been historically embedded into Thai schooling. In the 17th century, for example, Thai education was reserved for princes only, and they were taught by Buddhist monks (Ministry of Education, 2014). In the following century, the Thai education expanded to serve all male Thai citizens, and the schools were located within Buddhist temples. Nowadays, some school buildings are still found operating within temple lands, and school-building architecture and archways are sometimes designed similar to that of a Buddhist-temple. These schools are identified as *rong-reiyn-wat* (temple schools) and often use an adjacent-temple’s name as a school’s name. Other school activities, such as *wun-wai-khru* (teacher appreciation day), also involve Buddhist practices. In the *wun-*

wai-khru, Thai students bring flowers and *toop-tian-pae* (incense and candle) to teachers, and *krab* (prostrate) teachers to show their respects. As discussed in the above section, *wai* or *pra-nom-mue*, as well as *krab* mirrors Buddhist practices.

School Textbooks. Thai national identity is embedded in the textbooks that the Thai government requires schools to adopt. Mulder (2000) notes that Thai-school textbooks are controlled by Thailand's Ministry of Education to perpetuate the "dominant mentality" as interpreted by the Thai government (p. 110). As illustrated in school textbooks, for example, the concept of how to be a good Thai is to "be tractable, solve their own problems ('independent'), *be obedient to the government*, come on time [to school], and *feel grateful and indebted to Nation-Religion-King*" (Mulder, 2000, p. 111, emphasis mine). In 2008, however, when *phum-pan-ya-thong-thin* (local wisdom) was recognized in 20 percent of the school curriculum, the government inserted a conception of multiculturalism into textbook contents while perpetuating the conception of 'dominant mentality.' As a result of analyzing 30 mandatory social studies and history textbooks, Arphattananon (2013) found that the books only recognize visible cultures of minoritized groups (e.g., food, customs, ceremonies, costumes, festivals). Based on her research evidence, the concept of the right to cultures for ethnic-minoritized students is still silent, and the meaning of diversity is narrowed to accept only visible cultures like those seen in school textbooks.

School Curriculum. Primary and secondary school curricula are divided into two parts: the national curriculum (80 percent), known as the 2008 Basic Education Core Curriculum (BECC), and the local curriculum (20 percent). While BECC is designed by OBEC and has mandated to implementation in both private and government schools

across the country, each school is responsible for designing the remaining 20 percent of the local curriculum or *luk-sut-thong-thin*. In fact, since 1999, the Thai government has initially acknowledged that *phum-pan-ya thong-thin* (local wisdom) must be integrated into the 20 percent of school curriculum as a part of educational reforms: The National Education Act (NEA) (Vail & Pantakod, 2013). The *phum-panya-thong-thin* is defined as “needs of the community and the society, local wisdom and attributes of desirable members of the family, community, society, and nation” (Office of the National Education Commission, 1999, p. 12). The curriculum integrating local wisdom can alternatively include indigenous cultures, local languages, or religious doctrine possessed by ethnic-minoritized communities.

According to Smalley (1994) and Vail (2006), 80 percent of school curriculum could be a vehicle to help children absorb Thainess and prepare them to become good Thai citizens. For example, the desirable characteristics of Thai students, as exemplified in the centralized curriculum or BECC, are defined as “love of nation, religion, and king” and to “[cherish] Thainess” (Ministry of Education, 2008a, p. 7). Regarding this mandatory curriculum, every 1st to 12th grade teacher is expected to ensure that national pride is integrated into lesson plans and successfully infused into instruction, no matter what subject they are teaching. This Bangkok-designed curriculum may be more especially problematic in the Social Studies, Religion, and Culture Subject Area, when its contents of Siamese-Thai history are contrasted with local history and story as perceived by ethnic minorities in each region of Thailand (Komchadluek, 2017; NIETS, 2017).

Language of Instruction. The Thai government legitimated Standard Thai as the only national, official language and promulgated that the language of instruction in public

schools must only be Standard Thai (Puangpis, 2012). This assimilationist practice leaves more than 60 ethnolinguistic minorities unrecognized in government schools (Kantharawichai, 2014). In fact, all Thais living in the country (1) must honor and value Standard Thai; (2) have as a civic duty to learn Standard Thai; and (3) play a vital role to teach and convince Thai citizens who do not comprehend Standard Thai to learn the language in order to improve literacy skills (Puangpis, 2012). From then on, Thai students, who were non-Standard Thai speakers, were labeled as un-Thai, becoming known as illiterates (Arphattananon, 2011c). The mandatory use of Standard Thai as the only language of instruction, as well as promoting Thainess, in primary and secondary government schools, may generate political tensions between the Thai government and ethnolinguistic minoritized groups, particularly Melayu Thais who speak Melayu as their first language in daily life and have a negative attitude of Standard Thai as representing Thainess (Smalley, 1994).

The Resistance of Melayu Thais to State-Provided Education

Learning central Thai and learning via central Thai were essential to the nationalizing project, and those minorities who did not master central Thai were regarded as un-Thai. The Malay-speaking Muslim Thais are a striking example of this. At present the Muslim minorities in southern Thailand continue to live with the consequences of being marked as different because of language and “culture.” Violence and arbitrary detention continue to worsen in the Muslim-dominated southern provinces, and the security-minded outlook that informed central Thai government policies for decades is in evidence. (Barry, 2013, p. 5-6)

Melayu Thais perceive that Thai public schooling emphasizes secular education and propagates Thainess in a way that devalues their Muslim ways of life (Manickam, 2013). In 1947, for example, Melayu Thais demanded that “the government should support education in the Malay medium up to the fourth grade in parish schools within the four provinces [the southernmost region]” (Syukri, 1985, p. 71). During the 1960s, while there was no responding to demands for greater cultural, linguistic, and religious awareness, the government required all Melayu Thai children to attend public schools, and *ponoh*⁹ to replace Melayu or Jawi as an instruction language by Standard Thai (Arphattananon, 2011c; Brooks & Sungtong, 2015). Today, *ponoh* has been mostly replaced by Islamic private schools that teaches both secular and religious lessons controlled by the OPEC’s Thai government. In order to receive government subsidies, primary and secondary Islamic private schools are required to adopt the mandated core curriculum and ensure that educational quality and teacher qualification are on par with government schools.

Since the late 1960s, Melayu Thais have been protesting against the Thai government’s assimilationist policies for the right to preserve their identity, culture, language, and religious practices in public school buildings (Dorairajoo, 2009). For example, in 1988, Muslim female students in the Yala province protested for their right to wear hijab in college (Panjor, 2012). Even though the government eventually allowed Muslim students to wear school uniforms that have elements connected to their religious

⁹ *Ponoh* is Islamic boarding school where Muslim youth learn religious ways of life based on the Koran, using Jawi and Arabic as instructional languages. In Manickam’s (2013) book entitled *Just enough: A journey into Thailand’s troubled south*, the *Ponoh* is illustrated, “There were no classrooms, but children sat on the floor and listened to the *to khru* [teacher] preach. Defying the strictures of measurable regularization preferred by states everywhere, *ponoh* lacked standardized curriculums and did not separate children into grade levels. They learned at their own pace and were assisted by their older classmates. *Ponoh* gave no graduate diplomas, but a student’s credentials were linked to the status and recommendations of their teacher” (p.82).

practices, wearing a hijab is banned at some schools in the southernmost provinces (Fernquest, 2011). Moreover, in 2008, Muslim students in the Pattani province demonstrated in favor of requiring their university to set Muslim holy days (i.e., *Eid Al-Fitr* and *Eid Al-Adha*) aside for religious observance (Manager Online, 2008). Nevertheless, in 2015, a group of Muslim parents in Pattani protested a government school leader after they found that Muslim students were accidentally provided non-Halal meals while joining a school field trip to Bangkok (Isranews Agency, 2015). The parents demanded the government replace the current Buddhist principal with a Muslim principal and to remove the *wat* school's gateway arch symbolized in Buddhist temple style for the school setting.

Consequently, Melayu Thai parents today prefer to send their children to private Islamic schools where they perceive that their Malay culture and identity, Melayu language, and Islamic-religion practices are more recognized than in public government schools (Maxcy et al., 2010a, 2010b). In other words, Melayu-Thai parents are self-segregated, resisting the Siam-Thai government's promotion of Thainess in state schools. The number of Muslim students enrolling in and transferring from primary and secondary government schools to private Islamic schools has been increasing since 2004, when the unrest violence intensified (Brooks & Sungtong, 2015; Human Rights Watch, 2010). While the number of students in the government schools has dropped, some small government schools, particularly at the primary level, have had to be closed (Brooks & Sungtong, 2015; Maxcy et al., 2010a, 2010b).

Prolonged Insurgency in the Southernmost Provinces of Thailand

There is resistance to government education, and sometimes the resistance has resulted in violent conflict, particularly in government school settings. Resistance to assimilation efforts has not reached an end, and violence in the southernmost region has continued, targeting both Buddhists and Muslims. Although political tensions between the Siam-Thai government and the oppressed Melayu Thais go as far back as the 1780s, the violence again intensified in 2004, and the hate between Buddhists and Muslims are more often portrayed in social media (McCargo, 2012). The National Reconciliation Commission (2006) reported that the number of incidents (e.g., bombings, murders, crimes) have increased from 84 cases in 2003 to 1,843 cases in 2004. Until today, the increase in violence has had an impact on education as well. As symbolized in the conceptions of Thainess as described earlier, public school buildings and government school leaders, teachers, and staff have been targeted (Brooks & Sungtong, 2014; McDonald, 2012). From 2004 to 2015, 179 teachers were murdered, and 204 government schools were burned (Deep South Watch, 2015). In 2005, for example, a leaflet from a separationist group was sent to Buddhist school principals in the Panare district, Pattani province, after Wat Phrom Prasit (a Buddhist temple) in the district was attacked, and a monk and two temple boys were murdered (McCargo, 2009b, 2012). The leaflet stated:

Dear Principal of the School,

About what happened [The temple was attacked], we have no intention to hurt anyone. This land belongs to us. It's time for us to get it back. Leave now if you don't want any more damage to lives and property. If you continue to stay, we will not guarantee your safety. Take your family as well.

From Patani State Liberators (McCargo, 2012, p. 27).

While government educators and public schools have been direct targets of the unrest, some Buddhist school leaders have moved out of this terrorized region. However, many Buddhist and Muslim school administrators continue to lead government schools under these challenging conditions, trying their best to serve CLR communities in Thailand's southernmost region.

Government School Leadership in Southern Thailand

While primary and secondary government schools in the southernmost region have turned out to be battlegrounds between the Thai government and those who are assumed to be separationists, no study about how government school leaders could be prepared for leading schools in this terrifying situation has been found. In order to better train school leaders in this region, Sungtong et al. (2015) argue that school leadership practices fit for the circumstance of Thailand's southernmost region is first in need of investigation and cannot be adequately adopted from Western leadership theories—for example, transformational (e.g., Bass, 1999; Echols, 2009), transformative (e.g., Miller, Brown, & Hopson, 2011; Shields, 2010), and participatory (Yukl, 2005) leadership. Sungtong et al. (2015) argue that:

Although the concepts of participatory and transformational leadership are generally useful logics of action of principals in dealing with education reform, those concepts—derived by Western scholars considering Western school leaders—may not conform to the unique conditions encountered in this unique and highly stressed region in Southeast Asia. (p. 179)

Because the roots of Western leadership concepts are embedded in Western societies, Thai government school leaders may need to create leadership strategies appropriate to Thai social and school culture. Accordingly, a Thai-based leadership concept may or may not conform to western school leadership strategies (Hallinger, 2004; Hallinger & Kantamara, 2000a, 2000b, 2001; Hallinger & Leithwood, 1998).

The most recent study on school leadership for government primary and secondary school leaders in Thailand's southernmost region is portrayed in Sungtong's (2017) chapter, entitled *Perspective, dilemmas, and multicultural leadership of public school principals in the three southern border provinces of Thailand*. Based on his study, multicultural leadership congruent with Southern Thailand consists of five concepts: (1) building awareness of multicultural education, (2) leading public schools based on regional contexts, (3) building close relationship with communities, (4) collaborating with stakeholders, and (5) promoting professional development to teachers. While this Thai-based concept of multicultural leadership is constructed from the perceptions of 30 primary and secondary government school leaders, Sungtong's (2017) study does not focus on how the people who are preparing these leaders (i.e., university professors) perceive school leadership concepts congruent with the contexts of the southernmost region that may shed light on preparation of government school leaders in this region.

Professional Licenses and Standards for Thai School Leaders

Primary and secondary public-school leaders across Thailand are required to meet mandatory professional standards for school leaders and obtain professional licenses to be school leaders. In order to get the licenses, they are trained to meet the professional standards as required by the 2013 Regulation of the Teacher Council of Thailand on Professional Standards (RTCTPS) (TCT, 2017). In southern Thailand, even though school leaders' work is fundamentally serving students from different CLR diverse backgrounds and influenced by historical political tensions and ongoing unrest situation, the *national* requirements of RTCTPS do not pay attention to the *regional* contexts in preparing government school leaders for this region. In the following subsections, a review of Thai professional licenses and standards for school leaders based on RTCTPS will be presented.

Professional Licenses for School Leaders

In 2003, the Teachers and Educational Personnel Council Act (TEPCA) evoked the ideas of professional licenses and professional standards for teachers and educational leaders in Thailand (TCT, 2003). The TEPCA identifies the term *professional educators* as “teachers, educational institution administrators, education administrators and other educational personnel who are granted licenses to practice the profession under this act [TEPCA]” (TCT, 2003, p. 1). According to the act, to be a Thai professional educator, one is required to gain and maintain professional licenses approved by the Teachers' Council of Thailand (TCT)¹⁰. While the TEPCA defines *educational institution*

¹⁰ The Teachers' Council of Thailand (TCT) is a council for teachers and educational personnel, founded according to the 2003 Teachers and Educational Personnel Council Act to establish professional standards, issue and revoke Licenses for Professional Practice, and monitor and supervise practices according to the Standards and Ethics of the Profession, including developing the Education Profession, raising it to an honorable level (TCT, 2012).

administrator as principals or assistant principals or educational administrators who lead private and government schools or other kinds of educational institutions, *education administrator* refers to educational leaders who lead government educational agencies at district levels, such as the Primary Educational Service Area Office (PESAO) or the Secondary Educational Service Area Office (SESAO) (TCT, 2003). However, this present study focuses on leadership preparation for educational institution administrators—principals and assistant principals of primary and secondary government schools.

Professional Standards for School Leaders.

This present case study uses the term *school leader* as referring to principals and assistant principals in government primary and secondary schools in determining how they are trained by faculty members in the ALPP to lead government schools serving CLR diverse students in the southernmost region. To be appointed as Thai government school leaders, candidates have to take an assessment organized by PESAO or SESAO and maintain professional license for educational institution administrators (TCT, 2003). To be eligible to apply for the professional license, the RTCTPS requires prospective school leaders to meet “the standards of professional knowledge and experience” (TCT, 2017, p. 4).

There are two parts of the professional standards for school leaders. First, regarding the *standards of knowledge*, a school leader candidate must hold a degree in educational administration from an administrative leadership preparation program (ALPP) accredited by TCT. In order to pass the TCT’s accreditation, each ALPP across the country must ensure that its leadership preparation curriculum includes seven subject

contents: (1) professional development (2) instructional leadership; (3) educational administration; (4) curriculum, teaching, and learning evaluation (5) student affairs and activities; (6) quality assurance; and (7) morality, ethics, and professional codes of conduct (TCT, 2017). Second, according to the *standards of professional experience*, a school leader candidate must be either in a teaching career for at least five years, or simultaneously have teaching experience and administrative experience, such as a head teacher, a department chair, or the head of academics, for at least two years. However, both standards do not emphasize how future government school leaders should be prepared for responding to regional circumstances and leadership challenges in the certain regions of Thailand. In the south, for example, little is known about how government school leaders are prepared to work under challenging situations, such as the cultural and religious tensions and ethnic-religious separatist insurgency. Therefore, the following section illustrates the challenging role of government school leaders that pre-service school leaders might encounter when they were appointed to be government school leaders in southern Thailand.

The Challenging Role of Government School Leaders in Southern Thailand

This study attempted to comprehend faculty participants' perceptions of their teaching role; thus, the challenging tasks of government school leaders whom faculty members are preparing to lead schools in the southernmost region is reviewed to support an understanding about how these faculty participants conceptualize their teaching role. In other words, knowledge about school leadership challenges may influence how faculty participants in the ALPP perceive their teaching role and train prospective school leaders. Leading government schools in Thailand's southernmost region may bring unique

difficulties to school leadership tasks that requires specific leadership training because of ongoing religious tensions that have erupted into acts of violence. In some conflict zones, school leaders might lead public schools under terrifying situations while also attempting to apply the centralized educational requirement into CLR diverse schools and communities.

Applying National Educational Requirements to Unique Regional Circumstances

Not only do government school leaders in this region work under unexpectedly terrifying contexts, but they also lead schools to meet the high expectations of educational standards as required by the 1999 National Education Act (NEA). The educational reform of NEA introduces standards-driven education, student-centered pedagogies, and the 2008 Basic Education Core Curriculum (BECC) to Thai education. As mentioned earlier, some components of BECC, which promotes Thainess, are mismatched with the CLR identity of Melayu Thai students in the southernmost region. Government school leaders feel affected by both the Bangkok-designed educational standards and the needs of CLR diverse communities in this region (Maxcy et al., 2010a, 2010b). However, they put considerable effort into implementing this reform. While coping with an overload of paperwork from the reform, they work hard with teachers to prepare students to pass the national standardized tests, particularly when the tests are administered in the Thai language, which is not the mother tongue of the Melayu Thai or Malay Muslim students (Nitjarunkul et al., 2014). The students, in most cases, have a negative attitude towards the usage of Standard Thai, and they have lower test scores than their counterparts in other regions of Thailand.

Even though government school leaders in the southernmost region put great effort into enhancing educational improvement, primary and secondary students have been achieving the lowest national test scores in every subject compared to their counterparts in other regions since 2009 when the educational national test was first given (Ministry of Education, 2008b; Office of Strategic Management, 2014; Thairath, 2017). In the beginning, Thai 6th, 9th, and 12th graders were required to have the national educational test in eight subject areas¹¹. However, in 2015, three subject areas of the test were eliminated, including Arts; Health Study and Physical Education; and Occupations and Technology. Among the remaining five subject areas, the Social Studies, Religion, and Culture (SRC) test is the most debated, because some parents and educators have pointed out that the test questions more often favor the dominant culture than the diverse cultures of ethnic-minoritized students. In other words, the Bangkok-designed SRC test may be biased against some groups of marginalized students whose cultures and religious beliefs are not represented in the test questions (PostToday, 2016). For this reason, Melayu Thai students may be at a disadvantage because the test items emphasize asking about Thainess and Buddhist practices. In 2017, eventually, the SRC test was discontinued for the 6th-grade and 9th-grade students at the national level, which had caused educational administrators in each region to have extra work due to having to design how the SRC should be taught and evaluated reflecting better sensitivity to diverse population in certain areas.

¹¹ Including the Thai language; Mathematics; Science; Social Studies, Religion, and Culture; Health Study and Physical Education; Arts; Occupations and Technology; and Foreign Languages.

Improving Educational Quality Under A Restricted Budget

While attempting to improve students' achievement, government school leaders in the southernmost region are doing so with limited budgets (Maxcy et al., 2010a; Nitjarunkul et al., 2014). Under the 1999 NEA, neo-liberalism started to be practiced in the Thai education system. Accordingly, school leaders are allowed to autonomously manage their schools under a centralized allotment of money given to them based on a student-per-head budget. As mentioned earlier, many Melayu Thai parents self-segregated by transferring their children to private Islamic schools. In 2013, UNICEF (2014) reported that less than 30 percent of Muslim students attended government secondary schools. While the per-head budget model enables the money to follow the transferring Muslim students to private Islamic schools, Maxcy et al. (2010b) highlighted public school leaders' concerns for how government schools can better attract Melayu Thai students. Moreover, leaders' tasks were extraordinarily challenging when they also had to manage limited budgets while keeping school ground safe by hiring security personnel and building fences instead of only spending the restricted budget on academic purposes (Maxcy et al., 2010b).

Leading Government Schools Under the Violent Unrest

State school leaders in Thailand's southernmost region are also working under unstable and unsafe conditions. They are fearful of violent unrest resulting in attacks against them, their colleagues, their school buildings, and even their students (Human Rights Watch, 2010; Nitjarunkul et al., 2014). In some conflict zones, government school leaders and teachers have to be guarded by armed military while commuting between home and school (Brooks & Sungtong, 2014). Today, some public-school buildings in

predominantly Melayu Thai communities are protected by military corps, which are mostly Buddhist, as a part of the government's initiatives. Paradoxically, the presence of armed military guards cannot guarantee the safety of schools and educational personnel, since incidents have still occurred at schools and with purposeful attacks against the soldiers who are responsible for protecting school buildings. In some cases, school leaders' daily tasks have become even more complicated because of rumors that Muslim village government officials or Melayu Thais have been killed by Buddhist soldiers who may be guarding their schools (Human Rights Watch, 2010).

Brooks and Sungtong (2014) make an insightful point when writing about the presence of military guards at government schools having influence on school leadership. They posit that school leaders thus are in "the middle of three competing factions: insurgent groups, the Thai military, and the communities their schools served" (p. 375). To lead schools in CLR diverse communities, then, government school leaders have to balance their ways of gaining information or interact with those 'three competing factions.' While many Buddhist principals are not able to speak Melayu or fully understand Jawi, they rely on Muslim teachers and colleagues to elicit information from Muslim communities. Also, they may have to consult with their Muslim peers on how to build trust or appropriately behave when participating in CLR diverse community events. Leading government schools under insurgency is very challenging for school leaders, but little is known about how they are trained to work under these conditions (Brooks & Sungtong, 2016). While the violence continues, and schools are still propagandizing Thainess, it is common to see that government school leaders and teachers carry firearms to schools to protect themselves (Brooks & Sungtong, 2014).

Implementing Unclear Goals to Promote Multicultural Education

Since the intensification of violence in 2004, discourse on multicultural education has often been initiated in the southernmost region by Thai and international scholars (e.g., Arphattananon, 2011a, 2011b; Brooks & Sungtong, 2015; Chongruksa, Prinyapol, Wadeng, & Padungpong, 2010; Farrungsang, 2008; Farrungsang, Uttayawalee, & Sungtong, 2007; Sungtong, 2012, 2014, 2017; Tepsing & Sangkarat, 2015). However, state school leaders in this region have difficulty in promoting multicultural education, because government policy on enhancing multicultural education is unclear. For example, even though government educational plans, such as the 2007 Educational Development Plan for Southern Thailand, and the 2008-2011 Strategic Plan of the Special Development Zone of Southern Thailand Border Provinces, have emphasized the goal of promoting multicultural education, no clear guidelines and practical procedures have been provided to school leaders to put the plans into reality (Brooks & Sungtong, 2015). Likewise, while the 2017-2036 National Educational Plan emphasizes its goal to develop educational equality in the southernmost region by integrating the social and cultural contexts and the native languages of CLR diverse students into learning instruction (Office of the Education Council, 2017), an explicit way to implement this brand-new educational goal in government school buildings is yet to come.

While those policies aiming to promote multicultural education have vague goals and guidelines, government school leaders have ambiguous conceptualizations of what multiculturalism and multicultural education mean, but they are still finding ways to implement relevant policies in public schools. Sungtong (2017) interviewed 30 primary and secondary government principals in the southernmost region and found that these

principals have varied concepts of multiculturalism. The ideas cover an array of narrow, broad, and unsure perspectives about what multiculturalism means or should be like in promoting multicultural education in Thai public schools. Besides, the principals who hold a narrow view believe that multiculturalism is defined only as cultural and religious issues, while ones who hold a broader perspective expand their views to include other social dimensions, such as gender, socioeconomic status, and ethnicity.

According to the evidence of Sungtong's (2017) study, there is a need to promote an understanding of a broader scope of multiculturalism to government school leaders in the southernmost region. Unlike other regions of Thailand where multiculturalism advocates for social justice and the right of marginalized people to their cultures (Barry, 2013; Prachatai, 2016), multiculturalism proliferating in the southernmost region is always identified as *dok-mai-hlak-si* (a variety of colorful flowers) (Deep South Journalism School, 2015). In other words, multiculturalism, particularly in the southernmost region, refers to “the co-existence of Buddhists, Muslims, and Chinese in the area”—which is not the same as promoting social justice and the rights to their cultures (Arphattananon, 2011a, p. 498). Because government school leaders perceive the meaning of multiculturalism differently, government schools across the southernmost region advocate multicultural education with various approaches based on, and influenced by, school location, school reputation, Buddhist-Muslim-student ratio, views of parents' needs (Arphattananon, 2013), and school leaders' religious and cultural backgrounds and perceptions of multiculturalism (Sungtong, 2017).

Promoting Multicultural Education During the Insurgency

In public schools situated in conflict zones, school leaders could have difficulty implementing multicultural education because it may be hazardous to personal safety. During insurgence in the southernmost provinces, Brooks and Sungtong (2015) underscore that government school leaders and teachers may be risking their lives when promoting multicultural education in schools. They state that:

...teaching multicultural concepts carry the risk of being misconstrued by students and later reported to separatists. Separatists maintain lists of those targeted for death, and lessons on multicultural topics could result in teachers' names being added to these lists. Multicultural lessons, in this context, could put teachers in jeopardy. (p. 192)

Accordingly, in order to keep themselves and their school safe, school leaders and teachers may *purposefully* avoid discussing topics—related to historical tensions, diverse cultures and ethnicities, and religious practice of Melayu Thais, while shunning Thai culture or Buddhist practices, such as *wai*, from their instruction and school activities (Arphattananon, 2013; Brooks & Sungtong, 2015; Sungtong, 2017).

There is no evidence showing how school leaders and teachers are prepared to appropriately discuss issues about CLR diversity in government schools and classrooms in the way that promotes mutual understanding among CLR diverse students. As a result, today, school leaders in the southern region may 'play it safe' when enriching multicultural education in government schools. When asking school leaders about how multicultural education is applied in their schools, they responded with visible changing of school policies like allowing Muslim students to wear uniforms conforming to their

religious practices, providing Halal meals to Muslim students, and offering two hours per week of Islamic lessons to Muslim students at public schools (Arphattananon, 2011b). School policies and curriculum regarding multicultural education mostly endorses the visible cultures of students (e.g., wai-ing, food, clothes, language, folk dance), but often disregards students' invisible cultures (e.g., learning styles, identity, historical and cultural backgrounds) and the promotion of mutual understanding among students from CLR-diverse backgrounds (Arphattananon, 2013). Recognizing and valuing the *invisible* cultures of students may be a pivotal piece to improving academic achievements of CLR diverse students in the southernmost provinces. Therefore, how government school leaders may be better trained to be responsive to both visible and invisible cultures of CLR diverse students in southern Thailand needs to be further explored, particularly understanding how faculty participants in this region perceive their teaching role in preparing government school leaders for CLR diverse schools and communities.

Preparing Government School Leaders for CLR Diverse Schools and Communities

In preparing prospective government school leaders for the southernmost region, the ALPPs and faculty members should develop leadership preparation curriculum and instruction associated with regional contexts and the needs of CLR diverse students and communities (Nitjarunkul et al., 2014). However, there is no current research study that has explored how faculty members in this region make sense of their role in teaching future government school leaders, who may be facing challenges in leading government schools in this region. Thus, the main purpose of this study is to understand how Thai faculty members conceptualize their teaching role as trainers of prospective government school leaders, who will serve CLR diverse schools and

communities in the southernmost region. The following subsections present brief details on two ALPPs and faculty in southern Thailand as the vital source of government school leadership preparation to facilitate leadership instruction.

Administrative Leadership Preparation Programs in southern Thailand

There are two administrative leadership preparation programs (ALPPs) training pre-service school leaders to lead government schools in the southernmost region, where this study took place. One ALPP campus is located in the Pattani province and the other ALPP campus is located in the Yala province. Both ALPPs are well-known as many government school leaders in this region are trained by these two programs. In 2016, however, one of the ALPPs was closed and its curriculum remains under accreditation review today. Thus, this study could only recruit faculty participants from the only operating ALPP at Southernmost University. At Southernmost University, they teach prospective school leaders who are graduate students in the program; students attend weekend-class meetings while mostly working fulltime as teachers in this region. As they live and work in this region, these prospective school leaders may bring their personal stories and professional experiences to classrooms that may influence faculty participants' perceptions of their teaching role. In the ALPP, faculty members may also become aware of their teaching role, and that may construct their perceptions of teaching role based on the ALPP's commitments to CLR diversity, which help this study build ways to understand how they perceive their teaching role.

Faculty Members in the ALPP in Southern Thailand

Today, a total of six faculty members of the only one-operating ALPP in Thailand's southernmost region play a significant role in preparing government school

leaders for CLR diverse schools and communities. These faculty participants may train future government school leaders to keep up with the challenges that they may encounter when they will be appointed to school leadership positions. In training government school leaders, faculty members' understanding of their teaching role may rely on how they define what it means to be Thai and how to appropriately practice CLRRSL in Thai government schools. The existing literature—such as an overview of CLR diversity in Thailand, the perspectives on Thainess and otherness, the historical contexts of cultural, religious, and political tensions between the Thai government and Melayu Thais, and the government school leadership challenges in the south—will support this exploratory case study to cognize faculty participants' perceptions of their teaching role. With anticipation, grasping faculty participants' self-defined concepts of Thainess and CLRRSL practices, and perceptions of their teaching roles may be an essential component to construct better ways to prepare pre-service school leadership for the uniqueness of CLR diversity in Thailand's southernmost provinces and elsewhere. Finally, even though this case study is not framed by a Western-based CLRRSL concept, the following section briefly presents how the CLRRSL practices has been gradually developed in the U.S., and why the Thai-based concept of CLRRSL practices is in need of timely investigation.

Culturally, Linguistically, and Religiously Responsive School Leadership

This study uses the term *culturally, linguistically, and religiously responsive school leadership* (CLRRSL), adapted from the concept of *culturally responsive school leadership* (CRSL) by Khalifa et al. (2016). This term CLRRSL may be redundant, but it

underscores the intertwining of CLR diversity in Thailand's southernmost provinces that exists in government school settings.

As presented in earlier sections, Buddhist religious practices are a crucial part of Thainess, as well as cultural practices and linguistic identities. In southern Thailand, there has been stereotyping around an interconnection of Muslim religious beliefs and languages, e.g., Melayu or Jawi is a language of Melayu Thais and Standard Thai is a language of Buddhist Thais. Therefore, the term *culturally, linguistically, and religiously responsive school leadership* or *CLRRSL* is a good fit for this present study, elucidating the effort of government school leaders to enhance quality education for all students, including those who come from CLR diverse backgrounds, and to serve CLR diverse communities surrounding schools in Thailand's southernmost provinces.

Root of CLRRSL in the United States

In the U.S., the terms—*culturally responsive leadership* (e.g., Aguilar, 2011; Merchant et al., 2014; Johnson, 2014) and *culturally relevant leadership* (e.g., Fraise & Brooks, 2015; Horsford et al., 2011; Jones et al., 2016)—are used interchangeably, elucidating educational leaders' endeavors to embrace the cultural diversity of students, parents, and teachers within school buildings. Over the past few years, however, the concept of *culturally and linguistically responsive school leadership* (CLRSL) has increasingly grown in educational leadership literature, recognizing the linguistic diversity of students as well as the intersectionality of students from diverse backgrounds (Theoharis & Scanlan, 2015). For example, Scanlan and Lopez's (2015) book, entitled *Leadership for Culturally and Linguistically Responsive Schools*, highlights three leadership dimensions to support culturally and linguistically diverse students: (1)

promoting sociocultural integration, (2) cultivating language proficiency, and (3) ensuring academic achievement. Nevertheless, these CLRSL concepts are derived from American social and school cultures and has yet to be expanded to recognize a religious practice of diverse students in schools.

Exploring a Thai-Context-Based Definition of CLRRSL

In the U.S., the term *culturally responsive leadership* is derived from the concept of *culturally responsive pedagogy* (CRP) (Johnson, 2014). While American scholarship in teacher education (see Gay, 2002, 2010) proposes theories and practices around CRP, American scholarship in educational leadership evokes attention to how culturally responsive school leaders can better support teachers' work to promote culturally responsive classrooms (Horsford et al., 2011). In Thailand, while literature on teacher education has shown its increasing focus on developing CRP, the CLRRSL concept is novel and imaginative for Thai scholarship in educational leadership. Particularly in the southernmost region, CRP-related research studies, such as *Education for culturally diverse students in Thailand: The case of Muslim students in the southernmost provinces* (Arphattananon, 2011a); *Planning and implementing Patani Malay in Bilingual Education in Southern Thailand* (Premsrirat & Samoh, 2012); and *Storytelling: Program for multicultural understanding and respect among Thai-Buddhist and Thai-Muslim students* (Chongruksa et al., 2010) have progressively shown the effort of government teachers to examine how CLR diverse students can be better supported in classrooms. At this point, however, no existing Thai literature about how Thai school leaders could support the work of culturally responsive teachers, or what it means to practice CLRRSL in public schools, has been found.

Exploring CLRRSL practices in Thai context is timely because of Thailand's changing social and cultural circumstances. Today, the traditional ways of life of the Thai people as well as Thais' perception of Thainess may be gradually changing in this "contemporary Thailand" era (Liamputtong, 2014, p. xiii). For instance, contemporary Thailand explicitly features "...new social movements and identities such as the rise of new middle class and "lower" class groups and ethnic, gender, and gay movements" (Liamputtong, 2014, p. xv). Contemporary Thailand increasingly advocates for the rights to cultures, heritages, and languages of those who are minoritized in Thai society (Barry, 2013). Contemporary Thailand is also often involved with international organizations, such as UNICEF (2014), Human Rights Watch (2010), and the United Nations (Premrirat & Samoh, 2012), which advocate for the right of marginalized students in Thai schools. The changing circumstances in contemporary Thailand may have an influence on the ideas around Thainess and CLRRSL practices of Thai university faculty, which this study aims to explore.

For example, Premrirat (2014) demonstrates this redefinition of Thainess as willing to embrace cultural and linguistic diversity, evidenced by influencing her advocating for bilingual classrooms in Thailand's southernmost region. In 2010, she started a pilot project to develop Patani Malay (Melayu or Jawi) - Standard Thai bilingual classrooms. Based on her experiments, Melayu - Thai bilingual learners are happier, more creative, enjoy school, and have higher academic achievements than their counterparts in monolingual classrooms (Bangkok Post, 2010; Cheni et al., 2017). In her chapter, entitled *Redefining "Thainess": Embracing Diversity, Preserving Unity*, Premrirat (2014) insists upon the importance of promoting cultural and linguistic

diversity in school settings. Besides, she argues that “the significant diversity of language and culture is frequently ignored or misunderstood, and this has resulted in marginalization for many and the gradual extinction of language and cultural heritage for some” (p. 3). Because the concept of Thainess and CLRRSL practices may be redefined by faculty participants in the ALPP and that may shape the ways they conceive their teaching role in training government school leaders, this study eventually proposes to examine how the ALPP faculty members in the southernmost region perceive what it means to be Thai, how to practice CLRRSL in government schools, and what instruction roles they play as trainers of prospective government school leaders in this region.

Conceptual Framework

Mezirow’s (2009) transformative learning concept is appropriate as part of the conceptual framework for this exploratory multiple-case study. The concept of transformative learning is part of adult learning theory and has evolved over the past four decades. Today, its application is used in a variety of educational fields, such as higher education, classroom teaching, education workplace, and community and social change (Mezirow et al., 2009). In this study, components of transformative learning (i.e., frame of reference, transformative learning process, fostering transformative learning) are used to guide the ways to construct an understanding of how faculty members conceive of their teaching roles as trainers of aspiring school leaders for CLR diverse communities in the southernmost region of Thailand. The following sections begin by introducing adult learning theory, as transformative learning is one of the three components of the theory. Then, the transformative learning concept and its application for this present study’s conceptual framework will be illustrated.

Adult Learning Theory

The concept of transformative learning within adult learning theory is adapted for the conceptual framework of this study to direct ways that data was gathered based on the Thai context. Merriam (2001) posits that the way adults learn is distinct from how children learn. There are three pillars of adult learning, including self-directed learning, andragogy, and transformative learning. While *self-directed learning* sheds light on the nature of adults as mature learners who decide their own preferred learning direction, the term *andragogy* emphasizes practices and theories of adult education. Today, these pillars of adult learning theory are applied to a number of disciplines including leadership development, which recognizes the learning process of leaders as adults who learn to perceive and play their leadership roles (Brown, 2004; Sheckley, Donaldson, Mayer, & Lemons, 2010). However, this study applied the concept of *transformative learning* to focus on faculty participants as individual adult learners' sense-making of their teaching role. As adult learners, faculty members perceive the world holistically through their sense-making, direct and indirect experiences, intuition, imagination, and socialization (Merriam, Caffarella, & Baumgartner, 2007).

Transformative Learning

While there is no consensus on a definition of transformative learning, Mezirow's (2000) concept of transformative learning can be applied to the conceptual framework for this study. First, this present study applied Mezirow's concept of *frame of reference*, which is one component of transformative learning, to understand how faculty participants make sense of their teaching role. In fact, Mezirow (2000) calls the product of interpreting experience "frame of reference" or in essence "meaning perspective,"

referring to “the structure of assumptions and expectations through which we filter sense impressions” (p. 16). Thus, this study explored faculty members’ expectations and assumptions about how prospective school leaders should practice CLRRSL in Thai government schools in ways that construct understanding of how faculty participants have expectations and assumptions of their teaching role in preparing government school leaders for CLR diverse schools and communities. More specifically, this study explored faculty participants’ interpreting experiences as they are training prospective government school leaders, to understand their perceptions of their teaching role.

Second, Mezirow’s (2009) concept of transformative learning process was applied to this study’s conceptual framework. According to Mezirow, the phases of his proposed *transformative learning process* include:

(1) a disorienting dilemma; (2) self-examination; (3) a critical assessment of assumptions; (4) recognition of a connection between one’s discontent and the process of transformation; (5) exploration of options for new roles, relationships, and action; (6) planning a course of action; (7) acquiring knowledge and skills for implementing one’s plan; (8) provisional trying of new roles; (9) building competence and self-confidence in new roles and relationships; (10) a reintegration into one’s life on the basis of conditions dictated by one’s new perspective. (p. 19)

Correspondingly, for example, this study explored how faculty members in the southernmost region might face dilemmas in facilitating instruction or attempt to reconstruct their teaching role based on the regional contexts, or acquire information related to how they could better prepare prospective government school leaders. Thus,

some components of the transformative learning process might support this study in better understanding how faculty participants construct their perceptions of their teaching role.

Finally, while Mezirow's (2000) concepts of frame of reference and the transformative learning process guided this study in examining faculty members' perceptions of their teaching roles, Taylor's (1998, 2009) components of fostering transformative learning guided this study in investigating how faculty participants put their perceptions into actions by infusing their understandings of CLRRSL practices into leadership instruction. More specifically, the concept of frame of reference was primarily used to guide this study's interview protocol, and Taylor's position on how transformative learning is fostered was used to design a classroom observation form for this study (Thomas, 2016). However, it is important to note that main focus of classroom observation is to better understand faculty members' perceptions of their teaching roles in preparing government school leaders for CLR diverse communities instead of general instruction. Therefore, classroom-observation data was collected based on research-relevant issues, such as Thainess, CLR diversity, and CLRRSL practices that may be introduced by either faculty participants or graduate students as pre-service school leaders.

There are components of fostering transformative learning that potentially guide classroom observations, such as individual experience, critical reflection and dialogue, and the awareness of regional context (Taylor, 2009). Faculty participants might transform their leadership instruction by converting these components to various activities, such as storytelling, verbal or written critical reflection, group discussion, self-

reflection, games, roleplay, case study, etc. (Taylor, 2009). In addition to activities, cultural, linguistic, religious, social, and political considerations, raised by individual faculty members, were collected to support this study's understanding of faculty members' holistic view of their teaching roles. Moreover, evidence such as relevant educational policies and stories and news related to daily unrest situations that might be mentioned during instruction and supported dialogue or critical reflections in the classroom were collected. These concepts of transformative learning were applied to this study's conceptual framework, guiding the way this study sought to understand faculty participants' perceptions of their teaching roles.

The tenets of transformative learning concept were applied to the interview protocol of this study. For example, interview questions—such as “What does ‘being Thai’ mean,” “How do you see diversity in the southmost region,” or “What expectations do you have for your students as prospective school leaders?”—are informed by certain tenets of transformative learning concept (e.g., self-examination and a critical assessment of assumptions). These questions allow faculty members to critically examine and share their own assumptions of conceptualizations of Thainess, diversity in Thailand, and their teaching roles. Another component of the transformative learning, which is about acquiring knowledge and skills for implementing one's plan, guided interview questions to examine how faculty participants acquired knowledge and recourses CLRRSL practices and how they gained their teaching skills to address CLRRSL-related issues in the CLR diverse classroom. Moreover, I discussed the findings based on the components of transformative learning concept. For example, I discussed how some faculty participants, particularly those who moved in to the southmost region from other regions

of Thailand, explained how they had been provisionally trying for their new faculty roles and build competence in the new roles as preparing prospective school leaders in the CLR diverse region. In the following subsection, an application of transformative learning concept is presented in greater detail.

Transformative Learning: An Application. As presented in figure 2 on page 67, the concept of transformative learning applied three aspects of the conceptual framework for this exploratory multiple-case study. First, this case study explored faculty participants' *interpreting experiences*, aiming to understand how faculty participants construe their experiences related to their personal backgrounds, positionality, academic works, changing contexts of CLR diverse communities, and relevant educational policies. (Johnson & Campbell-Stephens, 2010; Mezirow, 2000). Second, understanding of how faculty participants' interpreting experiences helped this study understand their *frame of reference*—the assumptions and expectation of what it means to be Thai and how to appropriately practice CLRRSL in government schools (Mezirow, 2000). For example, their experiences living in this CLR diverse region may influence their assumptions of Thainess and CLRRSL practices, distinguishing these faculty participants from their counterparts who live in other regions of Thailand. Third, along with faculty participants' interpreting experiences and frame of reference, Mezirow's (2009) *transformative learning process* and Taylor's (1998, 2009) *fostering transformative learning components* helped this study explore faculty members' perceptions of their teaching role as trainers of perspective government school leaders who will serve CLR diverse schools and communities in the southernmost region of Thailand.

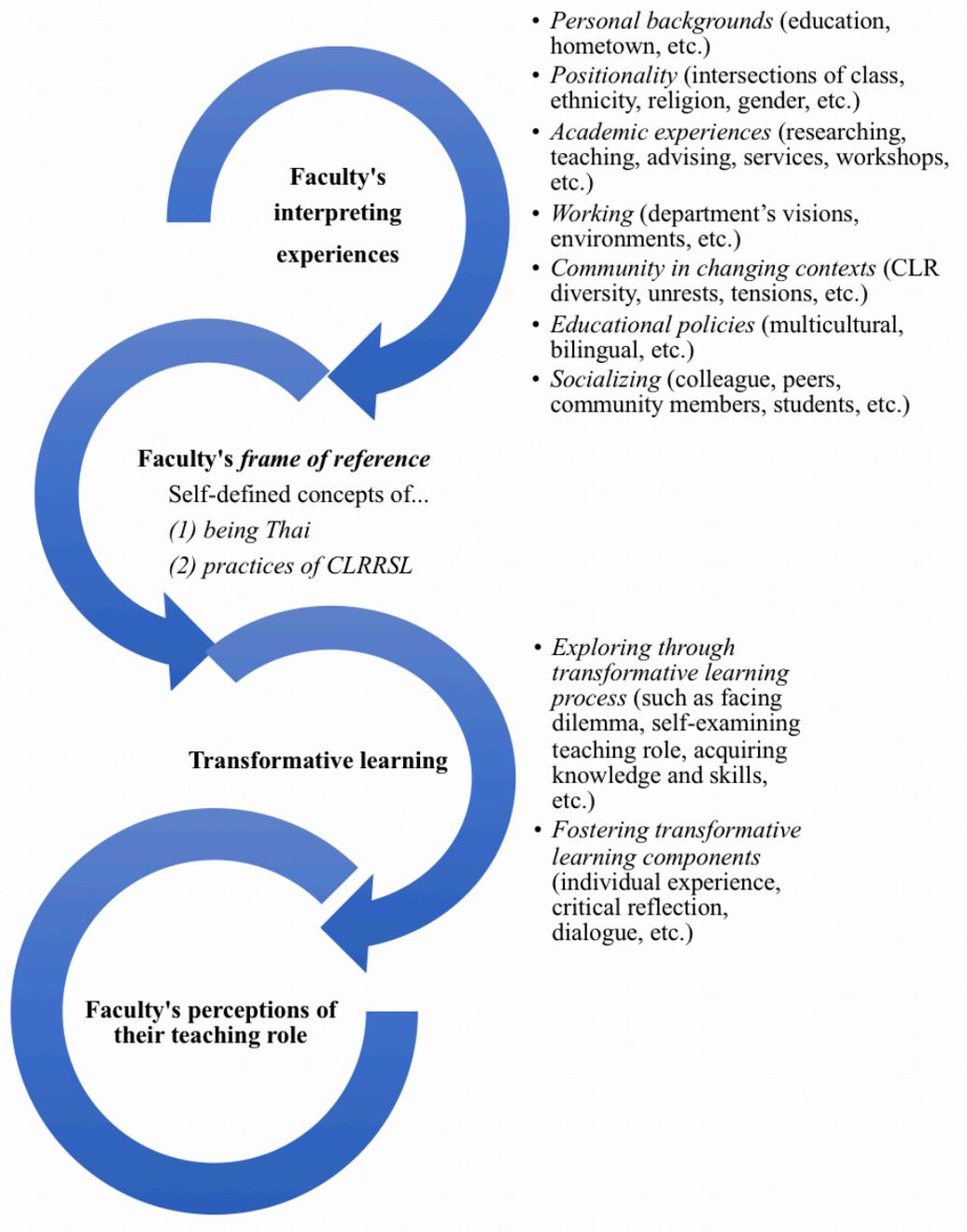
More specifically, there were two intertwining elements guiding this study in constructing faculty members' perceptions of their teaching roles. First, because these faculty members have been working under changing situations, such as self-segregation of Melayu Thais, new policies promoting multicultural education, intensifying violent unrest, challenging role of school leaders, Mezirow's (2009) transformative learning process framed this study's investigation to understand *how faculty members' perceptions of teaching role may be transformed based on the culturally and socially changing context in the south*. For example, the issues, such as faculty participants' disorienting dilemma of their teaching role, re-recognition of the role, acquiring knowledge to support the transforming role, and provisional trying of the transforming-teaching role, were examined. The conceptual framework is visualized in Figure 2 below.

Second, because each leadership classroom is assumedly comprised of CLR diverse pre-service school leaders, Taylor's (1998, 2009) fostering transformative learning components framed this study's investigation in better understanding *how faculty participants' perceptions of their teaching roles may be put into actions based on their self-defined concepts of Thainess and CLRRSL practices*. However, it is important to note that the concept of transformative learning is derived from U.S. culture. Therefore, as a transnational researcher, I am aware of the implications of this conceptual framework in Thai contexts. Thai culture and context might impede or facilitate faculty members' transformative perceptions or transformative actions of teaching roles. It is important to remind readers that this multiple-case study was in its exploratory stages; therefore, even though this study used a well-prepared conceptual framework, potential findings may or may not be completely congruent with the conceptual framework. I dealt

with this foreseen situation by using a grounded theory approach in analyzing the data, and the greater detail will be presented in the next chapter.

Figure 2

Conceptual framework



Conclusion

Even though Thailand is a CLR diverse country, the implementation of nation-building strategies and assimilationist policies have created the notion that Thailand has a monoculture. Being Thai has become a narrowly defined identity, referring to one who speaks Thai as a mother tongue, professes a belief in Buddhism, and remains loyal to the Siam-Thai monarchy. In fact, the common identity of being Thai is recognized as the three pillars of the nation or identified as Thainess. When Thainess is privileged as the Thai or Tai ethnicity, more than 60 ethnic minorities may become othered. They are forced to assimilate into Thainess, and their cultural, ethnolinguistic, and religious diversity is slightly valued in Thai government agencies, such as primary and secondary public schools. Meanwhile, Thai government schools are perceived by the ethnic minoritized groups as a government tool to promote Thainess and prepare young generations to be a narrowly-defined Thai citizen. Some ethnic groups, thus, have concerns that their identities, cultures, native languages, and religious practices may be devalued in public schooling, and then gradually become extinct.

The ethnic group of Melayu Thais or Malay Muslims is a salient case of those who have long been protecting and asserting their right to culture, language, and religious practices in the country. Malay Muslims congregate in the southernmost region of Thailand. Their CLR identity is unique and in contrast to what the Thai government promotes as being Thai. In fact, Malay Muslims speak Melayu as a first language and practice a Malay culture that intertwines with the Muslim way of lives. While Malay Muslim parents perceive that Malay culture and identity, Melayu language, and Islamic religious practices are less recognized in government schools, they have self-segregated

their families by transferring their Muslim children from government schools to private Islamic schools. Therefore, the number of Muslim students in public schools have been decreasing, causing government school leaders to become more concerned. Due to this concern about losing a number of Muslim students to private Islamic schools, school leaders have had to consider and adopt to how their schools can better attract and serve Malay Muslim students.

This study aimed at understanding how the ALPP faculty members in southern Thailand region conceptualize their teaching roles in preparing government school leaders for CLR diverse schools and communities in the southernmost region. Government school leaders in this region have been working under challenging conditions, such as restricted budgets and a lack of clear goals in enhancing CLR diversity in public schools. Moreover, because they are working for the government, school leaders and teachers have become increasingly targeted by religious separatist groups, demonstrating their rebellion against the Thai government's historical assimilationist strategies. Regarding these leadership challenges of government school leaders, this study investigated faculty participants' conceptualization of their teaching role that might contribute to the improvement of Thai school leadership preparation for this specific region. In order to better understand the teaching role of faculty members, this study also investigated how they perceive what it means to be Thai and how to appropriately practice CLRRSL in government schools, since the three pillars of Thainess are embedded in government schooling, which may have influence on faculty participants' self-defined concepts of CLRRSL, as shown in the earlier sections.

Finally, the conceptual framework of this study was adapted from transformative learning concept. As a transnational scholar, I conceive of myself as a *transformative learning researcher* who attempts to balance my two-world positionality (see the positionality section in chapter 3). Likewise, I perceive that the ALPP faculty members in southern Thailand are *transformative learning educators* who make an effort to adjust their leadership instruction based on the uncertainty of changing circumstances in this region. In fact, they are preparing future government school leaders who may be perceived as *transformative learning school leaders*, as the school leaders try to do their best by CLR diverse students in southern Thailand even though their leadership role may be increasingly challenging. In essence, this present study sheds light on my transformative learning process wherein I constructed faculty participants' perceptions of what it means to be Thai and how to appropriately practice CLRRSL in Thai government schools. Ultimately, I sought to better understand how faculty members conceptualize their teaching role in the Thai contexts—reflecting the complexities of cultural, religious, and political tensions and how these contexts may shape their roles to uphold CLRRSL practices in government schools. The next chapter will portray methodological design, data collection methods, and analysis strategies for this study.

CHAPTER THREE: METHODS

The chapter elucidates why and how qualitative methodology is appropriate for this present study. Rallis and Rossman (2012) expound that “the preferred *methodology*” is determined by a researcher’s ontological [what reality is] and epistemological [what knowledge is] assumptions (p. 28). Accordingly, this chapter demonstrates how I, as a researcher, match *my* ontological and epistemological assumptions with *my* methodological choices. Then, the preferred qualitative methodology will be portrayed, framing the research design and methods for this study, explored how Thai faculty members in an administrative leadership preparation program (ALPP), perceive their teaching roles as trainers of prospective public-school leaders who will serve culturally, linguistically, and religiously (CLR) diverse schools and communities in southern Thailand. Finally, as a transnational scholar, I express my positionality, in addition to the trustworthiness and limitations of this study, that might benefit both Thai and international scholars in considering how the research findings may have implications and apply to use across Thailand.

Research Questions

For this study, research questions are shaped by *my* ontological and epistemological assumptions. As a researcher, I conceive that *real* reality is constructed and it does not exist until ones make sense of it (Crotty, 1998). More specifically, I conceive of myself as a constructionist, who believes that “there is no objective truth waiting for us to discover it” (Crotty, 1998, p. 8). Thus, I designed this study’s research questions to explore multiple meanings that the ALPP faculty members give to their teaching role in training prospective government school leaders to serve CLR diverse

schools and communities in Thailand's southernmost region. Each faculty participant has different personal and professional experiences. So, I presumed that they make sense of their teaching roles differently, and that it may be based on individual perceptions and understandings of what it means to be Thai and how culturally, linguistically, and religiously responsive school leadership (CLRRSL) should be promoted in Thai government schools. This study, thus, attempted to explore these various assumptions of the faculty.

The following research questions aimed at examining faculty members' conceptualizations of Thainess and CLRRSL practices in public schools, as well as their perceived role of *what* and *how* to teach in preparing Thai school leaders to be CLR responsive. Asking a broad research question will not limit response from faculty participants, and that is the hallmark of qualitative inquiry (Creswell, 2014). Per Merriam and Tisdell's (2015) suggestion, the three research questions of this qualitative case study are broad and reflective of my aforementioned epistemology as follows:

- 1) How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand conceive of "Thainess" (i.e., what it means to be Thai)?
- 2) How do Thai faculty members in an ALPP in southern Thailand perceive what it means to practice culturally, linguistically, and religiously responsive school leadership (CLRRSL) in the southernmost provinces of Thailand?
- 3) How do Thai faculty members in an ALPP perceive their teaching role in preparing government school leaders for the culturally, linguistically, and religiously (CRL) diverse community in the southernmost region of Thailand?

Methodology

Qualitative methodology, as a scientific inquiry approach, was well suited to this study. Qualitative research inquiry aims at “understanding the meaning people have constructed; this is, how people make sense of their world and the experiences they have in the world” (Merriam & Tisdell, 2015, p. 15). As a qualitative researcher, it seems to me that the nature of qualitative methodology corresponds to my constructionist epistemology. I was fascinated when interacting with the ALPP faculty participants and immersing myself in the study site to construct multiple truths of their perceptions of their leadership training roles. In fact, the qualitative methodology provided me with inquiry strategies to understand “(1) how people interpret their experiences, (2) how they construct their worlds, and (3) what meaning they attribute to their experiences” (Merriam & Tisdell, 2015, p. 24). By learning faculty participants’ interpreting experiences and their constructions of teaching experiences, I could establish how the CLRRSL concept is congruent with the Thai cultural and social context, and faculty participants’ perceptions of their teaching roles as leadership trainers of prospective school leaders. Additionally, Creswell (2014) insists that qualitative inquiry is appropriate to a research study being designed to explore either a new topic or an existing topic with different subjects or in different geological contexts that has never been done before. Currently, there is no prevailing Thai literature on the CLRRSL concept and how Thai faculty members think about what it means to practice CLRRSL in Thai state schools. Qualitative methodology, therefore, is a good fit for this pioneering study seeking to construct the Thai-context-based concept of CLRRSL and the ALPP faculty members’ perceptions of their teaching roles. Finally, this study’s design matches the

research questions, which ask broad *how*-questions, in its qualitative methodology (Creswell, 2014), and especially in its qualitative case study design by nature (Yin, 2014).

Research Design

The section illustrates and describes this qualitative study's research design, which is an *exploratory multiple-case study*. This section begins with the definition of case study design. Then, the multiple cases and the unit of analysis of this study will be identified within a bounded system. Moreover, the embedded design and the exploratory purpose will be described. Finally, the researcher's familiarity with the research context and the study site will be highlighted as this study is also identified as a local knowledge case.

Case Study Design

Case study design was appropriate for this study since it conducted an in-depth analysis of multiple cases of individual faculty members within one ALPP in southern Thailand (Creswell, 2014). This qualitative case study design draws attention to faculty participants' views of their instruction role at the ALPP as they train pre-service government school leaders to work in the southernmost region. Case study design can apply to qualitative, quantitative, or mixed-methods research used by researchers with a range of epistemological stances (Thomas, 2016). For example, Yin's (2014) case study design is more objective, while Stake (1995) draws his case study design from constructive to subjective views. Relying on the constructionist epistemology of the researcher, this case study follows Stake's (1995) approach, which aims to promote *naturalistic generalization*, which Payne and Williams (2005) call *moderatum*

generalization, from the findings instead of statistical generalization (Yin, 2014).

Accordingly, this qualitative case study did not anticipate controlling the ALPP faculty participants' teaching role; rather, the aim was to grasp the natural essence of faculty participants' instruction role in the specific region of southern border provinces of Thailand.

A "bounded system" of this qualitative case study is defined by a geographical boundary, here the CLR-bounded system of the southernmost region of Thailand (Stake, 1995, p. 2). Since 1981, the Thai government identified the southern borderland as a 'special governance zone' referring to the areas of the Yala, Pattani, Narathiwat, and Satun provinces, and the four districts of Songkhla province (Jana, Na Thawee, Thepha, Saba Yoi) (SBPAC, 2014). This area, administrated by the Southern Border Provinces Administration Center (SBPAC), has attempted to cultivate peacefulness in this region and provoke a trust between the centralized government and the Malay Muslims or Melayu Thais community (SBPAC, 2014). While Melayu Thais in these five southern border provinces are similar to ethnic Malays in sharing of Islamic practices, they are distinguished by their cultural and linguistic aspects. Melayu Thais who reside in the Yala, Pattani, and Narathiwat provinces use Melayu or Jawi as a first language and have well preserved Melayu culture and identity while their counterparts in the Satun and Songkhla provinces use Standard Thai or southern Thai dialect and display a willingness to assimilate themselves into Thai culture (Bouma et al., 2010; Yusuf, 2007). Therefore, taking these geographically CLR-identified boundaries into consideration, this study identifies the bounded system of the cases of faculty participants who are working in the

particular area of the Yala, Pattani, and Narathiwat provinces of southern Thailand as shown in figure 3 below.

Figure 3

Map of the Yala, Pattani, Narathiwat provinces of Thailand's southernmost region



Source: McCargo (2009a)

The geographically bounded system identifies multiple cases of university faculty members who work in *the southernmost region of Thailand* or the area of the Yala, Pattani, Narathiwat provinces where the CLR diversity is relatively unique compared to other regions across Thailand and elsewhere. This boundary makes the distinction that faculty members' teaching roles that may be influenced by the southernmost-regional

contexts—such as their sense-makings of CLR diversity and their experiences encountering ongoing cultural and religious tensions. Based on the geographically, CLR-bounded system, this qualitative case study recruited six faculty members who are affiliated with the ALPP, whose campus is located in Pattani, to be the cases. In fact, currently, there is only one ALPP in Thailand’s southernmost region. Every faculty member in this program was recruited to be the research participants of this case study.

Embedded, Multiple-Case Design. Although a case study can be structured as single- or multiple-case designs (Thomas, 2106), this qualitative study employs a multiple-case design. For this multiple-case study, the unit of analysis, determining the case being studied, is at the individual level of faculty participants (Yin, 2014). This study recruited six cases of faculty members who are affiliated with the only-one ALPP in the southernmost region of Thailand. Each faculty participant may have different perceptions of how to be Thai and how to appropriately practice CLRRSL in Thai government schools, which shape their conceptualizations of their teaching roles. Per Yin (2014), a multiple-case design nourishes more compelling and robust results than what is produced by a single-case study. By conducting a multiple-case study, the collected data can be compared and contrasted across cases to carefully investigate *how* and *why* individual faculty members may conceive of their teaching role in similar or different ways that this study attempts to explore.

While this study investigates the multiple cases of faculty participants, and the unit of analysis is at the faculty level, this multiple-case study is defined as an “embedded case study design” because the selected cases of faculty participants for this study are embedded within the same ALPP (Yin, 2014, p. 55). However, even though faculty

members work within the same organizational context, their perceptions of their teaching role may be different based on their personal backgrounds and identities, socialization with school leaders or neighbors, or views of how to exhibit “being Thai.” Thomas (2016) calls an embedded case design “nested units within a larger whole,” which provides sophisticated exploration by comparing and contrasting the collected data from the unit (individual faculty participants) as part of the wider case (the ALPP) (p. 183). Therefore, the finding of this multiple, embedded-case study will present the diverse views of faculty participants about their perceptions of their teaching roles within a single, holistic context of the ALPP.

Exploratory Purpose. An exploratory state of case study is especially applicable to this multiple-case study’s purpose, which aimed at exploring a new, Thai concept of CLRRSL practices as perceived by faculty participants. Moreover, to the best of my knowledge, an investigation of faculty participants’ teaching role in school leadership preparation programs has not been researched in Thailand, and the southernmost region in particular. In the exploratory stage, this case study, whereby I, as a researcher, proceed to clarify the CLRRSL concept congruent with Thai cultural and social context before conducting successive studies (Yin, 2014), which helps further develop an initial-stage concept of how faculty participants’ instruction prepares government school leaders for enhancing CLRRSL practices in government schools (Thomas, 2016).

Local Knowledge Case. As a native Thai researcher who was born and bred in Thailand’s southernmost region, I recognize this exploratory multiple-case study as my “local knowledge case,” because I have familiarity with the university faculty’s role and sociocultural contexts in this region (Thomas, 2016, p. 98). By conducting a local

knowledge case study, my previous knowledge is advantageous to explore, and then explain, the study's findings (Yin, 2014). As Thomas (2016) states:

Here, in your own place of work, your placement or even your home, you have intimate knowledge. You know and can 'read' the people who inhabit the arena – you may know it like the back of your hand. This is a ready-made strength for conducting a case study. (p. 98)

By using my prior experiences, an adequate description of findings and relevant contexts will be presented (Thomas, 2016) as one of the strategies to promote naturalistic generalization (Stake, 1995). Therefore, I treat my expert knowledge of working as a faculty member in southern Thailand for more than five years as a significant factor in understanding, constructing, and interpreting faculty participants' perceptions of their teaching roles as a trainer of prospective school leaders in this region.

Study Site

This present case study took place in the Pattani province of Thailand's southernmost region, along the Thai-Malaysian border. As mentioned earlier, the southernmost region of Thailand is unique; CLR diversity becomes the geographically bounded system of this case study. Accordingly, in this exploratory multiple-case study I recruited faculty members who work in this region and then explored faculty participants' perceptions of their teaching roles being influenced by, and congruent with, the uniqueness of CLR diverse communities. Currently, there is only one operating ALPP in this region where most future government school leaders participate in either its doctoral or master's degree programs. The ALPP campus is located in the Pattani province of the southernmost region. Thus, faculty participants in the ALPP potentially have distinctive

understandings of their teaching role, based on their perceptions of CLR diversity in this region, as compared to their counterparts who teach in other regions of Thailand.

The uniqueness of CLR diversity in Thailand's southernmost region is also recognized and identified by the Thai government. Since 1981, the Thai government has geographically identified this region as a 'special governance zone' by establishing the Southern Border Provinces Administration Centre (SBPAC). Today, this region is the only special governance zone in the country where SBPAC plays a significant role in promoting trust between the predominantly Buddhist centralized government and the predominantly Malay Muslims community, as well as cultivating peace. Particularly after the insurgency intensified in 2004, the Thai government and SBPAC paid more attention to providing a public education fit for the unique needs of Malay Muslims, since many Malay Muslim parents preferred to transfer their children from government schools to Islamic private schools (Human Rights Watch, 2010). Today, the government puts more effort in driving public education systems congruent with the CLR diversity of southernmost region by establishing the Forward Section of the Ministry of Education (FSME) office located in the Pattani province in 2017. Accordingly, the government believes that, by enhancing and providing education based on the needs of regional communities, peace will be reconciled among the CLR diverse population in this region.

Administrative Leadership Preparation Program (ALPP) Selection

There was only one operating ALPP in this southernmost region during the academic year when this study was conducted. In fact, there were two ALPPs in this region, but one of the ALPPs closed in 2016, because its leadership preparation curriculum was under the accreditation process. Thus, it was possible for this study to

recruit faculty members from the only operating ALPP associated with Southernmost University or SU (Pseudonym) whose campus is located in the Pattani province.

The SU ALPP is well-known, as many primary and secondary school leaders in the region are attending or have graduated from the program. The SU's vision aims to be excellent in teaching, research, and service based on a multicultural background of this region (SU, 2016). The ALPP offers two-degree programs: The Doctor of Education Program in Educational Administration, and the Master of Education in Educational Administration. Most of the students in the program are government teachers who are preparing themselves to be a candidate for school leader positions. Graduates of the ALPP mostly serve as school leaders in the southernmost region and often work under peculiar working contexts, such as working in very small schools, being a Buddhist principal while working with majority Muslim teachers and serving majority Muslim students, and being guarded by soldiers when commuting from home to school.

Research Participants

This exploratory multiple-case study recruited six faculty members who are affiliated with the ALPP, and all of them were purposefully selected as research participants for the study, as they are training pre-service school leaders in the southernmost region. While there is no exact number of cases recommended for conducting a case study, recruiting six faculty participants seemed appropriate for this multiple-case study research and still promoted data saturation as qualitative study scholars suggested that case studies should include four to five cases (Creswell, 2014; Eisenhardt, 1989). Moreover, while in the field, three forms of data (i.e., interviews,

observations, and documentation) were additionally collected, until no new information is found, or until emerging categories are repeated (Merriam & Tisdell, 2015).

An Overview of Faculty Participants

The ALPP has six faculty members teaching courses at the Pattani campus, preparing prospective school leaders for CLR diverse communities in the southernmost region of Thailand. While there were no Muslim faculty members in the selected program, this study explored how Buddhist faculty participants perceive their teaching role in preparing future government school leaders for the Muslim's southernmost region. As shown in table 2 on the next page, the average age of faculty participants is about 50 years old and ranged from 40 to 60 years old. The number of years these faculty participants have been working in the three southern border provinces in average is approximately 17 years and ranged from 3 to 31 years. They have been working in the ALPP ranging from 3 to 15 years, with an average of about 8 years. Only one faculty member grew up in the southernmost region, but three faculty participants had experience working in the region as government school teachers and leaders before joining the ALPP. Half of the six moved to the region when they got the faculty position. Two of them transferred to the Pattani province from the central region of Thailand and the other one moved in to Pattani from the adjacent province. The description of each faculty participant is presented in the following sections.

Table 2

Overall information of research participants

<i>Faculty</i>	<i>Age (years)</i>	<i>Hometown</i>	<i>Years working in the southernmost provinces*</i>	<i>Years working as faculty member at SU</i>	<i>Professional experiences in education field prior to becoming a faculty member at Southernmost University (SU)**</i>
A	~50	In the southernmost provinces	27	9	An elementary school teacher in government schools An educational supervisor in a school district An adjunct professor at a government university
B	~40	In southern Thailand, but not the southernmost provinces	3	3	A school leader at a private school
C	~60	In southern Thailand, but not the southernmost provinces	31	8	An elementary school teacher in government schools A principal in primary government schools
D	~40	In central Thailand	6	6	A freelance researcher
E	~60	In central Thailand	7	7	An elementary and secondary school teacher in government schools A school leader at an autonomous school

<i>Faculty</i>	<i>Age (years)</i>	<i>Hometown</i>	<i>Years working in the southernmost provinces*</i>	<i>Years working as faculty member at SU</i>	<i>Professional experiences in education field prior to becoming a faculty member at Southernmost University (SU)**</i>
F	~40	In southern Thailand, but not the southernmost provinces	25	15	A secondary school teacher at a demonstration school
<i>Range</i>	40 - 60	N/A	3 - 31	3 - 15	N/A
<i>Average</i>	50	N/A	17	8	N/A

* Yala, Pattani, and Narathiwat provinces

** Pseudonym

Faculty A. Faculty A is the only instructor in the ALPP whose hometown is in Pattani. Faculty A has lived and worked in the southernmost region for more than 45 years. Faculty A gained a bachelor's degree in Elementary Education from one of the universities located in the region, then, obtained a master's degree in Educational Technology from the university in Bangkok. After serving as a school teacher in elementary government schools (teaching Computer, English, and Social Sciences) and as an educational supervisor in a school district for about 12 years, Faculty A decided to pursue a doctoral degree in the ALPP. Then, after gaining the doctorate, Faculty A simultaneously worked as an adjunct professor in the university and taught in the government school in the region before joining the ALPP as a full-time assistant professor. Faculty A has now been affiliated with the program for approximately nine years.

Faculty B. Faculty B graduated with a bachelor's and master's degrees from a well-known university in Bangkok. Faculty B's undergraduate major was in Business

Education, and this faculty holds a master's degree in Educational Supervision and Curriculum Development. Faculty B earned a doctorate in the ALPP where Faculty B now serves as a faculty member. Faculty B has been working with the program for three years, or since 2015. Before joining the program, Faculty B worked as a school leader for a private elementary school owned by Faculty B's parents. At the school, Faculty B worked mainly with an academic and curriculum development team. Faculty B decided to join the ALPP because of [Faculty B's] passion for learning the professorship, as Faculty B said, "At that time, I was invited by professors in the ALPP to join them. I have never taught at the higher education level, so it is challenging. I wanted to try, and the opportunity came to me, so I accepted it."

Faculty C. Faculty C is a senior instructor in the ALPP and the head of the ALPP's department. Faculty C has been working in the southernmost region for more than 30 years, or since 1987. Faculty C was a government school teacher for 12 years and a principal for another 12 years, although Faculty C then joined the program for eight years. Before the violent unrest intensified in 2004, Faculty C often visited villagers in communities around schools where Faculty C worked; Faculty C also stayed overnight in the Malay Muslim community to learn the Melayu language and cultures. Thus, Faculty C comprehends how the sociocultural context in the southernmost region has shifted before and after the violent unrest occurred. Faculty C gained a bachelor's, master's, and doctoral degrees in Educational Administration, and graduated with Faculty C's final degree from the ALPP where Faculty C now serves as a faculty member. Faculty C believes that every ALPP professor is, in earnest, in taking care of students, emphasizing students' learning, and pushing them to grow academically.

Faculty D. Faculty D joined the ALPP six years ago after graduating with a master's and a doctoral degree from a university in the U.S. Faculty D got a bachelor's degree in architecture, not in education, but Faculty D obtained both master's degree in Educational Technology and a doctoral degree in Educational Leadership and Policy Analysis at a U.S. institution in the Midwest. After obtaining a doctorate, Faculty D worked as a freelance researcher for a year in Bangkok, which is also [my] D hometown. In 2011, Faculty D's friend, who works in Pattani, suggested that Faculty D apply for an available professor job in the ALPP, but Faculty D refused this opportunity two times before accepting because, as Faculty D said, the "Pattani campus is very far away from [Faculty D's] hometown; it is not because the region is considered as the 'red area' or unsafe area." While Faculty D had no problem with moving to the city where an on-going insurgency was occurring, the most challenging part was to adjust [himself or herself] back to Thai culture after staying in the U.S. for several years.

Faculty E. Faculty E is one of two instructors in the ALPP who has been promoted to associate professor. Faculty E joined the program seven years ago when Faculty E first moved to Pattani from central Thailand where Faculty E grew up, studied, and worked. Faculty E earned a teaching diploma before starting a teaching career, and then continued working on bachelor's degrees in Law and English Language. Faculty E graduated with both master's and doctoral degrees in Educational Administration from the same, well-known, university in Bangkok. Faculty E's dissertation focused on the administration of English programs (in the primary or secondary level) in Thailand. This year, Faculty E is nearing retirement, and that means Faculty E has long-running teaching and leadership experience in educational careers. Faculty E worked as an elementary and

secondary school teacher in many government schools since Faculty E gained a teaching diploma; Faculty E also was appointed as a subject division chair and a chair of the bilingual program in a secondary government school before joining the ALPP.

Faculty F. Faculty F has worked with the ALPP for 15 years, which is longer than the other faculty members in the program. Faculty F graduated with a bachelor's degree in English Education in the Southernmost University (SU) in Pattani and then started working as an English teacher in the SU's lab school for about 10 years before joining the ALPP. Because Faculty F is an SU alumnus and most of Faculty's colleagues are also SU alumni, Faculty F said, "[Faculty F] enjoys working at SU and perceives that the relations among colleagues is like brotherhood or kinship." Faculty F earned a master's degree in Teaching and Instruction from a university located in Bangkok and graduated with doctoral degree in Educational Leadership and Policy Analysis at a U.S. institution in the Midwest. Faculty F has been promoted to associate professor and is a very active researcher. Faculty F's research agenda is focused on multicultural education, for example, examining how primary and secondary school leaders perceive multiculturalism while implementing multicultural education in government schools.

Access to Research Participants

This study used two strategies to recruit research participants. First, as a researcher, I directly accessed individual faculty participants, with whom I already had a personal connection, by sending email or calling them and then sending an official recruitment letter (see Appendix A for Thai and English version of the letter) and inviting them to be a research participant. Second, for those I did not yet have contact information for, I accessed potential participants through key informants, such as the department

chair, who was able to initiate a connection. Moreover, I contacted the dean of the ALPP and asked for permission to collect the data, such as conducting interviews and classroom observations and collecting documents in the ALPP's setting. During the recruitment process, I briefly informed the dean, the department chair, and the faculty participants about this exploratory multiple-case study and reviewed 'informed consent' with them in Thai (see Appendix B for Thai and English version of informed consent).

During the data collection period, I developed relationships and built rapport with research participants. I also asked individual faculty participants for permission to observe their classroom instruction in order to conduct field notes or to write memos. Relying on my local knowledge expertise (Thomas, 2016), I paid attention to CLR contexts around communities and then wrote a memo or took a photo related to the study's subjects during data collection process. Finally, each faculty member was asked for their curriculum vitae and other relevant documents (i.e., course syllabi and textbook lists) that are advantageous to the data analysis process and for data-triangulation purposes. These research participants' involvement activities were also stated in the informed consent, and each faculty participant was informed before making a decision to participate in the study as presented earlier.

Methods

Data Collection

This exploratory multiple-case study used three data collection processes including interviews, observations, and document analysis. The data collection took place on the SU campus, located in the Pattani province of Thailand's southernmost region.

The length of data collection was approximately three months during the summer of 2018. In the following subsections, the data collection methods will be explained.

Interviews. Interviewing was the main data collection method to grasp faculty participants' teaching experiences and perceptions of their teaching roles within the CLR diverse contexts of the southernmost region. Also, interviewing allowed for an exploration of how Thai faculty participants think about and conceptualize what it means to be Thai and to practice CLRRSL in government schools. For this study, the interviews were conducted in Thai, the first language of both the interviewer and interviewees. Each faculty participant agreed to participate two times in an interview series; prepared interview protocol was split into two parts. The first part of the two-interview series focused on introductory questions and questions pertaining to faculty members' perceptions of their teaching role. The second part of the two-interview series emphasized questions pertaining to their conceptualization of CLRRSL practices and Thainess. The interview duration ranged from 50 minutes to one and a half hours with an average of approximately an hour for each interview. The interview site was located in a closed-room within the research site and at some local coffeeshops which were more convenient or comfortable for the research participants. All interviews were audio-recorded as it was allowed by each research participant, and then the audio recordings were transcribed for data analysis.

The interviewing was guided by a semi-structured interview protocol (see Appendix C), which includes adjustable, open-ended interview questions (Merriam & Tisdell, 2015; Patton, 2002). The interview protocol was first created in Thai, and then translated into English for consulting purposes with my non-Thai speaking advisor, the

committee members, and American colleagues. The purpose of creating the interview protocol in Thai was to keep the original meaning of Thai-language terms, or what Spradley (2016) calls “a folk term” (p. 128), whose meanings may be distorted if the protocols are created in English before translation into Thai. The interview questions, for example, included: How do you address the issues of diversity in your classroom; What does CLRRSL mean; How do you think government school leaders should appropriately serve CLR diverse students in the southernmost region of Thailand?

Observations. Although an observation process was interwoven with informal interviews and conversations (Merriam & Tisdell, 2015), this study emphasized observing classroom activities. As an observer, I conducted four classroom observations to acquaint myself with the faculty members’ instruction in classroom. There are four courses related to school leadership content and available for classroom observation during the data collection period, including (1) Theories and Processes in Educational Administration; (2) Administration of Co-Curriculum and Learner Development Activities; (3) Organizational Behavior; and (4) Essentials of Education. Besides, I conducted one classroom observation for each course. During the observations, I did not participate in classroom activities, but some faculty member introduced me to students and told them that I was conducting classroom observations for research purposes. By conducting classroom observations, I was able to recognize how faculty members put their perceptions of the teacher’s role into action, and what classroom environment and class attendance are like. Also, the observation data was used for data-triangulation purposes.

To conduct classroom observations, I used “an unstructured observation” (Thomas, 2016, p. 197) approach. I immersed myself in the classrooms, using a classroom observation form (see Appendix D) to observe the characteristics of students, activities facilitated by the faculty (e.g., group discussion, games, roleplay, case study), interactions between the faculty and students and among students, relevant teaching material and physical settings of the classroom (Merriam & Tisdell, 2015). For example, I paid attention to what storytelling or issues related to diversity may occur during class, as well as how the faculty might raise concepts relating to critical reflection or self-reflection about school leadership roles (Taylor, 2009). Also, I observed how faculty members talked about different religious practices or infuse a conversation around the sociocultural contexts in southern Thailand into their instruction. Finally, I jotted down information during the observation, and then wrote field notes in Thai after the observation to keep the original terms and their meanings for later analysis.

Documents. Documents and artifacts were also gathered for analytic purposes. Merriam and Tisdell (2015) refer to documents as “a wide range of written, visual, digital, and physical material relevant to the study (including visual images)” (p. 162). Documents analyzed in this case study included the ALPP’s policy statements and curricula, syllabi, class materials, and any other relevant documents or news that were mentioned by faculty participants during the interview and observation process. For example, the collected documents may support research arguments about how Thai faculty members integrate CLR diverse contexts in southern Thailand into their instruction. In addition, the program curricula and departmental policies may reveal how

individual faculty participants may be guided to specifically training prospective school leaders to practice CLRRSL in government schools.

Data Analysis

This case study employed the analytic strategies of constructing grounded theory (Charmaz, 2011a, 2011b), and used grounded theory as an alternative way to analyze cross-case analysis (Thomas, 2016; Yin, 2014). For this study, constructing grounded theory is applicable to data analysis, because it provides strategies to generate a new concept of faculty participants' perceptions of their teaching roles being grounded in Thai contexts, which have never been examined before. The analytic strategies of the grounded theory emphasize "the production, quality, and use of data, research relationships, the research situation, and the subjectivity and social locations of the researcher" (Charmaz, 2014, p. 342). As a native Thai scholar, I infused myself in the study site, attempting to understand, and utilize my local knowledge to construct, faculty participants' perceptions of what it means to be Thai and how to practice CLRRSL in government schools, as well as their instruction role that is best fit for CLR diverse communities in Thailand's southernmost region.

Cross-Case Synthesis. This case study aimed at constructing faculty participants' conceptualizations of their teaching roles and used a cross-case synthesis technique to examine similar or contrasting patterns among the cases of individual faculty participants (Andrade, 2009; Yin, 2014). Because the examination of cross-case patterns relies on argumentative interpretation by the case study researcher, Yin (2014) reminds me, as a researcher, "...to know how to develop strong, plausible, and fair arguments that are supported by the data" (p. 167). Accordingly, the supported data and evidence of each

case was stored in the database by using the online-software program Dedoose. By using this software, the data was kept and organized to manage emerging themes or interconnect evidence that supported me in making strong argumentative findings and interpretations.

Constructing Grounded Theory. Even though this exploratory multiple-case study is framed by Western concepts of transformative learning, the data analysis and interpretation were conducted by using constructed grounded theory. Results of this case study and arguments about faculty participants' conceptualizations of their teaching role are based on Thai cultural and social contexts. As a Thai-native researcher, I provide a rich description and contextual information to interpret the results. In giving rich descriptions, Thomas (2016) suggests that:

You [a case study researcher] are doing this by intelligently reflecting on the scene, imagining, putting yourself in another person's shoes, and genuinely interpreting what the other person is doing. You are doing this with the knowledge you have not just of people, but also of life and of the contexts that people inhabit—the stages on which they act. (p. 211)

For this Thai-context-based research study, some Thai words might lose their original meanings when translated into English. In this study report, Thai words are transliterated into English, and also defined into meanings in English. To complete this task, I consulted my American advisor and Thai colleagues to ensure that the words or descriptions were plausible.

Throughout the data collection and analysis process, I wrote memos to keep my self-reflexivity on daily interactions with research participants; kept a methodological

log; and documented my personal journey in the field (Lincoln & Guba, 1985) to initially analyze the data. According to Charmaz (2014), memo-writing can be an immediate process between data collection and data analysis that supports qualitative researchers in engaging in collected data, to plan further data collection, and to generate data that have already been collected. Thus, I started writing memos right after I was settled in the field and throughout the data collection and analysis process.

I used three stages of constructing grounded theory (i.e., open coding, axial coding, and selective coding) to analyze multiple-case study data (Thomas, 2016). First, an opening-code stage helped me to become acquainted with the data before creating initial categories. I used a line-by-line coding technique to open codes; the open-code is defined or elaborated by memo-writing (Charmaz, 2014; Thomas, 2016). Open-coding is defined as a fragment of words or gerunds, that are repeatedly mentioned by research participants. These potential fragments of data were garnered for the following-analysis stages. In the second stage of axial coding, open-codes were grouped to generate possible categories (Charmaz, 2014). To group open-codes, Thomas (2016) suggests scrutinizing “What goes with what? What can we[researchers] call this set of comments? How are these ideas connected to those?” (p. 211). As a result, the axial coding state produces a group of categories, such as a symbolic Thai identity, Thai social values, a fluid concept, and an inclusive concept. Third, selective coding was the final stage of analysis which I chose a few core-categories or essential concepts from the emerging categories of the axial-coding stage (Thomas, 2016). The selected core-categories were used as the storylines, and each remaining category was themed under the core-categories (see Appendix E for cross-case patterns and categories). By following this three-stage

analysis, Thai-context-based concepts of faculty participants' perceptions of their teaching roles and their conceptualizations of being Thai and CLRRSL practices were constructed.

Trustworthiness

This exploratory multiple-case study guarantees trustworthiness by using five strategies: triangulation, prolonged engagement, thick description, member check, and reflexivity and positionality. Trustworthiness is the term that readers (and researchers) might ponder if a qualitative study process is qualified, or a claim made by qualitative researchers is true. According to qualitative-study scholars (e.g., Creswell, 2014; Lincoln & Guba, 1985; Merriam & Tisdell, 2015), the trustworthiness of qualitative inquiry includes four main criteria: credibility, transferability, consistency, and confirmability. First, to present credible findings, qualitative researchers must demonstrate a clear connection showing how their findings mirror the reality being studied. Lincoln and Guba (1985) recommend five techniques to promote credibility, including (1) triangulation, (2) member checks, (3) prolonged engagement, (4) peer review, and (5) researcher's position or reflexivity. Second, to promote transferability, qualitative researchers have to ensure that potential readers could be able to apply the findings to their contexts. Accordingly, research findings, along with the case description and research contexts, should be thoroughly provided (Lincoln & Guba, 1985). Third, consistency, or as Merriam and Tisdell (2015) call it "dependability," means that the results of a qualitative study are coherent with the collected data (p. 239). Finally, confirmability refers to degree in which researchers guarantee that the results of their study are grounded from participants' responses. Lincoln and Guba (1985) state that

qualitative researchers can promote consistency and confirmability by using three techniques including researchers' positionality or reflexivity, audit trail, and triangulation.

Even though there are multiple techniques to promote trustworthiness for qualitative research, this exploratory multiple-case study promotes trustworthiness by using five strategies. These strategies include: triangulation of data sources (i.e., interview, observation, and documentation); prolonged engagement in the field; a dense and thick description of the cases and the results; member check; and accounting for the researcher's reflexivity and positionality (e.g., Creswell, 2014; Lincoln & Guba, 1985; Merriam & Tisdell, 2015). Each strategy to promote trustworthiness will be elaborated in the following subsections.

Triangulation

Even though Lincoln and Guba (1985) suggest four triangulation techniques, such as using multiple theories, methods, investigators, and data sources, there are only two techniques applicable to this case study. This study triangulates the collected data from various data sources and applies different inquiry methods to promote trustworthiness. This case study cannot triangulate multiple perceptions of investigators or multiple theories, because the study is conducted by an individual investigator and is not explicitly framed by any theoretical lens. Therefore, it was only a possible means for this study to triangulate multiple types of data (i.e., interview transcribe, field note, memo, and document), which were collected by using multiple methods (i.e., interview, observation, document analysis).

Prolonged Engagement

As a researcher, I spent approximately three months in the field to collect and initially analyze data. This allowed me insight into collecting data and detecting potential distortions of the collected data (Lincoln & Guba, 1985). In the field, not only did I spend sufficient time gaining insights into the cases, but I was also devoted to spending quality time with the research participants. I used my prior experiences, having grown up and working in southern Thailand, which could account for good rapport, and promoted prolonged engagement with the research participants.

Thick Description

This exploratory multiple-case study carefully described the historical and sociocultural contexts in Thailand in detail to help readers become familiar with the uniqueness of the case. Providing a rich detail of contextual information is important for a case study, as Lincoln and Guba (1985) highlight that “it is not possible to understand any phenomenon without reference to the context in which it is embedded” (p. 302). For example, as discussed in the earlier sections, the finding report of this study conserved Thai terms and their contextual meanings, which could not be fully translated to English, and then the terms were thoughtfully defined and elaborated on English.

Member Check

This study used a member-check strategy to establish trustworthiness (Andrade, 2009; Lincoln & Guba, 1985) The preliminary results and the potential quotation of individual faculty participants were sent to each of them (See Appendix F for a letter and an example of the preliminary results for member check). Each participant had 10 days to review the preliminary results and respond to the email. In this way, this study gave

individual participants an opportunity to recheck and offer feedback about how their interviews were translated and interpreted. More specifically, this strategy enhanced a validity of this multiple-case study, which aimed at theory building (Andrade, 2009).

Reflexivity and Positionality

As a qualitative researcher, I illustrate how my reflexivity and positionality may influence the research findings. In fact, clarifying bias and making it visible to readers is one of the strategies to promote trustworthiness, because qualitative researchers cannot avoid this kind of bias, as researchers are recognized as research instruments themselves (Creswell, 2014). In writing about my reflexivity, I included the logistics, personal diary, and a methodological log relevant to this study (Lincoln & Guba, 1985). Also, I collected and reflected on the relevant events or news appearing during the processes of data collection and analysis. This evidence is useful when backup resources are needed to support the results of this study. I delineate my positionality in the following section, so readers are informed how my identity and worldview may influence the findings.

Positionality

As a transnational scholar, I was concerned in the decision-making of what levels of my self-disclosure to research participants should appropriately emerge throughout the research process. In reaching the proper level, self-disclosure may be challenging, depending on uncertain situations in which I encountered in the field. Bott (2002) insists that:

Often disclosures can be problematic for researchers and research participants alike; they carry potential risks to integrity, safety and privacy for both and it is

among the many duties of the researcher to take responsibility for how they are handled, not only in the field but also during writing up. (p. 160)

Accordingly, I agree that researchers have a responsibility to manage the possible risks that might occur as a backlash against self-disclosure. Thus, I was cognizant of the proper level of my self-disclosure, particularly while conducting the study in the religiously conflict region.

I, as a transnational scholar, discern that I possess a *two-world positionality*. One positionality is attached to my Thai citizenship, and the other is as a doctoral student pursuing a degree at an American university. The two-world positionality is intertwined, and it definitely influences my assumptions and biases shaping this study. For example, although I am a Thai scholar conducting this proposed study in Thailand, being in an American university's doctoral program may have been judged by research participants in certain ways. They may have perceived me as a knowledgeable scholar, or an American-brainwashed scholar. Therefore, I was acutely aware of balancing my Thai-contextual and American-contextual positionality, particularly when I revealed my positionality to research participants.

Next, I will take you to my two-world positionality. In Thailand, I hold a faculty member position at Southern University (SU)'s Department of Educational Administration, whose campus located in Pattani. The SU is the study site, so I am going to my own institution for data collection. I am privileged to know my colleagues and be a friend of my colleagues, who are potential research participants. Thus, I could conveniently gain access to interview them and gain insight into the faculty's lived experience and instruction as I have been working with the Thai university for more than

12 years in various positions. Also, I was born, grew up, and attended government primary and secondary schools in one of the southernmost provinces, and I am deeply familiar with the historical, social, and political contexts in this region. Nevertheless, my perception of these contexts may rely on my religious belief as a Buddhist and my ethnicity as Thai. Being Buddhist and speaking Thai, I am allowed to be a part of the majority population in Thailand.

In contrast, I am labeled as a minority in the U.S. where Thai is not a common language and Buddhism is not a mainstream religion, especially in the Midwest. Besides, my ethnicity is categorized as Asian, which I experience as being a second-class citizen. I then turn myself into an underprivileged other who is struggling to speak English and disengaging from the community. These experiences and feelings have led me to consider the lived experience of those who maybe feel underprivileged in Thailand. My foremost concern is sent to my former Melayu-Thai students in both high school and university who did not fit in well with the Thai-majority identity. For example, when I sat in doctoral classes where my mother-tongue was not the language of instruction, I always thought about how my Melayu-speaking students may have felt about my Thai-speaking instruction. Of course, my worldview has shifted to being more cognizant of minorities' identities and cultures during my time pursuing a doctoral degree.

Pursuing a doctoral degree in the U.S. has caused me to be interested in critical literature, which I was neither able to, nor interested in accessing before. The critical literature I have read, for example, advocates for the rights of Thai minorities to preserve their cultures (Barry, 2103); highlights the historical political tensions between Siam and the Malay Kingdom of Patani (Syukri, 1985); and elucidates the long-standing religious

conflict in the southern border region of Thailand (McCargo, 2012). While I am mindful of the critical arguments in these sources, these might be controversial in Thailand and debatable among my colleagues, particularly the issues about the rights of Melayu-Thai students to their cultures, or the historical arguments in the deep south that continue to influence the contemporary conditions in the area. Therefore, I wisely disclosed myself to my colleagues and research participants in a neutral way in both formal and informal conversations because I did not want my potential biases and assumptions to impede them from candidly sharing their thoughts with me.

Limitations

This study has limitations that are similar to issues in other qualitative case studies—such as researchers’ preconceptions, generalization, and the number and characteristics of cases (Eisenhardt, 1989). First, this exploratory multiple-case study was conducted by an individual researcher. In conducting qualitative studies, it may be difficult to preclude researchers from representing their worldviews in the study’s process and results even though they are cognizant of their possible biases (Thomas, 2016). In my case, as delineated in the researcher’s positionality, I am a male, Thai-speaking scholar who was raised by the Buddhist family. However, after coming to the U.S. to study abroad, I, as an international student, became part of a minority population of the U.S. This has raised my curiosity about how minority students in the southernmost provinces of Thailand have been supported in order to be successful in both their academic and social lives based on their CLR identities and backgrounds. Therefore, I disclose and value my positionality as an essential key to stimulate this qualitative case study, and readers can adjudicate on the findings accordingly.

Second, all participants of this research study are Buddhist faculty members. Because there were no Muslim faculty participants affiliated with the only one operating ALPP during the data collection period, this study was merely able to construct an understanding of the views of faculty participants' teaching role from the Buddhist faculty members' perspectives. The findings of this study may have looked different if the study recruited both Thai Buddhist and Thai Muslim faculty participants. Also, there was merely one ALPP preparing future school leaders for government schools in this southernmost region when this study collected the data. Thus, this case study could recruit faculty participants from the one ALPP, whose campus is located in the region, which caused this study not to be able to completely portray how different programs' policies and curricula influence faculty participants' perceptions of their teaching roles. Further research studies are recommended in other areas where university faculty have diverse backgrounds and there are more administrative leadership preparation programs.

Third, the findings of this exploratory multiple-case study explicitly demonstrate faculty participants' perceptions of their teaching roles based on the southernmost regional context. Given the uniqueness of CLR diverse contexts in the southernmost provinces of Thailand, if I conducted this study elsewhere, like northern Thailand, or in a city like Bangkok, the study would also likely look different. For example, the political tensions between the Malay Muslim indigenous groups and the predominantly Buddhist central government, as well as the ongoing violence, demonstrate an effort of government policy to restore peace in this region. However, as mentioned earlier, the thick description of these contexts of this case study is provided to promote a naturalistic generalization,

which readers can use to make decisions on how the findings can be adapted to their situation (Stake, 1995).

Finally, people in each part of Thailand may define Thainess in various ways that may influence the results of this study. Living in a majority-minority area of Thailand, particularly during an insurgency, may have influenced faculty members' notions of Thainess and their perceptions of their teaching roles. For example, during data collection in summer 2018, there were on-going tensions between the Buddhist school leaders and teachers and the Muslim school board members and parents about the right of Muslim children to wear hijab in the predominantly Buddhist government school in Pattani. The controversy spread on social media, elevating the tension between Buddhist and Muslim villagers. Eventually, on May 20th, a group of Muslims assembled outside the school buildings to protest the school's ban on wearing hijab. The incident was coincidentally (or not) followed by explosions in at least 20 places at night around ATM machines and military bases throughout the region (Thaipost, 2018). These tensions possibly were on the minds of the participants when the data was collected.

Ethical Considerations

This study followed the guidelines of the University of Missouri's Institutional Review Board and was approved by the local educational institution in Thailand. First, each faculty participant was informed of the consent process both electronic and face-to-face formats. The electronic consent was attached with the recruitment email, and face-to-face consent was gained from individual participants before the interviews were conducted. They were informed of their rights as participants in the study, including their option to opt out of the study at any time. The consent process did not include any form

of deception, and individual faculty participants were protected by replacing their identifiers with pseudonyms. Moreover, in this study, the chapters presenting and discussing the results did not identify participants' gender in order to protect their identification. Finally, this study was designed to protect the confidentiality of the data. Any identifying information (e.g., participants' names with matching pseudonyms, email address) was kept separately from the raw data.

Conclusion

This exploratory multiple-case study used qualitative methodology to investigate faculty participants' self-defined concepts of Thainess and understanding of CLRRSL practices in government schools, and their conceptualization of their teaching roles in preparing government school leaders for the southernmost region of Thailand. The research design highlights multiple cases of faculty members who are working in a special-governance and CLR diverse region of Thailand. This multiple-case study, conducted in an exploratory stage, investigates a new Thai concept of CLRRSL practices as defined by faculty participants. For this study, the exploration of faculty participants' perceptions of Thainess and the CLRRSL concept helped this study to understand faculty participants' perceptions of their teaching roles as leadership trainers of future government school leaders who will serve CLR diverse schools and communities.

There was a total of six faculty participants, all of whom are affiliated with the ALPP of SU. The SU campus is located in the Pattani province, one of three southernmost provinces. Even though the majority population in the southernmost region is Melayu Thai or Malay Muslim, there is no representation of this population serving as faculty members in the ALPP in this region. Thus, the results of this exploratory

multiple-case study may be influenced by having only perspectives of Buddhist faculty members. This study used three data-collection strategies including interviewing, observation, and document collection. The collected data were analyzed using two techniques, cross-case synthesis and constructing-grounded theory, constructing the results at faculty levels as the unit of analysis. The study promotes trustworthiness by using five techniques: triangulation of the types of data and collection methods, prolonged engagement, thick description, member check, and reflexivity and positionality.

However, there are some potential limitations of this study. For example, the researcher's worldviews may influence this study's data collection and analysis processes, and the results of this study may not reflect generalizability as the perceptions of faculty participants may reflect the unique CLR situation in the region. Finally, because this study was conducted by a native Thai researcher, the insightful investigation of this local knowledge case interprets its results with a rich description of Thai sociocultural and political contexts. Understanding this context will help readers grasp the way data was collected and analyzed before I delve into the key findings in the next chapter.

CHAPTER FOUR: FINDINGS

This chapter presents the findings of this exploratory multiple-case study, which aimed to discover how faculty members perceive their teaching role in preparing government school leaders for culturally, linguistically, and religiously (CLR) diverse communities in the southernmost region of Thailand. To that end, this study presents insights into six faculty participants' notions of "Thainess" and their perceptions of culturally, linguistically, and religiously responsive school leadership (CLRRSL) practices in public schools. Accordingly, the chapter answers three research questions:

- 1) How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand conceive of "Thainess"?
- 2) How do Thai faculty members in an ALPP in southern Thailand perceive what it means to practice CLRRSL in the southernmost region of Thailand?
- 3) How do Thai faculty members in an ALPP in southern Thailand perceive their teaching role in preparing government school leaders for the CLR diverse community in the southernmost region of Thailand?

The following sections will address each research question respectively.

Faculty Members' Notions of Thainess

This section aims specifically to address the first research question: *How do Thai faculty members in an ALPP in southern Thailand conceive of "Thainess"?* As presented in the previous chapters, faculty members' assumptions of what it means to be Thai might influence how they perceive their teaching role in preparing government school leaders for the CLR diverse region of Thailand (i.e., the third research question). To that end, this section analyzes how faculty participants discussed their notion of Thainess.

Across the analysis, one theme emerged: *Faculty's notion of "Thainess" is flexible*. To put it another way, they perceived that being Thai is not necessarily defined by relying merely on a historically and culturally dominant concept of Thainess, like the definition often promoted by the Thai government. Rather, this study found that faculty members incorporate a more fluid and inclusive identity than what is commonly presented as being Thai into their conceptualizations of Thainess.

A Flexible Notion of Thainess

Faculty members not only comprehended the traditionally defined images and symbols of Thainess that Thai people often assume (e.g., the three Thai pillars and Standard Thai language), but they also asserted that being Thai can include diverse and fluid identities. In other words, every faculty participant recognized that being Thai can include: (1) *the historically and culturally dominant concept of Thainess* and (2) *a more fluid and inclusive concept of Thainess*. On one hand, the historically and culturally dominant concept goes along well with the '12 Thai values' (see Appendix G) that the previous and present military governments of Thailand have often promoted in order to unite the country (Farrelly, 2016). On the other hand, individual faculty members' professional experiences and personal assumptions of what being Thai means have influenced their fluid and inclusive interpretations of Thainess. The following subsections report on these two contrasting perceptions of Thainess as perceived by the six faculty participants.

A historically and culturally dominant concept. Faculty participants' perceptions of the historically and culturally dominant concept of Thainess might include two domains: *symbolic Thai identity* and *Thai social values*. According to the interviews,

the symbolic Thai identity refers to the national symbols including the three pillars of Thailand, the Thai flag, and Standard Thai language. The Thai social values refer to collective assumptions and desirable traits of the Thai people, such as gratitude for the motherland, generosity, hospitality, and harmony.

First, several faculty participants spoke about the elements of the symbolic Thai identity. For example, Faculty A stated, “In terms of symbolic [identity], I would say the Thai flag and *sa-tha-ban* (i.e., referring to the three pillars of Thailand: The Nation, the Region, and the King).” Similar to Faculty A, Faculty C explained that Thainess, “based on the government’s viewpoint is often seen as nation, religion, and monarchy that are constructed to be the symbolic identity of the Thai state.” Faculty C further delineated that “The way of life and the identity of Thais are often tied to Buddhism.” Moreover, Faculty E said, “*Pha-sa-klang* (the Central Thai or Standard Thai language)” or speaking Central or Standard Thai, can also connote Thainess. However, Faculty E did not refer the symbolic Thai identity to the three pillars of the country. Similar to Faculty E’s opinion, Faculty F said, “The Thai symbolic identity may refer to “*wat-tha-na-tham-thang-dan-pha-sa* (the linguistic culture).” Faculty F also provided detailed examples of symbolic Thai identity which included, “the [national symbol of] land of smiles and the country’s independence from the Western invaders.” Conceivably, faculty participants, as well as every Thai person, learn these components of the national identity from public school practices (Manickam, 2013) and school textbooks (Arphattananon, 2013; Mulder, 2000), so they comprehend these common elements as contributing to what it means to be Thai.

Second, faculty participants spoke about the Thai social values and the desirable traits of Thais that are relatively unique to the national culture. For instance, Faculty A said, “The core values of Thai people include *ka-tan-yu-ru-khun-to-phaen-din* (gratitude for the motherland); *thob-thaen-bun-khun-phaen-din* (repayment to the motherland); and harmony.” Faculty A further noted that the desirable characteristics of Thais are depicted as “*mai-hak-han-nam-jai* (not disregarding someone’s feelings) and generosity.” Likewise, Faculty F said Thainess is characterized by the “generosity and “*mit-mai-tri* (hospitality) of the Thai people.” According to Faculty D, however, Thais should also be “humble and respectful toward others.” Faculty B agreed, saying, “Thai people are humble and have a sense of taking care of others.” Faculty B further explained the social values that influence these traits of Thais, which include “the sense of brotherhood among Thais and respect for elders.” Above all, faculty participants noted that the Thai social values and the desirable behaviors of Thais include the gratitude for the country, generosity, hospitality, humility, a sense of caring within Thai community, and respect for elders.

Not surprisingly, the six faculty participants recognized the commonly-known symbolic Thai identity and social values of Thais. This common knowledge of Thainess is a part of curriculum and instruction (Puangpis, 2012; Smalley, 1994; Vail, 2006), which the Thai people are collectively taught at government schools, not to mention in the mass media. For example, after it took power in 2014, the junta (i.e., military) government announced a campaign of *thai-ni-yom-sip-song-pra-kan* (the 12 core values of Thais) on television programs to encourage the Thai people to possess the proposed values, which the government claimed its purpose to strengthen the country (Farrelly,

2016). The first value on the list was that Thais should be “upholding the three main pillars: The Nation, the Religion, and the Monarchy” (National News Bureau of Thailand, 2018, para. 1). Other core values included: “treasuring cherished Thai traditions; maintaining morality, integrity, well-wishes upon others as well as being generous and sharing; and maintaining discipline, respectful of laws and the elderly and seniority” (see the full list in Appendix G). As a result, all six faculty participants were conscious of this historically and culturally dominant concept of being Thai.

However, notably, during the interviews, not every faculty participant specifically mentioned the three pillars of Thailand, which many Thai people might take for granted. For example, when asked to describe the concept of Thainess, four faculty participants (i.e., Faculty B, D, E, and F) were silent on the concept of the three pillars of the country. Participant silence may have come from certain limitations of this study. It is possible that the Thai national identity of the researcher as an interviewer may have influenced how the Thai faculty participants responded to the questions (e.g., what does “being Thai” mean?). Perhaps these Thai faculty participants believe that I, as a Thai interviewer, would also take the concept of the three pillars of the country for granted. As a result, they did not discuss the concept of the national pillars while being interviewed. However, it might also be possible that they were purposefully quiet on this topic for other reasons that I might not know. In the next section, I delve into faculty participants’ self-defined, fluid and inclusive concept of Thainess that may also be a part of why some participants were silent about the three pillars of Thainess.

A fluid and inclusive concept. Some groups of Thai people, including the six faculty participants, might conceive of Thainess beyond the traditional view as promoted

by the Thai government. More specifically, all the faculty participants' perceptions of Thainess were more fluid and inclusive than the historically and culturally dominant concept of the 12 core values. Even though the government has recently promoted their clear concept of Thainess, for several faculty members, such as Faculty B, "It is hard to define what Thainess is." Faculty B did not explicitly talk about the symbolic Thai identity as associated with the three pillars of Thailand. Rather, Faculty B said, "I do not feel that I have to be Thai, or Buddhist, or whatever. We all are just human. If I were asked what Thainess means, its answer would be very hypothetical." Accordingly, Faculty B's notion of Thainess may have an abstract and fluid meaning, and the nation does not need to have a specific set of traits or symbols. Similarly, Faculty D said, "My view of Thainess does not follow the standard of Thai people, and it is not necessary to identify what types of Thai we are." Thus, Faculty D did not indicate that Thais have to possess a specific symbolic identity. This response may have been informed by Faculty D's experiences studying for the master's and doctoral degrees abroad, in a place he claimed was "a multicultural, heterogeneous country."

Several faculty members shared similar opinions that being Thai could be adaptable to the day-to-day changes in Thai society. For example, Faculty A stated that as a result of the Thai society changing and modernizing, "Nowadays, Thais seem to interpret things on the run, stereotype and prejudice, and Thai society has changed a lot." At least for Faculty A, "It is hard to see that being Thai is defined as the same as Thai traditional core values." Similar to Faculty A, Faculty D stated that "Thainess nowadays is not identified as the same as *thai-dang-doem* (primitive Thai) from 5,000 years ago." Rather, Faculty D perceived that "Being Thai is modernized, and everything has changed

according to society in each era.” Faculty D’s notion of Thainess is, “not limited to the Thai traditions as being the same as in the Ayutthaya or primitive eras.” Similarly, Faculty F supported that “Thai culture becomes *pha-som-pon-pe* (mixed) as a result of modernization.” Moreover, Faculty F observed, “Being Thai is definitely stepping into the technology era, and Thainess is well fused into the modern world.” For Faculty F, “it is going to be more difficult to define Thainess, because the culture is changing every day.”

Several faculty members’ notions of Thainess were not only influenced by their scrutiny on the changes of Thai culture and society, but also by their understanding of the ethnic identity of Malay Muslims. Conceivably, all faculty participants’ flexible notions of Thainess could be understood as inclusive. In other words, all the participants have been residing in the CLR diverse region for several years, which may enable them to have a more inclusive approach to what it means to be Thai than adhering solely to a historically and culturally dominant definition. For example, Faculty C, who served as a government school teacher and leader in the southernmost region for more than three decades before joining the ALPP, remarked, “While the state creates *wat-tha-na-tham-ruam* (the nationally shared culture) in order to unite the country, the government should understand and accept the cultural differences of *klum-chat-ti-pahn* (ethnic groups).” Faculty C’s self-defined conception of Thainess emphasized the aspect of “ethnic diversity.” Perhaps living in the southernmost region and interacting with Malay Muslims for several years has enhanced Faculty C’s understanding that being Thai can look different and take many forms. Similarly, Faculty E integrated both “*thai-sa-kon* (he refers to the national culture of which Thais in every region know when they talk about

it) and *thai-thong-thin* (local Thai)” into the notions of Thainess. Based on personal experiences, Faculty E further explained, “Before I transferred to this southernmost region, I had no idea about *por-sor* (“the fast” in Melayu) and how to celebrate *ra-yo* (in Melayu, or ‘Eid al-Fitr’ in Arabic, referring to the end of fasting in Ramadan).” As a Buddhist faculty participant who was born and raised in central Thailand and who moved into the southernmost region seven years ago, Faculty E’s notion of an inclusive concept of Thainess may have grown and changed from interacting and learning with Malay Muslims.

Faculty participants’ inclusive concept of Thainess embraced religious and cultural diversity. Faculty F, who studied multicultural leadership, emphasized that, “Each region of Thailand possesses their own cultural practices.” Accordingly, Faculty F included the cultural diversity in the flexible concepts of Thainess. Similar to Faculty F, Faculty A, who was born and raised in the southernmost region, agreed that Thainess emphasized “*kan-yom-rap-nai-sing-thi-mi-khwam-taek-tang* (the acceptance of differences)” in which each region has different cultural and religious customs. In terms of religious practices, Faculty B said, “Being Thai is not necessary to being Buddhist or [practicing] another specific religion.” Similar to Faculty B’s notion, Faculty D asserted, “To be Thai, you just behave appropriately regarding your context no matter the religious beliefs you possess or the values you hold.” To support further understanding of his inclusive notions of Thainess, Faculty D explained his cultural understanding for when Thai people *wai* (Thai greeting):

I am not arguing that *kan-wai* (*wai-ing* refers to ‘paying homage’) is not ‘being Thai,’ but I do not want to just say that we must *wai* because it is the national

symbol of Thai identity and doing what adults taught us to do. To wai, you have to *pha-nom-mue* (i.e., the act of putting palms together and straightening fingers in front of chest while each finger is touching its counterpart) and bow your head, which shows your humility.

According to Faculty D, wai-ing, which may be related to Buddhist practice, can be substituted by other respectful practices, which can present humility and respect for others without being in conflict with personal religious beliefs. Same as Faculty D' explanations, all faculty participants' flexible notion of Thainess were fluid and inclusive, embracing the CLR diversity of Thais who hold different ethnicities, religions, and languages, and reside in the different regions of the country.

To summarize, according to the interviews, faculty participants defined the dominant concepts of Thainess including the national symbols of the Thai identity and the Thai core values, which are commonly promoted within the public-school practices, curricula, and textbooks, in addition to the mass media. For example, the recent campaign *thai-ni-yom-sip-song-pra-kan* (the 12 core values of Thais) of the junta government was advertised in 2014 to uphold the historically and culturally dominant concept of Thainess such as the three pillars of the country and the desirable traits of Thais. Accordingly, faculty participants referred the symbolic Thai identity to the three pillars of the country, which is tied to Buddhism, Standard Thai language, the national symbols of 'the land of smiles' and 'the independence from colonizers.' Moreover, they recognized that the Thai core values and traits include harmony, generosity, repayment to the motherland, hospitality, and respect for elders. However, their flexible notions of Thainess went

beyond these dominant concepts, as influenced by their professional and personal experiences.

Faculty members who are preparing school leaders for the CLR diverse community in the southernmost region of Thailand shared their flexible notions of Thainess. All faculty participants portrayed their self-defined concept of Thainess as including a fluid and diverse identity of being Thai in addition to the historically and culturally dominant concept of Thainess promoted by the Thai government (see a summary of faculty members' notions of Thainess in Appendix H). More specifically, faculty members understood that Thai culture has become *pha-som-pon-pe* (mixed) since the country has stepped into the modern and technological era. As a result, they asserted that to define what Thainess means becomes more difficult because of the day-to-day changes in Thai society. This concept may be varied, and individually defined, based on each person's experiences and expectations of how being Thai should be. For all faculty participants, they defined their inclusive sense of being Thai as emphasizing the CLR diversity of the Thai people in different regional and ethnic groups in Thailand, and that may be fluid as well.

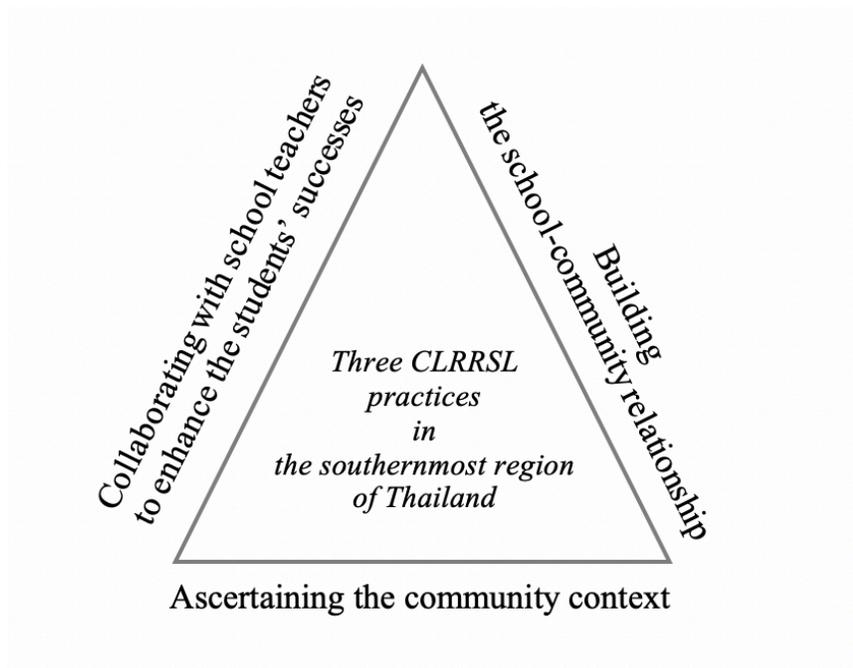
Moreover, this inclusive concept of being Thai may influence faculty participants' expectations for their prospective school leaders who are trained to specifically lead government schools in the CLR diverse region. In light of faculty participants' flexible notions of Thainess, the next section reports on how they describe culturally, linguistically, and religiously responsive school leadership (CLRRSL) practices in the southernmost region of Thailand.

Faculty Members' Conceptualization of CLRRSL Practices

This section specifically addresses the second research question: *How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand, perceive what it means to practice culturally, linguistically, and religiously responsive school leadership (CLRRSL) in the southernmost region of Thailand?* Across the analysis, this study found three leadership practices, which faculty participants recommended that culturally, linguistically, and religiously (CLR) responsive school leaders should promote in government schools. As shown in figure 4, these three emerging themes include (1) *ascertaining the community context by proactively interacting with community leaders and members*; (2) *building school-community relationships*; and (3) *working collaboratively with school teachers to enhance the academic success of CLR diverse students*.

Figure 4

Three CLRRSL practices, perceived by faculty participants, in the southernmost region



Ascertaining the Community Context by Proactively Interacting with the Community

According to the interviews of six faculty participants, the heart of leadership practices for future school leaders is that they are able to comprehend the community context in the CLR diverse region, which is unique when compared to other regions in Thailand. In the southernmost provinces, the concentration of Malay Muslims creates the unique CLR diversity of the region, while the majority of the country's population is Buddhist. Correspondingly, as suggested by the faculty participants, ascertaining the community context in the Malay Muslims' region is fundamental to CLRRSL practices for the school leaders who work in the southernmost region. Faculty participants believed that, by knowing and working with the local community, school leaders will successfully develop the school-community relationship and better collaborate with a multicultural team of teachers who can lead to enhancing the academic success of CLR diverse students.

Faculty members suggested that the government school leaders should ascertain the unique context of CLR diverse community in the southernmost region before practicing CLRRSL in public schools. Several faculty participants highlighted the importance of knowing the community context and talked about ways that the CLR responsive school leaders could understand it. For example, Faculty D, who graduated with a master's in Educational Information Science and Learning Technologies and a doctorate in Educational Leadership and Policy Analysis overseas before transferring to work in the southernmost region, said that "the regional context is very different from what [Faculty D] had learned from Western theories." Accordingly, Faculty D suggested,

“The proper practices for school leaders in this region may have to be a hybrid type of leadership and its leadership crucial element is to understand the multicultural context of the region.” Similar to Faculty D, Faculty F, who also received a doctoral degree abroad and studied multicultural leadership, emphasized that “The community context in the southernmost region is unique.” Faculty F further suggested that CLR responsive school leaders will be able to create school policy and practices corresponding with the community context if they “*khao-jai* (understand) the context, such as *wi-thi-chi-wit* (the lifestyle), ethnicity, identity, religious beliefs of the villagers, and local history.” These faculty participants emphasized that understanding CLR diverse contexts in the community is essential for government school leaders because the leadership misconduct which occurs in the government schools is often related to cultural and religious issues.

Moreover, several faculty members recommended that government school leaders should be open-minded when learning cross-cultural and religious practices. For example, Faculty B, who also serves as a school leader in a private school, highlighted:

The first task of school leaders is to be a part of the community, not just prioritize their administrative work. They should *khao-jai* (understand) and know the community context. School leaders should be open and show their interest to learn cross-cultural customs in the community.

Similar to Faculty B’s suggestion, Faculty A, who was born and grew up in the southernmost region, recommended that learning cross-cultural and religious practices is essential for CLR responsive school leaders. Faculty A said, “School leaders should be *jai-kwang* (open-minded) and able to learn the identity of others who perform the cultural and religious practices different from them.” Likewise, Faculty E, who moved into work

in the CLR diverse region seven years ago, said, “School leaders have to be open and *yuet-yun* (flexible) to learning diverse religious rituals, which is all aimed to create a sense of love, caring, and harmony in their school and the community.” Particularly for the Buddhist government school leaders, Faculty E emphasized, “If they learn Islamic religious practice, they might acknowledge that the Muslim students have the right to their religious observances within government schools” in the same way as their Buddhist counterparts.

When specifically learning the Malay Muslim community context, faculty participants noted that CLR responsive school leaders should not stereotype, such as assuming that every Malay Muslim speaks only Melayu and possesses the same cultural and ethnic practices. For example, Faculty C, who is a former teacher and leader in several government schools in the region, explained that “Melayu refers to an indigenous ethnicity,” and “Muslim refers to a person who professes the Islamic religion.” Faculty C further elaborated,

Significantly, though, many Melayu cultures are not related to Islamic religious practices. For example, *Ta-ri-ki-pas* and *Rong-ngeng* [two kinds of dance] are classified as the Melayu culture, not Islamic practice. *A-na-sheed* is an example of Islamic practice, referring to vocal music praising God and using only a drum as a percussion instrument. However, sometimes, in the *rong-ngeng* dance, which is considered Melayu culture, songs praising God are used. Thus, the Melayu culture is mingled with the Islamic way of life.

Not only is there an overlap between cultural and religious practices of the Malay Muslims, but Faculty A, who is a former government school teacher in the region, also

discovered a detailed example of languages spoken within the Malay Muslim community. Faculty A said, “In some areas, such as Khok-Pho [district], the Malay Muslims prefer to speak Southern Thai dialect within their community although they can speak Melayu.” Therefore, according to the interviews of faculty participants, the CLR responsive school leaders should be open-minded in learning the cross-cultural and religious practices and understand the nuances of CLR customs while ascertaining the community context.

Proactively Interacting with Community Leaders and Members. Across the analysis, one of the compelling strategies that faculty participants recommended to CLR responsive school leaders is that they should be proactive in interacting with community leaders and members. Several faculty participants talked about community gatekeepers, whom the CLR responsive school leaders could meet and learn community context from. For example, Faculty C said, “School leaders could learn the specific cultural and religious practices in each community from the *local* school teachers and *kha-na-kam-ma-kan-sa-than-suek-sa* (a school board) represented by *kam-nan* (a subdistrict headman), *phu-yai-ban* (a village headman), or *to-i-mam* (an Imam).” Similar to Faculty C’s suggestion, Faculty B provided more detail, responding that, “School leaders should arrange a schedule to meet with community leaders.” However, “It is impossible to have only one party in the community. Thus, government school leaders should interact with every party in a way that will benefit their schools.” Faculty F agreed with Faculty B that there should be representation across religions in a diverse community. Faculty F suggested, “School leaders should meet both Buddhist and Islamic religious community leaders. Particularly, the newly-appointed school leaders should approach and introduce themselves to religious leaders as a means of showing respect to them.” Faculty

participants suggested these strategies so that the CLR responsive school leaders could get a fuller sense of the community when proactively interacting with all types of community leaders.

Faculty participants also recommended that the CLR responsive school leaders should be culturally sensitive when meeting with community leaders and members. For instance, Faculty A, who was trained to comprehend a specific approach to nonviolent communication, said, “School leaders should understand the villagers based on their culture and *sue-san-yang-san-ti* (communicate peacefully) with them.” In a similar way, Faculty C shared experiences when serving as a principal in several public schools, saying that, “The villagers do not like the formality. They do not like *phi-thi-kan-baep-rat-cha-kan* (the government’s formal procedure).” Faculty C further asserted,

If you want to meet the villagers, do not invite them to the meeting room. They come, but they do not speak. They do not like what that means. If you would like to get their opinions, you have to sit and informally talk with them at *ran-nam-cha* (local coffee shops). If you would like to have a meeting, go to a mosque and do not use *wi-thi-kan-khong-rat-cha-kan* (the government’s means) to handle them.

Faculty C’s intuitive comprehension is vitally important when deliberating over the literature (e.g., Aiemueayut, 2016; Smalley, 1994; Syukri, 1985), which states that the Melay Muslims have been oppressed by the Siamese-Thai government since 1933. Even today, some of the villagers might perhaps have a negative attitude toward the government including its officials (e.g., public school leaders) (Hasamoh, 2009).

Therefore, according to faculty members’ suggestions, the CLR responsive school leaders

should understand the CLR preferences of community leaders and members by proactively interacting with them before practicing CLRRSL in government schools.

Building the School-Community Relationship

Across the interviews, all faculty members emphasized that the CLR responsive school leaders should be able to establish a school-community relationship in order to coordinate with the community leaders and members on certain school projects. Several faculty participants talked about strategies to develop the relationship between public schools and the community. For example, Faculty E, who is a former autonomous school principal, said, “The most important of CLRRSL practices is to be able to collaborate with the community members and parents on school projects.” Faculty E recommended that

When schools organize a parents meeting, the students’ work pieces should be exhibited. The parents or community members love to see those works of their children. Also, school leaders should allow the community to use the schools’ facilities, such as the football field, or organize workshops for the community members by using a school building as a training center. If schools could organize these activities, school leaders and teachers would have a good relationship with the community.

Similar to Faculty E, Faculty A stated, “School leaders should be able to induce community members to join school development projects. The community members want *kan-yom-rap-sueng-kan-lae-kan* (mutual recognition), *kan-khao-thueng-chum-chon* (community appreciation), and friendship from school leaders.” Conceivably, these faculty participants believed that the community members might have a positive attitude

toward government schools if the CLR responsive school leaders continue to grow the school-community relationship.

Additionally, in the southernmost region, faculty participants asserted that building the school-community relationship needs proper attention and strategy. This is important because some Malay Muslims perceive that public schools belong to the government and have staged government resistance at these locations. In these circumstances, building relationships between schools and the community becomes more challenging for government school leaders. Faculty D stated, “The challenging role of government school leaders is to convince the community to get involved in public schools. School leaders should skillfully persuade different community parties to become schools’ ally in order to support CLR diverse students.” Faculty B agreed with Faculty D, saying that, “School leaders should be able to find an appropriate approach to build the relationship with the community. They should not behave like *chon-chan-pok-khrong* (rulers) with the community leaders and members. The CLR responsive school leaders should be a friend to the community.” Faculty C gave a detailed example suggesting that, “*Khru-chao-thi* (the school teachers who live within the community) might know several stakeholders in the community very well and could accompany school leaders to meet with them in order to establish the relationship between school and community.” According to these faculty participants, when the CLR responsive school leaders attempt to develop the school-community relationship by advising several local teachers in their school, they may have a better sense about how to appropriately coordinate with individual stakeholders in the community for the benefit of the CLR diverse students.

Nevertheless, to establish the school-community relationship, some faculty participants gave insights into the crucial role of CLR responsive school leaders to promote mutual understanding with community leaders and members. For example, Faculty F said, “School leaders should know how to promote mutual understanding with each community representative, such as the school board members, in order to build the relationship with them.” Faculty D had a similar opinion and added detail, “School leaders should be able to explain and give reasons to the community about why certain activities have to be organized for the CLR diverse students in schools” while developing the relationship between schools and the community. Faculty D further suggested, “School leaders should have *ot-thon* (patience) and show the community that they have *khwam-tang-jai-jing* (determination) and *khwam-jing-jai* (sincerity) to do the best for their children while establishing a school-community relationship.” In order to establish and grow a school-community relationship, therefore, these faculty participants suggested school leaders coordinate with community leaders and members on school activities and projects and promote mutual understanding with them.

Working Collaboratively with School Teachers to Enhance the Students’ Successes

Faculty participants called for CLR responsive school leaders to collaborate with school teachers in order to enhance the academic success of CLR diverse students, particularly those who use Standard Thai as a second language in predominantly Standard Thai-speaking classrooms. For instance, Faculty B, who has expertise in curriculum development, stated concerns that “The Melayu-speaking students might feel *uet-at* (discomforted) in the Standard Thai-speaking classroom, because Standard Thai is not their mother tongue, but they have to attend the schools and classrooms using only

Standard Thai.” Faculty B further recommended school leaders “create a specific curriculum for these students or find specific instructional methods to develop their Standard Thai skills while teaching them other subject content.” Faculty E, a specialist in Bilingual (Thai-English) education, agreed with Faculty B, saying that “teaching and learning approaches used in government schools has to be appropriately adjusted for non-Thai speaking students.” Besides, “Melayu language should be infused into the Thai-speaking classrooms, particularly when introducing some abstract or new content or integrating certain subject content into the Standard Thai subject, which the non-Standard Thai speaking students may face difficulty understanding those content.” Faculty C, who was a former government school leader, suggested that not only teaching and learning approaches be adjusted, but also “school leaders should be more concerned about the learning of Melayu-speaking students by using a flexible timetable in schools while integrating subject content or adjusting instruction.” Faculty C asserted, “The school timetable does not have to follow the 50-minute traditional style for which the subject will have to be shifted in every 50 minutes.” According to Faculty C, the school schedule should be flexible when the subject contents are integrated, because Melayu-speaking students might need more time to digest complicated content in classrooms using Standard Thai as an instructional means.

Accordingly, several faculty participants recommended government school leaders work collaboratively with teachers in order to enhance the academic success of the Melayu-speaking students. For example, Faculty F, who conducted a research study about multicultural educational policy, stated that, “School leaders must play an important role in helping their teachers appropriately design learning experiences for

CLR diverse students when integrating the multicultural content into classroom instruction.” According to Faculty F, advising school teachers to facilitate the CLR diverse classroom is crucial for the CLR responsive school leaders because “*lak-sut-pha-hu-wat-tha-na-tham* (multicultural curriculum) has not yet been developed concerning the CLR diversity of the southernmost region.” Likewise, Faculty E emphasized,

School leaders must know how to design classroom instruction for linguistically and culturally diverse students. In fact, they should even be able to demonstrate how to teach the bilingual [Melayu-Thai] students. They must show their teachers that they *sai-jai* (put their hearts) in supporting the Melayu-speaking students.

Similar to Faculty E’s note, Faculty C stated, “School teachers should try to change the teachers’ mindset to have high expectations for the Melayu-Thai speaking students” and that it may lead to potentially removing the teachers’ potential prejudice when the school leaders show their teachers sincere intent, or *sai-jai*, to support these students.

Some faculty participants emphasized the challenging role of CLR responsive school leaders when working with the CLR diverse teachers and bringing them into a working team. For example, Faculty C, a former government school teacher and leader, said, “School leaders should comprehend how to work with each group of teachers in their school. So, they would be able to handle possible conflicts among these teachers while finding the appropriate solution to enhance the CLR diverse students’ successes.” According to Faculty C, the teachers in government schools could be categorized into four types: The “*local Buddhist; local Muslim; move-in Buddhist; and move-in Muslim* teachers.” Faculty C elaborated that,

Each type of teacher has their own viewpoint and preference for the CLR diverse customs. The *move-in* Buddhist or Muslim teachers refer to those who were born and raised outside *sam-chang-wat* (the three southern border provinces), so they might not fully understand the regional culture and context. However, their *local* counterparts, who were born and raised in this region, might comprehend the Malay Muslim customs and Melayu language.

Similar to Faculty C's view, Faculty A, who taught in several government schools in the region for more than 20 years before joining the ALPP, stated, "School leaders should be able to work collaboratively with the culturally and religiously diverse teachers. They are also different in age, gender, and generation, so that they have different viewpoints in teaching the CLR diverse students."

Furthermore, a few faculty participants gave insights into collaborative strategies to establish a multicultural team of teachers. For instance, Faculty D, who has been teaching in the ALPP for about seven years, suggested that school leader-teacher collaboration may be in the form of a professional learning community (PLC). The CLR responsive school leaders may "promote PLC in their schools to specifically work with teachers in order to support the CLR diverse students. Each teacher may change their perspectives from working *chao-cham-yen-cham* (lackadaisically) to be more systematic, which will directly benefit these students." To engage the collaborative team of teachers, Faculty B agreed with Faculty D and added more detail,

School leaders should have to listen to their teachers. The teachers should have a chance to express their voice, particularly about how their school would better support the CLR diverse students, because they directly interact with these

students every day. Also, everyone in the school needs a friendly environment and happy teamwork while working to support these suffering [non-Standard Thai speaking] students.

Faculty B concluded that “To collaborate with teachers is all about *jai* (meaning ‘heart’ or ‘mind’ referring to ‘put sincere intent into your action’).” Faculty members suggested school leaders work collaboratively with their teachers by promoting PLCs within schools. They also recapped that the school leaders should be able to develop a working environment in which each teacher and staff member is happy to work together and feels safe to share their opinions about how their schools can support the academic success of the CLR diverse students.

To summarize, this study found three common themes of CLRRSL practices in government schools in southernmost provinces of Thailand. First, faculty participants emphasized that the CLR responsive school leaders should *be able to ascertain the community context*. Accordingly, the school leaders should *be proactive in interacting with community leaders and members* to get a full sense of the community. Indeed, several faculty participants recommended that school leaders be open-minded in learning the community context, such as the cultural and linguistic nuances and religious customs of diverse ethnic groups, from the community leaders and members. Second, faculty members recommended that the CLR responsive school leaders should *be able to develop the school-community relationship* by promoting mutual understanding with community leaders and members in order to coordinate with them on certain school projects. Third, finally, faculty participants explicitly suggested that the CLR responsive school leaders should *be able to collaborate with teachers to enhance the academic success of CLR*

diverse students, particularly the Melayu-speaking students in which the classrooms predominantly use Standard Thai. Regarding the faculty participants' perceptions of three CLRRSL practices along with their flexible notions of Thainess, the next section presents how faculty participants conceive of their teaching role in preparing government school leaders for the CLR diverse community in the southernmost region of Thailand.

Faculty Members' Perceptions of Their Teaching Roles

This section specifically aims to address the final research question: *How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand perceive their teaching role in preparing government school leaders for the culturally, religiously, and linguistically (CLR) diverse community in the southernmost region?* Relying on faculty participants' flexible notions of Thainess and their perceptions of culturally, linguistically, and religiously responsive school leadership (CLRRSL) practices, this study found two common themes. When comparing data across the six interviews, faculty participants perceived that their teaching roles are (1) to train prospective school leaders how to practice CLR responsiveness in public schools by infusing the regional context and content around CLRRSL practices into classroom discussion and instruction; and (2) to encourage these future school leaders to think critically and flexibly when adapting national curriculum and policies and applying lessons learned from the leadership classrooms into their school setting. However, there may be a gap between faculty participants' perceptions of their teaching roles and the actual course requirements of the administrative leadership preparation program (ALPP).

Infusing the Regional Context and Content Around CLRRSL Practices

Document analysis showed that the ALPP curriculum has no course requirement emphasizing CLRRSL practices, although faculty participants' perceptions of their teaching roles manifested in their attempt at preparing future CLR responsive school leaders. These faculty participants discovered that they infused the regional context and content about CLRRSL practices into their instruction of the ALPP core courses. As presented in table 3 on the following page, the ALPP's curriculum handbook shows five core courses, which pre-service school leaders are required to take, including (1) Administration of Co-Curriculum and Learner Development Activities; (2) Administration of School Curriculum; (3) Educational Quality Assurance; (4) School Administration and Professional Development; and (5) Theories and Processes in Educational Administration. These required courses mirror the nationally-designed knowledge standards, such as professional development, academic leadership, administration in educational institutions, and curriculum, instruction, and learning evaluation (see Appendix I for a full list of the knowledge standards, curriculum content, and expected competencies for school leadership).

Table 3

Courses offered by an administrative leadership preparation program

Course type	Course title
Foundation	English for Educational Administrators
Core	Administration of Co-curriculum and Learner Development Activities Administration of School Curriculum Educational Quality Assurance School Administration and Professional Development Theories and Processes in Educational Administration
Elective	Educational Administration Leadership Essentials of Education Information Technology for Educational Administration and Research Organizational Behavior Qualitative Research Methodology in Educational Administration Statistics and Educational Administration Research Methodology Professional Internship in Educational Administration* Comparative Educational Administration** Educational Administration in Multicultural Society** Education Law** Seminar on Problems and Trends in Educational Administration**
Research	Minor thesis Thesis

* A required course for students who plan to obtain a professional license to become school leaders.

** These courses have not been offered since the curriculum was approved in 2015.

Faculty participants became aware and realized that the ALPP could not prioritize the course explicitly emphasizing CLRRSL-related content because the program's curriculum has to rigorously follow the nationally-designed knowledge standards for school leadership. As presented in table 3 above, one of the ALPP elective courses, 'Educational Administration in Multicultural Society' (see its course description in Appendix J), seems to focus on content around multicultural leadership and

administrative work in multicultural schools, but has never been taught in the program. Faculty participants stated that the program has to maintain its curriculum accreditation and continues to prioritize the core courses required by Teachers' Council of Thailand (TCT). For example, Faculty C, who is a program chair, said, "Two years ago, our ALPP curriculum had to be revised following *mat-tra-than-khu-ru-sa-pha* (referring to the knowledge standards for school leaders imposed by TCT), otherwise it [the program] would not be accredited for training [pre-service] school leaders." Faculty A, who helped the program prepare its curriculum for accreditation, added,

In Thailand, the leadership preparation curriculum, which is controlled by *khu-ru-sa-pha* (TCT), generally focuses on academic leadership and administrative content. As a result, our leadership preparation curriculum has to excessively emphasize the content around how to manage core-curriculum and extra-curricular activities and other general administrative work in schools.

Moreover, Faculty F, who is a former program chair, asserted, "The program once planned to open the Educational Administration in Multicultural Society course, but the program has to fulfill the requirement from *khu-ru-sa-pha* (TCT). So, there is no available time on the program schedule for that course to be taught." Similar to Faculty F's response, Faculty D stated, "We need a course related to multicultural leadership, but our program has to offer core courses based on the requirement of *khu-ru-sa-pha* (TCT). The multicultural leadership class is off the radar of TCT." Perhaps these faculty participants see value in a course aiming directly at preparing multicultural leaders for the southernmost region although they have had other priorities such as being responsible for the accreditation of school leadership preparation curriculum.

While no explicit course offered the explicated content of CLRRSL practices in the ALPP, faculty participants perceived their teaching role as infusing the content about CLRRSL and cross-cultural and religious learning into their instruction and in classroom conversation. However, the instruction on leading government schools in a diverse society manifested in different ways. It appeared to be often based on faculty participants' personal experiences living in the southernmost region and professional experiences conducting research studies and being trained to comprehend multicultural education (See Appendix K for each faculty participant's assigned courses and their experiences throughout the intensified violence in 2004). According to the analysis of six interviews and related documentation, several faculty participants, who had mostly been living in the region on or before 2004 (when the insurgency intensified), explicitly integrated content related to CLRRSL into their course syllabi and instruction. These faculty participants were assigned by the ALPP to teach courses, such as Theories and Processes in Educational Administration and Educational Administration Leadership, that enabled them to encompass the relevant content into their instruction and in classroom discussion.

Integrating content about CLRRSL into instruction and in classroom discussion. Several faculty participants found ways to integrate concepts like CLRRSL practices or multicultural administration and leadership into their instruction and in their classroom discussion. For example, Faculty F, who was assigned by the ALPP to teach Theories and Processes in Educational Administration, said, "One of the topics in the course I teach is about multicultural educational administration." Faculty F realized that the program was not able to start the Educational Administration in Multicultural Society

course. However, when Faculty F was a department chair, Faculty F proactively integrated these concepts into the teaching courses. After analyzing the syllabus and reading assignments, the Theories and Processes in Educational Administration course taught by Faculty F contains CLRRSL-related topics, including the concepts of multiculturalism and multicultural education, the importance and dimensions of multicultural education, and the educational administrative strategies in a multicultural society. In another course, Qualitative Research Methodology in Educational Administration, prospective school leaders were assigned to read Faculty' F qualitative research study reports. The research topics related to the perspectives of government school principals in the southernmost region on multiculturalism and multicultural education, and the policy implementation of multicultural education in public schools in the region. While Faculty F did not specifically discuss his perception of his teaching role, he seemed to perceive it as training pre-service school leaders for CLR diverse schools and communities, learning from his own research studies about the practices, challenges, and perceptions of in-service school leaders on their CLRRSL tasks in multicultural communities of the southernmost region, and then applying his knowledge with pre-service school leaders.

Similar to Faculty F, Faculty A, who was trained to comprehend nonviolent communication and who conducted research studies on conflict management in multicultural schools, perceived his teaching role as ensuring that school leaders are able to lead CLR diverse schools and manage possible conflicts in public school buildings. Accordingly, Faculty A embedded the content of organizational behavior in a

multicultural society and cultural and religious diversity in schools within the Organizational Behavior course. Faculty A said,

I train them [pre-service school leaders] to work with teachers who have different cultural and religious backgrounds. I integrate the Islamic and Buddhist religious principles into the course content. Once, when I was in the classroom, I said “the heart of administrators should create from *ik-hlas*.” Suddenly, the students [pre-service school leaders] seemed to be surprised and asked me: “Are you Muslim? How do you know these words?” Then, I discussed with them about words in Buddhism corresponding to *ik-hlas* in Islamic principles. For example, *ik-hlas* (Melayu) refers to ‘work with wholesome mind,’ and *chan-tha* (Thai) refers to ‘love in work.’ ... In the compassionate communication lessons, we touch on these religious aspects. Our classroom has an openness to learn cross-religious beliefs.

Based on professional experience as a former government school teacher in this region for about two decades and personal experience as the only ALPP faculty member who was born and raised in the region, Faculty A conceived that prospective school leaders will have to lead government schools with “increasing number of *wit-tha-ya-korn-son-sat-sa-na* (the Islamic studies instructors).” Perhaps Faculty A wants prospective school leaders to open their minds to learning cross-cultural and religious practices, such as Islamic practices and Melayu customs, in order to be successful in working with CLR diverse teachers and leading government schools in the southernmost region.

Similar to Faculty A and F, Faculty C, the only ALPP faculty member who had both teaching and leadership experiences in several government schools in the

southernmost region for more than three decades, perceived the teaching role as a trainer for future CLR responsive school leaders. Accordingly, Faculty C integrated the topic of multicultural leadership into the course syllabus of Educational Administration Leadership. This course includes the content about multiculturalism, multicultural education, cultural diversity, cross-cultural leadership, and multicultural leadership. In addition, Faculty C's professional experiences when leading a government school "having 100 percent of Muslim students" were shared with pre-service school leaders in the classroom. Faculty C said, "I shared my experience with my students [pre-service school leaders] about how I applied the knowledge around the science of leadership, art of leadership, and the understanding of regional contexts into my school leadership work." Faculty C further explained,

In classrooms with Buddhist and Muslim students, my role is to facilitate dialogue where they can learn cross-cultural and religious practices and diverse ethnicities. My students [prospective school leaders] should understand that some Malay Muslims might perceive that their ethnicity is not Thai. They are Thai citizens who have Malayu ethnicity. I told my students to understand their CLR customs in order to build a relationship with them. While discussing, we learn to *sanguan-chut-tang-sa-waeng-chut-ruam* (accept different sentiments and seek common understanding).

Based on the experiences working in several public schools located in conflict zones, Faculty C conceivably positioned his teaching role as training prospective school leaders to put their leadership work mediating between the central Thai government and the Malay Muslim ethnicity. Particularly, training prospective school leaders to "accept

different sentiments and seek common understanding” will place those future school leaders in safe positions when leading schools under insurgent conditions.

Finally, the most salient case among these faculty participants, who perceived themselves as trainers for CLR responsive school leaders, is how Faculty D’s perception of the teaching role was transformed after moving into the southernmost region. While the three-forementioned faculty participants (i.e., Faculty A, C, and F) seemed to comprehend the regional circumstances because they have been living in the southernmost region for about two or three decades, Faculty D, who moved into the region from central Thailand and joined the ALPP six years ago, had to adjust himself to the regional context. Particularly when teaching CLR diverse students, Faculty D said, “I was really scared that I might unintentionally say something wrong or which conflicted with an Islamic principle. So, I would rather not talk much about cultural and religious practices when I first started my job here.” However, after Faculty D realized that “The southernmost region became a monoculture, because many Buddhists currently moved out of the region, and the school and community in this region became more segregated,” Faculty D appreciated the values of which cross-cultural and religious learning are promoted in the classrooms. Faculty D’s classrooms were transformed into a cross-cultural and religious learning space for CLR diverse prospective school leaders. Faculty D stated,

I invited my students [prospective school leaders] to share their beliefs and opinions even related to cultural and religious practices. Even though the issues around religion, culture, and beliefs are sensitive, I believe that we can discuss

these topics in classroom for academic purposes. We all need to learn about these issues of diversity because we are living in the multicultural region.

Nowadays, Faculty D “felt comfortable sharing my [Faculty D’s] opinion and discussing relevant topics with my students [prospective school leaders]. Based on academic argument, there is no right or wrong subject matter.” In addition, Faculty D integrated content related to social, religious, and cultural contexts in education into the Essentials of Education course. The content includes the concepts of justice, equality, and multicultural education. Therefore, these four faculty members (Faculty A, C, D, and F) perceived their teaching role as a CLRRSL trainer and found their different ways to infuse multicultural leadership and administration into their instruction and classroom conversation, depending on their assigned courses and their personal and professional experiences living in the southernmost region.

Being careful in discussing sensitive content. Among the six faculty participants, two faculty members (i.e., Faculty B and E) noted that they explicitly avoided discussing sensitive topics such as the insurgency, unrest, violence, or religious beliefs in their classrooms. When scrutinizing their course syllabi and materials, these two faculty also did not integrate topics related to CLRRSL practices or multicultural leadership into their course content. It is probably because of the nature of assigned courses, such as Administration of Co-Curriculum and Learner Development Activities or English for Educational Administrator classes, since these courses may not enable them to integrate those relevant topics. Perhaps they may also be uncertain about how to integrate CLRRSL-related content into their syllabi. However, these two faculty participants

implied that they partly infused the content of CLRRSL practices into their classroom conversation.

The two faculty members perceived their teaching role as trying their best to train CLR responsive school leaders, although they avoided mentioning some sensitive content in the classroom, and they could not explicitly integrate CLRRSL-related content into their syllabi. For example, Faculty B, who joined the ALPP and moved into the region three years ago, said, “I carefully mentioned the conflict and violent incidents because I do not know who did that [the bombing or shooting] and why they did that. So, I must be careful in talking about these issues.” While Faculty B had little understanding about the regional context and religious practices, Faculty B acquired relevant knowledge from prospective school leaders during classroom instruction. Faculty B said,

I frankly said in my classroom that I did not comprehend some issues related to Islamic religious customs. Then, I asked my students [prospective school leaders], ‘Could someone tell me about these issues?’ Some students, both Muslims and Buddhists, shared their knowledge with me. Some Buddhist students who have lived in this region for many years know the Muslim customs more than me.

By opening dialogue among the instructor and different student groups in the classroom, Faculty B found an effective strategy to transform the classroom conversation into a cross-cultural and religious learning space. Faculty B was able to notice that “Prospective school leaders were very interested when I [Faculty B] asked them about Islamic religious matters. ... In this way, the class dialogue is very interesting. Some Muslim students also raised questions to learn about Buddhist religious practices.” Thus, Faculty

B perceived the teaching role as a CLRRSL trainer who simultaneously inquires and facilitates cross-cultural and religious learning in a CLR diverse classroom.

Moreover, similar to Faculty B, Faculty E, who moved into the southernmost region and joined the ALPP seven years ago, revealed that it was uncomfortable discussing cultural and religious issues in the classroom. Faculty E said, “I did not explicitly discuss cultural and religious beliefs and practices in classrooms. I rarely talked about these sensitive issues. If I said things right, it was fine. However, if I said it wrong, it could [he paused].” While the conversation was paused and shifted to another topic, Faculty E hinted that it would place Faculty E at risk if Faculty E said something wrong, as many Buddhist school leaders and teachers have been murdered since 2004. Perhaps Faculty E perceived the teaching role slightly different from other faculty participants in the ALPP as Faculty E intended to avoid mentioning about cultural and religious contexts in the classrooms. Faculty E explained,

For Muslim students, we do not have to prepare them much to work in this region as they know how they can prepare themselves for serving the Muslim community. Many Buddhist students also know and learn about how to work in the southernmost region because they have been working as a teacher in the region so long before attending our leadership preparation program.

While Faculty E disregarded the classroom conversations regarding cultural and religious issues, Faculty E perceived the teaching role as preparing school leaders for bilingual [Thai-Melayu] education. Faculty E stated that the classroom conversations often touched on “linguistic diversity concerning Melayu-speaking students whose home language is not an instructional means at government schools,” because these topics are relevant to

Faculty E's research interests (i.e., bilingual education). Though Faculty E has yet to discuss religious and cultural topics, Faculty E is the only ALPP faculty participant who predominantly perceives the teaching role as adding a linguistic aspect to CLRRSL practices. Therefore, these six faculty participants perceived their teaching role as being trainers for CLR responsive school leaders by integrating content about CLRRSL into their instruction or connecting their classroom conversation with the contexts of CLR diverse diversity in the southernmost region of Thailand.

Teaching to Enhance CLR Responsive Leaders' Critical and Flexible Thinking Skills

In addition to infusing CLRRSL-related content into their instruction, faculty participants perceived their teaching role as enhancing prospective school leaders' flexible and critical mindsets, particularly when adapting national curriculum and policies into their school setting. For example, Faculty C, who used to lead government schools in the conflict area, applied active learning methods such as case studies, project-based learning, and reflective conversation, to improve flexible and critical thinking skills of pre-service school leaders. Faculty C said,

I did not focus much on administrative content, I emphasized how to change the way they [prospective school leaders] think to be more flexible. I also tried to train them to think outside the box, particularly when they have to adapt certain centralized policies or national curriculum to suit the community context. There are multiple ways to do that, but they have to have flexible thoughts.

In a similar way, Faculty F, who is an expert in policy analysis, argued that "Based on my research study, implementing national educational policies in government schools [in

southernmost region] is challenging for school leaders, because the national policies are often changed, and school leaders have to lead public schools under situations of unrest.” Thus, as suggested by the results of the research study, Faculty F perceived the teaching role as aiming to train prospective school leaders “to be able to critically analyze certain national curriculum and policies” before flexibly applying those in their respective local school contexts. Conceivably, Faculty F imagines that critical and flexible thinking skills are essential for prospective school leaders who will work mediating between the national educational requirements and local needs. Thus, Faculty F used several teaching strategies, such as active learning, case studies, and problem-based learning, to prepare future school leaders for competency to thinking critically and flexibly when implementing the national curriculum and policies.

Moreover, several faculty participants perceived their teaching role as developing critical and flexible thinkers, and so that leadership concepts learned in the classroom will be adapted to practicing in government schools for critical and flexible ways. For instance, Faculty E, a former elementary school principal, used several teaching strategies, such as active learning, classroom discussion, and problem-based learning in their classroom. By using these strategies, Faculty E said, “My teaching goal is to train future school leaders to be able to apply leadership concepts appropriately to community context analysis” which necessitates having flexible and critical thinking skills. Faculty E further stated, “I train them [prospective school leaders] to have critical mindsets for applying leadership concepts into practices. For example, I use a case study approach, preparing relevant cases and assigning them to analyze cases. Then, we all engage in critical dialogue, critiquing and arguing.” Like Faculty E, Faculty A, who was a head of

an academic division in a government school, used a reflective approach, case studies, and experiential learning activities to enable critical dialogue in classroom. Faculty A stated, “I always raised questions during class conversation, so my students could reflect what they learn from class activities. For example, I asked them, ‘How are you feeling about this activity? What are some takeaways? How could you apply lessons learned into your school setting?’” Faculty A further explained, “By using a reflective approach, prospective school leaders can learn diverse perspectives of their peers and learn to control their emotion when discussing critical topics in addition to learn course content,” and these skills are necessary for future school leaders when they have to work with, and listen to different opinions of, CLR diverse teachers and community leaders and members. Because Faculty A had experience working in public schools in this region for several years, Faculty A understood that prospective school leaders should be trained to think critically and flexibly and to be open to different perspectives when engaging in a critical dialogue or difficult conversation in the future.

Finally, the faculty participants’ perceptions of their teaching roles were to enhance the critical and flexible thinking skills of future school leaders by exposing them to different ways of thinking. For example, Faculty B used active learning approach—such as a brain storming, critical reflection, and problem-based learning, and challenged pre-service school leaders “to think in ways that are opposed to my [Faculty B’s] opinion” when discussing possible curricula and activities that could be implemented in CLR diverse schools. She said,

I wanted them to realize that each of them could have different ideas about certain school curricula and practices, and this is the way to grow their learning and

experiences in working with teachers who have different ideas about certain school practices and activities. When they [prospective school leaders] engaged in critical conversation, their flexible and critical thinking would be growing.

Similar to Faculty B's idea, Faculty D perceived that faculty members' roles in teaching prospective school leaders is to "promote democracy and freedom of speech," preparing them to work with people who have different viewpoints in the CLR diverse region. By using active learning pedagogy, such as case studies and problem-based learning, Faculty D encouraged prospective school leaders "to think critically, open up to different ideas, and discuss with their peers who have different thoughts, in order to grow their understanding." Faculty D further explained that "In my class, everyone can express their voice. Sometimes, I have opposing viewpoints against them [prospective school leaders]. Also, they can agree or disagree with my opinion." Conceivably, these faculty participants imagined that prospective school leaders will need to have flexible and critical thinking skills in order to lead government schools in the CLR diverse region. Therefore, the ALPP faculty members perceived that one of their teaching roles is to enhance CLR responsive school leaders' critical and flexible mindsets. Thus, they used active learning pedagogy, such as case studies, problem-based learning, critical dialogue and reflection, and experiential learning activities to influence these prospective school leaders' thinking skills.

To summarize, even though the leadership preparation curriculum did not include a course emphasizing content around multicultural leadership or CLRRSL practices, this study found that faculty participants perceived their teaching role as being responsible for CLRRSL preparation. First, the faculty participants used different methods to infuse the

context of the CLR diverse region and content about CLRRSL practices or multicultural leadership into their instruction and in classroom discussion; they also did so to varying extents. The instruction and classroom discussion manifested in different ways conceivably based on their personal and professional experiences, the nature of teaching courses, and their ability to infuse the content or facilitate classrooms. Second, faculty participants perceived that they were responsible for training prospective school leaders to have critical and flexible thinking skills. These faculty participants used active learning pedagogy, such as case studies, problem-based learning, critical dialogue and reflection, and experiential learning activities, to engage students in classroom conversation. By using these teaching strategies, faculty participants perceived their teaching role as training prospective school leaders to successfully adapt the national curriculum, and apply lessons learned from leadership preparation classroom into the CLR diverse context of schools and communities of the southernmost region.

Conclusion

According to the interviews, faculty members who are preparing future school leaders for CLR diverse communities in the southernmost region of Thailand uncovered their flexible notions of Thainess. They perceived that being Thai can be defined by both the historically and culturally dominant concept and the inclusive and fluid concept. First, faculty participants referred to the historically and culturally dominant concept of Thainess, which includes the national symbols of Thai identity and the Thai core values. They referenced the symbolic Thai identity to the three pillars of the country, which is tied to Buddhism, Standard Thai language, the national symbols of ‘the land of smiles’ and ‘the independence from colonizers.’ Moreover, they recognized that the Thai core

values and the traits of Thais include harmony, generosity, repayment to the motherland, hospitality, and respect for elders. Second, faculty participants portrayed their self-defined concept of Thainess as including a fluid and diverse identity of Thais. More specifically, they understood that Thai culture becomes *pha-som-pon-pe* (mixed) since the country has been stepping into the modern and technological era. They asserted that to define what Thainess means has become more difficult because of the day-to-day changes in Thai society, and their whole sense of being Thai emphasizing the CLR diversity of the Thai people in different regional and ethnic groups in Thailand.

As perceived by faculty participants, this study found three common themes of CLRRSL practices in government schools in the southernmost provinces of Thailand. First, CLR responsive school leaders should be able to ascertain the community context. They should be proactive in interacting with community leaders and members to get a full sense of the community in order to practice CLR responsiveness. Second, CLR responsive school leaders should be able to develop the school-community relationship by promoting mutual understanding with the community leaders and members in order to coordinate with them on school development projects. Third, CLR responsive school leaders should be able to collaborate with CLR diverse teachers to enhance the academic success of CLR diverse students, particularly those who use Thai as a second language and attend the predominantly Standard-Thai classrooms.

Finally, this study found that faculty participants perceived their teaching role as being responsible for CLRRSL preparation although the leadership preparation program curriculum excluded a course emphasizing content around multicultural leadership or CLRRSL practices. First, the faculty participants used different ways and to different

extents to infuse the context of CLR diverse region and content about CLRRSL practices into their instruction and in classroom discussion. Second, the faculty participants perceived that they were responsible for training prospective school leaders to have critical and flexible thinking skills. These faculty participants used active learning pedagogy, such as case studies, problem-based learning, critical dialogue and reflection, and experiential learning activities, to engage students in classroom conversation. By using these teaching strategies, they attempted to train future school leaders to successfully adapt the national curriculum, and apply lessons learned from the leadership classrooms into the CLR diverse context of their schools and local communities in the southernmost region of Thailand.

CHAPTER FIVE: DISCUSSIONS AND IMPLICATIONS

This final chapter presents the discussions and implications of this exploratory multiple-case study. The discussions are based on the purposes of this study, which aimed at discovering how Thai faculty participants in Thailand's southernmost region conceived of their teaching role in preparing prospective school leaders for the culturally, linguistically, and religiously (CLR) diverse community. Additionally, this study examined how faculty participants identified Thainess and understood culturally, linguistically, and religiously responsive school leadership (CLRRSL) practices in Thai government schools in the southernmost region. To achieve these purposes, this study asked three research questions:

- 1) How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand conceive of "Thainess"?
- 2) How do Thai faculty members in an ALPP in southern Thailand perceive what it means to practice CLRRSL in the southernmost region of Thailand?
- 3) How do Thai faculty members in an ALPP in southern Thailand perceive their teaching role in preparing government school leaders for the CLR diverse community in the southernmost region of Thailand?

As a Thai researcher, I interpret and discuss the findings of this study by using my familiarity with the cultural and social contexts in the southernmost region (Thomas, 2016, p. 98), because there were no prior studies on these relevant topics congruent with the southernmost regional context. Overall, the findings of this study suggest the faculty participants' flexible notions of Thainess and their understanding of CLRRSL emphasizing leadership roles that learn community contexts and collaborate with school

teachers and community leaders and members in order to support CLR diverse students. The findings also shed light on the faculty participants' perceptions of their teaching role, which appeared to rely on flexible notions of Thainess and their understanding of CLRRSL practices. They perceived their teaching roles as a CLRRSL trainer. Finally, I offer implications for theoretical building, policy implementation, and leadership practices and make recommendations for areas of future research.

Summary and Discussion of Key Findings

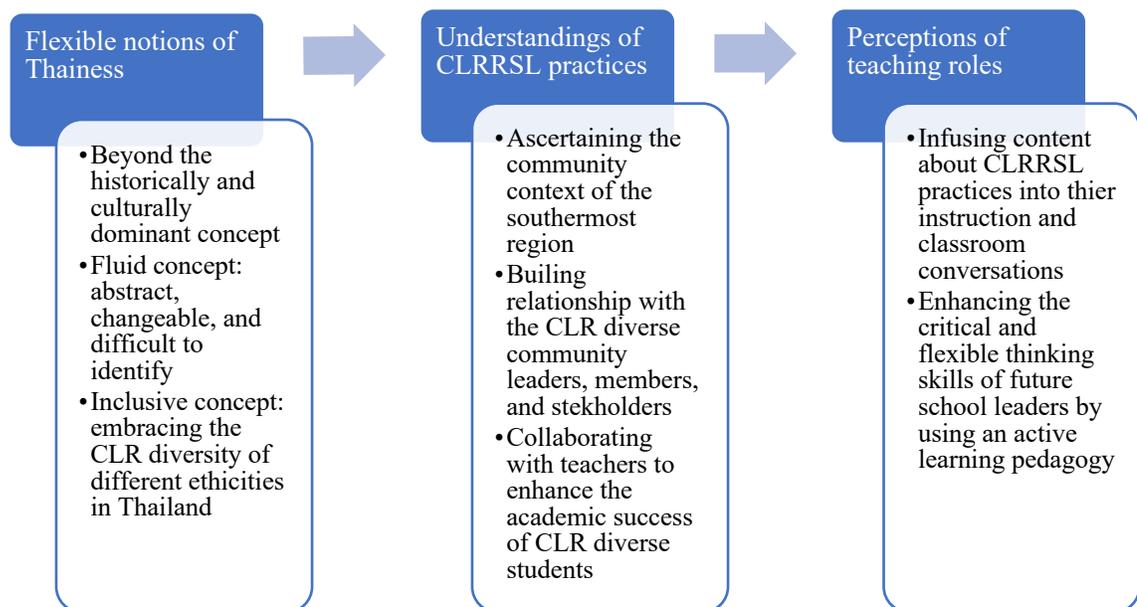
The findings of this exploratory multiple-case study demonstrated that faculty participants' flexible notions of Thainess resonated with their views of CLRRSL practices. This resonance influenced how they conceived of their teaching roles in preparing prospective school leaders for the CLR diverse region of Thailand. As presented in figure 5 on the next page, faculty participants' perceptions of their teaching roles were constructed based on how they expected prospective school leaders to practice CLR responsiveness in government schools. Because faculty members expected future school leaders to practice CLRRSL, they trained future school leaders to comprehend CLRRSL-related concepts and develop critical and flexible mindsets. In other words, they viewed their teaching roles based on ways that mirrored how they talked about CLRRSL practices in government schools.

Additionally, this study found congruency between how faculty participants described CLRRSL practices and how they perceived what it means to be Thai. Their understandings of being Thai were different from historically and culturally dominant conceptualizations of "Thainess." When participants argued that Thainess also encompassed the CLR identities of diverse ethnic groups, they viewed school leadership

roles as depending on the local community contexts and the collaboration with CLR diverse communities. Faculty participants perceived that their own teaching roles were to train prospective school leaders to comprehend the community context, to build school and community relationships, and to work with school teachers to support CLR diverse students. They consequently infused CLRRSL-related content into their instruction and classroom discussions and also tried to enhance the critical and flexible thinking skills of future school leaders. In sum, faculty participants' views of school leadership practices greatly relied on the CLR diverse contexts in each local community, and they saw their responsibility to encourage pre-service school leaders to appropriately adapt national educational policies to their local context.

Figure 5

Faculty participants' linear perspective on their flexible notions of Thainess, their understandings of CLRRSL, and their perceptions of their teaching roles



The key findings of this exploratory multiple-case study are as follows:

1. Faculty members in the ALPP in the southernmost region have flexible notions of Thainess.
2. Faculty participants describe three dimensions of CLRRSL, including (1) ascertain the community context, (2) build school-community relationships, and (3) collaborate with school teachers to enhance the academic success of CLR diverse students.
3. Faculty participants perceive their role is to teach future school leaders to practice CLRRSL and have the critical and flexible thinking skills to serve public schools in the southernmost region.

Faculty members in the ALPP in the southernmost region have flexible notions of Thainess.

For faculty participants in this study, the ideology of Thainess went beyond “the narrow identity” of being Thai and the historically and culturally dominant concepts of Thainess as promoted by the predominantly Buddhist-Thai government (Farrelly, 2016, p. 331). Based on faculty participants’ views, the historically and culturally dominant concept includes the tripartite conception of Thai identity (the Nation, the Religious, and the King), Standard Thai language, gratitude for the motherland, harmony, generosity, and hospitality. Their understandings of a narrowing definition of Thainess are congruent with the recent campaign *thai-ni-yom-sip-song-pra-kan* (the 12 core values for a strong Thailand) recently initiated by the military government or so-called the National Council for Peace and Order (NCPO). It may be common for Thais, including these faculty

participants, to recognize the historically and culturally dominant concept of what it means to be Thai, and how this understanding can be taken-for-granted.

The dominant conceptualization of what being Thai means or looks like is perpetuated in public school practices, textbooks, and curriculum by the Thai government (Jatuporn, 2016; Manickam, 2013; Mulder, 2000; Vail & Pantakod, 2013). However, all faculty participants also understood that the conceptions of Thainess also include the CLR identity of diverse ethnic groups in the country, and that Thai identity can be fluid based on cultural and social changes in Thailand. Arguably, the way all faculty participants explained their views of a more inclusive and fluid concept of Thainess may be uncommon in broader Thai society. In the cases of the six faculty participants, their understandings of Thai identity extended beyond the dominant concept as a result of their socializations with Malay Muslims while living in the region. Therefore, all faculty participants' notions of Thainess encompassed the CLR identity of Malay Muslims; their notions of Thainess did not necessitate a perpetuation of the historically and culturally dominant concept of being Thai. In this specific case, as described by Faculty B and D, notions of what it means to be Thai are very hypothetical and abstract.

This study found that all faculty participants explained that their views on the Thai identity were informed by *living in a region* where others did not fit neatly into the traditional views of what it means to be Thai. In this study, these Buddhist faculty members had exposure to others with identity differences (e.g., Malay Muslim friends, colleagues, and students). For example, some participants (Faculty A, C, and F) served as government school leaders and teachers in Malay Muslim communities or had worked in this CLR diverse region for several years. Some faculty (Faculty B, D, and E) addressed

how they had had opportunities to learn the CLR practices of Malay Muslims and the CLR diversity after they moved into the southernmost region so that had a chance to socialize with a group of Malay Muslims. However, there are no prior studies on how Thai faculty members conceive of Thainess that have examined whether or not this is the case. Perhaps they put their views about the inclusive meaning of Thainess into practices when moved into the region and interacted with Malay Muslims. The intergroup interaction between Buddhist faculty members and Muslims colleagues, friends, and students echoes the concept of contact theory (Pettigrew, 1998). Relying on this theory, the more faculty participants have contact with someone different from them, the more they are likely to view their differences as being less salient (Pettigrew & Tropp, 2006). However, it is unclear from this study about how time and experience faculty participants interact with Malay Muslims may have shaped their definition of Thainess. It is also unclear if faculty participants would have had the same definition had they not lived in the region or had the experiences they have had.

However, what this study found is that all faculty participants may have had a chance to deconstruct their beliefs and values of what may compose a Thai-inclusive identity (Khalifa et al., 2016), when they became socialized with the Malay Muslim people around them. The CLR customs of Malay Muslims differ from the CLR practices of Buddhist faculty participants (e.g., food, ceremonies, languages, festivals, clothes, greeting). More specifically, these Buddhist faculty participants, as adult learners, may change their views of themselves and others and make sense of what it means to be Thai based on their transformative experiences socializing with Melayu Muslims (Mezirow, 2000). In this case, Mezirow (2000) argues that how adults learn occurs “in complex

institutional, interpersonal, and historical settings” (p. 24). Thus, faculty participants may have created their inclusive notions of Thainess based on their transformative learning experience while living in the southmost region and interacting with Malay Muslims, which Baumgartner (2001) calls “the meaning-making process” (p. 22). This transformative learning or meaning-making process may likely be a long cumulative journey of individual faculty participants.

Moreover, for the faculty participants in this study, it is possible that their professional experiences studying abroad may also have helped construct their flexible notions of Thainess. For example, two faculty participants (Faculty D and F) had studied at an American higher-education institution for several years. In the U.S., diversity issues—such as gender, race, and ethnicity—have been discussed within institutions of higher education since the 1960s (Pennsylvania State University, 2001). These faculty had likely been exposed to conversations and classroom teaching about social inequity, injustice, and tensions around race and social class and other intersecting categories that have been used by those from dominant backgrounds to marginalize others. This opportunity may also have equipped them with literature on a more critical approach to identify a nationality. To name a few examples, several Thai and international scholars (e.g., Farrelly, 2016; Jatuporn, 2016; Premsrirat, 2011, 2014; Premsrirat & Samoh, 2012) urge government agencies, such as the Thai Ministry of Education and the Ministry of Culture, to redefine the concept of Thainess to be responsive to the CLR diverse identity of ethnic groups in Thailand. As a result, this critical literature may influence ways that these faculty participants have constructed their flexible notions of Thainess via the reading.

In the same way, four of the six faculty participants who were the graduates of Thai universities seem to construct their flexible notions of Thainess based on their individual experiences; these notions may have been shaped either through taking personal trips or professional institutional visits to many countries. While visiting another country, faculty participants likely had a chance to interact with people abroad who may have perceived Thainess in a way that these faculty participants may not have previously conceived. The experiences of these faculty participants may then have transformed how they thought about what it means to be Thai—and this may have shaped how they conceive of Thainess back home. In this way, the Thai identity may shift according to context. Similar to the cases of these Buddhist faculty participants, Aiemueayut (2016) found that some Malay Muslims define themselves as Melayu while living in Thailand but perceive themselves as Thai when traveling abroad, or staying in, Saudi Arabia. According to this recent literature, Thai people, including the six Buddhist faculty participants in this study, may perceive that Thais have “*pha-hu-tua-ton*” (a plural identity) (Aiemueayut, 2016, p. 193). Being Thai, then, can be defined differently by an individual based on whom that person talks to and where they discuss what it means to be Thai. In this way, it is possible that the definition of Thainess is relatively fluid.

The findings of this study suggest that all faculty participants may act like border crossers (Castro-Salazar & Bagley, 2010; Crawford, Aguayo, & Valle, 2017; Lopez, Gonzalez, & Fierro, 2006). The definition of borders may be geographically, ideologically, socially, and culturally constructed, and the notions of border crossing recognizes that “many marginal spaces are occupied by groups who are viewed as different from dominant groups in power” (Wilson, Ek, Douglas, 2014, p. 19). In this

study, the six faculty participants physically crossed the marginal spaces of Malay Muslims' southernmost region. They also stepped into multiple ideological borders where the variation of how Thainess is perceived by various groups of people—such as Malay Muslims, Buddhist Thais, and international scholars, in order to transform their notions of Thainess. Moreover, all faculty participants crossed multiple cultural, linguistic, religious, and social borders and adjusted themselves to work across these borders so that they obtained border crossing and transformative learning experiences (Anzaldúa, 1987; Niday & Allender, 2000). Based on their experiences, these faculty participants may be able to deconstruct their assumptions and privileges on their racial, ethnic, and national identities, in order to acknowledge and value such identities of others (Scanlan & Johnson, 2015). Accordingly, the ability of these faculty participants to act as border crossers enabled them to interact with diverse ethnic groups of Thais, recognize a plural identity *of* and *among* Thai people, and then navigate their flexible and inclusive ways to learn how Thainess should be critically defined (Miller, 2009; Scanlan & Johnson, 2015). Also, though, they understood the dominant conceptualization of Thainess—so they could move back and forth between physical and psychological boundaries.

This study found that faculty participants crossed psychological boundaries to construct their flexible notions of Thainess (Lopez et al., 2006). They seemed to not identify Malay Muslims as “Other,” even though existing literature presents that ethnic minorities, including Malay Muslims, are marginalized, and that ethnic minorities are underprivileged in Thailand (Hayami, 2008; Smalley, 1998; Syukri, 1985). Perhaps in the rest of the country where the dominant concept of Thainess is prevalent, those from non-

dominant backgrounds or ethnic minorities are the ones expected to cross to dominant understandings of Thainess. While the way individual faculty participants reconstructed their flexible notions of Thainess was based on acting as border crossers and engaging in border-crossing (Castro-Salazar & Bagley, 2010; Lopez et al., 2006), duplicating this study with Thai faculty members who are Malay Muslims in the southernmost region, or with those who are affiliated with Thai universities located outside the southernmost region, may produce different results.

Faculty participants describe three dimensions of CLRRSL including (1) ascertain the community context, (2) build school-community relationships, and (3) collaborate with school teachers to enhance the academic success of CLR diverse students.

This study found three CLRRSL practices for government school leaders in the southernmost region. All faculty participants agreed that *ascertaining the community contexts* in the southernmost region was the most compelling element of CLRRSL practices for government school leaders. Based on faculty participants' border-crossing experiences while living and working in this CLR diverse region, they emphasize the uniqueness of the CLR identity of Malay Muslims based on each community's context. Accordingly, faculty participants expected government school leaders to be trained to cross physical or psychological borders to learn the CLR diverse contexts when serving CLR diverse schools. Faculty participants believed that school leaders who understand the community contexts will successfully *involve community leaders and stakeholders* in school activities and *collaborate with school teachers* to support CLR diverse students. These school leaders know appropriate time, strategies, and location to approach

individual community leaders and stakeholders so that they are likely to gain trust from the community and local teachers (Thuengsaeng, 2016). Then, the community may support schools' works, participate schools' activities, and provide educational resources that benefit the CLR diverse students in their schools.

Arguably, these faculty participants constructed their understandings of CLRRSL based on their experiences serving as government school leaders and teachers (e.g., Faculty A and C), conducting research studies on CLRRSL-related topics (e.g., Faculty A and F), and socializing with Malay Muslim current and prospective school leaders (e.g., Faculty B, D, and E). For example, in the salient cases of Faculty A and C, who worked in Malay Muslim communities for several years before transferring to a faculty position, these two faculty members recognized the CLR diverse identity of Malay Muslims and appropriately responded to the community contexts. For example, they can communicate by using Melayu and interact with Malay Muslims in CLR responsive ways. These two faculty participants knew the CLR nuances of Malay Muslims; they recognized not all of the Malay Muslims prefer to preserve Melayu culture and speak Melayu. Instead, some of the Malay Muslim communities may prefer to speak Southern Thai dialect or well assimilate into Thai-modernized culture. Faculty participants then respected the preference of individual Malay Muslims and adapted to the CLR preferences. The variation of CLR preferences and identities of Malay Muslims echoes what previous research has found. Unno (2016) argues that the Melayu identity is fluid and has multiple interpretations.

The results of this study also highlighted that learning the CLR diverse contexts in *each* community is especially important when the ethnic, cultural, linguistic, and

religious identity of Malay Muslims or Melayu Thais is debatable (Unno, 2016). This finding echoes Aiemueayut's (2016) work displaying that Malay Muslims' identities are interwoven among their perceptions of their ethnicity, religiously nuanced practices, modern lifestyle, and socio-economic status. According to Aiemueayut (2016), some Malay Muslims may prefer to keep their religious traditions. Others may prefer to adjust their lifestyle to the modern world. Before collaborating with school teachers and engaging with CLR diverse communities, faculty members recommended school leaders learn the CLR diverse identity and preferences of Malay Muslims by infusing themselves in such community contexts to responsively serve CLR diverse communities.

Some faculty participants (Faculty B, D, and E) actively interacted with Malay Muslim teachers and prospective school leaders after moving into the southernmost region, while the others (Faculty A, C, and F) gained more experiences socializing with local villagers in the region for a few decades. In the cases of those who recently transferred to the southernmost region from other regions of Thailand (Faculty B, D, and E), they recognized the CLR unique identity of Malay Muslims (i.e., preserving Melayu culture, speaking Melayu, and practicing Islamic customs) (Smalley, 1994; Yusuf, 2007). Consequently, faculty participants found that they quickly adjusted into the regional context and were able to learn the CLR practices of Malay Muslims. Perhaps faculty participants' ability to adjust into a new environment was based on their border-crossing experiences studying and traveling abroad. Faculty D and E gave an example of this case, saying that they had to adapt and learned to quickly adjust into a new CLR diverse environment from their experiences studying oversea or often traveling abroad. For some faculty participants (e.g., Faculty A and C) who have lived in the region for several years,

they were able to practice and speak Melayu. Faculty members' ability to adapt to the regional contexts of southernmost region is congruent with their expectation for the government school leaders they taught to ascertain the community contexts and practice CLR responsiveness in schools.

After understanding the community contexts, faculty participants believed that CLR responsive school leaders should also work to build relationship between schools and the community. In order to build a strong school-community relationship, all faculty participants expressed the importance of school leaders being able to work closely with the community leaders and religious leaders and to convince the community members and parents to engage in school activities. In addition, one faculty participant (Faculty E) gave an example for government school leaders to promote "open door" strategies (Johnson, 2007, p.52), such as allowing community members to use government school facilities and buildings. In the southernmost region, collaborating with the community on a school development is particularly important, as existing literature indicates that the violent unrest often symbolizes the gaps between *kha-rat-cha-kan-Thai* (Thai government officials referring to school leaders) and the Malay Muslim community (Hasamoh, 2009).

Moreover, there are also implications of having a strong relationship between public schools and the community for the safety of schoolgrounds during the unrest. When the school-community relationship is well developed, government school leaders can consult with community leaders, local school teachers, and parents on how to lead their schools under the violent unrest or how to find ways to keep their schoolgrounds safe (Brooks & Sungtong, 2014; Human Rights Watch, 2010; Nitjarunkul et al., 2014). It

is possible that school leaders will be more informed by the community leaders and members about what is happening in the community, and if trouble is expected, then government school leaders may be more likely to be aware of an uncertain incidence. Similarly, faculty participants were also aware of this uncertainty. By having a strong relationship with their students, faculty participants obtained the information about what was happening in the community from those who are current and prospective school leaders in the southernmost region.

In order to develop the school-community relationship, all six participants were aware that Malay Muslims as ethnic minorities are underprivileged in the country (Hayami, 2008; Smalley, 1998; Syukri, 1985). Therefore, the findings of this study highlighted the strategies faculty used that may raise the Malay Muslim parents and community positive attitudes toward government schools and leaders. For example, several faculty participants (Faculty A, B, C, E, and F) underscored that school leaders should not act like rulers with the community and should respect the community leaders and religious leaders when reaching out to them. In this area, raising the sense of belonging of Malay Muslims in public school is important, particularly when the existing literature portrays that Malay Muslim parents prefer to transfer their child to private Islamic schools (Maxcy et al., 2010b). By being aware of this trend and enacting CLR-responsive strategies to collaborate with Malay Muslim parents and community leaders and members, Thai public schools may better attract and retain Malay Muslim students.

In terms of building relationships with community stakeholders, some faculty members (Faculty C, D, E, and F) emphasized that school leaders should also start collaborating with individual school board members when reaching out to the

community. In Thailand, each government school is required to appoint a school board (OBEC, 2003). The committee consists of representatives from parents, teachers, community organizations, local government or administrative organizations, school alumni, Buddhist monks and/or religiously community leaders, and scholars. Because most school board members live in the community, they can be resourceful and well-networked people who can help connect CLR responsive school leaders with other community members and stakeholders. In addition, local school teachers, who live in the community surrounding the school and develop a strong understanding of circumstances and relationships with people on both sides, can help CLR responsive school leaders build trust with the community and expand engagement to other community leaders and members. The collaboration—between school leaders, community leaders and members, and local school teachers—may be advantageous to enhance the community engagement in supporting school developments and CLR diverse students' successes.

Nevertheless, all faculty participants expected CLR responsive school leaders to play a significant role in working with both Buddhist and Muslim school teachers, helping them design curriculum and instruction suitable for the CLR diverse students. Half of the faculty participants (Faculty B, C, E, and F) emphasized the role of school leaders to enhance the academic success of Melayu-speaking students in the Standard Thai-speaking classrooms. Faculty participants expressed it is unfair for these students (i.e., Malay Muslim students) to be in the CLR Thai-dominant schools. This position echoes existing literature aiming at advocating for Melayu-Thai bilingual education and for the rights to their cultural and religious practices in government schools in the southernmost region (Arphattananon, 2011a, 2013; Barry, 2013; Prachatai, 2016;

Premsrirat, 2011, 2014; Premsrirat & Samoh, 2012). Most importantly, Faculty C emphasized that school leaders must try to encourage school teachers to have high expectations of Melayu-speaking students as these students have gained the lowest national test scores since 2009 (Ministry of Education, 2008b; Office of Strategic Management, 2014; Thairath, 2017). Even though there are no existing studies on leadership works to specifically support non-Thai speaking students in the southernmost region yet, Western scholars (e.g., Aguilar, 2011; Merchant et al. 2014) shed light on the case of successful school leaders who have high expectations for marginalized students while also having high expectations for and monitoring their school teachers' work in supporting these students.

To add to the multicultural knowledge of teachers, two faculty participants (Faculty B and D) recommended CLR responsive school leaders set up a professional learning community (PLC) in government schools. They believed that PLC can be a strategy for knowledge-sharing and coordinating system among CLR diverse school teachers. However, research evidence raises some concerns that the concept of PLC might not fit well with the collective culture of Thailand. For instance, Hallinger and Kantamara (2001) argue that Thailand's administrative structure and system is very hierarchical and bureaucratic. In the Thai educational system, people avoid change and being different in individual expression. In government schools, this educational system may hinder innovative practices, including PLC, which aims to support the CLR diverse students. Thus, school leaders, who want to implement PLC, may need to be aware of the working culture in such contexts and *sai-jai* (put their hearts upon) school teacher

collaboration in order to effectively facilitate the team and successfully enhance the academic success of CLR diverse students.

A contribution to the theoretical perspectives of CLRRSL. Given different cultural contexts between Eastern and Western societies, I discuss how the three Eastern-based CLRRSL practices (e.g., ascertaining the community context, building school-community relationships, and collaborating with a multicultural team of teachers) are compatible with or different from Western literature. While the term CLRRSL has not yet been invented by Western scholars, Khalifa et al. (2016) synthesized the Western-based concept of culturally responsive school leadership (CRSL) and has found that the “most salient [component of CRSL practices] in the literature to date [highlights] the ability of the school leader to engage students, families, and communities in culturally appropriate ways” (p. 1282). Several Western scholars also agree that culturally responsive school leaders are those who actively participate in community activities, collaborate with community leaders and members, and empower parents in order to support the CLR diverse students (Castagno & Brayboy, 2008; Johnson, 2007; Merchant et al., 2014). Similar to Khalifa et al.’s (2016) version for CRSL, faculty participants viewed building relationship and engaging with Malay Muslim parents and the community by using such CLR responsive approaches as necessary for Thai government school leaders. The finding of this study also showed that government schools should use both formal and informal approaches to engage with Malay Muslim parents and community members. This finding is supported by literature that some villagers may not like *phi-thi-kan-baep-rat-cha-kan* (the government’s formal procedure) as they have been stigmatized by the

Thai government's nationalist strategies, which have been deculturalizing Malay Muslim's CLR identity since the beginning of the 20th century (Syukri, 1985).

The results of this Eastern-based study elucidate that CLRRSL practices congruent with Thailand's southernmost region are comparable to Johnson's (2014) Western-based conceptualization of culturally responsive school leadership. First, culturally responsive school leaders work as "public intellectuals" who incorporate the community's funds of knowledge in school curriculum (Johnson, 2014, p. 145). In a similar way, faculty participants in the southernmost region recommended that CLR responsive school leaders should ascertain the CLR diverse context in each community and be able to guide school teachers to integrate multicultural content, including local wisdom, into school curriculum and classroom instruction. Second, faculty participants recommended school leaders interact with community leaders and stakeholders of every party in order to have a full sense of the community contexts and obtain educational resources and knowledge from the community to benefit schools. This recommendation echoes Johnson's (2014) study that identifies culturally responsive school leaders, who "used their social and cultural capital to bridge diverse communities and educational institutions," as "boundary spanners" (p. 159).

Faculty participants in this Eastern-context study are trying to change the system for CLR diverse students through what they do with their prospective school leaders. However, both faculty participants and school leaders have an uphill battle due to the centralized nature of education in Thailand. In Western context, the leadership role of CLR responsive school leaders emphasizes CLR responsive school leaders' work as "advocacy leaders" who put their effort in discontinuing "unequal educational systems"

(Johnson, 2014, p. 161). This argument is pointed out because the Thai bureaucratic system is still centralized and strongly hierarchical, even though the government has been attempting to decentralize the educational system since 1997 (Gamage & Sooksomchitra, 2004). The finding of this study demonstrated three CLRRSL practices in the community context in where the religious identity of Malay Muslim students may be salient and should be valued and recognized in public schools, and particularly Thai school leaders should advocate for them. While school leadership and leadership development are socially constructed within a specific context (Walker, Hallinger, & Qian, 2007) and the Western-based CRSL overlooks the religious identity of minoritized and marginalized students (Khalifa et al., 2014), the results of this study highlighted the religious identity of Melayu Thai students that should be celebrated in public schools as same as the identity of their Buddhist Thai counterparts.

Finally, while this study examined how Thai faculty members in the southernmost region make sense of CLRRSL practices and their teaching role, the results may look different if the study will be conducted in another region of Thailand or in another country beyond the Eastern contexts. For example, faculty members in Thailand's northeastern region, along the Thai-Cambodian border, may conceive of CLRRSL practices differently than participants in study. Arguably, that is because the CLR diverse contexts in each region of Thailand are different and influence how individual faculty participants conceive of CLRRSL practices. Based on the results of this study, the practices of CLRRSL emphasize the ability of government school leaders to understand the Malay Muslims' community contexts and enhance the academic success of Melayu-speaking students in the predominantly Thai-speaking classrooms. Further research study

is suggested to examine the concept of CLRRSL congruent with the CLR diverse contexts in each region of the country. Thailand is a home for 62 ethnic groups (United Nations, 2011), and further research could potentially enhance the lives of students who identify as minoritized or marginalized if school leaders know how to practice CLR responsiveness to their CLR diverse identity in and beyond public school buildings.

The results of this study indicate that faculty participants perceived CLRRSL practices based on their professional experiences, such as serving as school leaders and teachers in the region and conducting a research study on the topics related to CLRRSL practices. In addition, their personal experiences, such as living in the region for several years and actively interacting with Malay Muslim peers, colleagues, and villagers, have influenced their perceptions of CLRRSL practices. Perhaps other Thai faculty members who have not lived and worked in the southernmost region, or have not studied or traveled internationally, or have not exposed to a critical approach to perceive national identity, may have had different perspectives on CLRRSL practices. While this study uncovered CLRRSL practices according to six Buddhist faculty participants in the southernmost region, the results from a similar study might look different if the study was conducted in other regions of Thailand or with the other groups of participants. Even within other similar leadership preparation programs, Muslim faculty members may have potentially different understandings of CLRRSL practices

Faculty participants train future school leaders to comprehend CLRRSL practices and to have the critical and flexible thinking skills to serve public schools

Even though the knowledge standards for Thai school leaders exclude CLRRSL-related concepts, and a CLRRSL-related course cannot be prioritized by the administrative leadership preparation program (ALPP), all faculty members seemed to see value in teaching these relevant concepts to prospective school leaders. These faculty participants perceived their teaching roles as being responsible for preparing CLR responsive school leaders. To do that, faculty participants infused CLRRSL-related concepts (e.g., multicultural leadership, multicultural administration, cross-cultural and religious understanding, social justice in education) into their instruction and classroom conversations. Also, they trained prospective school leaders to think critically and flexibly because school leadership works in the southernmost region are intermediaries between the requirement of the central government and the need of local communities. Faculty participants observed that school leaders needed these thinking skills when negotiating with both the government and local community. In other words, they have thought critically about how to flexibly implement the government-designed policies to be appropriate to local school contexts. This observation of faculty members echoes exiting literature that emphasizes this intermediating situation of government school leaders who commonly work under the centralized government systems in Thailand and some Eastern countries (Walker et al., 2007; Maxcy et al., 2010a, 2010b). As a result, faculty participants perceived that their teaching roles are to train prospective school leaders to work under this situation.

This study also found that how the six faculty participants conceive of their teaching role is comparable to their understanding of how CLRRSL should be practiced by school leaders in government schools. In other words, faculty participants train prospective government school leaders to comprehend CLRRSL tasks according to what they are expecting government school leaders to practice in their schools. Thus, these faculty participants are responsible for both training prospective public-school leaders to meet the government's school leadership professional standards and teaching them to successfully lead public schools in the CLR diverse community of the southernmost region.

The findings showed that all faculty participants conceive of their teaching role as *CLR responsive school leadership trainers*. This argument is bolstered by Horsford et al.'s (2011) culturally relevant leadership framework (i.e., political context and a pedagogical approach). First, faculty participants showed they understand the political contexts and the religious tensions between the rebellion groups of Malay Muslims and the predominantly Buddhist-Thai centralized government (McCargo, 2012; The National Reconciliation Commission, 2006). They prepare government school leaders to administrate public schools under these conflict situations, relying information about what is happening in the community from local teachers, community leaders, and school board members. Also, all faculty participants understood that some Malay Muslims resist state education, which seems to devalue their CLR identity. Accordingly, they trained future government school leaders in the southernmost region for thinking critically and flexibly when creating school policies and practices appealing to Melayu Muslim parents and students. Also, before adopting the centralized policies into local school practices,

school leaders should critically reflect if the policies may possibly conflict with the community context or may cause negative consequences to themselves and their schools and students. They should flexibly think if there are additional strategies to implement or adjust the government requirement for CLR diverse contexts in the community. Faculty participants trained school leaders these ways to avoid a possible conflict between the government schools and the community. Second, all faculty participants infused the CLRRSL-related concepts into their instruction and used appropriate pedagogical approaches to facilitate cross-cultural and religious discussion and initiate critical-reflections in their classrooms. For instance, these pedagogical approaches include active learning, problem-based learning, case studies, self-reflection, and experiential learning activities. The purpose of these active learning approaches using in leadership preparation programs is echoed in existing literature; Jean-Marie, Adams, and Garn (2010) argue that these approaches can effectively develop the leadership competency of school leaders by preparing them to work in difficult and complex situations.

All faculty participants, who perceive their teaching role as CLR responsive school leadership trainers, likely retained *cultural proficiency*. This concept refers to the ability of faculty members to critically reflect on their beliefs, to have the critical conversation with their prospective school leaders, and to hold high expectations for them (Aguilar, 2011). Similar to Aguilar's (2011) concept of cultural proficiency, this study's findings showed that faculty participants critically reflected on their understandings of what it means to be Thai, facilitated critical conversation with prospective school leaders on CLRRSL-related content, and had high expectations for them to work intermediating between the government's requirement and the community's needs. First, this study

found that faculty participants critically analyze their beliefs toward the ideology of Thainess. As presented earlier, they explain what it means to be Thai in inclusive and fluid ways so that they seem to not label their Malay-Muslim prospective school leaders as Others in classrooms. Second, faculty participants create a critical dialogue, allowing a conversation about cross-cultural and religious learning and a content related to multicultural education, social justice in education, or CLRRSL practices taking place in the classrooms. In addition, they intend to use an active learning pedagogy as an instructional means to help prospective school leaders think critically and flexibly while scenarios or cases are set up for prospective school leaders to discuss and learn from each other. Third, faculty participants have high expectations for prospective school leaders to practice CLRRSL responsiveness *in* and *beyond* school buildings. Even though school leaders work under the government's centralized system and hierarchical bureaucratic structure, faculty participants encourage school leaders to reach out to and collaborate with the community in order to support CLR diverse students.

However, the findings show that the aftermath of insurgency impacts how faculty members conceive of their teaching roles in leading critical conversations in the classrooms. A few faculty participants (Faculty B and E), particularly who have moved in to the southernmost region after 2004 when the insurgency began to intensify, may perceive it is too risky for them to speak about the conflicts and the religious and political tensions in their classrooms. These tensions have been continuing in this region between the Malay-Muslim rebellion and the Thai government from the late 20th century (Le Roux, 1998; McCargo, 2012; Smalley, 1994; Syukri, 1985). These faculty participants seemed to think they did not have enough contextual information about conflict incidents

occurring and continuing in the region. However, in order to facilitate these kinds of conversation in the classrooms, faculty participants found ways comfortable to them and for the students to learn these contexts from their prospective school leaders; some asked their aspiring school leaders to share contextual information or experiences working in local government schools with the faculty member and their peers. For these faculty members, this pedagogical approach can be an appropriate technique to generate a learning space between a faculty member and prospective school leaders in the classrooms without risking themselves and their prospective school leaders. This skillful technique of faculty participants creates learning in the classroom, broach difficult subjects, and keeps dialogue open—but it is also tied directly to issues of safety. Thus, this teaching strategy faculty participants use is very purposeful in facilitating classroom conversation in the contexts of cultural, religious, and political tensions.

Finally, given the distinctive lived-experiences of individual faculty participants and the unique contexts of the southernmost provinces, faculty members who work in other regions of Thailand or elsewhere may perceive their teaching roles differently than faculty participants in this study. As discussed earlier, how faculty members conceive of their teaching roles in preparing prospective school leaders for CLR diverse schools and communities is individually constructed and based on many possible considerations. Referring to the results of this study, these considerable factors include faculty members' (1) notions of Thainess, (2) understandings of CLRRSL practices, (3) comprehensions of community contexts, (4) cultural proficiency, and (5) ability to facilitate class by using an active learning pedagogy. Arguably, individual faculty participants construct their assumptions of these considerable factors based on their own personal and professional

experiences, and so that influences their own way of thinking about their teaching roles. Thus, further study is suggested to use those five factors to examine how other individual faculty members rather than these six Buddhist faculty participants in the southernmost region conceive of their teaching roles in preparing future CLR responsive school leaders.

Implications and Recommendations

The findings of this study have implications for theoretical building, policy implementation, and leadership practices. As a transnational scholar, I propose four recommendations from this study that might encourage the practices of culturally, linguistically, and religiously responsive leadership (CLRRSL) in both Western and Eastern countries, particularly in Thailand, to enhance the successes of CLR diverse students, especially Malay Muslim children in the southernmost region of Thailand.

- 1. The theoretical perspective of culturally, linguistically, and religiously responsive school leadership (CLRRSL) grounded from the Eastern context emphasizes the CLR interwoven identities of students and a CLR holistic contexts in each region/location.*

This Eastern-based study sheds light on the CLR interwoven identity of Malay Muslim students and holistic contexts in each CLR diverse community. However, Western literature on culturally responsive school leadership (CRSL) overlooks this interwoven identity of students. CLSL theory needs to be understood and strengthened in more holistic ways to understand the lived experiences of marginalized and minoritized students in public schools. In Thailand's case, this study elucidates that it is important for CLR responsive school leaders to reach out to the CLR diverse community to learn and

understand culturally and religiously nuanced practices of Malay Muslims in particular. Thus, their CLRRSL task goes beyond a school boundary. However, understanding the cultural and religious contexts is not enough for leveraging the academic achievement of Malay Muslim students. CLR responsive school leaders need to work closely with school teachers to promote Melayu-Thai bilingual classrooms while celebrating their cultural practices and developing school policies and practices with regards to their religious beliefs and customs.

The theoretical perspective of CLRRSL is socially constructed and, to a large extent, based on the CLR diverse context in each region (Walker et al., 2007). In other words, both Eastern and Western scholars need to emphasize that a CLR holistic context in certain communities matters in developing the theoretical practices of CLRRSL so that international audiences can make appropriate decisions when these leadership practices may need to be implemented. This assertion echoes the concern of those who are concerned with neocolonialism (see Nguyen, Elliott, Terlouw, & Pilot, 2009; Spivak, 1991; Urrieta, 2004). Particularly in developing countries in East Asia that borrow educational policies and practices from Western countries, Nguyen et al. (2009) raise this concern: “Cross-cultural cloning, increasingly fueled by Western-oriented globalization, may result in academic ineffectiveness, serious neglect of cultural assets, weakening of the host culture’s own research capacity and at the same time, may help to perpetuate a sense of dependency on the part of formerly colonized host cultures” (p. 15). Further, in the case of the southernmost region of Thailand, adapting a Western-based CRSL theory can actually be problematic, because the theory does not include the religious dimension which is salient in this specific case.

2. *The concept of CLRRSL needs to be included in the professional knowledge standards for school leaders; administrative leadership preparation programs (ALPP) should prioritize this concept when preparing pre-service school leaders.*

The professional knowledge standards for school leaders in some countries, including Thailand, should address explicit preparation of CLR responsive school leaders. Today, Thailand is diversified by 62 ethnic groups of people living across different regions of the country (United Nations, 2011), but there are no current standards and little training on preparing CLR responsive school leaders. Thus, the Thai government agencies, such as the Teachers' Council of Thailand, should embrace the concept of CLRRSL into the professional standards of knowledge for government school leaders. More specifically, the Teachers' Council of Thailand should require administrative leadership preparation programs (ALPPs) to ensure all aspiring school leaders take a class emphasizing the CLRRSL concepts. Moreover, ALPPs should prioritize courses that emphasize CLRRSL content. In the specific case of the ALPP in this study, the Educational Administration in Multicultural Society course, stated as part of curriculum but has never been available for prospective school leaders to enroll in, should be offered to purposefully foster pre-service school leaders' knowledge, skills, and attitude toward CLRRSL in government schools.

3. *Leadership professional training should be offered for in-service school leaders to develop and affirm their CLRRSL work in public schools.*

Even though faculty participants seem to train pre-service school leaders in the southernmost provinces of Thailand to comprehend the CLRRSL tasks, there is no evidence guaranteed that in-service school leaders in this region have been trained in the

same way. Thus, the government agencies, such as the Educational Service Area Office (equivalent to Public Schools District Office in the U.S.) and the Southern Border Provinces Admirative Center of Thailand, should provide professional development programs for in-service school leaders to cultivate their CLRRSL. This potential workshop is needed relatively soon in the southernmost region where tensions between one of the predominantly Buddhist government schools and the Malay Muslim community about the right of students to wear hijab in the school has recently erupted on May 20th, 2018 (Bangkok Post, 2018; The Nation, 2018; Wongtanee, 2018). According to the results of this study, in-service school leaders in the southmost region need to be trained to (1) ascertain the community context, (2) be able to develop the school-community relationship, and (3) be able to cooperate with school teachers to support CLR diverse students in public schools. In sum, these in-service school leaders might benefit from training to better comprehend the CLRRSL practices, as would their pre-service counterparts, in order to provide better education for the CLR diverse students in the southernmost region.

4. Faculty members in Thai administrative leadership preparation programs need to be prepared for CLR responsive school leadership training.

In order to keep the promise that faculty members will be able to train CLR responsive school leaders, universities or colleges should provide development programs for its faculty members. Development programs should aim at enhancing faculty members' capacity to learn regional contexts (e.g., religious and political tensions, history, the CLR identity of Malay Muslims), understand CLRRSL-related concepts and know how to integrate these concepts into instruction as well as classroom conversation.

Similarly, Horsford et al. (2011) asserted that, in order to train CLR responsive school leaders, faculty members should understand political contexts and comprehend pedagogical approaches to engage prospective school leaders to critical conversation in the classrooms. In this way, effective teaching approaches should be culturally relevant, connected to real-life cases of school leaders, and include critical reflection on one's personal beliefs, values, and identity (Johnson & Campbell-Stephens, 2010). More specifically, faculty participants in this study may need to be trained to skillfully facilitate conversation related to CLRRSL topics, particularly due to the cultural, religious, and political tensions in this region. As some of the faculty participants perceived, discussing relevant topics may be risky while the tensions and violence continue. Professional development strategies may help Thai faculty participants, particularly in the southernmost region, be more confident in training CLR responsive school leaders.

Areas of Future Research

Because the results of this study profoundly rely on the Eastern cultural and social context of Thailand's southernmost region, further research is recommended for both Thai and international scholars to examine the roles of university faculty in teaching CLR responsive school leaders in different contexts.

One key area for future research is to examine the concept of Thainess as perceived by other groups of university faculty. While this study explored how six Buddhist faculty participants in the southernmost region have a flexible notions of Thainess, future research studies could scrutinize and inquire how Malay Muslim or Melayu Thai faculty members in the southernmost region perceive what it means to be Thai. Arguably, Malay Muslim faculty members' lived experiences as minorities in the

Thai state may be different from those who identify themselves as Buddhist faculty members. Accordingly, the Malay Muslim faculty members' notions of Thainess need to be further examined to better understand how their personal and professional journey plays an essential role in constructing their Thai national identity. By examining how Malay Muslim faculty members conceive of Thainess, both Thai and international scholars may better understand how the ideology of Thainess is actually constructed and interpreted by the diverse ethnic groups of Thais.

Another key area for future research is to investigate how government school leaders perceive whether CLRRSL practices are congruent with the southernmost regional context. Future research studies could directly ask how government school leaders perceive of their leadership role in serving CLR diverse schools and communities. Their direct experience working as intermediaries between the national educational requirements and the local educational preferences of CLR diverse community may shape them to the concept of CLRRSL practices different from existing theoretical perspectives of CLRRSL or the results of this study. Moreover, given a regional situation in which school leaders work under the threat of violence, examining school leadership experiences in such circumstance will help ALPPs and faculty members know how to train CLR responsive school leaders to serve CLR diverse communities under this situation. Thus, the results may contribute practical implications for school leadership preparation programs and strengthen the theoretical perspectives of CLRRSL framework. Perhaps future studies could aim to examine how the Thai government school leaders' interpretations of their CLRRSL roles could apply the three CLRRSL practices, found in this exploratory multiple-case study, to its conceptual framework.

Third, future research is to examine how ALPP faculty members perceive their teaching roles in improving government school leaders' English proficiency. Because English language is an official language of the Association of Southeast Asian Nations (ASEAN) community, and Thailand is one of ASEAN countries, Thai school leaders need to be prepared by the government to gain English language proficiency and ensure that the improvement of teachers' and students' English proficiency are promoted in their schools (Deerajviset, 2015). Thus, faculty members in ALPPs may be a key person in preparing prospective school leaders' English proficiency. However, little is known about how ALPP faculty members conceive of their roles in teaching and integrating English lessons and practices in leadership classrooms. Particularly in the southernmost region of Thailand, while this study has found faculty participants attempted to prepare school leaders for CLR diverse community, future research area may address how they perceive and balance their teaching roles in preparing school leaders for local (e.g., understand CLR diverse contexts) and international (e.g., improve English skills) expectations to work with both local and international stakeholders.

Fourth, future research is to conduct a quantitative study to compare how CLRRSL practices of leaders who serve government schools in the southmost region may be similar or different according to wherein ALPPs have trained them to lead CLR diverse schools and to serve CLR diverse communities. An example idea is to do a comparison between locations of ALLPs (i.e., inside or outside the southmost region) where government school leaders are trained from. According to the findings of this study, faculty participants in the southmost region has perceived their responsibility to infuse CLRRSL-related concepts into leadership instruction, but little is known about

how faculty members in ALPPs outside the southmost region conceive of their teaching roles. Also, the influence of how preservice school leaders have been prepared for CLR diverse schools and communities on their actual leadership practices is unclear. Thus, by conducting this recommended comparison, the CLRRSL model would be strengthened and generalizable to other locations and regions of Thailand.

The final recommendation for future research is to replicate this study in other CLR contexts. For example, in Thailand, the CLR interwoven identity of diverse ethnic groups in each region is relatively unique. Examining how university faculty in each regional location of Thailand define Thainess, describe CLRRSL practices, and conceive of their roles in teaching prospective school leaders is needed for better preparing government school leaders for CLR diverse schools and communities. This recommendation is particularly because Thailand is in the midst of leadership transition; the country has been preparing many government school leaders who will replace 66% of retired or retiring school leaders between 2013 and 2027 (OECD & UNESCO, 2016), government school leaders will need to be well prepared to lead CLR diverse schools across the country. In the case of Western contexts, existing literature on school leadership preparation exceptionally focuses on how school leaders have been prepared at the program level (Christa & Autumn, 2010; Pounder et al., 2002; Taliaferro, 2011, Ylimaki & Jacobson, 2013). Reproducing this study in Western context will allow for a better understanding on how individual university faculty can contribute to prepare their CLR responsive school leaders in specific contexts. Thus, international scholars could strengthen the theoretical perspective of faculty members' teaching roles in preparing CLR responsive school leaders for globally diverse contexts.

Conclusion

The findings of this exploratory multiple-case study showed that faculty participants perceived their teaching roles as CLR responsive school leadership trainers. They teach their prospective school leaders to comprehend the CLRRSL practices and think critically and flexibly when developing and implementing school policies congruent with the southernmost regional contexts. Based on these findings, this study offers suggestions for ways to strengthen CLR responsive school leadership theory and strategies to develop CLR responsive school leaders. These strategies include suggesting the Thai government agencies to include CLRRSL-related concepts in the professional knowledge standards for school leaders and ensure that ALPPs prioritize a leadership preparation course emphasizing these concepts. Specifically, faculty participants in ALPPs should be trained for CLR responsive school leadership training. Nevertheless, there are some areas for future research; for example, how university faculty in other regions or other ALPPs describe Thainess and perceive their teaching roles and how government school leaders understand and experience CLRRSL practices. The implications of future research potentially strengthen ways that government school leaders in Thailand will be prepared to better serve CLR diverse students and communities.

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Appendix A

English and Thai Version of an Official Recruitment Letter

May, 2018

Dear

I am writing this email to invite you to participate in a research study, which aims to seek to understand the perceptions and experience of Thai faculty members in southern Thailand in preparing future government school leaders for culturally, linguistically, and religiously diverse schools and communities. In this study, the researcher is particularly conducting an exploratory multiple-case study of faculty in the southern region of Thailand. More specifically, I am interested in answering the overarching research question: How do Thai faculty in administrative preparation programs conceive of their teaching role as trainers of aspiring school leaders for culturally, linguistically, and religiously diverse communities in the southernmost provinces of Thailand?

As a researcher, I plan to conduct interviews in May – July to better understand your perspectives and experience in training school leaders. I would like to audio record during interviews so that we can collect the most accurate data possible. The process will approximately be an hour in length. Finally, I would like to have your CV or a job description for research purposes in addition to the interview data.

Participation is voluntary and you can decide to no longer participate at any time after deciding to participate in this study or during the interviews. If you are interested in participating in this study, please email me at wmd5d@mail.missouri.edu or call 573-397-5524 and we will then set up an interview. If you have questions at any time about the study or the procedures, you may contact me as the investigator.

You may contact the University of Missouri Campus Institutional Review Board if you have questions about your rights, concerns, complaints or comments as a research participant. You can contact the Campus Institutional Review Board directly by telephone or email to voice or solicit any concerns, questions, input or complaints about the research study.

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Columbia, MO 65211
573-882-9585

E-Mail: umcresearchcirb@missouri.edu
Website: <http://www.research.missouri.edu/cirb/index.htm>

I look forward to hearing from you soon!

Sincerely,

Warapark Maitreephun

Doctoral student

Department of Educational Administration and Policy Analysis

University of Missouri

..... พฤษภาคม 2018
เรียน

ผมขอเรียนเชิญท่านเข้าร่วมการวิจัยซึ่งมีจุดประสงค์ที่จะค้นหาความเข้าใจ มุมมองและ
ประสบการณ์ของคณาจารย์ในวิทยาเขตภาคใต้เพื่อเตรียมผู้บริหารโรงเรียนรัฐบาลสำหรับ
โรงเรียนและชุมชนที่มีความหลากหลายทางวัฒนธรรม ภาษา ศาสนา ในการศึกษาครั้งนี้
นักวิจัยจะทำการวิจัยแบบ หลากหลายกรณี (multiple-case study) ของคณาจารย์ในเขต
ภาคใต้ของประเทศไทย คำถามงานวิจัยคือ คณาจารย์มีการรับรู้ต่อบทบาทการสอนของตน
อย่างไรในการเตรียมผู้บริหารโรงเรียนรัฐบาลสำหรับโรงเรียนและชุมชนที่มีความ
หลากหลายทางวัฒนธรรม ภาษาและศาสนา ในสามจังหวัดชายแดนภาคใต้

ผมตั้งใจที่จะสัมภาษณ์ในเดือนพฤษภาคมจนถึงเดือนกรกฎาคม เพื่อที่จะเข้าใจมุมมองและ
ประสบการณ์ของท่าน ในการสัมภาษณ์ผมจะทำการบันทึกเสียงระหว่างการสัมภาษณ์เพื่อ
ความแม่นยำของข้อมูล โดยการสัมภาษณ์จะใช้เวลาประมาณหนึ่งชั่วโมง สุดท้ายนี้ ผมเรียน
ขอ CV หรือ รายละเอียดเกี่ยวกับงานของท่านเพื่อนำไปเป็นข้อมูลเพิ่มเติมสำหรับการวิจัย

ผมขอขอบคุณทุกท่านที่สละเวลาเข้ามาเข้าร่วมการสัมภาษณ์ครั้งนี้ ท่านสามารถเปลี่ยนใจที่จะ
ไม่ให้สัมภาษณ์เมื่อไหร่ก็ได้หลังจากที่ท่านได้ตัดสินใจว่าจะให้สัมภาษณ์แล้ว หากท่านมี
ความสนใจที่จะเข้าร่วมการศึกษา กรุณาติดต่อได้ที่อีเมล wmd5d@mail.missouri.edu หรือ
เบอร์โทรศัพท์ 573-397-5524 ผมจะทำการนัดสัมภาษณ์ต่อไป

หากท่านมีข้อสงสัยเกี่ยวกับงานวิจัยหรือขั้นตอนต่าง ๆ ท่านสามารถติดต่อผมได้ในฐานะผู้
ตรวจสอบ

ท่านสามารถติดต่อมหาวิทยาลัยมิซซูรี (Campus Institutional Review Board) หากท่านมี
คำถามเกี่ยวกับสิทธิ ข้อสงสัยหรือกังวล คำติชมหรือข้อคิดเห็นในฐานะผู้เข้าร่วมสัมภาษณ์
ท่านสามารถติดต่อ Campus Institutional Review Board ได้โดยตรงทางโทรศัพท์หรืออีเมล
เพื่อสอบถามเกี่ยวกับข้อสงสัย หรือมีข้อติชม คำแนะนำ เกี่ยวกับงานวิจัยนี้

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573-882-9585

ผมขอขอบคุณทุกท่านที่ให้ความอนุเคราะห์

วรภาคย์ ไมตรีพันธ์
นักศึกษาปริญญาเอก
คณะศึกษาศาสตร์
ภาควิชาบริหารการศึกษาและการวิเคราะห์นโยบาย
มหาวิทยาลัยมิซซูรี

Appendix B

English and Thai Version of a Consent Form

PREPARING PUBLIC SCHOOL LEADERS FOR CULTURALLY, LINGUISTICALLY, AND RELIGIOUSLY DIVERSE COMMUNITIES: AN EXPLORATORY MULTIPLE-CASE STUDY OF FACULTY IN THAILAND

INTRODUCTION

You are invited to participate in a research study, and it is important that you understand why the research is being done and how you can be involved before you decide to participate. This process is called “informed consent,” and it is designed to give you the information about the study. Please take time to read the following information carefully and feel free to ask the researcher any questions you might have or any information you might need. When all your questions have been answered, you can decide if you want to be in the study or not.

PURPOSE OF THE STUDY

The purpose of this study is to examine how Thai faculty members in southern Thailand conceive of their teaching role as trainers of prospective government school leaders who will serve culturally, linguistically, and religiously diverse schools and communities. This study also seeks to understand the faculty’s conceptualization of what it means to be Thai and how to appropriately practice culturally, linguistically, and religiously responsive school leadership in Thai government schools.

INFORMATION ABOUT PARTICIPANTS’ INVOLVEMENT IN THE STUDY

If you volunteer to participate in this study, you would be asked to do the following:

- Participate in an interview to discuss your experiences as a faculty member
- Submit a CV or job description
- Review your transcripts for accuracy

Also, the researcher may ask you for permission to observe your classroom (e.g., environment, activities, interaction, etc.) for research purposes.

During the interview, the researcher will ask for permission to audio record. If the interviews are recorded, the recordings will be uploaded to the principal investigator’s computer and also transcribed. However, the classroom observation will not be audio- and video- recorded.

RISKS

I do not anticipate any risks from participating in this study. Participation in the study has no risk to participants and will not impact their employment in a positive or negative manner.

BENEFITS

Even though there is no direct benefit to participants, the implications of this study has potential to provide understanding to the researcher about the perceptions and experience of Thai faculty member in preparing government school leaders for culturally,

linguistically, and religiously diverse students, schools, and local communities. Also, the reflections of participants on how they conceive of their teaching roles could help to better develop school leadership preparation strategies congruent with the unique socio-cultural context of southern Thailand.

CONFIDENTIALITY

Each participant will be identified with a pseudonym. Any information garnered for this study that can be identified with each participant will remain confidential. Data will be stored securely on a password-protected computer and in a locked office. Only the researcher will have access to the data associated with this study. Data will be stored for 7 years following the completion of the study.

PARTICIPATION

- All participants must be 18 years of age to participate in the study.
- Your participation in this study is completely voluntary. You may decline to participate or withdraw from the study at any time without penalty. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

If you have questions at any time about the study, please do not hesitate to contact me anytime.

Warapark Maitreephun
Doctoral student
Department of Educational Administration and Policy Analysis
University of Missouri
Email: wmd5d@mail.missouri.edu
Phone: 573-397-5524

Emily R. Crawford-Rossi, PhD (Project Advisor)
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การเตรียมผู้บริหารโรงเรียนรัฐบาลสำหรับชุมชนที่มีความหลากหลายทางวัฒนธรรม ภาษา และศาสนา ในพื้นที่จังหวัดชายแดนภาคใต้ของประเทศไทย

บทนำ

แบบฟอร์มนี้เป็นเอกสารยินยอมการเข้าร่วมให้สัมภาษณ์ข้อมูลประกอบการวิจัยเรื่อง “การเตรียมผู้บริหารโรงเรียนรัฐบาลสำหรับชุมชนที่มีความหลากหลายทางวัฒนธรรม ภาษา และศาสนา ในพื้นที่จังหวัดชายแดนภาคใต้ของประเทศไทย” (Preparing public school leaders for culturally, linguistically, and religiously diverse communities: An exploratory multiple-case study of faculty in southern Thailand) กรุณาอ่านข้อมูลต่อไปนี้อย่างละเอียดก่อนการตัดสินใจ หากท่านมีข้อสงสัย ท่านสามารถสอบถามนักวิจัยได้ที่

จุดประสงค์ของการวิจัย

การวิจัยครั้งนี้มีจุดมุ่งหมายเพื่อศึกษาว่าคณาจารย์ของไทยในภาคใต้มีบทบาทในการสอนในฐานะเป็นผู้เตรียมผู้บริหารของโรงเรียนรัฐบาลที่จะมาทำหน้าที่ในโรงเรียนและชุมชนที่มีความแตกต่างทางด้านวัฒนธรรม ภาษาและศาสนา การศึกษาค้นคว้าครั้งนี้ยังมีวัตถุประสงค์เพื่อทำความเข้าใจเกี่ยวกับแนวความคิดของคณาจารย์เกี่ยวกับความหมายของความเป็นไทย และวิธีการที่เหมาะสมในการฝึกผู้นำทางด้านภาษาวัฒนธรรมและการตอบสนองทางศาสนาในโรงเรียนรัฐบาลไทย

ข้อมูลเกี่ยวกับการมีส่วนร่วมของผู้เข้าร่วมในการศึกษา

ถ้าคุณเป็นอาสาที่จะเข้าร่วมในการศึกษานี้คุณจะถูกขอให้ทำสิ่งต่อไปนี้:

- มีส่วนร่วมในการสัมภาษณ์เพื่อหารือเกี่ยวกับประสบการณ์ของคุณในฐานะอาจารย์
- ส่ง CV หรือคำอธิบายงาน
- ตรวจสอบความถูกต้องของการถอดบทสัมภาษณ์

นอกจากนี้นักวิจัยอาจขอให้คุณอนุญาตให้สังเกตห้องเรียนของคุณ (เช่นสภาพแวดล้อม กิจกรรมการโต้ตอบ ฯลฯ) เพื่อการวิจัย

ในระหว่างการสัมภาษณ์ผู้วิจัยจะขออนุญาตบันทึกเสียง หากมีการบันทึกบทสัมภาษณ์บันทึกจะถูกอัปโหลดไปยังคอมพิวเตอร์ของผู้วิจัยและถอดบทสัมภาษณ์ อย่างไรก็ตามการสังเกตในห้องเรียนจะไม่ได้มีการบันทึกเสียงและวิดีโอ

ความเสี่ยง

ผู้วิจัยไม่คาดหวังความเสี่ยงใด ๆ จากการเข้าร่วมในการศึกษาค้นคว้าครั้งนี้ การมีส่วนร่วมในการศึกษาไม่มีความเสี่ยงต่อผู้เข้าร่วมการศึกษาและจะไม่กระทบต่อการจ้างงานในทางบวกหรือทางลบ

ประโยชน์

ถึงแม้การสัมภาษณ์อาจจะไม่เป็นประโยชน์โดยตรงต่อผู้เข้าร่วม แต่ผลกระทบของการศึกษาค้นคว้าครั้งนี้จะทำให้เข้าใจประสบการณ์ของคณาจารย์ไทยในการเตรียมผู้นำโรงเรียนรัฐบาลให้กับนักเรียน โรงเรียนและสังคมในบริบทท่ามกลางความหลากหลายของภาษา วัฒนธรรมและศาสนา นอกจากนี้ การสะท้อนความคิดเห็นของผู้เข้าร่วมประชุมเกี่ยวกับบทบาทของพวกเขาในการสอนสามารถช่วยพัฒนากลยุทธ์การเตรียมพร้อมในการเป็นผู้นำโรงเรียนได้ดีขึ้นในบริบททางสังคมและวัฒนธรรมที่เป็นเอกลักษณ์ของภาคใต้

ความลับ

ผู้เข้าร่วมแต่ละคนจะถูกระบุด้วยแฝง ข้อมูลที่รวบรวมมาสำหรับการศึกษานี้ซึ่งสามารถระบุได้ว่ามาจากผู้เข้าร่วมอบรมท่านใด ข้อมูลจะถูกเก็บไว้อย่างปลอดภัยในคอมพิวเตอร์ที่มีการป้องกันด้วยรหัสผ่านและในสำนักงานที่ถูกล็อค เฉพาะนักวิจัยเท่านั้นที่สามารถเข้าถึงข้อมูลที่เกี่ยวข้องกับการศึกษานี้ได้ ข้อมูลจะถูกเก็บไว้เป็นเวลา 7 ปีหลังจากเสร็จสิ้นการศึกษา

การมีส่วนร่วม

กลุ่มตัวอย่างทั้งหมดต้องมีอายุ 18 ปีในการเข้าร่วมงานวิจัย

การมีส่วนร่วมในการศึกษานี้เป็นไปโดยสมัครใจ คุณอาจปฏิเสธที่จะเข้าร่วมหรือถอนตัวจากการศึกษาได้ตลอดเวลาโดยไม่มีภาระโทษ หากคุณถอนตัวจากการศึกษาก่อนที่การเก็บรวบรวมข้อมูลจะเสร็จสมบูรณ์ข้อมูลของคุณจะถูกส่งคืนให้คุณหรือถูกทำลาย

หากคุณมีข้อสงสัยเกี่ยวกับการศึกษาโปรดอย่าลังเลที่จะติดต่อผู้วิจัยได้ตลอดเวลา

วราภคย์ ไมตรีพันธ์

นักศึกษาปริญญาเอก

คณะศึกษาศาสตร์

ภาควิชาบริหารการศึกษาและการวิเคราะห์นโยบาย

มหาวิทยาลัยมิซซูรี

Email: wmd5d@mail.missouri.edu

Phone: 573-397-5524

Emily R. Crawford-Rossi, PhD (Project Advisor)

Assistant Professor

Educational Leadership & Policy Analysis

University of Missouri-Columbia

303 Hill Hall, Columbia, MO 65211

E-mail: crawforder@missouri.edu

Phone: 573-884-9554 Fax: 573-884-5714

คุณอาจติดต่อ Institutional Review Board ของมหาวิทยาลัยมิซซูรี หากคุณมีคำถามเกี่ยวกับสิทธิเรื่องร้องเรียนหรือความคิดเห็นในฐานะผู้เข้าร่วมการวิจัย คุณสามารถติดต่อได้โดยตรงทางโทรศัพท์หรืออีเมลเพื่อส่งเสียงหรือเรียกร้องเรื่องใด ๆ ข้อกังวลคำถามใส่หรือข้อร้องเรียนเกี่ยวกับการศึกษาวิจัย

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Website: <http://www.research.missouri.edu/cirb/index.htm>

Appendix C

Interview Protocol for Faculty Members

Interview procedure:

Thank you for taking the time to speak with me. It is much appreciated. You are being asked to participate in a research study investigating/examining the role of faculty member in an administrative leadership preparation program. During this interview, you will be asked to respond to several open-ended questions. You may choose not to answer any or all of the questions. With your permission, the procedure will include audio-recording the interview and it will be transcribed verbatim. Your results will be confidential, and you will not be individually identified.

Questions:

1. Introductory questions;
 - To start, could you tell me a little about your background? What was your path into education?
2. Questions pertaining to the faculty's role;
 - How did you come to be faculty? How long have you been serving as a faculty member at [Name] University? How did you choose [Name] University to be your home institution?
 - What is it like working with [Name] University? What is the faculty job like?
 - Could you please tell me about your teaching experiences? Could you please share with me your teaching philosophy? How has the university/department policies influenced your teaching role?
 - What sort of students are attending your classroom? What expectations do you have for your students as prospective school leaders?
 - How do you facilitate instruction? How do you incorporate activities within classroom instruction?
 - How do you address the issue of diversity in your classroom? Can you give me examples for how you train your students to serve CLR diverse schools/communities? What kinds of knowledge/practical resources do you provide them with reference to CLR diversity?
 - What were some challenges you encountered while serving as school leadership trainers in the southernmost region? How has the violent unrest influenced your faculty job/teaching role?
 - What kinds of support would you require from [Name] University/the department to better perform your teaching role?

3. Questions pertaining to the faculty's self-defined conceptualization of CLRRSL;
 - What are the possible challenges of government school leaders to work in this region?
 - How do you see diversity in government schools?
 - How do you think government school leaders should serve students from CLR diverse backgrounds? In what ways can government school leaders improve students' academic achievements in this CLR diverse region?
 - What does CLRRSL mean? Can you give me examples for how government school leaders should appropriately practice CLRRSL in schools? How they should appropriately work with or serve CLR diverse communities in the south?
4. Questions pertaining to the faculty's self-defined conceptualization of being Thai;
 - What is Thai culture?
 - What does "being Thai" mean?
 - How do government schools play a role in educating their students to be Thais?
 - What is not considered as "being Thai"?
 - How do you see diversity in the southernmost region?
5. Closing questions;
 - Please share with me, if you have any additional experiences, I did not ask during the interview. Do you have any questions for me? Any other comments you would like to share?

Closing:

Thank you for participating in this interview. I appreciate you taking the time to answer questions related to the role of faculty in the southernmost region of Thailand. I may contact you in the future to review your transcript for accuracy. Again, let me assure you of the confidentiality of your responses. If you have any question, please feel free to contact me via email at wmd5d@mail.missouri.edu and if you have any questions regarding your rights as a participant in this research and/or concerns about the study, or if you feel under any pressure to enroll or to continue to participate in this study, you may contact the University of Missouri Campus Institutional Review Board (which is a group of people who review the research studies to protect participants' rights) at (573) 882-9585 or umcresearchcirb@missouri.edu

Appendix D

Classroom Observation Form

Research study: Preparing public school leaders for culturally, linguistically, and religiously diverse communities: An exploratory multiple-case study of faculty in southern Thailand

Observer: Warapark Maitreephun

Observation number:.....

Date of observation:.....

Time:.....

Place:.....

Basic Information

- 1) Physical settings in classroom (classroom setting, pictures on wall, etc.)
- 2) Classroom environments (faculty-student and student-student interactions, etc.)
- 3) Students' characteristics (religion, gender, etc.)
- 4) Classroom activities (storytelling, verbal or written critical reflection, group discussion, self-reflection, games, roleplay, case study, etc.)
- 5) Course contents related to unrest situations or diversity or leadership practices congruent with sociocultural context of southern Thailand.

Fostering Transformative Learning Components

- 1) Infusing individual experience into classroom
- 2) Raising critical reflection
- 3) Facilitating dialogue
- 4) Nurturing awareness of sociocultural context and violent unrest in the south
- 5) Encouraging authentic practice

Appendix E

Cross-Case Patterns and Categories

Faculty	The Faculty's Notion of Thainess Include...	
	Historically and Culturally Dominant Concept	Fluid and Inclusive Concept
A	<p>Thai flag and <i>Sa-tha-ban</i> (referring to the nation, the religion, and the king)</p> <p><i>Ka-tan-yu-ru-khun-to-phaen-din</i> (gratitude for the motherland) and <i>Thot-thaen-bun-khun-phaen-din</i> (repayment to the motherland)</p> <p><i>Sa-mak-khi</i> (harmony)</p> <p><i>Uea-fuea-phuea-phae</i> (generosity)</p> <p><i>Mai-hak-han-nam-jai</i> (not disregarding one's feelings)</p>	<p><i>Kan-yom-rap-nai-sing-thi-mi-khwam-taek-tang</i> (acceptance of differences)</p> <p>"Nowadays, Thais seem to interpret things on the run, stereotyping and prejudicing"</p>
B	<p>"The relationship among Thais is like a brotherhood"</p> <p>Paying respect to elders: <i>Pen-phuyai</i> (mature) and <i>a-wu-so</i> (senior)</p> <p>Sense of caring and being humble</p>	<p>"If I were asked what Thainess means, it is very hypothetical"</p> <p>To be Thai does not have to follow a specific religion</p>
C	<p>The nation, religion, and monarchy (tied to Buddhism)</p>	<p>"Every Thai holds Thai nationality, but their senses of <i>chat-ti-pahn</i> (ethnicity) might be very different"</p> <p>"The nation state must understand and accept ethnic groups of people"</p>
D	<p>Humility and respect for others</p>	<p>"Thainess, nowadays, is not identified as <i>thai-dang-doem</i> (primitive Thai)"</p> <p>"My notion of Thainess was very abstract" and not limited to how it is defined in the Ayutthaya era.</p>
E	<p><i>Pha-sa-klang</i> (Central Thai language)</p>	<p><i>Thai-sa-kon</i> (national Thai) or <i>thai-thong-thin</i> (local Thai) cultures</p> <p>"Before I moved to this region, I had no idea about the strict fasting, and how they celebrate <i>ra-yo</i> (in Melayu, or Eid ul-Fitr in Arabic, referring to the end of fasting in Ramadan)"</p>
F	<p><i>Wat-tha-na-tham-thang-dan-pha-sa</i> (linguistic culture)</p> <p>"The country has never been colonized by Western invaders"</p> <p>Siam (Thailand) is the land of smiles</p> <p><i>Mit-mai-tri</i> (hospitality) and <i>khwam-mi-nam-chai</i> (generosity)</p>	<p>The variety of Thai identity in different regions because each region has their own culture</p> <p>"It is going to be more difficult to define Thainess because the culture is changing every day"</p>

Faculty	Ascertaining the Community Context	Building the School-Community Relationship	Collaborating with Teachers to Enhance the Academic Success of CLR Diverse Students
A	<p>School leaders should be open-minded in learning cross-cultural and religious practices</p> <p>School leaders should understand the villagers based on their culture and communicate peacefully with them when proactively interacting with them</p>	<p>School leaders should be able to induce community members to join school development projects</p>	<p>School leaders should be able to work collaboratively with culturally and religiously diverse teachers who have different viewpoints when teaching CLR diverse students</p>
B	<p>The first task of school leaders is to be a part of the community by understanding the community context and being open to learn cross-cultural customs in the community</p> <p>School leaders should arrange a meeting with community leaders and every stakeholder to have a sense of the community context</p>	<p>School leaders should be able to find an appropriate approach to build the relationship with the community (e.g., do not act like a ruler with the community)</p>	<p>School leaders should be able to create a specific curriculum for non-Thai speaking students</p> <p>School leaders should listen to teachers' voices to better understand how to support CLR diverse students</p>
C	<p>School leaders should understand the Malay Muslim community context, particularly the cultural and religious practices</p> <p>School leaders should understand the CLR preference of the villager (e.g., do not like the formality) in order to interact with them</p>	<p>School leaders should start building a relationship with local teachers because they know several stakeholders in the community and can accompany school leaders when meeting community leaders and members</p>	<p>School leaders should be concerned about the learning of Melayu-speaking students by using a flexible timetable in schools if these students need flexible times to learn Thai and an abstract content teaching in Thai</p> <p>School leaders should try to change the teachers' mindset to have high expectations of Melayu-Thai speaking students</p> <p>School leaders should comprehend how to work with each group of school teachers in order to support CLR diverse students</p>

Faculty	Ascertaining the Community Context	Building the School-Community Relationship	Collaborating with Teachers to Enhance the Academic Success of CLR Diverse Students
D	The regional context is very different from Western theories, so school leaders should understand the multicultural context of the region.	School leaders should be able to convince the community to get involved in public schools, such as skillfully persuading different community parties to become the schools' ally School leaders should be able to explain to the community about school activities and show the community their sincerity to do the best for students.	School leaders should be able to promote professional learning community in schools to work with teachers in order to support CLR diverse students
E	In order to understand the community context, school leaders should be open and flexible to learn diverse religious rituals	School leaders should be able to collaborate with community members and parents on school projects	School leaders should know how to adjust teaching and learning approach appropriate for non-Thai speaking students (e.g., infusing Melayu into Thai-speaking classrooms) School leaders should demonstrate their teachers that the leaders put their hearts in supporting the Melayu-speaking students
F	The community context is unique, so school leaders should understand the lifestyle, ethnicity, identity, and religious beliefs of villagers, and the local history School leaders should meet both Buddhist and Islamic religious community leaders to show respect to them and learn the community context from them	School leaders should know how to promote mutual understanding with each community representative in order to build the school-community relationship	School leaders should play an important role in helping their teachers appropriately design learning experiences for CLR diverse students and integrate multicultural contents into classroom instruction

Faculty	Infusing Content about CLRRSL Practices into instruction	Enhancing Future School Leaders' Critical and Flexible Thinking Skills?	Teaching methods
A	Integrating the topic of 'organizational behavior in a multicultural society' into the objective and content of OB course	Using experiential learning activities to enable critical dialogue in classroom, so that pre-service school leaders can learn diverse perspectives of their peers and to control their emotions when discussing critical topics	Active learning Case studies Classroom discussion Experiential learning activities Self-reflection
B	Opening classroom discussion to include cross-cultural and religious learning	Allowing prospective school leaders to think as opposed to expressing to faculty member' opinion as a way to grow the leaders' flexible and critical thinking skills	Active learning Brain-storming Experience-based learning Problem-based learning Reflective dialogue Self-directed learning Self-reflection
C	Integrating the topic of 'multicultural leadership' into the EAL's course content	Emphasizing the way pre-service school leaders think in being more flexible when adapting certain centralized policies or the national curriculum to suit the community context	Active learning Case studies Project-based learning Self-directed learning Self-reflection
D	Integrating the topic related to 'economic, political, social (religious and cultural) contexts in education (including multicultural education concept) into instruction Opening classroom discussion including cross-cultural and religious understanding	Promoting democracy and freedom of speech in the classroom to prepare prospective school leaders to think critically, open up to different ideas, and discuss with their peers who have different thoughts	Active learning Case studies Classroom discussion Problem-based learning Project-based learning Self-directed learning

Faculty	Infusing Content about CLRRSL Practices into instruction	Enhancing Future School Leaders' Critical and Flexible Thinking Skills?	Teaching methods
E	Merely discussing issues concerning how to support linguistically diverse students	Training future school leaders to have critical mindsets when applying leadership concepts into practice	Active learning Classroom discussion Problem-based learning Self-directed learning
F	Integrating the topic of 'multicultural educational administration' into the TPEA's course content Designing the QRM's course readings, including research study reports about 'multicultural leadership for public school principals, and policy formulation and policy implementation in a multicultural-oriented school in Pattani'	Training prospective school leaders to be able to critically analyze certain national curriculum practices and policies before flexibly applying those into their local school contexts	Active learning Case studies Classroom discussion Problem-based learning Self-directed learning

Appendix F

A Member-Check Letter and an Example of the Preliminary Results

Dear research participants,

I hope this email finds you very well and healthy. First of all, I would like to thank you for taking part in my study. It is important to talk to you about your experiences in an administrative leadership preparation program to make sure that our aspiring school leaders are training to practice culturally, linguistically, and responsively responsiveness in government schools in the southernmost region of Thailand. To that end, I hope the results of this study will help suggest ways that the government agencies can support university faculty's work in preparing future school leaders for the southernmost region.

Per this email, I share with you a preliminary result and potential quotes, which I may use when writing up the research report. This information will be held anonymously—this means, I keep the promise that it will be likely impossible for the intended audience to know what you have told me. After your review the attached document, if you think of any questions you would like to ask or further discuss, please contact me by March 10, which is within ten days. Thank you so much, once again, for your participation. Finally, I always believe that my teaching role (perhaps our teaching roles) as a faculty member is to prepare culturally, linguistically, and religiously responsive school leaders for the southernmost region and other regional communities in the country.

Sincerely,
Warapark

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Warapark Maitreephun
Doctoral Candidate
Educational Administration and Policy Analysis
College of Education
University of Missouri – Columbia

Title

Preparing public school leaders for culturally, linguistically, and religiously diverse communities: An exploratory multiple-case study of faculty in Thailand

Research questions

- How do Thai faculty members in an administrative leadership preparation program (ALPP) in southern Thailand conceive of “Thainess”?
- How do Thai faculty members in an ALPP in southern Thailand perceive what it means to practice culturally, linguistically, and religiously responsive school leadership (CLRRSL) in the southernmost region of Thailand?
- How do Thai faculty members in an ALPP in southern Thailand perceive their teaching role in preparing government school leaders for the culturally, linguistically, and religiously (CLR) diverse community in the southernmost region of Thailand?

Preliminary results

According to the interviews, faculty members who are preparing future school leaders for CLR diverse communities in the southernmost region of Thailand uncovered their flexible notions of Thainess. They perceived that being Thai can be defined by both the historically and culturally dominant concept and the inclusive and fluid concept. First, faculty participants referred the historically and culturally dominant concept of Thainess refers to the national symbols of Thai identity and the Thai core values. They referred the symbolic Thai identity to the three pillars of the country, which is tied to Buddhism, Standard Thai language, the national symbols of ‘the land of smiles’ and ‘the independence from colonizers.’ Moreover, they recognized that the Thai core values and traits of Thais include harmony, generosity, repayment to the motherland, hospitality, and respect for elders. Second, faculty participants portrayed their self-defined concept of Thainess as including a fluid and diverse identity of Thais. More specifically, they understood that Thai culture becomes pha-som-pon-pe (mixed) since the country has been stepping into the modern and technological era. They asserted that to define what Thainess means becomes more difficult because of the day-to-day changes in Thai society, and their whole sense of being Thai emphasizing the CLR diversity of the Thai people in different regional and ethnic groups in Thailand.

As perceived by faculty participants, this study found three common themes of CLRRSL practices in government schools in the southernmost provinces of Thailand. First, CLR responsive school leaders should be able to ascertain the community context. They should be proactive in interacting with community leaders and members to get a full sense of the community. Second, CLR responsive school leaders should be able to develop the school-community relationship by promoting mutual understanding with the community leaders and members in order to coordinate with them on school development projects. Third, CLR responsive school leaders should be able to collaborate with teachers to enhance the academic success of CLR diverse students, particularly those who use Thai as a second language and attend the predominantly Standard-Thai classrooms. Finally, this study found that faculty participants perceived their teaching role as being responsible for CLRRSL preparation although the leadership preparation program curriculum excluded a course emphasizing content around multicultural leadership or

CLRRSL practices. First, faculty participants used different ways and to different extents to infuse the context of CLR diverse region and content about CLRRSL practices into their instruction and in classroom discussion. Second, faculty participants perceived that they were responsible for training prospective school leaders to have critical and flexible thinking skills. These faculty participants used active learning pedagogy, such as case studies, problem-based learning, critical dialogue and reflection, and experiential learning activities, to engage students in classroom conversation. By using these teaching strategies, they attempted to train future school leaders to successfully adapt the national curriculum, and apply lessons learned from the leadership classrooms, into the CLR diverse context of their schools and communities in the southernmost region of Thailand.

Potential quotations

- Faculty's notion of Thainess
 - Thai flag and *Sa-tha-ban* (referring to the nation, the religion, and the king)
 - *Ka-tan-yu-ru-khun-to-phaen-din* (gratitude for the motherland) and *Thot-thaen-bun-khun-phaen-din* (repayment to the motherland)
 - *Sa-mak-khi* (harmony)
 - *Uea-fuea-phuea-phae* (generosity)
 - *Mai-hak-han-nam-jai* (not disregarding one's feelings)
 - *Kan-yom-rap-nai-sing-thi-mi-khwam-taek-tang* (acceptance of differences)
 - "Nowadays, Thais seem to interpret things on the run, stereotyping and prejudicing"
- Faculty's understanding of culturally, linguistically, and religiously responsive school leadership
 - School leaders should be open-minded in learning cross-cultural and religious practices
 - School leaders should understand the villagers based on their culture and communicate peacefully with them when proactively interacting with them
 - School leaders should be able to induce community members to join school development projects
 - School leaders should be able to work collaboratively with culturally and religiously diverse teachers who have different viewpoints when teaching CLR diverse students
- Faculty's perception of teaching roles
 - Integrating the topic of 'organizational behavior in a multicultural society' into the objective and content of OB course
 - Using experiential learning activities to enable critical dialogue in classroom, so that pre-service school leaders can learn diverse perspectives of their peers and to control their emotions when discussing critical topics

Appendix G

The Full List of 12 Core Values under the Campaign *thai-ni-yom-sip-song-pra-kan*

The 'Core Values for a Strong Thailand' announced by the National Council for Peace and Order (NCPO) include:

1. Upholding the three main pillars: the nation, the religion, and the monarchy;
2. Being honest, sacrificial, and patient, with a positive attitude for the common good of the public;
3. Being grateful to parents, guardians, and teachers;
4. Seeking for knowledge and education directly and indirectly;
5. Treasuring the cherished Thai traditions;
6. Maintaining morality, integrity, well-wishes upon others as well as being generous and sharing;
7. Understanding, learning the true essence of democratic ideals, with His Majesty the King as Head of State;
8. Maintaining discipline, and being respectful of laws and the elderly and seniority;
9. Being conscious and mindful of actions in line with His Majesty's the King's royal statement;
10. Applying His Majesty the King's Sufficiency Economy, saving money for time of need, and being moderate with surpluses by sharing or expansion or business while having good immunity
11. Maintaining both physical and mental health and unyielding to the dark force or desires, and having a sense of shame over guilt and sins in accordance with the religious principles;
12. Putting the public and national interest before personal interest.

Note: The statement has been translated by, and published on the website of, the National News Bureau of Thailand (2018)

Appendix H

Summary of Faculty Members' Flexible Notions of Thainess

Faculty's Notions of Thainess Include...	
Historically and Culturally Dominant Concept	Fluid and Inclusive Concept
<p><i>Symbolic Thai identity</i> <i>Sa-tha-ban</i> (referring to the nation, the religion, and the king—tied to Buddhism) Thai flag <i>Pha-sa-klang</i> (Central Thai language referring to Standard Thai) <i>Wat-tha-na-tham-thang-dan-pha-sa</i> (linguistic culture) “The country has never been colonized by Western invaders” Siam (Thailand) is the land of smiles <i>Thai social values and Traits of Thais</i> <i>Ka-tan-yu-ru-khun-to-phaen-din</i> (gratitude for the motherland) and <i>Thot-thaen-bun-khun-phaen-din</i> (repayment to the motherland) <i>Mai-hak-han-nam-jai</i> (not disregarding one's feelings) Paying respect to elders: <i>Pen-phu-yai</i> (mature) and <i>a-wu-so</i> (senior) <i>Sa-mak-khi</i> (harmony) and “The relationship among Thais is like a brotherhood” <i>Uea-fuea-phuea-phae</i> and <i>khwam-mi-nam-chai</i> (generosity) <i>Mit-mai-tri</i> (hospitality) Humility and being humble Sense of caring</p>	<p><i>Fluid concept</i> “Nowadays, Thais seem to interpret things on the run, stereotyping and prejudicing” “If I were asked what Thainess means, it is very hypothetical,” and to be Thai does not have to follow a specific religion “Thainess, nowadays, is not identified as <i>thai-dang-doem</i> (primitive Thai)” “My notion of Thainess was very abstract” and not limited to how it was defined in the Ayutthaya era. “It is going to be more difficult to define Thainess because the culture is changing every day”</p> <p><i>Inclusive concept</i> <i>Kan-yom-rap-nai-sing-thi-mi-khwam-taek-tang</i> (acceptance of differences) “Every Thai holds Thai nationality, but their senses of <i>chat-ti-pahn</i> (ethnicity) might be very different” “The nation state must understand and accept ethnic groups of people” <i>Thai-sa-kon</i> (national Thai) and <i>thai-thong-thin</i> (local Thai) cultures because, “Before I moved to this region, I had no idea about the strict fasting” The variety of Thai identity in different regions because each region has their own culture</p>

Appendix I

Knowledge Standards, Content, and Competencies for School Leadership in Thailand

Knowledge standards	Content	Competencies
1. Professional development	Spirituality and ideal of administrator Knowledge management regarding educational institutional administration Professional administrator Research for professional development	Have a spirituality of administrator and a self-development plan to be a professional administrator Be able to conduct a research study for professional development
2. Academic leadership	The changing world and society, change agent, leaders' behavior, leadership Resource mobilization for education Supervision for teachers' professional development to design students' learning and growth regarding the students' potential Risk and conflict management Interaction and colleague development Relations between an educational institution and community	Be able to mobilize resources for education Be able to administrate an educational institution and build connection with community
3. Administration in educational institutions	Theory, principle, process, and responsibility in administration Academic administration for quality and excellence Learning resource and environmental management to promote students' learning Innovation and information technology for administration and learning Personnel management General affairs management, including financial, educational materials, and building and landscape Law and regulations relevant to education and administrator Planning for efficiency and effectiveness of educational administration	Be able to design policy, plan, and strategy, and implement those regarding the institutional contexts Be able to apply theory, principle, and administrative process consistent with macro and geosocial contexts Be able to administrate academic affairs and learning resources and environment to promote students' learning

Knowledge standards	Content	Competencies
4. Curriculum, instruction, and learning evaluation	Curriculum development and school curriculum Learning and teaching management, and tutoring Measurement and learning evaluation	Be able to develop curriculum and manage learning and teaching by using new approach Be able to perform evaluation and improvement of curriculum and learning management
5. Student affairs and activities	Administration of extra-curricular activities and student activities for their potential development on managing and thinking skills Management of the growth of students' life skills Management of the student support service and system	Be able to initiate and manage student development activities and student support program Be able to promote discipline, morality, ethnics, and unity in a group
6. Quality assurance in education	Principle and process in educational quality assurance Internal and external quality assurance	Be able to write self-assessment report of an educational institution preparing for external evaluation Apply the result of quality assurance to improve educational institution
7. Morality, ethics, and professional conduct	Good governance and integrity Morality and professional ethics of educational administrator A code of professional conduct as imposed by the TCT	Be a role model, have a public consciousness, and sacrifice to society Follow a code of professional conduct

Appendix J

The Course Description of Educational Administration in Multicultural Society

Philosophy of educational management in multicultural society; right and equity in educational opportunities of individuals; participants of stakeholders in organizing educational activities for life and social development; roles and tasks of local organizations towards educational management in multicultural society; models of effective administration in multicultural society; a comparative study of educational management in multicultural society in different countries; problems and obstacles of educational management in multicultural society; seminar in management of educational development in multicultural society

Appendix K

Faculty participants' assigned courses

Faculty	Living in the Southernmost Region...	Assigned Teaching Course
A	Throughout the 2004 intensified violence	Educational Quality Assurance Organizational Behavior (OB)
B	After the 2004 intensified violence	Administration of Co-Curriculum and Learner Development Activities Administration of School Curriculum
C	Throughout the 2004 intensified violence	Educational Administration Leadership (EAL) Statistics and Educational Administration Research Methodology
D	After the 2004 intensified violence	Essentials of Education (EE) Information Technology for Educational Administration and Research
E	After the 2004 intensified violence	English for Educational Administrators School Administration and Professional Development
F	Throughout the 2004 intensified violence	Theories and Processes in Educational Administration (TPEA) Qualitative Research Methodology in Educational Administration (QRM)

VITA

Warapark Maitreephun is a doctoral candidate in Educational Leadership and Policy Analysis at the University of Missouri-Columbia, holding a master's in educational Supervision and Curriculum Development from Chulalongkorn University, Thailand. He previously taught mathematics for students from grade 10 to 12, and is currently affiliated with Prince of Songkla University's the Department of Educational Administration, Thailand. His research agenda focuses on culturally, linguistically, and religiously (CLR) responsive school leadership, particularly how prospective school leaders are prepared for CLR diverse communities.