

Global citizenship in Thai higher education: Case studies of a university and its affiliated international college

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Author's Declaration

I certify that:

1. This thesis comprises only my original work towards the Doctor of Philosophy degree
2. Due acknowledgement has been made in the text to all other material used
3. The thesis does not exceed the word length for the degree
4. No part of this work has been used for the award of another degree
5. This thesis meets the University of Sydney's Human Research Ethics Committee (HREC) requirements for the conduct of research.

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ABSTRACT

Global forces are changing the dominance of nation-states and expanding the range of factors impacting upon people's lives. Today, an individual can simultaneously be a member of several communities, at local, national and international levels. Global citizenship, although a problematic concept, has been articulated as a necessary attribute for graduates of many universities around the world. Global citizenship invites scholars and educators to think about "citizenship" beyond the national scale. Citizens in a global context have awareness, concerns, rights and responsibilities that transcend into the global community.

This research project aims to investigate how a university in Thailand and its affiliated international college interprets and implements the discourse of global citizenship into their undergraduate programs. Perspectives on global citizenship were derived from the interviews with senior administrators and lecturers and focus-group discussions with students. Data were triangulated from different sources through a case study research design to investigate the multiple levels of an understanding of global citizenship in (a) the university's policies and mission statements, (b) the curriculum and teaching, and (c) the learning outcomes of the students. Grounded theory was used to locate themes and categories in the data.

An analysis shows that the university students have different perceptions of global citizenship when compared to the international college students. Interviews with senior university administrators indicate that being a good Thai citizen was considered a prerequisite to being a global citizen. This illustrates a perspective different from that predominant in the Western literature. Some students perceived global citizenship at a superficial level, whereas a few overseas students showed sophisticated understanding of global citizenship.

Table of Contents

AUTHOR'S DECLARATION.....	II
ACKNOWLEDGEMENTS.....	III
ABSTRACT	IV
LIST OF FIGURES	VII
LIST OF TABLES.....	VIII
LIST OF ABBREVIATIONS.....	IX
AUTHOR'S STATEMENT.....	X
1 INTRODUCTION	1
1.1 GLOBAL CITIZENS.....	2
1.2 GRADUATE ATTRIBUTES AND COMPETENCIES.....	5
1.3 THE SIGNIFICANCE OF THE STUDY	8
1.4 THE CHANGING NATURE OF CITIZENSHIP	12
1.5 NATIONAL STRATEGIC POLICY FRAMEWORKS FOR THAI HIGHER EDUCATION.....	15
1.6 THAI CITIZENSHIP	18
1.7 HIGHER EDUCATION INSTITUTIONS IN THIS STUDY	21
1.7.1 <i>The University</i>	21
1.7.2 <i>The International College</i>	22
1.8 CULTURAL INFLUENCE OF EDUCATION IN THAILAND.....	23
1.9 CONTEXT OF THE STUDY	28

1.10	RESEARCH QUESTIONS	29
1.11	CLARIFICATION OF TERMS USED IN THIS THESIS.....	30
1.12	METHODOLOGICAL FRAMEWORK.....	31
1.13	RESEARCH METHODS	32
1.13.1	<i>Case studies of the University and the International College.</i>	32
1.14	ETHICAL CONSIDERATIONS	33
1.15	LIMITATIONS.....	33
1.16	STRUCTURE OF THE THESIS.....	34
2	LITERATURE REVIEW.....	36
2.1	GLOBALISATION AND INTERNATIONALISATION OF HIGHER EDUCATION.....	36
2.1.1	<i>Globalisation.</i>	36
2.1.2	<i>Internationalisation.</i>	40
2.2	GLOBAL CITIZENSHIP.....	51
2.3	ALTERNATIVE TERMS.....	57
2.3.1	<i>Cosmopolitanism.</i>	58
2.3.2	<i>Global perspectives/Global dimension.</i>	59
2.3.3	<i>Multicultural citizenship.</i>	59
2.3.4	<i>Global-mindedness/World-mindedness.</i>	60
2.3.5	<i>Global/Intercultural competence.</i>	61
2.4	DEVELOPING GLOBAL CITIZENSHIP	62
2.5	INTERNATIONAL EXPERIENCE.....	64
2.6	SOME EXAMPLES OF PROJECTS TO FOSTER GLOBAL CITIZENSHIP/GLOBAL COMPETENCE 69	
2.7	CONCEPTUAL FRAMEWORKS.....	72
2.7.1	<i>Understanding the World (Boix Mansilla & Jackson, 2011).</i>	72

2.7.2	<i>Framework of Internationalisation Based on Brookes and Becket (2010).....</i>	74
2.8	CONCLUSION.....	76
3	METHODOLOGY.....	79
3.1	ROLE OF THE RESEARCHER.....	79
3.2	QUALITATIVE RESEARCH APPROACHES.....	81
3.3	GROUNDED THEORY.....	82
3.4	CASE STUDY APPROACH.....	83
3.4.1	<i>Justification of case study.....</i>	85
3.4.2	<i>Selection of the cases.....</i>	85
3.5	METHODOLOGICAL APPROACH.....	89
3.6	DATA COLLECTION STRATEGIES.....	90
3.6.1	<i>Sequences of data collection activities.....</i>	91
3.7	PARTICIPANTS SELECTION.....	93
3.8	IN-DEPTH INTERVIEW.....	94
3.8.1	<i>Justification of in-depth interview.....</i>	94
3.9	FOCUS GROUP DISCUSSION.....	96
3.9.1	<i>Criteria for selecting a focus group discussion.....</i>	97
3.9.2	<i>Process of focus group discussion.....</i>	98
3.9.3	<i>Selection of the participants.....</i>	99
3.10	CLASS OBSERVATION.....	99
3.10.1	<i>Description of the classes.....</i>	101
3.11	DOCUMENTS ANALYSIS.....	102
3.12	TRIANGULATION.....	103
3.13	DATA ANALYSIS.....	104
3.13.1	<i>Grounded theory approach.....</i>	104

3.14	ETHICAL CONSIDERATIONS	109
3.15	CONCLUSION.....	109
4	ADMINISTRATOR AND LECTURER PERSPECTIVES ON THAI SOCIETY IN THE ERA OF GLOBALISATION	110
4.1	VIEWS ON THAI SOCIETY AND CULTURE	110
4.1.1	<i>Influence of Thai culture and values.....</i>	<i>111</i>
4.1.2	<i>Collectivism.....</i>	<i>111</i>
4.1.3	<i>Gratitude.....</i>	<i>116</i>
4.1.4	<i>Nationalism.....</i>	<i>118</i>
4.1.5	<i>Moral values</i>	<i>119</i>
4.2	PERCEPTIONS OF THE IMPACT OF GLOBALISATION ON THAI SOCIETY	123
4.2.1	<i>Economic disparity.....</i>	<i>123</i>
4.2.2	<i>Educational changes.....</i>	<i>125</i>
4.2.3	<i>Social problems.....</i>	<i>127</i>
4.2.4	<i>Knowledge economy.....</i>	<i>129</i>
4.2.5	<i>Political changes.....</i>	<i>130</i>
5	GLOBAL CITIZENSHIP	132
5.1	PERSPECTIVES FROM THE UNIVERSITY	133
5.1.1	<i>Senior administrators.....</i>	<i>133</i>
5.1.2	<i>Lecturers.....</i>	<i>136</i>
5.1.3	<i>Developing global citizenship.....</i>	<i>138</i>
5.2	GENERAL EDUCATION	140
5.2.1	<i>Teaching in General Education course.....</i>	<i>142</i>
5.2.2	<i>Teaching contents.....</i>	<i>143</i>
5.2.3	<i>In-class activities.....</i>	<i>144</i>
5.2.4	<i>Human rights discourse.....</i>	<i>145</i>
5.3	STUDENTS.....	146
5.3.1	<i>Question 1: What are the characteristics of global citizens?</i>	<i>146</i>
5.3.2	<i>Question 2: How can your classes encourage you to develop the attributes?</i>	<i>147</i>

5.3.3	<i>Question 3: What are the attributes of graduates of the University?</i>	150
5.3.4	<i>Question 4: Did your characteristics, attitude, personalities change after studying in this university?</i>	152
5.3.5	<i>Question 5: What are your responsibilities as a graduate towards the society?</i> 154	
5.4	PERSPECTIVES FROM THE INTERNATIONAL COLLEGE	155
5.4.1	<i>Senior administrators</i>	155
5.4.2	<i>Lecturers</i>	156
5.5	STUDENTS.....	174
5.5.1	<i>Question 1: What are the characteristics of global citizens?</i>	175
5.5.2	<i>Question 2: How can your classes help you develop the global citizenship attribute?</i>	177
5.5.3	<i>Question 3: What are the attributes of the graduates of the College?</i>	180
5.5.4	<i>Question 4: Did your characteristics, attitude, personalities change after studying in this College?</i>	182
5.5.5	<i>Question 5: What are your responsibilities as a graduate towards the society?</i> 185	
5.6	CONCLUSION.....	187
6	DISCUSSION OF GLOBAL CITIZENSHIP	189
6.1	INVESTIGATE THE WORLD.....	191
6.1.1	<i>The University</i>	191
6.1.2	<i>The International College</i>	192
6.2	RECOGNISE PERSPECTIVES	194
6.2.1	<i>The University</i>	194
6.2.2	<i>The International College</i>	196
6.3	COMMUNICATE IDEAS.....	197
6.3.1	<i>The University</i>	197
6.3.2	<i>The International College</i>	199
6.4	TAKE ACTION	200
6.4.1	<i>The University</i>	201
6.4.2	<i>The International College</i>	202
6.5	PERSPECTIVES OF ADMINISTRATORS AND LECTURERS	204

6.5.1	<i>Cross-cultural knowledge</i>	204
6.5.2	<i>Critical thinking skills</i>	206
6.5.3	<i>Moral values</i>	208
6.5.4	<i>Gratitude</i>	209
6.5.5	<i>Human rights discourse</i>	210
6.5.6	<i>Pluralistic outlook</i>	211
6.5.7	<i>Transdisciplinary knowledge</i>	212
6.5.8	<i>Professional competence</i>	213
6.5.9	<i>Technological and computer literacy</i>	214
6.6	SUMMARY OF THE FOUR ELEMENTS AND OTHER TRAITS.....	215
6.7	CONCLUSION.....	217
6.8	GLOBAL CITIZENSHIP MODELS	218
7	CONCLUSION	222
7.1	RESEARCH QUESTIONS.....	223
7.1.1	<i>How has globalisation impacted upon programs and teaching and learning in higher education in Thailand?</i>	223
7.1.2	<i>How has internationalisation of higher education impacted upon the desired graduate attributes for students?</i>	228
7.1.3	<i>In what ways do the programs offered and the ways in which they are offered contribute to the development of the graduate attribute of global citizenship?</i>	234
7.2	LIMITATIONS AND RECOMMENDATIONS	239
7.3	CONCLUDING REMARKS	240
	REFERENCES	244
	APPENDICES	267
	APPENDIX A: QUALIFICATION FRAMEWORK FOR HIGHER EDUCATION (TQF).....	267
	APPENDIX B: AN OUTLINE OF DESIRABLE GLOBAL CITIZENSHIP VALUES, ATTITUDES AND BELIEFS; SKILLS; ACTIONS AND BEHAVIOURS, AND KNOWLEDGE AND UNDERSTANDINGS. (LAWS, 2007).	269
	APPENDIX C: PARTICIPANT INFORMATION SHEETS AND PARTICIPANT CONSENT FORMS.....	271

LIST OF FIGURES

FIGURE 1.1. THE UNIVERSITY OF SYDNEY'S GRADUATE ATTRIBUTES (THE UNIVERSITY OF SYDNEY, 2011). RETRIEVED FROM HTTP://WWW.ITL.USYD.EDU.AU/GRADUATEATTRIBUTES/POLICY.HTM	7
FIGURE 2.1 UNDERSTAND THE WORLD THROUGH DISCIPLINARY AND INTERDISCIPLINARY STUDY (ADAPTED FROM BOIX MANSILLA AND JACKSON, 2011, P. 12).....	73
FIGURE 2.2 AN ADAPTED FRAMEWORK OF INTERNATIONALISATION AT PROGRAM LEVEL (BROOKES & BECKET, 2010, P. 8).	75
FIGURE 2.3 AN INTEGRATED FRAMEWORK OF INTERNATIONALISATION OF HIGHER EDUCATION AND GLOBAL CITIZENSHIP/GLOBAL PERSPECTIVES.	77
FIGURE 3.1 PHASES OF THE RESEARCH.	91
FIGURE 5.1 PERSPECTIVES FROM TWO INSTITUTIONS ON GLOBAL CITIZENSHIP.....	132
FIGURE 6.1 THE INTEGRATED FRAMEWORK OF GLOBAL CITIZENSHIP (ADAPTED FROM BOIX MANSILLA & JACKSON, 2011).	190
FIGURE 6.2 THE UNIVERSITY'S GLOBAL CITIZENSHIP MODEL.	219
FIGURE 6.3 THE INTERNATIONAL COLLEGE'S GLOBAL CITIZENSHIP MODEL.	220

LIST OF TABLES

TABLE 1.1 NINE ORIENTATIONS THAT INFLUENCE THAI WORK-RELATED VALUES.....	27
TABLE 2.1 FOUR APPROACHES OF INTERNATIONALISATION OF HIGHER EDUCATION.....	42
TABLE 2.2 APPROACHES OF THE INSTITUTIONAL LEVEL.....	42
TABLE 2.3 TEN INDICATORS OF INTERNATIONALISATION OF HIGHER EDUCATION INSTITUTIONS (JONES, 2011).	43
TABLE 2.4 FIVE CATEGORIES OF GLOBAL CITIZENSHIP (SCHATTLE, 2009, P. 6).....	53
TABLE 2.5 SKILLS AND KNOWLEDGE NEEDED TO DEVELOP RESPONSIBLE CITIZENSHIP (ANDRZEJEWSKI & ALESSIO, 1999).....	55
TABLE 3.1 SUMMARY OF THE DATA COLLECTION PROCESS.....	91
TABLE 3.2 MATRIX OF METHODOLOGICAL AND TIME TRIANGULATION.....	92
TABLE 3.3 INDICATIVE INTERVIEW QUESTIONS.....	96
TABLE 3.4 GUIDELINE QUESTIONS FOR INTERVIEWING (LAWS, WAUGH, O'CONNOR, NAPIER, & WIKRAMANAYAKE, 2010).....	98
TABLE 3.5 DESCRIPTION OF CLASSES.....	101
TABLE 3.6 LEVELS OF ANALYSIS.....	103
TABLE 3.7 EXCERPT OF INITIAL CODING.....	107
TABLE 4.1 ACRONYMS USED IN DATA ANALYSIS.....	110
TABLE 5.1 THE GOALS OF GENERAL EDUCATION.....	140
TABLE 6.1 THE ELEMENTS OF GLOBAL CITIZENSHIP AND OTHER PERCEIVED IMPORTANT QUALITIES.....	215

LIST OF ABBREVIATIONS

ASEAN	The Association of Southeast Asian Nations
CTEEG	The Commission of Thailand’s Education in the Era of Globalisation
DfEE	The Department for Education and Education (UK)
DfES	The Department for Employment and Skills (UK)
EU	The European Union
IAU	The International Association of Universities.
OECD	Organization for Economic Cooperation and Development.
OHEC	Office of the Higher Education Commission
ONEC	Office of the Education Council
MOE	The Ministry of Education
MUA	The Ministry of University Affairs
NESDP	The National Economic and Social Development Plan
NGO	Non-government Organisation
NICs	Newly Industrialised Countries
n.d.	No date
n.p.	No pagination
RIHED	The Regional Institute for Higher Education Development
TQF	Thai Qualifications Framework
UN	The United Nations
UNDP	The United Nations Development Program
UNESCO	The United Nations Educational, Scientific and Cultural Organization

AUTHOR'S STATEMENT

In order to ensure the anonymity of the higher education institutions and people who work in those institutions, the university and the international college in this study will be referred to as “the University” and “the International College.”

1 INTRODUCTION

The Stoics...[argue] that each of us dwells, in effect, in two communities-the local community of our birth and the broader community of human argument and aspiration.

Martha Piper's Killam Lecture (2002)

One of the topics of interest in the modern world is globalisation. Osler and Vincent (2002) defined globalisation as the developments, which include escalating levels of interdependence, that affect us in virtually all dimensions of our lives. The world has now become interconnected. The force of capitalism has also changed the nature of modern day professions. It becomes crucial for university graduates to acquire knowledge, skills, attitudes, and values that enable them to operate effectively with others from different cultural backgrounds in their home countries and elsewhere.

From another viewpoint, globalisation brings about the condition that an individual is simultaneously a member of several communities. Scheinin (2007) stated that:

A single person can alternate his or her identity and loyalty from being a loyal citizen of a nation-state, a determined member of a religious, ethnic or cultural group with its own traditions and norms, and an active participant in a global community of persons sharing a common interest and communication with each other by various means offered by modern communication media. (p.9)

This chapter provides a description of global citizenship as well as the significance of the study. It also outlines the changing nature of citizenship, Thailand's national strategic policy frameworks for higher education, Thai citizenship, the higher education institutions in this study, cultural influences on education in Thailand, context of the study, research questions, clarification of terms, methodological framework, research methods, ethical considerations, limitations, and structure of the thesis.

1.1 Global Citizens

Global citizens refer to individuals who regard themselves as not only belonging to a nation-state, but also to a global civil society. They are informed and concerned about global issues and are prepared to act in an attempt to resolve these issues. Global citizenship also incorporates a dynamic form of belonging and active participation as Schattle (2008) described that global citizens “think and act locally and globally” (p. 3). According to Laws (2007), the attributes associated with global citizenship involve:

- Global values, attitudes, and beliefs such as democracy, morality, ethics, and social justice,
- knowledge of local and world affairs,
- skills at intercultural communication and
- actions involving team work in international activities.

In this research, the term global citizenship was selected based on the underlying structure that incorporates the roles, obligations, awareness, and actions to rectify social injustice and global issues. However, the political implication of global citizenship infers centralised global government and undermines national patriotism (Schattle, 2008). Nevertheless, global citizenship is highly contested and has not been advocated in education (B. Bowden, 2003). Byers (2005) clarified “if such a thing as global citizenship exists, it clearly doesn’t amount to the rights of national citizenship, transposed to the planetary level” (n.p.).

To conclude, the definition of global citizenship has been heavily debated among academics. A consensus about global citizenship’s definition and constituents is yet to be reached. Some globalisation scholars (B. Bowden, 2003; Byers, 2005) posed a doubt about global citizenship’s validity in nation-states. However, this concept has not reached its matured state; therefore, it can be said that the concept of global citizenship is still under development. Furthermore, the practice of global citizenship is perceived differently according to different domains and contexts.

Global citizenship involves possessing global awareness, knowledge, skills, and values. At its most basic, global citizenship incorporates just awareness and

competency. Nevertheless, global citizenship has a moral attachment. Often global citizenship has appeared in an academic discourse and is predominantly mentioned in the attributes of graduates. Higher education, among other things, is seen as an instrument that can be used to produce future manpower that suits global requirements. This present study is an investigation into how the concept has been applied in a Thai university and its associated international college. It will seek to answer whether global citizenship in this Thai higher education context is similar to global citizenship in Western higher education and seek to find ways in which the concept has been integrated into the teaching and learning of these institutions.

This study also attempts to redress a lack of understanding of global citizenship. The term is often based on the concept of national citizenship. Citizenship is defined as a “set of practices (juridical, political, economic, and cultural) which define a person as a competent member of society, and which as a consequence shape the flow of resources to persons and social groups” (Turner, 1993, p. 2). In the new millennium, global forces have enabled the transnational exchange of goods, knowledge, ideas, human resources, capital, and technology. A global dimension problematizes the concept of “citizenship” because citizenship is bounded within a political community while, globalisation enables citizens to impact and be impacted upon in the international arena. In the past, global citizenship was referred to as a simple noun, but now the concept has emerged as a “way of thinking and living in the multiple cross-cutting communities—cities, regions, states, nations, and international collectives—as well as network based communities such as neighbourhood groups, service organizations, and professional association” (Schattle, 2008, p. 3). It has been argued that globalisation has brought about the condition of hybrid identities and multiple loyalties (Appiah, 2006, Merryfield, 2001, as cited in I. Davies & Pike, 2009, p. 61).

In a number of universities around the world, global citizenship has been addressed as a means to respond to the challenges of the 21st century, which were brought about by globalisation. There is a call for “global-ready graduates” (B. Hunter, White, & Godbey, 2006). In a globalized world, citizenship is becoming more complex to teach (DeJaeghere, 2008). It is reported that Australian academics are lacking consistent understanding of such graduate attributes and the development of these attributes

(Barrie, 2004, 2007). Therefore, it is suggested that universities in Australia promote a shared understanding of the development of graduate attributes among the faculty members.

The same situation occurred in Thailand, where the government has seen an importance of fostering global citizenship attributes among the citizens. Global citizenship first became an agenda of development of Thailand in the globalised era by the Commission of Thailand's Education in the Era of Globalisation or CTEEG (1996). But the concept was not significant at first. In 2001, the Office of the National Education Commission (ONEC) made an official statement about the characteristics of Thai graduates. These characteristics include:

- (a) Knowledge and competence in both academic and professional matters;
- (b) Moral integrity;
- (c) Ethics;
- (d) Leadership and entrepreneurship;
- (e) Creativity; and
- (f) Avidity for learning and ability for self-adjustment and playing a leading role in national development both at present and in the future.

(ONEC, 2001, p. 13)

The statement signifies that national development is the priority for graduates. However, by contributing to the society, quality graduates will benefit the country in a number of ways. In 2003, global citizenship became an emphasis of the Thai government. In the 15 Years Long Range Reform global citizenship is one of the four goals. The Office of the Education Council (2004) stated that higher education reform aimed “to enhance the knowledge of the Thai people, who will be endowed with the basic qualifications of *global citizenship* [emphasis added]” (p. 9). Nonetheless, the reality does not match the aspiration. Global citizenship in the Thai education system is underdeveloped because of insufficient understanding of theoretical and practical issues. Despite the Thai government's attempt to promote global citizenship as a necessary attribute, Thai universities were left to their own devices as to how to develop such an attribute. Thai universities have to individually develop an approach to develop global citizenship attributes in their graduates with little or no help from

the official authorities.

1.2 Graduate Attributes and Competencies

Generic graduate attributes and competencies are broadly defined as generic outcomes that the graduates gain from their studies beyond the content knowledge of specific disciplines. Graduates attributes are achieved through a range of subjects and activities that are available to students. Generic graduate attributes are “attitudes or stances towards the world and the graduate’s place in the world” (Barrie, 2004, p. 268). In a more elaborate way, graduate attributes are defined as:

The qualities, skills and understandings a university community agrees its students should develop during their time with the institution. These attributes include, but go beyond, the disciplinary expertise or technical knowledge that has traditionally formed the core of most university courses. They are qualities that also prepare graduates as agents for social good in an unknown future. (J. Bowden, Hart, King, Trigwell, & Watts, 2000, Executive Summary, para. 2)

Global citizenship is a shared desirable attribute in universities worldwide. In Canada, the University of British Columbia and the University of Victoria have striven to develop their graduates into global citizens. In England, Bournemouth University and University College London listed global citizenship in their graduate attributes and offer a course on global citizenship. Curtin University, Griffith University, Macquarie University, the University of Sydney, the University of Melbourne and the University of South Australia have made official statements on assigning global citizenship as part of their generic attributes.

Academics have debated about whether generic attributes can be made applicable across disciplines; however, it has been argued that “in the universities as sites of learning, with a divergence and multiplication of different knowledge and disciplines, generic attributes consist of knowledge, skills values and attitudes that in some way bridge the differences among them” (Barrie & Prosser, 2006, p. 244). Generic attributes in Australian and British universities emphasise both professional skills and other aspects of life. Australian graduates are the recipients of qualities that enable them to become “global citizens and effective members of modern day society who

can act as ‘agents of social good’” (Barrie, 2004, p. 262).

In the targeted Thai University, there is an official statement that supports the quality of global citizenship among the graduates. A progressive action that the University continues to pursue is to internationalise the institution and promote the harmony of diversity. The expected outcome is graduates who are “socially informed and socially aware.” The philosophy of the University presents the cultivation of global citizenship as being competent and ethical:

[The University] endeavors to imbue graduates with the conviction that, apart from academic matters, they have a responsibility for improving the quality of life of their fellow human beings and making this world a better place in which to live.

(The University’s Website)

To achieve the defined quality of graduates, the six attributes of mastery, altruism, harmony, integrity, determination, originality and leadership are promoted. In the affiliated International College of the University, the harmony of diversity and promotion of global competency among the students is similarly promoted. The International College website states that its goal is:

...to produce well-rounded and multilingual graduates, representing a wide range of major and minor disciplines, who are prepared to meet the challenges of living and working in a diverse and globalized world. They are expected to utilize their knowledge and skills, especially English, not only for their own aspirations but also for the benefit of humankind.

(The International College’s Website)

Nevertheless, this study acknowledges a problem that Thai universities faced in defining the right graduate attributes. Suwanwela (2002) pointed out the array of choices in Thai graduate attributes, which range from: to have knowledge or wisdom; to have wisdom or ethics, to accumulate knowledge or to use knowledge, to know how to think or how to do things, to be all-knowing or well-informed, to have sufficient knowledge or to seek knowledge, to depend on others or to be independent

and to be a good follower or a good leader (as cited in Sinlarat, 2004, p. 212).

In Australia, the University of Sydney states that graduate attributes consist of three key qualities: scholarship, global citizenship and lifelong learning (The University of Sydney, 2011a). Under these overarching key attributes, five subsequent attributes are defined: research and inquiry; information literacy; personal and intellectual autonomy; ethical, social and professional understanding; and communication. To the University of Sydney, global citizenship is viewed “an attitude or stance towards the world.” Graduates of Sydney will be “global citizens, who will aspire to contribute to society in a full and meaningful way through their roles as members of local, national, and global communities.” The statement reflects that the community of practice of global citizens is not only limited to the national level. Global citizenship invites scholars and educators to rethink “citizenship” beyond a national scale. Citizens in a global context have awareness, concerns, rights, and responsibilities that transcend into the global community.

From 2007 to 2008, The University of Sydney (2011b) redefined their generic attributes in collaboration with the Australian Learning and Teaching Council, Griffith University and the University of Queensland. The project is known as the National Graduate Attributes Project (National GAP). The project aimed to define graduate attributes among the Australian university community and integrate the qualities into the curriculum. National GAP also sought to establish a panel of experts engaged in the area and to provide assistance to universities in the areas of curriculum and graduate attributes.



Figure 1.1. The University of Sydney's graduate attributes (The University of Sydney, 2011). Retrieved from <http://www.itl.usyd.edu.au/graduateAttributes/policy.htm>

Barrie (2007) conducted a qualitative study on the perceptions of Australian

academics regarding the meaning of graduate attributes. Graduate attributes were understood in the form of outcome and process. The fostering of graduate attributes was perceived as an additive and transformative element in teaching. Generic attributes were seen as implemented in multiple levels. They are integrated into the curriculum as teaching content and process, and graduate attributes become part of learners' experiences in the course (the engagement level) and the university (the participatory level). The implementation of graduate attributes into the university itself and into the disciplinary curriculum is called a "two-tiered" policy. Firstly, the University defines the graduate attributes in the policy, effective university-wide. Secondly, this generic attributes framework has been applied to all faculties where it was fully integrated into the teaching level. However, some faculties, e.g. Engineering and the Conservatorium of Music have their own disciplinary sets of skills. Those skills are consolidated into the second-level attributes, i.e. research and inquiry; information literacy; personal and intellectual autonomy; ethical, social and professional understanding; and communication.

1.3 The Significance of the Study

Global citizenship has been central to graduate attributes of universities in Europe, the United States, Canada, Australia, and New Zealand. However in Thailand, the concept of global citizenship has not been perceived as a priority for universities. The main objective of the universities in Thailand is to produce graduates to meet local and national demands. There is a point of view that global citizenship confers a negative connotation. It is often wrongly associated with a world government. Under this assumption, the implication of global citizenship will threaten the country's sovereignty by prompting an assimilation of countries into a world state.

A study in the United States has demonstrated that global competence is inconsistent in its definitions and its constituents (B. Hunter et al., 2006). The application of global knowledge into education is also lacking, for example, in American tertiary education (Banks, 2001, 2004; Brustein, 2011; Deardorff, 2006; W. Hunter, 2004; Merryfield, 1994). William Brustein, the Director of International Studies from the University of Pittsburgh expressed the sense of urgency in global competence in US higher education:

...it is essential that our institutions of higher education matriculate globally competent students. Without global competence our students will be ill-prepared for global citizenship, lacking the skills required to address our national security needs, and unable to compete successfully in the global market. (Brustein, 2011, para. 1)

Lacy (2002) commented on the lack of global competence in the American higher education context, “Despite...the need for undergraduates to be globally competent or able to function in a multicultural and shrinking world, the level of international learning in U.S. colleges and universities has remained disturbingly low” (p. 1).

Global citizenship is an important agenda for UNESCO. It was stated in resolution number 39 of UNESCO’s conference in 2001: “The values of tolerance, universality, mutual understanding, respect for cultural diversity and the promotion of a culture of peace, which are central to UNESCO’s mission, have acquired new relevance for inspiring action by international organisations, States, civil society and individual citizens” (Pigozzi, 2006, p. 2). Pigozzi (2006) outlined core values such as respect for the dignity and human rights of all human beings, the rights of future generations, the world ecosystem, and cultural diversity. Quality education at all levels along with reorienting programs, and public understanding and training were parts of a mechanism that promotes education for sustainability (p. 3).

International education has contributed greatly to global citizenship by providing students with international experience, skills, and knowledge. Van Gyn, Schuerholz-Lehr, Caws and Preece (2009) stated, “We will use the term internationalisation to describe what we have done, but we think ‘education for world-mindedness’ best describes what we hope university and college educators can deliver as a result of this initiative and is what all our students will experience” (p. 26). However, the truth is that international education is still largely isolated from a global dimension (i.e. world affairs and intercultural competence) and perhaps detached from the socio-economic context of the localities to which the concept of international education applies.

To develop an understanding of internationalisation of higher education, the concept “internationalisation” needs reconceptualization (Green & Olson, 2003). Van Gyn et al. (2009) identified the problem of internationalising at two levels: the first level

reflects an inadequate understanding of internationalisation in higher education; the second level indicates inadequate pedagogical knowledge or skills to make sophisticated changes that truly incorporate the internationalisation concept (p. 27).

Boix Mansilla and Jackson (2011) illustrated that to be able to live in a multicultural society, individuals require two competences i.e. the capacity to recognize perspectives (others' and one's own) and the capacity to communicate ideas effectively across diverse audiences (p. 4). These statements explicate that a profound understanding of international curriculum design is essential for universities because their operation would affect the quality of graduates as workforce in the global market.

Universities in Thailand have been expected to function in society in multiple ways across different domains and sectors. The main function of the universities is to produce competent graduates for the country. Today universities have gained more significant roles in the society. The functions of higher education have become sophisticated and comprehensive. The International Association of Universities (IAU) (1979) defined the functions of universities in the Third World into key categories: to produce future leaders in politics, the bureaucracy, the economy and the armed forces; to act as a focal point for the standards of the whole education system; to be involved in research of an academic nature as well as research into national and regional problems; to prepare full-time teachers, community developers, and animateurs; and also to develop a national language (as cited in Watson, 1981, p. 299).

There are some academic works that discovered changes in culture and administration in Thai higher education. The forces of globalisation and modernisation have been suggested for these adjustments. Filbeck (2002) studied globalisation forces and their implications for higher education in Thailand. Even after Thailand had gone through the stages of modernisation, the local culture still determined and shaped the development of international education in tertiary education. The Eighth National Economic and Social Development Plan (NESDP) which became effective from 1997 to 2001 provided the definition of internationalisation of higher education as having “global and regional perspectives in university teaching and research through various cooperative and exchange programmes with foreign institutions” (as cited in Nakornthap & Srisa-an, 1997, p. 163). An additional initiative of the 8th NESDP was

to develop a regional database to facilitate regional cooperation with other ASEAN countries via collaboration with MUA and the Regional Institute for Higher Education Development (RIHED) (Nakornthap & Srisa-an, p. 163).

Chitsuthipakorn's (2004) dissertation presented four models of internationalisation in Thai universities: (a) the model offered by Thai universities (which results in international college or programs under Thai administration and perhaps curriculum); (b) collaboration between Thai universities; (c) collaboration between Thai and foreign universities (i.e. adjunct programs or double degree programs); and (d) collaboration between Thai and foreign universities, resulting in a new institution (i.e. an institution that is physically located in Thailand but has a supply of academics from universities overseas).

Johanna Witte (2000) studied the impact of globalisation upon the Thai education system. Her study postulated that after the 1997 economic recession, Thailand was impacted by the adversities of economic globalisation. The country was confused over its identity. In the old days, Thailand was an agrarian society. However, in the late twentieth century, Thailand was at the crossroad of either adopting the Western doctrine to be economically competitive or remaining uniquely Thai. Thailand needed to find a balance between its identity and economic development. The strategy proposed by the government and authorities proposed a reconciliation of national competitiveness and national identity. Her study illustrated that Thailand has adopted Western ideas and adjusted them to suit its context.

A study of Lawthong (2003) of global-mindedness was conducted in a school context. No other work in the area of global citizenship was discovered in Thai higher education. Lawthong (2003) clarified the term "global-mindedness" in Thai understanding as:

An extensive view of the world, which takes into consideration cultural pluralism and care of global issues especially the use of resources and the preservation of the environment. All countries are interconnected and live peacefully together. Every human being is a citizen of the world who bears equal rights and freedoms. (p. 64)

Employing a quantitative research approach in conducting her research, Lawthong found that global mindedness in the Thai context incorporates: “acceptance of different cultures; care for the world problems; interconnectedness and peace; and world citizenship” (p. 60).

1.4 The Changing Nature of Citizenship

The term “citizenship” encompasses the responsibilities and rights within a political community. DeJaeghere (2008) concluded that citizenship can be perceived from various perspectives such as feminist, multicultural, critical and postcolonial theories. But the elements that usually define citizenship and citizenship education are: membership, community, rights and responsibility, and shared values and morals. In the past, the nation-state was believed to be the greatest unit of citizenship, but that popular belief has been contested. In fact, “corporations, brands, NGOs and multinational ‘states’ have emerged more powerful than nation-states” (Urry, 2000, p. 163). Contemporarily, the concept of citizenship is described in terms of civic membership where one’s relationship is connected with polity and ethnic groups (Soysal, 1994), whereas in a historical context, national citizenship has its origin in the European model of the nation in the seventeenth and eighteenth century, when nation-states were believed to be the best guarantors of hopes, aspirations, identities and security against other states (Lynch, 1992, p. 10).

In the 1950s, T.H. Marshall, a British sociologist, who wrote an influential essay on “national citizenship” stated that citizenship was made up of three strands of rights, e.g. civil, political and social. Civil right is the right that allows one to own property, the right to justice and freedom of speech. Political right encompasses the right to participate in one’s political community generally through voting and petition. Social right refers to the right to receive state’s welfare and social security as well as “the right to share to the full in the social heritage and to live the life of a civilized being” (T.H. Marshall, 1950, as cited in Turner, 2009, p. 68). The nation provides protection to its citizens in terms of rights. Citizens are bounded to contribute actions or tax and national service, and have obligations towards the nation. T.H. Marshall’s theory and work were influential in the area of citizenship and nation-states. The conceptualization of citizenship, which evolved from this definition, has been grafted

onto the global level.

Citizenship discourses can be interpreted differently according to the political direction such as civic republicanism, liberalism, neoliberalism, critical citizenship discourse and transnational citizenship discourse (see Abowitz & Harnish, 2006). The underpinning of contemporary citizenship has been derived from different political discourses. The Crick Report from the United Kingdom states that the concept of citizenship has become a “hybrid” or “amalgam” of civic republicanism, liberalism, and possibly communitarianism (Lockyer, 2003, p. 2). A civic republicanism model of citizenship which is commonly presented in the US focuses on citizens’ public responsibilities or civic duties, and is concerned with the public or common good (Griffith University, n.d.) . Liberalism is another democratic model of citizenship that emphasises “the nature of liberty, the place of property and democracy in a just society” (Gaus & Courtland, 2011, Conclusion). A communitarianism model opposes liberalist ideals. The relationship between the individuals and the communities is more important than the individuals’ rights. Citizens are required to contribute to the good of the communities of which their identities are constituted (Bell, 2012).

Apart from T.H. Marshall’s views on citizenship, there is a variety of views that define the nature of citizenship in contemporary society: cultural citizenship (Stevenson, 1997) focuses on the aspect of culture. It conceives all social groups as fully participating in their societies. Minority citizenship (Yuval-Davis, 1997) involves the right to enter another society and then remain within that society with appropriate rights and duties. Ecological citizenship (van Steenberg, 1994) emphasises the duties of citizenship towards the earth. Cosmopolitan citizenship (Held, 1995) describes how an individual orients oneself toward other citizens, societies and cultures across the globe. Consumer citizenship (Urry, 1995) upholds the rights of citizens to consume products, services and information from private and public sectors. Lastly, mobility citizenship concerns the rights and responsibilities of visitors to other places and other cultures (Bauman, 1993). These new types of citizenship fill in the gaps that T.H. Marshall’s citizenship has not addressed.

The concept of citizenship is not consistently uniform across an array of nation-states. It varies according to the states and reflects the nature of particular states. Citizenship cannot be naturally acquired. It has to be learned. DeJaeghere (2008) concluded that

citizenship consists of different elements of “knowledge, skills, attitudes, and experience to be taught and learned” (n.p.). In her study, DeJaehere investigated the concept of citizenship as perceived by Australian educators. She interviewed university lecturers and schoolteachers in Australia to find out about their experience living in Australia and overseas. Citizenship was found to be affiliated with power and prestige. A university educator reported about his experience: “I think I can [act as a citizen in a global society]...but partly because I’m privileged, in a privileged profession, privileged in many ways and probably better able than others.” Besides power and prestige, the experience of citizenship is shaped by a “sense of belonging, access to and use of resources and knowledge, and personal involvement in issues” (n.p.). She recommended that educators rethink citizenship education in a critical sense. Educators should teach students to become “critically reflective” citizens rather than “good citizens.”

In regard to economic activities, the nation-state is not an efficient unit for international cooperation and exchange. Ohmae (1993) stated, “The nation-state has become an unnatural, even dysfunctional, unit for organizing human activity and managing economic endeavor in a borderless world” (p. 78). The nation-state has become outdated as an economic unit in the age of the borderless world. Some nations opt for protectionism in fear of competition in the global market. As a result, citizens may suffer from increasing prices of consumer products.

As cited in the previous page, T.H. Marshall’s theory of citizenship received criticisms because it does not acknowledge the cultural rights of citizens. Immediate Post-War Britain contained a homogenous group of citizens. But in the age of globalisation, citizens in many countries have become more ethnically diverse. The transnational movement of people has intensified and become a global phenomenon. In 2010, the United Nations expected that there were 213.9 million transnational migrants over the world (United Nations, Department of Economic and Social Affairs, Population Division, 2011, p. xix). According to Chernotsky and Hobbs (2006), the traditional definitions of citizenship are increasingly challenged by a new world order. The governments in most countries need to include the needs of ethnic and minority groups when providing services such as healthcare, welfare and education. If the government fails to do so, then this negligence of cultural citizenship

could lead to exclusive nationalism, e.g. the experience of immigrants in the developed countries and their offspring (Banks, 2001).

There are many implications in the concept of national citizenship. Firstly, citizenship is limited by the legal status of the citizen. Since the state and citizenship are interconnected, the relationship between citizens and nations is referred in spatial identities (Herb, 1999). In terms of practice, if one is a citizen of a particular country, one cannot be the citizen of other country at the same time (Williams & Humphrys, 2003, p. 7). However, it has been implied that global citizenship existed before nationalism was in place. Heater (1999) demonstrated that before the age of nationalism, four concepts, namely cosmopolitanism, citizenship, patriotism and nation intertwined. The concepts of nationalism and citizenship were later amalgamated and became distinguished after the 18th century.

Heater (1996) argued that world citizenship only occurs at the attitude level and is not translated into legal practices. In his book, *World citizenship and government: Cosmopolitan ideas in the history of Western political thought*, he depicted a range of citizenships from one defined by a state's legal boundary to world citizenship. A legally endorsed concept is confined to a nation-state. Anything below or beyond the nation-state (e.g. municipal level, local level, or world citizenship) is based on individuals' attitudes and is beyond legal conceptions. Heater formulated that world citizenship is linked to an abstract level that mainly concerns attitude. When world citizenship is put on a continuum, it ranges from abstract to concrete concepts, for example, from being a member of the human race, to responsibility to the planet earth, to being an individual subject to moral law and to promotion of world government. Global citizenship is situated in between the responsibility to the human race and the planet, and being subjected to moral law. In general, global citizenship is based on the perception that all people belong to the human race.

1.5 National Strategic Policy Frameworks for Thai Higher Education

Higher education in Thailand has been influenced greatly by state policies. The major reform of Thai education began as a result of the 1999 National Education Act. The administrative systems of Thai higher education were restructured into the Ministry of

Education (MOE), the Ministry of University Affairs (MUA) and the Office of the National Education Commission (ONEC). MUA later on was renamed the Office of Higher Education Commission (OHEC). The 1999 Education Act introduced two main policies of the Office of Higher Education Council (OHEC), which included (a) the Roadmap for Higher Education Quality Development (2005-2008), and (b) the Second 15-Year Long Range Plan on Higher Education (2008-2022). The main objectives of the reform were to produce quality graduates and researchers for the economic and social development of Thailand.

The goals of the Higher Education Reform are:

- (1) Higher education is an agent that develops the country to becoming a knowledge-based society.
- (2) Higher education institutions will produce research that strengthens the communities' economy.
- (3) Higher education institutions will produce graduates to respond to social needs especially in the field of science and technology. *Graduates will be qualified as global citizens* [emphasis added].
- (4) To enable universities to govern their institutions with autonomy, transparency and flexibility, and at the same time universities carry on tasks that combine academic freedom, quality assurance, and administration under the supervision of their respective councils.

(Thailand. Office of the Education Council, 2004, pp. 8–9)

The 15-Year Plan focused on the quality of higher education in Thailand and was compiled in two parts. The first part developed scenarios based on seven elements: (1) labour market trends in the local economic structure, (2) globalisation, (3) information technology development, (4) political decentralisation, (5) concerns over conflict management/resolution, (6) the changing role of youth in a postmodern-post industrialization world, and (7) sufficiency economy, which is based on King Bhumibol's philosophy.

The second part focused on issues affecting higher education including an articulation of the university system with basic education and vocational education, reforming the

university education system, good governance and management, universities and national competitiveness, university financing system, university staff development, networking of universities, higher education plan for southern Thailand, and development of learning infrastructure for university education.

The third framework is the Thai Qualifications Framework for Higher Education (TQF). TQF is a framework established by OHEC to standardize the quality of degree programs and align them with the mobility of professionals among ASEAN countries by 2015. The framework was pilot tested in 2003 before its official announcement in 2009. TQF seeks to ensure consistency in standards and award titles for higher education qualifications. It aims to standardise the quality of university degrees in Thailand with those granted overseas. It has also unified graduate learning outcomes in tertiary education levels. The five domains of TQF include: ethical and moral development, knowledge, cognitive skills, interpersonal skills and responsibility, and analytical and communication skills¹ (Thailand. Office of the Higher Education Commission, 2006).

The fourth framework is enacted by the Commission of Thailand's Education in the Era of Globalisation (CTEEG) in 1996. The Commission served as a non-governmental think-tank that researched and predicted future economic trends. The Commission reported on how Thai education can improve the state of Thailand in the age of globalisation. An improved quality of human resources was seen as crucial for the development of the country. This report stated that global citizenship necessitated "a new form of education aimed at enabling them [students] to live and work with peoples of different races and cultures" (CTEEG, 1996, p. 2). Strategies that CTEEG proposed for the development of quality graduates included the reform of learning and management. Along with other recommendations, higher education was encouraged to cooperate with the private sector to maximise outputs in vocational training.

Higher education institutions have been affected by the aforementioned reforms. Universities have to be prepared for more national demands and more limited resources and funding. Alongside this the trend of higher education is consistently

¹ see Appendix A for a detailed list of learning outcomes

moving towards greater autonomy from the state. Academic freedom of higher education would ensure quality in teaching and learning, flexibility in administration, independence and transparency. Some universities can see the opportunities of these government policies and will embark on developing better quality education, whereas others might be affected adversely by the same policies. The next chapter will expand on the approaches that universities have adopted to promote internationalisation and global citizenship.

1.6 Thai Citizenship

Initially, citizenship in Thailand was adopted as a by-product of the European “nation-state” in the 1930s. But prior to that period, Thailand did not have the status of national sovereignty until the 14th century. The country was not based on either citizenship or nationhood (E. Cohen, 1989). In Thailand, the main principle for the people is recognised as “Three Pillars” consisting of Nation, Religion and Monarchy. It was assumed that King Vajiravudh developed the principle in 1921 to mediate disagreements in Thai society on a “deep-structural” level (E. Cohen, 1991, p. 15). Interestingly, the term “Thai” includes people of original Thai descent or Thai nationality, which includes Chinese, Indian or Malay in terms of citizenship (p. 19). This acknowledges that “Thai people” are comprised of different ethnic backgrounds.

Buddhism has a lot of influence in Thai education. The Thai education system has been strongly rooted in Buddhist epistemology with temples and monks being “the locus for learning” (Bovornsiri, Uampong, & Fry, 1996, p. 57). In addition, the majority (95%) of Thai people are Buddhists (E. Cohen, 1991). Buddhist principles are often incorporated into education. Thai education in the first national education plan (1951) consisted of moral, physical, intellectual and practical aspects. Thai society emphasised a moral outlook of the citizens; therefore, it aimed to cultivate a sense of ethics, moral responsibility, culture and unselfishness (Watson, 1980, p. 137). In general, it is acknowledged that the underpinning of civics education in Thailand was derived from “Buddhism, Thai culture, the monarchy institution, family values, and the Thai way of life” (Pitiyanuwat & Rukspollmuang, 2000, p. 73).

Because Thai society consists of people from many socio-cultural groups, the

government had to find a way to unite people of many ethnic groups. Watson (1980) stated that in the 1930s education became the method which constructed democracy and nationalism. Citizenship has been at the forefront of national interest since 1950s. The first National Education Plan, proclaimed in 1951, sought to develop competent citizens and society along with economic and political development. Watson (1980) outlined four goals of education: (1) training for citizenship, (2) training for democracy, (3) vocational training, and (4) training to develop a sense of national loyalty. All education would incorporate four aspects:

- Moral, e.g. a sense of ethics, moral responsibility, culture and unselfishness,
- Physical, e.g. physical fitness, health, a sense of sportsmanship,
- Intellectual, e.g. cultivating the intelligence, art of decision making, acquisition of knowledge and technique, and
- Manual/Practical skills, e.g. cultivating the habits of industriousness, manual dexterity, occupational skills.

(p. 137)

A unifying language is one method to reduce tensions among different ethnic groups. Therefore, the government decided to make Thai language the official language. Thai language was introduced in basic education and administration. Thus, Thai language “has always been, and continues to be, the language of instruction” (Watson, 1989, p. 66). The strategy worked very well for its goal for Thailand has little racial tensions compared to her neighbours.

In 2008, the government enacted a basic core curriculum for Thailand which emphasised the concept of global citizenship. The core learning curriculum focuses on developing a desirable Thai and global citizens with (a) love of nation, religion and king, (b) honesty and integrity, (c) self-discipline, (d) a desire for learning (e) observance of principles of the Sufficiency Economy Philosophy in one’s way of life, (f) dedication and commitment to work, (g) cherishing Thai customs and traditions, and (h) public-mindedness (Thailand. Ministry of Education, 2008). Among these components, public-mindedness is considered similar to global citizenship in regard to awareness of contributing to the society in different levels.

Chareonwongsak (2009) visualised future scenarios of Thai society. There are five dimensions for the desirable traits of Thai children and youth. The five dimensions are health, emotion, knowledge, skills and competencies, and lastly characteristics. The health dimension generally expects that Thai citizens have strong physical and mental health. The emotion dimension mainly incorporates knowing and understanding oneself, understanding others, and knowing external factors. The knowledge dimension covers three components: academic knowledge, general knowledge, and an ability to predict future scenarios. It is expected that learners who are endowed with the three components are able to function effectively in the workplace and everyday life. Skills and competencies encompass thinking skills, communication skills, foreign language skills, computer literacy, social skills, professional skills, art appreciation, and management skills. Lastly, the characteristic dimension incorporates the desirable traits of Thai citizens such as hard-working, self-discipline, honesty, having a futuristic vision, determination, lifelong learning, democratic conscience, and public-mindedness. However, according to the 1999 National Education Act the desirable traits of Thai students envelope the elements of competence, ethical values and happiness. These three desirable traits will be further discussed in Chapter Six, Discussion.

These policies, initially aimed at the Basic Education level, now continue to the level of higher education. As stated earlier in this chapter, the Office of the Education Council emphasised that higher education should produce graduates who will be global citizens. The statement was made official through the Higher Education Reform Roadmap. Still, it is the responsibility of individual universities to interpret this statement and address global citizenship in their policy frameworks.

The desirable characteristics of Thai citizens are grouped into five components.

- [Thai citizens] have democratic outlook, responsibilities towards the society, and are law-abiding.
- They have moral values, and are proud of Thai traditions and customs.
- They are adaptive to changes and have a quality life.
- They love the country, religion, and the King.
- They have a peaceful outlook, good attitude towards other people and a social

conscience.

(Amornwiwat, n.d., as cited in Sripahol, 2008, n.p.)

It was concluded that basic and higher education in Thailand have always been influenced by Thai culture (Amornwiwat, n.d., as cited in Sripahol, 2008, n.p.). The traditional way of learning is a passive, rote-learning style. Students often did not participate in class discussions (Deveney, 2005). Teachers also have a role to impart knowledge rather than to stimulate thought or discussion (Nakata, 1975, Mezey, 1975, as cited in Watson, 1981, p. 310). These traits did not favour the development of skills that are required in modern workplaces today.

1.7 Higher Education Institutions in This Study

There are two institutions in this study, namely the University and the International College. The University is a public university that administers its own International College. The two institutions have different characters, students and staff, and pedagogies.

1.7.1 The University.

The University is a public university, which is well recognised for its expertise in the medical and science schools. It is classified as a research university that has a number of faculties, institutes, colleges, research centres, and provincial campuses. It has provided highly qualified graduates for domestic demands in the fields of medicine, health science, public health, sciences, and technology. The University was declared an autonomous university in October 2007 by Thailand National Legislative Assembly. This declaration gave the University greater autonomy in administration and flexibility in management as well as an ability to establish its own internal organisations under the provision of the OHEC. The University receives block grants from the national budget to fund teaching and research. There are various programs offered in many disciplines from bachelor degrees to doctoral degrees. Teaching staff and research of the University are internationally recognised as of high calibre. Admission into the programs is rigorously conducted through a central admission and a quota system.

The philosophy of the University is defined as, “True success is not in the learning, but in its application to the benefit of mankind.” An element of altruism and concern for humankind can be aligned with global citizenship. The University raised social and global awareness through the course called General Education. The General Education course consists of multi-disciplinary units of study that are compulsory for all first year students. The General Education course will be discussed later in Chapters Three and Five.

1.7.2 The International College.

The International College is an associate college of the University. The International College is the first international institution to be operated by a public university. It was established in the mid-1980s and enrolled 45 students. It provides tertiary education based on liberal arts. The College seeks to integrate the ability of inquiry into the curriculum. The College defined its philosophy:

To produce graduates who are not only knowledgeable in their chosen subject area, but who have the intelligence to apply their knowledge and the humanity to use it for the benefit of humankind.

(The International College’s website)

The mission statement of the International College aimed to produce:

Graduates who are not only intellectually trained and informed for careers, but who are also prepared to meet the many wider challenges that human societies will confront in the 21st century.

(The International College’s website)

These statements interested the researcher since it has been argued that the internationalisation of higher education nurtures the development of global awareness and leads to global citizenship. The internationalisation of the International College involves international students and staff, networking with partner universities, exchange programs, and international linkage. Therefore, the International College is an appropriate institution in which to study policy, philosophy, mission statement and

international teaching.

1.8 Cultural Influence of Education in Thailand

This research project is situated in a Thai context in order to study the understanding of global citizenship in a Thai university. The perceptions and understanding of individuals are often determined by cultural background. Many academic works (see, for example, Bovornsiri et al., 1996; Burnett & Huisman, 2010; Cushner & Mahon, 2002; Deveney, 2005; Downey et al., 2006; Freeman & Knight, 2007; Hallinger & Kantamara, 2000, 2001; Hofstede & Bond, 1984; Triandis, 2000) have suggested that culture has played an important part in education in many places in the world. To understand culture is therefore essential before attempting to explain the differences between cultures in education. Hofstede (1980) defined culture as: "...the collective mental programming that is different from that of other groups, tribes, regions, minorities or majorities, or nation" (p. 43). Furthermore, culture is described in detail:

A shared meaning system, found among those who speak a particular language dialect, during a specific historical period, and in a definable geographic region. It functions to improve the adaptation of members of culture to a particular ecology, and it includes the knowledge that people need to have in order to function effectively in their social environment. (Triandis, 2000, p. 146)

Hofstede's (1980) four dimensions of culture provide a useful tool to analyse the behavioural patterns of Thai people. His study identified four dimensions of culture: Power Distance, Uncertainty Avoidance, Individualism-Collectivism, and Masculinity. However, it is noted that behaviours cannot be generalised to all Thai citizens.

Power Distance, the first dimension is "the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally." It establishes the framework for the relationship between the powerful group and the less powerful group. The second dimension, Uncertainty Avoidance is "the extent to which a society feels threatened by uncertain and ambiguous situations and tries to avoid these situations by providing greater career stability, establishing more formal rules, not

tolerating deviant ideas and behaviours, and believing in absolute truth and the attainment of the expertise.” A society that has high uncertainty avoidance values hard-working individuals, but people will experience higher anxiety and stress. Thirdly, the Individualism-Collectivism dimension is explained in two contrastive concepts. A collectivist society “is characterised by a tight social framework in which people distinguish between in-groups and out-group.” Group loyalty and solidity is emphasised in a collectivist society. Whereas an individualist society has “a loosely knit social framework in which people are expected to take care of themselves and of their immediate family only.” The fourth dimension, Masculinity encompasses “assertiveness, the acquisition of money and things, and not caring for others, the quality of life, or people” (pp. 45-46).

Thai society has been classified as “a loosely structured society” unlike other Asian countries (Triandis, 1995). A loose culture has “fewer rules, norms or standards” as opposed to a tight culture where people are expected to have a lot of rules and expectations. Therefore, it falls into the individualism dimension. When people in a loose culture do not follow the rules, norms or standards, other people may say, “it doesn’t matter” (Triandis, 2004, p. 92). However, Triandis (2004) summarised that collectivist societies are “tight and simple” and Thai society has some of these qualities. Nevertheless, Thailand does not belong exclusively to either group. The country is a hybrid between individualist and collectivist cultures. Therefore, Thailand can be generally considered a “loose and simple” society. Being classified as a loose culture society, Thai culture is therefore more flexible with rules, behaviours, and expectation. Thai people have different viewpoints on what is ‘correct’ thus “Thai people are more tolerant when others did not behave appropriately” (p. 92). Anthony Reid (1993) referred to this phenomenon as a “miracle of tolerance” which people think that it is “natural that different peoples should have different beliefs” (p. 193). This trait makes Thai people likely to comply to maintain social cohesion.

Although Thailand is a mixture of both individualist and collectivist cultures, Thai culture seemed to value collectivism highly. Bovornsiri et al. (1996) concluded major Thai values and behaviours that influence higher education as consisting of: respect and deference to superiors, knowledge of etiquette for interacting with royalty and those of highly elite status, ability to maintain and foster social harmony, development

of high levels of politeness and related polite Thai language forms, knowledge of foreign languages and cultures to facilitate interaction with international residents and visitors to Thailand, and ability to work well in cooperative group situations (p. 65). The collective quality of Thai people is based on a “wet rice cooperative culture”. This made Thai culture “collaborative and affiliative” (Hanks, 1972, as cited in Bovornsiri et al., 1996, p. 62).

Hallinger and Kantamara (2000) have studied the cultural implications in school leadership. They found that Thai culture has been very resistant to changes. A hierarchy in workplaces enacts power in an organisation. Participants in the study asserted that directors of the schools have a “critical role” in making changes in schools’ policies and programs (p. 195). That has caused problems if the schools have to undergo a reform. The strategies that were used to introduce changes in schools are that leaders obtain support early in the change process, and leaders have to find strategies to counteract the norms, e.g. deference reduces staff resistance and encourage staff to contribute to the changes. In Thai context, finding ways to inject fun into activities is efficient in implementing changes.

Some Thai cultural influences were perceived as inhibiting a progressive development in education. For example, a traditional teaching approach called a normative practice discouraged teachers from using new teaching practices or techniques. Thai education in the past has been highly centralised, this resulted in schools having to follow any orders from higher-level organisations accordingly (Hallinger & Kantamara, 2001). This resulted in a phenomenon called a “compliant culture” (p. 389). However, modern education in Thailand has moved toward an empowering teaching approach. Performance based criteria have been introduced to schools. Nowadays, Thai education has been transformed into a modern Western approach but in some aspects culture still influences teaching practices.

Sinlarat (2005) presented in his article that Thai higher education has been greatly influenced from the West from its early development stage. In the old days, Thai universities adopted knowledge mainly from the West in a one-way direction which Sinlarat termed it a “knowledge-receiving culture” (p. 268). Also, these universities ignored the importance of research. Two key problems that were identified are a lack of research, and an overemphasis on the Western and foreign knowledge. Sinlarat

suggested that Thai universities make a fundamental change. Rather than being knowledge receivers, universities have to change their roles to knowledge producers. An old-fashioned way of lecture such as choosing a topic to teach, gather knowledge on the topic, and summarise and present the knowledge in a lecture should be changed to a new approach which encourages the professors to set up research topics, develop research methods, and teach the students the necessary research process to produce research outcomes (p. 268).

There are a few general problems that impede knowledge production or research in universities in Thailand. Firstly, students are not encouraged to discuss problems and seek an answer from interdisciplinary knowledge since the lecturers regarded their students as immature. Secondly, the lecturers recognised their role to impart knowledge rather than stimulating thought or discussion (Nakata, 1975, Mezey, 1975, as cited in Watson, 1981, p. 310). Another problem reported in Deveney's (2005) study of an impact of the Thai culture in an international school is non-participation and passiveness of Thai students. This became a mismatch between the lecturers' expectations and the realities in classrooms. Thai culture has accounted for this lack of participation in classroom. Since Thai people "highly value smooth interaction and conflict avoidance" (p. 156), Thai people will try to avoid making conflicts at all cost. This may result in Thai students being passive and non-participating in classrooms. These students perceived that teachers would bestow their knowledge to the students and asking questions would question the authority of the teachers because teachers in Thai culture are regarded highly in social status. Teaching in Thai schools is considered a one-way communication whereas teaching in international schools is a two-way communication. This created problems for new foreign teachers because they did not have adequate understanding of Thai culture and felt frustrated when students remained silent and inactive. These new foreign teachers commented, "Children don't take risks," "they have no initiative," and "they don't confront problems" (p. 168). These newly recruited foreign teachers experienced culture shock in the beginning stage of their teaching career. Therefore, Deveney proposed that intercultural learning for teaching is very important for an adjustment to a new culture. Once foreign teachers become aware of their cultural implications and realise they need to change their perspectives, they will develop "the skills needed to create a supportive environment where all students can develop confidence and participate in

class discussions” (pp. 169-170).

Lastly, Komin (1990) argued that many forces, e.g. cultural, institutional, societal, and personal contribute to individuals’ values and cultural personality. Similarly, Thai socio-cultural context would contribute to work-related values of Thai people. In his study, Komin has identified the work-related values in Thai culture. An analysis of public and private organisations in Thailand showed that these values are made up of nine orientations that are prevalent in Thai culture.

Table 1.1Nine orientations that influence Thai work-related values.

1. ego orientation which is associated with egos and a sense of independence, pride, and dignity.
2. grateful relationship orientation which is known as “bunkhun relationship” is defined as a psychological bond between two peoples: one who provides help to the needy other and the other who receives help and benefits and is bound to return a good deed.
3. smooth interpersonal relationship orientation is to engage in a smooth, kind, pleasant, conflict-free interpersonal relationship.
4. flexibility and adjustment orientation portrays Thai people as being situation-oriented not ideological-oriented nor principle-oriented. Thai people in general preferred to be flexible than being honest. This makes decision-shifting among Thai people very common.
5. religio-psychical orientation includes religious beliefs in fatalistic attitudes and super natural behaviour. Religion and spirituality play very important part in Thai people’s belief.
6. education and competence orientation signifies that education is a means that enable one to climb up social status ladder. But this form of orientation favours a form over content orientation and this means that ones who have many degrees are regarded highly in Thai society.
7. interdependence orientation refers to the community collaboration spirit through the value of co-existence and interdependence of ethnic groups, for example, between Thai Buddhists and Thai Muslims.
8. fun-pleasure orientation reflects the fun-loving nature of Thai people or “sanuk.”
9. achievement-task orientation means an inner motivation that drives

one to achieve hard work.

(Komin, 1990, pp. 691–694)

1.9 Context of the Study

Thailand has been experiencing the presence of intense globalisation for a period of time. The need for quality manpower has been apparent through various government schemes and initiatives. In order to be able to survive in the global market economy threatened by fierce competition from other newly industrialised countries (NICs), Thailand must change from “resource-based, labour-intensive industries to a more advanced, knowledge-based, technology intensive sector of production” (CTEEG, 1996, p. 5). Society has undergone many changes mainly through the operation of an intense free-market economy. According to the Eighth and Tenth NESDPs, humans are a foundation of development. The 8th NESDP identified the desirable Thai society:

[A] society of learning, of competitiveness and cooperation; having capacity, discipline, morality, freedom, justice, happy people, happy families, strengthened communities, peaceful society, a balanced and steady economy, sustainable environment, recognition of human rights; being prosperous and at peace with neighbouring countries and the global community; coexistence and in harmony with nature.

(ONEC, 1997, p. 10)

Dual case studies of a public university (the University) and its International College (the International College) were undertaken to investigate the integration of global citizenship into graduate attributes. To understand the processes by which both institutions developed global awareness in undergraduates, the researcher explored the hierarchical strata of staff from administrative, professional to academic levels. The selection of executive and academic staff was expected to provide the researcher with top-down perspectives from the policy makers and practitioners. Focus groups with undergraduate students provided information about how the students’ themselves consider the policies have been implemented and how their lecturers have attempted to foster the ideal of global citizenship.

1.10 Research Questions

Global citizenship is promoted in a number of universities around the world. However, only recently in Thailand has the government proposed global citizenship as a desirable attribute of Thai citizens. Global citizenship is a problematic concept especially within a Thai context. It is no longer linked to the notion of nation-state. This study intends to investigate the perception of global citizen within a Thai university. To do this, a university in Thailand was chosen because of two reasons. Firstly, universities have an important role in national development in major areas, i.e. economy, social, politics, culture, and environment (Brown & Jones, 2007; ONEC, 2001). Secondly, universities are the main mechanism that produces graduates to serve the country. Sangnapaboworn (2003) indicated that the university has an ultimate goal, which is to “develop our future people who are well-rounded with competence, virtue, and happiness” (Guidelines for Reform of Higher Education according to the National Education Act 1999 and Its Implementation, para. 2).

In this study, the research questions are:

1. How has globalisation impacted upon programs, and teaching and learning in higher education in Thailand?
 - a. What government policies related to global issues have impacted upon higher education programs?
2. How has internationalisation of higher education impacted upon the desired graduate attributes for students?
 - a. How have the University and the International College’s strategies addressed globalisation and internationalisation?
 - b. To what extent do the University and the International College’s policies support these strategies?
3. In what ways do the programs offered and how they are offered contribute to the development of the desired graduate attribute of global citizenship?
 - a. How have faculty members addressed global citizenship in their programs and teaching?
 - b. How have students responded to these initiatives?

1.11 Clarification of Terms Used in This Thesis

The University is a publicly funded university that specialised in sciences and medicine. It is a large research university, under which a number of small organisations operate.

The International College is an institution that operates under the university system but has internal autonomy in management, admission, curriculum design, and teaching and learning. It offers international programs to Thai and non-Thai students as well as providing exchange programs with partner universities.

Senior executives or *senior administrators* are people who work at a managerial level in the University or the International College. The two terms are used interchangeably in this thesis. These people can have teaching responsibility or only work in the policy area.

Course coordinators are staff who look after courses in the division, e.g. Social Science. Many course coordinators also have teaching responsibility in their respective faculties.

Faculty members are staff who lecture courses in the University or the International College. They only teach assigned courses and have limited responsibility in their faculties.

National program refers to the standard bachelor degree program at the University. These programs are delivered in Thai language. The national program is mostly embedded in the Thai curricula designed by the corresponding faculties and departments.

International program is a bachelor degree program taught at the International Colleges by foreign and Thai lecturers. The basic elements of the program are English language medium, smaller classes, and a mixture of Thai and non-Thai students.

Students of the national program or *University Students* are students who are enrolled in the national curriculum of the University.

International students are students who are enrolled in the International College. They are a group of Thai students or non-Thai students who are enrolled on a full-time or exchange basis.

Core Values of the University are: Mastery, Altruism, Harmony, Integrity, Determination, Originality, and Leadership. Whereas the core values of the International College are: Care, Service, Unity, Honesty, and Integrity.

General Education course is the compulsory social science units that students from the University take during their first year. The courses are composed of three units: General Education 101, General Education 102, and General Education 103.

Graduate Attributes refer to the intended capacity of graduates of the University or the International College. The term covers the key attributes, which a graduate is expected to possess.

1.12 Methodological Framework

This research project was influenced by three qualitative research approaches, namely social constructivism, case studies, and grounded theory. First of all, an overarching theory in this study is social constructivism, a theory which holds that people create meaning out of a phenomenon. Knowledge does not exist in vacuum but it is “socially constructed” (Yin, 2000, p. 454). Shadish (1995) asserts that constructionism refers to “constructing knowledge about reality, not constructing reality itself” (p. 67). Secondly, a case study approach has been implemented in this study in order to collect data on global citizenship in Thai Higher Education. A case study method was selected because of the uniqueness of the sample selected. In case study research, the selection of the case is done through purposive sampling or purposeful sampling (Merriam, 1998). Case studies allow the researcher to triangulate the data sources in order to acquire multiple perspectives to “clarify meaning, verify the repeatability of an observation or interpretation” (Stake, 2000, p. 443).

However, the researcher is aware of the limitation of this method, which is the lack of control over behaviour. Nevertheless, case studies make use of “a full variety of evidence—documents, artefacts, interviews, and observations” to compensate for the

drawbacks (Yin, 1994, p. 8). Multi-methods of data collection were applied to the study to triangulate the data. It is anticipated that by adopting the naturalistic data collection of case study, the researcher will obtain a “thick description” (Geertz, 1973, as cited in Denzin & Lincoln, 1994, p. 59).

Finally, grounded theory has been selected and applied to the data coding and analysis of this study. A grounded theory approach uses a “systematic set of procedures to develop an inductively derived grounded theory about a phenomenon” (Strauss & Corbin, 1990, p. 24). The researcher seeks to develop substantive theory by using grounded theory (Merriam, 1998; Silverman & Seale, 2005), which serves to explain “specific, everyday-world situations” (Merriam, 1998, p. 17). As Silverman and Seale (2005) clarified, grounded theory provides “details which is inherently grounded in the precise particulars of such matters as people’s understanding and interaction” (p. 9). The other reason of using grounded theory is that it makes the study “systematic and creative simultaneously” (Patton, 2002, p. 127).

1.13 Research Methods

1.13.1 Case studies of the University and the International College.

This research aims to study a Thai university and an international college that made an attempt to adopt global citizenship into their programs. One particular university has made a statement that the students will be ethical and contribute towards the benefit of humankind and will also be globally competent. This statement captures the essence of global citizenship; therefore, this university and its associated international college were purposively selected for the study.

The case study method is employed to investigate the concept of global citizenship and its implementation in higher education in Thailand. Data were collected from two institutions, i.e. the selected University and the selected International College. Participants from different levels were chosen to represent the two institutions. Participants included senior executives, lecturers, and students from the University and the International College.

The researcher conducted semi-structured interviews with senior executives and lecturers. The interview questions were designed to derive the understanding of global

citizenship of two groups of participants, namely senior executives and lecturers from both institutions. Groups of students were interviewed through focus group discussions. For some groups of students, surveys were conducted to derive their perception of global citizenship and themselves as future graduates and global citizens.

Class observations were conducted to study the pedagogy that the University and the International College adopted to cultivate global citizenship in their teaching and learning. Supplementary data was collected by document analysis. The data came from various document sources, e.g. policies, strategic plans, vision and mission statement, curriculum, syllabus, course outline, and teaching materials. These documents provided a conceptual ground for analysis in terms of policies and a basic guideline for implementation.

1.14 Ethical Considerations

This research project has complied with the Human Ethics Research Committee from the University of Sydney (HERC). Firstly, this study was approved by the Faculty of Education and Social Work, the University of Sydney. Written permission to conduct the research was granted by the HERC, the President of the University, and the Dean of the International College. The anonymity of the participants, and the University and the International College are affirmed. The study was conducted strictly according to the Human Ethics Research Committee's Protocol. It is assured that no participants in this study faced adverse consequence. The participants had full right to withdraw from the study at all times without penalty and were assured that the data they had given would be deleted.

1.15 Limitations

This study is limited in scope to two higher education institutions. Consequently, generalisability of the cases is a limitation of the study. However, even though the theory developed from this study may not apply to other universities in Thailand or even in Bangkok, its value lies in the uniqueness of the case and “what is perceived to be the case's own issues, contexts, and interpretation” (Stake, 2000, p. 439).

Secondly, the participants in the study were purposively chosen, and therefore the samples did not cover the whole population of the University and the International College. Most lecturers that were interviewed are from the Faculty of Social Science. The groups were purposively selected because of their expertise and knowledge about global citizenship and their teaching in the General Education course. Thirdly, it is noted that the researcher resorted to using a survey with a group of international students due to their limited availability. However, the researcher used the same set of questions in the survey as she had used to elicit responses in focus group discussions of national program students. Although a disadvantage of a survey method is that the researcher cannot probe the students to clarify further in some points, the benefit is that the students would feel less pressured in answering the questions than in the focus group discussion.

1.16 Structure of the Thesis

This thesis consists of seven chapters. It begins with an Introduction Chapter, which introduces the context and background of the study and discusses the preliminary literature of globalisation and global citizenship. Chapter One also covers the themes that are relevant to this study, e.g. Thai citizenship and the changing nature of citizenship, Thai government policy frameworks, and cultural influences of higher education in Thailand. The other part of Chapter One covers the significance of the study, the higher education institutions in this research, context of the study, research questions, clarification of terms, methodological frameworks, research methods, ethical considerations, and limitations. The second chapter, Literature Review, covers the relevant literature on globalisation and internationalisation of higher education, global citizenship and the approach that develops global citizenship, projects that foster global citizenship and global competence in two contexts, and the conceptual frameworks of global citizenship and global and intercultural competency. The methodology in Chapter Three explains in detail the methodology and the process of data collection, case studies method and grounded theory, as well as the participants, and the sample of coding used in analysing the data. Chapter Four, Administrator and Lecturer Perspectives on Thai Society in an Era of Globalisation, describes the results from the executive and teaching staff on globalisation phenomenon in Thailand. Chapter Five displays the results of global citizenship of various participants. Chapter

Six, Discussion on Global Citizenship, explicates the results of global citizenship and other related elements using the adapted global citizenship framework from Boix Mansilla and Jackson (2011). Chapter Seven, the Conclusion, answers the research questions and presents future recommendations for further studies as well as concludes the important points of the study.

2 LITERATURE REVIEW

The origin of the term “citizenship” is rooted in the concept of nation-state. However, the changing nature of the modern world has created changes in the definition of citizenship with its rights and obligation to nation-states. Therefore, the term “citizenship” needs to be reconstructed in a globalised context. Education is often designed to address changes of the world and equip students with knowledge that would make them competitive and able to live a quality life in fast changing times. To address global citizenship as an issue, there are many ways education can do it. International education is regarded as one way to reinforce global values in the mindsets of students. This chapter reviews relevant literature on globalisation and internationalisation of higher education, global citizenship, conceptual frameworks, and the integrated framework of this study.

2.1 Globalisation and Internationalisation of Higher Education

2.1.1 Globalisation.

Increasing convergence and interdependence among nations as well as interconnectedness in synergies (e.g. economic, cultural, and social) are all part of the concept of globalisation (Burnett & Huisman, 2010). Globalisation has caused unprecedented changes to the structures, curriculum, and teaching and learning modes of higher education in many countries. Notwithstanding its prevalence, there is little consensus between the meanings of “internationalisation of higher education” and “globalisation of higher education.”

Scholars and educators often refer to the two terms, globalisation and internationalisation interchangeably. Both terms depict the phenomena of cross-border exchange of products, information, migration, knowledge, and technology in the 21st century. Nonetheless, these two concepts of globalisation and internationalisation are fuzzy in meaning. The difficulty of the conceptualisation of globalisation is partly contributed to “the wide range of disciplines that have focused on it” (Burnett & Huisman, 2010, p. 118).

This research examines the relationship between international education and global citizenship. There is still an incomplete understanding of whether an internationalised curriculum leads to better outcomes of acquiring the attribute of global citizenship among the students. In some multicultural countries, e.g. the United States, the United Kingdom, Canada, and Australia, global citizenship is implemented as a unit in schools as well as in universities. It is therefore important to explore the landscape of internationalisation and globalisation in higher education.

In the past, it was believed that nations could operate independently without external interference. According to Held (1991), “it has been assumed that the state has control over its own fate, subject only to compromises it must make and limits imposed upon it by actors, agencies and forces operating within its territorial boundaries” (p. 201). Beerkens (2003) iterated that past realities depicted “unconnected localities” between countries (p. 134). Nonetheless, this notion was intensely challenged because it failed to acknowledge the complexity, interconnectedness, interdependence, and competition among nation-states. Nation-states cannot operate freely without any influence from external forces. In fact, nation-states become interconnected to other states and are impacted by globalisation in different ways.

Globalisation is broadly believed to be affecting four dimensions of everyday life: economic, political, technological, and cultural (Hicks, 2003; Singh, 2004). However, globalisation is often linked primarily to economy (Gilpin & Gilpin, 2001; McMichael, 2003; Soros, 2002). Knight (1997) proposed a definition of globalisation as a “flow of technology, economy, knowledge, people, values, ideas...across borders” (as cited in Knight & Wit, 1999, p. 14). It depicts transnational exchanges of goods, services, and information. Though globalisation is an abstract concept, it is yet a powerful one in terms of changes that impact all dimensions and spheres of daily lives (Grinin, 2007; Osler & Vincent, 2002).

Globalisation also increases interconnectedness and interdependence among nations since people in different parts of the world can now communicate and exchange their ideas, which Harvey (1991) called “time-space compression” (p. 124). In addition, it raised the questions of nation-state sovereignty and the erosion of national boundaries. Scholte (2000) believed that globalisation leads to the “de-territorialization” of nation-states (p. 46). The concept brings about unprecedented changes in the areas of

citizenship. Banks (2008) raised a question about the impacts of globalisation on culture, citizenship, and related global issues. He observed:

...never before in history has the movement of diverse racial, cultural, ethnic, religious, and linguistic groups within and across nation-states been so extensive, so rapid, or raised such complex and difficult questions about citizenship, human rights, democracy, and education. (p.132)

Definitions of globalisation have been widely discussed. However, the concept is believed to be evolving and has not yet reached a mature state (Bartelson, 2000). Globalisation has been explained in the three senses of transference, transformation, and transcendence (Bartelson, 2000, p. 180). Globalisation as transference denotes the “exchange of things between pre-constituted units” such as political, economic or cultural. The process signifies changes at the unit level within nations, which spread outward to the global level or “inside-out” (p. 184). Transformation refers to the changes that occur at the systems level, where they affect the systems and the smaller political, cultural, economic units of a society. The last meaning, globalisation as transcendence, conveys the process of dissolving between units, systems, and dimension identity. This sense describes the dynamic of interactions of all entities and units happening at the global level. Bartelson (2000) argued that the concept of globalisation is still evolving and it will stabilize at one stage where it will cease developing as he demonstrated, “These metaphors of globalisation will perhaps die when the concept has fulfilled its destabilizing task, that is, when globalisation has become something that goes without saying and therefore stands in need of being spoken about” (p. 193).

The globalisation process links parts of the world together and intensifies global economic operations. Marginson and van der Wende (2009) considered globalisation as a “worldwide engagement” and a “convergence associated with the growing role of global systems that criss-cross many national border” (p. 22). Transnational activities are multiplying and intensifying, and actions from one country can impact another (Giddens, 1990; Short, 2001). Held and McGrew (1999) described the phenomenon as “a widening, deepening and speeding up of interconnectedness in all aspects of contemporary social life” (p. 2). Giddens (1990) defined globalisation as “the intensification of worldwide social relations which link distant localities in such a way

that local happenings are shaped by events occurring many miles away and vice versa” (p. 64). Globalisation has been linked with the everyday life of people in general. It has become an on-going process that becomes increasingly intensified with the advancement in communication, technology, and transportation. This phenomenon is referred to as “globalism” and these changes have been “subjectively internalized” and “incorporated into our emotions and ways of thinking about everyday life” (R. Cohen & Kennedy, 2000, p. 34). Short (2001) described globalisation as a “process that links people and places, institutions, and events around the world” (p. 10). The concept has political implications on the bounded relationship between nation-states and citizens. The practices of citizenship have been extended onto the global level. However, the limitations of citizenship are in many ways bounded within the level of a nation-state.

Different regions of the world interpret globalisation differently. The European Union has defined globalisation as “the flows of goods, services, capital, technologies and people are spreading worldwide, as countries everywhere open up to wider contact with each other” (European Commission, 2003). The report from the Finnish Ministry of Education stated that globalisation is the new phase of the world that has enabled the flow of information, capital, technology, commodity to move freely across borders with less government intervention, whereas internationalisation is a more restricted cross-border control from the government, and entails protectionism from the states (Scheinin, 2007, p. 8).

The differentiation between internationalisation and globalisation has been widely discussed among academics. Some researchers; for example, Beerkens (2003); Hicks (2003); and Singh (2004) believe that globalisation has effects on the macro dimensions of economy, politics, technology and culture. They believe that globalisation also presents an unwelcome threat to the concept of nation-state. Globalisation could lead to the “de-territorialisation” of a nation-state (Scholte, 2000). Beerkens (2003) argued that globalisation can operate as a change agent in terms of power and authority. Globalisation poses the risk of “deterritorialisation” and “denationalisation” where the sovereignty of nation-states is at risk of being weakened and dissolved (p. 130). Additionally, the nation-state is no longer necessarily the institution that endorses the rights of citizenship since globalisation

expands individuals' identities into the global level (cosmopolitanism). However, it is affirmed, "National sovereignty is still considered as the core of the world-system" (p. 133). Although the two terms of internationalisation and globalisation encompass divergences of domains and homogenising of cultures and practices, it is reckoned that these phenomena are normal if we consider globalisation as an agent of change to a number of countries.

2.1.2 Internationalisation.

The impact of globalisation has transformed many countries into a new global society model and expanded higher education enrolments in the twentieth century (Schofer & Meyer, 2005). In an operational definition, Knight (1993) defined internationalisation of higher education as "the process of integrating an international and intercultural dimension into teaching, research and service functions of the institution" (p. 21). Qiang (2003) stressed that internationalisation is the process that a country adopts in response to globalisation but still maintains the country's individuality. Globalisation becomes an agent of change in higher education. The change leads to students' outcomes in the form of competencies, knowledge and skills. Soderqvist (2002) described the change process:

A change process from a national higher education institution to an international higher education institution leading to the inclusion of an international dimension in all aspects of its holistic management in order to enhance the quality of teaching and learning and to achieve *the desired* competencies [emphasis added]. (p. 29)

Internationalisation is viewed as a critical and ongoing process for universities (Schoorman, 2000). Tertiary education provides a society with innovations, inventions and the development of new knowledge through research and instruction. This condition, known as knowledge economy, contributes to changes in power and wealth at the current time. According to Bell (1973), knowledge is a source of power and development in the age of "postindustrialism" (as cited in Spring, 2008, p. 337). Transformation of a production economy to a knowledge economy is becoming a global phenomenon and a priority for many nations. It is beneficial if students are able to assess issues on globalisation in a critical way. In this study, "being critical," means

an ability to critically engage with global and local issues. This ability would lead to the development of awareness and global citizenship. Education can respond to the needs of a knowledge society by supplying the curriculum that focuses on the skills of global workplaces to the students.

Internationalisation has become the main priority of higher education worldwide. Many universities have had offered additional opportunities as a result of transnational mobility in the age of globalisation. Burnett and Huisman (2010) defined these consequences: “students have much more information on where to study, and study choices are not limited to national boundaries; academic staff have easier access to sources, materials, and colleagues across the world; and many higher education institutions themselves experience that the days of competition at solely a regional and national level are over” (p. 117).

Internationalisation was driven by international processes like the Bologna Process and the Erasmus program in Europe or by international organisations such as the United Nations, UNESCO or OECD. These communities of nations are the main agents that have pushed the internationalisation agenda forward in the area of higher education. There are a number of rationales behind the internationalisation of higher education. The Bologna Process, for example, incorporates standardisation of a credit system in higher education, recognition of bachelor and master degrees across the European Union, promotion of students and staff mobility, cooperation in quality assurance, and lastly fostering a European dimension in higher education (Wächter, 2004, p. 266).

Universities around the world may have a primary focus on producing graduates to serve national demands but it has become normal that universities have to undergo the process of internationalising their institutions and producing globally competent graduates to work internationally. Therefore, universities around the world have a shared universal mission to produce manpower, disseminate knowledge and innovations, engage in research and development, and improve the conditions of the countries or the whole world. Based on this shared mission, universities are able to develop students’ awareness of international affairs and cross-cultural understanding (Marcotte, Desroches, & Poupart, 2007).

Internationalisation of higher education occurs in many forms. Qiang (2003) proposed four approaches for internationalisation, which were originated from Knight and Wit (1999). The four approaches are comprised of an activity approach, a competency approach, an ethos approach, and a process approach. A table below illustrates the definitions of the approaches to internationalise higher education in detail.

Table 2.1 Four approaches of internationalisation of higher education.

1	An activity approach incorporates activities in regard to curriculum, students and faculty exchange, technical assistance, and international students;
2	A competency approach aims to develop skills, knowledge, attitudes and values in students, faculty and staff so that these groups are internationally knowledgeable and interculturally skilled;
3	An ethos approach includes creating a culture or climate that values and supports international and intercultural perspectives and initiatives; and
4	A process approach consolidates an integration or infusion of an international, intercultural dimension into teaching, research and service through a combination of a whole range of activities, policies and procedures.

(Qiang, 2003, pp. 250–251).

Knight (2004) proposed six areas of internationalisation to reflect how it can be incorporated into higher education in the table below.

Table 2.2 Approaches of the institutional level.

<ul style="list-style-type: none"> • Activity approach includes activities regarding internationalisation such as study abroad, curriculum and academic programs, institutional linkages and networks, development projects, and branch campuses. This is the most prevalent form of internationalisation in higher education.
<ul style="list-style-type: none"> • Internationalisation as outcomes presents internationalisation as a goal, e.g. student competencies, increased profile, more international agreements, and partners or projects.
<ul style="list-style-type: none"> • Rationales of internationalisation serve the basic functions of internationalisation, e.g. academic standards, income generation, cultural diversity, and student and staff development.
<ul style="list-style-type: none"> • Process (of the internationalisation) means global or international aspects that

the universities integrate into their teaching, learning and service functions.

- Internationalisation at home entails the promotion and the support of international and intercultural aspects on campus.
- Internationalisation abroad emphasises the cross-border delivery of education to other countries through various delivery modes (face to face, distance, e-learning) and through different administrative arrangements (e.g. franchises, twinning, branch campuses)

(Knight, 2004, p. 20).

Jones (2011) argued that it is now time that internationalisation pervades all aspects of university life and this approach is proposed as integrated or comprehensive internationalisation. Ten indicators illustrate how universities can integrate internationalisation into higher education institutions:

Table 2.3 Ten indicators of internationalisation of higher education institutions (Jones, 2011).

(a) University's vision and values that clearly articulate the rationale and strategy to internationalise and to communicate among academic and support staff of all levels;

(b) internationalisation conducted in governance, leadership and management of the university;

(c) pervasive internationalised curriculum including content, pedagogy, assessment, and graduate outcomes;

(d) visible internationalisation in extra-curricular activities;

(e) international students community;

(f) guidance and support for international students which do not only target international students but also integrate local students;

(g) staff professional development, recognition and rewards;

(h) broad and deep networking and collaboration with other universities;

(i) enough resources to conduct internationalisation process;

(j) continuous reviewing of internationalisation process, activities and strategies

Warner (1992) propounded three internationalisation models, namely a market model, which focuses on strengthening institutions through competition; a liberal model, which includes global cooperation, and international and intercultural understanding; and a social transformation model, which also emphasises cross-cultural understanding and critical social analysis; however, Warner rejects the idea of market supremacy (as cited in Hanson, 2008, p. 3).

It is necessary to discuss the need for an internationalised curriculum as an aspect of the internationalisation of higher education. The rationale for an internationalised curriculum is to serve students with diverse cultural backgrounds as it will reflect the plurality of knowledge, and will also engage students in critical inquiry of the diverse sources and contexts of knowledge, and the factors that have shaped the knowledge (Schuerholz-Lehr, Caws, Van Gyn, & Preece, 2007, p. 26).

Another aspect for internationalisation of curriculum is to address changes in the local context. Webb (2005) presented that internationalising the curriculum will reinforce the understanding of local events through a broader global framework. In other words, students will look at how these local issues are connected to the global society.

His description illustrated how internationalising the curriculum helps students engage better in the local context:

Engagement with local contexts and processes increasingly raises the issue of how these relate to the wider context and to the major, global issues that are shaping the world. Opening the curriculum to internationalisation is therefore firstly about opening teaching and learning to change, to finding innovative ways of changing and adapting, to contextualising local engagement within a wider frame of reference and to understanding the local implications of global phenomena (p. 110).

There are four phases of internationalising the curriculum from (1) having international students studying with home students on campus, (2) developing a systematic internationalised curriculum, (3) setting up a campus overseas or transnational operation and (4) normalising the international curriculum. Rationale for international education can be pragmatically-based, valued-based or a hybrid of two

approaches (Jones & Killick, 2007, p. 111). A pragmatically-based rationale emphasises the skills and understandings in order to work in a globalising world. The pragmatic approach sees universities as the producer of competent workforce that will drive the economic growth of the nation. Thai higher education often utilised the pragmatically-based rationale in planning the objectives and outcomes. Valued-based rationale focuses on the notion of global citizenship, responsibility, ethics and justice and may involve global issues like poverty reduction, human rights and sustainable future (p. 111). The value-based approach aligned its concept close to global citizenship which is an emphasis in this study. However, this study will refer to a model that amalgamates the pragmatically-based rationale and the valued-based rationale into a curriculum. Jones and Killick challenged the notion of internationalisation of education. They insisted that students will need to “experience, to reflect and to make strange” if they are to be aware of the intercultural and global perspectives (p. 113). The author agreed with Jones and Killick that students who are engaged in authentic “internationalisation of higher education” would realise that their existing beliefs on global issues have been contested and gradually develop their new global paradigms.

In more depth, there are 14 sub-strategies in normalising the international curriculum. Educators can utilise these strategies as a process to internationalise their universities and curriculum.

1. Rationale and conceptualisation

The university has developed a clear written conceptualisation and rationale for internationalisation generally and internationalisation of curriculum as a subset of this. The conceptualisation follows from the university’s statements of its values and purposes and its reason for internationalisation.

2. Definition

The university has adopted a clear definition of both internationalisation and internationalisation of curriculum.

3. Planning documents

Internationalisation of curriculum is identified in all relevant university plans; for example, the university strategic plan, learning and teaching plan, support services plan, research plan, staff development plan, campus plans, faculty plans, school and departmental plans.

4. Approval

The need to address internationalisation of curriculum is a requirement identified in the forms and process for each new unit (subject) and course approval.

5. Monitoring

Monitoring of units and courses, usually in the form of student and peer evaluations, includes consideration of internationalisation of curriculum. Other monitoring devices may include consideration of unit-based attrition and completion data, institutional and course levels surveys, graduate destination data, employer and other stakeholder surveys and student exit surveys. All may reveal information concerning the success of strategies to internationalise curricula.

6. Review

The need to address internationalisation of the curriculum is a requirement for all academic reviews including courses, department, school and faculty reviews. The data gained from monitoring activity is often a key aspect of internal self-review prior to the development of documentation for the external aspect of review.

7. Graduate attribute

Knowledge, skills and attitudes concerning internationalisation are identified in the university's statement and development of graduate attributes.

8. Staffing profile

There is an institutional commitment to develop a staffing profile that reflects diversity and the need to improve recruitment from minority groups. It is important that students actually experience internationalisation in terms of interacting with staff from diverse backgrounds.

9. Student profile and distribution

There is an institutional plan for the student profile to ensure not only a diverse student cohort, but also that there is a good distribution of diversity across discipline areas and campuses, in order to avoid 'ghettos' of students from a particular backgrounds over-populating particular courses or campuses.

10. Performance management

The development of internationalisation of the curriculum is referred to in the performance management process (e.g. appraisal) with teaching staff being asked to comment on how they have developed internationalisation of curricula that they teach (review) and their plans for further development over the year ahead (future engagement profile).

11. Reward

There is recognition of achievements in developing internationalisation of curriculum as, for example, in university or faculty level awards for such achievements. Teaching development grant schemes at university or faculty level support internationalisation of curriculum as a priority area for allocation of funding. Internal research grant schemes support internationalisation that leads to strengthening of the teaching-research nexus with regard to internationalisation.

12. Recruitment, induction, probation and promotion

Achievements in internationalisation of the curriculum are recognised in the recruitment of new staff and in their induction to the organisation. Internationalisation of curriculum is also an area for consideration during probation, and achievement in this area is assessed prior to confirmation of appointment, and within the documentation and processes used for promotion.

13. Organisational and staff development

There is an organisational and staff development plan identifying internationalisation of the curriculum as a priority area. For example, organisational development may include important university committees dedicating a meeting to participation in a

workshop concerning internationalisation of curriculum. This may also be considered in the induction of new leaders and in leadership development programs. Outside expert may inform such occasions and also participate in staff development activities. The staff development effort (e.g. individual consultations, workshops, the development of on-line materials, etc.) supports internationalisation of curriculum as an identified priority.

14. International and external communication

Internal communication may include dissemination of ‘good practice’ in this area at department/school, faculty and university level, via relevant publications and websites. Faculties may organise workshops or mini conferences to communicate and celebrate achievements in the area. External communications requires university and faculty level publicity and marketing to target the importance of internationalisation of curriculum and to disseminate successes in this area when communicating with external groups such as potential students, alumni, employers, professional associations, etc.

(Webb, 2005, pp. 115–117)

International education looks at knowledge from a global perspective. It promotes an inclusive education, which delivers an “on-going, counter-hegemonic educational process that occurs in an international context of knowledge and practice where societies are viewed as subsystems of a larger, inclusive world” (Schoorman, 2000, p. 5). Internationalisation of education removes learning and teaching from the “Eurocentric” view and recognises the values of the knowledge that is derived from other parts of the world (Schoorman, 2000, p. 6). Furthermore, an internationalised curriculum is flexible and does not privilege a particular learning style (Haigh, 2002). Haigh (2002) pointed out that an internationalised curriculum would provide equal opportunities for learning and advancement for all students regardless of the knowledge on the local community. Internationalisation of the curriculum provides two benefits: international students learn about knowledge that is removed from the local issues, and secondly, local students are prepared for an international and multicultural world of work.

Incongruence of thought and action can happen when universities attempt to internationalise their institutions, if universities only adopting a surface understanding of internationalisation. They will “fail to develop and internalise deeper corporate values” of international education into the staff and students’ mindsets (Marcotte et al., 2007, p. 658). To ensure that internationalisation is practically applied into the institutions, universities need to ensure that three components or pillars of internationalisation exist, e.g. cognitive, normative, and regulative pillars. The cognitive component is a symbolic system or shared meaning, which may be expressed in official policy statements; in other words, the cognitive pillar contains the conceptual ideas that universities want to achieve. Whereas the normative and regulative pillars are the enforcing mechanisms that universities put into action, e.g. budget allocation and graduate requirements. The three pillars have to go together in sequence in order to allow universities to achieve an internationalised goal (Scotts, 1995, as cited in Marcotte et al., 2007, p. 657).

Internationalisation of higher education is not an “easy process.” Haigh (2002) warned educators not to fall into a simple denominator of globalisation, in fact, it is a “long-term process and it involves everybody, many at a very deep and personal level” (p. 61). An approach to internationalise could be conducted haphazardly with no specific plans for the operation. The common process that presents in a number of universities is to recruit foreign lecturers and international students. Internationalisation of higher education requires full participation from staff in different levels. Having no specific long-term and short-term goals will do universities more harm than good. This statement is confirmed by Paige and Mestenhauser (1999) who proposed that internationalisation covers a “complex, multidimensional learning process that includes the integrative, intercultural, interdisciplinary, comparative, transfer of knowledge-technology, contextual, and global dimensions of knowledge construction” (p. 504). It has been argued that internationalisation cannot be simply conducted, for it requires effort, time, and commitment from staff at all levels. Jones (2011) proposed that internationalisation be integrated in all aspects of university life. Jones referred to the approach as an “integrated internationalisation.” In the simplest form of internationalisation of higher education, many universities in Thailand chose to recruit foreign lecturers and students and claimed to provide quality international education. This process did not

capture the complete meaning of internationalisation of higher education. Deardorff (2004a) advised that universities should move from recruiting more students to “more meaningful outcomes of internationalisation” (p. 14). In this case, Thai universities can integrate an internationalised aspect into their programs rather than only recruiting foreign students.

Volet and Ang (1998) argued for international and Australian students to work together in a mixed-group if they were required to do so, but these students did not interact outside a group work. Even in the class, it is obvious that local and international students gathered with others from similar cultures. This occurrence did not lead to intercultural learning. Volet and Ang explained that due to “perceived, negative, stereotyped views,” students did not favour working with students from different cultural backgrounds (p. 18). Students tend to gather with peers from similar cultures because they receive a psychological and emotional support, develop and maintain a sense of identity, easier to communicate with other, and are able to use well-rehearsed and common strategies (p. 19). Therefore, internationalisation of education in Australia may not achieve its goal in intercultural understanding. Truly internationalised classrooms are still an ideal that is far from a reality in a number of Thai universities. Well-managed internationalisation would result in students’ experience of international integration and global awareness.

It is clear that universities have to put in a lot of efforts to achieve the desirable outcome of internationalisation. Although some scholars are concerned that the phenomenon of globalisation will undermine the concept of nation-state, “the nation-state is not fading away: it remains the main site of economic activity” (Marginson & van der Wende, 2009, p. 25). It is argued that national government is the principal financier and the national public sector is the main provider of higher education (pp. 25-26). Therefore, it is fair to assume that governments have certain authority on higher education, since higher education is the approach to reinforce national values into graduates’ mindset.

It is well known that education is increasingly becoming a profit-making business. Various higher education institutions are going through a process of privatisation as a result of globalisation. Universities nowadays are forced to generate revenue on their own like other organisations. They realised that international education is a way to

generate revenue. Once universities begin internationalising their courses, they become autonomous over their own resource management and require less support from the state. Fallaciously, international education has been taken as a “commodity” in the light of global capitalism. However, this thesis argues that international education as a component of higher education is not a commodity, and students are not to be perceived as customers. The Association of Universities and Colleges of Canada (n.d.) stated, “Higher education exists to serve the public interest and is not a ‘commodity’” (as cited in Skelly, 2009, p. 23).

Brandenburg and Wit (2011) displayed that globalisation is perceived as “evil” in regard to higher education being transformed into a “tradeable commodity” (p. 16). Therefore, the term internationalisation is an alternative of globalisation and has become overly used in higher education. Wit (2011) advised university and colleges to focus on global engagement of higher education. Instead of redefining internationalisation of higher education, the higher education sector needs to develop citizens of tomorrow or “graduates who are capable of communication across borders and citizens who are invested with the capacity to navigate a transparent, permeable world” (para. 7). Also, global citizenship is not only about careers but also changes in a “life of unpredictable velocity and volatility” (para. 7).

Universities should consider it essential for their graduates to have an understanding of the world as well as their place in it and how they might make a positive contribution to the global community. It is also important for graduates to have an overall sense of social awareness and social justice. These are all more accessible with a diverse community both on campus and in the classroom (Burnett & Huisman, 2010, pp. 128–129). Internationalisation should be understood in terms of sharing knowledge at the international level, scholar exchange, collaboration with partner universities, and networking with other global universities. Most important, universities have a mission to develop competent, ethical, and responsible global citizens.

2.2 Global Citizenship

In the beginning of this chapter, it was stated that internationalisation of higher education was classified into four approaches (Knight & Wit, 1999; Qiang, 2003).

Global citizenship falls into the competency approach. However, global citizenship is still an underdeveloped term. The constituents that make up a global citizen are also unclear. Some authors wrote about the “conceptual fuzziness” of the term (Bosanquet, 2010; Leask, 2009; Lunn, 2008). To justify what global citizenship is, identify its components and assess how important global citizenship is in the university context, this research needs to look at multiple viewpoints. Some interchanging terms such as cosmopolitanism, world citizenship, global citizenship education, and global civil society were taken into account to help clarify the concept of global citizenship.

Global citizenship can generally be considered from political, economic, ecological, and cultural perspectives. Scholte (2000) proposed four major strands of globalisation, namely production, governance, community, and knowledge (as cited in I. Davies & Pike, 2009, p. 61).

The world is an interconnected system. Any activities that happen in one part of the world have an impact on other parts of the world. As a result, many nation-states are now sharing the same fate. Ethical concerns and responsibilities of citizens expand beyond one’s local community. Byers (2005) argued that global citizenship does not mean that the rights of national citizenship are simply transposed to the planetary level. In his view, national citizenship involves the aspect of global citizenship, without having to give up one’s loyalty and patriotism to one’s country. Global citizenship does not replace national citizenship but rather advocates the extension of one’s allegiance towards the global community. Primarily, Hanvey (1976) raised the issue of what constitutes the desirable traits of modern day citizens. His work, *An Attainable Global Perspective*, consisted of five global dimensions: perspective consciousness, state-of-the-planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. His work then inspired scholars to incorporate these elements of global perspective into education.

Abowitz and Harnish (2006) and Schattle (2005) perceived that global citizenship discourse was influenced by civic republican citizenship and liberal citizenship ideologies. Civic republican discourse values civic literacy and knowledge. This discourse proposes that civic citizenship will be translated into actions that serve one’s political community (local, state, and national) and a “love that translates into action and service to the common good” (Abowitz & Harnish, 2006, p. 658). Liberal

citizenship, on the other hand, focuses on the rights of individuals to enjoy good lives. This discourse gives rise to neoliberalism, a discourse that incorporates capitalism and democratic citizenship discourse. However, the recently emerging critical citizenship discourse and transnational citizenship are becoming increasingly important in schools. Transnational citizenship discourse confers more authority on the citizens and less on the state's sovereignty. This exemplifies the problematic nature of a nation-state concept. The attribute of global citizenship consists of awareness, responsibility, participation and cross-cultural empathy from a civic republican discourse perspective, while the contribution from a liberal discourse perspective to global citizenship lies in international mobility and economic competitiveness.

Global citizenship in general includes both categories of global cosmopolitans and global activists. Held (1995) articulated the term, global citizenship, as involving multiple layers of memberships, e.g. national, regional, and global networks that individuals freely participate in. Held visualized the system of cosmopolitan governance that "people would come, thus, to enjoy multiple citizenships—political membership in the diverse political communities which significantly affected them. They would be citizens of their immediate political communities, and of the wider regional and global networks which impacted upon their lives" (p. 233).

Schattle (2009) presented a contemporary understanding of global citizenship. The table below classifies the image of global citizens is classified into five categories, namely global cosmopolitans, global activists, global reformers, global managers, and global capitalists:

Table 2.4 Five categories of global citizenship (Schattle, 2009, p. 6).

- Global cosmopolitans as in individuals who develop, often through extensive international travel, "an ideology of openness towards certain 'other' cultures, people and environments" (Urry, 2000, p. 73).
- Global activists, as in campaigners who take up causes such as human rights, poverty eradication, environmental protection, or who seek to hold accountable international economic institutions, True to the adage "think globally, act locally," these individuals also are often active in their local communities and national political arenas.
- Global reformers, who out of concern for all humanity advocate more cohesive and democratically accountable global governing institutions, if not

a centralized system of world government, “as indispensable to overcome the chaotic dangers of the degree of political fragmentation and economic disparity that currently exists in the world today” (Falk, 1994, p. 132).

- Global managers, as in individuals who work, often in collaboration with the United Nations and other international governing institutions, to resolve borderless problems ranging from climate change to the threat of nuclear weapons.
- Global capitalists, as in multinational corporate executives who travel the world and form a “denationalized global elite that at the same time lacks any global civic sense of responsibility” (Falk, 1994, p. 135). Some global capitalists also are seen as willing to assume heavy financial risks in their respective quests to “unify the world around global corporate interests” (Urry, 2000, p. 172).

Nevertheless, some scholars criticise global citizenship as being loosely developed on weak conceptual frameworks. L. Davies (2006) has remarked that there is no clear boundary and that global citizenship is only an abstract notion or a framework for action. Some authors have supported global citizenship in an academic discourse. I. Davies, Evans and Reid (2005) argue that education within a national framework is “outdated” therefore it needs to be characterised and create a new form of “global citizenship education” (p. 73).

A global citizen is viewed, in a broad sense, as a member of the global community. The advocacy manager for the Australian affiliate of Oxfam provided the following definition of a global citizen:

It would be an individual who has an understanding of the way a society operates at a global level, and having that understanding, that they interpret, for whatever reasons that they have some responsibility as an individual to take action to achieve social justice or equity or environmental sustainability. Somebody who is motivated for whatever reason to take action as opportunities arise on those sorts of issues. (Schattle, 2008, p. 18)

Hanson (2008) delineates global citizenship as including an internal dimension (awareness and commitment) and an external dimension (action). The action part of global citizenship supposes that global citizenship empowers individual human beings to participate in a decision-making process, including the political, economic, social,

cultural, and environmental conditions in which they live. It includes the right to vote, to express opinions and associate with others, and to enjoy a decent and dignified quality of life. Global citizenship is a basic guarantee of basic human rights.

Global citizenship has been portrayed as the development of skills that enable students to be competent citizens of their own countries and in the world. In the American school context, Andrzejewski and Alessio (1999) outlined that the skills and knowledge that develop responsible citizens in various levels as illustrated in Table 2.5 below:

Table 2.5 Skills and knowledge needed to develop responsible citizenship (Andrzejewski & Alessio, 1999).

1. An understanding of the debates on citizenship in an increasingly pluralistic society and the world.
2. An ability to locate information from various sources and assess the value and accuracy of the piece of information.
3. An ability to conduct research based on topics of interest (e.g. identify and investigate problems, examine underlying assumptions, synthesize information, formulate solutions, identify constituencies, compose arguments and identify appropriate forums for taking action).
4. An understanding and practice of various forms of citizenship skills (e.g. self-empowerment/ assertiveness, media analysis, letter writing, evaluation of candidates, lobbying, organizing).
5. An understanding of participatory democracy by community service, citizen participation or social action project.

Global citizenship has often been advocated in the school context (Andrzejewski & Alessio, 1999; Boix Mansilla & Jackson, 2011; Oxfam Development Education Programme, 1997; United Kingdom. Department for Employment and Education, 2000) as well as in the university context (Brookes & Becket, 2010; I. Davies, 2003; Deardorff & Hunter, 2006; W. Hunter, 2004; Schattle, 2005). Nevertheless, it has received criticisms from a number of scholars for its validity in the dominance of the nation-state. B. Bowden (2003) opposed the concept stating that it was “less than a viable proposition” due to the lack of institutions to endorse the rights, responsibilities

or welfare of the global citizens” (p.359). He further argued that the concept of global citizenship was “under-theorised” and “problematic” (p.349). Nevertheless, it can be seen that global citizenship is theoretically close to cosmopolitanism that could potentially lead to statelessness. Although he pointed out the nature of the contemporary world and the problematic definition of citizenship, Bowden has accepted that “globally-minded” citizens are desirable.

The United States of America realised that if the country wants to compete in the global market, It needs to ensure that its citizens develop a broad understanding of the world, proficiency in other languages, and knowledge of other cultures” (W. Hunter, 2004, pp. 9–10). An American scholar, Merryfield (1994) iterated that American society needed to prioritize global education for teachers and educators. He suggested that global and international education of teacher education in an American context should include an understanding of human values, global systems, global issues, involvement of different kind of world actors, and global history (p. 5). The Department for Education and Skills in the United Kingdom stressed the importance of global citizenship in the global economy society. Their statement is as follows:

Our vision is that the people of the UK should have the knowledge, skills and understanding they need to fulfil themselves, to live in and contribute effectively to a global society and to work in a competitive, global economy.

(United Kingdom. Department for Education and Skills, 2004, p. 1).

However, this is no clear framework to measure students’ global competence. Based on the American Council of Education’s report (1988), for university students to become globally competent, they must take at least four international college courses and have an unspecified ability to speak a foreign language (as cited in W. Hunter, 2004, p. 8). This requirement is very simplistic and cannot define global competence. A similar situation for schools was outlined despite the works that promote multiculturalism in American schools (Banks, 2001, 2004, 2008; C. I. Bennett, 2007; Heyward, 2002; W. Hunter, 2004; Merryfield, 1994; Ockenden, 1998). Multiculturalism education is subjected to scrutiny and constant development.

The understanding of oneself is also important for global citizens. Global citizens

understand their background, biases, stances, capacities, and limitations so they are able to understand others from more neutral points of view. Sanderson (2008) has studied the concept of self in academic settings and concluded that academia and students are able to assess cultural others without prejudice. In the earlier section of this chapter, it was stated that students who know themselves are able to learn about the differences and similarities in mindset and practice from people of different cultures (mindsets). Sanderson associated the concept of global citizenship with cosmopolitanism, in which worldview emphasises compassionate feeling towards humans in the world. Global citizens possess “caring compassion to all people” as well as extending one’s commitment to make changes at social and global levels. Global education is seen as a “moral enterprise” that conveys compassion (Pike, 2000, p. 67). In addition, Nussbaum (2002, 2006) supported the development of a cosmopolitan outlook among American university students.

This thesis argues that global citizenship is not only about compassionate feelings towards other humans. It also incorporates action. Global citizens are ready to act in the face of injustices. R. Richardson (1979) puts the aspect of action into global citizenship. He described a global citizen as “someone who knows how the world works, is outraged by injustice and who is both willing and enabled to take action to meet this global challenge” (as cited in L. Davies, 2006, p. 7). Global citizenship can be reinforced through an ethical sense too. A number of agencies which operate transnationally or globally in order to contribute and improve the lives of the disadvantaged are promoting and practising global citizenship (Williams & Humphrys, 2003, p. 70). L. Davies (2006) identified global citizenship as concerning social justice and engagement with culture and cultural conflict. Being a global citizen is not only about having “international awareness” but also involves some kinds of action to promote the common good. Lastly, Schattle (2008) in identifying the practices of global citizens, emphasised awareness, responsibility, and participation.

2.3 Alternative Terms

In clarifying the definition of global citizenship, as already mentioned some other interchangeable terms have been identified. These terms include cosmopolitanism, global and intercultural competence, global perspectives, multicultural citizenship and

world-mindedness as the learning outcome. These concepts are related and overlapping with the meaning of global citizenship. This section will discuss the definition of these terms and also the constituents that make up the concept.

2.3.1 Cosmopolitanism.

Cosmopolitan is a concept that is associated with “open-mindedness” and “impartiality.” Cosmopolitanism is rooted in ancient Greece. The term is a composite of the Greek words for order, universe, and citizen. The ideal of cosmopolitanism, which emphasises universal standards of responsibility, requires citizens to “transcend the morally parochial world of the sovereign state” (Linklather, 1999, p. 3, as cited in Schattle, 2009, p. 3). As Schattle (2009) stated, Socrates and Diogenes both identified themselves as citizens of the world. They did so in order to challenge the bounded civic ideal of the polis (a political community) (p. 3). Cosmopolitanism focuses on shared human compassion and understanding. Cosmopolitanism is often mentioned in classroom settings. Beerkens (2003) analysed that from an institutional level, globalisation equals cosmopolitanisation (p. 134).

Cosmopolitanism is then encompassed into the meaning of global citizenship. But cosmopolitanism is understood more in the sense of compassion towards other human beings. Sanderson (2008) broadly defined a cosmopolitan outlook as attitudes of openness, interconnectivity, interdependence, reciprocity, and plurality while Lynch (1992) referred to cosmopolitan citizenship as a concern for other human beings. The objective of cosmopolitan citizenship is to create a just international society; citizens must extend awareness beyond ones’ nation. He stated:

There can be no just citizenship of a just national society which ignores equal justice to other societies and communities, through social, cultural or environmental insensitivity, ignorance, exploitation or unequal economic, environmental or political covenants. (p. 2)

Kleingeld and Brown (2006) divided cosmopolitanism into four areas:

- Moral cosmopolitanism, which means the moral obligations of helping other people in trouble;
- Political cosmopolitanism would concern a centralised world state, or an

international organisation that focuses on particular concerns, i.e. war crimes, environmental preservation;

- Cultural cosmopolitanism promotes multiculturalism and cultural diversity; and
- Economic cosmopolitanism supports free trade and a single global market place.

Cosmopolitanism signifies compassion for humankind. This concept is concerned mostly with an affectionate condition of global citizenship. However, the term cosmopolitanism has received much criticism because it also implies global elites who travel the world in luxury. This criticism is partially based on lack of understanding of cosmopolitanism in a definitional dimension. Therefore, the term global citizenship is preferred to cosmopolitanism.

2.3.2 Global perspectives/Global dimension.

Global perspectives result from having a global dimension in the curriculum; or when it is referred to in the plural form it is equal to the fact that there are different cultural and political perspectives on global matters (Hicks, 2003, p. 274). Global dimension is an aspect considered more in the area of curriculum development. Hicks stated that schools can integrate global interdependence, global issues, and events into the curriculum holistically or they can be separately taught subjects in the curriculum (p.274).

2.3.3 Multicultural citizenship.

Castles (1997) linked the concept of nation-state to ethnicity. He stated that nation is a “group of people who belong together on the basis of shared language, culture, traditions and history” or “ethnic community” (p. 5). Therefore, the concept nation-state would imply the ethno-cultural homogenisation. The process of homogenisation can be reinforced through institutions such as schools, administration, church, and national service. Ethno-cultural homogenisation could lead to mistrust and fear of minority groups and immigrants. Thus, the promotion for the rights of minority group is an agenda for democratised societies. This is called “minority citizenship.” *Multicultural citizen* is a citizen who has a balance in cultural, national, and global

identifications to understand the way in which knowledge is constructed, and to be a knowledge producer, and to participate in civic action to create more humane nation, and world (Banks, 2001, p. 5).

2.3.4 Global-mindedness/World-mindedness.

World-mindedness has long been advocated as a part of the political initiative. The term closely resembles global-mindedness and global perspectives. By definition, world-mindedness is “a value orientation, or frame of reference, apart from knowledge about, or interest in, international relations” (Sampson & Smith, 1957, as cited in Kehl & Morris, 2008, p. 69).

On the other hand, global-mindedness is similar to global outlook. An individual, who is global-minded looks at problems and issues on broader scale (global) and does not prioritise nationalism over the global community. Hett (1993) developed an instrument to assess global-mindedness, which consists of five components: interconnectedness of humanity, cultural pluralism, ethic of responsibility and care, futurist orientation, and global mindedness behaviours. Hett conceptualised global-mindedness as a “worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in attitudes, beliefs, and [behaviours]” (p. 143). The results of a study in Thai schools clarified the term in the following way:

An extensive view of the world, which takes into consideration cultural pluralism and care of global issues especially the use of resource and the preservation of the environment. All countries are interconnected and live peacefully together. Every human being is a citizen of the world who bears equal rights and freedom. (Lawthong, 2003, p. 64)

Many quantitative studies (e.g. Hett, 1993; Kehl & Morris, 2008; Lawthong, 2003) presented global-mindedness as an effect of study abroad and exchange. Therefore, studying abroad and exchange programs are often taken as indicators of cultivating global-minded graduates.

2.3.5 Global/Intercultural competence.

In this study, global competence and global competency are used interchangeably throughout the thesis. Global competence is closely related to global citizenship. In academic research, global competence focuses more on the global oriented skills of the individuals. Even though there are certain elements of global competence that relate to global attitude and values, the concept of global competence is more likely to refer to professional skills. Additionally, the terms, global and intercultural competence, are referred to interchangeably in this section. Boix Mansilla and Jackson (as cited in L. Davies, 2006, p. 7) from the handbook, *Educating for Global Competence: Preparing Our Youth to Engage the World*, referred to global competence as “the capacity and disposition to understand and act on issues of global significance” (p. xiii).

Global competence is understood according to open-mindedness, acceptance of other cultures (W. Hunter, 2004), and an ability to communicate across cultures (Deardorff, 2004a). W. Hunter et al. (2006) outlined a globally competent person as: “...having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one’s environment” (p. 170) while Deardorff (2004b) defined intercultural competence as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (p. 184).

It has been recognised that global competence is a desirable trait for university graduates (Downey et al., 2006). Global competence was also promoted in schools’ curriculum (Boix Mansilla & Jackson, 2011). A number of works have focused on intercultural competence (C. I. Bennett, 1995; Deardorff, 2006; Hanvey, 1976; Hett, 1993). When looking closely at internationalisation of higher education, it can be observed that intercultural competence is one of the outcomes for students and staff. Intercultural competence encompasses “understanding, competencies, attitudes, language proficiencies, participation and identities necessary for successful cross-cultural engagement” (Heyward, 2002, p. 10).

Brustein (2003) has given the meaning of global competence as “the ability to

communicate effectively across cultural and linguistic boundaries and to focus on issues that transcend cultures and continents” (as cited in W. Hunter, 2004, p. 10). Later on, Brustein (2011) addressed global competence as a crucial quality for American graduates. At present, American graduates require global competence skills in addition to their disciplinary expertise if they want to be competitive in their career. According to the National Association of State Universities and Land Grant Colleges (NASULGC) (2004), global competence is the ability “...not only to contribute to knowledge, but also to comprehend, analyse and evaluate its meaning in the context of an increasingly globalised world” (as cited in Brustein, 2009, p. 249). Furthermore, Brustein (2007) identified the foundation skills of global competence as consisting of:

An ability to work effectively in international settings; awareness of and adaptability to diverse cultures, perceptions and approaches; familiarity with the major currents of global change and the issues they raise; and the capacity for effective communication across cultural and linguistic boundaries. This can be shortly concluded into the elements of awareness, adaptability, knowledge on global issues, and cross-culture communication. (p. 383)

2.4 Developing Global Citizenship

It becomes clear that nowadays globalisation has a great influence on higher education. Since higher education has the leading role in human resource development, universities have to acknowledge the changing demands of the recruiters. Recruiters are looking for graduates who have a “broader world view” and “the ability to deal sensitively with cross-cultural diversity.” Graduates need to be “cross-culturally aware,” with international experience and able to “understand the world in its global context,” seeing the “local in the global” (Shiel, 2006, p. 19). People of the modern generation must be able to function effectively in an international setting. They have to be equipped with the ability to tolerate ambiguity. Furthermore, they have to be able to communicate across cultures. Graduates have to be globally informed to be able to cope with the changes. Higher education is the main agent that directly introduces the concept of global citizenship into graduate attributes.

According to UNESCO (1998) *World Declaration on Higher Education for the*

Twenty-first Century, higher education has the power to change and correct the issues in society. A number of universities worldwide embrace this statement and incorporate it into their mission statements. It is often the case that higher education can shape the direction of the country's development. Another duty of higher education is to find solutions to social and ecological problems. Because universities now are at the forefront of the challenges and crisis, they have to look beyond the economic aspect and incorporate elements of morality, spirituality and the ecological and socio-cultural sustainable development of individual communities and nations.

Schools are usually the place where citizenship education is advocated (Curriculum Corporation (Australia), 2008; Subedi, 2010; United Kingdom. Citizenship Advisory Group & Qualifications and Curriculum Authority, 1998). Nonetheless, universities can also contribute to developing desirable citizenship traits. In the light of increasingly multicultural societies, educators have to move away from a Eurocentric curriculum and engage in promoting knowledge that challenges stereotypes and misinformation in the world. Subedi (2010) proposed a critical global curriculum that helps students understand the world from multiple perspectives. It seeks to diminish the "mainstream knowledge" of global societies (p. 1). He asserted four points in promoting a critical global curriculum. Firstly, educators need to be aware of the implications of history because it "influenced how we come to understand the contemporary unequal global formations." Secondly, educators and teachers have to go beyond the level of nation-states in order to teach history, politics, culture, and other subjects. Thirdly, a good curriculum does not seek to exclude other viewpoints that may be different to our understanding. We (educators) need to be aware that knowledge is subjected to change and revision once the evidence presents. And finally, a curriculum that incorporates a critical global perspective will include historically marginalized knowledge (pp. 2-3).

International education not only helps provide the students with the skills that they need in the global workforce but it also prepares students for living in a pluralistic society. Haigh (2002) concluded that international education values social inclusion, cultural pluralism and 'world citizenship.' Crichton and Scarino (2007) reiterated that the diversity in international education has to develop students' understanding of themselves. They are aware of their own identity and perception. Mestenhauer

(1998) stated that international education develops students' cognitive abilities, understanding of differences, recognition of knowledge gap, cross-cultural communication ability, and comparative thinking skills. Education, which is a backbone of every society, needs to address the challenge of 21st century life by equipping children with awareness, knowledge, and skills.

2.5 International Experience

Students can acquire global citizenship skills through international experience. A number of universities have encouraged students to go abroad in exchange programs. Brodin (2010) conducted research on a collaborative exchange project. Students from Canada worked and lived with students from Europe on early childhood development. These students went through difficulties of living overseas. Over a period of time, they learned about cultural differences and adjusted themselves to their differences from their counterparts. This experience of cross-cultural understanding was achieved through interaction, working together on a course and living with the other students. Another study suggested that the experience of living abroad may help in developing an understanding of international values and global perspectives (Marcotte et al., 2007). It is found that students who attended overseas exchange programs reported three effects, namely self-development, cultural awareness and career advancement (Marcotte et al. 2007, p. 655). Van Hoof (2005) remarked that internationalisation would “enhance students’ ability to live in an increasing multicultural environment” (p. 32). Thus, students become immersed in other cultures and learn about different cultures and they will be able to deal with colleagues from other cultures in the future.

Study abroad programs and international experience facilitate on students’ intercultural competence (M. J. Bennett, 2009). M.J. Bennett (2009) justified from the findings of Paige et al (2009) that participants indicated that study abroad programs are a strong influence for global engagement activities. M.J. Bennett contended: “Every program, no matter at what level, format or focus, continues to claim that educational cross-cultural contact contributes to intercultural competence and thus to global citizenship” (p. 2). An ultimate goal of intercultural learning is to develop “behavioural flexibility” and “perspective-taking” (p. 11) that allow students to adapt to unaccustomed cultural settings. But before students can develop intercultural

competence, they will need a cultural self-awareness. Then they will be able to learn about other cultures and recognise differences between their own cultures and others. Also, staying on campus aids the development of intercultural competence because the environment of residential colleges models “citizenship in multicultural societies” (Hiller and Woźniak, 2009, as cited in M.J. Bennett, 2009, p. 11). In conclusion, living in other countries has profound effects on students’ perspectives. It is usually the case that students broaden their perspectives when they participate in exchange or study abroad programs. Although it is not necessary, international experience is therefore a facilitative factor of global citizenship.

Nussbaum (2002) argued that liberal education contributes to the development of global citizenship. In American higher education, universities often include liberal education as a part of the undergraduate studies. Liberal education encourages students to develop a humanistic view of the world and understand the world from a transdisciplinary point of view, as opposed to European higher education where students only study their specialised units:

They (US universities) do this out of the conviction that higher education is not simply preparation for a career, but a general enrichment of citizenship and life. (p. 292)

In addition to this argument, international education can lead to global citizenship but students and staff have to understand their roles and responsibilities in the internationalisation of higher education. In other words, international education is only a facilitator of global citizenship attributes. International education does not directly contribute to being global citizens. Scholars criticised that global perspectives are not occurring in a void, but they are developed when students are aware of the related factors (Leask, 2005; Sanderson, 2008; Teekens, 2007).

Sanderson (2008) pointed out the problem of internationalisation in Knight’s (2004) framework on internationalisation, is the lack of internationalisation at a staff level in the framework. He integrated the ability to investigate oneself along with cosmopolitanism into internationalisation at the individual level. The ability to know oneself before understanding people from other backgrounds is important. Sanderson (2005) defined the importance of cultural values and norms as shaping of one’s

understanding of the world. Similarly, Leask (2005) criticised that superficial involvement in an international classroom setting does not necessarily create interculturally competent students. She further put forth that intercultural contact between the students and staff alone is not enough to develop intercultural learning unless intervened by strategies. Teekens (2007) asserted that “globalisation will not simply bring about global mindset or global culture, people need to develop cosmopolitan mindset with cross-cultural communication skills” (p. 17). The concept of self can be developed within students’ conscience. That would encourage self-actualization, which will translate into better understanding of oneself in terms of potentials, weaknesses, and cultural constraints before one attempts to understand others.

A number of initiatives to internationalise schools and universities have been implemented. In North America, Europe, and Australia international mobility programs have been established to promote students’ mobility through exchange programs, study abroad agreements, and internships in foreign countries. Linguistic competence is one of the key components of intercultural competence (Byram, 2008). There is also a study that identified the positive effect of study abroad programs. It was found that students who have longer exposure in the study abroad programs scored higher in a global-mindedness scale (Hett, 1993) than those who did not have the experience (Kehl & Morris, 2008).

Crichton and Scarino (2007) stressed the need for intercultural learning in international classrooms. Language and culture are central to any process of teaching and learning (pp. 1-2). They presented four intercultural constructions in teaching and learning, i.e. cultural as content, cultural as communication skills, cultural as relocation, and cultural as diversity.

- Cultural as content involves the content and representation of culture as “a discrete focus of students textualised as ‘issues’, ‘case studies’, ‘examples’, ‘values’, ‘perspectives’, ‘aspects’ and ‘practices’...mediated through the interaction between languages and cultures” (pp. 6-7).
- Cultural as communication skills focuses on cross-cultural communication. It recognises that “multiple languages are in play” (p. 8). Australian and

international students are required to be able to interact “within students’ overall linguistic and communicative repertoire” (p. 9).

- Cultural as relocation emphasises “study abroad, students’ mobility, interchanges, exchange experience, and immersion” (p. 9). This experience in exchange or overseas education covers knowledge of international affairs, politics and global outlook.
- Cultural as diversity promotes the values of cultural diversity and inclusive education as well as intercultural education. This can be teaching for social justice (p. 11).

This section has argued that international education can develop in students the attribute of global citizenship. In today’s workplaces, graduates with global perspectives are in demand. Many universities globally are promoting international education and internationalised curricula. Many international collaborations and initiatives are also found in universities in North America, Europe, and Australia. It is believed that international mobility programs support the development of global competencies. Nevertheless, the educators have to bear in mind that there is no easy way to internationalise higher education. Many international education scholars (Leask, 2005; Sanderson, 2005, 2008; Teekens, 2007) stated that simplistic notions of international education would not lead to the development of global perspectives and global citizenship.

The concept of global competence is not only the domain of the humanities and social science. It is also appropriate in the area of applied sciences. Global competence is regarded as important in the field of engineering too. Since engineers from different countries have different approaches in defining problems, they have to recognise the differences in the way of working of other engineers or non-engineers in other cultures. Downey et al. (2006) defined the cultures of engineering in different countries, for example, engineering education in the United States focused on the drawing of a boundary around the problem, whereas in the UK, there was an emphasis on the practical knowledge of problem-solving, the French schools of engineering placed value on mathematical derivations from first principle, and students from the German Fachhochschulen (Universities of Applied Sciences) are instructed that “an intrinsic feeling of precision is important in the work” (p. 3). Learning criteria for

globally competent engineers incorporate the knowledge, ability, and predisposition to be able to work with people who define problems in a different way. The results show that acquisition of global competence is achieved through international students enrolment, international projects (combined degree or overseas internship), international work placement, international excursions, and integrated class experience. However, due to the limitation of international experiences, it is more realistic to integrate global competence into the teaching. In the study, global competence has been integrated into the course, Engineering Cultures, in Virginia Tech and the Colorado School of Mines. With success, students become aware of differences in practices. This shows that a global competence module should be fully integrated into the engineering curriculum to ensure that the students will be equipped with these attributes even in their home countries.

Marcotte et al. (2007) found that personal factors, i.e. intercultural contact and foreign language, are influential in terms of the motivation to participate in international exchange programs. If students are willing to take risks and get to know other international or local students, they are likely to experience and understand more about other cultures. Cultural diversity and internationalisation do not automatically lead to intercultural contacts and intercultural learning experiences. If teachers do not make use of culturally diverse groups as a resource in the classroom, the classroom interaction and academic assignments are likely to be “monoculture, monodiscipline, and monolingual” (p. 14).

The term, global competence, is a variation that academics and researchers utilised in preference to global citizenship. It is found that global competence is often practised within a school context rather than in universities. When it is referred to, global competence often conveys the ability to work effectively in a global market. Global competence may be a more applicable and tangible term in the current global job market. Global competence is very similar to the definition of global citizenship. However, what is missing from global competence is action. Global competency is not as comprehensive as global citizenship in regard to the concern about global issues, social participation, and the element of “action.”

2.6 Some Examples of Projects to Foster Global Citizenship/Global Competence

This section describes projects concerning with global citizenship and global competence in education. Global citizenship is often promoted through projects from international organisations, non-government organisations, government as well as independent agencies. Many projects on global citizenship or global competence have often been found in schools (Pike, 2000). However, in higher education there are three project examples that have been discussed in this chapter (Brookes & Becket, 2010; Lunn, 2008; Shiel, 2006).

Pike (2000) discussed the meaning of global education from perspectives in Canada, the United Kingdom, and the United States. Common threads of global education among the observations and conversations collected from 120 global education practitioners in three countries were interdependence, connectedness, and (global and multiple) perspectives. He found differences between the understandings of these teachers. American practitioners emphasised learning about other countries and their cultures. Whereas the British and Canadian practitioners were more interested in the interconnection and global systems in their teaching. He suggested that US global education initiatives were not as “critical” as they could have been.

Pike referred to Geertz (1973) who stated that “humans are ‘unfinished animals’ who complete themselves through highly particular forms of cultural practice” (p. 68). Culture is viewed as “symbolic devices for controlling behaviour” (p. 68). The national culture is very important in understanding global interconnectedness because it creates the individual’s sense of belonging (p. 68). And also, because it was believed that knowledge is not solely based in the individual’s mind but is “inherent” in the systems within which the individual interacts (e.g. cultural, physical, social, historical and personal) (Brooks, 1987, Becker, 1990, as cited in Pike, 2000, p. 70). National cultures can be obstructive rather than facilitative to understanding global systems. Educational curricula are utilised to shape a national identity; therefore, practitioners have to remove the “national boundary” within their minds. Selby (1994) concluded, “...A person’s identity and citizenship is no longer framed within the boundaries of one nation but shaped by a plethora of influences that emanate from

multiple points in the global system” (as cited in Pike, 2000, p. 71). In addition, global education has been promoted as a “moral enterprise” in schools (Pike, 2000, p. 67). Educators expected global education to raise students’ awareness of oneself and of ethical behaviour. This instance is more common in the UK and Canada, which see global education as a tool to develop caring and compassion for mankind and for social and global changes.

At a tertiary level, Lunn (2008) stressed the importance of global perspectives and highlights the values of being a global citizen (pp. 1-2). From her research, Lunn maintained that UK higher education has realised the changing force of globalisation. Graduates who have global perspectives can serve the national interest in three ways. Firstly, knowledge about other people, places, and cultures would increase the public’s understanding of global issues and public participation in state policies and politics. Secondly, global perspectives would make graduates more competitive in the internationalised job market and strengthen the national economy. Thirdly, these graduates will be “responsible and active citizens as well as potential future leaders” (p. 239). Internationalisation should serve to promote global perspectives and understanding in the society.

Brookes and Becket (2010) conducted a study of global perspectives in hospitality management degrees. The research emphasised internationalisation at a program level. They employed a case study research method to investigate how internationalisation initiatives can develop global perspectives among students and teaching staff. The informants were drawn from the hospitality programs offered in the UK. Data collection was divided in two stages. The first round of data collection were derived from the hospitality courses from the University and College Admission Service Web site. The second stage included thirteen interviews with the program managers to find more details about the international dimension of the programs. The results of the interviews revealed that cross-cultural competencies should be a goal for all hospitality management students. These skills are classified into business and individual levels. Within a university, Brookes and Becket suggested foreign language teaching and international modules be part of the curriculum. For internationalisation abroad, the universities need to support students with study exchanges or international internships. Industrial partners are also important in providing opportunities for

research and consultancy for the hospitality academics. Furthermore, universities are encouraged to engage in the joint development of programs with international partners from other universities.

Shiel's (2006) survey of the students and academics at Bournemouth University in UK revealed that local students see the terms "international" and "diversity" in the classroom as exclusive to only international students. Therefore, any events or classes that used these terms did not attract local students. Even if there were some local students who perceived international education as beneficial (e.g. the presence of international students), some students reported they did not have an opportunity to know any overseas students. Many scholars failed to see the benefit of an international dimension in classroom and international curriculum, the international experience, and cross-cultural learning. Many universities, which proclaim their aims to be "world-class" universities, are actually not internationalised. Despite UK's policy that stresses the importance of global citizenship and the recruiters' requirement of globally competent graduates, many universities may take the easy way of internationalising themselves by recruiting international students in their institutions. It is recommended that universities should not perceive international integration as an automatic process. Internationalisation of higher education requires shared understanding and values from the senior executives, faculty members and students both local and international. Shiel also addressed the fact that global citizenship is associated with sustainable development. Shiel suggested that universities provide a teaching approach that: values methodologies, techniques, and academic analysis from other cultures; challenges and discards prejudice; considers with sensitivity the effect of our actions on others, locally and globally, both now and in the future; questions Eurocentric, rich world, restricted perspectives and takes into account viewpoints and circumstances from all regions of the world; presents learners with the capacity to calculate the risks of decision-making; acknowledges the global forces that affect us all and promotes justice and equality; empowers learners to bring about change; and provides an international curriculum and seeks opportunities to develop students' international awareness and competence (p. 20).

The phenomenon of the internationalisation of higher education has been linked to the concept of global citizenship as a graduate attribute. This section exemplifies the

projects that promoted intercultural competence, global perspectives, intercultural awareness or global citizenship among students in schools and universities in many countries such as Australia, UK, Canada, and the US. Global perspectives and intercultural awareness are often promoted in pluralistic societies. Governments from these countries have foreseen the need to adapt graduates to be able to compete at an international level. Good international education and experience would lay a foundation for graduates to become globally responsible citizens who will contribute to their respective communities and the global community. Therefore, there have been messages from many international organisations (e.g. UNESCO, UN, OECD, and the World Bank Group) that urge universities to produce graduates to suit the global agenda in the 21st century.

2.7 Conceptual Frameworks

This chapter has derived two conceptual frameworks from the literature. In this section, the framework of global competency (Boix Mansilla & Jackson, 2011) and a framework of internationalisation at a program level (Brookes & Becket, 2010) are discussed in order to illustrate the components of global competency, which resembles the concept of global citizenship. The dynamics and components of international education at a program level are discussed also. Since this thesis combined internationalisation of higher education with global citizenship, it is necessary to consider all globalisation forces that affect higher education in the Thai context.

2.7.1 Understanding the World (Boix Mansilla & Jackson, 2011).

Boix Mansilla and Jackson (2011) conceptualised the global competence into four competences as in this diagram.

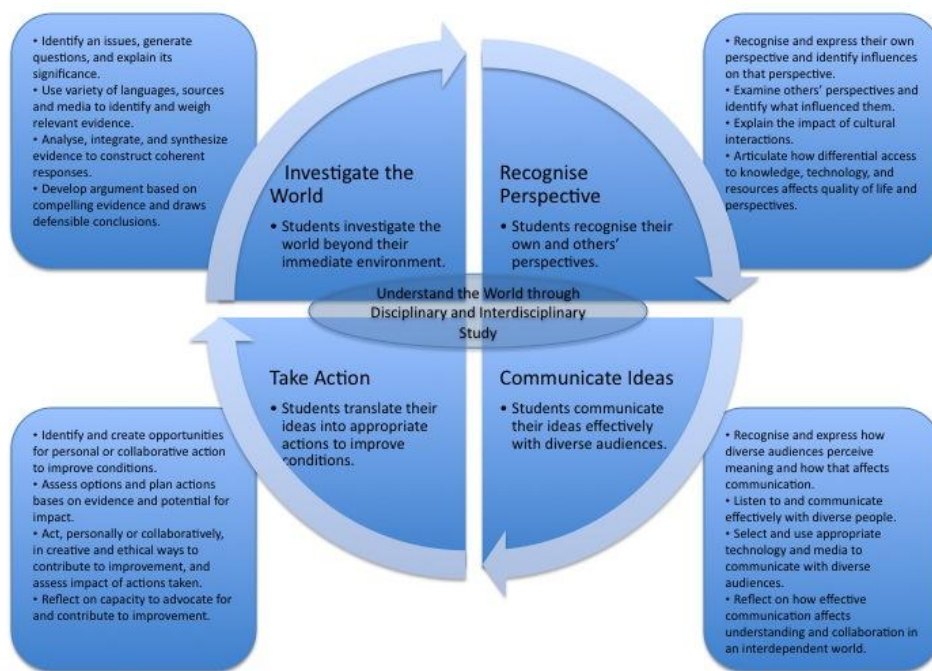


Figure 2.1 Understand the world through disciplinary and interdisciplinary study (adapted from Boix Mansilla and Jackson, 2011, p. 12).

The first component, *investigate the world* requires students to be able to investigate the world beyond their immediate environment. Students are enabled to identify an issue, generate a question, and explain the significance of locally, regionally or globally focused researchable questions. Students are also able to use a variety of languages and domestic and international sources and media to identify and weigh relevant evidence to address a globally significant researchable question. Investigating the world involves an ability to analyse, integrate, and synthesize evidence collected to construct researchable questions. The last part defines that students will develop an argument based on compelling evidence that considers multiple perspectives and draws defensible conclusions.

The second component, *recognise perspectives*, includes four capacities. Students will recognise and express their own perspective on situations, events, issues, or phenomena and identify the influences on that perspective. Students will also examine perspectives of other people, groups, or schools of thought and identify the influences on those perspectives. Thirdly, students will be able to explain how cultural interactions influence situations, events, issues, or phenomena, including the development of knowledge. The fourth part indicates an ability to articulate how

differential access to knowledge, technology, and resources affects quality of life and perspectives.

Communicate ideas signifies that students will be able to communicate their ideas effectively with diverse audiences. The first part states that students will recognize and express how diverse audiences may perceive different meanings from the same information and how that affects communication. Secondly, students will listen to and communicate effectively with diverse people, using appropriate verbal and nonverbal behaviours, languages, and strategies. Students will select and use appropriate technology and media to communicate with diverse audiences. Fourthly, students will reflect on how effective communication affects understanding and collaboration in an interdependent world.

The fourth component of the cycle (*take action*) indicates that students will translate their ideas and findings into appropriate action to improve conditions. Students are able to identify and create opportunities for personal or collaborative action to address situations, events, issues, or phenomena in ways that improve conditions. The second part describes that students will assess options and plan actions based on evidence and the potential for impact, taking into account previous approaches, varied perspectives, and potential consequences. Thirdly, students will act, personally or collaboratively, in creative and ethical ways to contribute to improvement locally, regionally, or globally and assess the impact of the actions taken. The last part of the component signifies an ability to reflect on their capacity to advocate for and contribute to improvement locally, regionally, or globally (Boix Mansilla & Jackson, 2011, p. 102).

2.7.2 Framework of Internationalisation Based on Brookes and Becket (2010).

This framework of the internationalisation of higher education shows how internationalisation can be implemented on campus (internationalisation at home) or from overseas exchange (internationalisation abroad). The two approaches to internationalisation can be combined to equip students and staff with global perspectives. Two agents in this framework are staff and students. For staff, internationalisation is embedded in international work experience, professional development, networking, and research. Whereas for students, internationalisation

derives from an internationalised curriculum, learning outcomes, international perspectives, and international internship and exchange. Higher education needs to bring in all elements into practice to develop globally competent graduates and truly international programs.

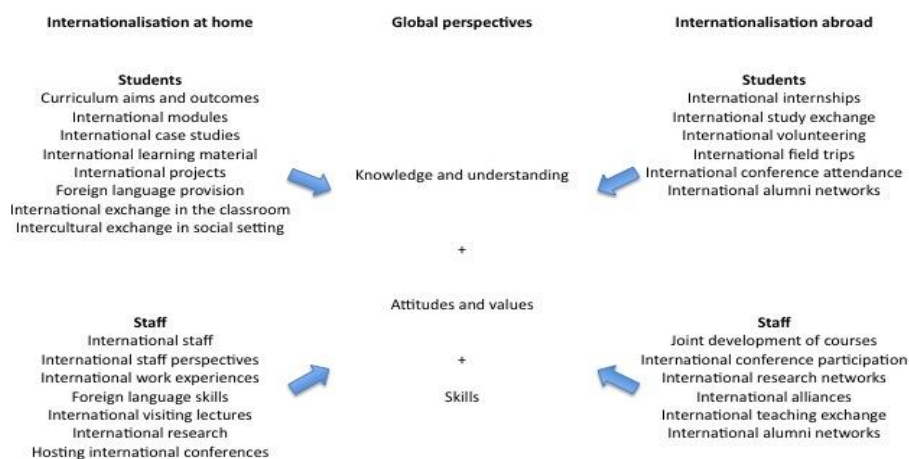


Figure 2.2 An adapted framework of internationalisation at program level (Brookes & Becket, 2010, p. 8).

2.7.2.1 Internationalisation at home.

Cross-cultural competencies can be developed at a business level and at an individual level. Awareness at the business level is developed through individual units of study within programs. In some programs, an internationalised aspect is embedded holistically within the whole program. Using international case studies and materials is promoted as the approach to internationalise the subject-content. Alternatively, teaching staff can insert practical examples in classes. A presence of international students can support international classrooms. Students have an option of taking a language unit. Internationalisation could be promoted through the informal and formal cross-cultural interaction. Formal cross-cultural interaction takes place in classroom teaching and learning; whereas informal interaction could be organised by social events. Visiting academics could promote internationalisation of a university. Teaching staff gain a broader outlook on their discipline and create a network of academics through attending conferences. Universities are advised to host

international conferences to assist the sharing of knowledge among academic staff.

2.7.2.2 Internationalisation abroad.

The internationalisation abroad dimension is promoted along with the internationalisation at home approach to strengthen the process of internationalisation. Study exchange is offered but is not of great importance for the students. The reported barriers to exchange programs are funding and language problems. Other variations include field trips and volunteering overseas. Universities can use alumni for the purpose of promoting the course and job placement for new graduates. Apart from those mentioned, joint-degree programs with partner universities are established. The target group are often the final year students.

Universities can promote students' international learning experience by incorporating internationalisation at home and abroad. The International College in this study employed both approaches to internationalisation in their institution. Foreign students were recruited and enrolled in various programs and exchange programs. Non-Thai students in the International College represent 30 per cent of all students. In certain disciplines, students have opportunities to participate in overseas exchange and internship abroad. The International College also recruited teaching staff from the US, Australia, New Zealand, and other European countries. This would ensure that students would have lecturers who represent different viewpoints on global issues. Internationalised curricula are produced and reviewed to comply with the quality assurance standards of Ministry of Education. But since global standards of international education are not available, the International College used a guideline that is offered by QS Times Higher Education Ranking system as well as from collaboration with partner universities around the world. Professional development was promoted among teaching staff. The International College does support staff for short-term courses if development is required.

2.8 Conclusion

In this chapter, the literature on globalisation and internationalisation has been discussed. Many frameworks have been amalgamated to create a diagram to illustrate the dynamics of four components and global dimensions. The framework below was

modified from the original works to provide a better conceptualisation of two concepts. It provides a better representation of two frameworks utilised in this study. It also summarises many of the concepts and ideas discussed in the following figure.

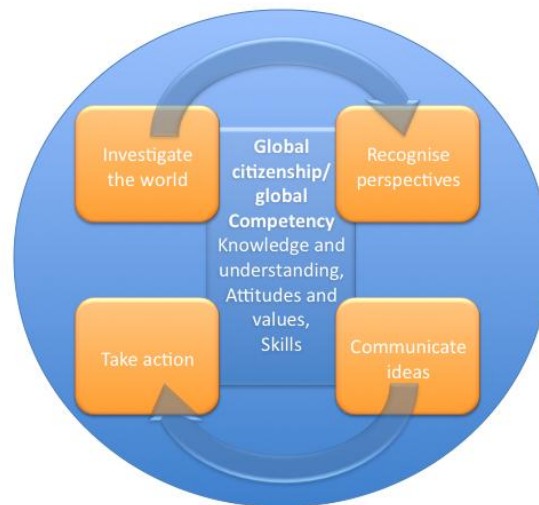


Figure 2.3 An integrated framework of internationalisation of higher education and global citizenship/global perspectives.

This framework is an amalgamation of the framework of internationalisation (Brookes and Becket, 2010) and the framework of global competence, understanding the world (Mansilla & Jackson, 2011). It illustrates four elements of global citizenship and the dynamic within the framework. Global citizenship is made up of knowledge and understanding, attitudes and values, and skills, which are associated with the four components of global competence (e.g. investigate the world, recognise perspectives, communicate ideas, and take action). The framework applies to the study of how global citizenship is interpreted and implemented within two institutions.

It appears that the factor includes staff and students. In this study, the outcome of global citizen graduates is mainly due to the work of academic staff. Managerial staff have an influence on the policy and framework of the University and the International College. This framework will appear in the Discussion chapter to aid analysis. The outcome of global citizenship and global perspective is reflected in a set of knowledge and understanding, attitudes and values, and skills, which will be described in detail.

The next chapter, Chapter Three, will explicate the methodology of this study. The qualitative research method of case studies was employed to investigate the conceptualisation and implementation of global citizenship in the University and its associated International College. The chapter describes groups of participants in this study and also the research methods used to collect data, i.e. in-depth interview, focus group discussion, survey, participant observations, and document analysis. The results of data analysis are represented in themes and categories.

3 METHODOLOGY

A qualitative approach has been adopted for this thesis. A combination of case study and grounded theory was utilised in order to investigate the manner in which the University and its International College in Bangkok interpreted and implemented global citizenship into their administration, learning and teaching. Case studies have been extensively discussed in the qualitative research field (Marshall & Rossman, 2006; Stake, 2000; Yin, 2009). Case study has also been applied in law, business, medicine and public policy (Yin, 2009, p. 4), and in education (Merriam, 1998). Grounded theory was utilised to analyse the interview transcriptions. The process of data analysis includes three stages of data analysis, i.e. data coding, data reduction, data displays and analysis, and identifying themes and categories.

This chapter is structured into several main sections beginning with role of the researcher, qualitative research approaches, grounded theory, case study approach, methodological approach, data collection strategies, participants selection, in-depth interview, focus group discussion, class observation, document analysis, triangulation, data analysis, ethical consideration, and conclusion.

3.1 Role of the Researcher

In a qualitative research project, factors influencing the data collection process do not come from the participants alone, but also from the researcher. The role of the researcher varies in collecting data. The researcher can be a passive observer of a social phenomenon, or an active participant in the research setting, or an “instrument” (Patton, 2002, p. 14). The perspective utilised in this thesis is based on the interpretation of the researcher as an outsider of the University and the International College (an etic stance). The researcher brought along an understanding of the Thai university system and its cultural dynamics combined with knowledge that the researcher acquired from years of study in an Australian university.

The researcher completed her Bachelor of Arts in a university in Bangkok, Thailand. The researcher then continued her Master of Applied Linguistics and Master of Letters (Linguistics) in the University of Sydney before commencing a PhD degree.

The experience of doing master degrees by coursework and research in the Australian university made the researcher aware of the internationalised aspect of higher education, the difficulties that international students encounter when they begin their studies abroad, and the transitional period from the culture shock to becoming more familiar with the new culture. The researcher presented in this study the combined perspectives of a Thai and Australian higher education context.

Global citizenship is a concept that promotes the harmony of internationalisation in higher education. The concept has been adopted and applied by all Australian universities, for example, Griffith University, Macquarie University, The University of Melbourne, The University of New South Wales, The University of South Australia, and The University of Sydney. Nevertheless, the concept is not well understood among educators and practitioners as well as students. In Thailand, understanding of global citizenship is even scarcer. The most appropriate approach to study the concept of global citizenship in Thai universities is to select universities, which contain an aspect of global citizenship in their mission statements.

This study involved people working in managerial and teaching positions as well as students. Therefore, to gain access to the research site, the researcher needed permission from the chosen university. However, in Thailand, it is not easy to gain access without a proper connection. In acquiring permission for accessing the research fieldwork, the researcher required introduction letters from two lecturers: one is from the supervisor of the researcher, and the other is from a respected professor from a university in Sydney. Two referees who are highly respected in Thai higher education were chosen. One referee has been involved in a large number of collaborative educational projects between Australia and Thailand, and he has worked for royal projects in Thailand for a number of years. He is well-known among the administrators of the University.

Being a native Thai, the researcher was able to understand the language and culture of the people in the University. The introduction letters had been sent to the University and the International College before the researcher conducted data collection. When the researcher arrived at the research site, she contacted a lecturer in the Faculty of Social Science, who has subsequently given assistance through the whole process of data collection. The lecturer introduced the researcher to the administrators in a

variety of social science disciplines. Insights into and information about staff in the University and the International College were given to the researcher in order to plan the data collection. An introduction to the research by the mentor made the process of acquiring permission and establishing rapport with other participants smoother.

The choice of language was an important factor for the interviews. For Thai senior-executives, using Thai language in the interview is considered polite and facilitative. Other benefits of communicating in Thai include clearer explanation, and showing social solidarity and sharing cultural understanding and values. Thai participants were more cooperative when they were interviewed in the Thai language. The interviews provided saturated data on the issues that these participants experienced in integrating global issues and global citizenship in their classes. Such depth and breadth of data collected cannot be achieved when conducting an interview in English with Thai respondents.

Lastly, the researcher established rapport with the lecturers by encouraging them to talk about the difficulties they had with their teaching, or their concerns and issues. Since these lecturers are working for the Thai government, they were afraid that their comments might create conflicts for the University. But they were assured of the confidentiality of their participation and identity. These problems reflect the shortcomings that the University faced regarding the internationalisation dimension and the pedagogy of the programs.

3.2 Qualitative Research Approaches

There are various types of qualitative inquiry including ethnography, constructivism, grounded theory, case study, and phenomenology. Each approach will be an effective instrument if it is applied correctly. Ethnography provides a useful research instrument to study culture. Social constructivism believes in multiple realities and that an understanding of the world is “socially constructed” (Yin, 2000, p. 454). Case study determines a research within scopes of cases and research contexts. And, grounded theory inductively derives theory from the data (Patton, 2002, p. 125). Lastly, phenomenology focuses on “lived experience” of participants (Patton, 2002, p. 125).

Schwandt (1997) provided a useful definition of qualitative inquiry as:

A set of multiple practices in which words in methodological and philosophical vocabularies acquire different meanings in their use or in particular acts of speaking about the meaning of the practice. These different ways of speaking form something more like a constellation of contested practices than an integrated, readily surveyable order. There are multiple sources and kinds of disputes, but generally they involve different ways of conceiving of the aim of qualitative inquiry stemming from different traditions of thought. (p. xiv)

There are a number of reasons that define the suitability of the qualitative methodology in this study. Qualitative research methodologies offer opportunities for the researchers to study “people’s actual experiences in naturally occurring events and situations” (Parker, 2004, p. 160). Secondly, qualitative research is appropriate to study the phenomenon about which “little is yet known” (Strauss & Corbin, 1990, p. 19). To capture the holistic picture of the implementation of global citizenship in the university, qualitative research provides an effective instrument for the research project. Finally, qualitative research usually involves participants’ lived experience with no manipulation or control from the researcher. Denzin and Lincoln (2005) described, “...qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meaning people bring to them” (p. 3).

3.3 Grounded Theory

Data collection and data analysis used in this thesis was based upon a grounded theory approach. Glaser and Strauss originally published *the discovery of grounded theory* in 1967 (Birks & Mills, 2011). Since then, grounded theory has been evolving through multiple development phases which Denzin and Lincoln (2005) termed “eight moments of qualitative research” (p. 14). The moments began with the traditional period (early 1900s-World War II) and moved on to the second moment, the modernist phase (1940s-1970s), which includes grounded theory, then the blurred genres (1970s-mid 1980s), and lastly the eighth moment (2005-present) (Denzin & Lincoln, 2005, pp. 14–20). Grounded theory is often used in sociology, nursing,

education, and psychology (Creswell, 2007). According to Denzin (1997), grounded theory is “the most influential paradigm for qualitative research in the social sciences today” (as cited in Patton, 2002, p. 124). To study human experience, the researcher has to define a suitable instrument to interpret the data collected. In this case, grounded theory becomes an appropriate instrument in discovering human experience than other quantitative research approaches because it seeks to understand human experience grounded in a specific context.

Technically speaking, Charmaz (2006) argued that grounded theory is a strategy that develops from the data rather than deducting from the hypotheses and testing the existing theories. In other words, a grounded theory study is data-driven. A quality grounded theory is determined by three factors: researcher expertise, methodological congruence and procedural precision (Birks & Mills, 2011, p. 33). Grounded theory researchers have to be congruent in collecting and interpreting research data. In this study, grounded theory is an instrument that derives human experience in global citizenship. Grounded theory was utilised to build a theory of global citizenship based on Thai and Western perspectives. A theory is an “abstract analytic schema of a process or action or interaction” (Strauss & Corbin, 1998, as cited in Creswell, 2007, p. 63) Grounded theory is useful for its capability to inductively deal with a great volume of data without interrupting the process of data analysis. Therefore, a grounded theory approach assisted in interpreting the data of this study. Themes and categories were derived from the interviews and focus group discussions data.

3.4 Case Study Approach

The use of a case study approach has often been discussed in regard to its definition and function. Scholars have defined case study as the study of a phenomenon grounded in a certain context. Stake (2000) stated that case studies are:

...not a methodological choice but a choice of what is to be studied...we could study it analytically or holistically, entirely by repeated measures or hermeneutically, organically or culturally, and by mixed methods—but we concentrate, at least for the time being, on the case. (p. 435)

Case study research is distinguished from some other qualitative methods of inquiry

in that it has an element of activities bounded within the context. Case study is very useful when it comes to an unclear boundary between the phenomenon and the context (Yin, 1989). In this case, the concept of global citizenship and the context of Thai higher education are not clearly defined. Global citizenship is perceived differently in each country. Even in universities in Thailand, the concept is embraced and implemented in many different approaches.

Stake (1995) distinguished among types of case study methods: instrumental case studies, collective case studies, and intrinsic case studies. An intrinsic case study is a study in which the researcher has an interest in the case. An instrumental case study occurs when the researcher wants to find an answer to the questions. By choosing the case, the researcher feels that the case can yield an understanding of the questions. The case is used as an instrument to acquire answers to the questions. Collective case study (multiple case study) is the study of different individual cases in which each case is considered an instrument to find an insight or understanding. In a collective case study, “one chooses several subjects to study, instead of just one; there will be an important coordination between the individual studies” (pp. 3-4).

To clarify the outcome of case study research, it is worth mentioning experiential knowledge. Experiential knowledge is the essence of qualitative understanding. It is knowledge or statements that the participants have experienced and transfer to the researcher in the form of a narrative. Because mostly qualitative data constitute subjective data, case study researchers have to deconstruct these personal accounts into a logical arrangement. When the researchers ask questions, the answers from the respondents are a “mix of description, interpretation, opinion and feeling” (Stake, 2005, p. 454). The participants’ responses to the questions would reflect on their experience in the University and the International College.

It was decided in this study to select a public university and its affiliated international college as cases to be studied. The study of the University and International College is a multiple case study. The two organisations have been studied and compared to see if there are any influences from Thai culture in the interpretation and implementation of global citizenship, and also if internationalisation of the curriculum would make a difference in a teaching approach in regard to global citizenship. Using a multiple case study research design, the researcher can acquire “different perspectives on the

issues” (Creswell, 2007, p. 74). Comparing the case studies would result in the identification of differences and similarities with respect to adopting global citizenship into teaching and learning and other aspects such reconstruction of the curriculum and extra curricular activities, and developing a global citizenship attribute into students’ characteristics.

3.4.1 Justification of case study.

Schramm (1971) stated that the purpose of using case study is to “illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what results” (as cited in Yin, 2009, p. 17). The researcher needs to have a set of questions before starting to conduct the fieldwork. The questions do not need to be specific and directive but rather to be open-ended questions which prompt the participants to answer and explain their perspectives on given topics.

The objective of the study was to acquire an understanding of the perceptions of global citizenship among Thai administrators and lecturers as well as among the students. Viewpoints from multiple levels of staff and students were collected and scrutinized to assist the understanding of global citizenship in a Thai context. The main priority in conducting case studies is to “identify a case that would be significant for your research question and to clarify what else belongs to the case and what methodological approaches its reconstruction requires” (Flick, 2009, p. 134). To answer the question, the researcher defined the cases (the University and the International College) and deconstructed the process of incorporating global citizenship into components. The incorporating process was analysed and compared between the two higher education institutions. The final product of this case study research is to identify models of global citizenship that are unique for Thai higher education and international tertiary education in Thailand. These models were constructed from dialogs of Thai and non-Thai executives, educators, lecturers and students.

3.4.2 Selection of the cases.

This section shows how the cases were selected. In the larger scheme, a number of universities in Thailand were considered. The researcher studied each university’s

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

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

3.4.2.1 The University.

In this study, the target institutions are the University and the International College. The University is a state-funded university in Bangkok that adopts the notion of internationalising higher education and global citizenship into the teaching of national and international programs. In this study, the target institutions are the University and the International College. The University is a large research university, which specialises in medical science and health science and has diversified groups of faculties and colleges operating within the University’s structure.

The progressive action that The University continues to pursue is to internationalise the institution and promote the harmony of diversity of students and staff. The expected outcome is to develop graduates who are “socially informed and socially aware.” The philosophy of The University regards the cultivation of global citizenship as producing competent and ethical members of a human society.

The philosophy has been the pivotal principle of the university; its mission and endeavour is to imbue graduates with the conviction that they will not only be excellent in academic areas but also in their contribution to the quality of life of their fellow human beings and mankind and the world (The University’s website, 2008). The University has been purposively selected according to the principle of “purposive sampling” (Denzin & Lincoln, 1994) because of the university’s emphasis on developing graduates who will be “global citizens.” The graduates will serve their communities by their professional and academic competence, and be strict to their professional standards, and determined to contribute to their communities in many ways.

The international aspect of the University is designed into its strategic plan (2009-2012). It is described that the University will:

1. instil the awareness of the University as a part of the global community,
2. foster international cooperation and exchange of knowledge with other universities and international organisations,
3. enhance the visibility of university in the global arena,
4. develop the potential of students and staff to become global scholars, and
5. support internationalisation internally

In summary, the University was selected based on its promotion of global citizenship as a desirable trait for the graduates, commitment to internationalise, and the existence of its International College, and lastly its academic excellence.

3.4.2.2 The International College.

In addition to the national degree programs taught in the Thai language, The University has offered international degrees which are delivered in English through its International College for more than twenty years. Based on the concept of “Global

Quality-Thai Touch,” these programs aim not only at ensuring that programs have international quality, but also that students develop into global citizens. In the mission statement, the International College’s website defines: “graduates...who are prepared to meet the challenges of living and working in a diverse and globalised world”. It also provides leadership in key areas of education to students from neighbouring countries (QS World University Rankings, 2011).

The International College was established in the mid 1980s with aims to provide quality international education at a university level in Thailand. The College is one of the first international colleges that offered international education at tertiary level. The International College is directly under the administration of the University but operates independently and charges full fees as opposed to the University which is subsidized by the Thai government and charges only a part of the tuition fee. Not only are foreign students enrolled in the programs, but also the International College was able to recruit a great number of Thai students because of the academic rigour combined with English language skills. The International College stated that the learning atmosphere is “truly international.” Foreign and exchange students were not kept separated from local classmates. They are encouraged to learn and share knowledge together. It also promotes an inclusive liberal arts curriculum. As a result, the students develop a well-rounded worldview and become high achievers in an array of competitions and professions. The graduates of the International College are recognised as global players. The hallmark of the International College is in extra curricular activities. Many clubs and societies are established for students to do activities and learn outside the classroom. The International College is also recognised for its competent debate club, which represents the College at the international level. The internationalising strategies of the College consist of:

- A community of international students,
- International teaching staff,
- Networking between universities including academic program and research, student exchange, joint degree, international collaboration,
- Cultural exchange activities, and
- An international link

(The International College's Pamphlet, n.d.)

This International College was chosen for various reasons. Firstly, it is the first state owned International College. Secondly, it maintains academic excellence. The admission of students requires that students have certain English aptitude levels (550 score in TOEFL or 5.5 band score in IELTS). Thirdly, the focus of the College to internationalise the curriculum and pedagogy indicates that internationalisation does not simply mean subjects are taught in English, but the content has to be internationalised. The final comment and the most important part is that the International College aims to produce globally-competent graduates who can work efficiently at an international or global level.

3.5 Methodological Approach

The methodological stance of this research project is social constructivism. Under this philosophical presumption, truth is a shared perception among a group of people in the research setting. The University and the International College are the research sites for the data collection process. It is imperative to see how people from these institutions perceive the concept “global citizenship” in different ways. Global citizenship is a concept that was incorporated implicitly into teaching and learning of national and international programs. It was anticipated that the outcomes of these programs are different. The composition of staff in the University and the International College are significantly different. The teaching methods and mindset of the senior executives, faculty members, and students diverged according to their disciplines and backgrounds. The assumption in this research scheme was that no perception is purely objective. Reality is something the participants co-construct and interpret. The interpretation was a mutual meaning making process, which arose from the participants and the researcher.

Social constructivism is about “constructing knowledge about reality, not constructing reality itself” (Shadish, 1995, p. 67). Perceptions are shaped by the individual's knowledge, bias, experience, and cultural frame. The researcher has to be aware of participants' personal bias and constraints in reporting their thoughts on the issue. Crotty (1998) summarised that “all knowledge, and therefore all meaningful reality...is contingent upon human practices...being constructed in and out of

interaction between human beings and their world, and developed and transmitted within an essentially social context” (p. 42). While some participants provided a conservative viewpoint on implementing global citizenship into the curriculum and extra-curricular activities, other participants might offer liberal viewpoints.

Even if there are alternatives that yield the results of global citizenship perception among Thai senior executives, lecturers, and students, the results might not capture the uniqueness of the case and the institutions. The researcher decided that constructionism would provide a suitable framework to study the practices in the university. Crotty (1998) observed, “constructionism embraces the whole gamut of meaningful reality” (as cited in Patton, 2002, p. 97). The continuum of responses on the implications of global citizenship and internationalisation projected multiple viewpoints of the interviewees. The meanings that these respondents provided reflected their personal history, biography, gender, social class, and race and ethnicity.

3.6 Data Collection Strategies

The methods of data collection were selected based on the qualitative nature of the research. The process of data collection, coding and analysis is interactive and iterative.

The following figure indicates the phases in the research procedure.

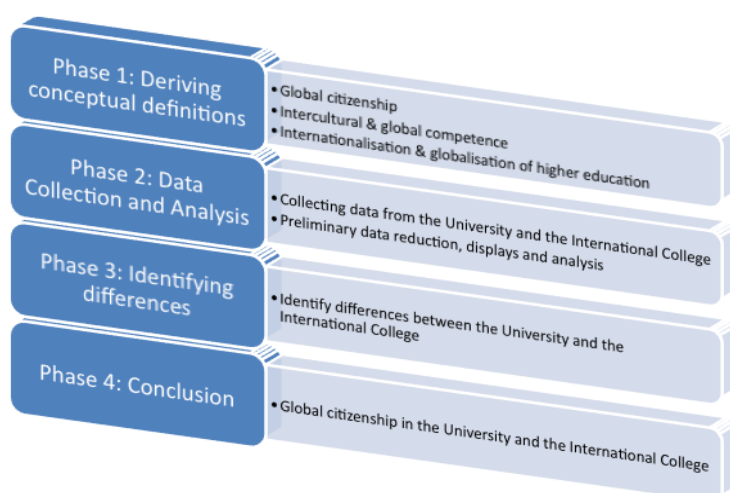


Figure 3.1 Phases of the research.

There were four phases in the research process. Firstly, the researcher broadly defined the concept of global citizenship from the literature and distinguished it from other concepts of global and intercultural competency. Internationalisation and globalisation of higher education were studied to find if these concepts contributed to the development of the global citizenship attribute. When definitions were acquired, the research questions were designed to elicit possible responses from the participants. Questions and data collection methods varied slightly among the participants as some participants worked in the areas of internationalisation. The interview questions were adapted to investigate the internationalisation approach of the institutions they were affiliated with. The process of initial data analysis was applied to locate categories that emerge from the data collection. Then, coding the categories into systemic themes was carried out. This process enabled the researcher to distinguish the differences between the University and the International College in terms of understanding, application and integration of global citizenship into graduate attributes.

3.6.1 Sequences of data collection activities.

During the five weeks of data collection, qualitative research methods were utilised. The table shows the process of data collection in the five-week time span.

Table 3.1 Summary of the data collection process.

<i>Week 1</i>	<i>Six administrators (four from the University and two from International College) and two lecturers from the University were interviewed. Two classes of General Education were observed.</i>
<i>Week 2</i>	<i>Three senior executives and four lecturers were interviewed. Class observation was conducted within the group of students from the College of Music (affiliated with the University). A lecturer of Faculty of Economic and Business from the College was interviewed</i>
<i>Week 3</i>	<i>The third week of study includes a series of two focus group discussions of students from General Education course and two class observations. Then within the week, the researcher visited the International College. The interviews were conducted with a social science course co-ordinator and the lecturer of the History of Latin American course; the researcher attended the History of Latin America course</i>
<i>Week 4</i>	<i>In the fourth week, three faculty members, one from Engineering faculty (national program) and the other lecturers of Contemporary Issues in Thailand, and International Relations from the International College were</i>

	<i>interviewed.</i>
Week 5	<i>In the final week, two international classes were observed. The surveys of self-perception of global citizenship were conducted after class for 15 minutes. On the last day of the week, surveys were circulated among the students in national program. These surveys used the same set of questions for students to complement the focus group discussion in case the researcher needs to define some points from the focus group discussions.</i>

In the first week, the data collection began with the Faculty of Social Science from the University. Senior administrators such as the Dean, Associate Deans, and course coordinators along with lecturers were interviewed. The researcher had an opportunity to interview the Dean and the Director of International Relations of the International College during the first week of data collection. The data collection process in the second week was a combination of class observations and interviews with senior executives of the University (e.g. Vice-Presidents) and a lecturer from the school of economic from the College. The following week, the researcher conducted focus group discussions with the students of the University. Then the researcher came into contact with lecturers in the International College and arranged interview sessions with two lecturers. The class of History of Latin America was observed and investigated. The fourth week includes three interviewees, one representing the University and the other lecturers were from Social Science Faculty of the International College. In the last week, two classes of International College were observed. Students from those classes participate in surveys as well as students of the University.

Table 3.2 Matrix of methodological and time triangulation.

Methods	In-depth Interviews (Administrators and Lecturers)	Observations (whole class)	Focus group Interviews (Groups of students from the University)	Survey (Groups of students of the International College and the University)
Week 1	✓	✓		
Week 2	✓	✓		
Week 3	✓	✓	✓	
Week 4	✓			
Week 5		✓		✓

The table summarises the methods of data collection in conjunction with the time

span. Interviews with administrator and lecturers were arranged from the first week to the fourth. Observations were conducted from the first week to the final week. Focus group discussions were carried out in the third week and the surveys of the International College and the University' students occurred in the fifth week.

3.7 Participants Selection

The participants of this study were selected from the research sites. The process started from identifying key participants, who worked in different levels, e.g. senior administrators, lecturers and students in national and international programs. There were five stages in the sampling selection. The structure of participants' selection was:

Stage 1: The estimated key participants include people from the positions of senior-executive of the University and the International College as well as Thai and foreign lecturers from the units of study (social science). Students of the University and the International College will be selected to participate in focus group discussions.

Stage 2: The researcher went onto the research sites and discussed the research scheme and data collection process with a senior administrator who is also a mentor of the researcher. The senior administrator identified the participants that are relevant to the research project. This sampling method is called "snowball sampling" (Miles & Huberman, 1994, p. 28).

Stage 3: The participants were contacted either through a direct introduction, phone or by email. The researcher arranged interview sessions according to the respondent's convenience.

Stage 4: The research conducted in-depth interviews with senior administrators and lecturers from two institutions. The interviewees introduced more prospective participants (snowball sampling).

Stage 5: Groups of students were introduced during the observation sessions. The researcher conducted focus group discussions after class.

Stage 6: International students were recruited in the class by the lecturers' announcement. They participated in the survey after class.

3.8 In-depth Interview

Semi-structured interviews were conducted with the senior administrators and faculty members from the University and the International College. The semi-structured, in-depth interviews were conducted to explore administrators' points of view towards global citizenship in the Thai context and its interpretation in the curriculum. Good interviews consist of two dimensions: thematic and dynamic. A thematic dimension is "questions related to the topic of interview, to theoretical conceptions at the root of an investigation, and to the subsequent analysis" (Kvale & Brinkmann, 2009, p. 132). Kvale and Brinkmann (2009) described the objectives of an interview. The interviewers may want to know about the interviewees' "spontaneous descriptions of the lived world," or to bring out "the coherent narratives" or to extract "the conceptual analysis from the person's understanding of a topic" (p. 131). A dynamic dimension enhanced the flow of the conversation and facilitated the interviews to recount their experience and feeling.

The researcher attempted to embrace two dimensions in the interviews. The interview questions were designed to extract the thematic dimension of the interviewees on global citizenship attributes and also the dynamic dimension, which is elaborately interwoven into the interview dialogues. The participants were encouraged to express their experience and feeling about the practice the University and the International College are using to incorporate global citizenship or the method of teaching that they use to teach students about global issues and awareness. The dynamic dimension of the interview was created to establish rapport between the researcher and the subjects. The interviews were conducted in an informal and relaxed fashion.

3.8.1 Justification of in-depth interview.

The reason for utilizing semi-structured interviews is because the researcher acquires the viewpoints of the interviewees without predetermining the responses in contrast to using a questionnaire (Patton, 2002). Furthermore, interview questions are "open-ended, evolving, and non-directional" (Creswell, 2007, p. 107). An open-ended

interview allows more flexibility in the themes and set of questions. In a real setting, the interview can be adjusted when the researcher finds that further information is needed to clarify the points. The questions that arise during the interviews are called probing questions. The probing question can be improvised through follow-up questions when the researchers want to explore more meanings and further areas of interest (Arksey & Knight, 1999, p. 7).

It is advocated that interview design be “flexible, iterative and continuous” (Rubin & Rubin, 1995, p. 43). A good interview process will evolve and change during the process of data collection. This study adopted a flexible, iterative, and continuous research design. The sample was firstly identified before the data collection commenced. However, the reality of the site changed as the process of interviewing was adapted to suit the real context. The target groups were adapted to the priority of the focus of interviews. Interview questions were slightly changed due to the limited understanding of global citizenship among the students and some lecturers. The interview questions were revised and simplified to guide the interviewees into sharing their understanding of the topic.

Table 3.3 Indicative interview questions.

Indicative interview questions box
<p>Interview questions for senior administrators</p> <ul style="list-style-type: none"> • What kinds of citizens are needed to function in the 21st century world? • What is your understanding of global citizenship? • Do you think it is necessary for the university students to possess such qualities? • What can the University do to encourage or develop the conception into practices? <p>If you teach a class, how would you apply the concept into your class(es)?</p> <ul style="list-style-type: none"> • (For international courses) Can internationalisation contribute more to global citizenship or global perspectives? • Does the conception “global citizenship” create any implications in the general practice?
<p>Interview questions for the faculty members</p> <ul style="list-style-type: none"> • What is a global citizen? • How does your teaching encourage students to become global citizens? • How do you apply international dimension into your classes? and to what extent? • Do you use materials, research, literature, case studies from overseas to illustrate the points? • What are the effects of the students (short-term and long-term) • How can you promote students’ interaction and maintain the cooperation among students during group work?

3.9 Focus Group Discussion

The data from the students in the national program were obtained through focus groups. Two groups of students were chosen from units of study identified relevant to the concept of global citizenship. Six to eight students participated in each focus group discussion. In total, two groups of students will represent the General Education course and various faculties in the University. These groups of students represented the case or the cohort of students but not the individual participants. The groups include “people with a specific relation to what is studied and with the right mixture of people, opinions and attitudes” (Flick, 2007, p. 31).

Focus group discussion first started in marketing and media research. But it gained popularity in qualitative research. The focus group is an efficient way to collect responses from many participants at the same time. It also provides twofold benefits. Firstly, the data that the researcher acquired from the focus groups are not detached

from the context in which the data are grounded unlike using a questionnaire, where the context is not present. Secondly, the researcher also obtained balanced viewpoints because the participants would discuss the matters together. Shared opinions are also “quickly assessed” (Patton, 2002, p. 386). Group dynamics are an important element in focus groups. In the study, focus groups were specially designed for students to discuss their viewpoints on the pedagogy that the University used to cultivate global citizenship into graduate attributes.

Patton (2002) explicated the strengths and weaknesses of using focus groups. The strength of the focus group lies in the focus on topics. The subjects attended the session to discuss the topic “global citizenship attribute of the students.” The researcher acted as a “moderator” of a group (Krueger, 1994, p. 100). Rather than the researcher taking control of asking questions, the group members were encouraged to contribute to the discussion.

3.9.1 Criteria for selecting a focus group discussion.

Opinions of students were collected in two ways, i.e. focus group and survey. Both of them consisted of five primary indicative questions. However, in focus group discussions, the researcher can ask students further probing questions if further information provides better understanding of global citizenship. On some other occasions, probing questions were used to introduce the topic of global citizenship. Survey is an alternative method of inquiry used when students are not available to attend a discussion group. Despite the differences between the two methods of inquiry, the data elicited from both national and international groups were comprehensive and salient. Students’ opinions provided the evidence that correlates with the University and the International College’s policies and practice.

The participants in the focus groups were recruited from the classes of General Education that the researcher attended. This group represents the students from the national program. These students were in their first year from major undergraduate programs, e.g. medicine, radiology, nursing science, pharmacy, physical education, and engineering. They took the General Education course as compulsory units of their programs. Their backgrounds in high schools varied. Some participants were educated in privileged schools in the Bangkok metropolitan area and the others were from

regional schools. The admission to the university was through the central admission and a quota system. The admission system is designed to select students through the central admission examination. The quota system provides access to University to a number of talented students in the provincial level.

3.9.2 Process of focus group discussion.

The first stage is to define the questions that would elicit shared understanding among the students about being globally competent and global citizens. The constitution of global citizenship components would be derived from the discussions.

The guideline questions were edited from the work on global citizenship of Laws, Waugh, O'Connor, Napier, and Wikramanayake (2010). The second stage was to choose the questions that best capture the experience of the students. The questions of the focus group then were developed into a set of indicative questions.

Table 3.4 Guideline questions for interviewing (Laws, Waugh, O'Connor, Napier, & Wikramanayake, 2010).

The first stage questions

- One of the University of Sydney graduate attributes is to be a global citizen. What does this mean to you?
- How could your classes assist you in developing this attribute?
- Why do you suppose the University of Sydney has nominated global citizenship as an essential characteristic of its graduates?
- What does an internationalised classroom look and sound like to you?

The second stage: A set of indicative questions of the focus-group interview and survey

- What are the characteristics of global citizens?
- How can your classes encourage you to develop the attributes?
- What are the attributes of graduates of the university?
- Did your characteristics, attitude, personalities change after studying in this university?
- What are your responsibilities as a graduate towards the society?

These questions were designed to elicit the students' understanding of global citizenship and their identity and responsibility of being global citizens. These questions were aligned with the research question: How have students responded to these initiatives? Questions were examined to find whether the students see

themselves as global citizens and whether global awareness and values were manifested implicitly or explicitly.

3.9.3 Selection of the participants.

Request for participants was announced at the beginning of the class. At the end of class, the interested participants gathered in the front of the lecture hall to be briefed about the research project and the objectives of focus groups. The participants were led to the canteen where refreshment was provided. The researcher opened the discussion by stating the topic and objectives of the study and the use of focus group to acquire students' viewpoint on the topic. Participant information and consent forms were circulated and collected. In the Participant Information Sheet, open-ended questions were listed as illustrated earlier in the chapter. The group members then introduced themselves to the group. The researcher began the discussion by asking questions and provided time for the participants to reflect on the questions and then answer. The discussions had minimal interventions. Sometimes the researcher interrupted if the silent period was longer than a minute. Some participants were encouraged to speak out their ideas if they were quiet during the discussion. At some points, the researcher asked probing questions in order to acquire more information on the specific issues. The process continued in a friendly environment for one hour and thirty minutes. In the end of the session, the researcher summarised the responses that the students provided to affirm the statements and to clarify if there were any misunderstanding points.

Analysis was conducted in the same way as for the interviews. Grounded theory was employed to identify the themes and sub-themes contained in the data. Then, the researcher identified the relationship between the students' perception of being global citizens and the mission statements of the University and the International College as well as the pedagogy used in national and international programs.

3.10 Class Observation

This study also utilised an observation method to collect data from teaching. Observation method allowed the researcher to capture the activities that were going on in the classrooms in a descriptive form. For instance, those activities involved

teaching, learning, students' discussion, group work, and interaction between students. There are two kinds of observations: direct observation and participant observation. In this study, participant observation is employed. Lofland et al. (2006) has defined participant observation as "the process in which an investigator establishes and sustains a many-sided and situationally appropriate relationship with a human association in its natural setting for the purpose of developing a social scientific understanding of that association" (p. 17).

In the research setting, everything was recorded since the more detailed the descriptions of the teaching and learning in the University and the International College, the better the differences between two cases can be revealed. Neyland (2008) studied the ethnographic observation of an organisation and identified good observation and the strangeness of the fieldwork to the researchers as being useful. The good observation field note will later reveal what is hidden even from the members of an organisation. Strangeness is the feeling that the researcher will experience. It is encouraged that the researcher would feel necessary to write everything that happened in the field note. Neyland (2008) observed that ethnographers start feeling familiar with the things, activities, and people if they spend longer time in the group (p. 18).

In conducting an observation, the researcher needs to enter the research site and observe what has been going on at the site. The researcher needs to keep field notes that record the activities, the conversation, and personal reflections on the activity that took place. A good field note is essential to capture the occurrence. Patton (2002) suggested that there are "no universal prescriptions about the mechanics and procedures of taking field notes" (p. 302). A field note varies according to the nature of the study, setting, participants, and activities. In the initial stage, the researcher went into the research site with broad descriptive categories for class observations. Broad descriptive categories initially defined "particular people or types of people, places, activities and topics of concern" (Hammersley & Atkinson, 1983, p. 167). The implementation of global citizenship was drawn from direct observation of six classes; three classes from the General Education course from the University and three classes from the International College.

Using participant observation, data collected from class observations can provide a

descriptive account as well as depth and detail. The data must be “sufficiently descriptive that the readers can understand what was occurring and how it occurred” (Patton, 2002, p. 23). The study employed observation as one of the ways to collect and integrate data to show the reality of the practice, pedagogy, and teaching and learning in the University and the International College.

The classes observed in the University and the International College’s programs are illustrated in the table below:

Table 3.5 Description of classes.

University	International College
Social Studies for Human Development session 24 (Social Issues: Children, teenagers, women and elderly in Thailand and global society) 24 th class, section A6	Contemporary Issues in Thailand
Social Studies for Human Development session 24 (Social Issues: Children, teenagers, women and elderly in Thailand and global society) 25 th class, section A6	International Relations
Social Studies for Human Development session 24 (Social issues: Children, teenagers, women and elderly in Thailand and global society) 25 th class (Music College)	History of Latin America

3.10.1 Description of the classes.

This section describes the details of the courses being observed such as contents of the course, modes of delivery, and activities in and outside the classroom. The first class that the researcher attended was in the General Education course. The course title is Social Studies for Human Development. The unit is compulsory for first year students. The class is four hours per week. The class was separated into 3.5-hour lecture and thirty minutes for an in-class activity. Generally speaking, this unit is about basic principles and theory in relation to events, situations, and major problems of Thai and global communities. These contents constitute the evolution of civilization; important events in historical, political and public administration

systems; and economic and health systems. Expected outcomes of the unit are that students can understand the causes and consequences of events, situations, problems, and synthesize solutions to these problems. Also, they should understand the situations that benefit individuals and their community, as well as be able to apply the knowledge to the problems using case studies.

The classes of the International College consist of three different courses from Social Science. These courses were conducted in a small class (maximum of 40 students per class). The first course, International Relations, covers a wide variety of topics, from the development of the study of international relations, to contemporary concerns. It aims to introduce the students to central theories and concepts of the study of International Relations and introduce important events in International Relations such as conflict, the changing nature of sovereignty, and new international rules.

Contemporary Issues in Thailand was conducted in a lecture and a seminar. The course incorporates a wide range of issues that affect Thai society such as political movements; Royal networks, institutions and issues; and military networks and related issues.

The final course, History of Latin America was conducted in a lecture, with the focus on the geography of Latin America and the Caribbean; Spanish and Portuguese colonial societies; revolution and independence; subsequent political and economic development in Mexico, Central and South America; relation with Europe and the United States.

3.11 Documents Analysis

In a qualitative study, the analysis of text is often supplementary to interviews and observations. This study collected data from various document sources, e.g. policies, strategic plans, vision and mission statements, curriculum, syllabus, and course outlines and materials. Document analysis built a conceptual understanding of the policies and guides for implementation of global citizenship. Printed and online documents were reviewed using content analysis. The study implemented grounded theory to locate and identify the theme “global citizenship” and categories that were associated with the themes.

3.12 Triangulation

Many researchers triangulate data collection methods in qualitative research to confirm the validity. Triangulation helps identify multiple realities. In definition, triangulation is a “research process of using multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation” (Stake, 2000, p. 443). Triangulation is commonly found in a qualitative research approach, a section of triangulation is usually added as a separate section in theses. Triangulation works by acquiring more sources of data; therefore, it reduces the chances of data misinterpretation. This study intended to integrate the viewpoints of different participants, observation and hardcopy or electronic documents that are relevant to the research topic. Patton (2002) advised the first stage of case study is to accumulate as much information as one can get in a case. These data were triangulated from the three levels of collection from the two cases.

Many data collection methods were designed to triangulate the data from different points of view. Using a variety of sources is appropriate for the study since “the evaluator observer can build on the strengths of each type of data collection while minimizing the weaknesses of any single approach” (Patton, 2002, p. 307). The main sources of data for this study were obtained through the interviews and focus groups. Hardcopy and online documents, e.g. policies, mission statements, course syllabus, and class materials were collected and reviewed to see the connection between the interviews, observations, and written and online documents. Multiple research methods were being implemented to triangulate data such as:

- (1) Document analysis,
- (2) In-depth interviews with senior administrators and staff from the University and the International College,
- (3) Focus group discussions with students from national and international programs, and
- (4) Classroom observations.

This table indicates the dimensions of the data analysis of the case studies

Table 3.6 Levels of analysis.

	The University	International College
Level 1 (Policies)	<ul style="list-style-type: none"> • Policies • Official documents • Interviews with senior executives 	<ul style="list-style-type: none"> • Policies • Official documents • Interviews with senior executives
Level 2 (Practices)	<ul style="list-style-type: none"> • Pedagogy • Curriculum design • Teaching 	<ul style="list-style-type: none"> • Interviews with faculty members, course coordinator(s) • Class observation
Level 3 (Learning outcomes)	<ul style="list-style-type: none"> • Students' satisfaction/perception 	<ul style="list-style-type: none"> • Students' satisfaction/perception

3.13 Data Analysis

3.13.1 Grounded theory approach.

The analysis process was carried out according to the content analysis process. Content analysis is broadly referred to as “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings” (Patton, 2002, p. 453). Grounded theory (Glaser & Strauss, 1967) was employed to capture the interaction between participants. Analysis of data from the interviews began with open-coding and then selective coding (Charmaz, 2007; Corbin & Strauss, 2008; Glaser, 1978; Glaser & Strauss, 1967; Strauss, 1987; Strauss & Corbin, 1998). Interview data were transcribed and if necessary translated. At first stage, the researcher identified words or phrases in the transcript that occurred frequently. Then, these words were categorized into the first level coding according to their frequency. The words or phrases that participants emphasised were classified significant. Then, selective coding was employed to categorise the understanding of global citizenship by these administrators and faculty members. The final phase of the data analysis is to create a story that connects these themes and sub-themes together to form a theory. Theoretical saturation is to be achieved in this study. The process of coding was conducted until no new codes have emerged from the analysis and “category is conceptually well developed to the point where any sub-categories and their properties/dimensions are clearly articulated and integrated” (Birks & Mills, 2011, p. 99).

Using grounded theory, the researcher has to inductively analyse raw data. This process occurred from bottom to the top level, which is from the raw data to themes, categories and sub-categories. In practice, grounded theory was designed to collect missing data. The aim of using grounded theory was to “identify a basic-core-concept, which allowed them to relate, systematize, and understand these bits and pieces and to explain how the social phenomenon worked which they were interested in” (Flick, 2007, p. 18).

In this case, research into global citizenship in Thai universities is very limited. Even though there have been a few local studies that referred to world-mindedness in the secondary schools (Lawthong, 2003) and others about desirable graduate attributes in higher education (Chareonwongsak, 2009), the understanding of how the concept of global citizenship applied itself in a Thai university has not yet been studied. This study utilised a case study to capture the processes by which higher education institutions cultivate a global mindset among Thai and non-Thai graduates in different programs. To interpret the messages that participants wanted to communicate, grounded theory was chosen to locate the meaning and experience of these participants and to create a theory regarding a global citizenship attribute in a Thai university.

3.13.1.1 *Application of grounded theory.*

Grounded theory assisted and framed the data analysis process. An inductive analysis such as grounded theory yields four components, e.g. “patterns, themes, categories, and typologies” (Patton, 2002, p. 463) Patterns are “descriptive finding[s]” (Patton, 2002, p. 453); whereas, themes are “outcome of coding, categorization, and analytic reflection, not something that is, in itself, coded” (Saldaña, 2009, p. 13). Categories are units of information analysed in grounded theory research. Categories can be “events, happenings, and instances of phenomenon” (Strauss & Corbin, 1990, as cited in Creswell, 2007, p. 237). And, lastly, typologies are “classification systems made up of categories that divide some aspect of the world into parts along a continuum” (Patton, 2002, p. 457).

This study involves multiple stages of data analysis. In the first stage, the researcher started with the interview transcripts and read through the transcripts two times. Then,

the researcher identified recurring words or phrases in the data from the interviews and focus group discussions. This stage is to collect words and phrases that occurred in the data. For example, the word “globalisation” appears a number of times in the interview transcripts. It was analysed to see the connection to the concept global citizenship and internationalisation of higher education. The first emerging elements from the initial study of the data are patterns. The researcher looked for patterns through identifying recurring regularities in the interviews’ verbatim transcripts.

To identify the differences in understanding of global citizenship in the Thai educators and students, Patton (2002) suggested breaking the “categories that divide some aspect of the world into parts along a continuum” because it is important to analyse “the continua and distinctions used by people in a setting to break up the complexity of reality into distinguishable parts” (p. 457). The researcher clarified the meaning of global citizenship from individual participants and categorised it. Then, the researcher continued with putting together the attribute of a global citizen.

Apart from the analysis of the interview and discussion data, the researcher examined the reflective notes that were written in the data collection process. This examination was not done separately from the context. The contexts where the interview occurred and the background of the participants were recorded in a note when the researcher analysed the data. Knowing the background and discipline of the participants assisted in the analysis process.

Secondly, the words and phrases were input into the database of interview data. The process is called data reduction. The researcher applied filters into these data fields. Participants’ responses to particular words were collocated. For example, some participants may see globalisation as a chance to modernise the higher education system. Other participants may be opposed to the idea simply because globalisation would impose Westernised thinking into students’ mindsets.

After categorising these words, the researcher began to identify themes and sub-themes emerging from data analysis. The cycle of data reduction, data displays and analyses continued. In the final stage, the researcher was able to locate elements of global citizenship from the senior administrators, and the lecturers from both programs. Also, the perceptions of students about a global citizenship attribute were

manifested from the focus group discussions. The researcher was able to identify the differences in understanding between the two cases. Furthermore, the researcher could then understand the reasons that participants perceived the concept differently.

The verbatim data were arranged in a table. The researcher read through it and then identified outstanding words or phrases from the transcript. Then, the transcript was studied for the second time to find more words that could form patterns. The cycle was repeated for a number of times. The researcher progressed to the second stage of analysis by putting the pattern into the table and sought concurrent words from the first cycle of analysis. These words were grouped together to represent the categories of the interview data. The last stage is finding the themes. The theme of the data is the largest unit of analysis. It overarches the categories and subcategories. The table below shows the first cycle of analysis.

Table 3.7 Excerpt of initial coding

Transcription excerpt	Codes
Researcher: Where are you originally from?	
Participant: What am I am a citizen of?	
Researcher: yes	
Participant: I'm an Australian citizen but my family are from New Zealand.	
Researcher: Does living in different countries help you to understand people of different backgrounds?	
Participant: I think so. The more you live somewhere, the more you <u>realised that you don't really know what they are like</u> . I think in Thailand, when I was in the first year. After a year, I think I know all about places. Now, I know a lot less than I think I know	realised that you don't really know what they are like
Researcher: In the globalised era, what issues that impact	

Thai higher education you would like to address?

Participant: I think there are two ways. I think there are two ways. One is in terms of the education style, that is a move towards a more universal, critical, and political style of education and like from world education. More of Asian style is memorization so Chinese, Japanese, South Korean, and Thai students. In older generations it is much more a memorizing style sitting close to a textbook and no kind of discussion in the classroom and no question. That's one of the big issues that change. Also, a university is much more about teaching critical thinking and critical analysis and even like in high schools and primary schools they are pointing towards a child-centre education. It's a big last word when I take my kids to school here. The teachers always talked about doing child-centre class. They are not teachers stand in front with a stick, still pretty much an old lecture style. They do make a trend suited through. Still that was the moving toward, I think in policy and practice, that kind of education style. Next thing, the other issue is the type of courses because it's a move. There's introduction of thing like communication studies and more information economy stuff like Communication Studies and Entertainment. They have got an Entertainment degree here. International Relations is much more interesting even courses like Human Rights and Women Studies. All kinds of stuff that all developing as well. It has been 10 years since we have the first Women Studies program and Human Rights program even kind of a Globalisation Studies. That kind of stuff is what they are doing now.

education style...a move towards a more universal... world education teaching critical thinking and critical analysis policy and practice...education style new types of courses, e.g. communication studies, women studies

3.14 Ethical Considerations

It is a priority in this research to keep the identities of the University, the International College and the participants confidential. To comply with a protocol of the Human Research Ethics Committee, the participants are identified by their position, their affiliation, and nationality. The institutions are identified as “the University” and “the International College.” The process of interview and other forms of data collection included fully informed consented participation from all participants. In coding the data, special codes were assigned to identify the interviewees. Revision of the data was conducted after the transcription to ascertain that the identity of the participants is not present in the study. A summary of this study will be sent to one of the senior executives of the University once the thesis is submitted.

3.15 Conclusion

This chapter has outlined the research design and described the method of inquiry in greater detail. A qualitative approach was adopted in an attempt to study a Thai university’s policy and practice in regard to global citizenship. The study followed a comparative design. Two cases were compared for specific features, their objectives of teaching and learning, and the priority of internationalisation and global citizenship development. The research design provides a description of the research methods and data collection time frame. Five qualitative research methods, e.g. in-depth interview, focus group discussion, class observation, survey, and document analysis have been conducted in this case study. In-depth interviews and focus-group discussions are the main source of data on the implementation of global citizenship into the graduates’ attributes and teaching practice while the survey supplements the students’ self perception as global citizens. Class observations provide the records of actual practice of teaching and learning. This study only analysed two case studies; therefore, generalization to other cases cannot be made. The data collection procedure was conducted with flexibility on the site. Efforts were made to ensure that ethical considerations were rigorously conducted in the research process.

4 ADMINISTRATOR AND LECTURER PERSPECTIVES ON THAI SOCIETY IN THE ERA OF GLOBALISATION

It is important to develop an understanding that relates to global citizenship. Interviews with administrators and lecturers brought to the fore, important views on the impacts of globalisation on Thai society and culture and thus it is necessary to outline these views before focusing on global citizenship. This chapter explores how global citizenship was socially constructed through traditional culture and beliefs, and these cultural and social components constrained how global citizenship was constructed and cultivated. Two main themes emerged during the analysis of data: (a) views on Thai society and culture and (b) perception of the impact of globalisation on Thai society. The two themes are discussed based on interviews conducted with administrators and lecturers from the University and the International College. Theme one, views on Thai society and culture, was discussed in regard to several categories, i.e. influences that Thai culture and values have on people's perceptions. Theme two, perception of the impact of globalisation on Thai society, contains the participants' perspectives on how globalisation affects Thai society and higher education.

In this chapter, acronyms were utilized to classify the participants' position and affiliation. Table 4.1 describes the acronyms used in this chapter and next chapter.

Table 4.1 Acronyms used in data analysis.

Person's role	Nationality	Affiliation
A (Senior Administrators, Senior Executives)	T (Thai)	U (The University)
L (Lecturers)	NT (Non-Thai)	IC (The International College)
S (Students)		

4.1 Views on Thai Society and Culture

Within the theme, five categories could be identified: Influence of Thai cultures and values, Collectivism, Gratitude, Nationalism, and Moral values. This section reported

on what the participants thought to be constituted a good Thai citizen and if there are any pre-determined conditions that enable Thai people to become global citizens.

4.1.1 Influence of Thai culture and values.

Thai culture played an important part of forming the perception and thinking system of Thai people (Bovornsiri et al., 1996; Hallinger & Kantamara, 2000, 2001). Lecturers as well as senior executive officers of the University identified characteristics of Thai people as being generous, gentle, and respecting the seniors.

The Director of International Relations of the International College defined the differences between American and Thai cultures:

...Thai people are not really aggressive but if it is something important, they will push it (the agenda). In America, everyone argues when they go to work. Everyone argues about everything, and they want to challenge everything. They wouldn't last a day [in Thai workplaces]. (A, NT, IC)

His attitude expressed the downside of the attempt to fully adopt a Western approach into teaching and learning. Graduates of the College mostly work in Thailand. The culture of Thailand values more humble and deferential behaviour. Social hierarchy is very strong in Thailand. People of lower status are not supposed to challenge those from higher status. Therefore, the American practice is considered inappropriate or even rude (Bovornsiri et al., 1996, p. 64). The work of Bovornsiri et al. and the interpretation of data showed that the Thais' traits were associated with being generous, polite, having gratitude, and respecting seniority.

4.1.2 Collectivism.

The second characteristic of Thai society is collectivism. Collectivists admire social harmony and cooperation among individuals. Thai society is collectivist in certain ways as opposed to individualist societies in the United States or in Europe. Hanks (1972) described Thai culture as “collaborative and affiliated” (as cited in Bovornsiri et al., 1996, p. 62). Thai people like to do things based upon the group and are likely to conform to the group's norm and practice. The behaviour of group conformity was evident in how students work in a group project or how they learn in class.

A lecturer of Social Science commented on group morale among Thai students from different religious backgrounds. He also said:

In my observation, students have [quite a lot of] interaction. Even if they have to take different major subjects, they still take the same minor subjects. (L, TH, U)

Such behaviour shows that Thai students prefer to form a group with other Thai students in the classroom. Even among a group of Thai students, students tended to work and socialise with those of similar backgrounds, e.g. religion. The factors that might contribute to preferring to be in a group are shyness, language proficiency, and group solidity. Volet and Ang (1998) discussed the problems of inter-cultural grouping between Australian and international students at an undergraduate level. They pointed out that students would prefer to work with other students from the same or similar backgrounds because they feel comfortable sharing ideas and communicating with those on the same wavelength or from the same cultural background. These problems will be discussed in a later chapter on global citizenship.

Many lecturers from the International College and the University expressed their concerns about the clustering of the students. The problems were exacerbated when students refused to work with other Thai students outside their circle of friends. These lecturers wanted students to group with other students for many reasons. Firstly, the lecturers attempted to initiate interaction and informal learning between individual students. Secondly, encouraging students to work with other students from other disciplines would simulate the future scenario of workplaces where students have to work with a variety of colleagues. These lecturers hoped that in this way students would learn to work cooperatively and to listen to different perspectives.

This view on Thai students' characteristics was also identified in the dialog of the Director of International Relations and lecturer of Information Technology course:

Some of the Thai students are shy. They don't speak excellent English, so they tend to talk to other Thai students. (A, NT, IC)

Language proficiency is a factor that determines the behaviours of students in mixing in the group. A lecturer from the University Engineering Faculty recounted her

experience:

Only one from fifty Thai students has similar learning skills as the Westerners. There are difficulties in English reading comprehension. English is relatively hard compared to Thai language. However, the thinking system does not really differ. But Thai students are not very expressive of their ideas. Many times in group work, students would say “your idea is good, so we will use your [idea].” (L, TH, U)

From these comments, it is evident that a language barrier is an impediment that students faced in studying and communicating with international students. Having weak English proficiency can affect their learning experience in an international class. Also from the quote of this lecturer, compliant behaviour was reported. This behaviour can be linked to Thai culture. Thai culture is a soft culture where people generally do not express disapproval or different ideas. Conflicts are avoided at all costs to maintain group harmony (Bovornsiri, et al., 1996; Patterson & Smith, 2001). Thai people tend to go with the flow.

Hallinger and Kantamara (2001) explained the phenomenon of compliant behaviour clearly. In the past, education in Thailand was a centralized education system. Culture in Thai schools is defined as a “compliance culture.” The Ministry of Education (MOE) is a very good example of compliance culture. The MOE prescribed rules and policies. Those rules and policies were “followed accordingly” by teachers and schools. This shows that a compliance culture is culturally acceptable among the Thais (p. 388). When students work together in a group, any students who divert from the group could be rejected by other students.

Nonetheless, Thai culture and society does involve intercultural understanding or at least tolerance towards people from other cultures. Many participants of the study commented that although Thai people come from different ethnic and geographical backgrounds, they are able to live together harmoniously. The following statement from the American Director of International Relations at the International College illustrated this:

People in Thailand tend to have a better appreciation than most American students about global citizenship or citizenship. ... The US is quite focused and quite involved with itself and really doesn't see the perspectives outside its own culture or history. ... I think in Thailand ... students have been able to understand other cultures. (A, NT, IC)

Sometimes, Thai society is understood as a homogenous culture. A lecturer from the International College, who was born in New Zealand but educated and lived in Australia described his perception of Thai society:

Thailand is quite a homogeneous culture. I think coming from Australia, there's really a big distinction between multicultural and monocultural societies. (L, NT, IC)

This non-Thai lecturer went on to comment that Thai students tended to rely on stereotypes and have misconceptions about other cultures because they lack knowledge of cultural differences.

It is surprising here that students have a remarkable lack of knowledge about the cultures, and they rely on stereotypes as well. Especially with Western culture, there are stereotypes of some Western cultures. That was odd sometimes; things like Western culture are very consumerist, free sex, and the whole concept of sexual liberty. (L, NT, IC)

These comments illustrate this lecturer's way of thinking about "culture." Although he criticises Thai students for relying on stereotypes, he displayed a stereotypical perspective about Thais by failing to acknowledge different religions, ethnicities, and regional variations among Thai people. In doing this he displayed views of multiculturalism based upon his experiences in New Zealand and Australia. In Thailand, there is a great diversity of ethnic groups and minorities, which often go unnoticed if the person is not well-aware of these differences.

These three comments illustrate the complexity of the situation. While one comment clarifies that Thai students are more internationally aware of global issues, the second comment emphasises the homogeneous societal system. The other comment expresses the lack of cultural knowledge in the student cohort. The second and third statements

support that there is insufficient knowledge on cultural differences among Thai students.

Although Thai society is multicultural in itself, ethnic conflicts have been very few. Watson (1989) identified that the Thai government utilised education and language to harmonize people from different ethnic and cultural backgrounds. The government enacted a common curriculum and examination system on all schools and used Thai language as a means to integrate people from different ethnic backgrounds together (p. 66). Keyes (1987) also outlined the assimilation process in Thailand as being made through Thai language as a medium of instruction in schools, government policies and legislation favouring foreign immigrants, and religions (as cited in Kitiarsa, 2005, p. 473).

Some participants criticised negative behaviours of Thai people. They stated that Thai people generally like to enjoy themselves, but sometimes they are careless and lack self-discipline. The Vice-president for Students and Special Affairs at the University said:

... the international standard is “perseverance.”...Thai people are careless, [they] like to entertain themselves and like the idea of having fun...Therefore, Thai people hardly learn something new. They don’t have enough discipline and expertise, and they hardly learn from their mistakes and come up with the solutions and rules to prevent the incident. The Westerners on the other hand, when they experience any incidents or difficulties, they will try to prevent it and come up with a number of rules, and follow the rules strictly. This is the practice that we have to learn from developed countries because the experience will broaden our perception. (A, TH, IC)

This statement indicates that Thai people like the idea of entertaining themselves and do not like to engage in serious thinking. Komin (1990) called this trait “sanuk” or “fun, enjoy oneself and have a good time” (p. 694). Komin also pointed out that Thai people in general do not like to do anything that is not enjoyable. The implication is that these negative traits are hindering economic and social development in Thailand. When any accidents happen, Thai people rarely take it as an example and think of a solution to prevent the problem from happening in the future. The desirable

behaviours of self-discipline and professional expertise have to be learned from Westerners. The Vice-president stated that the idea of having overseas experience would help Thai people to learn how to be experts in the field and be self-disciplined.

4.1.3 Gratitude.

Gratitude is a cultural value that is rooted in Buddhism. Gratitude has manifested itself in Thai society since the early adoption of Buddhism. In Thailand, this value has influenced law making and way of life. This value is different from the Western value. A participant also stated that “being grateful” is a part of Thai values. Gratitude is a value that sustains the society because Thailand is not a full welfare state. The fear of this value fading is depicted in an aforementioned statement that insisted that lecturers should teach students about being grateful to their parents.

Gratitude was often stated as a desirable trait by senior administrators and faculty members. According to a University Lecturer in Social Science, it was explained that approximately 20 percent of the Thai population receive about 80 percent of the national income, and the country has ineffective social welfare. A lecturer in Social Science from the University said:

...Even with the basic social welfare for Thai people, they (students) don't even know how to access it. As we (Thailand) are a member of the United Nations Human Rights Council (UNHRC), we have to provide basic social welfare. But we lack efficiency in this matter. (L, TH, U)

The lack of promoting social security is a prominent phenomenon in Thai society. This weakness lies in the ineffective promotion of social security and welfare by the government. Rather than providing an effective social welfare system, Thai society adopted a gratitude system as a method to support society. The meaning of a gratitude system is very complex and is linked with the patronage system. The patronage system is normally depicted as providing mutual benefits between two parties where one is giving and the other receiving and vice versa. The gratitude system, on the other hand, is an obligation that those who receive the benefit repay the people who helped. In this case, the gratitude system shows a dynamic relationship between parents and children. However, in this research project, patronage intertwines with the

common characteristics, social norms, and values of Thai society. In this research context, patronage does not only mean to support others for one's own interest, but also encompasses the gratitude that children have towards their parents and the generosity of Thai people. Children are expected to look after their parents when the parents become old.

A lecturer from Social Science said:

I believe that the students can be globally minded at the same time as they are living in the Thai culture and society. And gratitude is one of the Thai values. I also believe that the teaching of values does not prevail in other cultural contexts. The Western cultural context does not have the same level of sensitivity of culture like Thai culture... In the Thai context, the penalties of assaulting your parents are very severe. The value is consistent with the law. I strongly believe that these Thai values should be incorporated into teaching.
(L, TH, U)

The characteristic of Thai society as a generous society was apparent in the interview of a lecturer of Engineering. She said:

In the Thai society...family plays a part in raising children too...because the children don't have much responsibilities in everyday living, the parents often will do most of the household chores and tasks. I think some aspects of the Western society are OK. They have a reliable welfare system. But our society is a generous society. Parents would always take care of their children no matter how old they (the children) are. Thai children are lucky because our society is based on generosity. (L, TH, U)

A discourse on gratitude emerged from time to time when the participants discussed desirable traits of Thai citizens. Gratitude is also desirable for global citizens. Participants have a shared belief that one has to be a good citizen of one's country before attempting to be a global citizen. In Thailand, students are expected to be good Thai citizens and be grateful to their parents and teachers.

4.1.4 Nationalism.

The themes “Thai citizens” and “nationalism” were asserted many times in the interviews. More often, nationalism was mentioned by foreign lecturers and Thai senior executives. Some participants from a Western background viewed nationalism as a perilous concept. A similar understanding was derived from the literature (Carter, 2008; DeJaeghere, 2008; Heater, 1996) which identified the problematic nature of nationalism in the globalisation era. Nationalism was seen as an ideology that can result in a narrow-minded perception and rejection of cross-cultural differences.

A lecturer of Social Science remarked:

I think nationalism is OK to a degree. But it can be very dangerous. Some might say, “[This is] my country, love it or leave it. Don't criticize it.” (L, NT, IC)

Also from another lecturer:

You understand the current complex between the Anglo-American and the Islamic people especially from a radical like Al-Qaeda. It is little to do with being right or wrong. But there's a fact that Anglo-Americans understand issues in terms of nation-state because the nation-state is a European phenomenon, Western phenomenon, whereas Islamic understands it in terms of religion. They are doing the same thing: killing, hurting, but they do it for different institutions. Each side feels that they are right and the other side is wrong. (L, NT, IC)

These statements illustrate that nationalism can be a dangerous concept if it is upheld strictly. The ideology can lead to extremist views and non-acceptance of criticisms. Nationalism and religious belief often clash in terms of what is perceived as important to those who view it. In Thailand, nationalism is not radically perceived as in other societies. Nevertheless, nationalism in Thailand has influenced the way students perceive those from other nation states in a different way.

Cultural differences can be eliminated through imposing a new Western culture, the culture they consider "civilized." Even before nationalism existed in Thailand, people

from different ethnic backgrounds were living together peacefully and in harmony. Thailand became a country that accepts multicultural beliefs and practices because of Buddhism, which accepts differences, and the generosity of Thai people, combining together. However, nationalism is important in the view of the University staff.

The Dean of the Faculty of Social Science said:

Nationalism...includes "Thainess" and so it is necessary for us. I believe nationalism wouldn't impede global citizenship. (A, TH, U)

The participant inferred that nationalism equates to patriotism, Thai values and culture. Therefore, it is important that the Thai nationalism concept must be maintained. According to the Dean's point of view, students need to be culturally good citizens of Thailand before they become global citizens. But the essences of global citizenship and national citizenship crisscross. We have to understand what is defined as "Thainess" before attempting to understand how Thai people can become global citizens.

4.1.5 Moral values.

Thai people believe strongly in ethical behaviour and morality, which are often referred to as Buddhist principles. Many Thai participants related the Buddhist five precepts and principles to being an ideal Thai citizen. The actions and thoughts of people in the society have been greatly influenced by the religion discourse. Referring to the phenomenon, Bovornsiri et al. (1996) resorted to using the term "Buddhist Epistemology." Buddhist epistemology illustrates the Buddhist influence over societal norms and values. In the interview data, the keywords of Buddhist principles, human kindness, human value recognition, and mercifulness were linked together. Thai culture is deeply grounded in Buddhism. The participants, e.g. senior executives, lecturers from different disciplines and students from both institutions frequently mentioned ethical behaviour and morality.

A senior administrator from the Social Science faculty remarked:

Code of ethics will set the norms of conducts about what is considered ethical or not in the case of students' misconduct. Therefore it gives equilibrium

(calm state of mind) to the students. But because morality is an abstract concept, we had to enact it (morality) into the course syllabus. Ethical behaviour has not been an objective without detailed planning, but it was stated in KPI (Key Performance Indicators). These guidelines have been used in the evaluations for students and lecturers. To achieve this, lecturers are role models for the students. (A, TH, U)

Ethical behaviour is one of the most desirable traits of graduates. It is believed that ethical behaviour is important in the Thai context because the quality of the graduates will determine the country's development. Thailand requires competent graduates who are equipped with ethical thinking and behaviour. Therefore, it is the responsibility of the educational institutions to produce graduates with ethical values.

The lecturer from the Engineering Faculty found that upbringing and education backgrounds would contribute to the development of the graduates' characters:

In general, we need conscientious citizens. Upbringing plays a big part of it (creating conscientious citizens). Half of the responsibility belongs to parents; the other half belongs to schools and universities. And because every child is innocent, if they have been well taken care of, they will grow into an ethical and responsible adult. They will know that in order to live happily with other people, they need to give and take, not only to take advantages from others. Apart from their family backgrounds, there is also educational background. The graduates who have strong academic background also are resourceful. They can adapt their skills to develop the organization. More importantly, morality is really crucial to education for the secure social foundation. (L, TH, U)

This lecturer realised the importance of family upbringing. Although a family institution is the smallest unit of society, it has great influence in cultivating ethical and responsible citizens for the country. In the quote, she remarked that parent and education share responsibilities in raising a child. Education needs to develop students further into being quality citizens of Thailand.

A participant talked of global citizenship in relation to Buddhist belief:

For me, global citizenship is not only a Western concept. In Buddhism, Lord Buddha stated that all human beings are equal. The teaching of Lord Buddha has profound meaning, for example, refrain from thinking of harming other people. If I can select the topic to teach students, I would pick (think no harm towards others) this one. When students graduate and become mature, they would subconsciously practice what has been taught to them. (A, TH, U)

Openness and acceptance of other cultures and religions have long existed in the history of Thailand. Intercultural contact heightened during the Ayuddhaya Kingdom (circa 1350-1767) and the Colonial period in Southeast Asia. Anthony Reid (1993) documented that people in Southeast Asia thought it was natural for people from other cultural and religious backgrounds to have different beliefs. He called the phenomenon “miracle of tolerance” (p. 193).

A senior administrator from Social Science explained the reason that the University’s students and graduates need to have an ethical outlook:

Our students are mostly studying in medical science and science disciplines. For them, they have to think of the benefit of mankind and society, not for themselves. The value is reflected in our founder’s statement “I don’t want you to be a doctor, I want you to be a man.” (A, TH, U)

This is because when they graduate, most students from this University will work in the medical field or in health science, it is imperative that they uphold a strictly ethical outlook in their professions and lives.

A senior executive from the University indicated that corruption is one of the concerns the University has. Students who graduate from the University are likely to be working in professions that earn high incomes and require a great amount of responsibilities. These professions, for example, are general practitioners, nurses, dentists, specialists, and radiologists. If the students do not adhere to moral principles and a code of ethics, they might abuse their power and corrupt.

A senior executive from the University said:

Apart from the capabilities in IT and language, we need to cultivate an ethical outlook and morality in the student too... if the students are very competent but lack morality, they will not care about others. They can help [those in need] but they won't. Their minds do not see the benefits doing so. Even if they see the way to resolve the problems, if they have selfish minds, our efforts are in vain. They will think, "It is not my business." And if an opportunity to take an advantage arises, they will take it. (A, TH, U)

His statement reveals the cause of concern over the students' mindsets. He believes that if the students are academically competent and highly intelligent, but do not have an ethical outlook, the effort of lecturers in teaching students is wasted. The scenario that he described is obvious. Students of the University need to be able to decide what action is ethical. They have to put the benefit of the society before their own.

Politics in Thailand is unfortunately a good example of corruption. The participants at the administrative level and lecturers often referred to the political corruption situation, but most often at the administrative level. Corruption is always dangerous regardless of the scale of action. The University realises the need to cultivate ethical values and behaviour among the students. The step the University takes towards anti-corruption is a hopeful start for the University to produce quality and ethical graduates who will later work in various professions. The staff at the University hope that their efforts will improve the quality of Thai society and will create a corruption-free workplace.

A lecturer of Social Science said:

An ideal citizen has to be a good person who has an open-mind. But to be open-minded, they have to be strong and rational. Rational in the sense that they can synchronize between the environment, causes and "self." They know their internal and external controls but at the same time they are aware of the effect that environment have on themselves. (L, TH, U)

There are a great number of determining factors in developing students' sense of morality. Teaching in class is one way to reinforce moral values:

A lot of factors play a part on moral values of the students such as family backgrounds, students' personal values and the values at the University. Moral values can be reinforced in the lectures and extra-curricular activities. In class, students were taught about for and against and [they] will look into the issues from multiple contexts. (A, TH, U)

In brief, moral values and ethics can be developed in different ways. In the simplest way, it happens in the form of didactic lectures. Some lecturers would insert the teaching of ethics indirectly in the lecture with the case studies. The other way of developing moral values is through extra-curricular activities. Extra-curricular activities and student clubs can enhance the teaching of moral values although the outcome of students' engagement in activities and clubs in relation to moral value development is questionable. The final method of developing a sense of morality is using a role model. In this case, lecturers are required to be good role models for the students in terms of moral behaviours.

4.2 Perceptions of the Impact of Globalisation on Thai Society

The participants explained how this global phenomenon has affected Thailand. Some participants viewed the phenomenon from several vantage points. Other respondents related the globalisation phenomenon to their disciplines or subjects.

4.2.1 Economic disparity.

Poverty is a chronic social problem in Thailand. The disparity between economic groups is becoming larger in Thai society. Many participants referred to the phenomenon as an “effect of globalisation.” Poverty does not only affect the economy of the country, but also determines the chances of children going to schools or universities.

There are a lot of cases where students are intelligent but lacking opportunities in education. Many students from this group were deprived of tertiary education. (L, TH, U)

Globalisation was discussed in terms of capitalism, Free Trade Agreements (FTA) and convergence of synergies (e.g. economic, political, social, and cultural). It was found from the dialog that the macro economy and international trade greatly influence the micro economic system in Thailand.

Global economy and FTA have affected many aspects of the society, for example, commerce, politics, media, and culture. Globalisation has created convergence. Everything is connected, and it will lead to some consequences. Nowadays national boundaries are not as strong as they were in the past. I wonder if it was the free market economy, which caused this convergence solely, or are there other contributing factors. Technology has connected people around the world together. Modern transportation enables us to travel to other places easier...however there are hidden agendas. FTA raised protectionism or these barriers. Therefore, it is a dilemma to what extent FTA is really “free.” Secondly, trade protectionism sometimes induces environmental issues. The developed countries want to strengthen the trade barrier. It is obvious that the free market serves the interest and economy of these developed countries. (L, TH, IC)

FTA raised the issue of protectionism by forcing the government to dismantle the measures to protect its domestic industry and open itself to market forces. The overseas products and services therefore take advantage of the country by selling their products below the production cost. In summary, domestic trade will be interfered with by larger international corporations and an oversupply of products from other industrial countries. A lecturer of the International College linked the knowledge economy to FTA. FTA impacted on multi-dimensions of Thai society including convergence. Globalisation blurred national boundaries and brought disadvantages to many countries. She pointed out that FTA is not really “free” as it sounds. There are hidden agendas, protectionism and barriers. The outcome of FTA contradicts the objectives of the agreement.

A lecturer of the General Education course also criticised capitalism in regard to the pace of change that globalisation brought. She reckoned that capitalism puts less competitive nations in a disadvantaged position.

Free market economy really creates an unfair state for the less fortunate countries. This occurred in the educational market. This [capitalism force] has created unfair wealth distribution in the country. Thailand really suffers from great economic disparity. Twenty percent of population owns eighty percent of the nation's wealth and vice versa (Eighty percent of population owns Twenty percent of nation's wealth). (L, TH, U)

She emphasised the fact that capitalism forces transformed Thai society into a society of great disparity between the upper class and the grass roots (working class and low socio-economic group). This contributes to an unjust society where the gap between the haves and have-nots is widening. The participant became concerned about this changing circumstance that Thailand is encountering.

Capitalism is considered to be an agent of change, but it has certain disadvantageous aspects for people who cannot adapt themselves to changes. A lecturer from the Engineering Faculty reported:

Capitalism in Thailand supposedly would bring advancement, modernization, social development and convenience. But in actuality, not many people can adjust to the pace of the changes, they were left out because they failed to adapt themselves. Not everyone benefits from the capitalism force. (L, TH, U)

The lecturer described an experience which encompassed household poverty during her fieldwork in a rural area:

There is a case, which I experienced myself that young children were left at home with no food when the parents went out to work during the day. They were left with MSG (mono-sodium glutamate) and chilli powder with sticky rice for food...Consuming this kind of food, these children didn't receive enough nutrients for brain development and may have low IQ (L, TH, U)

4.2.2 Educational changes.

Globalisation has also caused a shift in the pedagogy of higher education. The Social Science lecturer explained the shift of education style and the change within many universities.

I think there are two ways. One is in terms of the education style that is a move towards a universal, critical, and political style of education and world education. The Asian style of learning is memorization, so Chinese, Japanese, South Korean, and Thai students especially in older generations were taught to rote-learn the knowledge. That's one of the big issues that changed. Also, a university is much more of teaching critical thinking skills and critical analysis...The other issue is the type of courses because it's a move. There's introduction of thing like communication studies and more information economy courses like Communication Studies and Entertainment. They have got an Entertainment degree here. International Relations is much more interesting, or even courses like Human Rights and Women's Studies. We are also developing new courses. (L, NT, IC)

Globalisation has affected higher education in two ways. Firstly, universities in Thailand are moving towards more inclusive education, i.e. students are more participatory in learning. Universities also emphasise skills such as critical thinking. Secondly, there are more courses offered by universities; for example, in the International College. Many Thai universities operate as a mechanism that responds to globalisation forces.

A teaching member of the International College stated:

It'd be unreasonable to talk about a two-tiered system, in which those who can afford it can come to pretty good facilities with fairly good resources and international teaching staff. Other than that, the system channels them to state-run programs that are underfunded and perhaps nowhere near as "creative" in terms of the curriculum and an added component. (L, NT, IC)

This international lecturer talked about the two-tiered system where education becomes a commodity. There is a great difference between those who can afford to go to universities which provide quality international education and those who are enrolled in the state-run undergraduate programs which would encounter problems such as inadequate funding and less "creative" curriculum. National programs lack creative qualities when compared to international programs. The inequality between the privileged group and the under-privileged group is obvious. The system that

favours the higher socio-economic group is called a “two-tiered system.” The two-tier system grants exclusive access to education to the well-to-do group.

4.2.3 Social problems.

A lecturer from Social Science of the University reported a string of social changes that were introduced by globalisation:

The effect of globalisation on education is strong educational competition in an unreasonable way. Students have to study seven days a week. This also causes problems to parents since they have to send their children to schools and tutoring schools. Looking back fifty years ago, when I went to school. My mother didn't worry about tutoring. She told me that I don't have to be in the top ten of the class. If I enjoy learning, that's enough. This philosophy should be applied to the modern day. If only parents realised what their children need, students will have better experience in schools. But the fact isn't that way. Students are under constant stress. (L, TH, U)

A senior administrator claimed that globalisation forces have led to an increasing number of graduates while the job market demand is not increasing. It creates an imbalance between demand of the job market and supply of graduates. Eventually, those graduates are unemployed.

There are more workforces in the market, more universities and more graduates. The surplus of graduates is in imbalance with the job market and the country's demand, so is making the quality of the graduates drop. It (the phenomenon) affects the country's development. (A, TH, U)

Another problem that the lecturer of Social Science reported is the emphasis that Thai educators place on academic skills with a consequent lack of interest in life skills.

The problem we are facing now is that we emphasise academic capacity more than other life skills. A study in Thailand showed that these bright students have little resistance to life's problems. They are likely to commit suicide if their average grade is below their expectation. (L, TH, U)

The Social Science lecturer of the University commented that globalisation also has an adverse effect on the family institution. Modern day parents have to work until late in the evening and that results in having little time for the children.

Thai families are spending less of their time together. Parents don't have enough time for cooking dinner. Children would have dinner in fast food restaurant chains instead of eating homemade food with the parents. (L, TH, U)

The Vice-President for International Relations was concerned about the changes that globalisation caused in Thailand and the world. Globalisation changed the way of life and belief. It has several disadvantages.

Globalisation has lead to a change in the way of life and the cultural beliefs. It has had adverse consequences such as modern youth culture. The youth nowadays want to try drugs when they go partying. They think of freedom in the sense that they can do whatever they like. They are also extremely confident. Then, these youngsters won't listen to the seniors. Moral issues and ethics are seen as outdated and uninteresting...This is something else globalisation has effects on. (A, TH, U)

In terms of public health, globalisation also brought along new global epidemics:

In the medicine discipline, globalisation has cause emerging infections, e.g. H1N1 or Swine flu. (A, TH, U)

The findings reveal that a string of social problems has occurred as a consequence of the global phenomenon in Thailand. Since globalisation is a multifaceted and multidimensional issue, the changes that it brought would occur in the economic, social, education, and ecological domains. Globalisation also has a negative influence over the family unit. As parents have to work longer hours, time to spend with the family is curtailed. Children grow up in a fast-paced society spending less time with parents and the elders. This lacking in upbringing in the family can lead to many youth problems, e.g. drug abuse, youth crime, and unwanted pregnancies. The phrase that describes this kind of upbringing behaviour is “to bring up the kids with money.” Doing so, does more harm than good to the children.

4.2.4 Knowledge economy.

The global forces driven by capitalism have caused changes in Thai society for a number of decades. The government is the receptive agent of these forces. They were expected to devise strategies that would suit the conditions that occurred in Thailand at any given period of time. There are benefits and drawbacks if the government and authorities fully accept globalisation into Thailand.

The knowledge economy was mentioned in Chapters One and Two. In a globalisation context, the knowledge economy is made a national agenda. The rationale behind this is that the government wanted to upgrade Thailand to be a service and technology provider, which is mandatory for the shift into the post-industrialist age. In the past, Thailand was an agricultural country. With the initial globalisation forces, Thailand transformed itself into an industrialised country. But after the economic crisis of the late 1990s, the country went back to a semi-agricultural producer but managed to maintain industrial development.

In the globalised age, knowledge from many disciplines has been overlapping or merging. Job markets have become increasingly demanding. It is anticipated that graduates will be performing many roles in one job. And that means many universities have to serve the job market by producing graduates with transdisciplinary knowledge who can apply their knowledge into different disciplines.

A lecturer and administrator of Social Science referred to transdisciplinary knowledge in the age of globalisation:

The disciplines become more integrated than in the past. That makes the knowledge more transdisciplinary. (A, TH, U)

A Thai lecturer from the International College mentioned the transdisciplinary convergence of many disciplines:

Global economy or free market affects caused convergence and made everything interconnected. (L, TH, IC)

The participant defined transdisciplinary knowledge as knowledge that has been

integrated into many disciplines, whereas in multi-disciplinary knowledge, the knowledge is separated and dispersed into parts that are applied to only similar disciplines, but the body of knowledge is shared among the different disciplines.

These comments illustrate the changing nature of today's knowledge. As a result of globalisation, knowledge from different fields is intertwined. Nowadays, medical science students are required to take compulsory and free elective social science units. The University is concerned about the practicality of the students' profession in the future and therefore has designed new curricula that require students of the University to take at least 30 credits of compulsory and elective units. Elective units can be selected from other disciplines according to the students' interests. The University believes that by doing so, students will function better in workplaces. Also, they will have better understanding of domestic and global communities. They will have better interpersonal and communication skills.

4.2.5 Political changes.

One respondent visualised that the future of nation-states is changing to smaller sized government units. Due to changes in the administrative system, most of the infrastructure and services become privatized.

In the future, the trend of government and nation-states is decreasing in size.

Most of the infrastructure facilities and services are privatized. (L, TH, U)

This trend is believed to become common in the future. It is fuelled by capitalism forces where costs of production and operation are reduced as much as possible. Capitalism has permeated the approach that states operate in many countries. Most infrastructure, universities and state-owned enterprises become privatised to reduce the running costs. The government will limit its responsibility to only administering the countries and in legislation of the law. There is an argument that education will become as commodified as the other sectors. This chapter mainly discussed Thai citizenship in regard to globalisation.

The main themes that present in this study are Thai citizenship and globalisation in Thailand. The University and the International College's staff provided different viewpoints on Thai citizenship. Some Thai senior administrators and lecturers

remarked that good Thai citizenship entails moral values, gratitude, generosity, respect for seniors. The research found that Thai society is a collective society. Buddhism played an important part in the cultural formation of Thai people.

This chapter displays the results of the participants' perceptions on globalisation in order to provide a context for global citizenship in the next chapter. It can be seen from the interview data that globalisation has affected Thai society in multiple dimensions and at different scales. Data analysis revealed two themes which are views on Thai society and culture and perception of the impact of globalisation on Thai society. Views on Thai society and culture unfolded the cultural influences of Thai culture towards people's general understanding and ways of thinking. Theme two, perception of the impact of globalisation on Thai society, contains the results of the globalisation effects in Thai society and higher education. It was concluded that Thai culture has influenced public understanding in five areas: general understanding of Thai culture and values, collectivism, gratitude, nationalism, and moral values, while the effects of globalisation are social, economic, educational and political domains. The next chapter, Chapter Five, focuses on perspectives on global citizenship from the three different levels (senior administrators, lecturers, and students).

5 GLOBAL CITIZENSHIP

The previous chapter reported on the theme of Thai citizenship in regard to globalisation and provided a rationale for the University and the International College to deliver education that develops a global citizenship attribute for the graduates. In this chapter, the results are discussed in two major sections representing the viewpoints of respondents from the University and the International College. The participants—senior executives, lecturers, and students, are illustrated in the flowchart of Figure 5.1.

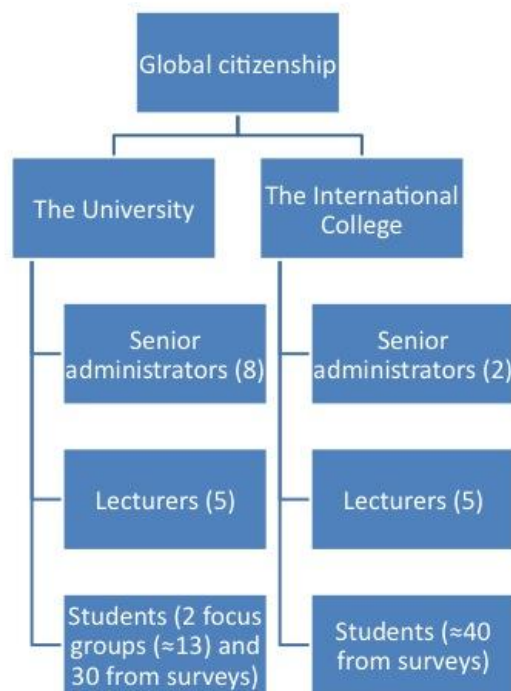


Figure 5.1 Perspectives from two institutions on global citizenship.

Global citizenship is a concept primarily derived from the Western literature which challenges the definition of citizenship in the age of globalisation. However, the full implications of the concept only arise when one attempts to define the rights and responsibilities of global citizens. In this chapter, the meaning of global citizenship was obtained from several participants from Thai and international backgrounds. The results show that people from different levels in higher education perceived global citizenship differently. Their comments are illustrated and discussed in the next

section.

5.1 Perspectives from the University

5.1.1 Senior administrators.

In the University, eight senior executives were interviewed. The group of senior executives are all Thai nationals. The executive group consists of the Vice-Presidents and senior administrators whose backgrounds are in medical science and social science. The majority of the participants received their postgraduate education from universities in Europe or North America. Therefore, their viewpoints were shaped by Western cultures and perspectives. These executive participants also seemed to be well-aware of the global forces that permeate Thai society.

The viewpoint from senior executives ranged across a spectrum of perceptions of global citizenship. A senior administrator provided a comprehensive description of the characteristics that constitute components of global citizenship:

The characteristics of global citizens are a pluralistic outlook in many aspects, e.g. cross-cultural knowledge. In a global village...we have to experience living with foreigners. These global citizens need to have a holistic cross-cultural knowledge...If we can understand each other's point of view or empathize with them...we will not see them as "foreign". Also, they need to increase cultural relativism and decrease ethnocentrism in order to reduce their bias and live with others peacefully. Global citizens are concerned about the benefits of the human community not just oneself...they have to be proficient in languages and communication, have a tolerance and critical thinking skill...and lastly they have an "ultimate concern" for humanity and the world. (A, TH, U)

The Dean of Social Science explained her view that global citizenship encompassed morality as an awareness component along with other concrete skills:

Global citizens are good and capable citizens. We don't want to overemphasise the competencies without morality... They are efficient in work and have language skills such as English and Mandarin. [They also have]

computer skills and ethical values...they believe in universal ethics regardless of their religions. (A, TH, U)

Global citizens possess sound analytical and critical thinking skills:

I personally think that global citizens have sound analytical and critical thinking skills. They (our students) are exposed to international settings through exchange programs. The students will learn how to be global citizens through General Education units. They must be able to communicate effectively no matter whether the students are from the national or international programs, and lastly global citizens have a sense of ethics and moral awareness in their lives. (A, TH, U)

A senior administrator contended that global citizenship manifests itself in the Thai context in the form of Buddhist philosophy.

Global citizenship is not only a Western concept. In Buddhism, all humans are equal. We must not commit an assault toward others. I took this concept and then teach the students. When they (students) graduate, they will have a life philosophy. In general, students are very ethical, but when they enter the workplaces; competitive work corrupts them and leads to the discrimination against others. (A, TH, U)

A comment from an executive participant made a connection between Buddhism and ethics.

Students need to develop and possess ethical values. Later on, these students would work in various professions. If they do not adhere to ethical values, they would sway towards corrupted acts in workplaces. They would be discriminating against people from other classes or education levels. The biases would make them egotistical. These sets of qualities do more harm than good to the students.

She emphasised the quality of global citizenship be applied to students:

It is very important that our students become global citizens. They have to have a good outlook toward themselves and others, and respect international regulations and orders. They must not be afraid of Westerners or Chinese, or be xenophobic. They should have a broad outlook and accept cultural differences. (A, TH, U)

Buddhism is emphasised as a framework for global citizens. The moral approach that both Western-based global citizenship and Buddhist principles share was illustrated in the interview dialog of the senior administrator of the medical school:

First, they (global citizens) are knowledgeable, second, they keep developing themselves all the time, and third they are altruistic. (A, TH, U)

The Vice-President for International Relations collocated her viewpoint on global citizens as one who was aware of the global interconnectedness and therefore shared common values with others:

Global citizens realize that they are a part of the world. They know that globalisation affects everybody and we can't avoid that. This is the trend. There is no boundary for the global climate, global health, epidemic of infection and diseases to come. They realized that we are in the same boat, sharing the same fate...Other than that, global citizens have public-mindedness or social awareness, are eager to learn, are observant and have a sense of morals and ethics. (A, TH, U)

These comments of the senior administrators reflect the development of global citizenship on a larger scale with morality and ethics being very important for students. Other participants referred to cross-cultural acceptance and understanding as well as awareness of one's role in the global community. Once students become aware that differences are not a threat but only a diversity of cultures, they begin to accept other cultures and treat people from other cultures with respect. Making changes at the level of awareness seems to be the most effective approach of developing the global citizenship attribute.

5.1.2 Lecturers.

In the University, a number of lecturers encouraged students to be global citizens and develop global perspectives. Some lecturers believed that global citizens need to be engaged in international education or international workplaces while other lecturers argued that students can develop the attribute of global citizenship through learning in the national program. The discussion of lecturers showed that global citizenship consisted of intercultural or global competence, cross-cultural knowledge, global awareness, language skills, and a moral and ethical outlook.

A lecturer of Social Science from the University said:

Global citizenship has qualities in terms of academic and professional knowledge, social quality, which is the ability to conform and live under the normative rules of the society and lastly the culture. (L, TH, U)

A teaching staff member of the Engineering faculty provides a brief definition of global citizens:

In general, global citizens are people with conscience. (L, TH, U)

A universal body of knowledge was mentioned as a component for global citizens:

I think global citizens share a universal body of knowledge and distinctive characteristics and global competence. (L, TH, U)

The lecturers' viewpoints have been shaped by their expertise and education backgrounds. The lecturers from the faculty of Social Science have a viewpoint that does not favour internationalism over Thai culture and practices. Some Social Science lecturers are sceptical of global citizenship. There are some lecturers, who do not understand the term "knowledge economy." They were uncertain about the definition of the concept in the Thai economic system. Sometimes they raised the question of whether global citizenship is applicable to Thai society. However, while most lecturers agreed that having a global mindset would benefit the graduates, they are not active supporters of global citizenship.

A Social Science lecturer talked about active citizenship, which includes many

elements, e.g. participation, accountability, transparency, and social responsibility.

In the democratic societies, there are active participation, accountability and transparency. And in the higher form, there is social responsibility especially in the public sector. This social responsibility included being responsible for your freedom, rights, and duties in the society. (L, TH, U)

These are qualities desirable in business. And it is true that modern democracy was influenced by capitalism. Therefore, it is not uncommon that the desirable traits of citizens may resemble good global corporate citizenship. Corporate citizenship is a concept that overlaps global citizenship in regard to skills, knowledge, and competencies to operate within a pluralistic context as well as international workplaces.

There is a consensus among University teaching staff that language skills are a component of global citizenship. In order to function well, global citizens need to communicate with the cultural other using English or other languages.

To be global citizens, we need language skills and cultural knowledge. It even requires that graduates can communicate in a third language (except English and Thai). (L, TH, U)

A condition for global citizenship includes a balance between knowledge of the different levels.

Knowledge changes all the time...Therefore, we have to preserve a balance between local wisdom, regional, and global knowledge. These [bodies of knowledge] have to be put on the same scale of significance. (L, TH, U).

The elements of global citizenship varied according to each lecturer. Thai lecturers emphasised the knowledge, skills, and abilities in various domains and social responsibility. Knowledge here is understood as focusing on cultural knowledge, professional knowledge dynamics, as well as different levels of knowledge. Global citizens are adept at language with two languages at least. Social responsibility and ability to conform to societal norms (law) are described as essential for global citizens

since they have to commit themselves to the betterment of their communities and global community.

5.1.3 Developing global citizenship.

This section describes the method that the University employed to develop the graduates' attribute of global citizenship. Although global citizenship is not explicitly stated in the University's policy, there are many strategies that the senior administrators and the lecturers adopted to create graduates who are globally competent.

Internationalisation, from the University executives' point of view, conveys many facets of higher education. A Vice-President for International Relations explained to the researcher that internationalisation is a benchmark of quality in the University's work. She indicated that internationalisation is both an end and a means for the University. The University strives to be a world-class university. Therefore, internationalisation is integrated into the mission of the University. It was implemented in full-scale in the International College. Internationalisation is one of the elements in the strategic plans (2009-2012). Internationalisation has been conducted at the individual level, i.e. internationalising staff and students:

Internationalisation to our university is both aim and means. Our aim is to be recognised as a world-class university. People will look at our university and we know that we are respected in the international arena. To achieve that, our staff and students have to understand the process of internationalisation. They will be equipped with a global outlook. Staff and students need to be culture-wise. We have a number of foreign lecturers and international students from the International College. We can learn from them so that we can understand them and they can learn from us in regard to culture. There is no right or wrong in different ways of perceiving, understanding and doing things. In the national programs, for example, students in public health will do the project in the final year. International perspective will help increase the quality of their projects. (A, TH, IC)

The University conducted the strategy to internationalise through building on the

strength of the University. Some disciplines such as medicine and health science are particularly internationalised in terms of content and research:

*Our health science and medicine are very strong, and we use these subjects as a focus to internationalise the University, but for subjects like liberal arts, social science, and humanities, we are not expert in those areas, and therefore we offer graduate programs (master and doctoral degrees) for those subjects.
(A, TH, U)*

The researcher referred to the Strategic Plan of the University to illustrate the Vice-President's statement. The University has a vision to become a "sustainable world class university." Therefore, it requires that the policies on human capital development be applied to all staff and students. The University encouraged personal and professional development, creation of a conducive learning environment and a stimulating research atmosphere, and building of strategic partnerships.

For teaching and learning, I incorporate activities that emphasise morality and ethics. There are discussions on local issues. I also ask students to show their opinions; for example, laws, traffic law on using mobile phone, and the creation of regulations and order in the society. There are also case studies as supplementary in Master degree program's teaching and learning, and assignments. (A, TH, U)

The University has a policy that encourages students to acquire international experience in their fields. Talented students would have an opportunity to go abroad for a short workshop or study overseas:

If they (students) show excellent academic ability from the lectures and labs, the University will offer them a short-course (4 months) overseas without cost. Those students when they came back, they will apply for a doctoral program if they wish.

The national programs do not include education abroad. They only offer an opportunity for the academically outstanding students to study short-term overseas in collaboration with partner universities. These students engage in research and coursework for four months. Later on, these students may have a chance of furthering

their study to a Doctoral degree within the University. However, it is noted that opportunities to study overseas are limited to a highly academic group of students when the average group of students, which consisted of the majority of students, may not have access to the same privilege.

5.2 General Education

A senior administrator from Social Science recommended that the researcher interview a senior administrator in the Faculty of Medicine about the General Education course. The General Education course is considered one of the subjects that equip students with qualities and skills that are needed in the local and global community. The University has adopted the American Liberal Arts system and made General Education compulsory for the University's students in the first year.

General Education is based on the teaching of the Reverend P.A. Payutto: *Education for the Creation of Graduates and Liberal Arts for Sustainable Education (2007)*. Previously, General Education did not exist in the curriculum. In the curriculum, the compulsory subjects must not be less than 30 credits. The credit in this system can be translated into the Equivalent Full-Time Student Load (EFTSL) in Australian universities. For example, students of pharmacy are required to collect 225 credits in their program. All students are required to take central 16 units, are which composed of core units: 7 credits, language units: 9 credits and free-elective units: 14 credits.

The purposes of General Education are sixfold and are listed in Table 5.1:

Table 5.1 The goals of General Education.

Steps	Goals
1	To create a complete human: Graduates will live a quality life in the society. They can live happily in various communities/ environments in a sustainable way. They will implement their knowledge to solve the local/global issues.
2	To have a respectful relationship with other fellow human beings: Graduates can adapt themselves well to other people or the societies that differ from their own communities.
3	To be aware of changes in time: Graduates are aware of changes in time: the

	factor/results of the changes.
4	To be aware of changes in place: Graduates are aware of geographical differences, the strengths and weaknesses of communities, societies, and countries.
5	To be effective in every day living: Graduates are effective in communication and technology. They value lifelong-learning, moral and self-development.
6	To have wisdom: Graduates seek wisdom as an ultimate goal.

This following section is based on interviews with the senior administrators and three lecturers who taught the General Education course. One of the senior administrators was the founder of the General Education course. The main purpose of the General Education is to develop the graduates into well-rounded human beings who have a civilized nature and fully developed human capacity and mindset.

The senior administrator explained to the researcher that the purpose of setting up General Education is to create quality graduates who are endowed with a humanistic outlook.

The purpose of General Education is to develop quality graduates in two ways. Firstly, our graduates will be moral, happy individuals with wisdom. The second way is to develop professional competency. Two traits must come together otherwise we will produce highly competent graduates who have corrupted practices. These [corrupted] graduates can cause massive damage to the workplaces and the society. Therefore, General Education units were designed to cultivate moral values and desirable characters in the graduates.
(A, TH, U)

The University wanted to prepare competent graduates in their professions with ethical values. Consequently, all students must take the General Education course in their first year. However, the rationale of establishing the core units goes beyond the need to create ethical graduates. In the society today, corruption is prevalent in many cases. In Thailand, the corruption problem is one of the most deeply rooted serious national problems. It is believed that the bureaucratic system and certain behaviours of Thai people have been linked to corruption at various levels. The University realised that they are an agent that can reverse the corrupted practices in Thai

workplaces. The University believes in endowing graduates with ethical attributes that would help counter corruption practices producing quality human resources for the job market. These graduates will be the leaders in their careers in the future.

5.2.1 Teaching in General Education course.

General Education was designed to develop students' desirable attributes. The students learn to be responsible for their own learning, group projects, and cooperation with other students. There are many local and global topics in the courses. General Education seeks to instill the "respectful relationships between fellow humans and the environment" into the students' conscience:

Their behaviour will have to be appropriate and constructive, for example, eating, using mobile phones, and computers. Mobile phones are designed for communication not for chit-chatting to girl/boyfriends or friends all the time. Computers are tools for learning. They make working efficient or they can store data. But students misuse computers. They play computer games or look at pornography. These behaviours are harmless, but they need to be corrected.
(A, TH, U)

The desirable traits that the University encourages and tries to develop into the students are discipline, hardworking, and unselfishness. The complete list of core values was described in Chapter One in the section on terms used in this study.

We have to develop in many ways not only the academic areas, but also the ethical values and generosity of the students. If the students are selfish, our efforts are then wasted. The difficult job is to develop the critical thinking skill. Sometimes one event was caused by many factors. Ultimately, we want the student to develop their wisdom, which is the highest achievement that human can develop. Wisdom is important for Buddhists and sometimes the Westerners believe in wisdom too. These attributes need time to develop. (A, TH, U)

The ultimate goal for the University is to develop students' wisdom. However, to assist students to attain wisdom is a very challenging task for the senior executives and the lecturers. The University has high expectations of the students. The senior

executives believe that the students are going to be leaders in their disciplines. This expectation was emphasised heavily in teaching and learning through the lecturers.

General Education helps get the students ready when they enter the workforce, have a family and become responsible adults. Secondly, we equip students with necessary knowledge and skills to function well in the world. When they know about the global changes, they will understand better about the modern world. And if students are interested in any extra topics, they can enroll in the social science units of study to learn more about their topics of interest. (L, TH, U)

A Vice-President for Education explicated the aim of General Education:

General Education will help students especially those from science understand more about global affairs, agenda, and changes. These students will learn about local social problems by group project. Students will conduct a variety of research projects, e.g. qualitative and quantitative studies in the University and the surrounding communities. (A, TH, U)

It is estimated that students will be reasonably well-rounded regarding global affairs after they have taken three General Education units. Staff realised that students who studied in Thai schools are likely not to understand world affairs or history holistically. A Vice-President suggested that students are prone to “know all historical events in isolation.” Educating the students on world affairs, agendas and changes make differences in students’ knowledge of the world. Therefore, the University’s staff had to develop this understanding of global and local issues and deliver these pieces of information in General Education.

5.2.2 Teaching contents.

The data in this section were derived from the interviews with lecturers and class observations. General Education is considered important in developing a global outlook and awareness in the students. Therefore, it is necessary that we look at the teaching approach to the content in the course.

A lecturer stated that General Education is internationalised by its content:

General Education is really internationalized. Topics such as gender equity, abortion, HIV/AIDS, domestic violence and children protection were adopted from international sources. For example, the enactment of 2003 Children Protection Act has followed the counterpart Western law. In my lecture, I referred to UN's approach in these topics (Development of Women's Rights). (L, TH, U)

An ethics element has been introduced into the General Education course. Ethics in this context is separated from professional ethics as it is more concerned with personal ethics.

Ethics is a very difficult topic to teach unless using case studies. Some say that we (lecturers) have to include ethics in lecture. That is easier said than done. When we are in class, we can teach students about ethics, but in reality, students might not really understand the values we were conveying. (L, TH, U)

Lecturers and senior administrators alike made complaints about the difficulties of teaching ethics. A majority of representatives from the University agreed that ethics should be the responsibilities of the lecturers. Following their consensus, ethics was incorporated into teaching as a requirement. Ethics and moral values marked the strength of the University as a part of graduate attributes.

5.2.3 In-class activities.

Activities are part of the lectures. Every lecture will finish with an individual activity for students to work on. These activities correspond to the lecture of the day. The objective of in-class activities is to get students to think about the lecture and apply what they learned to the case that was assigned to them.

Apart from the lecture, we used case studies to get the students to participate in class. There is a question like "if your partner gets pregnant while you and she are not ready, what would you do to resolve the problems?" Then we scan and select the solution from the students and ask these students to present their answers and justify their choices. (L, TH, U)

In the lecture, a session for a class is usually quite long (4-hour). The class was

divided into three sessions. An introduction began with a video session (multimedia), lecture by the first lecturer, the second lecturer and then from the teaching assistants who later on distributed the assignment of the day to the students. These assignments would prompt students to think critically about a particular issue and find a resolution to the problems.

5.2.4 Human rights discourse.

Human rights discourse was reported by officials and lecturers from both institutions. Human rights discourse has been linked to democracy in nation-states. The University included this topic into General Education. The interview dialog showed how human rights discourse impacted a modern society:

Human rights incorporated many dimensions of the society, e.g. the elderly, disadvantaged group such as homeless people, orphans or the poverty group. The human rights topic is a follow-up agenda of modern democracy. (L, TH, U)

Other lecturers also commented on how the human rights concept is not fully effective in Thai context:

You have to understand that referring back to the Buddhist concept of the human. We have to be kind to other human beings. If anyone is equipped with this perception, it is guaranteed that many social problems will be solved and Thai people can be true global citizens. But in Thailand, human rights discourse is influenced by capitalism. Not all are born with opportunities to study, if we are in better position and are able to help, we should help them. This disadvantageous group can't proceed up the social mobility scale on their own because social structure is constraining their progress. (L, TH, U)

Also, recognition of human rights predominantly determines the mass perception of Thai people and also the Thai state:

Back then, the Vietnam war represented a double standard of the society. But nowadays, the concept of global citizenship requires that states recognise human rights, ethnorelativism and ethics...Therefore, the way we look at

fellow human beings is detached from ethnic, race, locality, religion, or gender. (L, TH, U)

Human rights discourse is perceived to be important since the UN has prioritized the issue. In addition to that, human rights discourse has entered the agenda of many nation-states. Thailand is no exception to this. Although it is unclear whether human rights is fully implemented in Thailand, Buddhist philosophy on human equity has ensured that Thai culture accept the differences among cultures and their attached values. Human rights discourse was linked to the process of democracy, international relations and social welfare. The aspect of developing global citizenship in Thailand is interesting since it is an amalgamation of the Western concept of politics and Buddhism resulting in the uniqueness of the Thai perception on developing global citizenship.

5.3 Students

Responses of students to their experience in General Education course and in this University were collected from focus group discussions and surveys. The structure of this section is, therefore, divided in regard to each question. Interesting responses of the students are illustrated to show what students understood, perceived and prioritise in their courses in the University. Five indicative questions were employed to conduct both focus group discussions and surveys. These questions were designed to obtain feedback from students about the attempt to incorporate global citizenship.

5.3.1 Question 1: What are the characteristics of global citizens?

The first question received various responses from the students of the university. Most of the students in the survey interpreted global citizenship in a simplistic way. They perceived global citizens as anyone who is living in the world or the world's population. Their feedback covers only the aspect of being a member of the global community and sharing the world's resources. However, this feedback lacks the depth and breadth of both the political meaning of citizenship and the legal implications of the concept.

A simplistic description illustrates:

Global citizens are the population or anyone who lives daily life, has activities in this world and should be environmental friendly to the world. (S, TH, U)

An ethical aspect of life is linked to global citizenship:

Every citizen in the world who lives an ethical life. (S, TH, U)

A student from Engineering stated that global citizenship entails an ability to develop awareness internationally or at least not cause any burdens for the world:

Anyone who lives in this world with the capacity to develop the world to be more advanced and not cause problems to others or the world. (S, TH, U)

Another comment depicted the process of changing roles from graduates to other roles, namely, staff, managers, and parents:

Everyone will grow up and will work either as employees or employers so they have individual roles from being staff, managers to parents. But I believe everyone can be a global citizen and equally become environmental friendly. (S, TH, U)

The comment sees global citizens as being the general population in the world who have concern for the environment. It is unclear whether these comments were related to General Education course or other units.

5.3.2 Question 2: How can your classes encourage you to develop the attributes?

The students referred to the General Education course. Students expressed their experience from the courses in different ways. There are a number of domains in which students developed understanding in local and global affairs. An interesting comment is extracted from the dialog of an Engineering student:

General Education helps me see the changes in this world and encourages us to do activities regarding the global community and preserving the global environment. (S, TH, U)

Similarly, another student commented:

I have learned about the current state of the world and participated in activities that engage us with global issues. I learned to be a global citizen. (S, TH, U)

This statement illustrated that General Education covers a range of topics:

General Education updated my understanding that I need to live conscientiously and realize the changes in every aspect of the world, for example, environment, global warming, technological changes, Internet networking, mobile phones, and 3G. (S, TH, U)

An opportunity to work with other students from different major subjects was mentioned:

General Education provides me with an opportunity to learn and cooperate with other students from other faculties. (S, TH, U)

In a very positive way, General Education has developed students' adaptability and potential:

General Education developed the potential in living and adaptability to surrounding conditions and people. (S, TH, U)

This University student expressed that being a good citizen involves conformity to the norms, traditions, and law. His understanding of global citizenship was grounded in democratic society:

I realised that I have lived in the world and I need to conform to the societal norms and agreements, without violating other's rights. (S, TH, U)

In conclusion, students in the national program understand the role of national citizenship. However, the understanding of the global citizen identity is somewhat incomplete and inconsistent. Most students found General Education interesting and it became the way to update knowledge of global affairs. Teamwork skills were raised through an in-class activity and a group project. However, not all students think that

studying General Education developed thinking skills. Some students stated that the content was redundant with other subjects:

I recommended removing some topics like environment because it overlaps with the biology class. I think that the major issues in the society that may affect us in the future are already enough. Lecturers shouldn't overload us with so many topics. (S, TH, U)

This student acknowledged that there are differences of practice between work and study:

If I have to work in a workplace that has different ways of practice, I will observe what people are doing and slowly adjust myself to the culture. (S, TH, U)

The participant's statement implied that she was aware of the differences that might present in workplace. Therefore, she had to adapt herself to the corporate culture.

I was told to be prepared to meet all sorts of people in the university. First, I did not believe it, but later on the warning was true. (S, TH, U)

A student respondent recommended more ice-breaking activities:

I would recommend activities that allow us to get to know other students. Only mixing at a lecture does not really create interaction. But if there are activities, we will know their ways of thinking, their behaviors and if they are selfish or not. (S, TH, U)

Contrastingly, a student suggested an alternative course in language instead of General Education.

I wanted to add more units on language. If we are a part of the global community, English is a compulsory universal language. (S, TH, U)

Although General Education is supposed to help develop students' global perspectives and generic academic skills, namely, analytical and critical thinking, the content of the courses seemed overwhelming in students' views and thus one student proposed

more activities and less lectures to balance the courses' content. Some students thought that General Education helped equip them with skills and information for the workplace. The approach that the University used to prepare students for future work is conducted through lectures and group projects. Students learned teamwork skills and how to adapt to people from different backgrounds by working with students from other faculties. Lastly, a student perceived that language is important for future careers and suggested the University provide language courses for students.

5.3.3 Question 3: What are the attributes of graduates of the University?

The generic graduate attributes referred to by the students include social responsibility, academic competency, constant self-development, awareness of time and place, and an ability to conform to the norms of the society. Student participants would sometimes refer to their expectation as future graduates to be in a fulfilling workforce which contributed to the well-being of the country.

The student from public health stated:

The characteristics of the University graduates involve determination to improve oneself, being moral and ethical, and contributing to the benefits of the society. (S, TH, U)

This viewpoint stated that this student was aware of environmental changes. Students thought that the graduates come to realise that they contribute to the environmental problems:

From my observation, once, the University's graduates began to understand global changes, they began to realise the effects of their daily life activities towards the world. They realised the consequences, so they need to be environmental-friendly. (S, TH, U)

Sometimes the graduate attributes mentioned by the students precisely referred to the purpose of General Education:

They (the graduates) are aware of time and place. Awareness of time means knowing how to manage time to the responsibilities and tasks. Awareness of place means knowing how to adapt to different settings. (S, TH, U)

Professional codes of ethics guide professional conduct for the students especially those in the medical discipline:

These graduates have social responsibility toward the society and they truly are righteous graduates. When they work, they strictly keep to their professional ethics. (S, TH, U)

A similar response was told by one of the participants:

They are competent graduates who live ethically and morally. They see the benefit of the society and will conduct the profession legally. (S, TH, U)

Living an ethical life is one of the goals that was incorporated into the graduate attributes:

The University's graduates are quite distinctive individually; they are very focused on studies. They are self-disciplined and ethical. (S, TH, U)

Lastly, the ability to conform to societal norms and expectations has been reported:

The graduates are the future of the country. They are well-mannered, academically competent, active in various activities in the university according to their interests. They follow the University's dress code. (S, TH, U)

A set of qualities that the students defined in the survey or the focus group interviews reflected how the students were taught and perceived global citizenship. General comments described that graduates of the University are very competent in their fields and also are ethical in their practices and living. An aspect of social responsibility was introduced as a part of being global citizens. Other unexpected comments defined awareness of time and place as illustrated in the previous comment as well as social norm conformation that is, the University's dress code.

5.3.4 Question 4: Did your characteristics, attitude, personalities change after studying in this university?

This question was designed to elicit students' perception on changes in academic, mindset, behaviour, and personal life. Responses from the students again varied according to their development process and pace. One student thought that studying in the University has changed his lifestyle and way of thinking as well as behaviours:

Before coming to the University, I am used to living a comfortable life without concern. I didn't care what others would think about my actions, for example, I would turn on an air-conditioner instantly when I came into my bedroom even though the weather was cool. But when I study here, I realized an importance of the environment preservation. Nowadays if the weather is cool, I would open the windows or turn on the electric fan instead of the air-conditioner. (S, TH, U)

This student outlined his changes in outlook. He became more concerned about the global environment. Although it is unclear whether General Education raised awareness or not, he is aware of his role in the society and realised that he could be one who positively contributes to the preservation of global ecological health.

This participant student states that:

I am aware that my circumstances are changing. From now on, the new society that I am going to is a workplace and becoming an employee. I know that I can't do as freely as I like anymore. Any wrong actions that can be avoided, will be avoided. (S, TH, U)

This statement reflected an awareness of change in regard to circumstances. University life allows freedom in behaviour and lifestyle. It is impossible in the workplace to enjoy one's freedom as in the undergraduate level. This student realises more constraints are going to be put on life once he begins working.

Generally, feedback from the students often expressed a change in attitude, personality or outlook:

My experience in the University broadened my attitude. I learned to see issues from multiple perspectives. But for my personality, it did not change much. Now I have an ideal that applies to life and problem solving. (S, TH, U)

This student supports the statement:

Studying at this University changed my personality, attitudes, and values. I have developed a sophisticated and profound perspective to the surrounding issues. I have become more mature in terms of disposition (way of thinking). (S, TH, U)

However, one student showed a doubt about changes:

I don't think I will change radically over four years of study. Our mindset is the same, but the knowledge and responsibility are increasing quite a lot. We won't really change over four years. We might not be more diligent nor focused than we were [in the past]. (S, TH, U)

This student did not expect much about his positive changes from studying. It probably implies that he was not aware of being transformed into a competent graduate or did not see himself developed into a skilled human resource. Another possible explanation is that he ignored any opportunities to develop professionally.

The other respondent contrasted her point to the previous comment:

We need to see the world from a broader perspective and that means multiple points of view, and [we] collect all sorts of evidence. If we see things only from one side, we will only see a part of pictures. Then, we won't really understand the causes and the consequences. (S, TH, U)

The ability to synthesize the problem and relevant factors were reported by the student. This skill reflects problem-solving, analytical, and critical thinking skills.

One participant defined her stance in her profession.

I will be strict with my ideal. Some medicine students diverted to a profit-making career and worked for private hospitals. I have to remind myself not to put my interests ahead of what society expects from my profession. (S, TH, U)

The experience of students so far seems to be positive with a good prospect of work. Many students stated that studying in the University has prepared them for future work. The University does not only provide them academic and professional competence, but also necessary skills in the workplace too. As the comments illustrated, a number of students are aware of changes in some or other aspects. Even if these students are freshmen in their studies, they already develop personal growth for their future career paths.

5.3.5 Question 5: What are your responsibilities as a graduate towards the society?

This question aimed to examine the students' awareness of social responsibility and their role as capable members of their society. There is a variety of answers from the students. For example, this student commented about a moral basis in a way of life and professional duty:

In practice, I will behave according to a moral basis and law. I will conduct my profession according to my capability and suitability. Also, I will do my duty to my best effort for family, society and for me. (S, TH, U)

A feedback from a student identified the area that he aimed to improve:

I have studied in an environmental engineering stream and I will apply the knowledge to improve the environment state of Thailand. However, I do not expect to be groundbreaking action because I am only a small person compared to the rest of the country, but I will not cause further strains of the world. (S, TH, U)

Some students from health science recognised that professional requirements are a responsibility in their career:

Violating the code of ethics is considered wrongdoing. We as future medical professionals need to place a priority onto the patients' safety and well-being first. These patients thought of us and have high expectation when they came in with a critical stage. (S, TH, U)

Finally, there is a general answer to the question:

I will be part of creating a better society and help monitor the society. Those I think are my social responsibility. (S, TH, U)

From the survey, students often stated their social responsibility in a more general sense, whereas students from the focus group discussions provided profound answers of what their roles are in contributing to the society. When asked, students in the groups often referred to the disciplines in their future career as a benchmark for them to operate in the society. Students did not regard themselves as “only” a person, but more as individuals who are capable of changing incorrect and unjust practices. The second comment identified that this student perceived his importance as a member of the community. Although the scale on which he would contribute to his field and to the global community is not large, he at least planned to initiate his actions to change a society for the better. Finally, professional ethics were expressed as a code of conduct for many students especially those in health science fields.

5.4 Perspectives from the International College

The section illustrates the viewpoints on global citizenship from within the International College. Opinions were collected from a number of participants from managerial to teaching levels and lastly from the students.

5.4.1 Senior administrators.

The International College is a smaller unit that operates under the title of the University. However, the College has autonomy in managing its own administration, curriculum design, developing its strategies, and teaching and learning. There are two key administrative participants that were interviewed. Perception on global citizenship was collected in the interviews with the Dean and the Director of International Relations. The Dean is of Thai background while the Director of International

Relations is an American. As the International College is a smaller unit, their administrative staff is of smaller proportion (5 programs) compared to the University (17 faculties).

The Dean of the International College said:

First of all, language is the most important issue. Nowadays, multinational companies require that an employee can communicate in Thai, English, and a third language. Our multilingual graduates are in demand from international companies. Global citizens have strong academic competence in their disciplines...they also need global exposure. Many of our students will have an internship overseas...to get experience of living and studying in other international settings. (A, TH, IC)

The American national Director of International Relations showed his uncertainty in defining global citizenship:

The concept is unclear...It really depends on your perspective, your background and the countries you came from. I think Asian countries have higher standards on global citizenship than the Western countries...I am not sure. I think it really depends on your perspective, your background, what countries you came from, what countries you are going to. I think there is a higher standard from most Asians for global citizenship versus the Western world. (L, NT, IC)

His statement is obscure. It partly implies an uncertainty in a definition of global citizenship. Therefore, he made a general comment stating that global citizenship depends on the perspectives of the individuals. For instance, the Asian viewpoint is supposed to be different from the Western viewpoint. He added that Thai students may understand about other Asian countries, but they do not know their Southeast Asia neighbour countries well enough. Neglect of Southeast Asia cultural knowledge may be accounted for by the students not seeing the importance of doing so.

5.4.2 Lecturers.

The viewpoints from the International College lecturers on global citizenship are very

diverse. Some lecturers have a Western approach to defining global citizenship. Some of them referred to the concept of nation-state and citizenship to define the global citizenship concept. This lecturer of Social Science commented that the concept “citizenship” applies differently in different contexts:

Citizenship and rights often have a lot of contacts to the reference of the local, legal regimes that are variable by definition. I mean citizenship is something that people in a specific locality get as a function of law and understanding. And that means, for example, Singaporean citizens tend to use a different approach (to rights and citizenship) from what Thai citizens would have used. And even citizenship is often a loose category like in Thailand, a citizen driving Mercedes-Benz is more citizenly than a citizen driving taxi [laughter]. And their rights and duties differ and legal regime, and law. I think the internationally produced idea is an “ideal” in the notion of universal rights or global citizenship. All are "ideal". They (citizenship and rights) are rendered problematic by the local, legal regime, and local understanding. (L, NT, IC)

This lecturer stated that citizenship and rights are a loose concept. It depends on the context to define rights and responsibilities of citizenship. And in his idea, citizenship is based on a Western political concept. Citizenship is, therefore, rendered “problematic” or even “loose” in a particular culture. Thailand is considered a loose structured society (Triandis, 2004). It is anticipated that in practice, Thailand has a spectrum of definitions of citizenship, rights, and civic responsibilities. Also, it was found in a Thai context, well-off citizens receive better treatment and are expected from the society to contribute more to a community than those of the low socio-economic group.

To produce graduates of the future who will be functioning well in work and life, the International College expects students to be critically aware of the issues in their immediate and global communities. Students will be able to challenge popular beliefs and pursue the research agenda of their interest. Most importantly, they are expected to arrive at the outcomes of the problems and implement the solutions. A lecturer from the History of Latin America course described the condition that facilitates the development of global citizenship. In the interview, literacy is considered to be a very important mechanism of developing global citizens:

First they need to be literate. Societies that are certainly literate are more tolerant. It's easier to mislead the masses if they are not educated...and have no access to books or computers. If they have access to the truth, then it enables them to do a lot of thinking...you don't have to have a Ph.D. or Master degree...but being literate is important and people will receive better income. When the basic needs are achieved, then they can become concerned about democracy. That will make an economically happy and viable person. For me then, to become a concerned citizen of the world, you have to be an educated person and have the sense of being an internationalist. You realise that you are Thai, but also international. If something negative happened in Thailand or in other parts of the world, it impacts the rest of my community. (L, NT, IC)

From the Thai perspective, global citizens are considered differently. A Thai national lecturer in Economics commented that global citizens are:

...adaptive to numerous things because they are exposed to a lot of things in the world. They always want to learn and are well-rounded. They know what is happening in the world. If they are not updated with the news, they will be lagging behind. Language is also important too. In my understanding, language is important as well. A number of organisations now require employees who can speak three languages. (L, TH, IC)

Global citizens, in her understanding, are exposed to many things in the world (have a lot of experience). They are adaptive, well-rounded and well-informed, broad-minded, seek opportunities to learn new things and get to know other people, and have good command of English as well as a third language.

Even most lecturers agreed that global citizenship is an attribute that is important for the graduates of the University and the International College, but some international lecturers adopted a critical stance to perceive global citizenship. A lecturer of Social Science at the International College commented that globalisation is a need that has been translated from the globalised world or, in other words, first world countries. He is concerned that corporatization, which is a part of globalisation, will take over the third world countries and deprive those countries and their people of valuable

resources and skills. He raised a question whether the practice of big corporations is “ethical”.

He dismissed a global citizenship concept as a viable concept. He explained that global citizenship would imply a body of global governance. That would in effect diminish the authority that nation-states have. He was also convinced that states have rights to exist and to govern themselves. It is interesting to emphasise that “our roles in the communities and societies are by default determined by the nature of the communities and societies which we live in”. Citizenship is not only a prescribed component of a national identity, but also the outcome of the community and society in which the individuals live.

I would have to speak in opposition to globalised citizenship...There's a supposition that citizenship is something that is more global when in fact I think our roles in communities and societies are by default determined by the nature of the community and society in which we live and we assume that all of us are the same. We assume that really some communities do have the rights to be different and to exist on their own. In that sense, I'm not sure that the idea of global citizenship isn't a dangerous, a risky topic [if you will] particularly in the world in-between major religions and ideological perspectives (L, NT, IC)

This lecturer went on to critique why an ideal citizenship concept would create problems in the society. He stated that the concept of global citizenship was developed in democratic Western countries. However, countries do not share the same standard of citizens' rights and responsibilities especially the communist countries. The difference in citizenship discourse and practice would couple with the disparity between the haves and have-nots. The people from a lower socio-economic background are less likely to be able to accept the global citizenship discourse. Therefore, opportunities for the low socio-economic group to participate and share the concern were greatly diminished.

Citizenship implies an ideal. We are living in an age of a seamless, borderless world in many prospects. The world, as a whole, was divided in many ways. There's the educated world, the uneducated world, the world that is made up

of high above-average income versus the world of poverty...You need a number of institutions...that some [people] are included and some [people] are excluded in the marginalization in those divisions. I mean among the places that are globalised and then you think of China, for example, they have to be the world's second economy. But there are 800 million poor, uneducated peasants. They probably will be the cheap labor supply of Chinese industrialization for generations. These are people who will not be at the top of anything. People and citizenship even in China will be real problems. They can be arrested, abused and trafficked in their own country because they are poor. And that then raised the question of what we are talking about like from one perspective they seem to be arriving at a level of an interconnected world of the elite. Everyone can share something...but poor people are less welcomed. (L, NT, IC)

Global citizenship implies many meanings and different views. A lecturer in Social Science proposed that global citizenship is a branch of an idea developed from Western perspectives and this idea is linked to capitalism. An implication of this linkage would benefit only a privileged group over the less fortunate ones. The gap between the haves and have-nots is widening. And also the sovereignty over states would be diminished. This raises the question of the legitimacy of nation-states. Furthermore, the concept of citizenship is a loose concept based on a personalized definition of individual states. This lecturer prompted the researcher to rethink whether the global citizenship concept is a really “naïve” idea. Other viewpoints looked at global citizenship differently. The concept of global citizenship in the understanding of the Economics lecturer referred to intercultural competency. Such citizens need to update themselves with current affairs and probably be able to communicate in three languages. The other lecturer from History of Latin America course pinpointed literacy as a crucial element for being global citizens as such citizens can read, have access to the resources on diverse media, and are critically aware of the dynamics of the issues of their interests.

5.4.2.1 Model of internationalisation at the International College.

The International College has implemented internationalisation deeply. While the general practice of achieving internationalisation of higher education in Thailand is to

deliver the teaching in English, the International College has passed that basic level. It is internationalised in the areas of administration, curriculum, pedagogy, staff, and students' outlook. It focuses on developing and integrating global content within the curriculum. In the International College, students learn in a "real international atmosphere." The College offers an opportunity for international students to sit in the same classes as Thai students.

Internationalisation is not only about teaching content in English or having foreign lecturers. The pinnacle of international education is beyond the cultures and language that the lecturers brought into teaching, rather it is about the ideas these lecturers have and how they convey them to the students. For this lecturer, his identity as an American educated in Australia is linked with the theory and personal experience that he brings into teaching. That part of the experience is highly important in international education. Sharing and discussing ideas openly on topics is prevalent in international classes, but not in the large national program's classes such as General Education:

I mean internationalisation is not just English language education in a local context. Often, I think here they're not quite sure what they mean by international education, but it certainly implies English instructors or foreign instructors doing the teaching. They're not respected yet and they often take internationalisation in the Thai context, for example, make them more aware than they might otherwise be of the culture behind the language, but external ideas are then brought in through foreign mediation for sure, and that then puts another position of competing with their peers in country overseas and among equal friends. Let's say, I teach kids theories that I think is important. Then, I link with my English, they get the theory and the theory that I, an American educated in Australia, might bring into play and that then becomes a favor for graduate studies. That gives them a competitive position. I don't think maybe the kids studying at the University are supposing that the International College would get some of the thing that I might bring in, I don't know. That's the difference I wanted to address. (L, NT, IC)

The dynamics in teaching undergraduate and postgraduate students are different. Postgraduate students of either Thai or international backgrounds are very active in class. They have work experience and like to share experience with other students.

General undergraduate students in Thai classes are less participating and perhaps are more receptive than postgraduate students.

5.4.2.2 Teaching strategies.

In teaching, the lecturer from Economics inserts types of stimulating questions such as keywords, pop-up questions and filling in the blanks in her PowerPoint media. These strategies stimulate students to be actively engaged and interact with the lecturer:

My teaching is PowerPoint based. I always insert some interesting keywords to ask students questions. I want them to focus on certain topics and think about that. These questions are, for example, What percent of Thailand population are university graduates? Or something like pop-up questions, something that stimulates their thinking. Students may not always know answers to those questions. Once they know, they are surprised. This is also the same with filling in the blanks exercise. It really helps students to engage with the content actively. (L, TH, IC)

Innovative teaching was reported in the International College's class through multimedia usage. This lecturer used case studies from Youtube, a video-sharing website, to illustrate clear examples of cross-cultural differences. Using video clips really enhanced students' understanding of the topics.

Besides the printed material, the multimedia includes clip videos from Youtube. As an example, in Human Resource Management, we use multimedia to teach about cross-cultural differences. The texts alone are not as clearly illustrated as Youtube. Therefore, multimedia reflects the details and understanding I want to convey to students. (L, TH, IC)

Teaching is not only grounded in textbooks, but lecturers in the International College pass on practical knowledge to strengthen students' competency on the topics:

My teaching philosophy is not only to teach students foundation. I try to teach them how to apply theories and concepts into practicality. In Human Resource Management (HRM) unit, the first chapter is on HRM trend. The modern day

HRM trend shows the direction where HRM is heading to, for example, flexibility in work and work-life balance. (L, TH, IC)

She has a supposition that if her students received real-life experiences, they would be more likely to function better in workplace.

In teaching an international class, I do not only teach the students the content of the lesson, but also my work experience and a different aspect of everyday living. The undergraduate students do not have as much work experience as the Master students. To both groups, I am trying to teach them something, which is not limited to only a local context, but also how the concept or theory applies in an international context. (L, TH, IC)

She reckoned that in her field, having experience is very important for work. Undergraduate students may be disadvantaged because they do not have work experience. Compared to postgraduate students who have work experience and combine their experience with learning, undergraduate students may not understand the content in breadth and depth. The lecturer in Economics realised this weakness and tried to incorporate her learning with her acquired experience and case studies.

5.4.2.3 Encouraging intercultural learning.

Culture is a part of Business Studies, and therefore it is inserted into lessons. In Marketing, students have to understand and be aware of cultural diversity. Although culture is understood as a “soft and delicate issue,” it determines whether an organization will survive in a certain context or not. These students learned about cultural differences and practice in class.

In International Business, if the students fail to accept cultural differences or cultural diversity, they will not be successful in doing business. Yesterday’s class, international marketing was on Cultural Influences on International Marketing. I tried to explain various implications of culture on marketing. Then, I provided them with examples, e.g. beliefs, religion, superstition, symbols, languages, and values of each country. The reason that countries have different thinking systems, beliefs, or cultures is because of the historical

background. The Business students have to be aware that culture is a “soft issue” which determines success of doing business. (L, TH, IC)

International students are developed to be culturally sensitive and have intercultural competence especially those in the school of Economics. Once students begin working in the field of economics and related subjects, they will be involved with people from other backgrounds. If they fail to acknowledge and understand cultural others, they will not be successful in doing business with customers at a global level.

5.4.2.4 Mediating cross-cultural conflicts.

To accommodate the cross-cultural conflicts among people from different backgrounds, the international lecturer recommended two ways to deal with them:

When we face conditions and differences and things in our media environment often we think we have to reconcile ourselves to them. And reconciliation can take a couple of forms. One is in the face of cultural constraints we feel that we should practise tolerance...In the area of study, there are interpretive cross-boundary issues, international issues. It's a radical difference. The best way for me to approach it is if it is radical or it could be violent and radical, I tolerate it. But if I believe that the difference is something that is not necessarily worldly respect or there are some sorts of dialogs to approach. I offer the dialogs and engage people from different perspective respecting their perspectives and also fit in the illegitimacy of pursuing one own's perspective too. (L, NT, IC)

The media have an important role in pursuing a social agenda in regard to the broader global context. The media have a function to mediate conflicts between groups. He explained that it is required that people reconcile themselves to these problems. People either tolerate these cultural differences, or they can interfere if they think that radical difference needs attention. The extreme views can be neutralized with the opposing points of view.

5.4.2.5 International teaching materials.

Course materials are a part of an international curriculum. International journal

articles are prevalent in the International College's courses. The international lecturers would prefer to bring in materials from various sources. This lecturer from Social Science made a comment about these sources:

We (scholars in the field) all write books we all contribute to that field...not just Japanese scholars but Chinese scholars, Australian scholars, and all of those folks (scholars) then constitute a community of scholars. They constitute all the area studied. They have to write the books to share each other's articles, influence perspectives. To talk about anything you need to hold outside their cultures. And unfortunately for Thai studies because of the intellectual climate in the country now...you can't say certain things. But academic works aren't critically assessed domestically. Thai academics can operate certain things in Thai. [laughter] they can write it in English and present it in a conference in Amsterdam. Then, you can bring it back in, but if they wrote it in Thai they could be in prison [laughter]. So foreign publications are very useful in pursuing agendas. (L, NT, IC)

This lecturer described the legal constraints on research in Thai politics. He argued that there should not be any limitation in contributing to the academic domain. But in Thailand, the case proves to be the reverse. According to the Thai Constitution, it is illegal to write an article against the Monarchy institute or the bureaucratic system. Thai scholars have no choice but to present their articles in other countries. Therefore, foreign publications become very useful in presenting arguments about Thai politics and other controversial issues.

The other lecturer from Economics stated that in teaching Business units, case studies, and journal articles from overseas are employed in the teaching. Textbooks are a main reading source for students, but the articles overseas provide deeper understanding on the cases.

I used a lot of overseas literature and case studies in teaching. Journal articles are more prevalent with the Master students. Some case studies are from Harvard Business School. Some case studies are taken from the textbook. (L, TH, IC)

The teaching approach that she adopted is using a case study in class. She would use case studies from textbooks and journal articles (Harvard Business Review). She explained how the concepts and theories were understood differently in local and international contexts. Besides, she included her work experience in the lecture so that students could see how they can apply the theory into real practice.

5.4.2.6 Seminar and e-learning.

The College's teaching system varies according to the lecturers. The teaching system is lecture-based. The higher-level courses are mainly conducted in seminars and discussion. The students receive the reading materials and study them before class. In the class, they share what they understand and discuss their response to the text. The International College is experiencing e-learning, which was newly introduced to the staff of the International College and received a lot of interest although it is still in its development period.

We got the American model. It's still mainly lecture where teachers get up and talk and then give homework, and then give midterm and final exams. Some of the professors especially in Business or Hospitality, where they got away and gave more talk in the projects, and their classes are more interactive. And the College in general are pushing for e-learning, especially it's more interactive and more e-learning too. It's more about interacting with other students and teacher staff, and they (the International College) are getting away from the old model. We still get some traditional teachers who still get up and talk. But we tried to get away from that as much as possible right now. (A, NT, IC)

This statement signalled a move from the traditional approach to deliver lessons with a more interactive and participating approach that students and lecturers can be involved in. E-learning is an approach that the International College has adopted and developed for all courses in the future. E-learning will not be substituting for the class lecture but it will be employed as a complementary unit to enhance quality of teaching.

5.4.2.7 Lecturer's autonomy.

The lecturers have control over their classes. The Director of International Relations

and the lecturer of Information Technology stated that they have autonomy in deciding on content, materials of the subjects and the delivery of the lesson.

We're still more the US system although some of the classes that they have in English while four or five classes are taught at the same time they have to organize and make it. Many teachers have a lot of autonomy in what they teach or use or the approaches they have towards different academic subjects so I don't really try to force it or push it to go in a certain direction. (A, NT, IC)

Lecturer's autonomy results in updated materials and more teaching techniques for lecturers to implement in their classes. It is unclear whether that students benefit more through the variety of teaching methods and materials. There is some evidence from the observation of the International College's class that students perform better in class.

The lecturer of Social Science commented on his authority as a lecturer in "Thai contemporary issues and politics."

In this term, I'm teaching Thai Society and Culture which is a low-level course and Contemporary Issues of Thailand which is a higher level course. My own background is a Ph.D. in contemporary Thai nationalism and I live in Thailand longer than the kids I teach. Although I am not Thai, I still have credibility to teach this subject...Many Thai kids not only have been taught traditional approaches to this stuff in the schools, but also the parents taught them these [traditional approaches]. (L, NT, IC)

This lecturer is an American lecturer but was educated in Australia. He said that although he is not a Thai national, he has legitimacy to conduct the course in Thai contemporary issues and Thai politics. He has been living in Thailand for a number of years. Also, he stated that he has a profound understanding of the background and dynamics of Thai politics. This statement implies that the International College does not impose any limitations for the lecturers who have authority over their courses, but it is on the basis that the lecturers are experts in their fields.

5.4.2.8 Developing critical thinking skills.

The lecturer in the social science field challenged the mainstream beliefs of the students in order to develop critical thinking skills. Students have to come up with their own ideas how to tackle problems. The students also have to critically assess the problems and come up with a solution. In Thailand, students were not taught to be critical and challenging. When they came across any problems within the society, they would not try to do anything because they believe everything is going fine. Therefore, there is nothing for them to be concerned about:

I tried to encourage a global perspective actively. I tried to get them to think critically about their own society about things that most Thai children are supposed to think critically about, for example, the Monarchy or Buddhism or the Thai military as an institution or the Thai economy and the position of the economy of I-san (Northeastern) Thai society or workers and tensions of national culture and the hierarchy. Even if it is against the law, I don't see it as an assault on Thai culture...I see it as a way to develop understanding on Thai culture and global thinking. Every society has a problem. In order to improve the problem, better define the problem. We think critically about the problems and then we think of the solution...Hence the criticism. That doesn't mean we all arrive at the same solution. We don't all have to approve public and government or Christianity or whatever it is or certainly we need to think critically about our societies. That includes decisions on a global perspective, I guess. (L, NT, IC)

The lecturer from the International College also expressed an expectation of the students.

In that sense, what I guess I would as an educator want from the student is the ability for the individual to critically engage in their world and to ask questions, and to pursue a research agenda on their own and arrive at a conclusion that might often be at odds with what they're supposed to believe or what they have been told. But...they must search for freedom, an intellectual freedom and a certain authority arrives from their own intellect

and they should engage in things all around the planet: politics, economic, and social. (L, NT, IC)

What he, an “educator” expected from the students is the ability to challenge the mainstream or strongly held beliefs in their societies. This statement may practically be applied to Thai students. In many interview dialogues, it was found that the shared characteristics of Thai people are a collective society, resistance to changes, and mindset conformity. Thai students do not usually challenge the mainstream beliefs in the society. They are prone to conform and comply with the society without asking any critical questions. If Thai students can challenge a long held belief and be critical of what is the rationale behind the belief or the circumstances, they will try to investigate and perhaps improve the situations that they found problematic.

5.4.2.9 Issues of concern.

An emphasis of international classrooms is the sharing of ideas between the lecturer and students. The lecturers and students come from differing backgrounds. Free communication in class is encouraged, but it is inhibited by the clustering of students. In this case, lecturers of the International College often reported that students did not cooperate well with other students or with the lecturer, and that the students clustered within their friendship groups.

5.4.2.10 Predisposition.

There are two problems that the lecturers reported. One problem that inhibits the development of global citizenship attributes of students is partially because of their earlier education. Students have been predisposed with a certain set of knowledge and beliefs. Some students have a negative attitude against some subjects. The lecturer has to develop students’ motivation in order to engage in particular subjects.

Most people by the time they get to eighteen or nineteen have already been taught many things and part of our job is to teach them to get them to think critically about what they think is true and to encourage them, or for that matter to get them interested in anything that had been made boring to show them that no, no, no, this is not boring. It's interesting. [laughter] That's very tough, I think. All of the time early year education or social contact would

render part of their intellectual life inaccessible. Before they get up to university in history, for example, there are students who like history. Most of them feel it's a very boring subject and only a few see it as a branch of argumentation. That's all about power, legitimacy, things like that. So, yes, I think it is tough. (L, NT, IC)

Another problem that was mentioned is the language problem. Some students were educated overseas or in international schools. Other students were educated in schools which teach the national curriculum. The latter group might be disadvantaged because there is less chance for them to use the language in every day life. Consequently, English language skills predict the success of the development of global citizenship attributes. Furthermore, learning style can influence. This lecturer's assessment is based on a critical essay. There is no attendance checking in his class. The students have autonomy and responsibility over their learning. Some students find the class relaxing and they are comfortable with the self-directed learning style. Other students who are familiar with the Thai higher education system find it uncomfortable since there is no directed guidance from the lecturer or attendance checking.

We have a very polarized classroom. I think probably most universities do, but it's compounded by the fact that IC has a pretty good reputation so we then become a target for a lot of well-to-do children who are coming here less because they're interested in learning perhaps and more because they are interested in going to an international college that enrolls elite ... that means a reality of some kids who are not really as interested as they should be. And then there's a language problem too. Everybody considers English in different ways. Some were born in a situation that is easy for them; others have to work very hard and that creates different appearances of classroom too...How can I get these kids interested and motivated. That's a bit more complex, I think. Every term we struggle, sometimes it works, but sometimes it doesn't. (L, NT, IC)

A similar problem was reported in the Engineering course from the national program:

Case studies are really problematic for some students. Many Thai students will divide the text into paragraphs and work individually on each paragraph. (L, TH, U)

Language skills deficit can reduce the full learning capacity of the students. The Engineering lecturer went on to talk about the problem with the English language and reading skills of the students. The alternative that students chose may not really be effective for their learning.

Although the library provides a good number of online resources, students cannot really benefit from that. Their English is quite weak. Most of the time they might search for similar text in Thai. (L, TH, U)

This lecturer realised that the tactic is not helping with learning at all. In her class, she would give out course reading and have a discussion. If students were reading texts on similar topics in Thai, the content that the students have to learn is then skewed. In conclusion, students who are not adept at learning English are disadvantaged in the long run because they have to read a number of international journal articles and case studies in English.

5.4.2.11 Reported problems of the pedagogy.

The senior administrator from the University talked of the problem of the national program pedagogy.

The thing that we need to address is spoon-feeding teaching style. Teaching is a one-way passage. Teachers give everything to the students. The students have to choose useful components from the course. Then, the curriculum should be revised. The other point I want to make is that teachers should be changed to a moderator of learning. (A, TH, U)

This lecturer outlined to the researcher how Western pedagogy does not fit all students.

I treat anybody with age of 18 as an adult. I don't take attendance. I don't demand that they come [to class]. But I assume that they will take

responsibility for their own education. I try to get them to be interested and at the same time try to get them to think critically. And I don't emphasise memorization. In fact, all my tests are based upon critical essay and students engage in materials to do their own thinking, their own writing. For some students, that works and for some they don't [laughter]. Some don't feel comfortable with it. Some when you say, "I don't take attendance." They go away, they don't come back. (L, NT, IC)

Another Thai lecturer emphasised the problem with Thai pedagogy similarly to other non-Thai lecturers.

Thai pedagogy is very outdated. Thai children never learned about Tsunami until Thailand was hit by a Tsunami in 2004. We were devastated by the incidents we never knew would happen. This shows that the education system of Thailand is not designed to catch up with globalisation. (L, TH, U)

Rote learning skills and the power of memory were described as preferences of the Thai educators rather than imagination and creativity:

Thai educators and practitioners tend to spoon-feed students with what they think are necessary. We (educators) also over-emphasise the rote-learning skill. Rather than encouraging students to think creatively, we focus on the power of memory. Creative and imaginative skills are not considered useful in learning. Students can't really think outside the box. (L, TH, U)

5.4.2.12 Limited research courses.

The other problem that the lecturer in Engineering reported is the lack of research courses:

Master and Doctoral students in Thailand have been through extensive coursework, which is unlike studying overseas. Thai universities still have limited or no courses on Endnote, SPSS or research methods. (L, TH, U)

She reflected on her education in Australia in which she learned a number of skills in research courses. But for students in Thailand, they never have the same experience of

leaning how to use a reference management program such as Endnote® or other courses, e.g. research methods for postgraduate students.

5.4.2.13 Student factor.

This section discusses the different characters of students that contribute to the development of global citizenship. International students differed from national program students in many aspects. The descriptions and comments were collected from the senior administrators and lecturers from both institutions.

There are a number of characteristics that the groups of international students possess. These students tend to be more aware of global interconnectedness. International students are more willing to participate in the lecture. The lecturer from the Faculty of Economics described her international non-Thai students:

I can see clear distinctions between Thai and non-Thai students. These non-Thai students are more likely to be communicative. They would comment and express their views. Their worldviews are more mature than the Thai fellow students. (L, TH, IC)

Lecturers and senior administrators have commented on the common traits of international students. They mentioned that a number of international students of both Thai and non-Thai are from well-to-do family backgrounds especially those from Thai families. These students were educated overseas or at international schools. Some of them lived overseas before enrolling in the International College.

The American lecturer described the students who came to the International College:

It's compounded by the fact that International College has a pretty good reputation so we then become a target for a lot of well-to-do children who are coming less because they're interested in learning perhaps and more because they are interested in going to an international college that enrolls elite. (L, NT, IC)

The Dean of the International College implies that the students enrol in particular courses because of their families' business.

Some BBA courses require students to have internship because it is compulsory. The affluent students whose families have business will enrol in degree programs according to their families' business. For instance, the student whose family run a hotel will do Tourism and Hospitality program. (A, TH, IC)

This lecturer has described the students of the International College as well educated and well-travelled.

Even my students here by and large are well educated. They have been travelling. Most students of the College come from well-to-do families. They travelled overseas. They watch world movies and TV programs. Some speak better English than they do Thai. (L, NT, IC)

The quote above from the lecturer in International College showed that these international students are well traveled to other countries and perhaps can accommodate themselves to other cultures very well. Nevertheless, these students are nationalistic and do not accept criticism of their countries. But for the lecturer to raise an awareness of global and local issues, he has to identify national issues. Therefore, this conflict can create problems with some groups of students.

This international student from the States commented about fellow Thai students in the course.

I find that Thai students are open and friendly but somewhat unaware of the world outside SEA (Southeast Asia). They also have very limited knowledge of women's rights. (S, NT, IC)

This student describes her local Thai classmates as being unaware of global affairs. Thai students also are not aware of movements for political causes, namely women's rights.

5.5 Students

The responses were collected from students of the university and the international college using focus group interviews and survey. There are five indicative questions

in the focus group interview and the survey.

It was found that students from the International College have a sophisticated understanding of global citizenship. For instance, students from the university did not have an understanding to the same level as the international students. International students can see the interconnectedness between global and local levels. Also, they were aware of international and local issues. International students were more critical of global issues than their Asian counterparts.

5.5.1 Question 1: What are the characteristics of global citizens?

This question was posed to elicit from students from different backgrounds the perceived components and meaning of global citizens.

An international student from Canada answered:

Global citizens are people who are aware of and active in domestic issues as well as international issues. Global citizens seek further education and knowledge about issues in the world as a whole. They link how they fit into society and want to improve the betterment of the world as a goal of development. Global citizens also seek a better understanding and have open-minded view. (S, NT, IC)

Her perception of global citizenship captures most aspects of global citizenship. It involves knowledge of global and local issues, intercultural competence, determination to improve global condition, and acceptance of different cultures. A global citizen from the Western perspective is regarded in terms of cross-cultural understanding (W. Hunter, 2004) and awareness of global issues as well as the participation in rectifying those issues.

A student from a European country described local and global participation:

Global citizens are not only aware of and participating in domestic issues, but also are aware of, interested in and participating in issues that are international in nature. They are people who look beyond the borders of their countries. (S, NT, IC)

A student from the United States said:

Global citizens view human beings as one group and while understanding differences among people, they do not focus on the differences. And they take into account all people in the view of the world. (S, NT, IC)

Another non-Thai student from the course said:

People who have become aware of the forces outside their own state and begin to see interconnections between nation and one's own home nation. It is more than just awareness only, but a perception that shapes one's individual political action and sense of responsibility. (S, NT, IC)

The Western point of view illustrated that the elements of global citizenship include awareness of cultural differences without discrimination and perceptions or understanding that leads to political actions and responsibilities.

This student thinks that global citizens are:

Global citizens are people who think in a broader context beyond the local level. They realize that actions have implications beyond what can be seen locally. (S, NT, IC)

Another student from the International Relations course described her understanding of global citizenship:

Global citizens are citizens of different cultures and nationalities with different aspects. This also means that they are contributing into part of the international society as well as international cooperation. (S, NT, IC)

A Thai student from the International Relations course has referred to global citizenship as the state of having legal rights to enter multiple countries. This implies the concept of international relations.

Global citizens are somebody who has legal right to enter or leave countries without hassle of immigration and visa process. (S, TH, IC)

There are differences between Western and Asian perceptions of global citizenship. This Thai student views global citizenship in the sense of global consumerist and elite cosmopolitan.

Global citizens represent the population that is active in going from one place to other, having an international approach, being linked to the global news. This kind of citizen has an interest in global activities and tends to travel because they want to know more about the other side of the world. (S, NT, IC)

Banks (2001) stated that in multicultural societies, students need to be integrated into their own cultural and ethnic communities and at the same time can participate in the civic culture of moral and just communities with the larger national communities' norms, values, and expectations. Collective opinions of the international students illustrated that they realised the global citizens have responsibilities towards their countries and the world. They are aware of the differences and prepared to accommodate cross-cultural differences. They would participate in the democracy process in their countries or the world. These international students see global citizens as members of a global community whose actions have an impact on the world. Even though there are some students who perceived the global citizenship concept as "global consumers" (Ockenden, 1998, p. 9), other students see it as the responsibility that extends to the global level.

5.5.2 Question 2: How can your classes help you develop the global citizenship attribute?

This question is designed to address how the international classes can make an impact on the students in regard to their opinions, worldviews, and life experience. The composition of Thai and non-Thai students in the classes are even. Many students regarded their experience in the International College as positive. This student expressed his view about studying in the College:

The course informs me about the history of other countries, teaches me about different cultures and religions, introduces me to people with other opinions and from different countries, teaches me about the contemporary issues in Thailand. (S, NT, IC)

A student claimed that the instructor is very facilitative and understanding:

The understanding of global issues combined with instructors who can facilitate open and critical discussions, can help people mature into global citizens. My instructors are good examples of this. (S, NT, IC)

And also a comment from an exchange student who depicted gaining knowledge on new cultures and new language even during a short period of time:

As an international exchange student, I have learned so much about another country and the different levels of education offered. I have learned to appreciate another culture, another language and to really appreciate my life at home. (S, NT, IC)

Non-Thai students commented on the new set of knowledge that they received about Thai culture and people. They felt that it is not possible to acquire the same level of understanding from elsewhere. Some students really appreciated the openness of the lecturers. Students commented that lecturers at the College were doing a good job by teaching them to be critical thinkers.

At school, critical thinking is promoted, sharing of ideas, and many topics that look at local problems, and how they fit into or compare to international problems. (S, NT, IC)

The teaching method and content of the International College is very interesting. The students found that the courses integrated theories, case studies (global/local issues), and skills. As a result, the quality of the teaching at the International College is exceptionally high. Students are required to pass the course's satisfactory level.

I'm proud to be a part of IC, not because of expensive educational fees, but because of the prestige and knowledge that I received so far from this institution. (S, TH, IC)

A Thai student stated that studying in this institution is seen as valuable. Most people who heard about the International College assumed that students who studied in the College are from well-to-do background and may not be academically competent

since the International College has a different admission system to its main institution, the University. Students in the College are charged a tuition rate similar to a private university (roughly 4700-6200 Australian Dollar per semester for a Business Administration program). Whereas a normal Thai program (Bachelor of Science) offered by the University is approximately 340 Australian Dollar per semester. Therefore, there might be a misconception that students enrolled in the International College are not able to compete in the central admission to the University and therefore choose to pay significantly more to go to its College instead.

The ultimate result that the College aims for is to make students realise that they are a part of the global community. Their action and voice can make an impact on human beings as a whole.

Studying in IC allows me to challenge myself and explores cultures with unlimited knowledge. Studying also improves my social life and increases my responsibility. (S, NT, IC)

As well as:

IC teaches me to be more critical towards learning. It teaches me how to socialize with new groups of people in the wider world, learning how to adapt ourselves to the majority of the society to a certain extent. (S, TH, IC)

Some students stated that studying in the College provides them opportunities to get to know other students from different backgrounds. Together they learned to adapt to learning and working together on the same project. This will later be explained in Chapter Six which discusses how students of the College can function efficiently in international workplaces.

This Thai student suggested that class should develop students' confidence in order to make them leave their "comfort zone."

Classes should aim to teach students to step away from comfort, localized zone. They should teach students to be more aware of the world and state affairs beyond Thailand. (S, TH, IC)

A student from UK preferred the alternative teaching method, in this case, a smaller class.

I prefer the different teaching method (classroom as opposed to lecture hall), which increases class discussion and involvement. Furthermore, teachers from various backgrounds give better global examples and case studies. (S, NT, IC)

The Thai student thought that the lecturers could have done a better job by providing an opportunity for the Thai students to explore global aspects and work with other non-Thai students. The student from the UK suggested a different teaching method. His statement referred to an inclusive classroom. A smaller class with more interaction is preferred to a large lecture session.

5.5.3 Question 3: What are the attributes of the graduates of the College?

This question elicited students' viewpoints on graduate attributes of the International College. Some students were uncertain of what qualities are important for the graduates. Other students thought the qualities of graduates vary depending on the major subjects.

This student described the International College's graduates as "internationalised" and "prepared to meet the demands of the new globalized world":

Graduate of IC are very internationalised. They are exposed to different cultures, languages, and people of different nationalities. IC graduates are prepared to meet the demands of the new globalized world. (S, NT, IC)

It is concluded from the survey that students have an exposure to other cultures in the classroom and in an everyday setting. They learned to study and work cooperatively despite the different cultures. This experience benefits the students as they know how to manage when they start working in multinational companies. In terms of the work skills, the graduates of the International College are competent. Firstly, they are able to deal with working with people from different cultural backgrounds. Secondly, they are able to manage a heavy workload with responsibility. And lastly, they are able to perform teamwork effectively.

A Thai student from the course summarised his understanding of the International College graduate by using the metaphor, “sage”. The meaning of the sage when translated into Thai means “the one who is endowed with profound knowledge and expertise in his area. He truly knows his profession and the discipline.” The “high quality” part may refer to the competency of the graduates. These graduate attributes would then contribute to the (Thai) citizenship and responsibility towards the greater community.

The IC students are “pundit” (sage) with full knowledge and high quality, which partly contributes to citizenship and responsibility. (S, TH, IC)

Some students said that being graduates does not mean only being academically smart, but also mature in their way of thinking and concerned about the betterment of one’s country:

Hopefully, the International College’s graduates are intellectual not just from books but from ways of thinking, knowing what is right or wrong, knowing what is best for the country and taking part in improving it. (S, TH, IC)

Students’ mindset concerning fellow human beings varied depending on the individual.

To me, it is difficult to define the single exact personality for all IC graduates. Generally they would be taught to think critically and be independent. They would be able to survive the pressure of the work quite well because the demand of the study at the College is considerably very high. Therefore, the graduates would be calm and patient. Two qualities are crucial for their success in their respective occupations in the future. (S, TH, IC)

For some students, being Thai inhibits the development of critical thinking skills because the Thai culture values social harmony and conformity:

Some students are very concerned about the welfare of other humans in general whereas some students have a Thai mindset. Thais are likely to conform and avoid trying to do something in a new way. (S, TH, IC)

This student supported the statement:

It really depends on from which major subjects. The majority [of international students] consists of average students. Some [students] value differences and are aiming for the betterment of the society. Some [students] are typical conforming Thai citizens who are afraid of changes. (S, TH, IC)

A student from the United States was particularly interested in the issue of women's rights.

I don't know anyone who has graduated from the International College. If referring to international students in general. I find that Thai students are open and friendly but somewhat unaware of the world outside SEA. They also have very limited views and knowledge of women's rights. (S, NT, IC)

Most of the responses came from Thai students. Many foreign students were only there for a semester on an exchange. Therefore, they have limited understanding of what is composed of graduate attributes in the College. Furthermore, they were not exposed enough to the International College's culture. The graduate attributes of universities in many countries are different according to the context of the countries. National values and government policies also play an important part in determining the necessary qualities that the graduates required.

5.5.4 Question 4: Did your characteristics, attitude, personalities change after studying in this College?

Most of the students felt that their attitudes have changed in certain ways. Some students said that they are aware about what has been happening in Southeast Asia. Other students stated that studying in the College would help with creating business networks with whom they can do business in the future. The experience of the students who studied in these courses is reflected in accordance with their perception and background.

A non-Thai student from the course said:

Studying in IC allows me to challenge myself and explore cultures with unlimited knowledge. Studying also improves my social life and increases my responsibility (S, NT, IC)

This instance shows that courses not only develop critical thinking skills for Thai students, but also the non-Thai students have gained benefit from those courses. They challenged their existing position.

One student stated that being an American, she learned many things about Thai culture. The International College's course taught her to listen to other people and developed a multiple perspective understanding of issues.

As an American, I have learned about other cultures and people and learned to always keep an open mind. I believe that by trying to understand another person's point of view on a given subject, I can make a more educated decision on the topic. (S, NT, IC)

As well as ability to work, students commented on their ability to socialise and understand people of other cultures:

IC teaches me to be more critical towards learning. It teaches me how to socialize with new groups of people in the wider world, learning how to adapt ourselves to the majority of the society to a certain extent (S, TH, IC)

Another American student reported having a deeper understanding of the politics and culture of Southeast Asia:

I have learned a great deal more about SEA politics and cultures. I am more aware of their internal conflicts and the dynamics of their everyday lives. The International College introduced me to a very different world than America, but I am still an American at heart. I find that I am much more liberal and a bigger proponent of individual/women's rights than my Asian counterparts. (S, NT, IC)

This student felt that she has an awareness of the conflicts and the dynamics of Thai society. However, her viewpoint is still American, and she was active in women's

rights. This illustrated how a non-Thai student became aware of global issues.

As an international exchange student, I have learned so much about another country and the different levels of education offered. I have learned to appreciate another culture and another language, and to really appreciate my life at home. (S, NT, IC)

Most non-Thai students valued the perspectives from the lecturers of the International College. They got to know aspects of Thai society and culture that they never knew existed.

It has introduced me to a new culture, language, new people, etc. makes me more open to new opinions and people. (S, NT, IC)

A Thai student saw the study as a good opportunity to build networks for a future career:

It (studying in the IC) gives me the opportunity to meet new people with different kind of ideas and family businesses. It also gives me an opportunity to develop my English skills and I think it makes me learn to be more open-minded and understand more about other people. (S, TH, IC)

Apart from the positive attitudes of students, some students voiced their criticisms:

Some students are only here for a degree. For social science students, we are taught to challenge our own values, but I don't think all students are. (S, TH, IC)

This student noted some characteristics but doubted about the change in character:

[I have gained a] wider perspective by the interaction with foreign students or cultures. Attitude grows more realistic [by age]. In term of characteristic, I don't think there are a lot of changes. [I probably] understand the world more. (S, NT, IC)

A non-Thai student enjoyed a different teaching method:

I prefer the different teaching methods (classroom as opposed to lecture hall), which increase class discussion and involvement. Furthermore, teachers from various backgrounds give better global examples and case studies. (S, NT, IC)

It can be seen from a number of students that they really saw the importance of studying in the College. Non-Thai students discovered new perspectives that they experienced in their studying. Thai students may interpret the learning experience differently. Obviously, the respondents reported on some changes in outlook when they came into contact with other students or the locals. The changes may lead to acceptance of other cultures. Whether or not students become global citizens is not confirmed, but the respondents may develop global citizenship attribute over time.

5.5.5 Question 5: What are your responsibilities as a graduate towards the society?

When the researcher asked the students about the roles and responsibilities of the graduates towards the society, the responses varied from altruism towards global or local communities to intercultural competency.

A Thai-Indian student told the researcher about his expectation:

The graduates of the International College are mostly smart. They could work in their family business. They can speak a fairly okay English, but they can be a bit shy. (S, TH, IC)

This comment illustrates that the graduates may work in their family business after their studies. These graduates may have fair English language proficiency, but they may not be confident enough to express their opinions.

This Thai student indicated his responsibility towards society as a student:

My responsibilities as a student are concentrating on my study and helping contribute to the society as much as possible because true success is not only in the learning but application of knowledge to benefit humankind. Being a good and moral citizen is enough for contributing to a well-standard society. (S, TH, IC)

An international student described duties towards the community.

When the time calls for responsibility and for your community, you must go back to help it (your community). You know your roots and know where you are from, as well as being a global student or person. (S, NT, IC)

This student defined the three-pillar principle of Thai citizenship (nation, religion, the King) as fundamental virtues that good Thai citizens strongly hold on to.

The graduates will be good citizens of Thailand and respect the national, religion and the King. (S, TH, IC)

However, there are some comments that fall at the other end of the spectrum.

I think of gaining as much knowledge I can get for my benefit in the future and maybe trying to help others is something that I know and they don't. (S, TH, IC)

And:

Frankly speaking, I think most students are aware of their personal salaries and English advancement. If I graduate and become a politician and maybe that is helpful for the community if I do not corrupt. (S, TH, IC)

This student acknowledged the diversity of the body of international students. Qualities such as calmness and patience were mentioned as important for future career:

To me, it is difficult to define the single exact personality for all IC graduates. Generally, they would be taught to think critically and be independent. They would be able to survive the pressure of the work quite well because the demand of the studies at IC is considerably very high. Therefore, the graduate would be calm and patient. These two qualities are crucial for their success in their respective occupations in the future. (S, TH, IC)

This array of views from the students illustrated the outcome of the International College. To conclude this, there are three types of perception. Firstly, some students

think they have responsibilities toward the global community which is not just limited to a national level. The second group composed of Thai students believed that their role as a graduate is bound to the role of Thai citizens. And lastly, there are some students who gave a simplistic interpretation of the graduates' responsibility. They stated that the graduates "will obey the law and be a morally good person, pay taxes, not causing other people's troubles, and not smoking in public areas." The last group provided simplistic interpretation as illustrated above. Some exchange students are exempt from giving opinion on the graduates of the International College because they were studying on the campus for a short time period.

From the feedback, the College is successful with making the students realise their identity as global citizens. Even if the development is not effective with every student, a number of international students reported being satisfied with the changes that they have experienced in their time in the College. This study found a nuanced difference from the analysis of lecturer interviews and student surveys in that instructors of the International College valued students' opinions and encouraged students to express their ideas. Students were taught to be independent. Therefore, they developed confidence in academic subjects, communication, work-related skills, and other competencies. Students, in general, believed that they are members of the global community and can positively contribute to their community at various levels. There are students who thought that they have to obey the law as a basic step to be global citizens. However, students of non-Thai backgrounds pushed forwards their awareness, understanding, social responsibility, and actions further beyond the anticipated roles of good national citizens.

5.6 Conclusion

This chapter reported on how global citizenship is perceived in the University and the International College. The results were divided between two main groups of participants. Global citizenship is a desirable attribute for graduates of both Thai and international programs. Although the concept was questioned regarding its legitimacy, most lecturers supported their students to develop global citizenship or at least global perspectives. It was found that participants defined the concept differently. Some comments concurred with Western literature that global citizenship is concerned with

intercultural awareness, global competence, and social responsibility, whereas other comments showed alternative views such as preparation for work, intellectual growth, and Thai values being essential for the students. Students from the University and the International College reported having positive experience in studying. Students' responses reflected the good planning and design of the curriculum and the determination in teaching. International students were found to be more active and engaging in activities and open-minded to cultural differences than the Thai students in the national program.

6 DISCUSSION OF GLOBAL CITIZENSHIP

This chapter explores the concept of global citizenship and practice in the University and the International College with reference to the integrated framework of internationalisation and global citizenship. The integrated framework which was adapted from the framework of global competence (Boix Mansilla & Jackson, 2011) was employed as a framework for data interpretation and classification of global citizenship components. These elements are not mutually exclusive but rather complement one another. The literature on global competence was referred to as an additional source to help clearly capture the meaning of global citizenship. This chapter finishes off with the aspects which are not covered by the framework and presents new models of global citizenship that can be applied to the University and the International College.

This chapter focuses on similarities and differences of understanding and practices of global citizenship in the University and International College. With reference to the Boix Mansilla and Jackson's (2011) framework in Chapter Two, four global citizenship components have been identified, namely investigate the world, recognise perspectives, communicate ideas, and take action. The discussion on global citizenship projects different and similar points of view from the University and The International College separately. In addition, the discussion triangulates the interview data with observations and official documents from the University and the College.

The participants in this study consist of senior administrators, teaching staff and students whose backgrounds are Thai and non-Thai. Most senior administrators of the University are educated overseas especially from the UK and the US. The senior administrators' outlook is relatively internationalised compared to staff members who were educated in Thailand. Most senior executives felt comfortable and confident in defining what global citizenship is, whereas the understanding of students was more diverse. This can be partly explained by the background of the students which can be categorised into three major groups (local students enrolled in the national program in the University, local students enrolled in an international program, and non-Thai students enrolled in the international program or exchange program in the International College.) Students' perception on global citizenship also varies from a

clear understanding of the concept in the Western literature to a rudimentary understanding of global citizens as someone who travels to many countries in the world without a visa. Their understanding of global citizenship and the approach to develop a global citizenship attribute are described in the following section.

The figure 6.1 represents the global citizenship concept and four component parts. In this figure, global citizenship in Thai higher education was affected by two key factors that have been found in Chapter Four, i.e. views on Thai culture and society and perception of the impact of globalisation on Thai society. It serves as a template to summarise different conceptualisations of global citizenship later in this study (see figure 6.2 and 6.3).

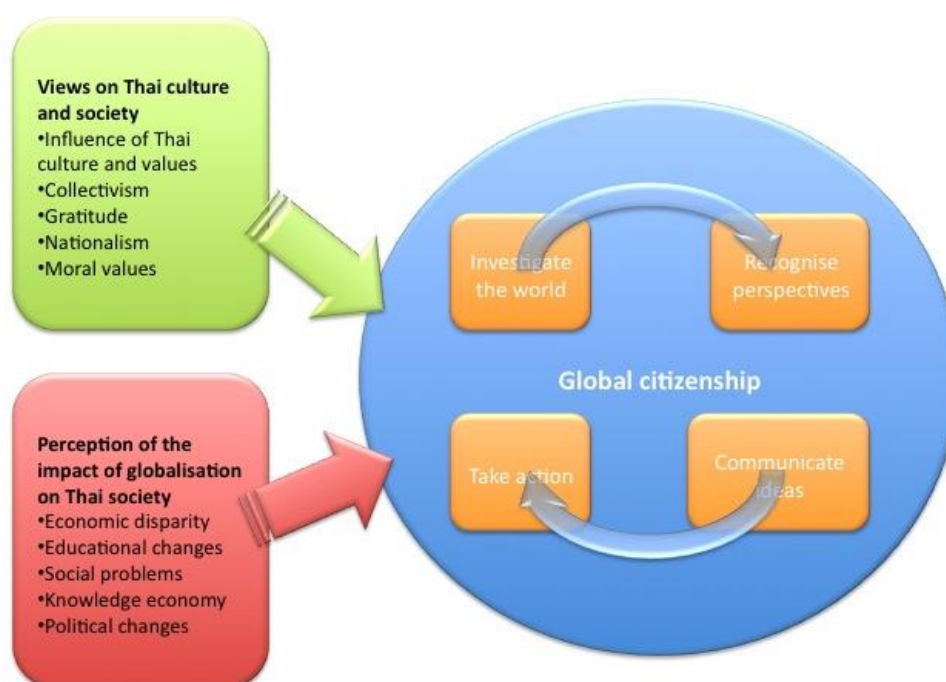


Figure 6.1 The integrated framework of global citizenship (adapted from Boix Mansilla & Jackson, 2011).

Assessment of global citizenship or global perspectives is always problematic for lecturers since there is no instrument to measure this area of learning outcome. This issue was identified in the United States (Deardorff, 2009). Deardorff offered a comprehensive model for assessing global citizenship. The Director for International

Relations representing the University said that:

Internationalised perspectives can't be measured by selecting the best answers (multiple-choice questions). Instead of using multiple-choice questions [to assess students' learning], we do discussion of the topics [in class]. For instance, our students from Public Health have to be aware of regional health problems. They also have to implement their global perspectives on health into their projects in the final year.

6.1 Investigate the World

This component illustrates the need for students to investigate the world beyond their immediate environments as they develop the attribute of global citizenship. Students are expected to identify an issue, generate questions, and explain the significance. They are also expected to use a variety of languages, sources, and media to identify and weigh relevant evidence. Students can analyse, integrate, and synthesize evidence to construct coherent responses to globally significant researchable questions; and develop an argument based on compelling evidence and draw defensible conclusions (Boix Mansilla & Jackson, 2011, p. 22).

6.1.1 The University.

The approach that the University employed to develop knowledge on global issues and perspectives is through General Education specifically the course, Social Studies for Human Development. The content covers the topic of the evolution of civilization; important events in Thai and global communities; and the economic and health systems. The lecture topic of the class observed was about violence against women and children in Thailand and in a global context. The contents of the class were derived from international sources, e.g. UN (*the Universal Declaration of Human Rights*) and journal articles. Some contents were derived from local sources, such as from government and NGO websites, and lecturers' own research projects. Multimedia such as short video clips have been utilised to show students case studies (e.g. *Impossible Dream* from the United Nations and local documentaries on contraception and unwanted pregnancies). Other types of contents were statistical data and case studies. However, some slide contents were out of date. Due to that,

sometimes the data presented in the slides were a mismatch between figure and data.

Although the University students were lectured on social issues in national and international contexts, the main focus was domestic social issues. The reason that course-coordinators prioritise local affairs over international is because the students will graduate and work in local areas. Therefore, they have to be well-informed on the areas of local problems and influential factors such as sources, contributing factors, how to find solutions and the implications on their future occupations. Generally speaking, it seemed like the University's courses are able to supply global and national issues to the students. A shortcoming of the national program is limited access to overseas materials. Lecturers would lecture in the class, and students later studied the materials and lecture notes after class. The active participation rate is very low. Students often avoided making comments or asking questions in class. Students were also likely to follow instructions. This cultural trait of not participating in or interrupting the class makes students very passive to teach. Students of the University are as academically competent as students in the international program, but their viewpoints can be quite limited. Most local students did not have enough exposure to foreign cultures and environments, whereas students in international programs came from different language and cultural backgrounds. International students are generally well-informed on the global affairs.

6.1.2 The International College.

The International College, on the other hand, offered a wide variety of courses in social science. Classes in the International College offered more practical lessons. Some units are compulsory and others require students taking the foundation units. Three classes (i.e. International Relations, History of Latin America and Contemporary Issues in Thailand), which the researcher observed, were conducted differently. International Relations and History of Latin America were conducted in a lecture form while Contemporary Issues in Thailand was delivered in a seminar form. The focus of the International College's teaching is to develop students' critical thinking and research skills. Lecturers from the International College stressed that students will possess an ability to establish questions, gather information, assess the sources, analyse the data logically and critically, and arrived at the conclusions. The students enrolled in the International College's program were expected to pursue their

own research agenda. The lecturer of Contemporary Issues in Thailand course defined this skill as “the ability to critically engage in their world and ask questions.”

From the observations, the International Relations course is the most effective course in defining global issues and explaining the significances of these issues. The lecturer defined the goals and outline of the class before the class. He explained technical terms in the materials and went on to lecture on the mechanisms of international relations such as economy and trade. Then, the lecturer asked a question “why do states trade?” This orientation question brought students into the topic of the day “international trade.” If students answered incorrectly or did not answer, the lecturer would provide the correct answer. If students answered correctly, the lecturer would explicate on the answer to cover more information. The class is an exchange of opinions between the lecturer and students. Students learned the content through the discussion in conjunction with the handout.

The Contemporary Issues in Thailand course was conducted as a seminar to engage students’ participation. The lecturer brought up the topic of the class on the whiteboard and asked students to define any problems that students found in the reading. Student asked about the meaning of Sufficient Economy in Thailand. The lecturer explained the definition and application. The topic then moved onto other issues such as traffic jams, prostitution, and HIV and sexual practices in Thailand. The class was highly interactive. The approach to teach students about issues is based on students’ contribution to the class. Other students can learn from the discussion. Other classes are conducted differently according to the lecturers.

Students’ interaction was also raised through use of multimedia such as Youtube and documentary films, e.g. Michael Moore’s *9/11*. International materials such as case studies, journal articles, UN documents and news articles were employed in teaching classes. They provided the students with a reading list and expected students to read these materials before class. In conclusion, international students seemed to possess an interest in the global issues when compared to Thai students from the University who were more concerned about domestic issues. This may explain why students from the International College, in general, have more potential to gain an ability to investigate the world beyond their immediate environment than their national program peers.

6.2 Recognise Perspectives

This component entails the ability to recognise their own and others' perspectives. The outcome of this component includes students being able to also recognise the impact of cultural interactions. With this ability, students realise that access to knowledge and information determines one's quality of life and perspectives (Boix Mansilla & Jackson, 2011, p. 31)

6.2.1 The University.

This component was discovered as a result of teaching. If they possess this component, students are able to recognise the differences between themselves and others in regard to cultural, socio-economical, and religious orientations. This component indicates that students will have cross-cultural knowledge and will be open to other perspectives and not feel threatened by people of different cultures. This skill is broken down into smaller elements. First, senior executives and lecturers envisaged that students will be good Thai citizens in order to develop a global citizenship identity. They also equated good national citizenship with global citizenship. Lecturers and senior administrators in the University emphasised graduates being good Thai citizens. It was found that global citizenship comprises multiple layers of identity. Many senior executives in the University affirmed that one must strive to be a good citizen of one's country before one can move on to being a global citizen. A national identity is a steppingstone for students to develop themselves into citizens of a larger community.

Students are expected to have global perspectives, which are grounded in Thai culture. Thai students are taught in a way that incorporates Thai values into their perception. Thai culture is an open culture, which does not discriminate against other cultures. The students in the national program were taught about internationalised issues but from the Thai point of view. In general, students are open-minded and therefore are able to understand cross-cultural differences. Nevertheless, these students did not have experience working with students from other cultural backgrounds. They may encounter difficulties once they work in international workplaces or have to collaborate with people from other cultures. The reason for these difficulties is the pre-conditioned perception of the students. Komin (1990)

identified that perceptions are shaped by culture. Therefore, values are socio-cultural products or mental programming that people have consciously or unconsciously learned and use to guide their lives as effective members of that society (p. 684). Cultural constraints have been mentioned in much other research (Hallinger & Kantamara, 2000, 2001; Hofstede, 1980; Hofstede & Bond, 1984; Triandis, 2000). It is rather unfair to generalise common cultural traits to all members of a specific culture. M.J. Bennett (2009) advised that “a cultural worldview does not prescribe or determine the behaviour of individuals who share the culture; rather, it constitutes the context in which perception and behaviour occur” (p. 3). This research acknowledged that cultural factors would shape understanding of a global citizenship definition and constituents among students, faculty members as well as senior administrators.

Discourses on good Thai citizens revealed many traits, e.g. law-abiding, respect for other citizens’ rights as well as the ability to resolve a conflict without using violence. Good Thai citizens strictly obey the law in all aspects of life. Good Thai citizens also strive for democratic belief and practice. Since Thai society is a democratic society, citizens have rights to a certain extents, but at the same time, they need to be aware that they do not violate other citizens’ rights. The last trait that the lecturer participant described is the ability to solve conflicts without resorting to violence, in other words, the ability to compromise and negotiating skills are important for responsible citizens of Thailand. This statement implies the orderliness of Thai society. The University wanted to contribute to the stability of the society by educating students to adhere to the legal and moral standards.

The senior administrators of the University argued that students cannot be global citizens if they fail to fulfil their civic responsibilities. The Dean of Social Science added to the role of good Thai citizen that before individuals can extend their identities to global citizens, they have to be good citizens of their countries. In the case of the University, the students have to be aware of their national identity before considering themselves belonging to the global community. However, some lecturers and senior executives did not state that the students from the University have to be global citizens. Global citizenship is an option since producing graduates who are concerned more on local matters is a priority. It was concluded that global citizens, in the understanding of the Thai senior administrators, have multiple layers of identities.

These administrators recommended that students have to realise that they are citizens of Thailand first before extending their domain onto the global level.

6.2.2 The International College.

The International College's students perceived this component differently. Staff and students realised their national identities and are aware of others from different backgrounds. A lecturer of History of Latin American course described two conditions of being globally aware. First, individuals have to be able to support themselves and fulfil their basic needs. The second condition is that they have to be computer literate and have access to books or other formats of information. Combined with an ability to integrate information and analyse issues, and recognition of how cultures influence mindset, individuals who have access to information realise the differences between themselves and others.

The researcher has been informed that the cohort of international students is of well-to-do families. Those who are non-Thai did not have problems with cost of living and coping with expenses in Thailand. These international students were exposed to international settings. Students from the International College seemed to be aware of these factors when they defined their understanding of global citizenship. As the lecturers in many units described, their students have first-hand experience in living and studying abroad before enrolling in the International College. Some of the students had studied in the international curriculum in schools. The other group were exchange students from universities in Western countries and some others are from China, Japan, Korea, and Taiwan. The rest of the non-Thai students are from Southeast Asia such as Myanmar, Laos, Indonesia, and Vietnam. The College highly values diversity of students in the classroom.

Apart from the diversity of the students, the International College also has a diversity of teaching staff given that 63% of the lecturers are of non-Thai backgrounds. These staff are highly qualified because the majority have Ph.D. degrees and extensive work experience in their fields. A non-Thai lecturer who was interviewed had worked in journalism for ten years, and a Thai lecturer of International Business has worked for the Ministry of Commerce for eight years before she began teaching at the International College. These staff brought with them cultural viewpoints and

educational backgrounds. They were aware of the Thai culture and values. The combination of specialised knowledge and international experience enabled them to address the problems of a diverse body of students.

Cross-cultural differences are addressed in the teaching of all classes. The lecturers understand students' differences and needs. They chose to teach the class using a Western approach where students are perceived as having authority over his or her learning process. Students are perceived as responsible adults. Therefore, international students have independence over their learning to some degree. The interviews with the lecturers revealed that the students show teamwork skills in group work or on projects. Teamwork skills are articulated in Laws's (2007) global citizenship outline. It is believed that students who have good teamwork skills will progress in careers and develop leadership. Also, one lecturer said that tensions between different cultures did not exist in class and that Thai students were doing well in understanding cross-cultural differences. In teaching, classes are conducted using a similar approach to Western universities. However, the atmosphere in class is more nurturing and supportive. Participation in class is voluntary. Lecturers did not force students to answer the questions. If the question is not answered, lecturers moved on to answering the question without offending any students.

6.3 Communicate Ideas

The third component in the model states that students are able to communicate their ideas effectively with diverse audiences. Students will recognise and express how diverse audiences may perceive meanings and how that affects communication. They will be able to listen to and communicate effectively with diverse people by using appropriate verbal and nonverbal behaviours, languages, strategies, and appropriate technology and media. In the last stage, students reflect on how effective communication affects understanding and collaboration in the interdependent world (Boix Mansilla & Jackson, 2011, p. 39).

6.3.1 The University.

This component focuses on the ability to communicate. Currently, the recruiters require that graduates be able to communicate fluently not only in English and Thai,

but also in an additional language. A global citizen will be linguistically competent (Byram, 2008). In the University, this element has been emphasised campus-wide. Interview data from a number of managerial staff illustrated that graduates have to be able to communicate fluently in English. Nonetheless, reports from the employers showed that some graduates of the University had problems communicating in the workplace. Lecturers in the General Education course pointed out that the University's students may not be as competent in language as those from an the international program. One of the weak points is students' lack of ability in English academic writing. In one class, students were given international case studies for group work, the lecturer reported that these students were unable to comprehend the case studies and resorted to simplistic interpretations of the text or used similar case studies in Thai language.

The lecturers of Social Science and the Vice-President for Education argued that there are no differences between students studying in national and international programs in regard to the body of knowledge. However, it was found in this study that teaching approaches greatly contribute to communication skills. Students in international programs have more opportunities to communicate and improve language skills. This underlines the deficit in English language skills, e.g. reading and writing. When students read an English article, they would not fully understand the content because of limited grammatical aptitude and little understanding of the contents. Failing to comprehend fully, students would not be able to communicate in verbal or written forms effectively. Therefore, this lack of English aptitude caused a cycle of problems.

Although senior administrators from the University and International College agreed on the fact that communicating skills are very important for their students, it was found from the focus group discussion with students of the University that they sometimes have trouble understanding foreign lecturers. Although each student is unique in the way of learning, it was discovered that Thai students would not engage in interaction with people who speak different languages.

In the national program, students do not need to participate in an exchange program or overseas internship. Some students may opt for a short exchange program or overseas workshop. However, because the exchange is not compulsory in the Thai program, students tended to not participate in the exchange programs. Students did not mention

any benefits of having participated in an exchange program in regard to improving their English language. This therefore limits their chance of international exposure and experience, and opportunities in using practical English.

6.3.2 The International College.

For the International College, an ability to communicate ideas across diverse audiences was recognised as essential for the students. The Dean of the International College commented on the language proficiency of the students. She stated that nowadays graduates are required to communicate in Thai, English, and a third language. Obviously, students in the International College have strong English proficiency since all subjects are taught in English. The students have to communicate with other non-Thai students and lecturers in English. Teaching and learning in the International College resembled a class in American universities. Lecture is the main teaching approach in International College. The researcher spoke to the lecturers of various subjects and found that these lecturers supported students' participation. They encouraged students to express their opinions in the class and share their thoughts with the fellow students and the lecturer or even discuss controversial issues. Therefore, communication is a key skill for the students in the International College.

In some disciplines, students are required to enrol in foreign language courses such as Japanese, Chinese, German, French, and Spanish. Students in the International College clearly have more opportunities to engage in international settings. Some students in the College enrolled in joint-degrees in which the International College collaborated with Canadian universities for example. Students studied in the College for two years and spent another two years in the partner university. In other classes, active participation was developed differently.

A Thai lecturer in the International College stated that she would use keywords and fill-in-the blanks in slides to encourage students' active participation. A non-Thai lecturer arranged lecture seats in a circle and sat among the students. This lecturer then stated the topic of discussion for today's class. Students then shared viewpoints on that topic. That class was highly interactive and conducted in a two-way communication between students and lecturers. Most students in the class are of non-Thai backgrounds. Their understanding on the topic varied depending on their

cultures and former experience. Non-Thai students or Thai students who were educated abroad or in international schools stand out from local students who studied in Thai schools.

International students were very skilled in communicating their ideas. By nature, they were also very expressive when compared to Thai students. The communication skills and open communication helped develop the attribute of global citizenship. However, some Thai students in the national program were quite reserved in expressing their ideas. It is assumed that Thai culture does not support open communication. The way people communicate can be ambiguous in order to avoid imposing a threat to others. This cultural implication would impede the development of communication skills especially an ability to communicate effectively. To solve the problem, the University developed English language for Academic Purposes for some groups of students. Although in general students of the national program have strong writing and reading skills, their verbal communication was in fact quite weak. In this regard, it was concluded that studying in an international program would help develop students' ability to communicate and engage with diverse audiences.

As stated previously in the section, the International College emphasised English and other language skills. They utilised pedagogy similar to that in Western countries. The style of teaching of each lecturer in the International College varies. The interview with the senior administrator for the International College revealed that lecturers have autonomy over their class such as teaching style, assessments, and materials. Students of the International College showed language competence and an ability to communicate across diverse audiences. The language competence may have been contributed to by the aims of each unit of study, curriculum, teaching, and class composition.

6.4 Take Action

The fourth component of the model indicates that students will be able to translate their ideas and findings into appropriate actions to improve conditions. This component concerns the translation of ideas into practices. In this component, students will be able to identify and create opportunities for personal or collaborative action to improve conditions. They will be able to assess options and plan actions

based on evidence and potentials for an impact. And students can act, personally or collaboratively, in creative and ethical ways to contribute to improvement and assess the impact of the actions taken. Lastly, students can reflect on their capacity to advocate for and contribute to an improvement (Boix Mansilla & Jackson, 2011, p. 45).

6.4.1 The University.

This component concerns the concrete aspect of global citizenship. This aspect is translated into students' actions as a result of a synthesizing process. The University has stated in its mission statement that the graduates will contribute to the benefits of human society. However, the lecturer from the Faculty of Social Science stated that this is the most difficult component to assess. She explained that if students were well-behaved during their time in the university or after they graduated, she would consider students have achieved a basic goal of being morally good citizens.

The University promotes awareness, values, and actions of global citizenship through the General Education course. The course requires students to initiate projects regarding community work. Students work in groups to design a project and implement their projects in their local communities or on campus. The interviews with the lecturers defined the activities that students did for their group projects, which, for example, involve community service in the community around the university's campus and quantitative studies on campus. Projects that students initiated were, for example, free Dharma booklets for the students, herbal plants in the University's garden, and a campaign for keeping the canteen clean.

Apart from the compulsory group projects in the General Education course, students of the national program could participate in students' clubs for community development. Students in the clubs travelled to rural parts of Thailand to build schools, public toilets, and weirs for local irrigation. Some students taught in rural schools for a short period of time. In these cases, students worked collaboratively in groups to improve the conditions of rural communities. In another way, students participated in international conferences. One student participant reported that she participated in an international men's health conference. She described the experience as an enriching opportunity to meet other professionals in her field. This statement

correlated with the interview data from the Vice-President for Education that the University would select highly competent students and offer them a grant for short-term workshops or studies with partner universities. This shows the actions that the University has taken to develop students' competence in an international setting. Nevertheless, this component of action may not apply to all national program students. Although there is a system for employers to assess the quality of the graduates, there is no formal assessment for actions regarding global citizenship. It is concluded that students of the University learned to take actions in their classes to a certain extent.

For some disciplines such as medicine, students have to do an internship for two years in hospitals that the University has relations with. The rationale of an internship is because the government subsidises their tuition fees across six years in the University. Therefore, as a part of the contract, medical students have to spend two years working in the hospitals that the University assigns them to. Many of the hospitals are located in regional areas. Many times, the conditions of these rural hospitals are inconvenient for the medical students. In this way, students contribute to the communities in which they have worked as an intern. The University has realised this issue and developed the culture of hardworking and altruism. These qualities have become a trait of the University students in general, not only medical students.

6.4.2 The International College.

Students from the College are more active compared to the national program group. From the interview with the Dean of the International College, the body of international students had diversity in terms of national, educational, and cultural backgrounds, and therefore the atmosphere is internationalised. Combined with the American lecture system, students are more active and participating than students in a national program. They communicate to fellow students and the lecturers through English. Although Thai students were reported to be shy in initiating a contact with non-Thai students, this problem can be alleviated by the lecturers' cross-cultural understanding, a teaching approach that promotes intercultural learning, and a supportive learning environment. This component of taking action is included in classes and activities. In the Contemporary Issues in Thailand course, teaching was conducted in a seminar. The class was discussing the problems that occurred in

Thailand including poverty, HIV/AIDS in Thailand, and prostitution. The observation revealed that the students in the class were very cooperative. The discussion was supportive and constructive. The lecturer moderated the discussion rather than directed the discussion. The materials and articles in the class were derived from international sources. Therefore, viewpoints that were illustrated in the class discussion were based on non-Thai perspectives. The lecturer of International Business stated that she used case studies and her work experience to support teaching. The College did not focus strongly on academic competence, but the applicability of knowledge into practice. This emphasis illustrates the aim of the International College in developing a globally competent workforce.

The Dean of the International College stated that the College focused on the employability of the graduates. It was described that students of the International College were highly competent in their careers. Some excellent students were in demand by multinational companies. This signifies how internship can help students get jobs in international workplaces. The College can assist in helping students to gain experience from internship by using the connection with large companies such as Exxon Mobil. Apart from student exchange and internship, faculty members of the College have opportunities for self-development through professional mobility. They can attend workshops and short courses if it is necessary for their teaching career. The Dean also stressed about the ability to put knowledge into practices. She explained that students were able to apply what they learned in classes into work.

The other strategy that the College used to promote students' action was through student clubs. In the interview, the Dean stated that the Debate Club was successful. The Debate team entered in competitions across regions and universities such as World Universities Invitational Debate Tournament (Malaysia), Oxford Intersociety Tournament and Cambridge Intersociety Tournament (UK). One debater from the club has been selected for a United Nations talk on the topic of International Culture of Peace: Voice of Youth. These activities were fully supported by the College. It is believed that the College gained reputation and a better profile through the Debate team. Also, the International College then can promote the institution as a place that develop students' competence and creativity.

In terms of social work, it is unclear whether the direction that the College has

adopted to cultivate students' moral values and an active participation in the community is having results. The lack of altruism and active engagement may be due to its focus on the development of professional careers in many disciplines rather than on moral values. This finding conflicts with the mission statement of the International College. The College has made a statement on developing a moral sense and social responsibility in graduates. The lack of emphasis on the moral values might not be the only problem. In an interview with the lecturer of the International Business course, she stated that using an assessment in her class revealed that some students did not see moral values as a priority in life. The factor that contributes to students' priority is peer pressure. The actions and thoughts of their peers influence students strongly. She further complicated issues by saying that students in the Business School tend to have a mindset that is geared toward business interests or a business mindset. Even though social responsibility is a subject, which is a part of the International Business curriculum, it was not confirmed whether students had social responsibility.

6.5 Perspectives of Administrators and Lecturers

This section illustrates those themes that influence the understanding and practice of global citizenship that do not fall into the categories of the framework of global citizenship discussed in the previous part. These themes were described in Chapter Five. They were selected to illustrate perspectives from senior administrators and lecturers from the University and the International College, and the pedagogy that contributes to the development of global awareness.

6.5.1 Cross-cultural knowledge.

Cross-cultural knowledge is often referred to as one of the qualities of global citizens. An understanding of other cultures is deemed important by one of the senior administrators of the Social Science. The literature suggested that a globally aware person would have cross-cultural knowledge (Hanvey, 1976; W. Hunter, 2004). When the students have adequate understanding of the differences between cultures, they are less likely to think that the differences are a threat. But before the students can reach a point where they are able to comprehend these differences, they have to be aware of themselves. Their biases and preferences are based on their life experience and cultures. Acknowledging personal cultural constraints helps students understand

themselves and leads to critical thinking of their positions and perceptions. Sanderson (2008) mentioned self-awareness that academics can understand themselves and their teaching practice through critical reflection and self-reflective processes. In order to understand other cultures, it is recommended that one should realise the influences over one's perception. Although mental borders seem to be the strongest constraint that "inhibits the mutual understanding between cultures" (Teekens, 2000, as cited in Sanderson, 2008, p. 276), mental constraints are very difficult to change. For example, in US, it is recommended that US citizens develop a "broad understanding of the world, proficiency in other languages, and knowledge of other cultures" (W. Hunter, 2004, pp. 9–10).

Global citizens recognise that an understanding of the world is necessary in a pluralistic society. In this case, Thailand has always been a pluralistic society comprised of multicultural groups. However, Thai society has an ideology that focuses heavily on Thai culture. It is also the case that Thai people strongly retain their Thai identities. This stance is common among students and staff in the International College. Even in the International College, lecturers and students always refer to themselves as citizens of their countries, as American, Canadian, British, and Dutch. A lecturer of the International College admitted that his predisposition has been influenced by his cultural background.

Thai students in the international program were reported as having few problems in the international classroom. An American senior administrator from the International College admitted that Thai people in general have a better appreciation of global citizenship than the Americans. It has been argued that Thai students are quite open and receptive to other students from a non-Thai background. However, many Thai students tend not to work in the same group with others from different cultures or did not sit close to non-Thai students. As explained in Chapter Five, these students do not have strong English proficiency. The second reason that contributes to this lack of interaction is cultural constraint. Thai students in the University or the International College, who have limited experience living overseas, still have a Thai mindset. A Thai mindset might contribute to students perceiving and doing things in a certain way, which might not correspond to other cultures. Downey et al.'s (2006) study argued that engineers from different countries defined problems in many different

ways. This created problems when they have to work with engineers from other cultural backgrounds. It is the case that the ways to analyse issues and solve problems are different according to the practices that students were originally taught.

6.5.2 Critical thinking skills.

Critical thinking skills are deemed important by the University's and the College's staff. There are a number of reasons why critical thinking is emphasised in the two institutions. An ability to engage critically on topics helps students to think for themselves and look at social problems from other perspectives. It was quoted from White (2002) that once students become engaged in critical learning, students will find the classroom "a more exciting and challenging place" (p. 265, as cited in Bournouf, 2004).

It was regularly mentioned that students of the International College would possess skills to think critically. Critical thinking skills are understood in this context as an ability to engage in critical thinking on issues, topics, actions, or phenomena. In the observations, it was noted that students were likely to express critical thinking through active participation. Both Thai students and non-Thai students possess the ability to think critically. However, it was found in the interviews with the lecturers of the class that those Thai students in the class may have studied abroad or in international schools. This probably leads to the students' ability to communicate their ideas and an ability to critically assess issues (because they were immersed in international education). However, a minority of Thai students can be quite shy and are not willing to participate in the class. The problems are made more complicated when lecturers fail to accept students as having authority over their learning process. In the old days, Thai teachers saw themselves as an authority who passed on knowledge to students. Students were also not perceived as sufficiently mature and motivated in their own learning and thus were deprived of opportunities to discuss local problems and seek solutions from an interdisciplinary approach (Nakata, 1975, Mezey, 1975, as cited in Watson, 1981, p. 310). Furthermore, Deveney's (2005) study concurred that the Thai students were found passive in classroom due to "face value." Thai students are often taught to remain silent and listen to the teachers quietly. They are afraid of being asked questions in the class. This situation may be accounted for by the aspect of power in the classroom. Teachers have high power over the class, and

therefore students should not challenge the power.

The International College has a smaller class size with a maximum limit of 40 students. Consequently, it is easier to create an interactive classroom. The atmosphere of learning in general is supportive and nurturing of open discussion. Lecturers in international classes are generally patient and open-minded. Most of the lecturers did not lecture in a strict manner. Therefore, the International College has a more relaxed teaching atmosphere than the University. The international students are not directed regarding their learning and assignments. They develop a sense of independence and manage their learning progress.

It is unavoidable that Thai society is affected by global forces. The ever-changing and fast-paced global trends have made Thai people feel disoriented regarding their origins and cultures. A lecturer from the Faculty of Engineering stated that because global trends change rapidly, many people feel lost in their fast-paced changes. It appears that Thai people cannot adjust themselves to the changes and often this resulted in adopting and embracing the new trend without any consideration at all. It was argued that globalisation is dissolving national boundaries and permeating through many localities which Marginson and van der Wende (2009) called a “worldwide engagement” and a “convergence associated with the growing role of global systems that criss-cross many national borders” (p. 22). Also, globalisation becomes a “process that links people and places, institutions and events around the world” (Short, 2001, p. 10). The interconnectedness and interactions between different groups of people created an ambiguous society where identities, roles, rights and responsibilities are merged together. People feel confused about uncertain conditions that affect their lives. In a globalised society, people are required to develop an ability to tolerate ambiguities in order that the society progresses economically and socially well. Laws (2007) supported the statement that global citizens have the ability to deal with ambiguity and uncertainty in his article. Van Hoof (2005) stated that international education will help prepare students for a global context, and for the ability to tolerate ambiguity and to consider issues from multiple perspectives (p. 32). Students who are equipped with critical thinking skills would respond appropriately to these global forces.

6.5.3 Moral values.

The quality of global citizenship was often associated with moral goodness (Pike, 2000). A senior administrator from the Faculty of Social Science of the University described global citizens as “good and capable.” She believed that not only the University, but also the society should encourage the development of moral values. Moral goodness was often stressed by one of the high-ranking executives from the Faculty of Medicine. He pointed out that if the University only aims to produce high-calibre graduates, there is a risk of graduates being corrupted in their professional careers. There is a consensus among a group of academics and high-level executives at the University that the graduates would have to develop ethical values during their studies.

The rationale for the development of ethical values in these students is that the University is one of the main tertiary institutes, which produces a great proportion of medical professionals for the public health sector. In the medical profession, the staff, and workers have to be highly trained with an ability to work under pressure. They must be able to manage conflict of interests and be able to put the interest of the patients before their own. They must be willing to sacrifice their living convenience. Because their professions deal directly with human life, they have to be determined and careful. If the students are lacking in ethical values, they could cause greater damage than members of other professions. Also, a senior administrator of the Faculty of Social Science insisted that the University aims to be a leader of society and set the development direction of the society rather than following the trend led by the public mass, popular culture, industries, and capitalists. In order to create a just orderly society, the University took very seriously its significance in maintaining the equilibrium of Thai society and as a public think-tank.

An associate professor from the Faculty of Social Science hoped that once students graduated, they will have a life philosophy, which they will apply to their career. She believed in general students of the University have inherent moral values. But later on in life, she thought some of these graduates would develop discrimination against people from different classes or education backgrounds. Therefore, she concluded that the environment of the workplace breeds unethical behaviours. When employees and other staff are not strictly committed to professional ethics and morality, this can then

lead graduates into similar patterns of behaviour.

Moral value was consistently stressed throughout the interview data from a number of participants. However, senior administrators, course coordinators, and lecturers reported that moral values are difficult to teach. It was found through the observations that moral values were didactically taught in the class. The other approach that can reinforce morality is through activities, e.g. Buddhist camp or workshop. Since the University is a large research university, there are a large number of students from all parts of Thailand enrolled from different schools. Different schools have different approaches to teaching citizenship and values. Students reflected in their behaviour in university the way they were taught at school. Furthermore, the participant lecturers stated that “if students do not have strict moral values, they are likely to sway into profit and interests in workplaces. They [graduates] are likely to discriminate against people from different socio-economic backgrounds.”

Students’ understanding of moral values is based on the focus group discussions and surveys. The results indicate that the students perceived that they have to be a morally good person for their families and communities first, and then this trait transfers to their national and global citizenship. Moral values are more inherent in the mindsets of the University’s students than students from the International College. This is presumably a result from studying in Thai schools and engaging in the Thai way of thinking. International students did not raise the moral values issue but rather focus on being a quality citizen of one’s country and seeking a way to pursue one’s agenda on a local or global level.

6.5.4 Gratitude.

Gratitude is a value inherent to Asian cultures (i.e. Confucius). In Thai culture, gratitude is considered highly important and largely practised even in modern families. The senior executives and lecturers of the University did not agree regarding the replacement of the gratitude system by the comprehensive welfare system. They think that the functions of Thai values (e.g. moral outlook, gratitude, deference) have been well maintained for a long time and that the gratitude system is highly appropriate for Thai people. Therefore, even with improved service and welfare from the government, the gratitude system should be maintained. It was illustrated in the

dialog of a lecturer reported in Chapter Four that any crime against one's parents incurs a severe penalty. It is therefore the case in Thailand that good national citizens are required to behave well and respect their parents. Gratitude is reported to be one of the religious practices in rural communities in Thailand, and it is an ingrained quality of Thai virtue (Tongprateep, 2000). The gratitude system is an unofficial support system for Thai society. Gratitude is one of the nine values that make up national character. It was explained in terms of a "double-edged" relationship where one is offering help in a kind manner to those who are in need and this act of goodness is to be reciprocated (Komin, 1990).

Gratitude and other Thai values are not featured in international classrooms. None of the senior executives and lecturers mentioned the significance of gratitude in their teaching. Nevertheless, it is important to consider the differences between Thai and non-Thai students in the classes and the nature of an internationalised classroom where Thai values do not dominate the curriculum and teaching. Therefore, it has resulted in the international classes being excluded from Thai values.

6.5.5 Human rights discourse.

The discourse of human rights in the University associates the human rights concept of the United Nations with Buddhist principles. Basically, students have to ask themselves, "what can I contribute back to the society?" rather than "what will I get in return from my service?" In the University, most executives from Social Science advocated the equality of human beings and stated that students have to realise that other people are interconnected in some ways. If students have respect to the other, it is then easier for the students to help provide for the betterment of the society.

Global citizenship was linked to the Buddhist principle of equity of all humans on earth. An associate professor from Social Science pointed out the similarity among global citizenship, cosmopolitanism, and fraternity of humans. In the Buddhist belief, she suggested that humanity is the link that binds all humans together. Therefore, we should treat people from different cultures as equal to us. There is no superiority in particular races. At all costs, students must never discriminate against people of other races or classes. The global citizenship concept also signifies the shared human experience. Schattle (2009) summarised "many self-described global citizens think

about the concept in terms of looking beyond potential barriers that can separate human persons...and then reflecting upon universal commonalities of the human experience, regardless of whatever cultural differences seem to persist” (p. 11).

This discourse of human rights confirmed the core values of the university in regard to altruism. Students are instilled with the value that they have to contribute to the society either by their professions or just for a humanitarian cause. The Faculty of Medicine of the University was the first faculty to be established as a medical school in 1889 by King Chulalongkorn (Rama V). The philosophy and mission statement of the University adopted a humanitarian viewpoint in medicine. Later on the University established other faculties and still applies the motto of the founder to the other faculties that were established later.

The human rights discourse was sporadically referred to in the interviews with lecturers of Social Science from the International College. The discourse is derived from the Western point of view. Students learn about human rights in the form of subject matters and a legal perspective rather than from a humanistic perspective. Not all participants agreed on the concept of nation-states as a guarantor of human rights, some participants were sceptical of the notion of nation-state and human rights. The interview dialogs with some Social Science lecturers showed that the discourse of human rights is an “American doctrine.” One participant described a human rights discourse in a radical way: “The United Nation Commission of Human Rights is primarily an American doctrine.” Another lecturer participant agreed with the previous statement: “Human Rights (course) is a bit more diverse because it comes from anywhere. But like International Relations, it (a Human Rights course) is strongly an American course although there are some British and Australian sources.” The lecturer of International Relations complained that sources of human rights discourse are not prevalently available from the government but mostly are distributed from NGOs and international organisations or journal articles. Teaching of a human rights discourse in the International College is predominantly based on critical perspectives and cultural variations of conceptual interpretation.

6.5.6 Pluralistic outlook.

This component refers to the global phenomenon where many societies become more

pluralistic. In many developed countries, a pluralistic outlook has become an essential quality of modern day citizenship. It is recommended that democratic societies have no cultural dominance. However, the Associate Dean of Social Science in the University confirmed that there is still a challenging task of cultural dominance in Thailand. A senior administrator pointed out that Thai people have a preconceived stereotype of certain cultures (e.g. Indian and Chinese). The associate professor of Social Science put forward the point by stating that the students must not be afraid of foreigners. The local students are encouraged to learn from foreign students and lecturers. Another associate professor of social science argued that global citizens should have a cultural-relativism outlook. It is an approach to develop acceptance of other cultural groups among the students. Acknowledging their differences as well as accepting them is the basis of being a global citizen.

The staff at the International College stated that cross-cultural differences are respected and treated as important. If there are any cross-cultural conflicts in the class, lecturers have to resolve the issues immediately. The students are described as having good, solid understanding of cross-cultural differences. An interview dialog with a student illustrates that studying in the International College provide an opportunity to explore other cultures. Like Boix Mansilla and Jackson's (2011) framework of global competency, Andrzejewski & Alessio (1999) agree that global citizens understand the citizenship discourse in pluralistic society. International students are the group that consists of various cultural backgrounds; therefore, they experience every day intercultural contact with other students and lecturers. The lecturers often stated that their students were exposed to many cultural settings through travelling and living overseas; a pluralistic outlook was ingrained in the students' mindset.

6.5.7 Transdisciplinary knowledge.

Graduates of the University need to acquire integrated knowledge not only applicable to their fields, but also to related fields. The new type of knowledge is moving away from simply knowledge that belongs to a particular field. An administrative staff commented on the changes in the modern medical field, the knowledge becomes holistic. Integrated knowledge signifies, in this context, an ability to apply knowledge from other disciplines. Several senior administrators discussed transdisciplinary knowledge and concluded that the knowledge from health science may be applied to

other disciplines such as social science (e.g. understanding the effects of diseases and illness in terms of social problems and issues). Globally educated people are defined as "those who possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world mindedness to participate effectively in the globalized world" (Kirkwood, 2001, p. 11, as cited in Burnouf, 2004). Transdisciplinary knowledge became an agenda of the University in educating the students. Students need to be aware of other aspects of an issue and how the issues can be viewed from different disciplines.

6.5.8 Professional competence.

The outcome of teaching in the University and the College is to predominantly produce a competent workforce for the national or global job market. There is a consensus on professional capability from a number of executive participants. The Dean of the Faculty of Social Science, the senior administrator of the Faculty of Medicine, and the Dean of the International College as well as a number of lecturers from various courses from the University and the International College agreed that graduates need to be efficient in their careers. A number of respondents in two disciplines (e.g. Business School and Engineering School) thought that professional capability is very important for their students. The Dean of Social Science affirmed that graduates must have ethical values and responsibility along with the capability to reform Thai society.

To develop highly competent graduates is not too difficult a task for the University and the College; however, there is a trend for the new generation of citizens to achieve a balance between professional competence and ethical values. Although there is a difference between the words, moral and ethical, the difference is not great. In this study, moral values are tied to one's way of life and perception while ethical values are more concerned with work and professions. The significance of moral values has been mentioned in an earlier section. The new trend began with the government's initiative for educational institutions to produce graduates who are efficient and capable as well as ethically good. This was enacted in the Thai Qualification Framework for Higher Education in Thailand (TQF) that requires the University to incorporate key skills and qualities into the graduate attributes. The University believed that if the students are capable in their careers and have a moral

outlook, they would live happily in society as a capable member. Lecturers have an important role to educate the students and develop these students into responsible and capable members of the society.

6.5.9 Technological and computer literacy.

Students need to be able to use technology to update their knowledge and keep up with development in their fields. Students in both institutions are technologically literate and can use technology to keep up with current affairs as well as their topic of interest. A lecturer of the International College pointed out that the students are of Generation Y, who are technologically adept by nature. Students are required to be technological and computer literate because they have to use the Internet as a source of information in their studies. Students in the national program need to access journal articles and other materials through the database of the University. International students are required to use the College's intranet to monitor enrolment, course outlines and materials. Although the use of ICT resources and e-learning of the International College is not fully-fledged, students and lecturers used social networks such as Facebook to connect to each other for the College's social activities. In this case, the Internet is used to promote intercultural understanding in a recreational way. In an international class observation, the researcher found that students were very adept at communicating with fellow students.

The lecturer of the International College emphasised the importance of computer literacy. He contended that the ability to use the Internet as a resource enhances critical thinking skills. People who have access to the Internet will seek information on many issues and are less likely to believe anything without sufficient proof. In democratic nations, people have access to information in print and online and make informed decisions based on evidence. Computer literacy is also important in modern-day workplaces. For example, some professions such as medical doctors may have to work with the hospital database, laboratory results, and patient records. Computer skills are then required for this discipline in order to develop to an advanced level of technical programs.

6.6 Summary of the Four Elements and Other Traits

Below is a table that shows the elements of global citizenship including the four key elements (investigate the world, recognise perspectives, communicate ideas, and take action) and the other perceived important qualities of global citizens (cross-cultural knowledge, critical thinking skills, moral values, gratitude, a human rights discourse, pluralistic outlook, transdisciplinary knowledge, professional competence, and technological and computer literacy).

Table 6.1 The elements of global citizenship and other perceived important qualities.

Global Citizenship elements	The University	The International College
Investigate the world	A national level	A global level
Recognise perspectives	A moderate level (accepting the differences on the basis of Thai cultures, but students are sceptical of new ideas, viewpoints, or concepts)	A high level (accepting that individuals have been influenced from their backgrounds and cultures)
Communicate ideas	A moderate level (in Thai and English, although some do not have strong English language proficiency)	A high level (in Thai and English, and perhaps in the third language)
Take action	A high level (community responsibility and national issues)	A high level (classroom participation, activities, international experience and global issues)
Cross-cultural	Generally mentioned by	Highly emphasised by the

knowledge	the senior-administrators and the lecturers	senior-administrators and the lecturers as highly important
Critical thinking skill	Exist in moderate level (students are less likely to ask a question or identify any issues in class)	Exist in high level (students ask a questions if they are in doubt. Also, they will express opinion on the topics)
Moral values	Highly emphasised and have high priority. Both educators and students agreed that moral values are important.	Moderately emphasised. Moral values are less mentioned by the senior administrators, lecturers or students)
Gratitude	Highly emphasised by the senior administrators and lecturers	N/A
Human rights discourse	Moderately emphasised by the senior administrators and lecturers	Mentioned by lecturers in Social Science
Pluralistic outlook	Highly emphasised by the senior administrators and lecturers	Highly emphasised by the senior administrators and lecturers
Transdisciplinary knowledge	Moderately mentioned by senior administrators	N/A
Professional competence	Highly emphasised by senior administrators and lecturers	Highly emphasised by senior administrators and lecturers

Technological literacy	Moderately emphasised by senior administrators and lecturers (a strong requirement for some disciplines)	Moderately emphasised by senior administrators and lecturers (a strong requirement for some disciplines)
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The University supports Thai values and incorporates these values into the teaching. For Thai values such as gratitude and deference to the seniors; however, the same component does not exist in the International College due to the diversity of international students and the curriculum. The International College focuses on the work-related competencies of the students. Graduates are expected to be able to work in international workplaces. The approach of the International College to incorporate these competencies was done through internships and overseas experience. Students participate in short-term internship programs in multinational companies. In some programs such as Communication Arts, lecturers will accompany students during an internship and provide assistance to students if they need.

6.7 Conclusion

The components that tie together global citizenship were presented in the Integrated Framework from Chapter Two and the previous section of this chapter. The analysis of the data on global citizenship showed that the University placed Thai values in the foundation of their teaching. In the Thai context, teachers do not only teach students about subjects, but they are expected to incorporate desirable values of Thai society into students’ attitude and behaviour. Teachers are expected to teach students to become ethical and responsible members of Thai society. Teaching a Thai class is considerably different from the Western teaching approach. Behaviour like asking questions in class is not highly appreciated in Thai schools and perhaps universities. Good Thai students will sit quietly in the class, not asking questions, and receive instructions for assignments and projects. This expectation is incompatible with an attribute of global citizenship. However in terms of attitude that makes up global citizenship, the analysis discovered that the students of the University were equipped with an altruist and humanistic attitude. Moral and ethical values are strictly adhered to.

The area covered in the *investigate the world* component in the Thai context takes into account cross-cultural knowledge, transdisciplinary knowledge and human rights discourse. Some of these elements were recognised as highly important by senior administrators and lecturers. In the General Education classes, the lecturers delivered the teaching of various topics that would provide students with information about issues in the nation and the world. Educators should implement lessons built on key concepts grounded in events and issues relevant to students' lives (Suarez-Orozco & Sattin, 2007, p. 60). One interconnection between these issues and transdisciplinary knowledge is that knowledge from health science can be adapted into other areas such as social science. This is significant for the students of health science because they will have to work not only within their specialised area, but also deal with the social consequences of the diseases and conditions. The associate professor of Social Science stated that the changing conditions of the globalised world have made transdisciplinary knowledge a requisite for the graduates. The graduates have to be able to apply their knowledge into other relevant areas. Therefore, transdisciplinary knowledge is emphasised because the University wants graduates to excel in their professional areas and any relevant areas. The third extra element, human rights discourse has been woven into the global citizenship outlook. Human rights discourse works in two ways: knowledge and attitude levels. A senior administrator from the Faculty of Social Science quoted that human rights discourse shares the same foundation as Buddhist epistemology in terms of human dignity, equality, and fraternity. *The Universal Declaration of Human Rights* states in the proclamation "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (UN General Assembly, 1948, Article 1).

6.8 Global Citizenship Models

Two models have been constructed which reflect the framework that was employed to analyse the data—one for the University, one for the International College. Global citizenship has been classified into four main components. Under each component, other components that emerge from the data analysis have been grouped. Interpretation and analysis of data from the University shows that global citizenship is composed of extra elements which are distinguished from the major components.

With certain elements being more emphasised than the others, the figure shows that students first need to have understanding of their country and then the world, then become aware of domestic and global issues that exist and are influential on their lives. Then, students can either communicate their ideas or take an action accordingly. Nevertheless students need to have a moral and ethical mindset as a precursor for being global citizens. The University expects students to be good Thai citizens according to basic responsibilities, e.g. abide by the law, pay taxes, and participate in political events. The learning of General Education is done through a curriculum to incorporate such values and expectation into the students.



Figure 6.2 The University's global citizenship model.

Similar to the University's model, the International College has more or less the same structure of global citizenship components. The differences lie in the degree to which each component is perceived important and implemented in the teaching. The College has perceived communication skills, cross-cultural knowledge, and a pluralistic outlook as the most important areas for students. The international students must be able to communicate in English and be open-minded to other cultures, and then the College will develop their knowledge and competencies in their fields. Since teaching

and course materials are in English, students have to pass a requirement of 500 TOEFL score or 5.5 IELTS score in order to be admitted into the program. The teaching method in the International College is largely based on American higher education. Students take control of their reading and present their arguments in the classes. The second step for students is to be technologically literate in order to find information on topics of interest by themselves and critically assess the sources' trustworthiness. Critical thinking skills are of high importance for the International College. Although the lecturers are incorporating critical thinking development into all sessions of their classes, they accepted that developing critical thinking is not an easy task. The fourth area is professional competence. This component of taking action is inherently connected to moral outlook. The lecturer of International Business referred to this sub-component as social responsibility. Social responsibility is interwoven into professional competence. It is important that graduates of the International College realise that they have responsibility to the communities; the responsibility is based on their professions and other domains.



Figure 6.3 The International College's global citizenship model.

This chapter focused on global citizenship elements in a Thai university and the

associated international college. The data analysis of in-depth interviews, focus group discussions, observations, and the documents has shown that global citizenship in the Thai understanding differs from that of an international institution. This study found that the University adopted a different approach to incorporating the attribute of global citizenship into students' learning outcomes. A Thai citizen identity is perceived to be the first layer of identity before students develop into global citizens. It is difficult to pinpoint a definition of a Thai citizen outside the legal concept. However, a rudimentary guideline on the interpretation of a Thai citizen is given as: law-abiding, socially responsible, socially participating, and cherishing Thai values and traditions.

Some participants especially those at a managerial level contended that global citizenship is still far away from reality or at least it is not an attribute that they expected from the graduates in a national program. Some senior administrators and lecturers further argued that there are “no differences” in between studying in a national program or overseas. The claims might sound superficial because there is not sufficient evidence to support the statement. Nevertheless, many senior executives and lecturers do realise the significance of a global citizenship attribute for the graduates. The world becomes increasingly changing and complex and thus the condition of globalisation will affect all graduates' lives in some ways. Graduates will have to be equipped with knowledge of globalisation and global citizenship in order to understand these changes and live peacefully in this era. It was agreed that global perspectives are inserted into the curriculum and teaching of classes in the University.

The International College on the other hand emphasises a global citizenship attribute and openly promotes it in all international curricula. Students of the College will be globally competent professionals in their field or “global players.” Students of the International College have a cosmopolitan outlook. Unlike the Buddhist epistemology in the University, the outlook of the International College is based on a human rights concept, which was implemented in Western countries. The model of the International College defines global citizenship as close to Western literature in terms of language competency, cross-cultural knowledge, pluralistic outlook, critical thinking, and human rights discourse.

7 CONCLUSION

This chapter briefly summarises the issues and themes that were presented in Chapters Four, Five, and Six. Chapter Seven seeks to answer the research questions in a way that explains the dynamics between globalisation and Thai higher education. Global citizenship has been one of the key development goals for Thai universities and schools since 1996 (CTEEG, 1996). The concept has been articulated by Western scholars (I. Davies, 2003; I. Davies et al., 2005; I. Davies & Pike, 2009; Gacel-Ávila, 2005; Hanson, 2008; Ibrahim, 2005; Levin, 2001; Schattle, 2005). However, a complete understanding of global citizenship is fairly limited. Especially in the Thai higher education sector, there is little understanding of global citizenship as a graduate attribute, even though universities in Thailand are the key producers of quality human resources. This deficit in the understanding of global citizenship in higher education contrasts with the official announcement of the Office of the Education Council (2004) that “Thai citizens will be endowed with the quality of global citizenship.” Therefore, the higher education sector needs to better understand the concept of global citizenship, its application in programs, and its implications. The new generation of graduates will be aware of the impact of globalisation at a national level. They will have become well-informed on global issues and will make an informed choice about the issues. They will be prepared to take actions on social injustice and other problems threatening their community. Graduates will also be effective communicators on various topics. They will be functioning well and efficiently in local or international workplaces.

The University and the International College have adopted different approaches in promoting a global dimension in their curricula. The University focuses on the quality of education in regard to quality assurance and students’ academic competence, as well as research. National program students are expected to be good Thai citizens before they become global citizens. The International College, by contrast, has a different focus on global citizenship. The College has aimed to develop a globally competent workforce. The College has promoted practicality of knowledge rather than focusing only on theories and concepts. These differences in brief reflect how

administrators and academics understand global citizenship, and also how this understanding applies in a classroom context. Global citizenship is not directly promoted in the University. But in the International College, global citizenship is adopted in the form of global dimensions and intercultural competence. The differences are largely due to the differences between the groups of students. The cohort of students in the International College is made up of local and non-Thai students. The University recruited students mainly through the central admission process and consists mainly of Thai citizens. Course coordinators and lecturers are aware of the needs of their students. Consequently, the courses were geared especially for students who are enrolled in the two different programs. This chapter is arranged in the following sections: Research Questions, which will be answered accordingly, Limitations and Recommendations for Further Research and Concluding Remarks which concludes the main findings of the thesis.

7.1 Research Questions

7.1.1 How has globalisation impacted upon programs and teaching and learning in higher education in Thailand?

As has been described in Chapter Four, participants from many levels agreed that globalisation has impacted upon Thai society. Globalisation forces did not only affect Thai society in general, but also penetrated through many levels and synergies. In regard to teaching and learning, and the curriculum, it was found that globalisation has brought a number of changes to higher education in Thailand. Higher education institutions in Thailand prior to the age of globalisation were under the tight control of the government. A shift of power took place after the education reforms in 1999. The promulgation of the 1999 National Education Act resulted in some Thai universities becoming independent from the government. Even though there are many government organisations that deal with quality assurance and frameworks of the higher education sector, many universities have the authority to manage their organisations in major areas, e.g. policy and planning, administration, program development, staff recruitment, students admission, resource management, teaching and learning, and industrial relations.

If globalisation could be viewed as an opportunity, universities would look for ways

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

Secondly, the University is geared towards inclusive education where students from various backgrounds are enrolled in undergraduate degrees. Knowledge economy has directly affected the higher education sector. Skilled workers are in high demand in the current job market. Therefore, there is an increasing number of people going to university. The report of OECD has shown that OECD countries experienced 7.7% growth of tertiary enrolment rate from 1995 to 2008 (OECD, 2010). A similar phenomenon occurs in Thailand where the number of university enrolments rose from less than 30% of student population in 1997 to nearly 60% in 2005 (World Bank, 2009, p. 32). This meant that the University has had to find an approach to deal with a greater number of students. They have to employ more staff and standardise the learning outcomes. This approach has also resulted in the centralisation of the curriculum and compulsory units, e.g. General Education.

Thirdly, the implication of globalisation results in a shift in learning outcomes that requires graduates to have a number of skills based on professional competence in an international workplace. This external factor has forced the University to adjust its policies, curriculum, and teaching and learning to correspond to national and global demands. This act has inclined teaching to a universal, critical pedagogy in many universities worldwide. Thai universities cannot avoid this global trend. Therefore, there is a shift towards a critical learning style where students investigate issues from different perspectives. The University has implemented an approach to Western pedagogy, which analyses multiple perspectives in order to develop reasoning,

problem-solving, analytical thinking, and critical thinking skills. Rather than focusing on rote learning skills like in the past, the University has developed more critical courses and research modules for students. For example, in the General Education course, students work on case studies which are controversial (e.g. abortion) and make a decision based on a given circumstance. Students arrive at a conclusion and support it with evidence. Notably, even though the students in the national program did not regard General Education course as highly important to professional careers, these courses are essential in developing students' critical thinking and reasoning skills. Apart from developing a moral outlook, General Education course served as the foundation course for developing academic skills. This helped cope with the dilemma of a modern day higher education i.e. which direction universities should take between specialized education and general education. Liberal or general education is recognised as an enabling agent for students to gain knowledge on a broader scale and increase learning capacity. Machin and McNelly (2007) argued that high quality general education is beneficial for higher education in that it develops a solid foundation for specialized learning and interdisciplinary knowledge for research development (as cited in World Bank, 2009, p. 89). In addition, Laws (2007) supported the values of global knowledge and understanding. Students can learn global and local affairs through general education. The University and The International College have realised the value of general and liberal education. Through the University prioritising General Education in learning, it strove for a balance between specialized and general education since there is a large proportion of students in professional and science fields.

Fourthly, the other impact of globalisation on higher education is new courses. The University and the International College now offer more courses on information technology (IT), Social Studies, Women Studies and Entertainment program. Although these courses are fairly new and the University and the College do not have much expertise in the areas, these courses are subject to quality assurance internally and externally by the Office of Higher Education Commission (OHEC) under the supervision of the Ministry of Education. To compensate for the lack of experts and materials, the University has received support from organisations such as the Rockefeller Organisation in providing funding and technical support for some courses, e.g. Social Science. The International College operates in a similar way to

private colleges partially under the administration of the University. The College offers programs in bachelor, master, and Ph.D. level. Programs such as Business Administration (BBA) or Communication Arts (CA) were more in demand according to the market trend. New programs, which will be offered in the future, are Women Studies, Entertainment Program, and International Labors Studies.

When universities become more autonomous, they have to raise money for their institutions. Rather than relying on government funding, many universities opted to open new courses, e.g. adjunct courses, which use the same curriculum as normal undergraduate programs, but students pay a full-fee rate, as well as new undergraduate, postgraduate, and international programs. The cost of education will increase significantly. Tuition is charged at the same rate as private universities. Opportunities for less privileged students will be greatly reduced. This case will cause inequality in education among Thai people. The impact would segregate the classes of population into the well-to-do group and the less fortunate.

7.1.1.1 What government policies related to global issues have impacted upon higher education programs?

As was stated in the Introduction Chapter of this thesis, there are three frameworks, which regulate the operation of Thai higher education institutions, namely, the Roadmap for Higher Education Quality Development, the Second 15-Year Long Range Plan on Higher Education and Thai Qualifications Framework (TQF). In terms of the policies that have impacted upon higher education, the Roadmap focused on the holistic development of Thailand's social and economic areas. However, the 15-Year Long Range plan is a more specific policy compared to the previous policy, the Roadmap. The Roadmap was addressed towards the problems at that time. Therefore, the Roadmap is geared to resolve external issues of globalisation including rapid changes in economic, political, social, cultural, and technological dimensions; and internal issues which concerned the increasing number of students who go to university, limited state budget, high expectations on universities as developers of human resources and the advanced state of information technology. On the other hand, the 15-Year Long Range plan is a more specific strategy, which was articulated via seven future scenarios that might affect higher education and direct issues concerning higher education.

It is worth mentioning the 1999 National Education Act in regard to educational institutions being the developers of quality human resources.

The 1999 National Education Act stated:

Education shall aim at the full development of the Thai people in all aspects: physical and mental health; intellect; knowledge; morality; integrity; and desirable way of life so as to be able to live in harmony with other people.

(ONEC, 1999, Section 6)

In this statement, education is an instrument to develop the quality of Thai people in an array of aspects with the emphasis on the quality of global citizenship (e.g. harmonious living with others). The Thai Qualifications Framework (TQF) was issued in 2009 to standardise the quality of the higher education sector. The University reported that TQF defined the standards for degree recognition in learning outcomes at all levels from vocational education to doctoral degrees. The University responded to the framework by integrating these basic learning outcomes of higher education into objectives of teaching in all programs across the University.

However, the University surpassed the basic requirements of the Higher Education Roadmap, the 15-Year Long Range Plan, and TQF. The University has a great number of lecturers with Ph.D. The University strongly advised that candidates need a Ph.D. for an academic career. Since the University positioned itself as a research university, academic personnel were supported to conduct research. The University stated that there are more than 150 full Professors appointed in the fields of health science and science. It proclaimed itself the university that has the highest number of full Professors in Thailand. This number reflects their commitment in research. Lastly, the University seeks to collaborate in research projects with other universities.

For the International College, the national frameworks did not have much influence on their international programs. The International College emphasised more the global higher education ranking. This mission has been a part of the University's strategy to become a world-class university. Since there are no official policies that strictly govern international education, teaching and learning in international programs can be conducted with greater freedom. To further complicate matters,

international education is the way to make money for the universities. In a time of scarce resources, many universities opted to open international programs to attract local and international students. Using the reputation of the University, the International College attracted a number of intelligent and well-to-do students. But from the observations and comparison with other universities worldwide, the College lacks character and strength in the academic field. Unlike the University, it does not focus on any specific disciplines.

These policies, the Higher Education Roadmap, the 15-Year Long Range Plan, and TQF, seek to develop the same standards for all universities in Thailand. They work on a superficial level because the University has the fullest right to govern itself. Nevertheless, whether these policies are successful or not in promoting the quality of Thai higher education, it depends on how individual universities implement the frameworks into their policy and practice. In this case, the University and the College illustrated an outstanding performance in applying the frameworks into their own policies and teaching practices.

7.1.2 How has internationalisation of higher education impacted upon the desired graduate attributes for students?

It is important that higher education institutions in Thailand define the focus of their institutions and align them with internationalisation strategies. Many universities in Thailand realised that they are no longer isolated as in the past because they experience the influence of globalisation on multiple scales and dimensions. Universities in Thailand now are collaborating with other universities domestically or worldwide. Many of them have established double-degree programs or “sandwich courses.” Students who participate in sandwich programs will experience the character forming of two universities.

The Ministry of Education (2008) listed the desirable characteristics for Thai citizens to derive from core curriculum learning as eight components, namely loyalty to nation, religion, and the king; honesty and integrity; self-discipline; a desire for learning; understanding and application of Sufficient Economy into one’s life; dedication and commitment to work; cherishing Thai customs and traditions; and public mindedness. Amornwiwat (n.d.) defined the core qualities of a Thai citizen as

loyal to one's nation, religion, and the Monarchy (as cited in Sripahol, 2008, n.p.). As a result, the three institutions of nation, religion, and the Monarchy are central to teaching and development of students' character in schools and universities.

Although the desirable traits of university graduates become complex and more nuanced, they are perceived to have developed these stated characteristics. And on top of that, the University has aimed to produce graduates who will be leaders in their fields. They will excel in their professions with professional competency, ethics, and vision for the future. Generally, the basic set of desirable traits was developed based on the government's decisions, and economic and social development. However, many other universities in Thailand need to link these basic attributes to well-defined graduate attributes that best reflect the institutions' strength and character. As stated in Chapter One, the author agreed with Suwanwela (2002) that the choices of graduate attribute varied and the University and the International College have to find the choices that best suit the students' demands of their future careers.

The University has realised the global demand for globally competent graduates. Consequently, it articulated the element of global citizenship into the philosophy and mission statement. Recently, the University proposed a strategic plan (2009-2012). The plan promotes internationalisation as a part of its strategic actions. The strategic plan has become effective in all faculties, schools, research centres, colleges, and other units of the University. The strategic plan seeks to reform learning and teaching at a medio-level (university wide).

Graduates are expected by the University and employers to have strong basic skills such as problem solving skills, critical thinking ability, communication skills, and technological literacy. Since educators in Thailand have accepted that the channel of communication has changed from print to digital format, they encourage students to constructively use Internet resources in updating their knowledge. Lecturers and senior administrators stress developing the traits that increase students' proficiencies in learning with technology. Students need to have strong self-discipline to use technology for professional development to update one's knowledge and skills. Otherwise, students might use the Internet and computers mainly for entertainment.

An improvement in the higher education sector has been progressively conducted

through a number of government initiatives. In Thailand, modernisation provided a developmental framework for universities to increase employability of graduates in a competitive international market. Modernisation of higher education is one of them. Strategies that many Thai universities employed include using technology literacy and improving foreign languages competency of the graduates (Pimpa, 2011). With the promising future for the ASEAN community of nations in 2015, Thailand has to improve the quality of her graduates in order to progress at the same pace as the other members.

In this case study, the University and the College are both promoting a dimension of global citizenship in the graduate attributes. But they are using different approaches with a different focus of teaching and learning. This element will be explicated in the following section.

7.1.2.1 How have the University's and the International College's strategies addressed globalisation and internationalisation?

The response of the University towards globalisation and internationalisation has been addressed in the University's strategic plan (2009-2012). In the view of the Vice-President for International Relations, internationalisation of the University has been implemented in a number of ways ranging from (a) global perspectives of teaching, (b) setting the University's direction, (c) assisting the University with strategic development, (d) providing a benchmark for the University's performance, (e) academic collaboration, (f) body of international staff and students, and (g) internationalised management, pedagogy and research.

Via international collaboration, the University has made internationalisation both a means and a goal. It has realised its strength lies in healthcare, health education, and health science. Firstly, it has focused on these disciplines and promoted academic collaboration and academic exchange of staff and students with other regional institutions. The second strategy to pave the way to internationalisation is the funding. As in many Western universities in Europe, USA, UK, and Australia, higher education budgets were reduced tremendously (Handley, 2010; Johnson, 2011; Matchett, 2011; Richardson, 2010; Spongenberg, 2010) Thailand, as a country affected by forces of capitalism, could not avoid a similar phenomenon. The

University is among the first to resort to collaboration and funding from the private sector. Along with other Thai modern science and technology universities, the University have gained more industry support instead of relying on government funding (Pimpa, 2011, p. 277). As Brookes and Becket (2010) and Pimpa (2011) have suggested that industrial support and collaboration are beneficial for higher education, the University set up collaboration with industrial partners in order to exchange knowledge, seek financial supports and place student internships. This action signified an increasingly important role of private organisations in supporting higher education. The University as a semi-autonomous university has to efficiently manage their institutions with less bureaucratic influence from the government.

Thirdly, the reform of the University occurred in the classroom. The Vice-President of International Relations informed the researcher that many faculties are shifting to “inquiry-based” and “self-directed learning.” Inquiry-based learning encourages students to see the interconnectedness of oneself to the environment and to the issues, how these issues are applied into one’s discipline, and how students come to a solution. In the past, lecturers taught students in a spoon-feeding way. Deveney (2005) pointed out that the differences between Thai and international schools are respectively two-way communication and interaction between students and teachers. The transformation in the teaching approach is a mechanism for internationalisation of higher education. The University stressed that it wanted its graduates to be able to think critically and have deep understanding of issues that may affect their careers and lives. This, in fact, will promote lifelong development of skills in the graduates. Nevertheless, the University expected challenges in promoting a more interactive classroom. Students in the national program often were from prestige schools. They tended to have a similar rote learning style. Thai students tended to conform to pre-constructed roles in Thai society. Their priority is to get high grades rather than gaining skills appropriate to their prospective careers and intellectual maturity.

Fourthly, a global dimension was incorporated into teaching and learning in the form of teaching materials. The University supported lecturers using international materials including texts, journal articles, and case studies in teaching. Students learn about national issues as well as international issues. As was explained in an earlier section on the role of international organisations, the Faculty of Social Science (the

University) set an example by receiving funding and assistance from an American organisation, the Rockefeller Foundation. For courses like General Education, teaching materials were derived from international organisations such as UN. For the International College, global perspectives have been a priority of the curriculum. Lecturers have to address a global dimension into the course outline. International students are taught to be well-informed on multifaceted global issues.

Fifthly, the teaching quality of the University and the International College is strictly regulated. In the age of neoliberalism, many universities worldwide are forced to offer new courses that are in demand in the market and close down some courses that are not of interest to the mass. This global phenomenon has transformed higher education into a commodity (Brandenburg & Wit, 2011, p. 16). Staff from the University argued that the University and the International College do not negotiate on the quality of their programs. A senior executive of the University stated that the University is not directly influenced by the demands of the market. The University maintained a standard of graduates and if the University had opted to lower the standard, it would have reduced the quality of the graduates. The University also avoided mainstreaming their courses or compressing learning into a shorter period. The executive estimated that closing down old courses does more harm than good. The process will then eradicate the diversity of the subjects. Only popular market courses survived while unpopular courses diminished.

7.1.2.2 To what extent do the University's and the International College's policies support these strategies?

Teaching and learning strategies of the University and the International College were employed in different ways. It was illustrated as an example that in many Australian and Canadian universities, global citizenship is promoted as a graduate attribute. Internationalised teaching is utilised to increase students' participation. Inclusive education can be regarded as an aspect of international education. The University promoted liberal arts in all undergraduate programs. All first-year students have to undertake the General Education course. The General Education group is the result of a major curriculum reform in 2007. It aimed to develop understanding of issues in local and international contexts. The courses also aim to develop necessary skills for undergraduates. One objective of General Education is to increase students' public-

mindedness and social awareness. One example of the course content is the Royal Project, in which students learn about the strategies that His Majesty the King and Queen Sirikit implemented to resolve the issue of opium plantations and illegal logging in Northern Thailand. Lecturers pointed out that without ethical values and public-mindedness, it is unlikely that graduates will benefit communities in the same way as the Royal Project did. The course coordinator used Buddhist teaching of a well-known monk, the revered P.O. Payutto (2007).

Similar to the approach of the University, the International College promoted liberal arts education in their programs. Although students do not need to take social science courses in compulsory units, a number of non-Thai students were interested in taking social science courses. Some social science classes have a majority of non-Thai student enrolment. Results from the survey indicate that many non-Thai (e.g. American, Canadian, and European) students were interested in Thai politics, cultures and values, and ideology. Especially in the class, which delivered social problems and underlying factors, students were very interested in discussing and finding out about others' viewpoints. The lecturer satisfied these queries with an appropriate explanation. The Dean of the International College clarified that the College adopted liberal education from American higher education. She believed that subjects in social science would develop students' global outlook. Teaching in social science is mostly inquiry-based, in which students develop independence and skills to engage with the topics critically.

In conclusion, the University and the International College supported policies and strategies which led to development of desirable characters of graduates. Furthermore, they used liberal education in their programs. Students do not only learn subject matters in their fields, but they also learn subjects from the disciplines of humanities and social science. The knowledge is not detached from their specialised subject rather it is integrated into these fields. In this way, students develop transdisciplinary knowledge from their first year.

7.1.3 In what ways do the programs offered and the ways in which they are offered contribute to the development of the graduate attribute of global citizenship?

In many Australian and Canadian universities, global citizenship is promoted as a graduate attribute. An internationalised curriculum is utilised to increase students' participation. Inclusive education is included as an aspect of international education. Quality assurance (e.g. internal and external auditing) is regularly conducted. In that way, the University and the College conducted rigorous quality control of their programs. Apart from quality assurance, teaching and learning in the classroom depicted how lecturers have made use of strategic plans and policies.

According to the literature of Jones and Killick (2007), there are two rationales to internationalise the curriculum i.e. pragmatically-based and valued-based however universities can combine both rationales together. The University has utilised a mixture of pragmatically based and value-based approaches to internationalise the curriculum. This reflects in the curriculum that has a clear set of goal to produce quality manpower for the nation, and also the other important aspect of internationalise their curriculum is to incorporate the characteristics of global citizenship into the graduates. The International College, on the other hand, has focused on the pragmatic model of internationalisation of curriculum. As the Dean and other lecturers in the College stated that their students will be competent especially in international settings. Although it is unknown which approach will benefit more, the board-members and the administrators in the University and the International College have chosen the approach which they think would best suit their institutions.

There are a number of ways to incorporate a global dimension into the programs. Using media is one of the approaches that the University and International College adopted. Both institutions used short clip video or films to further explain the contents. Some of the video clips are case studies. Others were films, to illustrate controversial points of the issues. Apart from an interactive way of teaching, e-learning is being used in some international classes. The International College's intranet and interactive learning system were employed to promote participation from the students. Students would share their ideas on the courses' message boards. The

College expected to fully implement e-learning in all classes in the future.

The other approach that the International College resorted to cultivate the sense of belonging to the global community is through international engagement. The College promoted an international atmosphere. Students from many different cultural backgrounds have a chance to get to know other students. The Dean stated to the researcher that the College uses a buddy system to integrate new non-Thai students into Thai culture. In a buddy system, Thai students are paired with non-Thai students for a semester. These pairs will participate in activities and clubs of their interests. The College promoted such activities as enhancing the learning capacity of students. The international curriculum emphasised teamwork, and as a result the students often engaged in a group project.

Classroom participation is believed to enhance the development of global citizenship. In one class that the researcher observed, students were actively engaging in discussion on issues in Thai society. The lecturer of this class told the researcher that his students were treated in the same way as undergraduate students in the United States. Students would individually work on the assignments and group projects. This was confirmed from the interview with the Vice-President for Education of the University that students in the International College are independent learners who take control of their learning rather than relying on the instructions from the lecturers.

The University promoted interaction in the classroom through group work. Students work collaboratively in a group on an assigned project. Students find this an opportunity to know other fellow students. Apart from class assignments, the new curriculum requires that students spend 100 hours in activities and at least participate in 15 activities during their academic years. This newly introduced system is called the Activity Transcript. Extra-curricular activities are believed to cultivate the culture of the University and the culture of work. Students learn to work in collaboration with other students in clubs. The activities are a simulation of actual workplaces. It is recommended that students take advantage of their time to participate in activities. In the Activity Transcript was written: "The more activities you participate in, the more opportunities you gain for your future career." In this way, it was found that global citizenship is indirectly promoted through extra-curricular activity. The Vice-Presidents and the lecturers believe that they cannot create desirable graduates if they

are only spending time studying. They stated that students have to balance themselves between academic and activities. Students will grow academically and mentally during their studies.

7.1.3.1 How have faculty members addressed global citizenship in their programs and teaching?

Global citizenship can be addressed in the teaching of global issues or local issues that are influenced by global perspectives. A new approach to teaching that has been promoted university-wide is the application of logical and systemic thinking, and inquiry-based research in all subjects. The University has introduced global citizenship in its strategic plans from 2009 to 2012 so that lecturers in the University and the International College have to address internationalisation in their courses. Nevertheless, the outstanding aspect of the International College is that it directly deals with international education and curriculum.

During the 1997 Asian Economic Crisis, many Thai students who studied overseas at the time had to return to Thailand due to the economic recession. Universities in Thailand offered international programs for these students in the first place. Later on, many Thai universities realised an opportunity for internationalised programs. Many international programs were revised and improved. The universities recruited a greater number of international faculty members and offered more international programs. The International College was no exception to the phenomenon. It has been through the boom period of international education.

Teaching and learning in the International College best reflects how global citizenship has been cultivated into students' mindset. Teaching staff in the College described different ways to incorporate a global dimension into their class. They agreed on the importance of multiple viewpoints or understanding of the topics. Lecturers in the College aimed to develop their students into independent learners and critical thinkers. International or regional journal articles were used for courses' reading. Students' discussion and group was conducted regularly in some classes to ensure students' participation. By the end of the term, students have to write an essay on certain topics. Writing assignments in international courses promote critical thinking skills. Students learned to present their arguments and support them with relevant

literature in the same way as in Western universities. The International curriculum also promotes intercultural exchange by students' clubs, activities, and international experience including overseas field trips, exchange programs, and international internships.

The University employed an approach which Webb (2005) has identified that "Engagement with local contexts and processes increasingly raises the issue of how these relate to the wider context and to the major, global issues that are shaping the world" (p. 110). The General Education units offered the students the way to think about local issues in reference to the global context. For examples, students will discover how the Universal Declaration of Human Rights influenced the enactment of law in human rights in Thailand and how it affects the locals' lives. Ethical values are highly emphasised in teaching of the University's courses. The ethical principles are incorporated or inserted into classes throughout the University. Nevertheless, lecturers complained about teaching morality being a difficult job. Obviously, moral values are detached from the subject matters. The lecturers have to find a way to teach students about these values in an integrated, meaningful way so as not to make students think that the lecturers are preaching the Buddhist doctrine. Since the graduate attributes of the University, the 15-Year Long Range Plan, and TQF required that Thai graduates are academically and professionally competent and ethical in nature, ethical values have been integrated to a dimension of personal traits, which include honesty and public mindedness or social conscience.

7.1.3.2 How have students responded to these initiatives?

Student participants from the University realised the importance of General Education units in that they increase an awareness of national and local issues. Many of the participant students from the courses admitted that they were not aware of certain issues. Although a student admitted that four years in the University is relatively short for transformation into global citizens, many students expressed that they have learned about many things that are outside of textbooks. Students' research projects and group works helped promote teamwork skills. National program students are more exposed to research because lecturers incorporated research in course materials. The lecturers in General Education and other courses agreed on the fact that they integrated a research dimension into the courses. Many courses support students in

conducting research projects throughout their academic years since research skills are one component of global citizenship (Laws, 2007). Familiarity with research projects helps with professional development in the long run because students have been engaging in the research culture.

During the normal programs (4 years) or medicine (6 years) in the University, students will develop the quality of “perseverance.” Perseverance is recognised as an important graduate attribute. Students of the University are expected to be hard-working and dedicates to a positive outcome. This is in contrast to the argument that Thai people tend to do anything that is “sanuk” or entertaining. If a task is not entertaining enough, Thai people will try to avoid the task. The Thai ideal is to “combine work and pleasure together” (Bovornsiri et al., 1996, p. 64). The University is trying to make their students exceptional in terms of the Thai ideal. The assistant professor from the Medical school of the University declared that students should not indulge themselves in only entertaining tasks. They have to cope with stress in their studies and future careers. The ability to deal with stress is essential in many professions such as medical doctors, nurses, or health practitioners.

Students expressed their global concerns including socio-political, environmental, and human rights issues. International students emphasised cross-cultural understanding among the students. Some students have a critical outlook towards the hegemony of the Western countries and popular culture. They might be challenging preconceived ideas of, for example, globalisation forces, American supremacy, and Corporatization in the modern economy. Students from Western countries found that studying in the International College has provided them with deeper understanding of underlying forces in Thai politics.

Not many students of the University informed the researcher about an understanding of a global citizen’s role in preserving the environment since they might not be well-aware of their impact on ecological health. From the data collection, only a few students addressed their concerns on environment. Only one student stated that studying in the University made him realise how his everyday behaviour has impacted on the environment. He clarified that he became more energy-conscious, e.g. he turned on an air-conditioner only when it is necessary. This student showed that his environmental conscience helps reduce global warming. The international students,

on the other hand, are more conscious of global health. They expressed concerns over the global ecological issues. Students stated that global citizens can make an impact locally and that their actions and concerns can expand to the global level. One student specifically quoted that a global citizenship attribute makes an impact on mindset and behaviour. Each citizen contributes partially to global environmental issues. Their understanding concurred with ecological citizens, which van Steenberg (1994) described as citizens who promote the “rights of nature.” He argued that this concept is similar to those who are activists about women, gays, and civil rights (p. 143).

Students from both national and international programs expressed awareness of social responsibility. The University emphasised students being morally good and being quality Thai citizens. Students and graduates are expected to contribute to the society based on their disciplines or in other ways. Students in medicine and health-science disciplines are the group that strongly require social responsibility. They are aware that their professions have high income and social status; however, there are also a lot of responsibilities compared to other professions. The senior administrators of the University often quoted that students will benefit the society, not only locally, but also globally. Solely academic competence is not enough to sustain the society; graduates have to be ethically grounded and critical in thinking. A lecturer of General Education course argued that she had to teach students moral values although it is very difficult to teach and entertain students at the same time. Students can think for themselves whether their actions are appropriate or not. International students also demonstrate understanding in social responsibility. They recognised their roles as global citizens will be contributing to sustainable development of their local and global societies. But international students may be advantaged in being well informed on global affairs. A senior administrator of the University argued that the national program students often update their knowledge with the Internet. The learning barriers are not limited as in the past.

7.2 Limitations and Recommendations

This research sought to investigate the graduate attributes in a Thai university and an international college. Therefore, the researcher selected the University and the International College based on the criteria that global citizenship is present in the

graduate attributes and mission statements. A case study of a Thai university and an international college is unique in terms of context and case. The study is embedded in the context of a public Thai university and its affiliated international college. Consequently, it cannot be generalised to other universities in Thailand due to many limitations. The second limitation is that the student participants were undergraduates. This study did not cover the whole student population, but in this case students were purposively selected. Some other students were recruited randomly on campus. Student participants in the University were from various disciplines. A majority of students in the International College are Thai. Non-Thai students in this study are from a variety of English speaking countries in Europe and North America. Apart from Thai students, none of the students in this study come from other Asian backgrounds (e.g. China, Japan, and Korea). Therefore, the viewpoints of the student representatives depict the Thai-Western understanding of global citizenship.

Recommendations of this research include the necessity of a study on the understanding of global citizenship among postgraduate students in a Thai university. The understanding of postgraduates, who have work experience and more sophisticated understanding of Thai and global societies, is crucial in filling the gap of this research. Another suggestion for future research is to conduct a qualitative case study on global citizenship in Thai public universities based on the findings of this study. Future research could uncover similarities and differences between Thai universities. The study would then provide better overall understanding of the concept of global citizenship in Thai universities.

7.3 Concluding Remarks

Higher education is an important agent, which propels national development in the economy, social and cultural fields, healthcare, and sciences and technology. In the Thai context, higher education not only develops desirable citizenship attributes, but also forms national characteristics. It is believed that education contributes to the development of national citizens. However, some scholars have questioned whether national citizens could be extended to a global level (B. Bowden, 2003; L. Davies, 2006; Nash, 2008). Global citizenship is a discourse that is widely adopted by many universities worldwide. Countries, which are pluralistic societies, promote cross-

cultural knowledge and understanding. Many companies are seeking employees who can work in international workplaces. These aforementioned statements are a part of global citizenship. Wide discussion of scholars in the field of international education has illustrated that an internationalised curriculum and international experience help develop global skills and eventually lead to global citizenship. International higher education has been linked to the development of global citizenship in both the Thai and the international programs. The study of global citizenship in the University revealed that studying in the national programs might be disadvantageous in many respects compared to the international programs.

In the discussion section, students in an international program were found to be more competent on the grounds of investigating the world, recognising perspectives, and communicating their ideas. However, we must recognise other influential factors that determine the achievement of global citizenship. Cultural constraint is the first and foremost factor that inhibits the success of being global citizens. Students in the University were generally shy and refused to participate in class discussion or in activities. International students were active on a number of issues and activities. Academic aptitude does not contribute to being a global citizen; many University students were highly intelligent and did not see themselves as a member of a global community. In fact, they considered themselves citizens of Thailand. This finding confirms that having a high level of intelligence does not make one a global citizen. This is not the students' fault; it is because culture and education background play a part in the development of global citizenship among University students. Thai students were educated in a homogeneous culture. Cultural difference is not frequently experienced in Thai schools. By contrast, Thai students educated abroad or in international schools showed an appreciation of cross-cultural differences. Furthermore, Thai students were taught not to challenge teachers. Teachers are perceived as the authority in teaching his or her subjects. The practice reinforces unfavourable classroom behaviours among national program students. Thai students often are too reserved to share their ideas with fellow students or lecturers. It can be seen in the large classes in the University, usually none of the Thai students asked questions at the end of the class.

Social responsibility is a basic quality for students of all disciplines. Certain

disciplines may have a specialised set of professional responsibilities such as medicine, engineering, or business. The University highly succeeds in cultivating social responsibility in the students. Data from the students showed that they were aware of themselves as capable members of their society. Students of the University expressed their obligations to the society and the country. They expressed that they will perform their jobs giving their best effort. Apart from their career, students stated that they are looking forward to helping their communities in other ways. International students approached social responsibility in a different way. Since they were not based locally, they preferred to look into any agenda of their interest. An American student stated that she was interested and became active in women's rights. After graduation, she intended to work in women's rights.

In the international context, the attribute of global citizenship is integrated into numerous universities in the developed world especially Australia and Canada. As it was suggested in the Literature Review, many studies (Brookes & Becket, 2010; Lunn, 2008; Pike, 2000; Schattle, 2005; Shiel, 2006) have shown the link between international education and global citizenship. In the corporate area, global citizenship is sometimes connected through corporate citizenship. It coupled with multinational corporations' requirement of globally competent graduates. Global citizenship is going to be a concept that determines and influences the development direction of higher education in many countries apart from Thailand. Also in the regional development, global citizenship will gain more importance in Thailand because of the launching of ASEAN Economic Community in 2015, multi-levelled citizenship will be regarded as having high priority for South East Asia countries. This situation will open the opportunities of higher education in ASEAN to cooperate and internationalise their curricula within the region and globally.

Now that the world has realised, we cannot afford to have a comfortable life by trading off the less fortunate's rights to live in a clean and safe environment anymore. The concept of educating the next generation to be global citizens has become imperative. We have now acknowledged the perils of ecological degradation and global warming. The key advisory groups of global citizenship include international organisations such as UN, UNDP, and UNESCO; NGOs such as OXFAM, Asia society, and Greenpeace; government funded programs, e.g. DfES and DfEE; the

commission of countries, e.g. EU; and a league of nations such as Australia, Canada, New Zealand, and Japan. These advisory groups operate on many levels from local to transnational. Global citizenship is a new concept that seeks to address global issues at an individual level. Global citizens see themselves as members of a community who can make an impact on global issues. Therefore, this concept has been promoted as an attribute of citizens of the 21st century. Higher education as the main agent that produces graduates for domestic and global job markets have the duty to integrate a component of global citizenship into their mission statements and graduate attributes and support the interpretation and enactment of this policy in the local context.

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APPENDICES

Appendix A: Qualification Framework for Higher Education (TQF)

Thailand Qualifications Framework for Higher Education (TQF) enacted five domains of learning which are:

Ethical and Moral Development: Development of:

- Habits of acting ethically and responsibly in personal and public life in ways that are consistent with high moral standards.
- Ability to resolve value conflicts through application of a consistent system of values.

Knowledge, the ability to understand, recall and present information including:

- Knowledge of specific facts,
- Knowledge of concepts, principles and theories and
- Knowledge of procedures.

Cognitive skills are the ability to:

- Apply knowledge and understanding of concepts, principles, theories and procedures when asked to do so; and
- Analyze situations and apply conceptual understanding of principles and theories in critical thinking and creative problem solving when faced with unanticipated new situations.

Interpersonal skills and responsibility, the ability to:

- work effectively in groups, and exercise leadership;
- accept personal and social responsibility, and
- plan and take responsibility for their own learning.

Analytical and communication skills, the ability to:

- use basic mathematical and statistical techniques,
- communicate effectively in oral and written form, and
- use information and communications technology.

(Thailand. Office of the Higher Education Commission, 2006)(Thailand. Office of the
Higher Education Commission, 2006)

Appendix B: An outline of desirable global citizenship values, attitudes and beliefs; skills; actions and behaviours, and knowledge and understandings. (Laws, 2007)

Global Values, Attitudes and Beliefs

Social justice

Sustainable development

Diversity

Equality

Respect

Empathy

Open-mindedness

Belief that people can make a difference

Skills

Cognitive

Critical thinking

Analytical thinking

Reflective thinking

Strategic thinking

Communication

Adjust language to the formality of the cultural situation

Know/interpret different forms of non-verbal communication

Recognise and adjust to different communication styles

Effective use of oral, aural and written modes in a variety of intercultural settings

Ability to communicate effectively in more than one language

Research

Research cultural information

Research global issues

Personal

Understand one's own culture

Understand the culture of others

Be aware of one's own mental models and assumptions

Ability to deal with ambiguity and uncertainty

Ability to accept individual and cultural differences

Actions and behaviour impacting globally

Participation in:

Decision-making

Teamwork

Democratic process

Activism-political, civic, social

International activities

Leadership

Clearly express a vision or a goal

Ability to instil confidence in others

Ability to resolve conflicts

Acceptance of responsibility for own actions

Global knowledge and understanding

Local and world affairs

Knowledge of other cultures

History, ideologies, religions and beliefs, customs and traditions

Understanding interdependence

Local and world issues

Environmental

Population

Peace and conflict

Health

Social justice

Economic

Appendix C: Participant Information Sheets and Participant Consent Forms



The University of Sydney

School of Policy and Practice
Faculty of Education and
Social Works

ABN 15 211 513 464

CHIEF INVESTIGATOR'S / Dr. Kevin Laws
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PARTICIPANT INFORMATION STATEMENT For Senior Administrative Staff

Title: Cultivating Global Citizenship in a Thai Higher Education Context

(1) What is the study about?

This study will investigate the concept of "global citizenship" in a Thai higher education context; the components of global citizenship; the implications of global citizenship for the curriculum, and teaching/learning; and the implementation of the concept in classrooms.

(2) Who is carrying out the study?

The study is being conducted by Ms. Prapassara Thanosawan and will form the basis for the degree of Doctor of Philosophy at The University of Sydney under the supervision of Dr. Kevin Laws.

(3) What does the study involve?

Your involvement will involve an in-depth interview. You will be asked to respond to the following questions:

- What kinds of citizenship are needed to function in this 21st century world?
- What do you think global citizenship involves?
- Do you think it is important for graduates to possess such qualities?
- How do you try to develop such qualities through your courses/classes? Via contents, activities, and assignments?
- How can education often used to serve this interest of global corporate agenda, prepare students to become active global citizens?
- How can internationalisation contribute to developing responsible and informed citizens for the need of 21st century?
- What, if any, are the implications between "global citizenship" and "being a global citizen"?

(4) How much time will the study take?

The interview or focus group will take approximately an hour and will be conducted at a time of your choosing. If you agree, the interview will be audio recorded.

Cultivating Global Citizenship in a Thai Higher Education Context

1

(5) Can I withdraw from the study?

Participation in this study is entirely voluntary. You are not obliged to participate and - if you do participate - you can withdraw at any time without prejudice or penalty.

(6) Will anyone else know the results?

All aspects of the study, including results, will be strictly confidential and only the researchers will have access to information on participants. A report of the study may be submitted for publication, but no individual participants will be identified in the report.

(7) Will the study benefit me?

The study will not directly benefit the participants. However, the results may indirectly benefit the institution by providing the multiple viewpoints along with an interpretation on global citizenship in the higher education institution.

(8) Can I tell other people about the study?

You can tell other people about the study if you wish.

(9) What if I require further information?

When you have read this information, Ms. Prapassara Thanosawan will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Ms. Prapassara Thanosawan, PhD candidate at ptha0727@uni.sydney.edu.au or Dr Kevin Laws at k.laws@edfac.usyd.edu.au

(10) What if I have a complaint or concerns?

Any person with concerns or complaints about the conduct of a research study can contact the Deputy Manager, Human Ethics Administration, University of Sydney on (02) 8627 8176 (Telephone); (02) 8627 7177 (Facsimile) or human.ethics@usyd.edu.au (Email).

This information sheet is for you to keep



CHIEF INVESTIGATOR'S / Dr. Kevin Laws
*CHIEF INVESTIGATOR'S / Director of International
Projects
Coordinator of Management and Leadership Program*

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AUSTRALIA
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**PARTICIPANT INFORMATION STATEMENT
For Teaching Staff**

Title: Cultivating Global Citizenship in a Thai Higher Education Context

(1) What is the study about?

This study will investigate the concept of "global citizenship" in a Thai higher education context; the components of global citizenship; the implications of global citizenship for the curriculum, and teaching/learning; and the implementation of the concept in classrooms.

(2) Who is carrying out the study?

The study is being conducted by Ms. Prapassara Thanosawan and will form the basis for the degree of Doctor of Philosophy at The University of Sydney under the supervision of Dr. Kevin Laws.

(3) What does the study involve?

Your involvement will involve an in-depth interview. You will be asked to respond to the following questions:

- What is a global citizen?
- How can teaching in a particular subject encourage students to become global citizens?
- How does internationalised classroom setting apply to your class, and to what extent?
- Does teaching involve the use of examples, case studies, research, literature, etc. drawn from different countries, regions and cultures and to what effect?
- How can you encourage students' interaction in classroom and maintain the cooperation among students?

If you consent, one of your classes may be observed.

(4) How much time will the study take?

The interview or focus group will take approximately an hour and will be conducted at a time of your choosing. If you agree, the interview will be audio recorded.

(5) **Can I withdraw from the study?**

Participation in this study is entirely voluntary. You are not obliged to participate and - if you do participate - you can withdraw at any time without prejudice or penalty.

(6) **Will anyone else know the results?**

All aspects of the study, including results, will be strictly confidential and only the researchers will have access to information on participants. A report of the study may be submitted for publication, but no individual participants will be identified in the report.

(7) **Will the study benefit me?**

The study will not directly benefit the participants. However, the results may indirectly benefit the institution by providing the multiple viewpoints along with an interpretation on global citizenship in the higher education institution.

(8) **Can I tell other people about the study?**

You can tell other people about the study if you wish.

(9) **What if I require further information?**

When you have read this information, Ms. Prapassara Thanosawan will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Ms. Prapassara Thanosawan, PhD candidate at ptha0727@uni.sydney.edu.au or Dr Kevin Laws at k.laws@edfac.usyd.edu.au

(10) **What if I have a complaint or concerns?**

Any person with concerns or complaints about the conduct of a research study can contact the Deputy Manager, Human Ethics Administration, University of Sydney on + 61 2 8627 8176 (Telephone); + 61 2 8627 8177 (Facsimile) or human.ethics@usyd.edu.au (Email).

This information sheet is for you to keep



ABN 15 211 513 464

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PARTICIPANT INFORMATION STATEMENT
For Students

Title: Cultivating the Attribute of Global Citizenship in a Thai Higher Education Context

(1) What is the study about?

This study will investigate the concept of "global citizenship" in a Thai higher education context; the components of global citizenship; the implications of global citizenship for the curriculum, and teaching/learning; and the implementation of the concept in classrooms.

(2) Who is carrying out the study?

The study is being conducted by Ms. Prapassara Thanosawan and will form the basis for the degree of Doctor of Philosophy at The University of Sydney under the supervision of Dr. Kevin Laws.

(3) What does the study involve?

Your involvement will involve participating in a focus group discussion. You will be asked to respond to the following questions:

- MU and MUIIC aim to develop graduates as global citizens. What does this mean to you?
- How could your classes assist you in developing this attribute?
- Why do you suppose MU/MUIIC has nominated global citizenship, as an essential characteristic of its graduates?
- What does an internationalised classroom look and sound like to you?

(4) How much time will the study take?

The focus group will take approximately an hour and will be conducted at a time of your choosing. The focus group venue will be a meeting room in the university. If you agree, focus-group discussion will be audio recorded.

(5) Can I withdraw from the study?

Participation in this study is entirely voluntary. You are not obliged to participate and - if you do participate - you can withdraw at any time without prejudice or penalty.

(6) Will anyone else know the results?

All aspects of the study, including results, will be strictly confidential and only the researchers will have access to information on participants. A report of the study may be submitted for publication, but no individual participants will be identified in the report.

(7) Will the study benefit me?

The study will not directly benefit you directly. However, the results may indirectly benefit the institution by providing the multiple viewpoints of global citizenship in the higher education institution.

(8) Can I tell other people about the study?

You can tell other people about the study if you wish.

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**PARTICIPANT CONSENT FORM
For Senior Administrators**

I,, give consent to my participation in the research project

TITLE: Cultivating the Attribute of Global Citizenship in a Thai Higher Education Context

In giving my consent I acknowledge that:

1. The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.
2. I have read the Participant Information Statement and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.
3. I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s) or the University of Sydney now or in the future.
4. I understand that my involvement is strictly confidential and no information about me will be used in any way that reveals my identity.
5. I understand that being in this study is completely voluntary – I am not under any obligation to consent.

6. I understand that I can stop the interview at any time if I do not wish to continue, the audio recording will be erased and the information provided will not be included in the study.

7. I consent to:

i) Audio-taping YES NO

ii) Receiving Feedback YES NO

If you answered YES to the "Receiving Feedback Question (iii)", please provide your details i.e. mailing address, email address.

Feedback Option

Address: _____

Email: _____

Signed:

Name:

Date:



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PARTICIPANT CONSENT FORM
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