

**THE CONSTRUCTIVIST PROCESS FOR CULTURAL
DIVERSITY RESPECT OF YOUTHS IN THAI TOURISM
COMMUNITIES**

PARANEE SRISAWAD

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF EDUCATION
(ENVIRONMENTAL EDUCATION)
FACULTY OF GRADUATE STUDIES
MAHIDOL UNIVERSITY
2015**

COPYRIGHT OF MAHIDOL UNIVERSITY

Thesis
entitled
**THE CONSTRUCTIVIST PROCESS FOR CULTURAL
DIVERSITY RESPECT OF YOUTHS IN THAI TOURISM
COMMUNITIES**



Miss Paranee Srisawad
Candidate



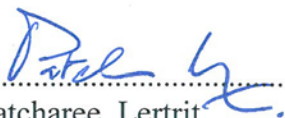
Asst. Prof. Tassanee Ounvichit,
Ph.D. (Agricultural Science)
Major Advisor



Assoc. Prof. Archanya Ratana-Ubol,
Ed.D. (Adult Education-Research Design)
Co-advisor



Assoc. Prof. Therdchai Choibamroong,
Ph.D. (Tourism Planning and
Management)
Co-advisor



Prof. Patcharee Lertrit,
M.D., Ph.D. (Biochemistry)
Dean
Faculty of Graduate Studies
Mahidol University

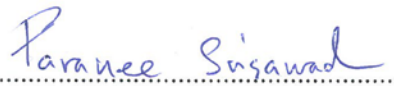


Lect. Wee Rawang,
Ed.D. (Environmental Education)
Program Director
Doctor of Education Program in
Environmental Education
Faculty of Social Sciences and Humanities
Mahidol University

Thesis
entitled
**THE CONSTRUCTIVIST PROCESS FOR CULTURAL
DIVERSITY RESPECT OF YOUTHS IN THAI TOURISM
COMMUNITIES**

was submitted to the Faculty of Graduate Studies, Mahidol University
for the degree of Doctor of Education (Environmental Education)

on
May 26, 2015



Miss Paranee Srisawad
Candidate



Assoc. Prof. Rachanont Supapongpichate,
Ph.D. (Population and Development)
Chair



Asst. Prof. Tassanee Ounvichit,
Ph.D. (Agricultural Science)
Member



Assoc. Prof. Archanya Ratana-Ubol,
Ed.D. (Adult Education-Research
Design)
Member



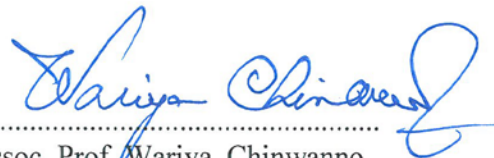
Assoc. Prof. Therdchai Choibamroong,
Ph.D. (Tourism Planning and
Management)
Member



Assoc. Prof. Wilailak Ratanapeantamma,
Ed.D. (Environmental Education)
Member



Prof. Patcharee Lertrit,
M.D., Ph.D. (Biochemistry)
Dean
Faculty of Graduate Studies
Mahidol University



Assoc. Prof. Wariya Chinwanno,
Ph.D. (American Studies)
Dean
Faculty of Social Sciences and Humanities
Mahidol University

ACKNOWLEDGEMENTS

There are not enough words to express my gratitude to the numerous people who have assisted me in preparing this dissertation. First of all, I would like to express my sincere thanks to Asst. Prof. Dr. Tassanee Ounvichit, my major advisor who has provided immeasurable and kind guidance to me, Assoc. Prof. Dr. Archanya Ratana-Ubol and Assoc. Prof. Dr. Therdchai Choibamroong, my co-advisors for their valuable guidance and support. Without their help, this dissertation would never have become a reality.

I also would like to give special thanks to the dissertation examination committee members including Assoc. Prof. Dr. Rachanont Supamongpichate, Assoc. Prof. Dr. Wilailak Ratanapeantamma, and Assoc. Prof. Waraporn Srisupan and I am indebted to Assoc. Prof. Dr. Chidchanok Chergchoa, Assoc. Prof. Dr. Ungsinan Inthanakamhaeng, Assoc. Prof. Dr. Saowapa Pornsiriphong, Asst. Prof. Dr. Poschanan Niramitchainont and Lect. Dr. Kriangkrai Kerdsiri who kindly extended their expertise in examining and suggesting improvements to my research instruments.

Moreover, I would like to thank the residents, especially, the youths, their parents and community experts in the Mon Bangkradi and Kudijeen Communities who provided me with their valuable time participating in the study activities and the data needed to complete the study.

Ultimately, I am greatly indebted to my gentle parents, aunts, sisters, nephew and nieces for giving me all kinds of support and encouraging me to wade through all the impediments to reach the final aims.

Paranee Srisawad

THE CONSTRUCTIVIST PROCESS FOR CULTURAL DIVERSITY RESPECT OF YOUTHS IN THAI TOURISM COMMUNITIES

PARANEE SRISAWAD 5236872 SHED/D

ED.D. (ENVIRONMENTAL EDUCATION)

THESIS ADVISORY COMMITTEE: ASST. PROF. TASSANEE OUNVICHIT, Ph.D., ASSOC. PROF. ARCHANYA RATANA-UBOL, Ed.D., ASSOC. PROF. THERDCHAI CHOIBAMROONG, Ph.D.**ABSTRACT**

Local cultures are social tools to facilitate the harmonious existence of man and environment. But today, the globalization process intensely reduced cultural diversity and impacts on harmonious man-environment co-existence. This study investigated the current situation of cultures in communities with high risks of cultural losses and clashes and devised a learning tool to reduce the risks, especially among youths. The purposes of the study were to assess the cultural diversity respect of youths and to innovate and evaluate a learning process to elevate their cultural diversity respect. The study used a cumulative qualitative and action research and was participated in by voluntary youths from two purposively selected tourism communities in Thailand.

The results of the qualitative study revealed that, prior to their participation in the study, the youths had a low level of cultural diversity respect. After participating in the action research, they could cultivate their cultural diversity respect to the pre-determined level. From their action, a constructivist learning process was innovated. In the L-CULTURA, or learning to cultivate cultures model, the youths engaged in nine spiraling steps of taking up challenges, checking stocks, planning self-study, searching for new information, sorting the information, conveying the information, getting feedback, reflecting on their learning experience and creating habits. Community experts played important roles in scaffolding their learning process as motivators, attention setters, challengers, advisors, resource persons and facilitators. The factors that were influential to the youths' constructivist learning included their diverse social interactions, active engagement in group processes, trial construction of knowledge through communicative language. Empowerment by scaffolding agents, favorable learning environment and development of necessary skills for knowledge construction were also influential.

**KEY WORDS: CONSTRUCTIVIST/ CULTURAL DIVERSITY RESPECT/
THAI TOURISM COMMUNITY/ ENVIRONMENTAL EDUCATION**

235 pages

กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยวไทย

ปารณีย์ ศรีสวัสดิ์ 5236872 SHED/D

ศษ.ค. (สิ่งแวดล้อมศึกษา)

คณะกรรมการที่ปรึกษาวิทยานิพนธ์: ผศ.ทัศนีย์ อุณวิจิตร, Ph.D., รศ.อาชัญญา รัตนอุบล, Ed.D.,
รศ. เทิดชาย ช่วยบำรุง, Ph.D.

บทคัดย่อ

วัฒนธรรมชุมชนเป็นเครื่องมือทางสังคมที่อำนวยความสะดวกให้มนุษย์ดำรงชีพอย่างสอดคล้องกับสิ่งแวดล้อม ในปัจจุบันกระแสโลกาภิวัตน์ได้ทำให้ความหลากหลายทางวัฒนธรรมลดลงเป็นอันมาก และอาจส่งผลกระทบต่อการค้ารงชีพที่เหมาะสม การวิจัยนี้ศึกษาสถานการณ์ของวัฒนธรรมในชุมชนที่มีความเสี่ยงที่จะเกิดการสูญเสียและความขัดแย้งทางวัฒนธรรมสูง และแสวงหาแนวทางการจัดการเรียนรู้เพื่อลดความเสี่ยงดังกล่าวในหมู่เยาวชน โดยมีวัตถุประสงค์เพื่อประเมินระดับการเคารพความหลากหลายทางวัฒนธรรมของเยาวชน และเพื่อสร้างและประเมินนวัตกรรมการเรียนรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรม โดยใช้วิธีวิจัยเชิงคุณภาพและปฏิบัติการ เยาวชนที่สมัครเข้าร่วมการวิจัยมาจากชุมชนท่องเที่ยวไทยสองแห่งซึ่งเลือกมาอย่างเจาะจง

ผลการศึกษา พบว่า ก่อนเข้าร่วมการวิจัย เยาวชนมีการเคารพความหลากหลายทางวัฒนธรรมอยู่ในระดับต่ำ เมื่อเยาวชนปฏิบัติการสร้างความรู้แล้ว สามารถพัฒนาการเคารพความหลากหลายทางวัฒนธรรมได้ตามเกณฑ์ที่กำหนด และเกิดนวัตกรรมสร้างความรู้ที่เรียกว่า “L-CULTURA Model” ประกอบด้วย 9 ขั้นตอน คือ รับคำท้า หาต้นทุน ลึ้นแผนเดิมเพิ่มข้อมูล พูนเป็นกอง ลองทำดู ทุรรับฟัง ชั่งใจคิด และตัดสินใจ โดยผู้ทรงคุณวุฒิในชุมชนมีบทบาทสำคัญในการจูงใจ การกระตุ้นความสนใจ การท้าทายความคิด การชี้แนะ การเป็นทรัพยากรบุคคล และการอำนวยความสะดวก ปัจจัยที่มีอิทธิพลต่อการสร้างความรู้ได้แก่ การมีปฏิสัมพันธ์ทางสังคมที่หลากหลาย ความเข้มแข็งของกระบวนการกลุ่ม การลองประกอบสร้างความรู้ผ่านการใช้ภาษา การเสริมพลังการสร้างความรู้ สภาพแวดล้อมของการเรียนรู้ที่เอื้ออำนวย และการพัฒนาทักษะการสร้างความรู้

คำสำคัญ: การสร้างความรู้/ การเคารพความหลากหลายทางวัฒนธรรม/ ชุมชนท่องเที่ยวไทย/

สิ่งแวดล้อมศึกษา

CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
ABSTRACT (ENGLISH)	iv
ABSTRACT (THAI)	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER I INTRODUCTION	1
1.1 Rationale of the study	1
1.2 Research objectives	8
1.3 Research questions	8
1.4 Scope of the study	8
1.5 Definition of terms	9
1.6 Research conceptual framework	10
1.7 Expected benefits	11
CHAPTER II LITERATURE REVIEW	13
2.1 Concepts of the relationship between humans and the natural and cultural environments	13
2.2 Concepts of respect for cultural diversity	16
2.3 Concepts of learning to encourage respect for cultural diversity	31
2.4 Concepts of the constructivist process	42
CHAPTER III RESEARCH METHODOLOGY	60
3.1 Areas of the study	60
3.2 Target groups of the study	61
3.3 Methods of the qualitative research	61
3.4 Methods of the action research	64
3.5 Data validation	71

CONTENTS (cont.)

	Page
CHAPTER IV RESULTS	72
4.1 The current situation of respect for cultural diversity among the youths in the Thai tourism communities	72
4.2 The constructivist process for cultural diversity respect of the youths in the Thai tourism communities	107
4.3 The evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities	135
CHAPTER V DISCUSSION	167
5.1 The drivers of the learning process	168
5.2 The chaotic but revealing learning process	171
5.3 The necessary conditions for the constructivist process	176
5.4 The efficacies and the shortfalls of the constructivist process	181
5.5 The changes along the trends of an action research	185
CHAPTER VI CONCLUSION AND RECOMMENDATION	190
6.1 Conclusions	190
6.2 Limitations of the study	197
6.3 Recommendations from the study	198
BIBLIOGRAPHY	200
APPENDICES	214
Appendix A Invitation letter of specialists for examination of the study instruments	215
Appendix B Research instruments	220
Appendix C Documentary proof of the committee for research ethics (social sciences)	234
BIOGRAPHY	235

LIST OF TABLES

Table	Page
2.1 Important factors of constructivism according to educationists	49
2.2 Sample of constructivist learning stages according to educationists	56
3.1 Terms of evaluation for the constructivist process for the cultural diversity respects of the youths in the Thai tourism communities	67
3.2 Terms of scoring for the constructivist process for the cultural diversity respect of the youths in the Thai tourism communities	69
4.1 Cultural practices of local residents divided by age range	84
4.2 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the community experts	87
4.3 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the youths	89
4.4 Knowledge in the meaning of their own local cultures among the youths according to the youths and community experts	90
4.5 Knowledge in the meaning of the other cultures among the youths in the Thai tourism communities according to the youths and community experts	99
4.6 Pre-test and post-test of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities	135
4.7 Summarization of the evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities	137

LIST OF FIGURES

Figure	Page
1.1 Research conceptual framework	11
4.1 The current situation of respect for cultural diversity among the youths in the Thai tourism communities	73
4.2 Constructivist activities for cultural diversity respect of the youths in the Thai tourism communities	108
4.3 Constructivist stages for cultural diversity respect of the youths in the Thai tourism communities	129
4.4 Scaffolds for the constructivist process of the youths in the Thai tourism communities	131
4.5 Expansion of the constructivist learning for cultural diversity respect of youths in the Mon Bangkradi community	140
4.6 Expansion of the constructivist learning for cultural diversity respect of youths in the Kudijeen community	140
4.7 Factors affecting the constructivist process of cultural diversity respect of the youths in the Thai tourism communities	156
5.1 L-CULTURA: The Learn-to-Cultivate Cultures Model	172

CHAPTER I

INTRODUCTION

1.1 Rationale of the study

The natural environment plays a key role in determining diverse cultural patterns. Foreign and Thai scholars including Tylor (1871: 2), Boas (1940: 252), Steward (1955: 321), Charles (1977: 9), Pra Thampidok (1994: 8), Phongsaphit (1995: 11), Mulikakhama (1997: 86), Na Thalang (2000: 87), Wasi (2004: 18), Kunawut (2005: 6), Tansiri (2006: 38), Yongyuan & Phadungphong (2007: 3) and Walliphodom (2011: 9) similarly define culture as the common ways of life of ethnic groups that develop in a natural environment. Each locale has a different natural environment, so it develops different cultures. As expressed by Wasi (Kunawut, 2005: 6), “Humans were born in different environments, so they have to learn to live together with the others and live in harmony with the nature. Therefore, humans live different ways of life depending on the environment in which they live. People in the polar region have their own ways of living with which they can cope with the extremely cold weather, while people living in desert areas know how to cope with extreme heat. They cannot live the same ways of life.” For this reason, each local culture represents an honorable group identity that is not inferior to another.

Although cultures have changed through time, if they are in concordance with the natural environment, they can still exist. However, cultural clashes across communities may lead to changes in the ways of life and discordance between culture and natural environment or social conflict in some communities. This can especially be seen in the following three types of cultural clashes (Boonpanya, 2006: 99-101), namely, regional wars and adaptation to survive amid western colonization, globalization, and policies causing a heavy imbalance in economic development. The regional wars and adaptation to survive amid western colonization cause people to

scramble for natural resources; local people are captured and herded, and the lands are dominated by the intruders. Local cultures are suppressed by those of the winners of the wars. Local people are forced to accept or assimilate into new cultures for survival. This causes the occurrence of cultures the youths in the Thai tourism communities? that are in discordance with the local natural contexts.

Globalization, derived from the rapid advances in transportation and communication, brings about cultural clashes, which affects local cultures in three aspects (Netphokaew, 2004: 6). These include 1) Cultural Homogenization: a factor encouraging the formation of an international standard, which local people are probably forced to change to or intentionally imitate. The local cultures lose their value as they have been changed following global trends; 2) Cultural Heterogenization: this refers to the situation in which people insist on conserving their original cultures and refuse to accept that of others. A cultural clash occurs, which negatively affects global stability. Huntington (1993: 22-26) pointed out that the future world would be determined by cultures. However, after the end of the Cold War, the eastern countries started to realize the negative impacts of the domination of western cultures and appreciate their own local cultures. For this reason, there is resistance to western cultures, which spread all over the world, and affect world peace; and 3) Cultural Hybridization: the mixture of cultures that has gradually occurred due to the communication between people from different cultures. It can be seen that globalization can bring about contradictory changes. In other words, globalization can cause cultural domination and suppression through the notion of consumerism; whereas, it also provides the world with the freedom to conserve cultural diversity (Kanchanaphan, 2012: 4).

Policies causing a heavy imbalance in economic development negatively affect the local natural environment as the natural resources are used wastefully and modern technology is implemented without thorough consideration, just to increase the GDP and drive the country to be equal to the western countries in terms of capitalism. Therefore, such economic development policies negatively affect the original cultures, which are in concordance with the natural environment.

Cultural clashes in the age of globalization are likely to cause humans to change their ways of life to ways that are not in harmony with the natural

environment. Furthermore, it can affect the cultures that reflect human identity, honor, and environment. Cultural clashes that bring about changes in local cultures will probably affect the role of cultures in environmental conservation. Phra Thampidok (1994: 49) proposed, “The cultures which the world needs are the cultures that support the natural environment.” As nature has diversity, cultural diversity cannot be denied. Humans should respect local cultures, be aware of how to manage their own cultures, and at the same time, show respect for cultural diversity.

One of the most important types of cultural clashes is the clash that occurs in tourism communities, which may lead to a situation where local residents, especially the youths, forget the meaning of their cultures and lose the ability to evaluate situations for sustainable living. The tourism sector is one of the most important indicators of national development as it can bring a high proportion of income into the country. The cultures themselves have been transformed into economic capital and products for sale. Traditional cultures have been supported and developed as tourism activities, which results in a change to their meaning and form (Walliphodom, 2012: 4-5). Examples of these include the ceremony of the Sri Maha Bodhi tree worship at Baan Muang Khao, Khokpeep Sub-district, Sri Maha Bodhi District, Prajeenburi province, which aims at strengthening the relationship between the local residents in the community and raising the awareness of community identity and honor through a merit-making ceremony as well as encouraging people to preserve forests. Ever since this tradition was promoted as a tourism activity, incongruous activities have been included, such as gambling on competitive firings of homemade rockets, which increase the incomes of tourism entrepreneurs. However, the original meaning of the tradition is forgotten. Similarly, the Candle Procession Festival of Ubon Ratchathani province was originally held to promote the unity of local residents through merit-making. Today, instead of taking the candles in a procession to the temples for use, the festival has become a grand competition of candle decoration at Tung Srimuang. These are some examples of cultural changes in response to tourism promotion without consideration of the original meaning of the cultural traditions. Therefore, the youths may not understand the original goal and meaning of their local cultural traditions.

In addition to the cultural changes designed to attract tourists to visit the communities, the influx of other cultures into the communities also affects local residents. The youths, for instance, tend to imitate the behaviors of the tourists and resist the value of local cultural traditions (UNESCO, 2008: 54-58). These behaviors include wearing inappropriate clothing such as vests and shorts at the Phra Sri Sanphet Temple in the Ayutthaya Historical Park and at temples in Chiang Mai province, which reflects their disrespect for these revered places (Jaiwang, 2012: 95). Local residents in some communities assimilate tourists' cultures and practice them without considering the possible impacts on their own cultures; for example, the Nong Bua local people in Phurua District of Loey province have changed their attitude toward dressing, language, beliefs, and traditional cultural practices. Moreover, local people in the Baan Umyom community in Tak province imitate the tourists' behaviors (Jamroonsiri, 2003: 88-129). These situations cause changes in community identity and honor.

Although community-based tourism provides local residents with opportunities to manage their own tourism development, participate in decision making, and determine the development plans for promoting self-pride, quality of life, sustainable environment, local identity and cultures, learning of cultural differences, respect for cultural diversity and human honor, and equal income generation for the local people (Suansri, 2003: 12), previous studies have found that in practice local cultures are threatened, cultural diversity is disrespected, other cultures are assimilated, and local ways of life are changed as can be witnessed in the Baan Samor Khon community of Tak province and Baan Kheknoi community of Petchaboon province; the absorption of western cultures and failure to preserve the local cultures in the case of the Baan Lokho and Baan Karieng Nantok communities of Kamphaengpetch province; landscape adjustment to support tourism in the case of the Baan Na Tonchan community of Sukhothai province; and the failure of the local people in the Baan Laolue community of Petchaboon province to collaborate with one another, all of which affects their traditional cultures (Wiriyasumon et al., 2008: 35-400).

The attempt to promote Thai culture through community-based tourism is passive, not preventive. Moreover, the youths have very little participation in it, though they are likely to assimilate other cultures without realizing the possible

negative impacts. If the youths were to become the main figures in tourism management, they might not understand the importance of respect for cultural diversity. Therefore, the promotion of respect for cultural diversity is a challenge for tourism communities in that they have to find a way to maintain their local lifestyle to live peacefully with other communities as well as show respect for cultural diversity. The local residents should be prepared to be able to deal with the change and to evaluate situations in preparation for the cultural change. This should be done in collaboration with the youths, in particular, since they will become the main figures in tourism management in the future; moreover, they are likely to gain access to other cultures very easily through information technology. Furthermore, the youths are likely to imitate the behaviors of the others, show a preference for modernity, accept challenges, and try new things. They may overlook their own local cultures and assimilate other cultures without any consideration of the negative impacts. They tend to accept and practice cultures that are not in concordance with the natural environment in their communities. According to Chitradab (2004: 8), "The new generation of Thais is likely to forget their Thai cultural roots. They do not know how to express their Thai identity, and just follow the western cultural practices." Forgetting one's cultural roots will lead to a loss of identity, pride, and sense of preservation of the local natural environment. If this situation is left unresolved, cultural conflicts may occur.

However, encouraging people to appreciate, understand, and have a positive attitude toward their cultures does not mean that they must resist other cultures. Nowadays, no single community can survive alone; rather, they have to rely in some ways on other communities. Mahatma Gandhi said, "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any" (UNDP, 2004: 111). In addition, the resistance to other cultures may easily cause conflicts: Nakornatp et al. (2011: 98) noticed that within cultural diversity there were differences in ideas and behaviors that might lead to social conflicts, unless there were proper learning processes and acceptance of the value of cultural diversity within the society.

Therefore, for long-term prevention of problems, youths in the communities should be encouraged to learn to respect cultural diversity by understanding how to appreciate their local cultures, self and cultural protection, and respect for other cultures. The most important learning objectives are to have cultural knowledge and an awareness of its importance, a positive attitude toward the value of local and other cultures, awareness of one's responsibilities as community members, skills and participation in searching for the meaning and presentation of local cultures, and the ability to evaluate situations to prepare for the possible impact of the influx of other cultures on themselves and on local cultures. It is also necessary to encourage the innovation of a learning model to promote respect for cultural diversity among the youths in tourism communities urgently.

In searching for an appropriate learning model, the characteristics of the learners or the youths in tourism communities should be taken into account. The youths are likely to stay in groups, desire to be accepted and praised by their peers, and provide support and suggestion to their peers. They do not like to be forced to do anything and tend to express their need for freedom and independence. They are active and interested in new things. Trial and error is what they may prefer, so they can learn how to solve problems by themselves (Chan-aim, 1986: 26-33). For this reason, an appropriate learning process must provide the youths with opportunities to learn in groups, participate in selecting what they are interested in studying, determine learning objectives, design learning methods, and take part in brainstorming, planning, designing, and participating in activities. Therefore, constructivism is appropriate for the youths and the condition of the present society. According to Cheikiwong (2002: 45), "The future world of learners became the world of diversity. It was a world where there was no frontier for information access. It was also a world of wisdom where every learner could construct their knowledge, and share experience and knowledge with one another. Eventually, wisdom would be formed by and for learners and their societies."

Nevertheless, constructivism does not reject the role of teachers who must be the scaffolds for the learners where necessary (Duffy & Cunningham, 1984: 16). Support for learning in a community context can be provided by the community experts and related scholars whose role is to be information sources and to evaluate the youths' learning as well as empower the youths where necessary.

Constructivism believes that when the learners or the youths complete the constructivist process, they will be able to gain a deep lifelong knowledge. Learning will yield more useful outcomes if the youths are not separated from the community context. Only a formal education is not enough. Phra Thampidok (Worawan Na Ayutthaya, 1996: 5) said, “Formal education separated learners from the communities as the teaching methods were designed following the core curricula. Severe conflicts between learners could be seen as they might not accept or refuse to learn the local cultures. In some cases, learners might not be proud of their local cultures and not be willing to inherit their local wisdom. As the local cultures and wisdom had been gradually disappearing, it was vital that the educational system be changed from relying on a western pattern to a local wisdom-based pattern in terms of the content and the format. Local issues should be included in the content of teaching and learning so that learners realize the value of their original cultures”. This coincides with the notion of Wasi who stated, “The current educational system made the Thais forget their own origin. It was learning by rote whereby learners had never been encouraged to study or understand their cultures and ways of life. This was the reason why they did not understand cultural diversity. Therefore, it was time for a new learning model” (The Institute of Human Rights and Peace Studies, Mahidol University, 2006: 50). For this reason, the learning model should be non-formal education, which integrates authentic local based practice in the communities.

The above model is in concordance with the notion of environmental education, which encourages people to care for and preserve the environment through learning in authentic contexts before developing its practice. There are six learning objectives: knowledge, skills, participation, awareness, attitude, and ability to evaluate situations. This study focuses on learning for cultural environment preservation, which leads to natural environment preservation following the process of environmental education promoting human development on the basis of balance between the environment, economics, and socio-culture (SMEAC, 1972: 2; Donella, 1990: 5; Department of Environmental Quality Promotion, 2011: 5).

1.2 Research objectives

This study aims to seek a model of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities through qualitative research and action research. The objectives are as follows:

1.2.1 To investigate the current situation of cultural diversity respect of the youths in the Thai tourism communities

1.2.2 To innovate the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

1.2.3 To evaluate the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

1.3 Research questions

1.3.1 What is the current situation of cultural diversity respect of the youths in the Thai tourism communities?

1.3.2. What should the constructivist process for promoting respect for cultural diversity among the youths in the Thai tourism communities involve?

1.3.3 To what extent does the constructivist process for promoting respect for cultural diversity of the youths in the Thai tourism communities yield learning achievements?

1.4 Scope of the study

1.4.1 *Areas:* tourism communities under the study include the Mon Bangkradi and Kudijeen communities.

1.4.2 *Target groups:* the youths in the tourism communities are children aged between 12-17 from Mon Bangkradi and Kudijeen communities who were allowed by their guardians to take part in the study.

1.4.3 *Content:* cultural diversity under the study is relevant to the cultures of the Mon Bangkradi and Kudijeen communities.

1.4.4 *Time*: the current time and the study is from March 2013-March 2014.

1.5 Definition of terms

The youths refers to the persons aged between 12 and 17 who live in the Mon Bangkradi and Kudijeen communities and participate in the study.

The community experts refers to local scholars, community leaders, local culturists, and youths' guardians.

Tourism communities refers to the Mon Bangkradi and Kudijeen communities.

Mon Bangkradi cultural traditions refers to the Bangkradi temple, traditional Mon house, traditional Mon clothing, Mon Songkran festival, and Nipa palm weaving, which the youths chose to study.

Kudijeen cultural traditions refers to the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert, which the youths chose to study.

Cultural diversity refers to diverse ways of life, traditions, beliefs, buildings, professions, and foods.

Respect for cultural diversity refers to the appreciation of local cultures, *self and cultural protection*, and respect for other cultures.

Appreciation of local cultures refers to having knowledge, awareness of the importance, and a positive attitude toward the value of local cultures.

Self and cultural protection refers to having an awareness of one's responsibilities as community members, skills and participation in searching for the meaning and presentation of local cultures, and the ability to evaluate situations to prepare for the possible impact of the influx of other cultures on oneself and on local cultures.

Respect for other cultures refers to having knowledge, awareness of the importance, and a positive attitude toward the value of other cultures.

Constructivist process refers to the learning process planned and carried out by the youths with necessary scaffolds provided by the community experts and the researcher.

Evaluation of the constructivist process for promoting respect for cultural diversity among the youths in the Thai tourism communities refers to the study of the relationship between the constructivist process carried out by the youths and the learning outcomes according to the determined criteria.

1.6 Research conceptual framework

The following three disciplines were applied in this study as shown in Figure 1.1.

1) Cultural Studies stresses the importance of cultural diversity in maintaining natural environment diversity for sustainable living as well as peaceful living, which requires respect for diversity.

2) Environmental Education focuses on encouraging people to care for and preserve the environment and to learn in authentic contexts and develop the learned lessons into practice under six learning objectives: knowledge, awareness, attitude, skills, participation, and ability to evaluate situations.

3) Constructivism believes that practical learning leads to deep knowledge, and an appropriate attitude that is adaptable for use in other contexts. In addition, collaborative learning fosters better outcomes as well as promotes respect for diversity among learners.

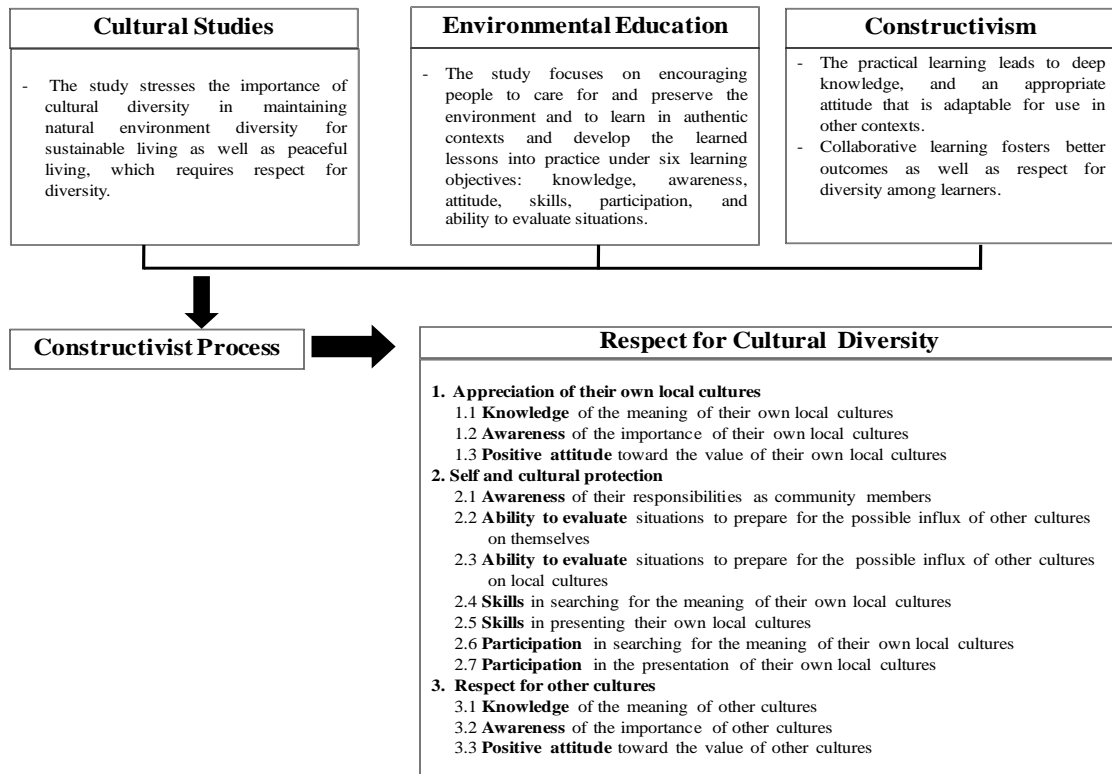


Figure 1.1 Research conceptual framework

From the above-mentioned framework, qualitative research and action research were conducted to encourage the youths in tourism communities to participate in the constructivist process for promoting respect for cultural diversity in order to develop the desirable attributes of persons who respect cultural diversity. The indicators and learning levels were determined by the youths, the community experts, and the researcher.

1.7 Expected benefits

1.7.1 Implications for the youths and the community experts

- 1) The youths have knowledge, skills, a positive attitude, and behaviors that reflect better respect for cultural diversity.
- 2) The youths are better equipped to assume roles in cultural tourism management in their communities.

3) The community experts acknowledge the importance of respect for cultural diversity and the need to prepare new generations to take charge of tourism management in the communities.

1.7.2 Implications for academia

1) An innovation in the constructivist process to promote respect for cultural diversity among the youths is produced, which can be applied to solve social problems.

2) The understanding of the factors affecting knowledge construction for respect for cultural diversity in the Thai context is promoted.

1.7.3 Implications for society

1) The community promotes the inheritance of local cultures in harmony with geo-social contexts.

2) The community promotes the respect for cultural diversity, which leads to peaceful living.

3) The community increases the efficiency in cultural tourism management.

4) The community prepares for integration into the ASEAN Economic Community (AEC), which is a multicultural society.

CHAPTER II

LITERATURE REVIEW

The choice of conceptual framework and methodology for the study of the constructivist process for respect for cultural diversity among the youths in the Thai tourism communities is a result of the following four disciplines of the literature review:

2.1 Concepts of the relationship between humans and the natural and cultural environments

2.1.1 Human attitudes toward the environment

Human life is surrounded by the environment. Human attitudes toward the natural environment can be categorized into three aspects: 1) Considerable importance is attached to the natural environment: humans are deemed a part of the natural environment, so they should place the natural environment at the center of their lives; this is called “Ecocentrism” or “Deep Ecology”. Humans should live in harmony with nature and not try to conquer it, give more importance to aesthetic value than utility value, and regard nature as having an equal status as them (Charoensin-olan, 2011: 252). 2) Importance of cultural management to satisfy human needs: sometimes humans see nature as a devil that needs to be controlled or suppressed; therefore, they give importance to inventing technology that helps manage it. This attitude regards technology as being of central importance, and is known as “Technocentrism,” whereby the utility rather than the aesthetic value of nature is more important (Florence & Fred, 1961: 12; Charoensin-olan, 2011: 251-252). 3) Importance of human survival: humans are at the center; this is called “Anthropocentrism”, whereby humans are encouraged to take advantage of the environment and at the same time, they are expected to preserve it for sustainable utilization (Florence & Fred, 1961: 12; Rai et al., 2010: 8).

In interacting with the natural environment, humans learn and create a pattern of practice or culture. Cultures in the early periods conformed to Ecocentrism, in which humans lived simply in harmony with nature. However, the spread of western cultures around the globe led to the popularity of western values whereby people tended to widely assimilate western attitudes. They placed importance on conquering nature for their benefit, thereby following the notion of Technocentrism. It was this imitation without consideration of appropriateness or benefit that finally led to the destruction of the natural environment, which has negatively affected human beings (Phongparit, 1992: 90-92). This study attaches importance to the attitude toward the natural environment in terms of human sustainable living with the natural environment according to anthropocentrism, whereby humans deploy the natural environment as necessary and give more consideration to the impacts and the future. It can be seen that behavioral patterns accumulated and developed until they became the cultures and wisdom that have been practiced in concordance with the natural environment in each local community. Nowadays, however, local cultures and wisdom have been influenced by practices from outside the community, which conflict with the natural environment in the community. Therefore, there should be a review of local cultures in order to foster a sustainable relationship between humans and the environment. Moreover, the youths who were born and grew together with consumerism in the age of globalization should be given a chance to study the appropriate relationship between humans and the natural environment through the learning of their local and other cultures to be able to develop the ability to evaluate the self, other human beings, and the environment.

2.1.2 Meaning of local cultures

Local cultures are the ways of life of particular groups of people that arise and change in concordance with the natural environment. They are unique for each group and show the origin, identity, honor as well as the choice of living of people belonging to those particular groups (Tylor, 1871: 2; Boas, 1940: 252; Steward, 1955: 321; Charles, 1977: 9; Phra Thammapidok, 1994: 8; Phongsaphit, 1995: 11; Mulikakhama, 1997: 86; Na Thalang, 2000: 87; Wasi, 2004: 18; Khunawut, 2005: 6; Tansiri, 2006: 38; Yongyuan & Phadungphong, 2007: 3; Walliphodom, 2011: 9). Since local cultures have been developed within the natural environment of each

community, the cultures of each community vary according to its natural environment. Wasi (Khunawut, 2005: 5) explained, “Humans were born in different environments. They should learn to live peacefully in harmony with nature in their locales; therefore, their lives should be lived differently according to the nature surrounding them”. The cultures in each community, therefore, have their own identity and express the community’s origin and honor, which are not inferior to that of others.

The change in local cultures may come about as a result of the development of those cultures as well as the influence of the diffusion of external cultures. The scholars who have studied cultural evolution, including Tylor, Morgan, White, and Steward indicate that evolution could be divided into three types: linear, international, and multilinear evolutions. Linear evolution refers to the evolution from a low level up to a high level through three stages: savagery, barbarism, and civilization. International evolution depends on each person, in which there may be various paths of evolution. Multilinear evolution is comprised of diverse patterns according to different natural environments (Phongsaphit, 1995; Wannasiri, 2007).

Regarding the cultural change following the notion of cultural diffusion, Edward and Boas describe that a culture occurs at the center of it before being developed until it settles and is diffused among the nearby and outer areas through time and human communication. This is the reason why many cultures share similar features (Wannasiri, 2007: 55-56). At present, local cultures are influenced by the spread of technology and social thought from outside into the community (Mulikakhama, 1997: 86; Na Thalang, 2000: 87).

If two types of cultural changes are considered together, it is likely that local cultures depend on both the conditions of natural environment and cultural diffusion (Phongsaphit, 1995: 21; Wongwipak et al., 2004: 69). As for whether or not a community is able to develop the cultures that agree with their community, Phra Thampidok (1995: 12-14) suggests the following criteria for consideration: 1) Are the practice patterns created on the basis of the truth substantial and sensible according to the natural truth?; 2) Is there any virtue underlying the pattern?; 3) Are there any methods leading to the outcomes?; 4) Does it suit the environment and time and place?; 5) Does it suit the society?; and 6) Is it appreciable? It can be seen that appreciation is not the first priority when considering the appropriateness of cultures

since appreciation could be just a result of popularity without much value in itself. Concordance with nature is suggested as the first priority to think about.

In the context of globalization, local residents, especially the youths, seem to forget the relationship between humans and natural and social environments as well as the meaning of local cultures. The consideration of local cultures and practices that benefit oneself, one's fellowmen, and the environment should be promoted.

2.2 Concepts of respect for cultural diversity

2.2.1 Attributes, selection, and local cultural inheritance

In a cultural evolution, a culture is expected to have gone through the processes of selection, adjustment, and improvement until it becomes valuable (Tansiri, 2006: 21). Cultures are ways of life derived from the notion of symbolism. They are dynamic and deemed public treasure as well as social heritage that has been directly and indirectly transferred from one generation to another (Athikomnantha, 2000: 6-7; Santasonbat, 2001: 11-13; Tansiri, 2006: 9; Wannasiri, 2007: 40-41). UNESCO divides cultures into five categories, which include: 1) arts: languages, literature, dancing, fine arts, architecture, and sculpture; 2) humanities: customs and traditions, religions, philosophy, and values; 3) sports and recreations: plays, Thai boxing and swordplay; 4) craftsmanship: embroidery, carving, weaving, basketry, lacquer ware and gold work making; and 5) home science: knowledge of food, clothing, living, babysitting, and family planning (Network group of Department Cultural Promotion, 2008: 26). All of these reflect the belief that cultures are a behavioral concept, which can be learned and inherited across generations and societies (Biorstedt, Paul & Eugene, 1964: 134-137; Kaewthep, 1995: 80). This inheritance can be done vertically and horizontally. In other words, cultures can be inherited within the society from one generation to another (Phonsaphit, 1995: 24) or inherited between the same generation and by outsiders. Phra Thampidok (1994: 31-33) suggests that an appropriate cultural inheritance should be the accommodation by the existing cultures of the present or new conditions. Both types of cultures should be connected and become a vital culture. The most important point in cultural learning is that people need to deploy their intelligence to consider that following

three aspects: 1) essence of cultures and appropriate practice patterns; 2) understanding of current conditions for the selection of what to learn; and 3) acknowledgement of problems and human desires at an international level to develop the ability to evaluate situations to prepare for the preservation of the identity of their cultures as well as resisting the influx of external cultures that may not be suitable for their conditions.

In the past, the inheritance of local cultures focused on natural learning through social processes within families or communities. For example, in inheriting professions within a family or among relatives and major professions in a village, temples used to play a key role in supporting these processes. However, new educational systems emphasize vertical management, while refusing the value and model of horizontal learning in the community, which could probably be resumed by working through network groups and getting support from related cultural agencies (Nakrontab et al., 2008). In the past fifteen years, it has been found that the management of learning for cultural inheritance among the youths focuses on encouraging them to realize the changes in their community's ways of life through various activities (Boonsa-Nguan et al., 2008: 132-133); learning the principles of democracy in community activities, deploying this knowledge in learning social studies, religion, and culture subjects (Hangnak et al., 2008: 33-34, 108-112); having direct experience (Kheunrobkhete, 1999: 81-84; Homnual et al., 2004: 63-64); learning through local curricula (Chairprasert et al., 2005: 110); authentic practice with necessary scaffolding (Praicharnchit et al., 2006: 233-246); discussion for knowledge exchange (Satthatham & Satthatham, 2003: 80); and diverse social interactions (Oumaroja, 2001: 77-78).

2.2.2 Importance of cultures

Cultures are important for human beings in various aspects. According to Wasi (2004: 251), cultures are important for humans in three ways, which include 1) survival: cultures are always dynamic in concordance with human living; 2) orientation: to ensure peaceful living, members of the society must acknowledge rules and regulations and follow them strictly. It is an orientation process to educate people to live along with the others in the group. It leads to the establishment of cultures and uniqueness of the society since when cultural clashes occur, differences in culture and a sense of belonging can be detected. Therefore, orientation helps humans

to know themselves, their group, their origin, and their nation; and 3) communication: it is a tool that allows people to know each other, which contributes to better understanding and peaceful living.

Tansiri (2006: 5-6) mentioned various aspects of the importance of cultures, including 1) cultures identify the difference between individuals, groups and communities; 2) they indicate that humans are different from animals; 3) they help us understand people more clearly through the interpretation of group cultures that are the result of cultural learning and inheritance; 4) they indicate human feelings, expressions, and emotional control; 5) they identify the appropriateness of community conduct; and 6) they play a vital role in creating international and political understanding. These are the reason why each nation agrees to promote, maintain, and exchange national cultures. This coincides with the notion of Phra Thampidok (1994: 19-26), who lists the following features of culture: 1) it is a mass communication; 2) it has patterns that are applicable to each circumstance; and 3) it is continuous. In other words, cultures have gone through continuous development from the past to the future. They exist in the present context with meaningful values and benefits.

From the above-mentioned notions, it can be seen that cultures are important to human survival; especially the cultures that are practiced in harmony with nature effectively support people's living in various ways.

2.2.3 Value of cultures

Cultures provide six values to humans as mentioned by Lipe (1984: 1-11) and McGimsey (1984: 171-174): 1) symbolic value: it reminds people of or symbolizes the past and the present, which can be viewed differently by each individual. This kind of value is attached to cultures and does not easily disappear through time. It also represents the meaning or identity of particular social groups; for instance, Buddha images represent Buddhism; 2) information value: cultures are a source of information and knowledge that people can retrieve, deploy, and study for the benefit of their lives. This kind of value is not stable, but changeable according to emerging innovations; 3) aesthetic value: it is beauty, art, and mind, based upon individual culture, preference, standard, and imagination. This kind of value inspires or encourages the invention of many things that would be of use for the society;

4) economic value: it refers to direct utility; for example, it can be a workplace, accommodation, tool, relaxing place, and tourist attraction; 5) spiritual value: cultures are used to represent group identity at different levels such as tribal symbols and provincial emblems; and 6) solidity value: for example, Angkor Wat represents the Cambodians.

Carver (1996: 45-56) indicates that cultures provide three values to humans in terms of massive groups, which are 1) market value: a commercial and economic value such as being residences or commercial and investment centers; 2) community value: a value for particular groups of people or communities; and 3) human value: a value relevant to environmental and archaeological values depicting human history.

Feilden & Jokilehto (1998: 18-21) divide cultures into two main categories. Category 1: Cultural value, which is given importance differently depending on the society. There are three sub-categories under this, which are 1) identity value: the relationship between emotions, feelings, and cultures such as objects, places, and buildings. This relationship could be the antiquity of such things, traditions, memories, legends, feelings, spirits, and symbols. It may contain political, nationalistic, and patriotic implications; 2) artistic or technical value: this depends on the historical background and can be proven scientifically, for example, motifs, skills, structures, utilities, and so on; and 3) rarity value: certain types of cultures are rare. Category 2: Contemporary socio-economic value represents contemporary usability. It can be divided into the following five sub-categories: a) economic value: this is related to human living, for example, income, tourism, trading, and happiness; b) functional value: it refers to certain functions of a culture that are still being maintained, while some have been changed. For instance, a city hall could be renovated for use as a museum; c) educational value: it is used by humans to learn many things; d) social value: this focuses on the benefits for present-day society; and e) politic value: this is related to political issues.

English Heritage (1997) states that cultures possess six values, which are as follows: 1) cultural value, which provides the feelings related to places, daily life, and people's lifestyles. It reflects the foundation and origin of humans as well as being an evidence of human cultures; 2) educational value: which is an important

information source of our human ancestors, evolution of human society, and the environment. It is a source from where new generations can obtain knowledge of the past and of their cultures as well as of others. In addition, they can also learn about cultures through archeology and learn about the impacts of human activities in the past in order to create preventive plans for the future; 3) economic value, which provides economic and commercial benefits to the nation in terms of the promotion of tourism, film making, and performing arts. Besides, it can help foster happiness in the society. In other words, it enables people to live well with a good environment; 4) resource value: certain cultures provide utility; for example, durable buildings imply that they were built from quality materials, worth the energy used to build them, and should never be demolished; 5) leisure value in that it can be a recreation place for humans. Cultural sites, in particular, have become a part of human ways of life and experiences; and 6) aesthetic value since cultures create archeological sources including castles and palaces which are parts of the beautiful landscape of the society and community. It helps enhance the atmosphere and landscape of the city.

The above-mentioned notions reflect the belief that cultures provide people with great values. Therefore, it is necessary to encourage the youths in the community to have an attitude toward their local and the other cultures.

2.2.4 Cultural clash

A cultural clash contributes to cultural change, which could occur at any time. According to Phongsaphit (1997: 12-13), a cultural clash is likely to occur on account of the following four phenomena, which are 1) the migration of a particular group of people to the area previously occupied by another ethnic group or culture. If the migration is not amicably accepted, conflicts may occur; 2) the expansion of territory of a particular group of people to widen their frontiers, which results in the invasion of the group that has occupied the land in addition to the invasion through warfare; 3) western colonization, by which the group with power would occupy the land and disseminate their cultures among the local people; and 4) cultural diffusion through communication, which is the diffusion through media, educational system and technology. Moreover, Thavornthanasarn (2002: 13-14) mentioned that there are two major cultural changes in South East Asia, which are 1) leaders of the communities in

South East Asia have accepted Indian culture and allowed it to blend with their local cultures since the 6th century. At that time, South East Asian communities were in need of effective management mechanisms to control their territories, international trade, and workforces; 2) south east Asia was encouraged, challenged, and forced by western European cultures after the 24th Buddhist era since western science and technology could be used to explain natural phenomena in sensible ways. Western Europe possessed goods and weapon production technology. They could appropriately assign work and responsibilities to their people. These processes were the factors that enabled Europe to establish their national states, and, therefore, western traditions had been developed until they became a model of modern societies. South East Asian people, including those who did not live in western countries, had been challenged by this cultural growth. They regarded western cultures as a model, inspiration, and frightening threat.

Boonpanya (2006: 99-101) concludes that Thai culture has been dominated in three stages: Stage 1 was the time when foreigners came into Thailand and disseminated their cultures along with trading. These foreigners brought with them their beliefs, rituals, and ways of life that made people in underdeveloped countries appreciate and accept them. They encouraged these people to have an authentic experience of their cultures by sending them to study abroad. Most of the Thai people who could go to study abroad were aristocrats. They were acculturated that their local origin was uncivilized so they would not be able to express their authentic cultures. Instead, they fully assimilated foreign cultures. This was the process of creating cultural representatives in the country. Stage 2 was the age of the Cultural Revolution. In the past sixty years, the Thai educational system has been developed according to the western model. This created the middle class, people who have western-like thoughts, habits, and dressing styles since western cultures have been embedded in their education. These middle-class people have fully assimilated the western cultures. Finally, Stage 3 was the age when the media took a key position in disseminating cultures. Thai culture has been dominated by western culture due to the ideas diffused through modern media.

Cultural clashes between different communities, therefore, influence people's living in ways that conflict with the natural environment in their community.

There are three factors affecting this phenomenon: 1) regional wars and accommodation for survival from western colonization; 2) globalization; and 3) national development policies, which are led by economic growth. Consequently, tourism plays a key role in fostering national economic growth. Thai tourism has been continuously growing as can be seen from the number of foreign visitors, which has shown an annual increase of approximately 7.51 percent during the period 2005-2013. In other words, the number has increased from 11,516,936 in 2005 to 26,735,583 in 2013. Likewise, the income generated by tourism has increased from 367,380.36 million baht in 2005 to 26,735,583 million baht in 2013 (Department of Tourism, 2010: 1, 8; Department of Tourism, 2014: 29, 40). Hence, tourism is deemed the main source of national income. The growth of tourism drives the tourism product development in which culture is included as one of the products. It is called “cultural tourism”, and is promoted as one of the forms of creative economy included in the 11th National Economic and Social Development Plan. The aim is to use culture to create additional economic value. Therefore, cultural tourism has become more important. Thailand has the third-highest number of cultural tourism sites in Asia (Tourism Authority of Thailand, 2009: 8), 643, of which 267 sites are located in the central regions (Office of Tourism Development, 2009: 3).

However, cultural tourism brings about negative impacts on local cultures and local residents. This is evident in the tourism activities that destroy local cultures, such as gambling and restrictions whereby local people are not allowed to use the area around the Sri Maha Bodhi Tree during the local Rocket Festival in Baan Muangkhaio, Khokpeep Sub-district, Sri Maha Bodhi District, Prajeenburi province. In addition, it can be found that in some communities the sermon of the last great incarnation story of the Buddha was not given importance as much as the decoration of masks for sale as souvenirs. Moreover, the local people were conflicted over the benefits received during the Bunpawed festival, where the Phi Ta Khon parade took place in Daan Sai District, Loey province as well as the replacement of the traditional Candle Offering Ceremony to temples by the magnificent candle procession festival in Thung Srimuang, Ubon Ratchathani province (Walliphodom, 2012: 4-5). There is also the change in value of clothing, beliefs, customs, and traditions of the local people in Nongbua, Phurua District, Loey province and the imitation of tourist behaviors in

Umyom community, Tak province (Chamroonsiri, 2000: 88-129), the change in lifestyle, a lack of attempts to preserve original cultures, using cultures to seek benefits in the wrong way, and lack of collaboration and respect among the local people in Baan Samor Khon of Tak province, Baan Na Tonchan of Sukhothai province, the Baan Kheknoi community, Baan Laolue community, Baan Tabberk community of Petchaboon province, Baan Lokho community, and Baan Karieng Namtok community of Kamphaengpetch province (Wiriyasumon et al., 2008: 35-400).

The simple and generous way of life of the Amphawa community of Samut Songkram province has been disappearing (Imsuth, 2008: 246-257). Mural paintings were destroyed in the Wat Kho community of Petchaburi province (Prabphairee, 2008: 98-99). The faith and willingness of locals to enter the temples has been decreasing in the Wieng Koomkam community of Chiang Mai province (Chumderm, 2006: 129). Cultural arts have been distorted in a tourism community in Chiang Rai province (Sittikarn et al., 2006: 94-98). In the Bang Baimai community, Muang District, Surat Thani province, there appears to be a greater emotional distance between family members, the community is dominated by materialism until it lacks unity, and both the youths and adults give less importance to their original cultures and values (Phra Pimontham Daengthong, 2005: 151-166). The change in people's ways of life, and the diffusion and mixture of cultures from external societies have been found in Koh Tao Sub-district, Koh Pha Ngan District, Surat Thani province (Klaiudom, 2004: 87-102). Local people tend to live separately in the Phra Athit Road area in Bangkok (Jiraphokin, 2004: 72-74). Some of the young in Baan Na Thalay of Utaradit province left local agriculture to work in the city (Juthanon et al., 2003: 90-93). Local customs and traditions have been weakened, and the Praew silk production in the Phutai community, Baan Phon, has been beset by cultural problems (Pimsen et al., 2002: 262-277). In addition, there have been changes in the ways of life and clothing of the young generations and the traditional cultures of the three south border provinces (Pattiya et al., 1992: 4, 95-100).

Similar problems have been found in other countries. The imitation of foreign tourist behaviors, the insulting of local cultures, and resistance against the value of local traditions has been witnessed among the youths of Ifugao in the Philippines (UNESCO, 2008: 54-58). There have been changes in clothing, consumption, as well as a decrease in the respect for the value of handicrafts, and for

the rules and regulations for the ancient town preservation, which has affected the ways of life in the community of Hoi An, Vietnam (Simaraks, 2008: 104-137). The local municipality has interfered in the celebration of victory and unity of local people during the Alarde Festival in Fuenterrabia until the culture has become a tourism product (Greenwood, 1997 as cited in Changpuek, 2003: 7). There have been confrontations between the members of the handicraft promotion center and the merchants who lost their benefits in the Lue Phanom community, Luang Phrabang District, Lao PDR (Changpuek, 2003: 159) and adjustments made to the cultures of the Puyer and Yayer in Luang Phrabang, Lao PDR (Phuangawat, 2008: 147).

These situations make it clear that the cultural clash occurring because of tourism activities substantially affects local cultures and local residents. The youths, in particular, have been influenced in many aspects. Therefore, tourism communities, where the cultures tended to be threatened and where the problem of disrespect for cultural diversity is likely to be found, were selected to be the contexts of this study.

2.2.5 Areas of study

Two tourism communities, namely, the Mon Bangkradi and Kudijeon communities, were selected as the areas in this study. The **Mon Bangkradi community**, which is an ancient community established over 200 years ago, is located near the Sanamchai canal, Samae Dam Sub-District, Bangkhuntien District, Bangkok. This community was established as a result of the expansion of planting areas of the Mon Baanpaew community in Samut Sakorn province and the Mon Paklad community in Samut Prakan province, both of which used the Mahachai canal for transportation. Both communities had seen that the Samae Dam area had mangroves and Nipa palm forests, which were a potential source of raw materials for producing firewood and Nipa palm weaving for sale in Bangkok. These groups of Mon people settled down in this area. The number of people increased until they formed a community (Boonphook, 1994: 11). The Mon Bangkradi people have been living in three villages, including Moo 2, Moo 8, and Moo 9. Some of them still use surnames that reflect their ethnic group and homeland such as Makhon Mon, Mon Da, and Pung Bangkradi (Kongchana, 1998: 24).

The Mon Bangkradi community is in a suburban area that can be reached both by land and by boat. Each family has homegrown vegetables for consumption as well as for exchange within and outside the community. Local residents have diverse skills, including those of carpenters, builders, musicians, traditional singers, cooks, and so on. The temple is regarded as the center of the community where activities are related to festivals. The relationship between local residents is like that between family members whereby the senior citizens of the community give advice on customs, traditions, and rituals. Some of the local residents in this community still communicate with each other using the Mon language, which reflects their attempts to preserve the ethnic language. In the past, the Mon language used to be taught at Bangkradi School, but this practice has been discontinued. The new generations of Mon people, especially children and youths, do not speak the Mon language since they have entered into formal education. Therefore, using the Mon language as a means of communication is decreasing. It is used only among family members and within the community (Wannaparn, 2006: 20). The Mon Bangkradi community cherishes the Mon culture as their only one unique and strong culture. This has become a selling point in terms of tourism. Local residents strictly respect their original culture, and they may not be very familiar with external cultures. The clash between the cultures of tourists and that of the community may cause the youths to accept and assimilate other cultures, leading to disrespect for cultural diversity.

The **Kudijeem** or Kadijeem **community** is an ancient community located on Chao Phraya River at Thonburi side. It is situated on Thesaban Sai 1 Road, Watkallaya Sub-district, Thonburi District, Bangkok, and was established over 200 years ago. There is a variety of nationalities, traditions, cultures, beliefs, and religions because European, Muslim, and Thai people have migrated from the Ayutthaya Kingdom since 1767 or since the establishment of ‘Thonburi dynasty’. The local residents of this community have lived by the water since then. A unique feature of this community is the construction of floating houses by the river or canal. The temple and floating market has been the center of this community. Nevertheless, after the signing of the Bowring Treaty, many steamboats entered the community for trading, which brought about a change in people’s lifestyles. The floating boats had to be moved onto the land and decreased in number. Now, the floating boats have

completely vanished. Despite differences in nationality, people have still been able to live together peacefully and have created a cultural uniqueness in their community. They are respectful of each other and faithful to religious diversity (Office of Natural Resources and Environmental Policy and Planning, 2011: 20-27).

Multiculturalism has long been a remarkable characteristic of the Kudijeen community, which is comprised of Christian Portuguese, Sunni Muslims, Mahayana Buddhist Chinese, and Hinayana Buddhist Thais. Therefore, this community is regarded as an area of three religions and four beliefs. This cultural diversity has become a selling point that attracts visitors. However, such diversity may make the youths confused about their cultures since there are differences in beliefs and nature, which bring about cultural diversity. If they fail to comprehend these factors, disrespect for cultural diversity may occur.

Cultural clashes derived from tourism activities directly impact local cultures and local residents. They occur as a result of discordance between the change in local cultural and natural environment, which affects people's ways of life. On the other hand, the diversity in the natural environment in each community can lead to cultural diversity as well.

2.2.6 Cultural diversity

Since 2001, UNESCO has proclaimed the "Universal Declaration on Cultural Diversity", which emphasizes that cultural diversity is the common heritage of humanity. There is cultural diversity everywhere. It creates new identities as well as differences in human groups and societies. In addition, it leads to exchanges, innovations, and creations. Therefore, cultural diversity is vital for humans as biodiversity is for nature. This is the reason why cultural diversity should be accepted and promoted as humans will benefit from it not only at present but also in the future. Cultural diversity refers to diversity in the ways of life of different groups of people and societies, which can be seen from cultural heritage in terms of ways of life, arts, products, diffusion, distribution, enjoyment as well as technology usage (UNESCO, 2011: 7-8). Cultural diversity is also regarded as a tool used for balance of power (Phongsaphit, 1997; 46) since it provides opportunities for different groups of people to express their identities (Kanchanaphan, 2012: 72), which is a way to show the equality of human rights and honors (Kunawut, 2005: 85; Pornsiphong, 2005: 144).

Cultural diversity, therefore, is deemed an important mechanism to foster the strength of peaceful human living. As Wasi states, “the place that can attain natural and cultural diversity is the place where peace emerges” (Kunawut, 2005: 14). Furthermore, the world needs diversity as it enables the preservation of diversity in natural environments. It enables humans to create ways to preserve the natural environment for sustainable living. It provides the society with the capital and choice to deal with changes confidently. Moreover, it can create beauty and new innovations (Eiewsiwong, 1994: 92-94; Satienthai & Jarusombat, 2011: 17; Wasi, 2004: 238).

Despite the importance of cultural diversity, cultural clashes may cause conflicts at different levels if people disrespect each other.

2.2.7 Problems of disrespect for cultural diversity

Most of the time, conflicts are derived from the attempts of each group to maintain their cultural identity and refuse to accept the other cultures. The fights to win over power, territories, and population reflect the continuous conflicts between people from different ethnic groups that have cultural diversity in terms of resistance, secession, and terrorism. According to NakornTAB et al. (2003: 2), the tendency of conflicts worldwide indicates that the world is still in need of peace and harmony, and another main reason for this situation is that people in each society have grown within its narrow cultural frame, and lack cultural vision, which discourages them from learning to respect the diversity of cultures, ways of life, and thought of the fellowmen in other countries. This coincides with the notion of Wasi (2004: 251) in that the conflicts which occur worldwide are derived from self-pride and the belief that their own ethnic groups or societies are better and higher in status than those of the others. This could bring about either negative or positive feelings. In other words, people may hate or feel like destroying or taking advantage of people of the other groups; or they may have a feeling of sympathy and want to assist other people and enable them to reach their own high standard of living. However, the latter case indicates that people do not know or understand the difference in standard of living, thoughts, and beliefs, which causes more severe conflicts. According to Dale et al. (2006: 6), conflicts derived from cultural diversity can cause destruction. This situation signals that it is time for humans to learn to live with diversity and be prepared for diversity in the present society.

2.2.8 Concept of solutions to disrespect for cultural diversity

Respect for cultural diversity is the basis of peaceful living since it supports the maintenance of cultural diversity and sustainable living between humans and nature (Penphinan, 2009: 18; Tangsifah, 2009: 11). In living peacefully together, humans have to get through seven stages of relationship as proposed by the American psychologist, Allport (1924: 10), which are as follows:

1) Scapegoat is the lowest level of human relationship. It refers to malevolence and blaming the other without any evidence of faults (Reber, 1985: 664). It is the expression of explicit malevolence and readiness to destroy the opponent.

2) Discrimination refers to the discrimination between groups or classes where people belonging to other groups or classes are treated unequally and unfairly (Chuenmanut, 1982: 25).

3) Prejudice is the strong feeling in favor of or against an individual or one group of people (Chuenmanut, 1982: 9-10).

4) Predilection occurs when an individual comes in contact with people from different cultural backgrounds only when it is necessary to do so.

5) Tolerance refers to the relationship in which a person allows the other from a different culture to do anything without any attempt to intervene although he or she does not agree with such action.

6) Respect refers to the relationship in which a person accepts and trusts in the value and ability of another person who has different cultures or beliefs, respects cultural diversity and peaceful living.

7) Cooperation refers to the relationship in which people with cultural diversity are ready to work collaboratively to achieve their goals on the basis of acceptance, respect, support, tolerance, and forgiveness. They are willing to share opinions or discuss conflicts that occur for the sake of effective outcomes of work and peaceful living (Yongyuan & Phadunghong, 2007: 3-4).

Gardner (2007: 12) indicates that the future world requires that humans develop cognitive efficiency, which consists of the following five types of minds: Disciplined Mind, Synthesizing Mind, Creating Mind, Respectful Mind, and Ethical Mind. The most important is Respectful Mind, which refers to the acknowledgement and willingness to accept human diversity both individually and between groups. It

can be deemed as an attempt to understand other people and seek effective ways to work with them. People who have Respectful Mind will generously react to others who are different from them. They think that diversity is good as long as people know how to live well and respect each other. This coincides with the study of Pranee et al. (2010: 153-154) stating that Thai youths possess the attributes of reconciliation, which is comprised of unity, mutual satisfaction, respect, willingness to help, unself-centeredness, public consciousness, and agreement.

Respect for cultural diversity emphasizes peaceful living or unity within the society of diversity, which highlights the attempts to convince people to have respect and cooperation or respectful mind by using the educational process as a tool to encourage the society to reach that goal. There are many national, regional, and international organizations that give importance to the promotion of respect for cultural diversity through formal, informal, and non-formal education. In other words, the United Nations regards education as the gate to social equality; therefore, Global Education First Initiative (GEFI) was launched on September 26, 2012, in which an agreement was drawn up by the member countries to achieve three priority areas within 2015, namely, 1) put every child in school; 2) improve the quality of learning; and 3) foster global citizenship. These priorities have been arrived at under various principles; fostering citizenship, in particular, focuses on three issues, which are 1) development of values, knowledge and skills needed for peace, tolerance, and respect for cultural diversity; 2) cultivation of community appreciation and willingness to participate in social activities; and 3) learning to respect diversity and refraining from all kinds of discrimination.

The ASEAN Socio-Cultural Community Blueprint indicates the importance of human development, especially in terms of education, by which the regulations on ASEAN studies curricula at primary school, secondary school, and higher education levels have been launched. The result of this is the ASEAN Curriculum Sourcebook (ACS), which is comprised of five main points: 1) knowledge of ASEAN; 2) appreciation of identity and diversity values; 3) global and local connections; 4) equality and justice promotion; and 5) cooperation for a stable and sustainable future. Specifically, 2) appreciation of identity and diversity values refers to the acceptance of identity and diversity of different ethnic groups in ASEAN. This

plan also fosters the establishment of an ASEAN identity for the sake of promoting a sense of belonging to the ASEAN community where unity can occur among the cultural diversity of the member countries to promote a better understanding of culture, history, religion, and civilization of the member countries (Association of Southeast Asian Nations, 2009: 2-24).

Partnership for 21st Century Skills of the United States of America proposes necessary skills for the youths to live in this century, called “The 21st Century Skills”, which are comprised of three skills: 1) learning and innovation skills; 2) life and work skills; and 3) media, communication, and technology literacy. Life and work skills focus on flexibility and accommodation. The youths should be able to set their life goals, be ambitious, understand the society, respect cultural diversity, be productive, accept monitoring, have leadership skills, and be responsible (Bellanca & Brandt, 2010).

The above-mentioned skills are the basis of learning management for Thai educational development in this century. Wichienphan & Chansuk (2013: 45) mention desirable attributes for Thai children and youths in the 21st century; Thai children aged 13-15 or who are studying at the secondary school level should have the skills relevant to respect for cultural diversity, which include skills in socialization across cultures, acceptance of diversity, and peaceful living, learning process for physical and psychological development, pride in being Thai-ASEAN in terms of clothing, tradition, and respect for different thoughts of people in the ASEAN community for peaceful living.

The Thai National Education Act 1999 with the Amendment (2nd Edition) 2002 and (3rd Edition) 2010 (National Gazette, 2010: 3-6) indicate the aims and objectives in Article 6, namely, that education must be designed for the development of Thai citizens and in a way that ensures good physical and psychological conditions, intelligence, knowledge, and morality. Thai citizens must be equipped with skills and ethics to live with others happily. In Article 7, the issues of learning and respect for cultural diversity are also mentioned. It is stated that the learning process should emphasize the consideration of human rights and equality, pride in Thainess, promotion of religion, arts and national culture, local wisdom, Thai wisdom, natural resource and environment preservation, initiative, and continuous self-study.

The Thai basic education core curriculum 2008 (Ministry of Education, 2008: 5-11) indicates several aims, which include learning and respect for cultural diversity ‘Thai culture and wisdom preservation, environmental development and preservation, possessing public mind for peaceful living in the society’. Learners are required to study eight groups of subjects, including 1) Thai language, 2) mathematics, 3) science, 4) social studies, religion, and culture, 5) health and physical education, 6) arts, 7) career and technology, and 8) foreign language. Local authorities and educational institutions will use this pattern as a framework and direction to develop their curriculum and teaching and learning plan to develop Thai children at the basic educational level at have necessary skills and knowledge for quality living in the dynamic society, which also leads to lifelong learning, especially of social studies, religion and culture that focuses on peaceful living in the global and local community. Many studies reflect the success of using education to promote respect for cultural diversity or establish unity in the society. It was found that religions play a vital role in creating solutions for promoting respect for cultural diversity (Chuchuoysuwan, 2011: 255-264), establishing understanding and acceptance of diversity through creative activities, kinship, seniority, and provision of opportunities to local residents to participate in various kinds of activities (Yiamcharoen et al., 2009: 120; Yongyuan, Day-ma & Hiransai, 2010: 742-758; Pranee et al., 2010: 153-154; Tansakul, 2011: 228-275). In addition, there is an integration of cultural content and the content of each subject such as art, which enhances learners’ understanding of their own cultures and that of others. They would be able to understand the cultural similarities and differences and expand their vision, which leads to the willingness to accept the value of cultural diversity and good relationships between people in the society (Yongyuan & Phadungphong, 2007: 11-12).

2.3 Concepts of learning to encourage respect for cultural diversity

Ethnocentricity is a key factor in developing a society to the stage of collaborating or having a respectful mind, which leads to respect for cultural diversity and peaceful living. The culture of each community is unique and has its own origin; therefore, it is incompatible (Phongsaphit, 1995: 24-25). People need to learn,

understand, and accept differences among one another as well as respect the others as they are and try to appreciate the good points of others. They may start with understanding themselves before learning to know and understand the others to ensure respect for cultural diversity and peaceful living (Wasi, 2004: 251; Rapeepat, 2005: 76-77; Kitthavorn, 2006: 14; Sinlarat, 2006: 592; Institute of Human Rights and Peace Studies, Mahidol University, 2006: 6).

From the above notions, it can be seen that in order to develop respect for cultural diversity, it is necessary for people to learn and understand both their culture and that of others. Nakorntab (2003: 20) summarizes the two objectives of cultural learning, which are 1) to maintain the identity of one's culture, which means the study of one's culture to develop a feeling of appreciation of the culture, self and cultural protection; and 2) to establish the unity between cultures, or in other words, building mutual understanding between one's culture and that of others. The aim is to maintain the uniqueness of one's culture as well as building the unity of people from different cultures, which leads to peaceful living in a culturally diverse society. For this reason, learning to promote respect for cultural diversity emphasizes the importance of appreciation of their own local cultures, self and cultural protection, and respect for other cultures.

2.3.1 Appreciation of their own local cultures

Appreciation is a driving force that can connect discordant things or people according to Kahane (translated by Kanokthanaporn & Champrasert, 2010: 39). Therefore, appreciation for local cultures is a key factor in unifying people in the same cultural group as it encourages people to appreciate their own local cultures, and acknowledge and appreciate the value and importance of their local cultures prior to learning other cultures (Eiewswiwong, 1994: 92-94; Nakorntab, 2003: 21; Tansiri, 2006: 257). Learning local cultures leads to the understanding of the meaning underlying such cultures. The American anthropologist, Clifford Geertz (Rapeepat, 2008: 76-77, 123-124) mentioned that culture is the structure of symbolic meanings of actions, incidents, features, or relationships, which is used to communicate thoughts. Culture indicates the types of meaning inherited across generations in terms of symbols for communication, which have been maintained and developed for

enhancing one's knowledge of life. Therefore, we are able to know and understand cultures through interpretation, translation, or elicitation of common meanings embedded in such symbols. By understanding the meanings, we will be able to know our origin. As Tansiri (2006: 76) indicates, studying the past enables us to understand our ancestors' ways of life, appreciate our cultural arts, and our nation. We will be proud of taking care of our cultures as well as promoting and preserving them for future generations to learn and appreciate. However, if we fail to understand our own local cultures, we could ignore their value and just destroy them. According to a study by Jaturawong et al. (2010: 286-288), it was found that the lack of knowledge of cultures causes the unintentional construction, addition, and destruction of the cultures. Furthermore, Sutacom (2002: 131-153) found that the youths in a community of Jomthong District, Chiang Mai province did not know the meaning of Mai Kham Pho festival, which causes them to be disinclined to carry on this tradition.

In terms of awareness of the importance of local cultures, the local cultures are important for humans in many aspects such as for survival, peaceful living, expression of feelings, emotional control, and appropriateness of community practice, connecting people from different backgrounds, creating understanding, showing diversity of people from different groups or communities, learning, accumulation, and transmission of knowledge from the past to the present and the future, and establishment of the ways of life that are in harmony with the natural environment in the community (Phra Thampidok, 1994: 19-26; Wasi, 2004: 251; Tansiri, 2006: 5-6). It coincides with studies stating that if local residents including the youths realize the importance of local cultures, they will appreciate their cultures and maintain them (Sutacom, 2002: 131-153; Satthatham & Satthatham, 2003: 80).

As for the attitude toward the value of local cultures, the local cultures are important for humans in many aspects such as identity, symbolic, academic, aesthetic, artistic or technical, functional, economic, resource, leisure, spiritual, social, solidity, community, human, rarity, and politic values (Lipe, 1984: 1-11, McGimsey, 1984: 171-174, Carver, 1996: 45-56; English Heritage, 1997; Feilden & Jokilehto, 1998: 18-21). According to the studies of Sutacom (2002: 131-153), Satthatham & Satthatham (2003: 80), Sriorapim (2008: 158-159), Bumrunghoo (2010: 528-533), it was found

that if the youths do not acknowledge the value of local cultures, they will neither appreciate nor not want to inherit the cultures.

2.3.2 Self and cultural protection

Having strong self-protection is an ability to adapt oneself to the possible impacts, changes, and prepare oneself for their effects through the consideration of the possibility of future incidents and take the decision to accept or resist invitations or pressure from the others as well as prevent oneself from an immediate change of mind or behavior. It reflects on the fact that self-protection is like a shield protecting local residents and the community from immediate or unexpected changes (Buasai, 2006: 10; Panthumnavin & Panthumnavin, 2007: 33; Sriorapim (2008: 158-159); Bumrungchoo (2010: 528-533); Paul Hawken, translated by Pakawadee, 2011: 203). It has been deemed by people to be the best shield to protect their own community through studying, diffusing, maintaining, inheriting, and participating in decision making about their local cultures (Mulikakhama, 1997: 65-66). For this reason, self and cultural protection refer to the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself and on local cultures by having the skills and the readiness to participate in the search for meanings and present local cultures as well as being aware of one's responsibilities as community members.

The local residents' ability to evaluate situations to prepare for changes that may occur as a result of the influx of external cultures includes the ability to follow up, monitor, prevent, and screen the proper aspects of other cultures to be adapted or implemented. From the study of Srinongbua (2007: 73-75), it was found that the ability of the local residents to indicate what to do by themselves is the major force enabling an appropriate cultural management to occur. This coincides with the notion of Phra Thampidok (1994: 34-35) in that the decision to prepare for the influx of external cultures is the responsibility of everyone in the community. They should take part in empowering the plan to deal deliberately with the possible changes that may occur as a result of the influx of external cultures.

Having the skills and readiness to participate in the search for meanings and present local cultures refers to a systematic study of culture, screening appropriate parts to be diffused in order to foster awareness and appreciation as well as the habitual

practice (Mulikakhama, 1997: 65-66). This agrees with the notion of Clifford Geertz (Rapeepat, 2008: 123-12), who states that we would understand cultures through the interpretation, translation, or elicitation of the meanings embedded in symbols. Therefore, having the skills and readiness to participate in searching for meanings of cultures bring about understanding of local cultures, which results in the ability to present their local cultures to the others. According to a study by Inthalaeng et al. (2006: 112-113), it was found that when local residents present their cultures to others, they would have the awareness, appreciation and desire to restore their local cultures, which is deemed a process of cultural maintenance and preparation for a cultural clash.

Regarding one's responsibilities as community members, a good citizen is required to behave according to the assigned roles and duties for quality and peaceful living. The awareness of such responsibilities is one of the shared duties of local residents in the same community (Dechakom, 2010: Introduction; Educational Reform Council for Educational and Citizenship Development, 2010: 5; Phanit, 2012: 12-13). It was found from the study of Pranee et al. (2010: 153-154) that one of the attributes of unity of Thai youths is public awareness, which is supported by the notion of Nakorntab (2003: 75), which states that in learning culture better, learners need to be aware of their responsibilities as community members of a cultural unit that focuses on the value and awareness of citizenship. Moreover, Simahasarn et al. (n.d.) indicate that there are many ways to fulfill the responsibilities of a community member, including following the rules and regulations of the community, participating in the community activities to maintain and to disseminate the local cultures and traditions, doing volunteer jobs in the community, and preserving natural resources and environment in the community. If the community members are fully aware of their responsibilities, they will successfully maintain their cultures; as mentioned in Hangnak (2008: 108-112), every person bears the responsibility of inheriting their local cultures and transferring them to future generations.

2.3.3 Respect for other cultures

Respect for cultural diversity refers to the studying of cultural meaning, being aware of the values and the importance of other cultures as well as our local cultures, without which conflicts may occur (Wasi, 2004: 251; Rapeepat, 2005: 76-77; Kitthavorn, 2006: 14; Sinlarat, 2006: 592; Institute of Human Rights and Peace

Studies, Mahidol University, 2006: 6). According to a study by Chuchuausuwan (2011: 255-264), it was found that the lack of understanding of cultural diversity and Muslim ways of life is a major factor in the unrest in the three south border provinces, which is affirmed by Tansakul (2011: 228-275) in his study that states that one of the methods to build unity between communities holding different religious beliefs in Satun province is to foster an understanding of the diversity of ways of life, cultures, traditions, customs, and practices. Furthermore, Yongyuan & Phadungphong (2007: 11-12) indicate that having an understanding and knowledge of one's culture can result in the acceptance of cultural diversity. Pranee et al. (2010: 153-154) state that one of the Thai youths' attributes of unity is respect for each other. While Panhoon, Intaphrom & Panjamanon (2005: 60-62) found that to develop the sense of respect for cultural diversity in the youths, the first step is to help them know and understand themselves, open their visions to know and understand others both in terms of concrete and abstract differences. The attempt to understand the differences without trying to convert them to be alike can lead to a sense of respect for one another. When they listen to one another, appreciate one another's good points, and accept and understand differences, respect for cultural diversity and peaceful living will occur.

Therefore, appreciation of local cultures, having self and cultural protection can lead to respect for cultural diversity, which will be derived from various learning processes that are suitable for each target group.

2.3.4 Learning management for promoting respect for cultural diversity

At present, formal education separates learners from the community. It is reflected in the notion of Phra Thampidok (Worawan Na Ayadhaya, 1996: 5) that "formal education separated learners from the communities as the teaching methods were designed following the core curricula. Severe conflicts between learners could be seen as they might not accept or refuse to learn the local cultures. In some cases, learners might not be proud of their local cultures and not willing to inherit their local wisdom. As the local cultures and wisdom had been gradually disappearing, it was vital that the educational system be changed from relying on the western pattern to local wisdom based pattern in terms of the content and the format. The local issues should be included in the content of teaching and learning so that learners realize the value of their original

cultures". This coincides with the United Nations' report, which states that there are three factors hindering the study of respect for cultural diversity: 1) the skills do not match with the present lifestyle as the current teaching method focuses on learning by rote, which decreases learners' creativity and diversity. It is a fixed learning and not adaptable to individual desire and proficiency as well as not in agreement with the present world competency; 2) the present educational system focuses on preparing students to pass exams and move on to the higher level of education or get employed in companies without emphasizing respect for cultural diversity and responsibility; and 3) the present educational system puts less importance on core values such as peace, human rights, and respect for cultural diversity; moreover, justice values have not been included in the school curriculum (Office of the Education Council, 2014: 12-20). This agrees with the notion of Wasi, who states, "Thai educational system in the past years has separated Thais from their origins as it focuses on memorizing contents without encouraging the students to understand the cultures or the ways of life. They do not understand the fellowmen or cultural diversity, so Thailand is in need of a new learning pattern" (Institute of Human Rights and Peace Studies, Mahidol University, 2006: 50). These studies reflect the fact that there is a gap between learning and the problems of respect for cultural diversity.

The youths will be the country's main human resource in the future, and they are exposed to other cultures easily through media. They long for new things and freedom and also have their own beliefs (Chan-aim, 1986: 28-32). However, they fail to understand the value of their local cultures and tend to take in other cultures without consideration. They are likely to leave their cultures behind and get close to other cultures, which leads to a lack of appreciation of their own local cultures while favoring other cultures without any clear understanding. According to Jitradab (2004: 8), new generations of Thai youths do not know the origin of Thai culture. They do not express the national Thai identity, but imitate western behaviors and practices. This reflects the tendency of assimilating other cultures so deeply that they forget their origin and identity. They would fail to preserve the community's natural environment. If this situation continues for long, cultural conflicts may occur. It is, therefore, vital to find a way to encourage the youths to appreciate their local cultures, have self and cultural protection, and respect for other cultures. The youths should be encouraged to acquire

knowledge, be aware of the importance of their cultures, and have an attitude toward the value of their local and other cultures. They should acknowledge their responsibilities as community members, be equipped with skills and participate in the search for meaning, and present their cultures as well as have the ability to evaluate situations and prepare to deal with the possible changes that may occur to them or to the local cultures. It is for them to fulfill the gap between knowledge and learning process to enable the youths to have respect for cultural diversity. Many scholars and authorities have proposed various learning objectives and practical patterns for promoting respect for cultural diversity, which include

Nakorntab (2003: 74-75) proposes the following five objectives of cultural learning: 1) learners have cultural skills, which means possessing the ability to communicate with people from the same and different cultures, and the skills in cultural research; 2) learners have knowledge of their origins and existence of their cultures; 3) learners appreciate the value of their cultures through a learning process in which learner-centeredness as well as the arrangement of the sources of information and learning activities is focused on helping learners to link the body of knowledge that they obtain to the authentic cultural knowledge; 4) learners are aware of their responsibilities as community members of a cultural unit that emphasizes the values and awareness of citizenship through participation in community activities; and 5) learners respect cultural diversity and are able to adapt to cultural diversity contexts both in terms of living and working.

The National Culture Commission (Mulikakhama, 1997: 90-91) states that the practical patterns for cultural development should follow the following principles: 1) learning about our origins and the cultural heritage developed and transmitted by our ancestors to remind ourselves of who we are and how important the heritage is; 2) searching for factors and components of how to live peacefully in the society, lead a quality life, be able to communicate, transfer, and develop knowledge within the community until unity occurs through the use of language, enjoyment, kinship, and resource sharing; 3) development in concordance with the social and natural environment to prevent community members from losing our identity; and 4) maintaining cultures by implementing cultural protection techniques as well as preservation to avoid changing the authenticity of the cultures, restoration and

development of cultures following each context so as not to lose the unique features of such cultures and to better the quality of life.

From the above notions, it can be seen that learning is very important for promoting an appreciation of their own local cultures, self and cultural protection as well as respect for other cultures. Therefore, the desirable attributes of people who have respect for cultural diversity include an appreciation of their own local cultures. In other words, they should have knowledge, awareness of the importance and attitude toward the value of their local cultures. In addition, they need to acknowledge their responsibilities as community members, have skills and participation in the search for meanings and the presentation of their own local cultures as well as having the ability to evaluate situations as to how to deal with the possible impact of other cultures that may occur to themselves and to their local cultures. At the same time, they should show respect for other cultures by having knowledge, an awareness of the importance and a positive value regarding other cultures. Environmental education is a tool to encourage such attributes, which will lead to peaceful living in harmony with nature.

2.3.5 Environmental education

The problem of disrespect for cultural diversity causes many conflicts at various levels, which affect world peace. Humans initiate such problems and are unavoidably affected by their results. If such problems are not resolved soon, humans may have to face a massive disaster. For this reason, humans should start thinking about solutions through providing environmental education to people to encourage them to respect cultural diversity. At the international conference on environmental education at Tbilisi, the Union of Soviet Socialist Republics in 1977, environmental education was mentioned as being not just the study of nature, but also the study of the relationship between nature, society, culture, economics, and politics (Department of Environmental Quality Promotion, 2008: 8). It can be concluded that environmental education gives importance to both the natural and man-made environment and cultures. Many scholars and authorities define “environmental education” in similar ways; for example, the United States of America Environmental Education Act 1970 states that environmental education is an integrated learning process related to the relationship between the natural and man-made environment (CDE, 1997: 36); this

coincides with the notion of Department of Education and Science (DES, 198 as cited in Suwannatchote, 1999: 24), which states in its environmental education principles that the overall environment, both natural and man-made, must be taken into consideration. Moreover, the Science, Mathematics, and Environmental Education Information Analysis Center of the Ohio State University indicates that environmental education is a process to develop citizens who have knowledge and awareness of the environment, especially knowledge that focuses on the relationship between biophysics and the cultural society surrounding people (SMEAC, 1972: 2). Steidle (1971: 1 as cited in Weerawattananon & Sriphanphong, 1996: 13) also suggests that environmental education refers to a process of studying the relationship between humans and natural and man-made surroundings.

Many scholars provide additional information about environmental education in terms of its meanings, contents, methods, and objectives. For example, IUCN (International Union for the Conservation of Nature and Natural Resources) (Weerawattananon, 2003: 17) states that environmental education refers to “the process of encouraging people to acknowledge the values and clarify the main concept in order to develop the skills necessary for understand and appreciate the relationship between humans and biophysical environment”. In addition, it is a decision-making practice to build the standard of behavior about conflicts of environmental quality. Chankaew (1993: 71) concludes that environmental education is a process providing systems and patterns to develop knowledge, attitude, awareness, and skills to provoke thoughts, actions, and solutions for maintaining, protecting, and managing the natural environment we live in. Therefore, environmental education provides knowledge to people of different ages, knowledge backgrounds, nationalities, economic and social statuses. The learning process of environmental education should follow the customs, traditions, and cultures. In addition, teachers should have knowledge and understanding of teaching methods and contents that are suitable for daily life, otherwise, knowledge given might be useless. The Department of Environmental Quality Promotion (2008: 2) and Wankaew (n.d.: 21) similarly defines environmental education as a process of learning and understanding that enables global citizens to be aware of environmental problems and other related problems. It provides people with knowledge, understanding, skills, expertise, and ambition to seek solutions to the

problems that they are facing as well as preventing possible problems that may occur in the future both by individual action and by cooperation. Therefore, environmental education is a basic necessity of living, professional knowledge and understanding that leads to peaceful living in the community, the society, the country, and the world. This is supported by the notion of William & Dorothy (1981: 1), who state that environmental education is a process that aims to develop the world population to be aware of the overall environment, including all related problems in order for people to have knowledge, attitude, motivation, and skills to prevent and solve environmental problems.

At the international conference at Belgrade, Yugoslavia in 1975 (Weerawattananon & Sriphanphong, 1996: 27-29), the following six learning objectives of environmental education were announced: 1) awareness of environmental issues, and problems; 2) knowledge of the overall environment, including problems, roles, and responsibilities of humans for dealing with such problems; 3) attitude toward social values in relation to the environment, and motivation to participate in environmental prevention and improvement strategies; 4) skills in solving environmental problems; 5) ability to evaluate environmental measures, ability to study the feasibility of projects in terms of ecology, politics, economics, society, ethics, and education; and 6) participation in taking responsibility for solving problems, viewing environmental problems as emergency issues that require immediate actions. These learning objectives should be achieved for environmental education management. Nowadays, environmental education has become an important tool for the creation of sustainable development. The United Nations has announced 2005-2014 as the Decade of Education for Sustainable Development (DESD), in which the key learning objectives of environmental education for sustainable development were launched, namely, developing citizens who are equipped with knowledge, understanding, awareness of values, desirable attitude, and skills in taking decisions on environmental issues by taking into account the dimension of sustainability and balance of the natural environment, economics, and cultures (Department of Environmental Quality Promotion, 2011: 5). This is affirmed by Donella (1990: 5), who suggests that environmental education prepares people for their own lives as members of the world. It is learning for understanding,

appreciating, and practicing. In addition, it is the management of basic study of solutions derived from sustainability, extension of results, and protection of the environment. The aim of environmental education is not only solving problems and maintaining the original condition of the environment, but it must also be improved. It can be concluded that environmental education encourages people to be aware of and preserve the environment, to learn from authentic contexts, leading to practice under the six learning objectives, namely, knowledge, skills, participation, awareness, attitude, and ability to evaluate situations. This notion clearly reflects the more important role of environmental education.

The learning process of environmental education focuses on encouraging the youths who are the research participants to have knowledge in the meaning of their local and the other cultures, skills and participation in the search for the meaning of local cultures and presenting them, awareness of the importance of their local and other cultures as well as of their responsibilities as community members, attitude toward the values of their local and the other cultures, ability to evaluate situations in preparation for possible changes that may occur to them and their local cultures. However, environmental education cannot fulfill these points on its own. It needs a constructivist process in order to achieve the said learning objectives. Therefore, constructivism is implemented as the basis whereby the youths are given opportunities to have field practice to promote respect for cultural diversity. Asvaviriyakul (2012: 56) mentions that the activities that allow learners to collaboratively practice would foster learners who create constructive process by themselves, leading to respect for cultural diversity.

2.4 Concepts of the constructivist process

According to constructivist theory, the learning process brings about knowledge, and the emerging learning process will be embedded firmly in learners and the community and is adaptable to several contexts. Moreover, the constructivist process will enable the youths who participated in the study to manage their cultures and tourism along with having respect for cultural diversity. In constructivist theory,

the teachers' role in the constructivist theory and evaluation of the results of the constructivist theory will be discussed.

2.4.1 Constructivist theory

The research participants of the study on the constructivist process for promoting respect for cultural diversity in the Thai tourism communities are the youths because they are at an age that is suitable for acculturation. According to Foster (1969: 37-40), acculturation starts at an early age since that is when people begin the learning process. The process is more intensive in the first period and becomes less intensive when they grow up. This coincides with the opinion of Wannasiri (2007: 64) in that the cultural process that takes place with adults is not the traditional process, but a new acculturation. The old generations acculturate to the new generations. For this reason, the youths were selected as the research participants. Kaewkangwan (2010: 329) indicates that in the past decades, the youths were between 12-18 years old, but nowadays the age range of youth has been extended to 12-25 years. The youths can be divided into three age groups, 12-15 (the early adolescent), 16-17 (the middle adolescent), and 18-25 (the late adolescent). Only the early and middle adolescents, aged 12-17, were selected in this study since they still in their childhood period, while the late adolescents start to behave and think like adults. According to Chan-aim (1986: 28-32), the youths have strong desires for new things, are intelligent and forward thinking. They try to search for new knowledge, start to acknowledge their responsibilities, long for freedom from their parents, become interested in socialization, have brilliant imaginations, and strongly believe in what they want to believe. They are also energetic and motivated. Furthermore, the youths display the following ten development characteristics, which are 1) desire for socialization with partners of the same age; 2) ability to imitate adult roles; 3) acceptance of their maturity; 4) logical acceptance; 5) preparation for their profession; 6) preparation for being good citizens; 7) ability of judgment and value selection; 8) economic freedom; 9) preparation for married life; and 10) desire to know their social responsibility (Elizabeth, 1967: 565-567). From the above-mentioned attributes and developments, it can be seen that the youths who are the main source of national manpower in the future should receive the training in order to make appropriate use of their abilities and

energy. They should also be trained to be quality adults who acknowledge the values of their local cultures and appreciate them, and have self and cultural protection, and respect for other cultures, which will lead to respect for cultural diversity. The developmental process should focus on establishing long-term knowledge and awareness for sustainable learning; for example, the youths should be given opportunities to be exposed to practical learning thus bringing about deep learning, a positive attitude, and the ability to adapt the knowledge gained for use in other contexts. In addition, collaborative learning will yield better learning outcomes along with a sense of accepting and respecting diversity.

The management of learning in this study is based on constructivist theory, which is in concordance with the youths' behaviors in that this process fosters the youths to construct new knowledge and own their learning and the knowledge that they construct. This theory believes that humans are capable of constructing knowledge of surrounding things from experiential learning where they are allowed to practice until knowledge emerges as well as their own attitude and their ability to adapt it to other contexts (Richardson, 1994: 1; Dennis, 1994: 109; Cook & Cook, 2005: 5-6; Sabsamaan, 2007: 23; Pornkul, 2011: 72). According to the previous research by many scholars, it was found that the management of learning following constructivist theory has yielded several successful outcomes, especially in the field of science, chemistry, mathematics, Thai language, social studies, religion and culture, industrial technician, nursing, and peaceful living. Details are as follows:

Science: secondary school teachers could integrate interactive constructivism in learning management through scientific practice in measurement, finding time and space relationship, and setting up the variables with statistical significance at .01 as well as categorization, applying numerical data, communication, forecasting, operationalization of variables, and experimenting with statistical significance at .05, but were unable to integrate it in making assumptions. The teachers gave the students more opportunities to use their integrating skills in basic science subjects where the students could conduct exploration and evaluation by themselves under the teachers' supervision. In this case, the teachers only gave advice and closely followed up the progress of the scientific projects (Krue-in, 2014: 39-40).

Chemistry: the learning achievement of chemistry of Mattayom 5 students who learned through the constructivist process was higher than the determined criteria and higher than the achievements of students who learned through the normal learning process. The difference is statistically significant at 0.01 (Charoennan, 2007: 70).

Mathematics: the learning achievement and attitude of Mattayom 6 students who learned through the constructivist process and those who learned through the normal process toward the financial mathematics are significantly different at .01 (Punnavesa, 2007: 75).

Thai language: the Mattayom 5 students scored higher in constructivist ability after learning in accordance with constructivist theory. In addition, they had a higher learning achievement in Thai language after they learned Thai through this learning process (Sonti, 2010: 59-89).

Social studies, religion, and culture: Mattayom 1 students had a higher learning achievement after learning with constructivist activities titled "Sufficiency Economy." The difference between the scores before and after learning with the constructivist activities was statistically significant at .01 (Kaso et al., 2008: 84-92). Moreover, Mattayom 4 students scored higher in social attitude after learning through constructivist theory (Meelun, 2001: 37-38).

Industrial technician: the learning pattern that was arranged, following constructivist theory, to promote the ability of industrial technician students to construct their knowledge yielded higher efficiency than the determined criteria. In addition, the students reported satisfaction with this learning arrangement since the classroom environment was not too serious. In addition, they could learn all the time and develop learning patterns to seek additional knowledge themselves (Phongsakornnaruwong, 2009: 155-157).

Nursing: the learning pattern that was developed following constructivist theory to promote the ability of the nursing students to construct their knowledge yielded higher efficiency than the determined criteria. The students' ability to analyze, synthesize, evaluate, and solve problems had been continuously improving in this learning model (Pimjaisai, 2010: 217-219).

Peaceful living: the learning model “SANTISUK” to create the desirable attributes for elementary school students in the three south border provinces of Thailand for peaceful living is comprised of eight stages: discussion, setting goals, establishing the network for new experience, collaborating, problem solving, exchanging their understandings of culture, creating unity among cultural diversity, and expanding knowledge through management. The elementary school students yielded the scores of desirable attributes for peaceful living in five aspects: self-sufficiency, forgiveness, friendliness, tolerance, and diversity respect. These scores were higher at a statistically significant level of .05 (Munsettavith et al., 2013: 38-54).

From the above-mentioned studies, it was found that despite the implementation of constructivism in the study of the promotion of peaceful living, including the successful outcomes from a large number of studies on learning management, no existing study has used it to create respect for cultural diversity in the youths through learning. Therefore, it is assumed that this notion could also be successfully used in developing the learning process for promoting respect for cultural diversity among the youths in the Thai tourism communities. The background, principles, types, and samples of learning stages of constructivist theory are as follows:

2.4.1.1 Background of constructivist theory

Constructivist theory is one of cognitivism developed from Jean Piaget’s cognitive development theory and Lev Semenovich Vygotsky’s sociohistorical theory. Piaget, the Swiss psychologist and educationist (1896-1980), believed that cognitive development is the result of four components: 1) physical environment; 2) social environment; 3) maturation; and 4) balancing experience (Gredler, 1997: 226-229). Balancing experience refers to matching of self with the environment; it is called “equilibration” and is achieved through two main mechanisms, “assimilation” and “accommodation”. Assimilation occurs when the new concepts gained by learners are in agreement with the existing knowledge, whereas accommodation arises when there are differences between the new concepts and the existing knowledge so learners need to adapt their cognitive structure to match the new (Sutherland, 1992: 25-27).

Piaget believed that cognitive development of humans is all the same, that is, it continuously progresses through stages of age from newly born to adult. It starts with 1) sensory-motor stage at the age not over 2; 2) preoperational stage at the age of 2-7; 3) concrete-operational Stage at the age of 7-11; and 4) formal-operational Stage at the age of 11-15 (Lall & Lall, 1983: 45-54). Such cognitive development is an internal process occurring within each individual and can be aroused by stimuli. If children are aroused by stimuli that are appropriate to their level of maturity, their cognitive development will be a result of their exploration of the world through learning from their environment. Children will be able to construct knowledge by themselves through an individual constructivist process that focuses on self-centered learning. Furthermore, their language used as a means of communication during the learning process will help them socialize with their friends. Socialization is important here since children should learn to accept others' perspectives, which may cause cognitive conflicts and lead to disequilibrium. Disequilibrium enables cognitive development to emerge, as it is believed that children will not truly understand anything unless they construct necessary knowledge. Therefore, constructivist process is derived from internalization prior to moving to externalization, as argued by Vygotsky.

Lev Semenovich Vygotsky, the Russian psychologist (1896-1934), believed that there were three factors affecting human behavior: 1) innate experience as natural reaction and historical experiences; 2) experience learned from others' experience; and 3) human adaptation to the environment, which is an active adaptation done by using the brain. In other words, humans construct everything using their brains before converting it into actions. Therefore, behaviors are just reiterations of the concepts constructed by the brain.

Vygotsky placed emphasis on social interaction and language. He believed that cognitive development of each individual varies according to culture and historical period. It is a lifelong learning from birth to death, and it can happen at any time. Cognitive development is a result of scaffolding by or social interaction with adults, agents, or peers who possess higher skills. Social process or social interaction will lead to individual psychological process or affect individual cognitive development. Adults play a key role here since they know about culture and thinking

tools. These learning tools as well as scaffolding by adults will adjust the learning process of children from the outside to the inside. It can be said that this learning process moves from externalization to internalization by implementing language as a tool to manage children's perception and meaning construction. Vygotsky also believed that the main objectives of teaching are to change spontaneous concepts or pseudoconcepts or everyday concepts to scientific concepts or schooled concepts (Byrnes, 2009: 39-40). Spontaneous concepts stems from observation or sensory perception, which are the experiences we construct by ourselves from our daily lives and use involuntarily. On the other hand, scientific concepts are derived from formal education. They have been systematically developed as abstract concepts that will be applied with specific principles and for specific uses. Scientific concepts are an important root of intelligence. They also help children to systematically and correctly learn meanings and develop natural perception. These are similar to Piaget's notion of accommodation. However, Vygotsky believed that children have to spend many years to change pseudoconcepts to scientific concepts, and they will not be able to understand the latter until they reach the early adulthood.

Furthermore, Vygotsky proposed the notion of zone of proximal development (Vygotsky, 1987: 211) which has been supported by many scholars, including Wood, Bruner & Ross (1976: 90). These scholars suggest that scaffolding is the most effective way to foster cognitive development as it develops the zone of proximal development, which is the area between the actual development level, in which children are able to deal with problems on their own, and the potential development level, in which children are able to only do so provided they are aided by adults or peers having higher skills. The teaching method is not linear because it makes learners remain at the actual development level without any progressive improvement. The proposed teaching method here is teaching beyond the actual development level using scaffolding or assisted learning, which is the process wherein learners who are unable to learn with their actual ability to develop their skills and understanding are assisted until they can reach the potential development level in the future. This process is conducted on the assumption that learners are able to solve problems beyond their actual development level if they are given advice, assistance, or motivation by people with higher skills or intelligence who may be their peers,

guardians, teachers, or any other experts. The potential development level today can become another actual development level tomorrow. Anything learners can do with assistance today can be something that they can do on their own tomorrow. Appropriate learning enables better development.

The notions of Piaget and Vygotsky are similar in that both focus on the learning process rather than learning outcomes and place emphasis on experiential learning in authentic contexts where learners are exposed to real-world practice (Dennis, 1994: 109). These notions were a massive influence on the constructivist theory implemented and developed by scholars in various fields of study for decades. The 21st century society is a learning society that requires people to be strong, creative, and wise, be good at problem solving, and be able to create constructivist process by themselves in order to be live successfully in the society. All of these are used as tools to seek knowledge, learn about life, the world and the future as well as promote lifelong learning. (Chatrakup & Chuchat, 2002: Introduction). Therefore, the constructivist theory responds to the requirements of the present learning society.

Constructivism is a meaningful learning that is the internal process of each individual. It focuses on a deep understanding constructed by individuals, which cannot be transferred from one person to another. Constructivism can be developed from understanding or creating meanings from incidents, experiences, or information using existing knowledge, beliefs, and self-expectation to interpret the meaning and understand them (Driscoll, 1994: 360; Anthony, 1996: 349; Gredler, 1997: 57; Fakkhao, 2001: 152-154; Chatrakup & Chuchat, 2002: 33). Constructivism relies on various important factors as shown in Table 2.1.

Table 2.1 Important factors of constructivism according to educationists

Factors	Piaget 1929*	Vygotsky 1930**	Dewey 1983***	Neisser 1967****	Ausubel 1968*****	Bruner 1986*****	Jonassen 1993*****
Physical environment	/	/					
Social environment	/	/					
Maturation	/						
Experience	/	/	/	/	/	/	/
Social interaction		/	/	/	/	/	/
Language		/	/		/	/	

Table 2.1 Important factors of constructivism according to educationists (cont.)

Factors	Piaget 1929*	Vygotsky 1930**	Dewey 1983***	Neisser 1967****	Ausubel 1968*****	Bruner 1986*****	Jonassen 1993*****
Belief							/
Perception							/
Desire							
Interest							/
Background							/

Source: * Gredler, 1997: 226-229; ** Gredler, 1997: 226-229; Sutherland, 1992: 42-48;

*** Dewey, 1983: 25, 54; **** Neisser, 1967: 3, 10; ***** Ausubel, 1968: 149;

***** Bruner, 1986: 13; ***** Jonassen, Mayes & McAleese, 1993: 138-139

2.4.1.2 Principles of constructivism

Following are the principles of the constructivist theory:

1) Knowledge is constructed by learners while they are trying to create the meaning of experience. Learners want to search for meaning and process all the time to create details and test their cognitive structure until they are satisfied. In case they find any conflicts in these structures, they will adjust their knowledge to obtain new meaningful information. Piaget called this process “accommodation,” while other scholars call it “knowledge reconstructing.”

2) Knowledge constructed by learners need not always agree with the external truth. However, learners are able to construct a model that is in agreement with their experience and can reflect their present understanding. This discordance stems from the limit of learners’ ability to construct the meaning of the environment and the limit of their proficiency. Nevertheless, scholars who support this theory believe that learners can construct the most perfect model, which is in concordance with their experience.

3) The difference between the notions of Piaget and Vygotsky is that Piaget believed that knowledge is constructed by each member of the society, and knowledge is derived from the background of individual cognition and existing knowledge. Vygotsky, however, argued that knowledge is collectively built by members in the society through negotiation, language, and culture. These are the main components that enable learning to occur (Driscoll, 1994: 360-365; Woolfolk, 1995: 276-279; Anthony, 1996: 349; Gredler, 1997: 59).

2.4.1.3 Types of constructivism

There are many types of constructivism. For example, Steffe & Gale (1995) divided constructivism into three types: 1) exogenous constructivism believes in the existing knowledge, so constructivism is the reconstruction of an existing knowledge through teaching, sharing experience, and truthful knowledge. This type of constructivism is suitable for teachers who want learners to acquire the correct knowledge from existing science; 2) endogenous constructivism believes that knowledge is not developed from experience teaching or interaction between people and environment, but from the potential of learners to develop their ability to a higher level; and 3) dialectical constructivism believes that knowledge is the result of the interaction between people and environment. This type of constructivism is suitable for challenging learners to think creatively using the group process. Henriques (1997) proposes four types of constructivism, namely, 1) information processing approach; 2) interactive-constructivist approach; 3) radical constructivist approach; and 4) social-constructivist approach.

Woolfolk (1995: 276) and Gredler (1997: 57) divide constructivism on the basis of its theoretical foundations into the radical constructivist approach and the social-constructivist approach. The radical constructivist approach or cognitive constructivism is influenced by Piaget's notion and has the following characteristics: 1) learning is the careful consideration with self, which can lead to the appropriate interpretation according to experience and belief in the cultural context where that person lives; 2) cognitive structure and acquisition method vary, as does the correctness of knowledge. It depends on individual interpretation; 3) the criteria of measuring knowledge or interpretation is personal; 4) knowledge and understanding is private. It is the process of thinking, considering, and understanding of self; and 5) language is used as one-way communication. Learners speak and think with themselves to understand themselves.

Social constructivism, which is influenced by Vygotsky, has the following characteristics: 1) learning is derived from the continuous interaction between members of the group or society; 2) cognitive structure and acquisition method vary according to interpretation. Whether or not such interpretation is accepted depends on proof and examination; 3) the criteria of measuring knowledge or

interpretation is up to group consensus; 4) knowledge and understanding is public and derived from the discussion of controversial issues to seek resolution through group consensus; and 5) language is used as two-way communication between teachers and students in the discussion of controversial issues to seek resolution through group consensus.

2.4.1.4 Sample learning stages of the constructivism

Learning-management that follows the constructivism places emphasis on the functions of the brain together with the social process. Educationists propose the stages of learning according to the concept of constructivism as follows:

Yager (1991: 30) proposes the following four stages:

1) Invitation: encourage learners to actively observe the things around them, ask questions, consider possible answers to these questions, take note of unprecedented phenomena, and indicate the situations in which different perceptions of learners are noticed.

2) Investigation: learners participate in activities, brainstorm possible alternatives, search for information, try using equipment, observe specific phenomena, design the pattern, compile and arrange information, use strategies to solve problems, evaluate various alternatives, take part in expressing different ideas, indicate the possible risks and outcomes, indicate the scope of knowledge seeking, and data analysis.

3) Presentation of explanations and answers to problem: learners communicate the meaning of information and opinions, construct and explain the pattern, build new answers, review and criticize the answers, evaluate the outcomes of presentation, compile various answers, specify appropriate answers, and integrate the obtained answers into the existing knowledge and experience.

4) Implementation: learners decide to implement knowledge and skills, transfer knowledge and skills, exchange information and opinions, ask new questions, and seek reasonable answers.

Martin et al. (1994: 44) propose four stages as follows:

1) Explore: teachers provide learners with opportunities to observe, support, and collaborate in exploring problems.

2) Explain: teachers interact with learners in terms of giving advice, asking thought-provoking questions that lead to constructivist process created by learners. Knowledge gained by learners will be empirical knowledge.

3) Expand: teachers help learners to expand their research, to develop scientific skills, collaborate, and gain natural and technological experience.

4) Evaluate: teachers evaluate learners' perceptions by examining their changing thoughts, scientific skills, practice, problem-solving skills, questioning, as well as encourage learners to respect the thoughts and reasons of the others.

Driver & Bell (1986: 447) propose five stages as follows:

1) Orientation: learners acknowledge the aims and motivations in learning the lessons.

2) Elicitation of prior knowledge: learners express their existing knowledge and understanding of the lessons through group discussion, posters, or writing tasks.

3) Turning restructuring of ideas: this is the core of the concept of constructivism. Following are its sub-stages:

3.1) Clarify and exchange learnings with the others: learners will understand more when they consider the differences and conflicts between their thoughts and those of others.

3.2) Construct new ideas through discussion and demonstration: learners will see the various guidelines, patterns, and methods for the interpretation of phenomena or incidents that lead to new ideas or knowledge.

3.3) Evaluate new ideas through experiments or deep thoughts: learners should seek the best guidelines to examine ideas or knowledge. Learners may not be satisfied with the existing ideas or understanding as the evidence gained from the experiment may support the new ideas rather than the existing ones.

4) Application of ideas: learners have opportunities to implement the ideas or knowledge that they just developed in familiar and unfamiliar situations. This reflects the notion that learners obtain a meaningful for of learning.

5) Review: learners review the changes in their ideas and understanding by comparing their previous ideas at the beginning and the new ideas that they have after the lessons have ended.

Goodsell & Maher (1996) propose seven stages as follows: 1) proposing problematic situations; 2) grouping according to the topic of interest; 3) meeting for planning and setting up an agreement; 4) brainstorming and searching; 5) creating work; 6) presenting work; and 7) evaluating work.

Jones & Creese (2000) propose six stages, which are as follows: 1) proposing the topic to be studied; 2) presenting problems; 3) meeting for planning; 4) brainstorming and searching; 5) exchanging opinions; and 6) discussion and conclusion.

As for Thai educationists, Saduakkan, Khamanee, and Ditsakul, among others, also propose learning models that follow constructivism theory. Saduakkan (1996: 96) proposes

1) Creating cognitive conflicts: teachers proposing problems that lead to the construction of a cognitive structure for learners to work on both individually and in small groups. Then, learners are allowed to present the methods to the group members.

2) Conducting examination activities: small groups create example scenarios that are used to examine and adjust the methods created by the group members. They then choose one method agreed on by the majority of the members. Large groups inspect the methods of the small groups by implementing the strategies proposed by teachers (in case the strategies are similar to those chosen by learners, teachers need not do so). After that, learners set up questions, exchange them within the group, and cross-examine them.

3) Summarizing cognitive structure: large groups summarize their perceptions, process calculations, and answer questions. Then, learners do the exercises.

Khamanee (2010: 284-286) propose a learner-centered model called the CIPPA Model, which is the integration of five concepts of learning: constructivism, group process and collaborative learning, readiness for learning,

learning of the process, and learning transfer. The following seven stages are proposed:

1) Review existing knowledge: the elicitation of the existing knowledge of learners to help them prepare for linking new knowledge with their existing knowledge.

2) Search for new knowledge: the search for knowledge that learners never obtain. Teachers may prepare information sources for them or give them advice about information sources so they can conduct the search by themselves.

3) Study new information or knowledge and link it with the existing knowledge: the stage where learners face problems and try to understand the information. They have to construct the meaning of the information and new experiences through various processes by themselves. For example, they may use the thinking process and group process in discussing and summarizing that information, link existing knowledge with new knowledge, and check their understanding or group understanding. Teachers may use media and emphasize the perceptions of learning.

4) Exchange knowledge and understanding with the group: the stage where learners use the group as a tool to examine their knowledge and understanding as well as expand it. This would enable learners to share their knowledge and understanding with the others as well as receive knowledge and understanding from them.

5) Summarize and arrange knowledge: learners summarize all they knowledge that they have, both existing and new, and arrange it systematically to help them remember everything easily.

6) Present work: learners present their constructivism work to the others. This helps learners emphasize and examine what they have learned.

7) Applying knowledge: this enables learners to implement their knowledge and understanding in various contexts for developing their expertise, understanding, and ability to solve problems.

Ditsakul (1999) proposes eight stages, which are as follows:

1) teachers propose the topics they want learners to study; 2) learners choose the topics that interest them; 3) learners set up a meeting for drawing up group agreements; 4) learners present the proposed topics of interest; 5) learners compile and organize the

content according to the proposal; 6) learners propose the project; 7) discussion and conclusion; and 8) assessment and evaluation.

The above-mentioned learning stages are summarized in Table 2.2.

Table 2.2 Sample of constructivist learning stages according to educationists

Steps	Educationists							
	Yager	Martin et al.	Driver & Bell	Goodsell & Maher	Jones & Creese	Saduakkan	Khamanee	Ditsakul
Invitation	/		/			/		/
Choosing an interesting topic				/	/			/
Plan				/	/			/
Review existing knowledge			/				/	
Investigation/ Search for new knowledge	/	/		/	/		/	
Presentation of explanation / Exchange of opinions	/	/		/	/	/	/	/
Restructuring of ideas / Understanding new information			/				/	
Research		/						
Implementation	/		/				/	
Summarization					/	/	/	/
Work presentation							/	/
Evaluation		/		/				/
Review			/					

The study of sample learning stages of constructivism proposed by educationists prepares the researcher to assist the youths in the communities who are the target groups. Some stages may be implemented or adapted according to the foundation of the action research.

2.4.2 Roles of teachers according to the constructivist theory

As mentioned earlier, the constructivist theory favors scaffolding to help learners reach their potential development level. Therefore, teachers take on many important roles; as Duffy & Cunningham (1984: 16) suggest, teachers should assist and manage learners in obtaining scaffolding, which coincides with the notion of Bidkul & Osborne (Rodraengkha, 1998: 19), who state that teachers take on the role of facilitators in learning, resource persons, knowledge or experience seekers, and challengers. In terms of “facilitators,” teachers try to bring information sources to learners. As “resource persons,” teachers have to provide learners with information rather than ask questions in return. As “knowledge or experience seekers,” teachers pretend not to know about explanations or situations and encourage learners to seek answers themselves, and as “challengers,” teachers intentionally challenge learners when they obtain useless or unclear ideas.

Osborn & Freyberg (1985: 1) indicate that teachers should act as motivators, judges, change admirers, experimenters, and researchers. As “motivator,” teachers should encourage learners to know right from wrong and to know diverse and possible meanings of the lessons. As “judges,” teachers search for learners’ ideas to implement and provide them with opportunities to express and communicate their ideas, and instill positive attitudes in them. As “advisors,” teachers help learners construct meanings and explanations by themselves as telling them what to do is not enough. This role helps learners effectively develop strategies for information processing by indicating the uncertainty of learners’ ideas, challenging them to consider all possibilities, and showing which points they consider too much or too less. This role also helps learners link existing knowledge with the new and to construct new meanings and understandings. As “change admirers,” teachers provide learners with sources, including the teachers themselves, and new learning activities to help learners construct new understandings. As “experimenters,” teachers evaluate learners systematically on what they have done and new learning activities that they have tried. As “researchers,” teachers share opinions about their classroom action research with other teachers as tools to help learners construct their knowledge.

In this study, the community experts and the researcher take the role of teachers who provide the youths with scaffolding throughout the process to help them

in the constructivist process until they achieve their objectives, which include appreciation of their own local cultures, self and cultural protection, and respect for other cultures.

2.4.3 Evaluation according to the constructivist theory

Constructivism refers to real-world practice in authentic contexts that provides direct experience to learners. Therefore, evaluation can be done continuously along with learning. The evaluation results can also be used to improve the learning practice and learning development. Authentic evaluation is the most appropriate method for such a learning model since it is flexible and allows multiple evaluations at one time by using various instruments and evaluation methods as well as multiple evaluators for reliability. Both process/ means and output/ ends can be evaluated. Scoring rubrics are the most popular criteria used in authentic evaluation since it is easy to implement and explain to each evaluator. The objective of using scoring rubrics is for learners to see their learning development and the learning gaps, which is expected to encourage improvement. This coincides with the notion of Watts & Foffi (1998: 175), which states that learning-management that follows the constructivist theory emphasizes the evaluation where learning development can be seen and importance is given to the learning process rather than to its outcome, which is knowledge of the specific characteristic content. The evaluation focuses on the measurement of multiple abilities, which are comprised of the ability to indicate problems and solve them, ability to communicate and collaborate with others, ability to think logically, ability to work, understand perceptions of learning and the attitude toward it.

Jonassen, Mayes & McAleese (1993: 28-32) propose principles of learning evaluation according to constructivism as follows:

- 1) Learning evaluation should be more independent of goals. In making an evaluation, the goals should not be looked at as a benchmark against the desirable progress to prevent possible biases from occurring during the evaluation.

- 2) What should be evaluated is the process of obtaining knowledge and advance thinking skills, which include learners' logical thinking, ability to apply knowledge to new contexts, or integrate knowledge in creating work. Evaluation would enable both teachers and learners know the progress of learners' metacognition.

3) Constructivism places an emphasis on learning from authentic tasks, which include activities that are useful for and relevant to real life, complicated activities and activities that integrate several lesson contents. Therefore, problems or situations implemented to evaluate learning achievement should also be complicated and in concordance with real life.

4) Evaluation should be added in learning or be a part of the constructivist process, which is called authentic evaluation. It is the evaluation of learners' performance during the learning process from which teachers can get more information related to their learning than using multiple choice questionnaires or tests, which can only measure learners' memories.

5) Learners should be engaged in the evaluation rather than relying on single evaluator. Learners should be given opportunities to express their knowledge and opinions and conduct self-evaluation as no one would evaluate their constructivist progress better than the learners themselves. In conducting self-evaluation, learners would be able to learn to be more responsible for their learning and analyzing themselves.

6) In case the evaluation of the learning outcome is more necessary than process, more than one portfolio should be used for evaluation. Portfolios should clearly reflect learners' interpretation of the assignments and the development of work.

In this study, evaluation focuses on the dynamics of the constructivist process in three aspects: 1) appreciation of local cultures including knowledge, an awareness of the importance and a positive value regarding local cultures; 2) self and cultural protection including awareness of one's responsibilities as community members, skills and participation in the search for meanings and presentation of local cultures as well as the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself and on local cultures; and 3) respect for other cultures including knowledge, an awareness of the importance and a positive value regarding other cultures.

CHAPTER III

RESEARCH METHODOLOGY

The study on the constructivist process for respect for cultural diversity among the youths has been designed to address a social problem prevalent in Thai tourism communities. In gearing towards social changes, the study is exploratory and action-oriented in its nature. Hence, it is pursued by following the qualitative approach and the action research process. Details on its methodology are provided below.

3.1 Areas of the study

This study is based on two purposively selected Thai tourism communities. The ways of life in these communities were highly prone to nature-culture discordance and cultural clashes could be imminent. Unless local residents, particularly the youths were equipped with cultural learning skills, cultural conflicts within the communities and with external cultures brought in by visiting tourists would be highly probable and shake the sustainability and peace of the communities. The first community was the Mon Bangkradi community in Samae Dam Sub-district, Bankhuentien District of Bangkok. The community was a mono-culture community, observing the Mon traditions without much familiarity with other forms of cultures. It was in a serious need to learn about cultural diversity in order to be better prepared to prevent cultural clashes now that it had started engaging in cultural tourism. The second community was the Kudijeen community in Watkallaya Sub-district, Thonburi District of Bangkok. This multicultural community had long embraced the cultures of the Catholic Portuguese, Sunni Muslims, Mahayana Buddhist Chinese, and Hinayana Buddhist Thais. The community of “three religions and four beliefs” could manage for a harmonious co-existence and peaceful ways of life for centuries. However, the recently adopted community-based tourism industries in the community necessitated its need to revisit or re-learn about respect for cultural diversity.

3.2 Target groups of the study

This study on the constructivist learning process for cultural diversity respect was oriented towards the youths in the two selected Thai tourism communities. Fifteen youths from each of them were included in the study. Their inclusion was based on their age, their willingness and their guardians' permission. They were in the age range of 12-17 that was considered as suitable for cultivating cultures (Foster, 1969: 37-40). Youths in this age range were described as being in the transition from the initial to the middle stages of teenage. They would behave childish while being pushed by high inner drives (Kaewkangwan, 2010: 329). Interested in exploring for new knowledge and started to learn about responsibility, youths in this age range appeared hungry for freedom, attentive to social activities, more imaginative, holding strong beliefs, powerful, and enthusiastic (Chan-iam, 1986: 28-32). All these characteristics were considered in facilitating the action research process.

In addition to the learning target groups, this study was participated by a number of community members. Local residents who were locally identified as knowledgeable in local cultures were invited to take the role of community experts to provide necessary assistance to the youths, particularly in terms of cultural information and learning evaluation. A total of twenty-two community experts were involved in the learning process of the target group of each community. These comprised five community wise men, one community leader, one expert who was respected as being keen in the local cultures by both the community and the general public, and fifteen guardians of the related youths.

3.3 Methods of the qualitative research

3.3.1 Research instruments

The study used four research instruments as shown in Appendix A as follows:

- 1) A semi-structured interview guide was used to obtain data on the current situation of the youths' respect for cultural diversity from the point of view of

community experts. The guide comprised open-ended questions and a Likert's five-point rating schedule. It was designed to collect six categories of data including general background information about the interviewees, community contexts, the youths' appreciation of their own local cultures, their self and cultural protection, their respect for other cultures, and their overall current level of respect for cultural diversity. The experts' opinions and suggestions related to the youths' learning process and others were also collected.

2) A semi-structured interview guide was used to obtain data on the current situation of the youths' respect for cultural diversity from the point of view of the youths themselves. The guide comprised five parts with open-ended questions regarding their background information, their appreciation of their own local cultures, their self and cultural protection, their respect for other cultures, and their opinions on their learning process, the learning evaluation and other suggestions.

3) A rating schedule for the youths to evaluate themselves was used prior to their participation in the constructivist learning process to enhance their respect for cultural diversity. The schedule also comprised open-ended questions on the youths' appreciation of their own local cultures, their self and cultural protection, and their respect for other cultures.

4) A self-evaluation form was provided to the youths before they engaged in the process to learn about other cultures. It comprised open-ended questions on three aspects including their knowledge, awareness, and attitude toward the cultures.

For the semi-structured interviews of the community experts and the youths on the current situation of the youths' respect for cultural diversity, the researcher created questions by applying the learning objectives of environmental education that includes knowledge, skills, awareness, attitude, participation, and the ability to evaluate situations with relevancy to the discipline of cultural studies. The construct validity of the questions was checked by five specialists who held doctoral degrees and had knowledge in cultures and/or education and direct working experience in related fields. The specialists examine the item-objective congruence by using the following criteria:

- 1 Being confident that questions were congruent with the objectives
- 0 Not being confident that the questions were congruent with the objectives
- 1 Being confident that questions were not congruent with the objectives

Subsequently, the scores given by the specialists were used to calculate the IOC Index by applying the formula of Rovinelli & Hambleton (1977: 49-60), $IOC = \frac{\sum R}{N}$

Where IOC = The value of the item-objective congruence index

R = The scores given by each specialist

$\sum R$ = The sum of scores given by the specialists

N = Number of specialists

The IOC index for each question would be in the range of 0.00-1.00. Only the questions that gained a score of 0.5 or above were selected. For some of them, their terminologies were modified as advised by the specialists.

The evaluation of the youths before participating in the learning process and before taking to the field to learn about other cultures were jointly conducted by the youths, the community experts, and the researcher in the action research.

3.3.2 The data collection

The researcher conducted a reconnaissance survey to get familiar with the research site and met with community leaders and experts who were the mainstay of the tourism communities to introduce herself, inform them of the objectives of the research, and ask for their cooperation in suggesting the targeted youths. The researchers spent nearly four months to interview the community experts and the targeted youths. In the period, the research had ample opportunities to observe and build rapport with the experts and the youths.

3.3.3 The data analysis

Content analysis and descriptive statistics were used to analyze the obtained data to get an image of the situation of respect for cultural diversity among the youths in the Thai tourism communities. Three main points were described

including the description of community context, the current state of respect for cultural diversity among the youths and the guidelines for rolling the youths' process of learning in cultural diversity.

The terms for scoring the Likert's rating schedule were as follows:

Lowest	as	1
Low	as	2
Moderate	as	3
High	as	4
Highest	as	5

The scores obtained were used for calculating the mean (\bar{x}) and standard deviation (S.D.). The five ranges of the mean were read as follows:

0.00-1.00 mean	Lowest
1.01-2.00 mean	Low
2.01-3.00 mean	Moderate
3.01-4.00 mean	High
4.01-5.00 mean	Highest

3.4 Methods of the action research

3.4.1 Research instruments

In the action research process, the youths, the community experts, and the researcher jointly agreed that the youths' learning should be evaluated in three dimensions, i.e. their appreciation of their own local cultures, their self and cultural protection, and their respect for other cultures. Forty-nine indicators were developed and grouped into thirteen aspects. Details regarding the dimensions and indicators are as follows:

Dimension I: The appreciation of their own local cultures. The dimension was to be evaluated by using eleven indicators that were grouped into three aspects as follows:

1) The knowledge of the meaning of their own local cultures comprised three indicators including the development background of the cultures, the

goal of the cultures, and their relationship with the natural environment of the community.

2) The awareness of the importance of their own local cultures comprised three indicators including their importance for human survival, group identity building, and peaceful living.

3) The attitude toward the value of their own local cultures comprised five indicators including their identity, intellectual, aesthetic, economic, and social values.

Dimension II: The self and cultural protection comprised seven aspects and twenty-seven indicators as follows:

1) The awareness of their responsibilities as community members would be judged by three indicators including their ability to search for, study and transfer the meaning of their own local cultures.

2) The ability to evaluate situations to prepare themselves to cope with possible impact of the influx of external cultures would be decided by two indicators including the ability to see possible impact of the influx of external cultures and to prepare themselves to cope with the impact.

3) The ability to evaluate situations to prepare for the possible impact of the influx of external cultures on their own local cultures was assessed by using two indicators including the ability to see possible impact of the influx of external cultures and the ability to prepare in advance for the possible impact of the influx of external cultures on their own local cultures.

4) Skills in searching for the meaning of their own local cultures would be judged by four indicators including skills for planning, implementing the plan, adjusting the plan, and summarizing their understanding about their own local cultures.

5) Skills in presenting their own local cultures were to be evaluated through three indicators including skills for planning a presentation, implementing the plan, and delivering the presentation about their own local cultures.

6) Participation in searching for the meaning of their own local cultures comprised seven indicators including the ability to assign roles and responsibilities, express opinions, listen to other people's opinions, accept group

resolutions, contribute to group work, being responsible for the assigned tasks, and review the practiced group activities.

7) Participation in the presentation of their own local cultures was to be evaluated through six indicators including the ability to assign roles and responsibilities, express opinions, listen to other people's opinions, accept group resolutions, contribute to group work, and being responsible for the assigned tasks.

Dimension II: Respect for other cultures was composed of three aspects and eleven indicators as follows:

1) Knowledge in the meaning of other cultures was to be judged composed through three indicators including the knowledge about their development background, their goal, and their relationship with the natural environment of the community.

2) Awareness of the importance of other cultures comprised three indicators including human survival, group identity building, and peaceful living.

3.3) Attitude toward the value of other cultures comprised five indicators including identity, intellectual, aesthetic, economic, and social values.

The instruments for the action research as shown in Appendix B comprised two types as follows:

1) A self-evaluation form created by the youths and used during and after participation in the constructivist process was made up of open-ended questions to follow up on the operation, and gauge opinions and feeling of the youths during the operation that aimed to enable them to attain the learning objectives including appreciation of their own local cultures, self and cultural protection, and respect for other cultures.

2) An evaluation form used during and after the constructivist process comprised open-ended questions to follow up the suggestions of the community experts and the researcher concerning the operation, opinions, and suggestions to support the youths to achieve the learning objectives, namely, appreciation of their own local cultures, self and cultural protection, and respect for other cultures.

The above-mentioned forms used the scoring and analytic rubrics, divided into each aspect as per the frame of respect for cultural diversity as shown in Table 3.1.

Table 3.1 Terms of evaluation for the constructivist process for the cultural diversity respects of the youths in the Thai tourism communities

Items	Terms of scoring				
	Level 1 (20%)	Level 2 (40%)	Level 3 (60%)	Level 4 (80%)	Level 5 (100%)
Dimension I The appreciation of their own local cultures					
1. Knowledge in the meaning of their own local cultures	The explanation of 5 types of their own local cultures through 3 indicators: the background, the goal, and the relationship with the natural environment of the community				
	Clearly explain 1-2 indicators for 1-2 types of the local cultures	Clearly explain 1-2 indicators for 3-5 types of the local cultures	Clearly explain 3 indicators for 1-2 types of the local cultures	Clearly explain 3 indicators for 3-4 types of the local cultures	Clearly explain 3 indicators for 5 types of the local cultures
2. Awareness of the importance of their own local cultures	The explanation of the importance of their own local cultures through 3 indicators: human survival, group identity building, and peaceful living				
	Not clearly explain 1 indicator	Not clearly explain 2-3 indicators	Clearly explain 1 indicator	Clearly explain 2 indicators	Clearly explain 3 indicators
3. Attitude toward the value of their own local cultures	The explanation of the value of their own local cultures through 5 indicators: identity, intellectual, aesthetic, economic, and social values				
	Clearly explain 1 indicator or not clearly at all	Clearly explain 2 indicators	Clearly explain 3 indicators	Clearly explain 4 indicators	Clearly explain 5 indicators
Dimension II Self and cultural protection					
1. Awareness of their responsibilities as community members	The explanation of their own responsibilities towards their own local cultures through 3 indicators: the search for, the study of, and the transfer of the meaning of their local cultures				
	Not clearly explain 1 indicator	Not clearly explain 2-3 indicators	Clearly explain 1 indicator	Clearly explain 2 indicators	Clearly explain 3 indicators
2. Ability to evaluate situations to prepare for the possible impact of the influx of external cultures on themselves	The explanation of the ability to evaluate situations through 2 indicators: the impact of the influx of external cultures, and the preparation in advance for the possible impact of the influx of external cultures on themselves				
	Only 1 indicator is specified	Not clearly explain 1 indicator	Not clearly explain 2 indicators	Clearly explain 1 indicator	Clearly explain 2 indicators
3. Ability to evaluate situations to prepare for the possible impact of the influx of external cultures on their local cultures	The ability to evaluate situations through 2 indicators: the impact of the influx of external cultures, and the preparation in advance for the possible impact of the influx of external cultures on their local cultures				
	Only 1 indicator is specified	Not clearly explain 1 indicator	Not clearly explain 2 indicators	Clearly explain 1 indicator	Clearly explain 2 indicators

Table 3.1 Terms of evaluation for the constructivist process for the cultural diversity respects of the youths in the Thai tourism communities (cont.)

Items	Terms of scoring				
	Level 1 (20%)	Level 2 (40%)	Level 3 (60%)	Level 4 (80%)	Level 5 (100%)
4. Skills in searching for the meaning of their own local cultures	The demonstration of skills through 4 indicators: the planning, the plan implementation, the plan adjustment, and the summarizing of understanding about their local cultures				
	Not clearly noticeable indicators	Clearly noticeable 1 indicator	Clearly noticeable 2 indicators	Clearly noticeable 3 indicators	Clearly noticeable 4 indicators
5. Skills in presenting their own local cultures	The demonstration of skills through 3 indicators: planning, the plan implementation, and presentation of local cultures				
	Not clearly noticeable 1 indicator	Not clearly noticeable 2 indicators	Clearly noticeable 1 indicator	Clearly noticeable 2 indicators	Clearly noticeable 3 indicators
6. Participation in searching for the meaning of their own local cultures	Participation through 7 indicators: the assignment of roles and responsibilities, expression of opinions, listening to others' opinions, accepting group resolutions, contribution to group work, bearing responsibility for the assigned tasks, and review of the practiced activities				
	Clearly noticeable 1 indicator or none	Clearly noticeable 2 indicators	Clearly noticeable 3-4 indicators	Clearly noticeable 5-6 indicators	Clearly noticeable 7 indicators
7. Participation in the presentation of their own local cultures	Participation through 6 indicators: the assignment of roles and responsibilities, expression of opinions, listening to others' opinions, accepting group resolutions, contribution to group work, and bearing responsibility for the assigned tasks				
	Clearly noticeable 1 indicator or none	Clearly noticeable 2 indicators	Clearly noticeable 3 indicators	Clearly noticeable 4-5 indicators	Clearly noticeable 6 indicators
Dimension III The respect for other cultures					
1. Knowledge in the meaning of the other cultures	The explanation of 5 types of other cultures through 3 indicators: the background, the goal, and the relationship with the natural environment of the community				
	Clearly explain 1-2 indicators for 1-2 types of the other cultures	Clearly explain 1-2 indicators for 3-5 types of the other cultures	Clearly explain 3 indicators for 1-2 types of the other cultures	Clearly explain 3 indicators for 3-4 types of the other cultures	Clearly explain 3 indicators for 5 types of the other cultures
2. Awareness of the importance of the other cultures	The explanation of the importance of the other cultures through 3 indicators: the human survival, the group identities building, and the peaceful living				
	Not clearly explain 1 indicator	Not clearly explain 2-3 indicators	Clearly explain 1 indicator	Clearly explain 2 indicators	Clearly explain 3 indicators
3. Attitude toward the value of the other cultures	The explanation of values of other cultures in 5 aspects: identity, intellectual, aesthetic, economic, and social values				
	Clearly explain 1 indicator or none	Clearly explain 2 indicators	Clearly explain 3 indicators	Clearly explain 4 indicators	Clearly explain 5 indicators

The evaluation of the constructivist process of the youths was conducted aspect by aspect and its mean was calculated; the scores were then divided into five

ranges, and the terms were adjusted into percentages in order to monitor the progress of the targeted groups as agreed upon by the youths, the community experts, and the researcher by using the formula at the $\frac{\text{ranks of } X \times 100}{\text{number of ranks}}$ as per the terms shown in Table 3.2.

Table 3.2 Terms of scoring for the constructivist process for the cultural diversity respect of the youths in the Thai tourism communities

Rank	Percentage
1	20.00
2	40.00
3	60.00
4	80.00
5	100.00

3.4.2 The data collection

The researcher approached prospective youths with the assistance from community members, community experts, community leaders, and school teachers to invite them to participate in the constructivist process. The youths spent nearly nine months to construct the knowledge by themselves with support from the community experts and the researcher in the following manner:

1) They acknowledged the researcher's explanation of the situation of lack of respect for cultural diversity.

2) They collaboratively created their learning plan. The community experts and the researcher offered suggestions and additional information to support their learning success.

3) The youths, in collaboration with the community experts and the researchers, determined the terms and indicators of their learning evaluation. Three dimensions, 13 aspects and 49 indicators were determined to reflect respect for cultural diversity as previously mentioned. The youths, in consultation with the community experts, set the targeted levels of constructing knowledge about their own local cultures at 100 percent. The Mon Bangkradi and Kudijeem youths set the targeted level of appreciation of their own local cultures at 70 and 80 percent, respectively. The

indicators to assess their appreciation included indicators for the first two aspects except those related to cultural presentation that would rather be related to cultural exchange.

The youths designed their own learning process, consulted each other, and rolled their process on own. Their process was closely monitored through longitudinal learning assessment by themselves, the community experts and the researchers. The assessment as well as periodic reflection on their practice helped to scaffold their process. Upon completion of activities related to learning about their own local cultures, the youths from one community paid a visit to their fellows in another community and vice versa. The cultural exchanges set the situation for them to learn to respect cultural diversity.

Overall, the Mon Bangkradi youths rolled 8, 2 and one spirals of action learning to attain their targets for learning about their own local cultures, for disseminating their cultures, and for learning about other cultures, respectively. The Kudijeen youths rolled 6, 2 and one spirals of action learning to attain their same targets.

4) The youths participated in the 360-degree learning assessment throughout their learning process together with the community experts and the researcher. It was noted that the assessment helped them gearing the direction of their learning process towards their set learning targets.

5) The youths participated in an after-action review after they attained their learning targets. The review session allowed them to revisit their practice process and, jointly with the community experts and the researcher, to extract their learning model, to discuss who and what had supported or influenced their learning.

In this action research, the youths, the community experts, and the researcher played the following roles:

1) The youths set their learning plan and rolled the learning process by themselves to construct cultural diversity respect. They learned about their own local and the other cultures, assessed their own learning, reflected on their practices, and, when necessary, asked for assistance from the community experts and the researcher.

2) The community experts challenged the youths to participate in the learning activities to promote respect for cultural diversity. They convinced the

youths, evaluated the youths' learning plan, giving suggestions and/or necessary information, orientating the youths to appropriate information sources, reflecting on the learning process and outcomes, and offering support throughout the process.

3) The researcher approached the youths with the assistance from adults in the communities to participate in the constructivist process, evaluating their learning, giving suggestions, providing information, providing supplies and equipments, reflecting on the process and learning outcomes, taking the youths to learn about the other cultures, observing, and supporting the youths throughout the process.

3.4.3 The data analysis

The content analysis was based on data gathered through observation, following up, and recording of the operation, and the reflection on the operation of the youths, and the suggestions of the community experts. The researcher categorized the data into the form of stages, its direction, the requirement of scaffolds, and summarized it in the form of a diagram to illustrate the constructivist process under which the cognitive structure of the youths was changed. The researcher also described the factors affecting the constructivist process of the youths

Descriptive statistics were used to appraise the constructivist process based on the data from the self-evaluation of the youths and the evaluation of the community experts and the researcher. The percentage scores and graphs were used to illustrate the expansion of learning outcome of the youths.

3.5 Data validation

The collection and analysis of the data for this study were collaboratively verified through the triangulation of the researcher, the community experts, and the youths throughout the study. The data and the analysis by the youths were verified by the community experts and the researcher. The data and analysis of the community experts were verified by the researcher and the youths, and the data and analysis of the researcher were also verified by the community experts and the youths as well.

CHAPTER IV

RESULTS

The results of the study on the constructivist process for cultural diversity respect of youths in Thai tourism communities are divided into three parts: The current situation of respect for cultural diversity among the youths, their process to construct cultural diversity respect, and the evaluation of their learning process. The details are as follows:

4.1 The current situation of respect for cultural diversity among the youths in the Thai tourism communities

The qualitative research into the youths' respect for cultural diversity in the Thai tourism communities revealed that community contexts bore influence on the levels of their respect in many regards and the contextual situations should be considered in managing the constructivist learning process for the youths as shown in Figure 4.1.

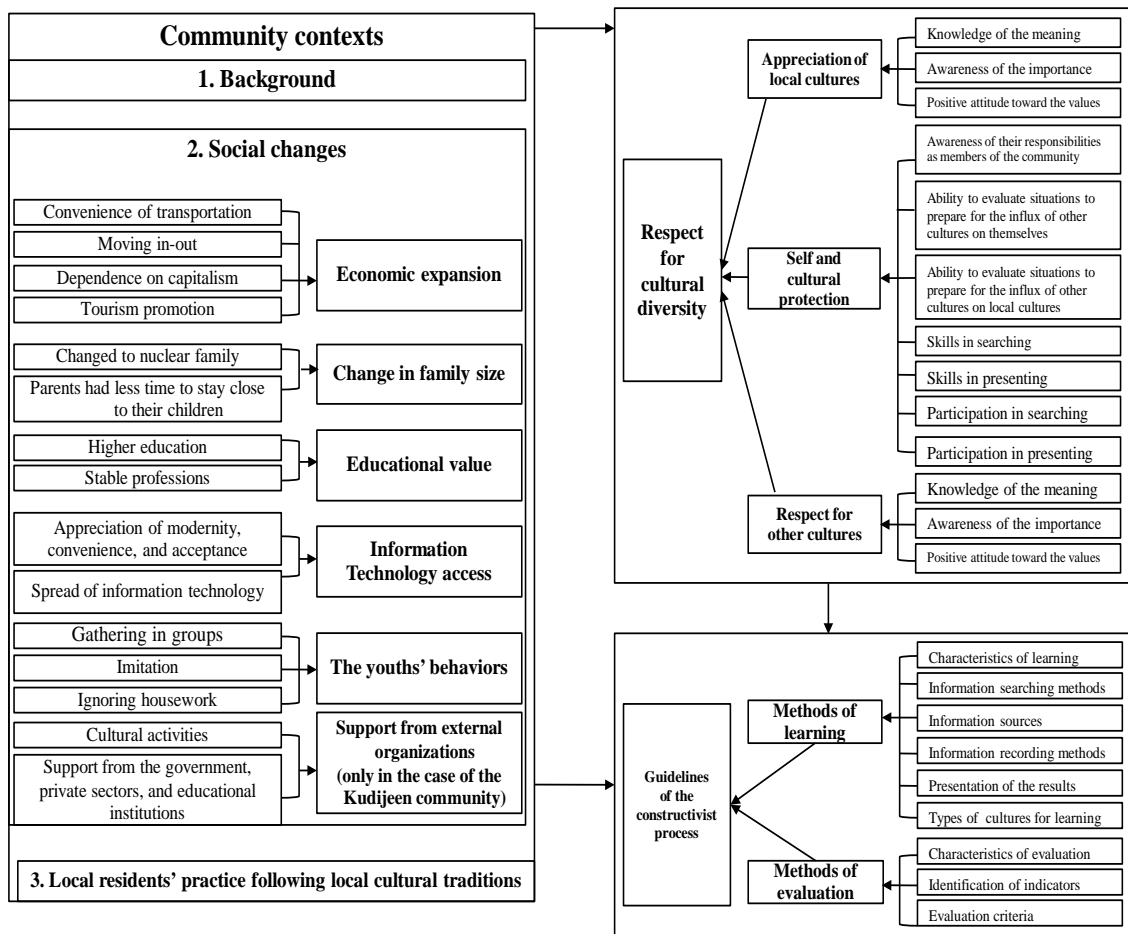


Figure 4.1 The current situation of respect for cultural diversity among the youths in the Thai tourism communities

As shown in Figure 4.1, the results of the qualitative study could be divided into three issues, i.e. the contextual conditions of the communities, the current situation of respect for cultural diversity among the youths, and the guidelines for managing the process of learning respect for cultural diversity among the youths.

4.1.1 The community contexts

The community contexts will be described in terms of their background, social changes, and the cultural practices of local residents in the communities.

4.1.1.1 Background

1) The Mon Bangkradi community was located in Samae Dam Sub-district, Bangkhuntien District of Bangkok. The community ancestors had moved from Baan Paew of Samut Sakorn province, and Paklad of Samut Prakan province during the reign of King Rama IV to settle down here in order to expand their agricultural land in this fertile area. The Sanamchai canal, which used to be the main transportation path to and from this community, cut through the community.

The Mon ethnic group was seen as having substantially inherited their ancient and beautiful culture although they had undergone several phases of migration. Their culture barely changed with the changing time and natural environment. In the first phase of the community history, when the Mon Bangkradi pioneers moved here, the area was thickly covered with forests, especially mangroves and Nipa palms. The canal water was so clean and clear that people could consume it. There lived a variety of aquatic animals. The fertile soil made it possible to harvest several crops in a year. The local resident grew vegetables for household consumption and bartering within the community. Life then relied heavily on natural resources, creating a cultural cradle where professions, food, clothing, houses, traditions, and beliefs were all in harmony with nature. Major professions in the area included farming, firewood making, Nipa palm weaving, and fishing. Food found locally included Thai caramel (Kalamae), iced rice (Khaochae), red sweet sticky rice, Khanom Chak (a Thai sweetmeat made of flour, coconut, and sugar), Roselle soup, elephant apple, and leather fern. Ladies wore wrap-around skirts with round-cut sleeveless blouses that they crossed with long scarves. Men wore round-necked shirts over which they crossed with long scarves. Their riverside houses were made of wood, with thatched roofs, with posts and piers. Their entertainments included the Saba game, Tayae Mon, ancient dancing, and Loy Chai. Major festival were Songkran, honey merit-making, boat race, water procession to present robes to Buddhist monks, and Loy Krathong. The Mon people believed in ancestral spirits like the Bangkradi god and Hua Lahan goddess as well as varied kinds of spirits, including the chicken, snake, turtle, fish, and sticky rice spirits.

Their culture was highly relevant to natural resources in the community. In the words of a 82-year-old local culturist (interviewed on April 7,

2013), *“We could live because of nature. It gave us our houses, lands, professions, traditions, beautiful cultures, and helped build a sense of unity so that we could live happily. Nowadays, things had changed. Some natural resources had decreased. Some were useless. We had to make adjustments in order to survive.”*

The Mon way of life was supported by very strong kinships. Their surnames clearly identified their ethnic origin, such as Makhon Mon, Mon Da, Pung Bangkradi, Tiaple, Sornsamdaeng, Kaendaeng, Sangthong, and Prasert. Members of the same family paid high importance on worshipping their ancestor spirit in order to maintain their strong kinships. In general, the Mon people were also strict Buddhists. The Bangkradi temple was the center of the community where people frequently conducted and participated in religious ceremonies and activities. The Mon people had been taught to be generous and kind to their fellowmen, nature, and supernatural beings; all these could be seen through their cultures. According to a 43-year-old local wise man (interviewed on April 7, 2013), *“Mon people here had kinship, religious and cultural beliefs that had linked us together for decades. We also extended our goodwill to outsiders and animate, inanimate, and supernatural beings.”*

The relationship between the local people and nature had enabled them to live happily on the fertile land. They did not exploit nature, but allowed it to recover and grow in order to fulfill their needs. Everyone had equal rights to the resources. They shared, and exchanged resources within the community not for profits although they occasionally traded with Mon people from other communities. The residents practiced one rice crop a year. During their free time, they gathered firewood and weaved Nipa palm products which they transported via the Sanamchai canal to sell in Bangkok, Nonthaburi, Samut Sakorn, and Samut Prakan provinces. By finding their ends met through many kinds of occupations, not gathering or cropping continuously, the local nature could recover itself to support their simple but self-sufficient way of life.

Since the development of the RamI II (Thonburi-Pakthor) road in 1972, the Mon Bangkradi community underwent drastic changes. Economic expansion that came along with more convenient transportation and other infrastructure sent considerable impacts on the Mon's ways of life. Investors came in to buy lands for speculated profits. New industrial factories, housing estates, fish and shrimp ponds, and so

on sprang up in the area. The local residents who sold their lands changed their status from landowners to factory laborers. Natural resources were degraded. Forests almost vanished, forcing the local residents to change housing materials from wood to cement, and from Nipa palm to ceramic roof tiles or corrugated iron sheets. The house style also changed to one-story structures, without posts and piers, exposing them to flood risk. In the honey-merit making ceremony, the Mon people replaced honey with sugar or syrup because, without forests, there were no honey bees in the area any longer. According to a 63-year-old local wise woman (interviewed on April 7, 2013), *“Nature, forests and water sources had been destroyed, which directly affected our living. We had had to make a lot of adjustments. Certain traditions and beliefs could be preserved, but some were disappearing. That was why the young did not quite understand their local cultures.”*

Local mangroves had been decreasing so much that the local residents could no longer gather firewood as profession. Forests, which used to be common-pool resources that everyone could use, had vanished. Only privately owned forests were still utilized. Few people practiced Nipa palm weaving. Rice farms had been transformed into industrial factories. The local wisdom of rice farming had given way to housing estates and fish and shrimp ponds. The canal was full of polluted water due to factory discharge, making it not possible to use the canal water for consumption but only for transportation. Aquatic animals were disappearing, and there were not enough for consumption in the community. Fishery had gradually slipped away from the community ways of life. Boat racing and the traditional water procession to present robes to Buddhist monks had completely disappeared. These were but some examples of cultural changes that occurred with the change in the natural environment. There were both adaptations and cancellations in some types of cultures. These phenomena reflected the fact that the cultures that were not in harmony with the natural environment of the community finally disappeared.

2) The Kudijeon community was located in Watkallaya Sub-district, Thonburi District of Bangkok. It was an ancient community by the Chao Phraya River that had been established since the time of the Ayutthaya Kingdom. This area used to belong to “Thonburi Srimaha Samut”, a frontier border town where chains were stretched across Chao Phraya River to stop passing ships to screen their purposes of visiting the Ayutthaya Kingdom, be they diplomatic, espionage, or

invasive, as well as to collect taxes. Being in the border, this town saw people from various countries and cities gathered; hence, its development into a **trading post** where people brought a variety of goods to sell and exchange. Sellers and buyers came from within Thailand as well as many other foreign countries to visit this town. Many Chinese merchants sailed in to trade. The number of Chinese settlers increased and eventually formed a Chinese community. A Chinese shrine was built, from which the name “Kudijeen” (Chinese shrine) community was derived. People of different nationalities and religions had also settled down in this area, including Portuguese Catholics, Sunni Muslims, Mahayana Buddhist Chinese, and Hinayana Buddhist Thais who migrated from the Ayutthaya Kingdom following its downfall. The intermingled community finally was called “the community of three religions and four beliefs.”

At the downfall of the Ayutthaya Kingdom, both Thais and foreigners escaped from the kingdom and gathered to fight back under the leadership of King Taksin. The foreigners who fought in the war to reclaim Thai sovereignty included the Portuguese, some of whom were soldiers of fortune. At the end of the war, King Taksin gave them a piece of land near his palace, which was now part of the Kudijeen community, for their residence. The Portuguese settled in the area, forming a unique community where there were also the Muslims from the Bangluang canal, the Chinese who earlier settled down around the Kien An Keng shrine, and the Thais who had been living around the Kallayanamitr Varamahavihara temple and Prayurawongsawas Varavihara temple long before.

As a result, the Kudijeen became the residence of people from different ethnicities, religions, and beliefs who had undergone migration and hardship together during the war. They supported each other and participated in many kinds of activities together, such as education, tourism, recreation, and religious ceremonies, except for the prohibited ones. They were able to live peacefully together from then until now. According to a 48-year-old male local culturist (interviewed on May 1, 2013), “*We had gone through hardships together for so long. We never left anyone behind. Though we had different religions, our ancestors were familiar with each other. They would always visit each other, participate in activities, exchange, and share many things. Our generations were following what the ancestors did by conserving the original cultures so that we would never be disunited.*”

People living in this area at the time of the Ayutthaya and early Rattanakosin Kingdoms relied on the river and canals. They lived in floating houses by the Chao Phraya River and its canals. Water was an integral part of their ways of life in terms of transportation, consumption, recreation, and religious ceremonies. After the signing of the Bowring Treaty, a number of steam launches entered the country for trading, which caused people to move their residences from the floating houses to the land. Their houses were built facing the river as water was still their main source of consumption. Later, roads were constructed. Many newly-built houses faced the roads instead of the river or canals (except for existing religious places, which still face the river or canals). Materials and building structures had been adjusted following the trend of each period. Floating houses made from wood were replaced by wooden houses built on the river bank. Most of the houses were bamboo houses with piers and pillars. Later, these kinds of houses was replaced by wooden and cement houses with or without piers and pillars and faced the river (some can still be seen today). Eventually, most of the houses were made of cement and faced the road. Many roads were built on canals covered with soil, which blocked the water path and drainage system and led to water pollution. People had changed their ways of life from one that was water-dependent to one that was street-dependent. Each house had its own fence separating it from other houses. There were 2-kilometer concrete paths along the river from the Kallayanamitr Varamahavihara temple to the Prayurawongsawas Varavihara temple to facilitate transportation and prevent the river from invasion. According to a 52-year-old female community leader (interviewed on April 30, 2013), *“Development from outside continuously came into the community. It was hard for us to resist. The natural resources had been decreasing so much that we almost saw nothing, except the river. This had caused changes in our ways of life. We and our children lived separately. Their understanding of their origin and practice of local cultures had lessened a lot.”*

The changing ways of life in the Kudijeen community reflected how the natural environment, including the river, forest and land in the Ayutthaya and early Rattanakosin Kingdoms had changed. During those times, the area was meant for plantation with ditches and canals as natural water conveyance. It was full of plants, vegetables, and fruits before being changed into an area full of all kinds of buildings. Cropping and fishery gradually phased out. Local residents

changed their professions into trading along the river, civil servants, salary earners, wage workers, tailors and others. Their cultures seemed to change with the change in natural environment.

4.1.1.2 Social changes in the tourism communities

Social changes in tourism communities include economic expansion, change in the family size, educational value, information technology access, youths' behaviors, and support from external organizations. Details are as follows:

1) Economic expansion

1.1) Convenience of transportation: there were roads connecting the outside areas as well as various types of vehicles in service, such as motorcycle taxis, minibuses, taxis, and boats. The youths and people from other communities could commute to and from the communities very conveniently. Therefore, there were constant cultural clashes.

1.2) Moving in-out: there had been many outsiders moving into the communities both in the form of permanent residents and temporary tenants. **The permanent residents** referred to people who were married to the local residents. They had to learn the local cultures in order to accommodate to the communities rather than to change the local cultures. On the other hand, **the temporary tenants** came as factory workers and general employees. These people were rarely interested in the local cultures, so they were likely to practice their original cultures. This could be seen as the diffusion of the outsiders among the youths in the communities.

Some local residents moved out of the communities because of education, profession, marriage, and seeking new residences. The youths would actually go to study outside the communities from the secondary school level onwards. After graduation, they mostly found jobs outside the communities and stayed close to their workplace. Some were married to people from other communities and needed to settle down with their families elsewhere. Some local residents in the Kudijeen community who did not hold the title deeds of the lands in the community might find new places to live since they live on lands legally

owned by religious institutions such as temples, churches and mosques. Moving out was a good way to obtain rights over the new land outside the communities.

1.3) Dependence on capitalism: the advent of capitalism had severely destroyed the natural environment, due to measures such as covering ditches and canals with soil to build roads, which blocked the water flow and drainage system and led to garbage problems, water and noise pollution. Rice farms had been transformed into lands for buildings. People's ways of life had changed from one of self-reliance to reliance on the outside, especially on capitalism. They had to earn a living to take care of their families. Sharing and exchanging consumables had become a tradition with benefits.

1.4) Tourism promotion: the growth of tourism had brought about tourism activities in the communities, generating income for local residents. Tourists visiting the communities learnt and participated in the local cultural activities. Although tourists came only for a short period, they also brought their original cultures with them and transferred them to local residents. Similarly, local residents made certain cultural adjustments to accommodate tourism and development in response to tourism. An example of this could be seen in the improvement of the landscape around the Kallayanamitr Varamahavihara temple, which had caused conflicts in Kudjjeen area.

According to a 52-year-old female community leader (interviewed on April 30, 2013), *“The national economy had expanded causing the communities to change in many ways. Self-reliance and community support had decreased. Development came with conveniences and many economic activities, including tourism. All of these negatively affected local residents and local cultures.”* A 73-year-old local wise woman (interviewed on May 10, 2013) stated that *“Economic expansion resulted in many people moving in and out the communities both temporarily and permanently. This facilitated cultural mobility derived from cultural clashes.”*

2) Change in the family size

2.1) Change to nuclear family: local residents preferred a nuclear family to an extended one. After marriage, the couple moved out from their parents' home and lived separately as a small family. The youths had few

opportunities to get close to their grandparents. This was the reason why they rarely learnt their local cultures from the elders, who had knowledge, understanding, and followed local cultures strictly.

2.2) Less parental time: as they had to make a living to take care of the whole family, they had less time to stay close to the youths. Likewise, the youths had no opportunities to learn local cultures from their parents.

A 65-year-old local wise woman (interviewed on April 25, 2013) said, *“The young separated their family from their parents and spent more time on work. They rarely had time for their children,”* and a 46-year-old female guardian (interviewed on April 27, 2013) said, *“As they separated their family, the young had less chance to meet the elders. The youths also stayed far from their grandparents.”*

3) Educational value

3.1) Higher education: local residents encouraged higher education among the youths, so they gave importance to formal education. The youths needed to study at the institutions outside the communities. Most of them stayed at dorms and returned home only on holidays. This caused the youths to stray from their local cultures, but got closer to other cultures.

3.2) Stable professions: the youths were encouraged to hold long-term, stable jobs from which they could earn high income to support their families. Most of those jobs required them to stay outside the communities; therefore, the youths had lesser opportunities to see and learnt their local cultures from the elders.

According to a 53-year-old female community leader (interviewed on April 30, 2013), *“If they did not study as much as possible, they would not be able to find good jobs and must live a hard life just like their parents did,”* and a 45-year-old male guardian (interviewed on April 24, 2013) said, *“We let them stay far from local cultures to study, graduate, and get good jobs outside. We hoped they could support themselves as well as their families in the future.”*

4) Access to information technology

4.1) Appreciation of modernity and convenience, and peer pressure: the youths used several kinds of information

technology to facilitate communicating and searching for information, and to gain acceptance from their peers.

4.2) Spread of information technology: it was more than easy for the youths to access information technology and advertising media. All youths had mobile phones, which they used for searching and communicating through social networks such as Facebook, Line, Twitter, WeChat, and WhatsApp. However, information technology access caused them to be trapped quite easily. If they could not separate right from wrong, both they and the community might be endangered. In addition, information technology drove the youths to assimilate other cultures without consideration.

According to a 67-year-old local wise man (interviewed on April 30, 2013), *“All youths had mobile phones, which they kept changing one after another. They knew how to use and what to use far better than their parents do. The parents would not be able to follow their children in technology,”* and a 47-year-old female guardian (interviewed on April 24, 2013) said, *“We had to buy them mobile phones so we could contact them easily. Also, they could use mobile phones to search for information about other cultures.”*

5) Youths' behaviors

5.1) Social grouping: the youths liked to undertake group activities. After school, they gathered and played games, watched movies and television, listened to music, played music, went shopping, read books, dance, played sports, and went on trips. Gathering in groups allowed them to share ideas and boasted about assimilating other cultures, which led to imitation.

5.2) Imitation: the youths liked to stay with friends and desired to be accepted. They were likely to imitate their friends in terms of dressing, speaking, using technology, eating, watching movies, and listening to music. The youths' behaviors were, therefore, collective behaviors.

5.3) Denial of household responsibility: the youths spent most of their time with friends. They stayed up late and woke up late, so they rarely helped their parents with housework.

According to a 65-year-old local wise woman (interviewed on April 25, 2013), *“The youths liked to gather together, imitated and did the same things*

that their friends did,” and a 46-year-old female guardian (interviewed on April 27, 2013) said, *“The youths rarely helped with housework. They spent a lot of time with friends and did everything with friends.”*

6) External support to the Kudijeen community

6.1) Cultural activities: the community had been supported by external organizations to arrange cultural activities in which local residents and visitors could participate.

6.2) Support from the government, private sectors, and educational institutions: the community had been supported by these agencies to arrange cultural activities for the youths to participate in, but they were not interested much in cultural information. Although local cultures were promoted using guest speakers and field trips, the youths paid more attention to other cultures that visitors brought with them, such as dressing, use of technology, speaking, and behaviors.

According to a 67-year-old local wise man (interviewed on April 30, 2013), *“Our local cultures attracted interest from many organizations. They supported us in arranging activities to promote our cultures, attracted visitors, and encouraged local residents to appreciate local cultures. However, the youths still focused on their personal enjoyment rather than getting something useful,”* and a 47-year-old female guardian (interviewed on April 24, 2013) said, *“When there were cultural activities in the community, the youths enjoyed meeting outsiders and then imitated their behaviors.”*

4.1.1.3 Cultural practices in the tourism communities

The existence of cultures has changed with the change in natural resources. Similarly, the ways of life of the local residents have been affected by capitalism. Therefore, the cultural practices have also changed by age range as shown in Table 4.1.

Table 4.1 Cultural practices of local residents divided by age range

Age (years)	Local cultural practices	
	Mon Bangkradi community	Kudijeen community
80 and above	Rigidly followed local cultural practices, understood the Mon culture well, participated in all cultural activities, wore the traditional Mon clothing in daily life, feared violating traditions, spoke the Mon language fluently, read and wrote the Mon language fairly well (Nowadays, there were only three local residents who could read and write the Mon language)	-
70-79	Rigidly followed local cultural practices, understood the Mon culture well, participated in all cultural activities, wore the traditional Mon clothing and Thai clothing in daily life, feared violating traditions, spoke the Mon language fluently, were unable to read and write the Mon language	Followed religious rules strictly and participated in religious activities on important dates, understood the cultures of the Kudijeen community well (aged 70 and above)
60-69	Rigidly followed local cultural practices, understood the Mon culture quite well, participated in all cultural activities, wore the traditional Mon clothing and Thai clothing in daily life, feared violating traditions, spoke the Mon language fluently, were unable to read and write the Mon language	Participated in religious activities on important dates, followed religious rules occasionally, understood the cultures of the Kudijeen community fairly well (aged 50-69)
50-59	Rigidly followed local cultural practices, understood most types of the Mon culture, participated in almost all cultural activities, wore the traditional Mon clothing and Thai clothing in daily life, feared violating traditions, spoke the Mon language fluently, were unable to read and write the Mon language	

Table 4.1 Cultural practices of local residents divided by age range (cont.)

Age (years)	Local cultural practices	
	Mon Bangkradi community	Kudijeen community
40-49	Rigidly followed local cultural practices, understood some types of the Mon culture, participated in some cultural activities, understood the importance of participation in the activities, wore the traditional Mon clothing and Thai clothing occasionally, feared violating traditions, spoke the Mon language within the family and the community, were unable to read and write the Mon language	Participated in religious activities on important dates quite often, agreed on the importance of following religious rules, understood some types of the cultures of the Kudijeen community
30-39	Followed most of the local cultural practices, understood quite a few aspects of the culture but did not strictly follow them, participated in cultural activities only when they were not working, wore the traditional Mon clothing only when participating in cultural activities, feared violating traditions, spoke the Mon language within the family and the community, were unable to read and write Mon language	Participated in religious activities on important dates sometimes, agreed on the importance of following religious rules, understood some of the cultures of the Kudijeen community
20-29	Agreed that everyone should practice the Mon culture but did not understand it very well, practiced it occasionally, participated in cultural activities only when they were not working, wore the traditional Mon clothing only when participating in cultural activities, feared violating traditions, spoke and understood the Mon language in short sentences used in daily life, were unable to read and write the Mon language	Rarely participated in religious activities on important dates, agreed on the importance of following religious rules, understood a few aspects of the cultures of the Kudijeen community
Less than 20	Agreed that everyone should practice the Mon culture but did not understand it very much, practiced it occasionally, participated in cultural activities only when they were not working or studying, wore the traditional Mon clothing only when participating in cultural activities, feared violating traditions, spoke and understood a few words of the Mon language, were unable to read and write the Mon language	Participated in religious activities on important dates occasionally and were always invited to participate in performances and facilitations in those activities, agreed on the importance of following religious rules, understood very few of the cultural types of the Kudijeen community

As seen from Table 4.1, the strictness with which local residents in tourism communities followed local cultural practices tended to differ with age. People aged 70 and above had knowledge of local cultural practices and followed them strictly (there were three people in the Mon Bangkradi community who were above 80 years old and were able to read and write the Mon language). On the other hand, the youths aged below 20 had little knowledge and understanding of their local cultures and rarely practiced it. This reflected that the strictness with which local cultural practices were followed decreases with a decrease in age range. According to a 73-year-old local wise woman (interviewed on May 10, 2013), *“The young gave more importance to making a living than to participating in cultural activities. They practiced local cultures only on holidays”*. In addition, a 52-year-old female community leader (interviewed on April 30, 2013) said, *“Making a living was important today. Although the elders practiced local cultures for them to see and invited them to follow, the young ignored most of it. This situation was a concern.”* While a 14-year-old female youth (interviewed on April 20, 2013) said, *“Practicing local cultures were not fun, so we were not interested in doing it. Some activities took place while we were studying. We had to give first priority to our study.”*

The contexts of the communities encouraged the youths to accept other cultures very easily and pushed them away from their own local cultures. They lacked an understanding of their local and other cultures, which led to meaningless cultural respect. This affected the youths, local cultures and the communities, and was reflected in the self-evaluation conducted by the youths before participating in the constructivist process. It was found from the results that the youths had a low level of respect for cultural diversity in general.

4.1.2 The current situation of respect for cultural diversity among the youths

The youths had a generally low level of respect for cultural diversity, which coincided with the quantitative analysis of the community experts and the youths, which showed the same results. The Mon Bangkradi community ($\bar{x} = 1.64$, S.D. = 0.58) had 13.85 percent and the Kudijeen community ($\bar{x} = 1.81$, S.D. = 0.50) had 15.38 percent.

Considered aspect-wise, it was found that almost all aspects showed low levels, except the ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures of the Mon Bangkradi, which was at the lowest level as shown in Table 4.2.

Table 4.2 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the community experts

Aspects	Mon Bangkradi community			Kudijeen community		
	\bar{x}	S.D.	Level	\bar{x}	S.D.	Level
1. Appreciation of their own local cultures						
1.1 Knowledge in the meaning of their own local cultures	1.86	0.71	Low	2.00	0.61	Low
1.2 Awareness of the importance of their own local cultures	1.64	0.65	Low	1.77	0.61	Low
1.3 Attitude toward the value of their own local cultures	1.68	0.56	Low	1.86	0.63	Low
2. Self and cultural protection						
2.1 Awareness of their responsibilities as community members	1.05	0.21	Low	1.09	0.29	Low
2.2 Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself	1.09	0.09	Low	1.18	0.39	Low
2.3 Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures	1.00	0.00	Lowest	1.09	0.29	Low
2.4 Skills in searching for the meaning of their own local cultures	1.06	0.55	Low	1.09	0.29	Low
2.5 Participation in searching for the meaning of their own local cultures	1.68	0.47	Low	1.72	0.45	Low
2.6 Skills in the presentation of their own local cultures	1.08	0.67	Low	1.18	0.39	Low
2.7 Participation in the presentation of their own local cultures	1.59	0.66	Low	1.63	0.49	Low

Table 4.2 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the community experts (cont.)

Aspects	Mon Bangkradi community			Kudijeem community		
	\bar{x}	S.D.	Level	\bar{x}	S.D.	Level
3. Respect for other cultures						
3.1 Knowledge in the meaning of the other cultures	1.41	0.50	Low	1.59	0.50	Low
3.2 Awareness of the importance of the other cultures	1.68	0.64	Low	1.77	0.61	Low
3.3 Attitude toward the value of the other cultures	1.73	0.55	Low	1.81	0.50	Low
4. Respect for cultural diversity						
4.1 Level of respect for cultural diversity	1.64	0.58	Low	1.81	0.50	Low

Regarding the results of the self-evaluation conducted prior to participation in the constructivist process, the level of respect for cultural diversity among the youths from the Mon Bangkradi community stood at 13.85 percent. They achieved a 20.00 percent score in appreciation of their own local cultures, 11.43 percent for self and cultural protection, and 13.33 percent for respect for other cultures. When considered aspect-wise, it was found that the scores for all aspects stood at 20.00 percent, except in the case of awareness of their responsibilities as community members, skills in searching for the meaning of their own local cultures, skills in the presentation of their own local cultures, and knowledge in the meaning of the other cultures, which stood at 0.00 percent. The youths achieved a score of 20.00 percent in the case of knowledge in the meaning of their own local cultures at and an average score of 15.00 percent for local cultural learning (8 aspects).

The youths from the Kudijeem community achieved a score of 15.38 percent for level of respect for cultural diversity. They scored 20.00 percent for appreciation of their own local cultures, 14.29 percent for self and cultural protection, and 13.33 percent for respect for other cultures. When considered aspect-wise, it was found that the scores for all aspects stood at 20.00 percent, except in the case of skills in searching for the meaning of their own local cultures, participation in searching for the meaning of their

own local cultures, and knowledge in the meaning of the other cultures, which stood at 0.00 percent. The youths achieved a score of 20.00 percent in the case of knowledge in the meaning of their own local cultures at and an average score of 15.00 percent for local cultural learning (8 aspects) as shown in Table 4.3.

Table 4.3 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the youths

Aspects	Result of Evaluation (Percentage)	
	Mon Bangkradi community	Kudijeen community
1. Appreciation of their own local cultures		
1.1 Knowledge in the meaning of their own local cultures	20.00	20.00
1.2 Awareness of the importance of their own local cultures	20.00	20.00
1.3 Attitude toward the value of their own local cultures	20.00	20.00
Average score for appreciation of their own local cultures (3 aspects)	20.00	20.00
2. Self and cultural protection		
2.1 Awareness of their responsibilities as community members	0.00	20.00
2.2 Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself	20.00	20.00
2.3 Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures	20.00	20.00
2.4 Skills in searching for the meaning of their own local cultures	0.00	0.00
2.5 Participation in searching for the meaning of their own local cultures	20.00	0.00
2.6 Skills in the presentation of their own local cultures*	0.00	20.00
2.7 Participation in the presentation of their own local cultures*	20.00	20.00
Average score for self and cultural protection (7 aspects)	11.43	14.29
Average score for learning their own local cultures (8 aspects excluding the aspects*)	15.00	15.00

Table 4.3 Level of respect for cultural diversity among the youths in the Thai tourism communities prior to the youths' participation in the learning process according to the youths (cont.)

Aspects	Result of Evaluation (Percentage)	
	Mon Bangkradi community	Kudijeem community
3. Respect for other cultures		
3.1 Knowledge in the meaning of the other cultures	0.00	0.00
3.2 Awareness of the importance of the other cultures	20.00	20.00
3.3 Attitude toward the value of the other cultures	20.00	20.00
Average score for respect for other cultures (3 aspects)	13.33	13.33
Average score for respect for cultural diversity (13 aspects)	13.85	15.38

It is interesting to note that both the strongly monocultural Mon Bangkradi community and the multicultural Kudijeem community have low levels of respect for cultural diversity in terms of appreciation of their own local cultures, self and cultural protection, and respect for other cultures. Details are as follows:

4.1.2.1 Appreciation of their own local cultures

Appreciation of their own local cultures comprised three aspects, which were knowledge, an awareness of the importance and a positive value regarding local cultures.

1) Knowledge in the meaning of their own local cultures

The youths knew the names of various local cultural practices, knew the goal and relationship with the natural environment of certain types of cultures, yet they did not know their background. Table 4.4 summarized the details.

Table 4.4 Knowledge in the meaning of their own local cultures among the youths according to the youths and community experts

Type of local cultures	Background	Goal	Relationship with the natural environment
Mon Bangkradi community			
Tayae Mon	Showed for long time	Enjoyment	-

Table 4.4 Knowledge in the meaning of their own local cultures among the youths according to the youths and community experts (cont.)

Type of local cultures	Background	Goal	Relationship with the natural environment
Mon Songkran festival	Showed for long time	Enjoyment	-
Saba game	Showed for long time	Enjoyment	-
Loy Chai	Showed for long time	Enjoyment	-
Traditional Mon clothing	Showed for long time	Neat and clean	-
Mon art and culture museum	Showed for long time	Antique store	-
Ancestor ghost	Showed for long time	Protection family members	-
Bangkradi temple	Showed for long time	Religious activities place	-
Mon language	Showed for long time	Communication in community	-
Nipa palm weaving	Showed for long time	Roof and income	Nipa palm forest in community
Traditional Mon houses	Showed for long time	Residence	-
* Boxing of Nipa palm	Showed for long time	Enjoyment	Nipa palm forest in community
Kudijeon Community			
Santa Cruz church	Showed for long time	- Community symbol - Sole Christian center - Place of discipline - Place for religious activities - Place for community activities - Symbol of cultural diversity - Tourist destination	-

Table 4.4 Knowledge in the meaning of their own local cultures among the youths according to the youths and community experts (cont.)

Type of local cultures	Background	Goal	Relationship with the natural environment
Kien An Keng shrine	Showed for long time	- Previously a Chinese monks' residence - Community symbol - Sole Hokkien center - Place for religious activities - Symbol of cultural and social living - Tourist destination	-
Kallayanamitr Varamahavihara temple	Showed for long time	Place for religious activities and promotion of peaceful living	-
Prayurawongsawas Varavihara temple	Showed for long time	Place for religious activities and promotion of peaceful living	-
Bangluang mosque	Showed for long time	Place for religious activities and promotion of peaceful living	-
**City Law Enforcement Department, Bangkok	Showed for long time	Sole center of the Thonburi people (Previously the Thonburi town hall)	-
Winsor house	Showed for long time	Previous residence	-
Bangluang artist house	showed for long time	Residence and place for entertainment	-
Wongpipat Patayakosol house	showed for long time	Thai musical instrument store and previous residence	-
Cross ceremony	showed for long time	Christian ceremony	-
Farang Kudijeen dessert	showed for long time	Food	-
Nanuan dessert	showed for long time	Food	-
Kuaytud dessert	showed for long time	Food	-
Kudsalang dessert	showed for long time	Food	-

Remark: * Only youths' views ** Only community experts' views

The results affirmed the quantitative analysis of the community experts and the youths in that the youths had a low level of knowledge in the meaning of their own local cultures. The Mon Bangkradi community ($\bar{x} = 1.86$, S.D. = 0.71) and the Kudijeen community ($\bar{x} = 2.00$, S.D. = 0.61) both scored 20.00 percent.

According to a 73-year-old local wise woman (interviewed on May 10, 2013), *“The youths knew the names of various local cultural traditions. They might know some basic meanings, but to understand the background and the relationship with the natural environment of certain cultural traditions might be too difficult for them. They had to learn more,”* while a 52-year-old female community leader (interviewed on May 10, 2013) said, *“The youths were only familiar with the names of some local cultural traditions, but they knew almost nothing in detail,”* and a 14-year-old female youth (interviewed on April 20, 2013) said, *“We knew the names of many types of local cultural traditions as well as some other information.”*

2) Awareness of the importance of their own local cultures

The youths were aware of the importance of their own local cultural traditions, which enabled local residents to live happily together. The youths from the Mon Bangkradi community also believed that their local cultural traditions represented the Mon identity, but they could not explain it in detail. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of awareness of the importance of their own local cultures. The Mon Bangkradi community ($\bar{x} = 1.64$, S.D. = 0.65) and the Kudijeen community ($\bar{x} = 1.77$, S.D. = 0.61) both scored 20.00 percent.

According to a 82-year-old local male culturist (interviewed on April 7, 2013), *“Local cultural traditions were very important, but the youths only knew the importance of what they saw often,”* while a 47-year-old female guardian (interviewed on April 25, 2013) said, *“The young generations did not know how important their own local cultural traditions were,”* and a 14-year-old male youth (interviewed on April 25, 2013) said, *“Local cultural traditions made local residents understand each other and more courteous.”*

3) Attitude toward the values of their own local cultures

The youths acknowledged the values of their own local cultures in representing unity and generating income from tourism, but they were unable to explain how and why. This coincided with the quantitative analysis of the community experts and the youths, which found that the youths had a low level of attitude toward local cultures. The Mon Bangkradi community ($\bar{x} = 1.68$, S.D. = 0.56) and the Kudijeen community ($\bar{x} = 1.86$, S.D. = 0.63) both scored 20.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), *“Local cultural traditions were very important for local residents’ ways of life. If we did not have cultural traditions, we could not live in harmony as a community. However, the youths rarely acknowledged that importance.”* A 47-year-old female guardian (interviewed on April 25, 2013) said, *“The youths almost did not know how our ways of life would change if we did not have local cultural traditions,”* and a 14-year-old male youth (interviewed on April 25, 2013) said, *“Local cultural traditions differentiated us from other groups of people and helped us make money from tourists who visit our community.”*

4.1.2.2 Self and cultural protection

Self and cultural protection consist of seven aspects, which are awareness of their responsibilities as community members, ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself and on local cultures, skills and participation in searching for the meaning of their own local cultures, skills and participation in the presentation of their own local cultures.

1) Awareness of their responsibilities as community members

The youths were aware of their responsibilities that they had to take care of, maintain, and inherit their local cultures. However, it was adults who took the lead in doing all of these, while the youths only did so where appropriated. The youths from the Kudijeen community believed that they had the responsibility of sharing the meaning of their local cultures among other people, but they could not explain them in detail. This affirmed the quantitative analysis of the

community experts and the youths, which found that the youths had a low level of awareness of their responsibilities as community members. The Mon Bangkradi community ($\bar{x} = 1.05$, S.D. = 0.21) scored 0.00 percent, while the Kudijeen community ($\bar{x} = 1.09$, S.D. = 0.29) scored 20.00 percent.

According to a 73-year-old local wise woman, (interviewed on May 10, 2013), “*Normally adults arranged all activities related to local cultures. The youths just took part in them. This was why the youths understood that practicing local cultures were adults’ responsibilities,*” while a 46-year-old female guardian (interviewed on April 27, 2013) said, “*Adults mainly took care of local cultures, so the youths understood that they would take care of them only when they became adults,*” and a 15-year-old female youth (interviewed on April 25, 2013) said, “*We saw that adults were responsible for both the practice and transfer of local cultures to other people, so we would have to do it when we grew up.*”

2) Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself

The youths did not know about the negative impacts of the possible impact of the influx of external cultures on themselves. They saw the influx of external cultures as the advent of modernity in their communities. The youths from the Mon Bangkradi community thought that if they assimilated other cultures and practiced them, they would be accepted by their peers. The youths from the Kudijeen community were familiar with cultural diversity, so they did not prepare for the possible impact of the influx of external cultures on themselves. This coincided with the quantitative analysis of the community experts and the youths, which found that the youths had a low level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself. The Mon Bangkradi community ($\bar{x} = 1.09$, S.D. = 0.09) and the Kudijeen community ($\bar{x} = 1.18$, S.D. = 0.39) both scored 20.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), “*Together with most of the local residents, the youths also did not prepare for the influx of external cultures,*” while a 45-year-old male guardian (interviewed on April 24, 2013) said, “*The youths did not realize the*

negative effects derived from the influx of external cultures because they appreciated the modernity of such cultures,” and a 14-year-old female youth (interviewed on April 20, 2013) said, *“Anyone just accepted other cultures. If we did not, we felt different.”*

3) Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures

The youths did not realize the negative impacts that result from the influx of external cultures because they appreciated the modernity of such cultures. Therefore, they did not know that other cultures affected their local cultures. This affirmed the quantitative analysis of the community experts and the youths, which found that the youths had a low level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself and on local cultures. In the community experts' view, the Mon Bangkradi community scored the lowest ($\bar{x} = 1.00$, S.D. = 0.00), but the Kudijeen community scored the low ($\bar{x} = 1.09$, S.D. = 0.29), both scored 20.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), *“An important risk of local cultures was that the youths and most of the local residents did not realize the negative impacts on local cultures which were derived from the influx of external cultures, so they did not prepare for it.”* A 45-year-old male guardian (interviewed on April 24, 2013) said, *“As the youths appreciated the modernity of other cultures, they did not see any negative effects happening to their local cultures,”* and a 14-year-old female youth (interviewed on April 20, 2013) said, *“The advent of other cultures modernized our local cultures.”*

4) Skills in searching for the meaning of their own local cultures

The youths from the Mon Bangkradi community had skills in searching for the meaning of their own local cultures through storytelling, observing adults' practicing them and occasionally participating in cultural activities without any preparation. They seldom understood the meaning of their local cultures. The youths from the Kudijeen community never searched for the meaning of their local cultures, so they did not have experience or know how to do it. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of skills in searching for the meaning of their own local cultures.

The Mon Bangkradi ($\bar{x} = 1.06$, S.D. = 0.55) and the Kudijeen community ($\bar{x} = 1.09$, S.D. = 0.29) both scored 0.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), *“The youths had listened to the information about local cultures, seen adults practicing as well as participating in cultural activities, but never searched for the meaning themselves.”* A 46-year-old female guardian (interviewed on April 27, 2013) said, *“The youths were familiar with obtaining information from adults, but they never thought about or tried searching for the meaning of local cultures themselves,”* and a 15-year-old male youth (interviewed on April 20, 2013) said, *“We never searched for the meaning of local cultures, so we did not know what we should do.”*

5) Participation in searching for the meaning of their own local cultures

The youths in the Mon Bangkradi community had participated in searching for the meaning of their own local cultures when it was assigned by teachers as homework as well as participating in the activities assigned by their schools. They surveyed, tried playing traditional Mon musical instruments, and viewed the demonstrations conducted by adults in the community. The youths from the Kudijeen community had never searched for the meaning of their own local cultures. They only listened to what local residents and outsiders told them during cultural activities. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of participation in searching for the meaning of their own local cultures. Mon Bangkradi community ($\bar{x} = 1.68$, S.D. = 0.47) scored 20.00 percent, and the Kudijeen community ($\bar{x} = 1.72$, S.D. = 0.45) scored 0.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), *“The community always encouraged the youths to participate in searching for the meaning of local cultures, but the youths did not see the importance of doing so”.* A 47-year-old female guardian (interviewed on April 24, 2013) said, *“The youths were never interested in learning their local cultures, so they seldom participated in searching for the meaning of their local cultures,”* and a 14-year-old male youth (interviewed on April 25, 2013) said, *“Unless the search for the meaning of local cultures was assigned to us, we did not know why we have to do it.”*

6) Skills in the presentation of their own local cultures

The youths had skills in the presentation of their own local cultures by telling their friends from other communities and performing local cultures as assigned by adults who arranged such activities. They thought that adults, especially the local culturist and local wise men, presented these better than they did. When they had to present local cultures by themselves, they should study it more. This coincided with the quantitative analysis of the community experts and the youths, which found that the youths had a low level of skills in the presentation of their own local cultures. The Mon Bangkradi community ($\bar{x} = 1.08$, S.D. = 0.67) scored 0.00 percent, and the Kudijeen community ($\bar{x} = 1.18$, S.D. = 0.39) scored 20.00 percent.

According to a 52-year-old female community leader (interviewed on April 30, 2013), “*Adults usually assigned the youths to present local cultures by performance,*” and a 45-year-old male guardian (interviewed on April 24, 2013) said, “*Whatever adults assigned would be practiced by the youths,*” while a 14-year-old female youth (interviewed on April 20, 2013) said, “*We were not confident of presenting local cultures by ourselves unless we were assigned by adults to do so. We had limited knowledge about it.*”

7) Participation in the presentation of their own local cultures

The youths occasionally participated in presenting their own local cultures during cultural activities and by telling their friends. Mostly, they took part in the activities as performers as assigned by adults. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of participation in presenting their local cultures. The Mon Bangkradi community ($\bar{x} = 1.59$, S.D. = 0.66) and the Kudijeen community ($\bar{x} = 1.63$, S.D. = 0.49) both scored 20.00 percent.

According to a 52-year-old female community leader (interviewed on April 30, 2013), “*The youths participated in presenting local cultures as performers because they enjoyed such activities which suit their age.*” A 45-year-old male guardian (interviewed on April 24, 2013) said, “*Adults hesitated to*

assign any roles to the youths other than that of performers since they were not confident of the youths' sense of responsibility," while a 14-year-old female youth (interviewed on April 20, 2013) said, *"We had to follow what adults had assigned us to do, but sometimes we could share some knowledge with our friends."*

4.1.4.3 Respect for other cultures

The respect for other cultures can be divided into three aspects, namely, knowledge, an awareness of the importance and a positive value regarding other cultures.

1) Knowledge in the meaning of the other cultures

The youths knew the names of various types of other cultures. They knew the background and goal of such cultures, but did not know the relationship with the natural environment of each type of culture as shown in Table 4.5.

Table 4.5 Knowledge in the meaning of the other cultures among the youths in the Thai tourism communities according to the youths and community experts

Type of other cultures	Background	Goal	Relationship with the natural environment
Mon Bangkradi community			
Entertainment activities (songs, plays, movies)	Made by foreigners and Thais	Enjoyment	-
General Thai temples	Showed for long time	A place for Thais to conduct religious activities, but other could join in	-
Christ church	Showed for long time	A place for Christians to conduct religious activities	-

Table 4.5 Knowledge in the meaning of the other cultures among the youths in the Thai tourism communities according to the youths and community experts (cont.)

Type of other cultures	Background	Goal	Relationship with the natural environment
International clothing (wearing improper clothing)	Came from Western countries, Korea, and Japan	Beauty and modernity	-
*Using information technology for communication (Mobile phone, online social media, internet)	Came from Western countries, Korea, and Japan	Convenient form of communication, ability to search for required information, and indicative of modernity	-
*International musical instruments (guitar, drums)	Came from Western countries, Korea and Japan	Enjoyment	-
*Fast food (Pizza, KFC chicken, soft drinks, Korean grilled pork)	Came from Western countries, Korea, and Japan	Convenient to eat and indicative of modernity	-
Kudijeem Community			
Entertainment activities (songs, plays, concerts)	Made by foreigners and Thais	Enjoyment	-
International clothing (wearing minimal clothing, *bags, *shoes, *cosmetics)	Came from Korea and Japan	Beauty, indicative of modernity, and convenience of movement	-
*Fast food (Pizza, KFC chicken, soft drinks, burger, snacks)	Came from Western countries	Convenient to eat and indicative of modernity	-
Using information technology for communication (Mobile phone, *tablet)	Came from Western countries and Korea	Convenient form of communication and indicative of modernity	-
Traditional Mon temple (Pradittharam temple)	Built by the Mon since a long time	Religious activities place	-

Table 4.5 Knowledge in the meaning of the other cultures among the youths in the Thai tourism communities according to the youths and community experts (cont.)

Type of other cultures	Background	Goal	Relationship with the natural environment
Thai temples (Emerald Buddha temple, Phrachetupon Wimolmungalaram temple, Dawn temple, Rakhangkhositraram Varamahavihara temple etc.)	Built by Buddhists since a long time	*A place for Buddhists to conduct religious activities, but others could join in when there were non-prohibited activities)	-
Mosques (Jaroenpas mosque, Thonson mosque, Thuekdang mosque)	Built by Muslims since a long time	A place for Muslims to conduct religious activities - * but others could join in when there were non-prohibited activities)	-

Remark: * Only youths' views

The results coincided with the quantitative analysis of the community experts and the youths, which found that the youths had a low level of knowledge in the meaning of the other cultures. The Mon Bangkradi community ($\bar{x} = 1.41$, S.D. = 0.50) and the Kudijeen community ($\bar{x} = 1.59$, S.D. = 0.50) both scored 0.00 percent.

According to a 65-year-old local wise woman (interviewed on April 25, 2013), *“The youths knew the names of various types of other cultures. They knew the background and goal of such cultures, but did not know their relationship with the natural environment. This was probably because they did not know the context of the area where such cultures were from.”* A 47-year-old female guardian (interviewed on April 24, 2013) said, *“The youths appreciated other cultures without understanding them,”* and a 14-year-old female youth (interviewed on April 20, 2013) said, *“Though we did not know the meaning of other cultures, we could accept and practice them as long as they were not against the religious rules.”*

2) Awareness of the importance of the other cultures

The youths were aware of the importance of other cultures in terms of the differences between such cultures and their local cultures, modernity, enjoyment, convenience in eating, communicating, body movement, and peer acceptance. Therefore, they accepted and practiced other cultures. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of awareness of the importance of the other cultures. The Mon Bangkradi community ($\bar{x} = 1.68$, S.D. = 0.64) and the Kudijeem community ($\bar{x} = 1.77$, S.D. = 0.61) both scored 20.00 percent.

According to a 52-year-old female community leader (interviewed on April 30, 2013), *“The youths followed trends. They just accepted other cultures to practice.”* A 46-year-old female guardian (interviewed April 27, 2013) said, *“The youths did not realize the real importance of other cultures. They just accepted them and practiced them,”* and a 15-year-old male youth (interviewed April 20, 2013) said, *“Other cultures had changed quickly. We should accept and practice them immediately, so we would not feel different.”*

3) Attitude toward the values of the other cultures

The youths acknowledged the values of other cultures in terms of the difference between such cultures and their local cultures. Also, they accepted and practiced other cultures on the condition that such cultures were not against the religious rules. This was supported by the quantitative analysis of the community experts and the youths, which found that the youths had a low level of attitude toward the values of the other cultures. The Mon Bangkradi community ($\bar{x} = 1.73$, S.D. = 0.55) and the Kudijeem community ($\bar{x} = 1.81$, S.D. = 0.50) both scored 20.00 percent.

According to a 82-year-old male local culturist (interviewed on April 7, 2013), *“The youths acknowledged the values of other cultures, so they accepted and practiced them. However, they did not give much importance to such cultures.”* A 47-year-old female guardian (interviewed on April

24, 2013) said, *“The youths never consulted their parents before they accepted and practiced other cultures,”* and a 14-year-old male youth (interviewed on April 25, 2013) said, *“Other cultures were exotic. People practiced them generally, so it was not bad if we also practiced such cultures.”*

4.1.3 Guidelines in the process of learning respect for cultural diversity among the youths in the Thai tourism communities

The guidelines in the process of learning respect for cultural diversity among the youths in the Thai tourism communities can be divided into two parts: the methods of learning and the methods of evaluation of the learning process for respect for cultural diversity among the youths in the Thai tourism communities.

4.1.3.1 Methods of learning for cultural diversity respect of the youths in the Thai tourism communities

1) Characteristics of the learning process: the youths should be provided with opportunities to practice the learning process in groups in an enjoyable manner. They should be allowed to undergo field practice with informal, flexible learning, which was adjustable where appropriated as well as receiving assistance from adults. According to a 42-year-old male guardian (interviewed on April 8, 2013), *“The learning process should allow the youths to practice informally to make them feel that they could learn what they wanted in authentic contexts. However, adults should provide them with necessary assistance,”* and a 14-year-old male youth (interviewed on April 20, 2013) said, *“We wanted to do something outside of the existing framework, something informal and flexible that could be adjusted later.”*

2) Information searching methods: they asked, viewed, read, and listened to various types of media in addition to undergoing field practice. According to a 15-year-old female youth (interviewed on April 22, 2013), *“We could construct knowledge by asking local residents, undergoing field practice to learn authentically and searching from media,”* and a 62-year-old local wise man (interviewed on April 10, 2013) said, *“Reading books, viewing and listening to media were very important, especially for a community whose natural resources had*

decreased, such as the Kudijeen community. The youths needed to read “Dek Baan Suan,” a book written by Por Netrangsri to understand the past and development of the Thonburi area. Also, they needed to view a Thai historical documentary on the Thonburi dynasty to feel encouraged to learn more about their local and other cultures.”

3) Information sources: the youths used various information sources to construct knowledge, such as authentic cultural sites, local residents including local wise men, community leaders, local culturists, and guardians. In addition, they obtained information from documentaries, books, and media. According to a 41-year-old female guardian (interviewed on April 11, 2013), *“Information sources around us, both humans and places were important to local cultural learning. We could not ignore information sources within the community. Anyway, books were also important. Today the youths easily accessed media, so they could use various media,”* and a 14-year-old female youth (interviewed on April 19, 2013) said, *“We would learn from information sources in the communities, family and community residences, cultural sites, and media.”*

4) Information recording methods: they took written notes. Although the youths wanted to make audio recordings, the community experts thought that they should write down the information in their notebooks. According to a 15-year-old male youth (interviewed on April 20, 2013), *“Audio-recording allowed us to record every detail and we would be able to listen again and again for understanding,”* while a 41-year-old female guardian (interviewed on April 8, 2013) said, *“Taking notes allowed the youths to try to understand information while writing it down. When they had questions, they could ask for clarification,”* and a 63-year-old local wise woman (interviewed on April 20, 2013) said, *“If we let them make audio-recordings, they would not listen carefully, which was a waste of time.”*

5) Presentation of the results: the youths presented the results orally. According to a 14-year-old female youth (interviewed on April 21, 2013), *“If we presented our results in writing, we might spend a lot of time since we had to use formal language which we were not good at. If we presented them in the form of drawings, it seemed that we would not be able to draw the pictures of all cultures. Therefore, we asked to present orally so that adults and friends could help us correct some points easily,”* and a 50-year-old female guardian (interviewed on April 12, 2013)

said, *“We should let the youths choose the methods themselves, so they did not feel they’re forced.”*

6) Types of cultures for learning: the youths learnt about five types of cultural traditions in each community. In the case of the Mon Bangkradi community, they were the Bangkradi temple, Mon Songkran festival, traditional Mon houses, traditional Mon clothing, and Nipa palm weaving. The Kudijeen cultural traditions types included the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert. According to a 14-year-old male youth (interviewed on April 25, 2013), *“We wanted to learn about all types of our local cultures that we were aware of, which should be more than ten,”* and a 63-year-old local wise woman (interviewed on April 12, 2013) said, *“The youths should learn about only five types of the local cultural traditions in each community. If they had to learn about all the types, it would take them too long. Moreover, some types of our cultural traditions were complicated and difficult to understand, so they might get bored. For example, the Kudijeen community cultural traditions covered all types of cultural traditions in the Kudijeen area, all three religions and four beliefs, as per the conditions of the community.”*

4.1.3.2 Methods of evaluation of the learning process for respect for cultural diversity among the youths

1) Characteristics of evaluation: group evaluation was used, which was adaptable where appropriated. The youths, the community experts, and the researcher conducted the evaluation together. It was deemed a 360-degree appraisal, which was conducted throughout the process as an authentic longitudinal evaluation. The criteria were divided into five levels to evaluate three dimensions, thirteen aspects. A scoring and analytic rubric was used to separate the detail of each level. The evaluation criteria were separated by aspects. The result of each aspect was combined to evaluate by dimensions, and then the results by dimensions were calculated as the overall scores for respect for cultural diversity. According to a 52-year-old female community leader (interviewed on April 30, 2013), *“The youths should do self-evaluation in groups together with the community experts and the researcher. The evaluation should be done by aspects throughout the learning process. Also, the evaluation should be adaptable*

where appropriate,” and a 15-year-old female youth (interviewed on April 25, 2013) said, “We asked for group evaluation together with the community experts and the researcher.”

2) Identification of indicators: the indicators were determined by the youths, the community experts, and the researcher. There were a total of forty-nine indicators for three dimensions, thirteen aspects (as shown in Table 3.1). According to an 82-year-old male local culturist (interviewed on April 7, 2013), “Determining the indicators together helped each party understand the same points while making an evaluation, and the indicators would be developed in concordance with the authentic practice,” and a 14-year-old female youth (interviewed on April 25, 2013) said, “The determined indicators had gone through several revisions in order to ensure a common understanding and to be a guideline of evaluation and learning.”

3) Evaluation criteria: the criteria were collaboratively determined by the youths, the community experts, and the researcher. The criteria score for determining the knowledge of their own local cultures was 100.00 percent. The Mon Bangkradi community received an average score of more than 70.00 percent for local cultural learning (8 aspects) and the Kudijeen community received more than 80.00 percent. According to a 63-year-old local wise man (interviewed on April 15, 2013), “The youths should know and understand their local cultures well in addition to having self protection before disseminating it and learning other cultures,” and a 15-year-old male youth (interviewed on April 29, 2013) said, “If we knew our local cultures well, we would be able to transfer them to other people. Moreover, we could also apply this learning method in learning other cultures.”

The learning methods and the evaluation of learning process for respect for cultural diversity among the youths in the Thai tourism communities should, therefore, provide the youths with opportunities to practice in groups according to their age range. The methods should be flexible and scaffolds by adults should also be provided. This process will encourage a sense of ownership among the youths, knowledge, and an in-depth process cultivated in them and in the communities, which will lead to sustainable learning.

4.2 The constructivist process for cultural diversity respect of the youths in the Thai tourism communities

Based on the analysis of the situation of respect for cultural diversity among the youths in the Thai tourism communities, the guidelines for managing their constructivist learning process indicated that they could practice the learning process in groups by implementing various methods that allowed adjustments where appropriate and with assistance from adults. The researcher followed up how the youths practiced the process by themselves, both in terms of activities and the youths' behaviors. Notes were also taken in relation to the roles of the community experts and the researcher in facilitating the youths' learning and the factors affecting the youths' learning process. Figure 4.2 summarized the details.

Activities of youths	Behaviors of youths	Role of community experts	Role of researcher	Effecting factors
Were challenged to participate in the constructivist process	Hesitated, wondered aloud, and were not confident of the constructivist process	Gave the youths opportunities to practice learning by themselves	Convinced the youths to participate in the constructivist process by giving them attractive offers	Relationships among youths, between youths and community experts, researcher and adults in the community (teachers)
Sought their knowledge stocks	Wondered aloud about what they knew about the current culture/ could not reach a solution, record and make a summary	Provided Thai historical documentary on the Thonburi dynasty (only in the case of the Kudjien community)	Encouraged youths to express opinions/ recorded, summarized and conveyed the information	Relationship among youths, between youths and researcher/ cooperation/ consulting/ imitation of the language of the information sources/ using their own language but lacking coherence/ using their own language sensibly/ researcher assistance/ experiences
Investigated their existing knowledge	Were not enthusiastic/ could not reach a solution, record or make a summary		Encouraged youths to express opinions/ recorded, summarized and conveyed the information/ added information	
Collaborated on setting up the constructivist process guidelines	Felt bashful/ wanted to discontinue participating/ were silent/ whispered among themselves/ felt nervous/ repeatedly mentioned the same issues and failed to record and to summarize the information/ enjoyed themselves/ were not confident of certain issues/ could not create the guidelines for some issues/ did not have stationery	Opened up a space to create the guidelines/ gave opinions for creating the guidelines and adding information	Encouraged youths to express opinions/ provided stationery and tags/ opened up a space to create the guidelines/ arranged the order of questioners and issues/ recorded, summarized and conveyed the information/ convinced youths to go back to learning issues/ gave opinions for creating the guidelines/ added information	Relationship among youths, between youths and community experts and researcher/ cooperation/ consulting/ negotiation/ relying on democracy/ imitation of the language of the information sources/ using their own language but lacking coherence/ community experts and researcher assistance/ experiences/ learning area contexts
Re-studied the guidelines to clarify them	Felt nervous/ repeatedly mentioned the same issues/ could not reach a solution, record and make a summary	Gave opinions for revising the guidelines	Arranged the order of questioners and issues/ recorded, summarized and conveyed the information/ added information/ encouraged youths to express opinions/ gave opinions for revising the guidelines	
Took field practice in authentic contexts to search for new information and experiences	Did not ask constantly/ used unclear questions/ felt nervous/ went beyond the issues/ enjoyed themselves and forgot to ask and record information/ felt bashful/ needed additional things for monks/ lacked information sources/ lacked questions	Encouraged youths to express opinions/ Acted as information resources/ provided and made appointments with the information sources/ suggested the use of various information sources/ gave advice to prepare more questions/ opened authentic cultural sites to learn about them	Encouraged youths to express opinions/ arranged the order of questioners and issues/ clarified questions/ convinced youths to go back to learning issues/ recorded, summarized and conveyed the information/ provided certain items (for monks)/ gave advice to prepare more questions	Relationship among youths, between youths and community experts and researcher/ cooperation/ consulting/ negotiation/ relying on democracy/ imitation of the language of the information sources/ using their own language but lacking coherence/ using their own language sensibly/ community experts and researcher assistance/ experiences/ learning area contexts/ development of skills in information source management, learning methods and information research
Made a summary of their knowledge and experiences	Exchanged opinions to summarize knowledge together	Opened up a space to summarize the knowledge		Relationship among youths, between youths and community experts and researcher/ cooperation/ consulting/ negotiation/ relying on democracy/ imitation of the language of the information sources/ using their own language but lacking coherence/ using their own language sensibly/ community experts and researcher assistance/ experiences/ development of skills in information research
Tried to convey their knowledge to others	Did not convey all the information to the others/ be uncontinuation	Opened up a space to present the knowledge/ added information/ encouraged youths to express opinions		
Collaborated on making self-evaluations	Made self-evaluations/ felt bashful	Opened up a space to make self-evaluations/ evaluated the youths' practices/ encouraged them to express opinions/ added information		Relationship among youths in the same and different community, between youths and community experts in the same and different community, researcher, adults and children in the same community/ cooperation/ consulting/ negotiation/ relying on democracy/ using their own language sensibly/ community experts and researcher assistance/ experiences/ development of skills in information source management, learning methods and information research
Collaborated on reflecting on the results of the field practice	Reflected on the results of the field practice/ felt bashful/ could not summarize the results of reflection	Opened up a space for self-reflection/ reflected on the results of the youths' practices/ encouraged them to express opinions/ created learning environment/ pointed out strengths and weaknesses of actions	Opened up a space to make self-reflection/ reflected on the results of the youths' practices/ encouraged them to express opinions/ created learning environment/ summarized and conveyed the information/ pointed out strengths and weaknesses of actions	
Gained knowledge and understood the constructivist process until they formed habits and were able to adapt the knowledge for use in other contexts	Felt bashful/ unconfident/ needed tools and authentic cultural sites	Encouraged youths to be confident/ opened authentic cultural sites to disseminate/ added information	Encouraged youths to be confident/ provided stationery, tags and other tools/ added information	

Figure 4.2 Constructivist activities for cultural diversity respect of the youths in the Thai tourism communities

As shown in Figure 4.2, this section is divided into two parts: the youths' behaviors in constructing knowledge and in receiving scaffolds.

4.2.1 Youths' behaviors in constructing knowledge

Normally, the youths in the tourism communities spent most of their time participating in enjoyable activities with friends such as playing games, watching movies, going shopping, and traveling. They were rarely interested in cultural activities. When they were challenged by the researcher to participate in the constructivist process for promoting respect for cultural diversity, they hesitated, wondered, and were not confident of the constructivist process as well as the challenger. For this reason, the researcher had to approach them through adults in their communities such as the community experts and their teachers. These people were those whom the youths and their guardians respected and trusted. The adults explained the youths that this would provide them independent opportunities to construct knowledge about respect for cultural diversity. The proposal seemed new and challenging for the youths, making them invite their friends to participate in the process with them. The researcher recognized the need to make it more interesting by offering to take them to learn other cultures from their peers in other communities where they would meet with new people and different cultures. Eventually, fifteen youths from each community aged between 14-15 took up the challenges to participate in the constructivist process. The phenomena made it clear that an external researcher could not directly persuade the youths to join the constructivist process without being guaranteed by adults in the communities and permission from their guardians. In addition, for young people, the invitation must make it clear that the process would not be restricted, but open them to the wide world.

According to an 82-year-old male local culturist (interviewed on February 22, 2014), "*The youths in the community were like our children. Whatever they did was under our watchful gaze. When they had to do activities with outsiders, especially, we had to acknowledge and allow it first,*" while a 57-year-old female guardian (interviewed on February 22, 2014) said, "*When adults in the community guaranteed it, we could permit our children to do activities with outsiders,*" and a 15-year-old male youth (interviewed on February 23, 2014) said, "*We took up these challenges*

because they were new, challenging, and enjoying. However, we had to ask for our guardians' permission and waited for adults to guarantee it first."

After accepting to participate in the constructivist process, the youths contemplated on what they knew about the cultures at present. They reviewed their existing knowledge about their local and other cultures. They checked their stocks through brainstorming and discussing. However, when they could not make a conclusion, the researcher encouraged them to express their opinions, record, summarize, and convey the current situation of respect for cultural diversity. The youths shared information and opinions according to their experience by imitating the language of used by the information sources. Their contents were not so coherent because they still did not understand the information completely.

According to a 52-year-old female community leader (interviewed on February 22, 2014), *"Although the youths had some cultural knowledge, they did not have a clear understanding. Exploring existing knowledge allowed them to see the basis of their existing knowledge that could be used as the stock of their learning."* A 65-year-old female guardian (interviewed on February 23, 2014) said, *"The existing knowledge was the important information for building the guidelines of the constructivist process of the youths,"* and a 15-year-old male youth (interviewed on February 22, 2014) said, *"We had some existing knowledge of cultures, so we investigated it to make it the foundation for more knowledge construction."*

After the youths acknowledged the level of their respect for cultural diversity, they collaboratively **created the guidelines of the constructivist process** for making **a plan of searching for new information**, which directed the practice throughout the process. This included the determination of the indicators and evaluation criteria whereby the community experts and the researcher opened up a space for the youths to create the guidelines themselves. Nevertheless, the youths still did not have any stationery, so the researcher provided them with the materials. While creating the guidelines, the youths set up questions, studied, and discussed. They relied on democracy in seeking resolutions. The language they used was the imitation of the language of the information sources. Sometimes they felt nervous, remained silent, and whispered among themselves, so the guideline creation was disconnected. The researcher encouraged them to express their opinions, so they actively shared their

ideas and thoughts. However, they repeatedly mentioned the same issues and failed to record and summarize the information. Sometimes, they enjoyed themselves so much that they went off-track. Also, they were not confident of certain issues, so they could not create the guidelines for them. Finally, they negotiated with the community experts and the researcher to collaborate with them in determining the indicators (only in the case of the Mon Bangkradi community) and in creating the guidelines (only in the case of the Kudijeen community). The community experts and the researcher agreed to give feedback and add information. Furthermore, the researcher arranged meetings with those who gave opinions to the youths as well as recording, summarizing, conveying information, and drawing the youths' attentions back to the constructivist process.

The youths created the guidelines on the basis of their existing knowledge and learning context on the condition that the guidelines were adaptable where appropriated throughout the process and that the youths had to pass the determined criteria before they disseminated their local cultures and learnt other cultures.

According to a 73-year-old local wise woman (interviewed on February 22, 2014), "*The youths had never planned to do activities by themselves. We had to help them creating the guidelines of the constructivist process.*" A 53-year-old female guardian (interviewed on February 23, 2014) said, "*The youths created the guidelines by themselves, which helped them develop a sense of ownership. This would push this practice to the determined criteria,*" and a 15-year-old female youth (interviewed on February 22, 2014) said, "*The plan of searching for new information, which we created with the adults, could be adapted where appropriate.*"

The youths practiced learning their local cultures to search for newer information. The youths from the Mon Bangkradi community undertook field practice to learn authentic local cultural sites for eight spirals and those from the Kudijeen community did it for six spirals, so they could collaboratively construct knowledge until they passed the determined criteria. The youths searched for new information by asking the community experts, reading the information signs, observing, practicing, and learning about authentic cultural sites through field practice. The youths from the Kudijeen community also read the book *Dek Baan Suan* written by Por Netangsri and viewed the Thai historical documentary *Pinit Nakorn* about the Thonburi dynasty. They learnt about five types of their cultural traditions altogether. Fifteen youths from

two communities were divided into five sub-groups. The youths from the Mon Bangkradi community were divided into groups according to their willingness, experience (whether they had made reports or participated or observed those types of cultural traditions) and their closeness to the information sources who were their community members (relatives or neighbors). Each group was responsible for learning one main type of cultural traditions from the start to the end of the constructivist process.

The youths from the Kudijeen community were divided into groups according to their willingness to be in charge of making appointments with the information sources, interviewing, recording, summarizing, and presenting knowledge. In each practice of local cultural learning, each group would rotate their responsibilities and everyone had to make their observations together.

During this stage, the youths practiced learning their local cultures together. They assisted each other and discussed in a democratic manner, and conducted negotiations with the community experts and the researcher. They applied the indicated methods of information and information sources, information recording and evaluation according to the learning process guidelines. These methods were created on the basis of their experience in seeing, living, and participating in cultural activities which were related to the cultures as well as learning context where they relied on the adults in the communities. These adults were the cultural experts who were the role models of the youths and usually transferred cultural information to other people. Therefore, the youths focused on obtaining information from these adults by having conversations for sharing information and opinions and visiting cultural sites. During the conversations, the youths did not ask for information continuously, asked unclear questions, expressed opinions without listening to the others, expressed unrelated opinions, or enjoyed themselves so much that they forgot to question the adults and recorded information. Sometime, they felt nervous and needed more tools (items to offer to the monks; only in the case of the Mon Bangkradi community), information sources, and questions to ask. The community experts and the researcher encouraged them to express their opinions and gave them advice on preparing more questions. The community experts also arranged and made appointments with the information sources for them, advised them to use various information sources as well as opening cultural sites for them to learn. The researcher

arranged the questioners and issues in question in the correct order, expanded the questions, drew the youths' attention back to the learning issues, recorded, summarized, and conveyed the information, and provided them with items to offer to the monks.

The youths interacted with members in the group, the community experts, and the researcher, which helped expand their knowledge through the use of language. Initially, they imitated the language of the information sources since they had limited knowledge. Later, they could use their own language, but without coherence within the content. When their knowledge increased and became clearer, they could use their own language sensibly. At this stage, the youths could develop their skills in information source management, learning methods, and information search.

1) Information source management included making appointments with, meeting, and increasing the number of information sources at each instance of search, and expansion of the information sources. Regarding **making appointments with information sources**, the youths did not make appointments with the information sources in advance when they had the 1st and 2nd field practices, so they could not meet some sources or they were refused by some sources. The youths reconsidered their practice and made appointments with the information sources seven days in advance. At this stage, they also brainstormed for selecting appropriate information sources. The youths from the Mon Bangkradi community immediately made appointments with the sources, while the youths from the Kudijeen community used the results obtained from their brainstorming sessions to consult with the community experts to gain more confidence as well as asking the community experts' help to initially coordinate with the sources. This practice was done during the 3rd and 4th field practice of cultural learning.

Meeting with the information sources: the youths introduced themselves, asked for permission to interview the sources, and informed them about the objectives of the interview. In the 1st field practice, the youths did not introduce themselves, asked for permission to interview sources nor inform them about the objectives of the interview because they felt nervous and did not know how to do it. The information sources had to ask them first, and only then did the youths started the process. However, from the 2nd field practice onwards, the youths introduced themselves, asked for permission to interview sources, and informed them about the objectives of the interview each time they met the sources, except when they met the same sources, in which case

they only asked for permission to interview them as the sources knew and understood the objectives already.

Increasing the number of information sources for each instance of search: when the youths from the Mon Bangkradi community undertook the field practice to learn their local cultures twice, they found that the new information and experience they obtained were not enough for expanding their knowledge to the advanced level. Therefore, they agreed to increase the number of the information sources from one person to two persons for each instance of search.

After the youths from the Kudijeen community undertook the field practice once, they were advised by the community experts to read the book *Dek Baan Suan* written by Por Netrangsri in order for them to understand more about the past and the development of the Thonburi area, in which the Kudijeen area was included. After the youths did field practice three times, they found that the new information and experience they obtained were not enough for expanding their knowledge to the advance level. Therefore, they agreed to increase the number of the information sources from one person to two persons for each instance of search. In addition, during the 4th field practice, the community experts advised them to view the *Pinit Nakorn* documentary on the Thonburi dynasty.

Expansion of the variety of information sources: the youths from the Mon Bangkradi community expanded their information sources from local wise men to family members during the 6th field practice to learn their local cultures. This reflected the fact that the youths gave importance to and trusted the local wise men the most. For the youths from the Kudijeen community, they expanded their information sources from local wise men to the *Dek Ban Suan* book during the 2nd and 3rd field practices and the *Pinit Nakorn* documentary on the Thonburi dynasty during the 4th field practice as advised by the community experts. However, all human information sources were community experts, so it could be concluded that the community experts were the most valuable human resources in the process of knowledge construction in this study.

2) Learning methods: the youths from the Mon Bangkradi community obtained new information and experience from description, demonstration (traditional Mon musical instruments, Saba game, Nipa palm weaving, and traditional Mon clothing), exposure to authentic cultures (Bangkradi temple, traditional Mon

houses, traditional Mon clothing, Nipa palm weaving, Mon arts and culture museum, fly whisks, and Khanom Chak), trying or doing (playing on traditional musical instruments, Saba game, wearing traditional Mon clothing, and eating Khanom Chak) from information sources where media and various incidents helped construct knowledge. **Media** included pictures of their ancestors wearing traditional Mon clothing, fly whisk, mobile phones, and model persons who maintained the Mon cultures. **Incidents** referred to the situations where the youths had diarrhea after having food outside the community (Moo Krata or Thai barbecue), injuries (wounds caused by tree branches), and hardships of the Mon ancestors in the past and problems of allowing tourists to join in the Mon Songkran festival (dressing, using mobile phones).

The youths from the Kudijeen community obtained new information and experience from description, demonstration (Farang Kudijeen dessert), exposure to authentic cultures (Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert) from information sources where media and various incidents helped construct knowledge. **Media** included the *Dek Baan Suan book*, the *Pinit Nakorn* documentary on the Thonburi dynasty, and model persons who maintained the Kudijeen cultures. **Incidents** referred to the situations in which foreign tourists bring other cultures into the community, especially wearing improper clothing when visiting religious places, and their ancestors' hardships during the second invasion, Thonburi period wars, colonization, the First and the Second World Wars, which made them sympathize with each other.

3) Information search: in the first field practices, the youths asked question without listening to peer opinions, so they lacked the skills in listening to their peers, accepting group resolutions, and arranging the order of questioners. Furthermore, they did not prepare enough questions and asked irrelevant questions, which reflected their carelessness in following the indicated guidelines. Some entertaining activities arranged by the information sources, including performance and opportunities to try (playing traditional Mon music instruments and wearing traditional Mon clothing), made the youths enjoy themselves so much that they forgot to ask and record some information. Moreover, the youths relied too much on the group so they did not care about their responsibilities. After several sessions of field practice, their skills improved. They learnt to arrange the order of questioners and questioned issues, listened to others'

opinions, accepted group resolutions, helped each other within the group, were responsible for their responsibilities, recorded information, prepared more questions in advance, and followed the indicated guidelines, although the youths from the Mon Bangkradi community were still interested in the issues that were irrelevant to their learning frames (benefits of the Nipa palm used for making fly whisks and Khanom Chak).

According to a 62-year-old local wise man (interviewed on February 22, 2014), *“The youths could learn by themselves since they designed and searched for information by themselves.”* A 50-year-old female guardian (interviewed on February 22, 2014) said, *“Every time the youths had field practice, they gained a lot of experience which made them improve their learning skills,”* and a 14-year-old male youth (interviewed on February 22, 2014) said, *“The more we searched, the more information we got.”*

In case the youths found that the searched information was not enough, they went back to the stage of Checking stock, in which they recalled their existing knowledge and re-studied the guidelines of the learning process or reviewed their existing knowledge in order to develop appropriate guidelines for new information searching.

The youths **recalled their knowledge** obtained from previous searching to make it the **stock** to be linked to new information and experience as well as to be used in the review of the guidelines in the future. The youths could brainstorm and discuss in a democratic manner, but sometimes they did not know what to do, cannot record or summarize information. Therefore, they negotiated with the researcher for helping them summarize and conveyed the information. The researcher encouraged them to express their opinions, recorded, summarized, and added information. Then the youths studied together in groups of fifteen members before making groups of three according to the types of cultures that they were responsible for, and finally, the youths individually studied information on their own.

For the first knowledge recall of the youths from the Kudijeem community, the youths did not actively learn cultures. Therefore, the community experts asked them to view the Thai historical documentary on the Thonburi dynasty and summarized the information for them. However, in the following knowledge recall, the

youths shared opinions and studied in sub-groups of three, then in groups of fifteen. Moreover, the researcher provided them with additional information during this stage.

The youths interacted with one another in the groups and with the community experts and the researcher. They developed their methods of knowledge recall from the previous recalls. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge.

According to a 65-year-old local wise woman (interviewed on February 22, 2014), “*Checking stock by recalling existing knowledge helped the youths be able to use that knowledge to link it to the new information they obtain.*” A 49-year-old female guardian (interviewed on February 22, 2014) said, “*Knowledge recall gave direction to the subsequent information searching,*” and a 14-year-old female youth (interviewed on February 22, 2014) said, “*The adults helped us recall our knowledge that we could use as the stock in searching for new information.*”

Understanding the guidelines of the learning process was one of **the plans of searching for new information**. The youths brainstormed and discussed among themselves, then they asked the researcher to summarize the information for them. However, the youths expressed their opinions without listening to the others. Sometimes they talked repeatedly about the same issues. Sometimes they did not know what to do and not record or summarize the information. Therefore, the researcher had to arrange the order of those who wanted to express opinions and the issues to be discussed, recorded, summarized, and conveyed the information, added some information, and encouraged them to express their opinions. Furthermore, the youths emphasized among themselves that everyone must follow the created guidelines, considered the visions in a democratic manner, and asked for suggestions from the community experts and the researcher. For instance, the youths from the Mon Bangkradi community asked for the expansion of the evaluation criteria and knowledge construction about the issues that were not included in the learning frame. The youths from the Kudijeen community asked for additional learning of their own local cultures despite having met the determined criteria. However, the community experts and the researcher did not agree with them.

At this stage, the youths interacted with one another in the groups and with the community experts and the researcher. They developed their methods of studying the guidelines from the previous experience in creating and studying the guidelines. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge.

According to a 67-year-old local wise man (interviewed on February 23, 2014), *“The flexibility of the created guidelines allowed the youths to undergo trial and error since it could be adapted where appropriate.”* A 49-year-old female guardian (interviewed on February 22, 2014) said, *“When the youths understood the guidelines, they would be able to indicate more appropriate methods to practice,”* and a 14-year-old male youth (interviewed on February 23, 2014) said, *“We studied the guidelines before searching for new information, but sometimes we considered changing them.”*

After the youths recalled their existing knowledge and understood the guideline, they learnt their local cultures to search for new information and moved on to the next stage.

The youths **summarized their knowledge** obtained from local cultural learning together for adding information about each type of culture by linking new information and experiences with their existing ones. The community experts and the researcher opened up a space for them to summarize their knowledge. The youths from the Mon Bangkradi community shared knowledge in sub-groups of three to summarize their knowledge in accordance with the type of culture they were responsible for. The youths from the Kudijeen community shared their knowledge in groups of fifteen where the responsible persons summarized knowledge of each type of culture in order to reach a conclusion regarding the appropriate meaning of their local cultures. They brainstormed, discussed, and negotiated, which was the interaction between themselves and the community experts and the researcher. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge. At this stage, the youths improved their skills

in searching for information by way of listening to the others' opinions and accepting group resolutions in a democracy manner.

According to a 43-year-old local wise man (interviewed on February 23, 2014), "*Summarizing knowledge helped the youths link new information to the existing one more easily,*" while a 47-year-old female guardian (interviewed on February 23, 2014) said, "*When the youths summarized their knowledge, the expansion of knowledge could be seen,*" and a 14-year-old male youth (interviewed on February 23, 2014) said, "*Each time we summarized knowledge, the information we obtained was gathered and sorted. We could see the progress of our knowledge construction more clearly.*"

The youths **tried presenting** each type of culture through their group's summarization of acquired knowledge to the others. The community experts and the researcher opened up a space for this presentation to encourage the youths to share their knowledge of each type of culture. This could be regarded as their attempt to present their information, experience, and imagination of the meaning of their cultures and transferred it through words and gestures. During the presentation, the audience was allowed to add information and shared knowledge to confirm their interpretation of the information. The youths failed to present their knowledge completely and continuously, so the community experts and the researcher encouraged them to express their opinions and added information in order for them to be able to link the existing knowledge and experiences with the new one.

The youths used their previous presentation experience to develop the following presentation. They assisted each other, discussed, and negotiated to seek resolution in a democratic manner. They were able to improve their skills in presenting knowledge by themselves. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge. In addition, they could improve their skills in searching for information, listening to the others' opinions, and accepting group resolutions.

According to a 63-year-old local wise woman (interviewed on February 23, 2014), "*The youths saw the gap in their knowledge from the addition of information by the others,*" while a 65-year-old female guardian (interviewed on

February 23, 2014) said, *“The youths understood their knowledge more after they tried presenting it to the others,”* and a 14-year-old male youth (interviewed on February 23, 2014) said, *“We understood our knowledge better when we tried presenting it to the others.”*

The youths **conducted a self-evaluation** and **listened to the evaluation** results from the community experts and the researcher to follow up the progress of the constructivist process and the outcomes. The community experts and the researcher opened up a space for the youths to conduct a self-evaluation and the community experts and the researcher also evaluated them throughout the process. The evaluation was done after the youths presented their knowledge. The evaluation outcomes from each party were examined. At this stage, the youths felt nervous, so the community experts and the researcher encouraged them to express their opinions and also added some more information for them to get a clearer idea. When the results of self-evaluation were different from what was expected, the youths negotiated with the community experts and the researcher in order to seek consensus. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge. In addition, they made evaluations in a democratic manner. The youths collaborated in conducting evaluations. They discussed and used their previous experience to develop the guidelines for the following evaluation. They interacted among themselves, and with the community experts and the researcher. In addition, they could improve their skills in expressing their opinions as well as accepting the others' opinions.

According to a 62-year-old local wise man (interviewed on February 22, 2014), *“The youths practiced making self-evaluations and listening to the evaluation results from the others,”* while a 49-year-old female guardian (interviewed on February 22, 2014) said, *“The youths could improve their skills in expressing their opinions and accepting the others' opinions through the process of summarizing the evaluation results together,”* and a 15-year-old male youth (interviewed on February 22, 2014) said, *“Listening to the results of evaluation from the other helped us understand self-evaluation results and see the progress of the constructivist process more clearly.”*

The mentioned evaluation helped the youths understand more about the constructed knowledge. Then they tried presenting their knowledge to the others and re-evaluated themselves for greater understanding. This could be regarded as the expansion of their knowledge before they moved on to the next stage.

The youths **reflected on their practice** of each stage after each evaluation. The community experts and the researcher opened up a space for them to do so, and did meta-reflection to point out the strengths and weaknesses of the previous practices. The youths collaborated in reflecting on the results and discuss. However, they felt nervous and were unable to summarize the reflection. The community experts and the researcher encouraged them to express their opinions, and created a learning environment where the researcher summarized, and conveyed the information to them. After that, the youths carefully **reflected on their learning experience** by considering the reflection results in order to develop the following practices. First, they just imitated the language of information sources. Then, they used their own language without coherence within the content. Finally, they could use their own language sensibly when they successfully constructed their knowledge. The youths sometimes accepted the reflection results from the community experts and the researcher, and revised their practices based on the reflection. However, they sometimes refused to accept what the community experts and the researcher reflected by explaining reasons and keeping silent. This caused the youths to make the same mistakes. They learnt from those mistakes and improved their skills in reflecting on the results, listening to the others' opinions, and accepting the resolution through interaction with their peers in the group and with the community experts and the researcher.

According to a 82-year-old male local culturist (interviewed on February 22, 2014), *“The reflection from a few parties helped the youths to understand their practices and the knowledge construction results more clearly,”* while a 65-year-old female guardian (interviewed on February 23, 2014) said, *“The youths saw only a certain level of the results of their practice from self-evaluation,”* and a 15-year-old male youth (interviewed on February 22, 2014) said, *“Conducting self-reflection together allowed us to reflect on our learning experience several times until we understood more about the constructivist process and constructed knowledge.”*

When the youths reflected on their learning, they returned to the stage of knowledge recall and the other following stages until they met the determined criteria. They had 100.00 percent of the knowledge in the meaning of their local cultures. Regarding the average score of eight aspects of learning of local cultures, the Mon Bangkradi community scored 80.00 percent (not less than 70.00 percent as determined), and the Kudijeen community scored 82.50 percent (not less than 80.00 percent as determined). These scores were higher than the determined scores. It reflected that the youths were able to develop a Zone of Proximal Development concerning respect for cultural diversity from their Actual Development Level at which they could practice it by themselves (see 4.1.2) to Potential Development Level where they received scaffolds from the agents with higher skills who were the community experts and the researcher until the youths passed the determined criteria. The youths from the Mon Bangkradi community had eight evaluations, while the youths from the Kudijeen community did six evaluations. At this stage, the youths practiced and considered their practices until they **created habits** of developing knowledge and the constructivist process, which they could apply to disseminate their local cultures as well as learning other cultures.

1) The youths disseminated their local cultures twice: to local residents and to people outside the communities. Following was each stage of their practice:

1.1) The youths recalled their existing knowledge to make it their stock in local cultural dissemination. They shared knowledge and summarized their existing knowledge together. The researcher added some information and asked questions to enable them to discuss in groups of fifteen. Then the youths separated into sub-groups of three according to the types of cultures they were responsible for disseminating and studied the cultures by themselves.

1.2) The youths shared opinions and understood the guidelines by themselves. The community experts and the researcher merely encouraged them to be confident and added information for them to recall and indicated the appropriate guidelines. The community experts and the researcher opened up authentic cultural sites for the youths to do activities. The researcher provided them with tools for doing activities. Following were their practices:

Preparation for local cultural dissemination to local residents

- The youths brainstormed among themselves and selected the target groups to whom they wished to disseminate their local cultures. They chose groups of younger people as they thought these people might have a lesser knowledge of local cultures than they did, but they were familiar with those who could take care of themselves. The youths invited the groups of children by themselves. The youths from the Mon Bangkradi community agreed to invite the children aged between 10 and 12. Nine children were interested in participating in this process. The youths from the Kudijeen community agreed to invite children aged between 11 and 12. Ten children accepted the invitation.

- The youths prepared the methods and activities to disseminate their local cultures to local residents by assigning tasks among themselves. Some had individual tasks such as tool preparation (provided by the researcher) and coordination with people who took care of each type of culture. Some had group tasks, which required the youths to form five sub-groups, three members in each, to take care of explaining information, and conducted a tour around the authentic cultural sites. Everyone was responsible for answering questions, taking care of overall arrangements, and leading the children in playing games.

Dissemination of local cultures to people outside the community

- The youths did not have the right to choose the target groups outside the community to whom they wished to disseminate their local cultures as normally the characteristics of visitors could not be specified or chosen. Therefore, the target groups in this activity were the youths from the Kudijeen/ Mon Bangkradi community aged between 14 and 15. Both groups had never met or known each other before. The youths from the Mon Bangkradi community disseminated their local cultures to those from the Kudijeen community and vice versa.

- The youths prepared the methods and activities to disseminate their local cultures as they did in the dissemination of local cultures to local residents.

1.3) The youths practiced local cultural dissemination twice: to local residents and to people outside the community.

- The youths disseminated their local cultures to local residents by gathering the children together, informing them of the objectives of the activity and guiding them in exploring the authentic cultural sites. Each sub-group of the youths who was responsible for each type of culture explained the information to the children during the tour. The youths from Mon Bangkradi had the children played the “Revelation of culture lovers” game where the children were given opportunities to meet and inform adults regarding what they knew about the types and the meaning of cultures. The children seemed to enjoy the activity and were proud when they received compliments from the adults. Furthermore, the children, along with the adults, praised and accepted the youths’ ability. This activity fostered the adults’ awareness of the importance of and pride in their local cultures. According to a 40-year-old male guardian (interviewed on December 10, 2013), *“When the youths took part in the constructivist process, they were not shy to speak the Mon language, got dressed in traditional Mon clothing to go to the temple, and always informed their peers regarding what and how they had learned of their local cultures. We were proud of them and of our local cultures.”*

The youths from the Kudijeen community had the children played the “Searching for cultural stars” game where the children drew the names of adults in the community whom they could ask basic information about each type of culture. Then the youths led the children in exploring the authentic cultural sites to expand their existing knowledge and searched for new experiences. The children enjoyed the activity and accepted their peers. According to a 54-year-old female guardian (interviewed on December 28, 2014), *“The children were energetic when they took up challenges from people who they were familiar with. They could construct knowledge in the meaning of local cultures and tried presenting it to their friends. This seemed to be the starting point of their attempt to take care of tourism resources which were the heritage of the communities.”*

- The youths disseminated their local cultures to people outside the community by welcoming them, introducing themselves to the visitors, giving information about their community, explaining the rules and regulations of the community as well as each type of cultural site. Then they led the visitors in exploring the

authentic cultural sites and gave an explanation about the meaning of each type of culture. The visitors were given opportunities to appreciate authentic cultures. The youths from the Kudijeen community tried wearing traditional Mon clothing, played traditional Mon musical instruments, and played the Saba game. The youths from Mon Bangkradi tried the Farang Kudijeen dessert, which they enjoyed without having to play the prepared game. However, while giving explanations, the youths felt nervous and were not confident due to the lack of experience. The community experts and the researcher had to add information and encouraged their confidence sometimes.

1.4) The youths sorted their knowledge and experience to make a summary of their local cultural dissemination in the group of each type of culture. They shared the knowledge to enable themselves to understand that dissemination. The youths interacted with local residents and people outside the community, both various age groups, including children, and adults in the same community. Moreover, the youths, and adults are from the other community.

1.5) The youths tried presenting the results of their local cultural dissemination to their peers, the community experts, and the researcher.

1.6) The youths made a self-evaluation and received feedback from the community experts and the researcher.

1.7) The youths reflected the results of their local cultural dissemination twice and considered the meta-reflection from the community experts and the researcher to understand the constructed knowledge and the constructivist process more clearly.

2) The youths learnt other cultures in the Kudijeen/ Mon Bangkradi community in one spiral, which was cultural exchange between the youths from two communities.

2.1) The youths checked the stock of their existing knowledge of other cultures, especially the type of culture which they constructed knowledge from, in order to have the stock for learning other cultures. The youths from the Mon Bangkradi community examined their existing knowledge of the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert twice: 1) before taking part in the process: it was found that they did not know anything about the Kudijeen community or its cultures,

so they had 0.00 percent of knowledge in the meaning of the other cultures (Kudijeen community) because they could not explain the background, goal, and relationship with the natural environment of the community and each type of culture, and 2) before they had field practice: it was found that the youths only knew that the Kudijeen community was an ancient community located on the western bank of the Chao Phraya River near the Kallayanamitr Varamahavihara temple, and it was the area where people from different backgrounds and beliefs lived together. Therefore, they had 0.00 percent of knowledge in the meaning of the other cultures (Kudijeen community). They could explain the initial goal of each type of culture, which included the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque, which were religious places, and Farang Kudijeen dessert which was a kind of food. The youths obtained this information from their guardians and from YouTube.

The youths from the Kudijeen community checked the stock of their existing knowledge of the Bangkradi temple, traditional Mon houses, traditional Mon clothing, Mon Songkran festival, and Nipa palm weaving twice: 1) before taking part in the process: it was found that the youths did not know anything about the Mon Bangkradi community and its cultures, so they had 0.00 percent of knowledge in the meaning of the other cultures (Mon Bangkradi community) because they could not explain the background, goal, and the relationship with the natural environment of the community and each type of culture, and 2) before they had field practice: it is found that the youths only knew that the Mon Bangkradi community was located in the Bangkhuntien District, and it was the area where a large group of Mon people lived. Therefore, they had 0.00 percent of knowledge in the meaning of the other cultures (Mon Bangkradi community). They could explain the initial goal of each type of culture, which included the fact that the Bangkradi temple was a religious place, traditional Mon houses were residences, traditional Mon clothing was neat and clean the Mon Songkran festival was enjoyable, and Nipa palm weaving was for sale. The youths obtained this information from YouTube. An interesting point was that although the youths knew there was a Mon community located at the Praditharam temple, which was only two kilometers away from Kudijeen community, they knew almost nothing about the Mon people and cultures.

2.2) The youths shared their opinions and studied the guidelines by themselves by giving importance to the evaluation criteria. The researcher just added some information for them to understand them more clearly.

2.3) The youths did field practice for learning other cultures (Kudijeen/ Mon Bangkradi community) for one spiral. They formed five sub-groups of three members. Each group was responsible for one type of culture. When the youths arrived at the other community, they introduced themselves, asked for permission, and informed the objectives of learning cultures to the youths and the community experts in that community. They were given assistance by the local youths in explaining, guiding them to visit the authentic cultural sites, and tasting the Farang Kudijeen dessert. The youths from the Kudijeen community tried wearing traditional Mon clothing, playing traditional Mon musical instruments, and playing the Saba game. Therefore, the youths could learn from authentic cultural sites, reading, asking, observing, experimenting, and viewing YouTube. Also, they had discussion and arrive at a summarization in groups.

2.4) The youths sorted knowledge and experience to summarize the results of learning other cultures in the sub-groups according to the types of cultures which they were responsible for. They summarized the meaning of cultures checked by the community experts. With this, they had interaction with people of different ages in different communities as well.

2.5) The youths tried sharing their knowledge in groups of fifteen members in order for them to derive the same meaning of each type of culture. They were given opportunities to add information and exchange knowledge. The community experts and the researcher helped them add some information for them to be able to link the existing knowledge and experience to the new one.

2.6) The youths made a self-evaluation and got feedback from the community experts and the researcher.

2.7) The youths reflected the results of local cultural dissemination twice and considered the meta-reflection from the community experts and the researcher. They actively expressed their opinions and were willing to accept the others' opinions. Also, they created habits of appreciation for local cultures,

developing self and cultural protection, and respecting other cultures, which could be applied in other contexts in the future.

In addition, both communities implemented the constructivist process by themselves without having to rely on the researcher who was an outsider; for example, the youths from the Mon Bangkradi community used the constructivist process in the Mon Songkran festival. According to a 14-year-old male youth (interviewed on April 20, 2014), *“If we understood our local and other cultures well, we would understand people who were different from us. We did not need to be the same. Just getting to know each other, we could do activities and live together,”* and a 42-year-old female guardian (interviewed on April 20, 2014) also said, *“The constructivist process helped the youths understand the differences among people who could live together in harmony while maintaining their group identities. That was why local residents who had diverse cultures could live together happily.”*

The Kudijeen community applied the constructivist process in Christmas celebrations where the adults initiated the plan and the youths practiced it. According to a 14-year-old female youth (interviewed on December 28, 2014), *“This constructivist process could help us find the meaning of any culture. Today we searched for additional meanings of our local cultures which we could present to visitors. Although we got some questions, we could deal with them, and that made us know the solutions which could be of use for the following practices,”* and a 65-year-old female guardian (interviewed on December 28, 2014) said, *“Although the youths still could not initiate the plan by themselves, they could practice according to adults’ guidance. They could give information and service to visitors from various backgrounds. The youths could do it without affecting their previous beliefs and the visitors’ beliefs.”*

After the youths practiced this constructivist process, the results showed that the youths gradually cultivated their knowledge and the constructivist process concerning cultures until they met the determined criteria. The researcher collaborated with the youths and the community experts to organize an after-action review to revisit the process and finalized the learning model, scaffolds, and factors affecting the learning process. This process was called the Learn-to-Cultivate Cultures Model (L-CULTURA Model), and was comprised of nine stages: Taking up challenges, Checking stocks, Planning self-study, Searching for new information, Sorting

information, Conveying information, Getting feedback, Reflecting on learning experience, and Creating habits, as shown in Figure 4.3.

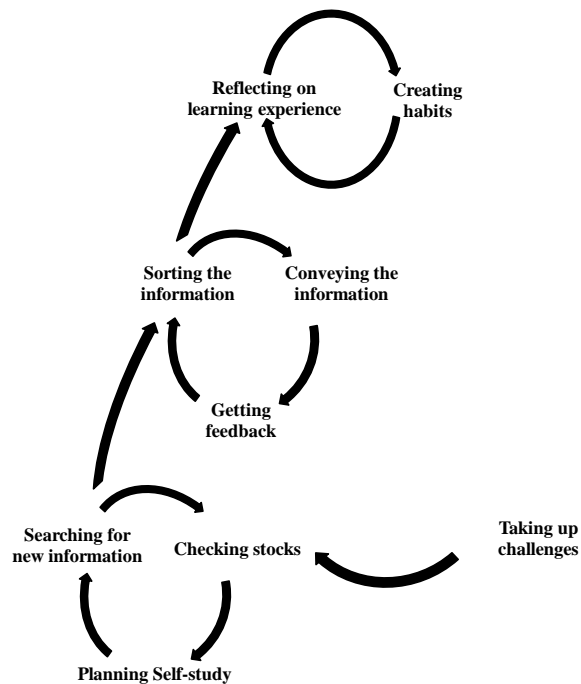


Figure 4.3 Constructivist stages for cultural diversity respect of the youths in the Thai tourism communities

As seen in Figure 4.3, when the youths **took up challenges** to participate in the constructivist process by the researcher through the adults in the community for promoting respect for cultural diversity, they **checked stocks** by investigating their existing knowledge to create guidelines of the constructivist process (**planning self-study**) for **searching for new information**. If it was found that the information obtained was not enough, they returned to recall their knowledge, studied or reviewed the guidelines for adjusting the methods of adding new information and experience. The youths followed the stages until they could construct more knowledge. Then they linked the existing knowledge and experience with the new one to expand their knowledge (**sorting information**) and presented it to the others (**conveying information**) to evaluate how much they could construct their knowledge

and how much the constructivist process had developed. The youths made a self-evaluation and got feedback from the community experts and the researcher (**getting feedback**) where they studied the constructed knowledge to expand their knowledge stock. Then they tried presenting their knowledge to the others and made an evaluation again for clearer understanding. Then they **reflected on the learning experience** and got the community experts and the researcher's feedback to find their strengths and weaknesses. After that, they went back to recall their existing knowledge and practiced each stage until they could construct knowledge and met the determined criteria. The stage of reflecting on learning helped create the respect for cultural diversity habits (**creating habits**) in the youths, which could be adapted in other contexts.

According to a 82-year-old male local culturist (interviewed on March 23, 2013), *“The youths took up challenges and checked their stocks to create the constructivist process plan. They searched for new information, sorted, and conveyed it. Then they made a self-evaluation, made self-feedback, and got the results from the others to reflect their learning experience. This process and the knowledge were cultivated in the youths until they created the habits of doing it,”* while a 53-year-old female guardian (interviewed on March 23, 2014) said, *“The constructivist process was cultivated in the youths and they could adapt it to other situations. This could be useful for the youths and the communities,”* and a 15-year-old female youth (interviewed on March 23, 2014) said, *“When we took up challenges to take part in the constructivist process offered by the adults, we had opportunities to construct knowledge by ourselves. After we had more knowledge and experience, we dared to take up challenges in learning from the others, from ourselves, or from other situations in the future.”*

4.2.2 Scaffolds

The youths received scaffolds from the community experts and the researcher throughout the constructivist process as shown in Figure 4.4.

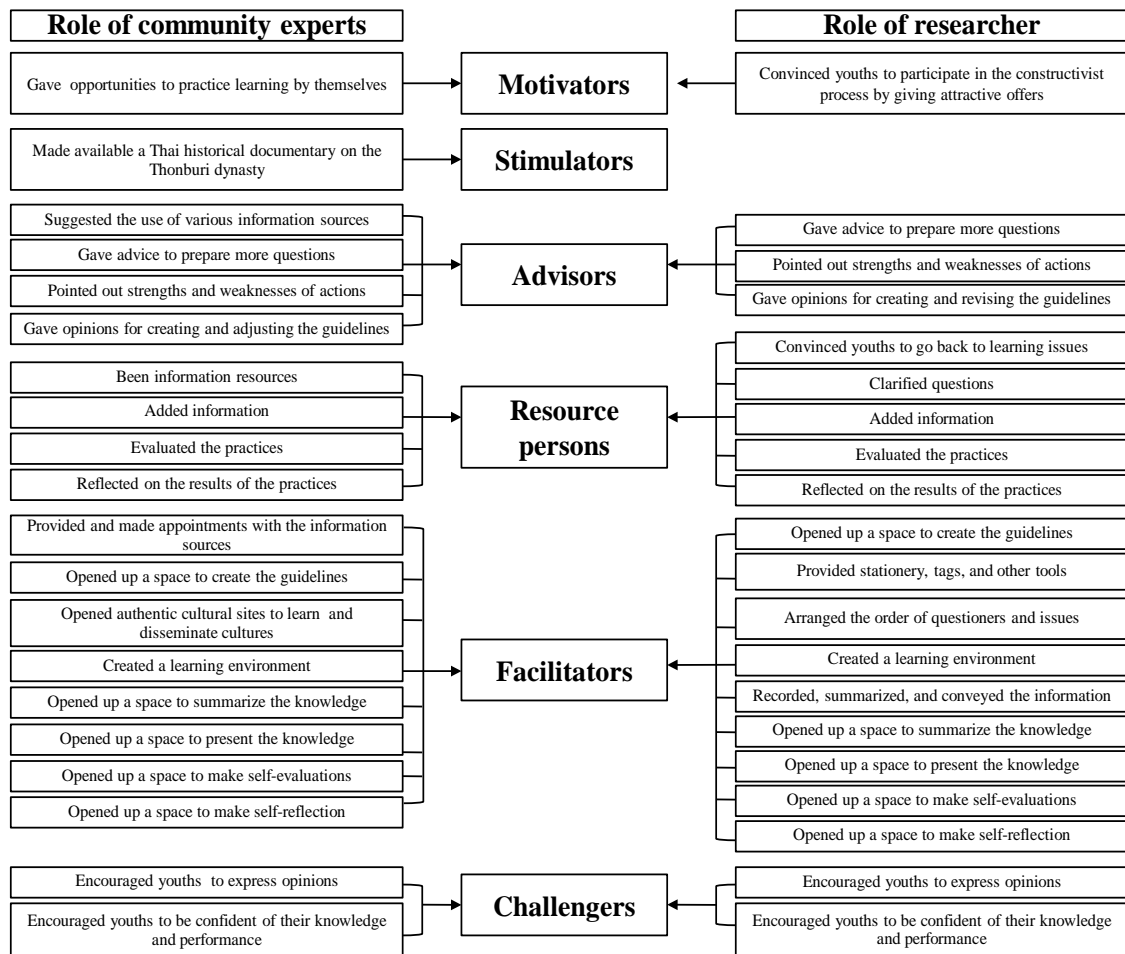


Figure 4.4 Scaffolds for the constructivist process of the youths in the Thai tourism communities

As seen from Figure 4.4, the youths received six scaffolds from the community experts and the researcher: motivators, stimulators, advisors, resource persons, facilitators, and challengers. Details are as follows:

1) Motivators: the youths were invited to participate in the constructivist process in Stage 1 – Taking up challenges – by the researcher through the community experts who were adults in the communities whom the youths and their guardians trust. Then the researcher motivated them again. Both the community experts and the researcher convinced the youths by giving them attractive offers. The community experts gave them opportunities to practice learning by themselves, and the researcher took them to learn at the authentic cultural sites where they could meet new people and widen their vision.

According to a 82-year-old male local culturist (interviewed on March 23, 2014), “*We provided the youths with opportunities to learn at the authentic cultural sites stimulates them to take up challenges,*” while a 41-year-old female guardian (interviewed on March 23, 2014) said, “*Although the youths learnt by themselves, they were still within sight of the adults,*” and a 15-year-old female youth (interviewed on March 23, 2014) said, “*We took up challenges from the adults because it was new, challenging, and enjoyable.*”

2) Stimulators: the youths from the Kudijeen community were encouraged to learn by the community experts in Stage 2 – Checking stock – by having them view the Thai historical documentary on the Thonburi dynasty to see the links between community history and national history. The youths felt proud and motivated to learn more, which was reflected from the number of spirals; they had field practices of learning their own local cultures less often than the youths from Mon Bangkradi did.

According to a 52-year-old female community leader (interviewed on March 23, 2014), “*The youths were interested more in their local cultures when they linked their community to nationalism,*” and a 14-year-old female youth (interviewed on March 23, 2014) said, “*Our local cultures had national importance, so we should conserve them.*”

3) Advisors: the youths were given advice from the community experts and the researcher who gave them opinions in creating and adjusting the guidelines in Stage 3 – Planning self-study, suggesting the use of various information sources (only in the case of the community experts) and preparing more questions to search for new information in Stage 4 – Searching for new information, and they also pointed out strengths and weaknesses of the constructivist process in Stage 8 – Reflecting on the learning experience.

According to a 43-year-old local wise man (interviewed on March 23, 2014), “*Sometimes the youths knew the weaknesses in their own practices from the other’s feedback,*” while a 45-year-old male guardian (interviewed on March 23, 2014) said, “*The adults had more experience in certain matters, so they could advise the youths,*” and a 15-year-old female youth (interviewed on March 2, 2014) said, “*Advice from the adults helped us adjust the direction of our practices.*”

4) Resource persons: the adults served as information resources in addition to helping the youths to construct knowledge more clearly. The community experts were the information sources for the youths in Stage 4 – Searching for new information. The researcher added information for them in Stage 2 – Checking stocks. Both the community experts and the researcher added information for them in Stage 3 – Planning self-study, Stage 6 – Conveying the information, Stage 7 – Getting feedback, and Stage 9 – Creating habits. They evaluated the youths’ practices in Stage 7 – Getting feedback and reflected the results of the youths’ practices in Stage 8 – Reflecting on learning experience.

According to a 73-year-old local wise woman (interviewed on March 23, 2014), “*We were the important information sources for the youths. Also, we had to adjust their incorrect understanding from time to time,*” while a 50-year-old female guardian (interviewed on March 23, 2014) said, “*Addition of missing information helped the youths construct knowledge better,*” and a 15-year-old male youth (interviewed on March 23, 2014) said, “*Collaborative evaluation and reflection helped us see the progress and the strengths and weaknesses of the constructivist process, and we could adjust ourselves.*”

5) Facilitators: the youths were supported by the community experts and the researcher. The community experts provided and made appointments with the information sources for them and opened up authentic cultural sites for them to learn local cultures in Stage 4 – Searching for new information, and opened up the authentic cultural sites for them to disseminate their local cultures in Stage 9 – Creating habits. The researcher provided stationery, tags, and other tools for the youths to do learning activities in Stage 3 – Planning self-study, Stage 4 – Searching for new information, and Stage 9 – Creating habits; arranges the order of questioners and issues to be discussed in Stage 3 – Planning self-study and Stage 4 – Searching for new information; recorded, summarized and conveyed the information in Stage 2 – Checking stocks, Stage 3 – Planning self-study, Stage 4 – Searching for new information, and Stage 8 – Reflecting on the learning experience. Both the community experts and the researcher opened up a space for the youths to create the guideline in Stage 3 – Planning self-study, opened up a space for them to summarize their knowledge in Stage 5 – Sorting the information, opened up a space for them to present

their knowledge in Stage 6 – Conveying the information, opened up a space for them to make self-evaluations in Stage 7 – Getting feedback, opened up a space for them to make self-reflection, and created a learning environment for them in Stage 8 – Reflecting on learning experience.

According to a 67-year-old local wise man (interviewed on March 23, 2014), “*We had to fully open up a space for the youths to do activities, they could do trial and error, and learn from their experiences,*” while a 47-year-old female guardian (interviewed on March 23, 2014) said, “*A good learning environment fostered good knowledge construction,*” and a 14-year-old female youth (interviewed on March 23, 2014) said, “*We were encouraged to express opinions and fulfilled the missing parts, so our knowledge construction was more complete.*”

6) Challengers: the youths took up challenges from the researcher and the community experts. The researcher encouraged them to express their opinions in Stage 2 – Checking stocks, and Stage 3 – Planning self-study. Both the community experts and the researcher encouraged them to express opinions in Stage 4 – Searching for new information, Stage 6 – Conveying the information, Stage 7 – Getting feedback, and Stage 8 – Reflecting on learning experience. Also, they encouraged the youths to be confident of their knowledge and performance in Stage 9 – Creating habits.

According to a 62-year-old local wise man (interviewed on March 23, 2014), “*The lack of experience made the youths feel nervous during the practice,*” while a 53-year-old female guardian (interviewed on March 23, 2014) said, “*When the youths were encouraged by the adults, they could continue doing activities,*” and a 15-year-old male youth (interviewed on March 23, 2014) said, “*We often felt nervous, but felt relieved when the adults supported us.*”

The constructivist process for respect for cultural diversity among the youths in the Thai tourism communities is the youths’ self-practice in which the youths received scaffolds from the community experts and the researcher throughout the process until the youths passed the pre-determined criteria.

4.3 The evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

The evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities are divided into two main categories, namely, the evaluation results and the factors affecting the constructivist process for cultural diversity respect of the youths in the Thai tourism communities.

4.3.1 Evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

The constructivist process for cultural diversity respect of the youths in the Thai tourism communities was evaluated by the youths, the community experts, and the researcher. The evaluation results are shown in Tables 4.6-4.7 and Figures 4.5-4.6.

Table 4.6 Pre-test and post-test of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

Items	Result of Evaluation (Percentage)			
	Mon Bangkradi community		Kudijeem community	
	Pre-test	Post-test	Pre-test	Post-test
1. Appreciation of their own local cultures				
1.1 Knowledge in the meaning of their own local cultures	20.00	100.00	20.00	100.00
1.2 Awareness of the importance of their own local cultures	20.00	80.00	20.00	80.00
1.3 Attitude toward the value of their own local cultures	20.00	60.00	20.00	60.00
Average score of appreciation of their own local cultures (3 aspects)	20.00	80.00	20.00	80.00
2. Self and cultural protection				
2.1 Awareness of their responsibilities as community members	0.00	100.00	20.00	100.00
2.2 Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself	20.00	60.00	20.00	60.00

Table 4.6 Pre-test and post-test of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities (cont.)

Items	Result of Evaluation (Percentage)			
	Mon Bangkradi community		Kudijeem community	
	Pre-test	Post-test	Pre-test	Post-test
2.3 Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures	20.00	60.00	20.00	60.00
2.4 Skills in searching for the meaning of their own local cultures	0.00	100.00	0.00	100.00
2.5 Participation in searching for the meaning of their own local cultures	20.00	80.00	0.00	100.00
2.6 Skills in the presentation of their own local cultures*	0.00	100.00	20.00	100.00
2.7 Participation in the presentation of their own local cultures*	20.00	100.00	20.00	100.00
Average score of self and cultural protection (7 aspects)	11.43	85.71	14.29	88.57
Average score for learning their own local cultures (8 aspects excluding the aspects*)	15.00	80.00	15.00	82.50
3. Respect for other cultures				
3.1 Knowledge in the meaning of the other cultures	0.00	80.00	0.00	80.00
3.2 Awareness of the importance of the other cultures	20.00	60.00	20.00	60.00
3.3 Attitude toward the value of the other cultures	20.00	40.00	20.00	40.00
Average score of respect for other cultures (3 aspects)	13.33	60.00	13.33	60.00
Average score of respect for cultural diversity (13 aspects)	13.85	78.46	15.38	80.00

Table 4.7 Summarization of the evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

Indicators	Mon Bangkradi community	Kudijeen community
1. Appreciation of their own local cultures		
1.1 Knowledge in the meaning of their own local cultures		
- Background	Were qualified	Were qualified
- Goal	Were qualified	Were qualified
- Relationship with the natural environment	Were qualified	Were qualified
1.2 Awareness of the importance of their own local cultures		
- Human survival	<i>Unqualified</i>	<i>Unqualified</i>
- Group identities building	Were qualified	Were qualified
- Peaceful living	Were qualified	Were qualified
1.3 Attitude toward the value of their own local cultures		
- Identity value	Were qualified	Were qualified
- Intellectual value	<i>Unqualified</i>	<i>Unqualified</i>
- Aesthetic value	<i>Unqualified</i>	<i>Unqualified</i>
- Economic value	Were qualified	Were qualified
- Social value	Were qualified	Were qualified
2. Self and cultural protection		
2.1 Awareness of their responsibilities as community members		
- Search for the meaning of their local cultures	Were qualified	Were qualified
- Study of the meaning of their local cultures	Were qualified	Were qualified
- Transfer of the meaning of their local cultures	Were qualified	Were qualified
2.2 Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself		
- Possible impact of the influx of external cultures on themselves	<i>Unqualified</i>	<i>Unqualified</i>
- Preparation for the possible impact of the influx of external cultures on themselves	<i>Unqualified</i>	<i>Unqualified</i>

Table 4.7 Summarization of the evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities (cont.)

Indicators	Mon Bangkradi community	Kudijeen community
2.3 Ability to evaluate situations as to how to deal with the possible impact of external cultures on their local cultures		
- Possible impact on the influx of external cultures on their local cultures	<i>Unqualified</i>	<i>Unqualified</i>
- Preparation for the possible impact of the influx of external cultures on their local cultures	<i>Unqualified</i>	<i>Unqualified</i>
2.4 Skills in searching for the meaning of their own local cultures		
- Planning	Were qualified	Were qualified
- Plan implementation	Were qualified	Were qualified
- Plan adjustment	Were qualified	Were qualified
- Summarizing understanding of local cultures	Were qualified	Were qualified
2.5 Participation in searching for the meaning of their own local cultures		
- Assignment of roles and responsibilities	Were qualified	Were qualified
- Expressing opinions	Were qualified	Were qualified
- Listening to the others' opinions	Were qualified	Were qualified
- Accepting group resolutions	Were qualified	Were qualified
- Contribution to group work	Were qualified	Were qualified
- Responsibility for the assigned tasks	Were qualified	Were qualified
- Review of the practiced activities	Were qualified	Were qualified
2.6 Skills in the presentation of their own local cultures		
- Planning	Were qualified	Were qualified
- Plan implementation	Were qualified	Were qualified
- Presentation of local cultures	Were qualified	Were qualified
2.7 Participation in the presentation of their own local cultures		
- Assignment of roles and responsibilities	Were qualified	Were qualified
- Expressing opinions	Were qualified	Were qualified
- Listening to the others' opinions	Were qualified	Were qualified

Table 4.7 Summarization of the evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities (cont.)

Indicators	Mon Bangkradi community	Kudijeen community
- Accepting group resolutions	Were qualified	Were qualified
- Contribution to group work	Were qualified	Were qualified
- Responsibility for the assigned tasks	Were qualified	Were qualified
3. Respect for other cultures		
3.1 Knowledge in the meaning of the other cultures		
- Background	Were qualified, except in the case of Farang Kudijeen dessert, which could be slightly developed but not up to the determined criteria	Were qualified, except in the case of traditional Mon clothing, which could be slightly developed but not up to the determined criteria
- Goal	Were qualified	Were qualified
- Relationship with the natural environment	Were qualified, except in the case of Farang Kudijeen dessert, which could be slightly developed but not up to the determined criteria	Were qualified, except in the case of traditional Mon clothing, which could be slightly developed but not up to the determined criteria
3.2 Awareness of the importance of the other cultures		
- Human survival	Undeveloped	Undeveloped
- Group identity building	<i>Unqualified</i>	Were qualified
- Peaceful living	Were qualified	undeveloped
3.3 Attitude toward the value of the other cultures		
- Identity value	Were qualified	Were qualified
- Intellectual value	Undeveloped	Undeveloped
- Aesthetic value	Undeveloped	Undeveloped
- Economic value	Were qualified	Were qualified
- Social value	Undeveloped	<i>Unqualified</i>

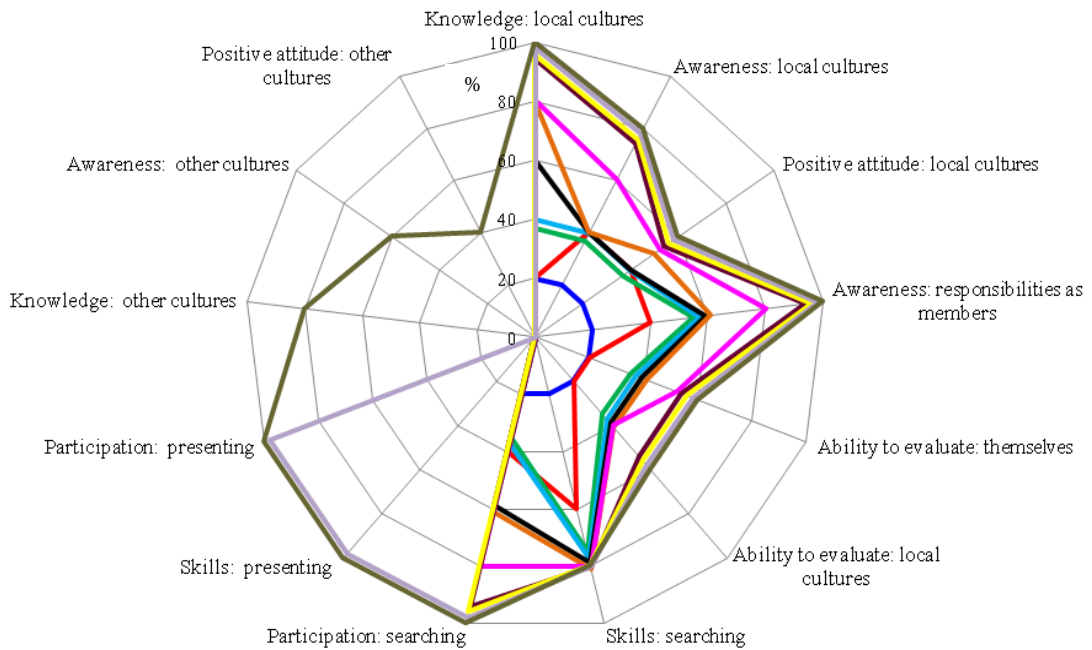


Figure 4.5 Expansion of the constructivist learning for cultural diversity respect of youths in the Mon Bangkradi community

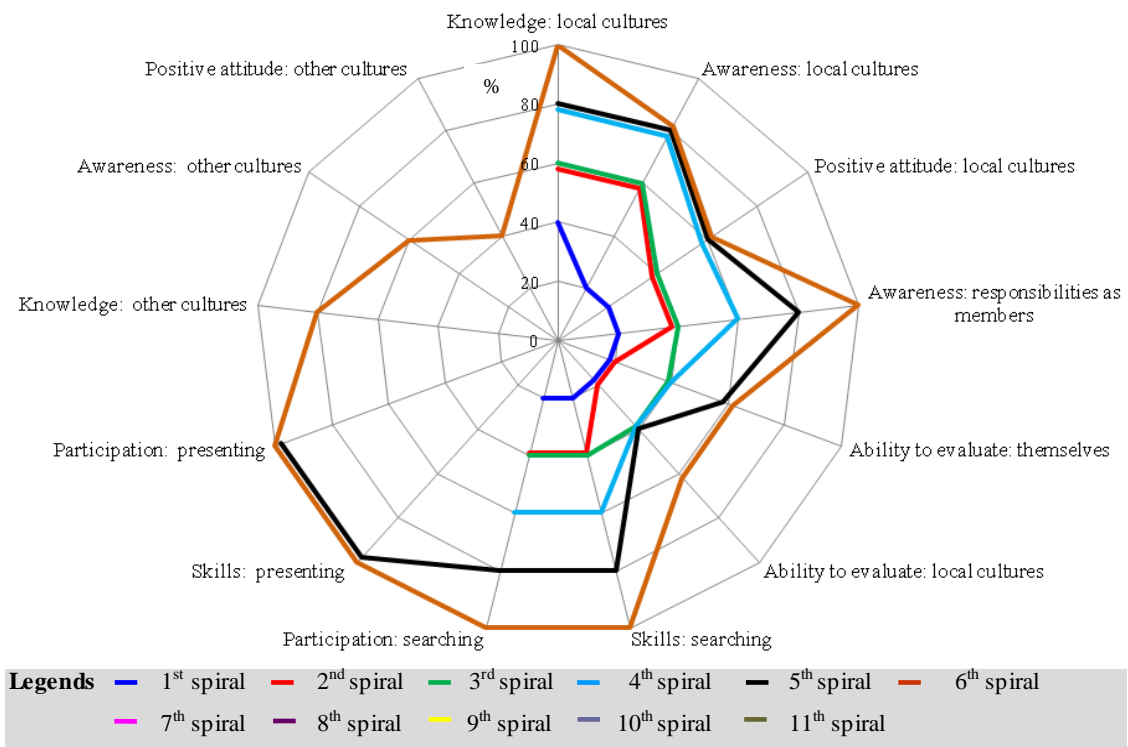


Figure 4.6 Expansion of the constructivist learning for cultural diversity respect of youths in the Kudijeem community

As seen from Tables 4.6-4.7 and Figures 4.5-4.6, the evaluation results of the constructivist process for cultural diversity respect of the youths in the Thai tourism communities could be divided into four parts: respect for cultural diversity, appreciation of their own local cultures, self and cultural protection, and respect for other cultures.

4.3.1.1 Respect for cultural diversity

After participating in the constructivist process, the youths had a higher level of respect for cultural diversity. More precisely, before participating in the process, the level of overall respect for cultural diversity among youths from the Mon Bangkradi community was at 13.85 percent, and after the participation, it increased to 78.46 percent. The level of overall respect for cultural diversity among the youths from the Kudijeen community was at 15.38 percent before participating in the process, and it increased to 80.00 percent as shown in Table 4.6. After getting through the process, the youths could meet most of the determined indicators. However, they could determine some indicators, but not up to the criteria, while some indicators could not be determined. Table 4.7 provided the summary.

1) Eleven indicators that could be developed but not up to the criteria

1.1) Human survival in terms of awareness of the importance of their local cultures

1.2) Intellectual value in terms of their positive attitudes toward the value of their local cultures

1.3) Aesthetics value in terms of their positive attitudes toward the value of their local cultures

1.4) Impacts on the influx of external cultures on themselves in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures

1.5) Preparation for the influx of external cultures to themselves in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures

1.6) Impacts on the influx of external cultures on their local cultures in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures

1.7) Preparation for the influx of external cultures to their local cultures in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures

1.8) Background in terms of knowledge in the meaning of the other cultures-Farang Kudijeen dessert for the Mon Bangkradi community and traditional Mon clothing for Kudijeen community

1.9) Relationship with the natural environment of the communities in terms of knowledge in the meaning of the other cultures-Farang Kudijeen dessert for the Mon Bangkradi community and traditional Mon clothing for Kudijeen community

1.10) Group identity building in terms of awareness of the importance of the other cultures for the Mon Bangkradi community

1.11) Social value in terms of the positive attitudes toward the value of other cultures for Kudijeen community

2) Five indicators that could not be developed

2.1) Human survival in terms of awareness of the importance of the other cultures

2.2) Peaceful living in terms of awareness of the importance of the other cultures for Kudijeen community

2.3) Intellectual value in terms of the positive attitudes toward the value of the other cultures

2.4) Aesthetics value in terms of the positive attitudes toward the value of the other cultures

2.5) Social value in terms of the positive attitudes toward the value of the other cultures for Mon Bangkradi community

According to a 82-year-old male local culturist (interviewed on March 23, 2014), *“The constructivist process helped the youths improve the level of respect for cultural diversity. However, there were some indicators that could be developed, but no up to the criteria and some that could not be developed at all. This*

indicated the gap between the youths' learning practice and those indicators," while a 65-year-old female guardian (interviewed on March 23, 2014) said, *"All indicators that the youths could not develop were part of respect for other cultures. If the youths had opportunities to have field practice for more than one spiral, they should be able to develop those indicators,"* and a 15-year-old female youth (interviewed on March 23, 2014) said, *"If we learnt more, we should be able to develop all indicators."*

4.3.1.2 Appreciation of their own local cultures

Before participating in the process, the level of the youths' appreciation of their own local cultures was at 20.00 percent. After participating in the process, the level of appreciation of their own local cultures increased to 80.00 percent. This consisted of 100.00 percent of knowledge in the meaning of local cultures, 80.00 percent of awareness of the importance of their own local cultures, and 60.00 percent of the positive attitudes toward the value of local cultures. Details are as follows:

1) Knowledge in the meaning of their own local cultures

Before participating in the process, the level of knowledge in the meaning of local cultures of the youths from both the Mon Bangkradi and Kudijeem communities was at 20.00 percent. The youths from the Mon Bangkradi community could explain the relationship between the Nipa palm weaving and the natural environment in the community before participating in the process, and the youths from the Kudijeem community could explain the goals of the Santa Cruz church and Kien An Keng shrine before participating in the process.

After participating in the process, the youths from the Mon Bangkradi community could accommodate their knowledge in the meaning of local cultures in terms of the Bangkradi temple into equilibration first, followed by traditional Mon houses, Nipa palm weaving, traditional Mon clothing, and the Mon Songkran festival, respectively. The youths from the Kudijeem community could accommodate the local cultures in terms of the Santa Cruz church into equilibration first, followed by the Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeem dessert, respectively.

The knowledge of the cultural meaning of the youths from the Mon Bangkradi community showed an increase from 20.00 percent in the 1st and the 2nd evaluations to 40.00 percent in the 3rd and the 4th evaluations, 60.00 percent in the 5th evaluation, 80.00 percent in the 6th and the 7th evaluations, and 100.00 percent in the 8th evaluation. As for the youths from Kudijeen community, their knowledge showed an increase from 40.00 percent in the 1st evaluation to 60.00 percent in the 2nd and the 3rd evaluations, 80.00 percent in the 4th and the 5th evaluations, and 100.00 percent in the 6th evaluation, respectively.

According to a 48-year-old male local culturist (interviewed on February 23, 2014), *“The youths applied their existing experience and knowledge obtained from seeing, touching, listening, and participating in cultural activities held in their communities in constructing new knowledge,”* while a 57-year-old female guardian (interviewed February 22, 2014) said, *“The youths could construct knowledge of familiar cultures first, especially the cultures relevant to buildings,”* and a 14-year-old female youth (interviewed on February 22, 2014) said, *“We constructed knowledge at the authentic cultural sites by applying existing knowledge to the constructivist stocks. We expanded new knowledge and shared information with many people to be able to understand the meaning of each type of culture.”*

2) Awareness of the importance of their own local cultures

The youths from the Mon Bangkradi community were aware of peaceful living first when they had field practice to learn their local cultures, and made the 7th evaluation and the 8th group identity building, respectively. The awareness of human survival arose in the 3rd evaluation but not up to the determined criteria. The awareness of the importance of local cultures showed an increase from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd to the 6th evaluations, 60.00 percent in the 7th, and 80.00 percent in the 8th evaluation, respectively.

The youths from the Kudijeen community were aware of the peaceful living first when they had field practice to learn their local cultures, made the 2nd evaluation and the 4th group identity building, but it could also

be seen occasionally in the 2nd evaluation. The awareness of human survival arose in the 4th evaluation but not up to the determined criteria. The awareness of the importance of local cultures showed an increase from 20.00 percent in the 1st evaluation to 60.00 percent in the 2nd and the 3rd evaluations, and 80.00 percent in the 4th to the 6th evaluations, respectively.

According to a 52-year-old female community leader (interviewed on February 22, 2014), *“The role of local cultures in terms of helping humans survive could be rarely found nowadays. Therefore, the youths should be given advice and used various kinds of media to construct knowledge and concentrated on understanding of those aspects,”* while a 55-year-old female guardian (interviewed on February 23, 2014) said, *“Our community had been dominated by other cultures. Our local residents relied on other cultures for their living, so the youths rarely saw the importance of human survival,”* and a 14-year-old male youth (interviewed on February 22, 2014) said, *“Other cultures enabled us to survive because our guardians made a living by working in factories.”*

3) Attitude toward the value of their own local cultures

The youths from the Mon Bangkradi community saw the identity and social values first in the field practice to learn their local cultures and made the 2nd evaluation, followed by the economic value in the 6th evaluation. Intellectual value could be seen occasionally but not up to the determined criteria in the 1st evaluation. Aesthetic value could also be seen occasionally but not up to the determined criteria during the 7th evaluation. The attitude toward the value of their own local cultures showed an increase from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd to the 5th evaluations and 60.00 percent in the 6th and the 8th evaluations.

The youths from the Kudijeen community saw the economic and social values first during the field practice and made the 2nd evaluation, followed by identity value in the 3rd evaluation. Intellectual value could be seen sometimes but not up to the determined criteria in the 3rd evaluation, and aesthetic value could also be seen occasionally but not up to the determined criteria in the 5th evaluation. The attitude toward the value of their own local cultures showed an

increase from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd and 3rd evaluations, and 60.00 percent in the 4th to the 6th evaluations, respectively.

According to a 43-year-old local wise man (interviewed on February 23, 2014), *“The youths were so familiar with the local cultures that they did not see the beauty of it nor the necessity to initiate anything. Also, they imprudently considered the value of things surrounding them. However, the activities promoting the value of surrounding things might encourage the youths to see intellectual and aesthetic values more,”* while a 50-year-old female guardian (interviewed on February 22, 2014) said, *“The youths rarely understood the beauty of cultures since it was quite abstract,”* and a 15-year-old male youth (interviewed on February 22, 2014) said, *“People from other communities often visited and learnt our cultures, but I seldom saw local residents learning it. Only we learnt it during this process.”*

4.3.3.3 Self and cultural protection

Before participating in the process, the level of self and cultural protection among the youths from the Mon Bangkradi community was at 11.43 percent. After they participated in the process, the level of self and cultural protection increased to 85.71 percent. The level of self and cultural protection among the youths from the Kudijeen community was at 14.29 percent. After they participated in the process, the level of self and cultural protection increased to 88.57 percent. The evaluation results are as follows:

1) Awareness of their responsibilities as community members

The youths from the Mon Bangkradi community were aware of the responsibility to transfer the meaning of their own local cultures first during the field practice to learn their own local cultures and making the 5th evaluation, followed by the search for the meaning of their own local cultures in the 7th evaluation, and the study of the meaning of their own local cultures in the 8th evaluation, respectively. The level of awareness of their responsibilities as community members for their own local cultures increased from 20.00 percent in the 1st evaluation to 40.00

percent in the 2nd to 4th evaluations, 60.00 percent in the 5th and 6th evaluations, 80.00 percent in the 7th evaluation, and 100.00 percent in the 8th evaluation, respectively.

The youths from the Kudijeen community were aware of the responsibility to transfer the meaning of their own local cultures first during the field practice to learn their own local cultures and making the 4th evaluation, followed by the search for the meaning of their own local cultures in the 5th evaluation, and the study of the meaning of their own local cultures in the 6th evaluation, respectively. The level of awareness of their responsibilities as community members for local cultures increased from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd to 3rd evaluations, 60.00 percent in the 4th evaluations, 80.00 percent in the 5th evaluation, and 100.00 percent in the 6th evaluation, respectively.

According to a 73-year-old local wise woman (interviewed on February 22, 2014), *“The youths were aware of their responsibilities which they were familiar with first, especially the adults’ responsibilities to transfer the meaning of cultures to different groups of people,”* while a 53-year-old female guardian (interviewed on February 23, 2014) said, *“The youths had never seen the adults searching for and studying the meaning of their own local cultures, so they were not aware of these responsibilities immediately,”* and a 15-year-old female youth (interviewed on February 23, 2014) said, *“Though we were aware of the responsibilities to transfer the meaning of local cultures first, but after learning it, we realized that we should search for and study the meaning of cultures before transferring it.”*

2) Ability on evaluation situations as to how to deal with the possible impact of other cultures on themselves

The youths from both Mon Bangkradi and Kudijeen communities developed this ability but not up to the two indicators. In other words, the youths from the Mon Bangkradi community had the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself but not up to the determined criteria during the field practice and made the 2nd evaluation. In addition, they had the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself in the future but not up to the determined criteria in the 7th evaluation. The level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself increased from 20.00 percent in the 1st and

2nd evaluations to 40.00 percent in the 3rd to the 6th evaluations, and 60.00 percent in the 7th and 8th evaluations, respectively.

The youths from the Kudijeen community had the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself but not up to the determined criteria during the field practice and making the 3rd evaluation. In addition, they had the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself in the future but not up to the determined criteria in the 5th evaluation. The level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself increased from 20.00 percent in the 1st and 2nd evaluations to 40.00 percent in the 3rd and the 4th evaluations, and 60.00 percent in the 5th and 6th evaluations, respectively.

According to a 67-year-old local wise man (interviewed on February 23, 2014), *“The youths relied on other mainstream cultures so much that they could not differentiate the pros and cons of the influx of those cultures,”* a 49-year-old female guardian (interviewed on February 22, 2014) said, *“The local residents relied on other cultures, so the youths did not see any negative impacts and did not prepare for the influx of those cultures,”* and a 14-year-old female youth (interviewed on February 23, 2014) said, *“We had never prepared for the influx of external cultures. Though the influx had some kinds of negative impacts, it also provided many good things, such as modernity, convenience, and peer acceptance. Therefore, we had to prepare ourselves to deal with other cultures in some ways.”*

3) Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures

The youths from both the Mon Bangkradi and Kudijeen communities could develop the two indicators of this ability but not up to the determined criteria. In other words, the youths from the Mon Bangkradi community could develop the ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures but not up to the determined criteria during the field practice and to make the 3rd evaluation. They had the ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures in the future but not up to the determined criteria in the 7th evaluation. The level of their ability to evaluate situations as to how to deal with the possible impact of other cultures on local

cultures increased from 20.00 percent in the 1st and the 2nd evaluations to 40.00 percent in the 3rd to the 7th evaluations, and 60.00 percent in the 8th evaluation, respectively.

The youths from the Kudijeen community could develop the ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures but not up to the determined criteria during the field practice and made the 3rd evaluation. They had the ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures in the future but not up to the determined criteria in the 6th evaluation. The level of their ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures increased from 20.00 percent in the 1st and the 2nd evaluations to 40.00 percent in the 3rd and the 4th evaluations, and 60.00 percent in the 5th and 6th evaluations, respectively.

According to a 65-year-old local wise woman (interviewed on February 22, 2014), *“The youths saw the reliance on other cultures in daily life as something normal, so they rarely saw its negative impacts. However, if the negative effects of the influx were emphasized, they might see those points more clearly,”* while a 47-year-old female guardian (interviewed on February 23, 2014) said, *“If we held activities to encourage the youths to create plans to prepare for the influx of external cultures, they would know what they should do to be able to manage the influx,”* and a 14-year-old male youth (interviewed on February 23, 2014) said, *“We had never taken part in the evaluation of local cultures. However, the influx of external cultures reminded us that we needed some kinds of adjustment to face up to other cultures.”*

4) Skills in searching for the meaning of their own local cultures

The youths of the Mon Bangkradi community had the skill in planning first during the field practice to learn their own local cultures and made the 2nd evaluation, followed by the plan implementation in the 3rd evaluation, the plan adjustment, and the summarization of their understanding of local cultures in the 8th evaluation. The level of skills in searching for the meaning of local cultures increased from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd evaluation,

60.00 percent in the 3rd to the 7th evaluations, and 100.00 percent in the 8th evaluation, respectively.

The youths of the Kudijeen community had the planning skill first during the field practice to learn their own local cultures and made the 2nd evaluation, followed by the summarization of their understanding of local cultures in the 3rd evaluation, the plan implementation in the 5th evaluation, and the plan adjustment in the 6th evaluation. The level of skills in searching for the meaning of their own local cultures increased from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd and the 3rd evaluation, 60.00 percent in the 4th evaluation, 80.00 percent in the 5th evaluation, and 100.00 percent in the 6th evaluation, respectively.

According to a 63-year-old local wise woman (interviewed on February 23, 2014), *“The youths created the guidelines to plan the search for new information throughout the process, so they felt the sense of ownership together,”* while a 46-year-old female guardian (interviewed on February 22, 2014) said, *“The summarization of the meaning of their own local cultures helped the youths be able to see the progress of the constructivist process,”* and a 15-year-old male youth (interviewed on February 23, 2014) said, *“We studied the guidelines before we had each field practice so that we did not get lost. Also, we might consider revising the guidelines by consulting with the community experts and the researcher.”*

5) Participation in searching for the meaning of their own local cultures

The youths from the Mon Bangkradi community participated in the assignment of roles and responsibilities first during the field practice to learn their own local cultures and made the 1st evaluation, followed by contribution to group work and review of the practiced activities in the 2nd evaluation, expressing opinions, listening to the others' opinions, and accepting group resolutions in the 3rd evaluation, and taking responsibility for the assigned tasks in the 8th evaluation. The level of participation in searching for the meaning of their own local cultures increased from 20.00 percent in the 1st evaluation to 60.00 percent in the 2nd evaluation, and 80.00 percent in the 3rd to the 8th evaluations, respectively.

The youths from the Kudijeen community participated in the assignment of roles and responsibilities first during the field practice

to learn their own local cultures and made the 1st evaluation, followed by contribution to group work in the 2nd evaluation, expressing opinions and listening to the others' opinions, in the 4th evaluation, accepting group resolutions in the 5th evaluation, review of the practiced activities and responsibilities for the assigned tasks in the 6th evaluation. The level of participation in searching for the meaning of their own local cultures increased from 20.00 percent in the 1st evaluation to 40.00 percent in the 2nd and 3rd evaluations, 60.00 percent in the 4th evaluation, 80.00 percent in the 5th evaluation and 100.00 percent in the 6th evaluation, respectively.

According to a 62-year-old local wise man (interviewed on February 22, 2014), *“The youths shared their responsibilities since the first field practice, which reflected the power of collaboration driving them to achieve the objectives of knowledge construction together,”* while a 45-year-old male guardian (interviewed on February 23, 2014) said, *“Collaborative knowledge construction required the youths to support each other and to understand the group rules, so they learnt to respect each other’s diversity,”* and a 15-year-old female youth (interviewed on February 22, 2014) said, *“We learnt together, so we knew that it was necessary to have social responsibility, sharing and accepting each other’s opinions in a democratic manner.”*

6) Skills in the presentation of their own local cultures

The youths from the Mon Bangkradi community had skills in planning, plan implementation, and presentation of local cultures in the 9th and the 10th evaluations, and the youths from the Kudijeem community had these skills in the 7th and the 8th evaluations.

According to a 52-year-old female community leader (interviewed on March 9, 2014), *“The youths present their own local cultures well because they apply the obtained experience in doing it,”* while a 55-year-old female guardian (interviewed on March 9, 2014) said, *“The youths have a clear knowledge of their own local cultures, so they can present it using their language comprehensibly,”* and a 14-year-old male youth (interviewed on March 9, 2014) said, *“Assistance from the community experts and the researcher helps us reduce our nervousness, so we can present our local cultures.”*

7) Participation in the presentation of local cultures

The youths from the Mon Bangkradi community participated in the assignment of roles and responsibilities, expressing opinions, listening to the others' opinions, accepting group resolutions, contributing to group work, and taking responsibility for the assigned tasks in the 9th and the 10th evaluations, and the youths from the Kudijeen community had those participation in the 7th and the 8th evaluations.

According to a 43-year-old local wise man (interviewed on March 9, 2014), *“The youths learnt working in teams within and between groups with both the insiders and outsiders in the dissemination of their own local cultures,”* while a 50-year-old female guardian (interviewed on March 9, 2014) said, *“Assistance within groups helped the youths succeed in presenting their own local cultures,”* and a 15-year-old male youth (interviewed on March 9, 2014) said, *“Responsibility for the assigned tasks, listening to and accepting each other’s opinions helped us succeed in presenting our local cultures.”*

4.3.1.4 Respect for other cultures

Before participating in the process, the level of respect for other cultures of the youths from both the Mon Bangkradi and Kudijeen communities was at 13.33 percent. Their level of knowledge in the meaning of the other cultures was at 0.00 percent, the level of awareness of the importance of the other culture was at 20.00 percent, and the level of attitude toward the value of the other cultures was at 20.00 percent. After participating in the process, the level of knowledge in the meaning of the other cultures increased to 80.00 percent, the level of awareness of the importance of the other cultures increased to 60.00 percent, and the level of attitude toward the value of the other cultures increased to 40.00 percent. The evaluation results are as follows:

1) Knowledge in the meaning of the other cultures

Before participating in the process, the level of knowledge of other cultures of the youths from both the Mon Bangkradi and Kudijeen communities was at 0.00 percent because they could explain the initial goal of each

type of culture. After participating in the process, their level of this knowledge increased to 80.00 percent in the 11th evaluation of the Mon Bangkradi community and in the 9th evaluation of Kudijeen community. The youths from the Mon Bangkradi community could accommodate four types of other cultures into equilibration, the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque by applying the existing knowledge and experience of the Bangkradi temple to assimilate and accommodate the new knowledge. However, the youths could explain only the goal of the meaning of Farang Kudijeen dessert by applying the existing knowledge and experience of Khanom Chak to accommodate the new knowledge. As they did not obtain enough new knowledge and experience to accommodate this type of culture into equilibration, they could not explain the meaning of Farang Kudijeen dessert clearly.

The youths from the Kudijeen community could accommodate four types of other cultures into equilibration, namely, the Bangkradi temple, traditional Mon houses, traditional Mon clothing, and Nipa palm weaving. The youths could clearly explain the background, goal, and the relationship with the natural environment of each type of culture in the community. They applied the knowledge of the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque to construct the knowledge of the Bangkradi temple, applied the knowledge of their own houses to construct the knowledge of traditional Mon houses, and applied the knowledge of the Songkran festival at Kallayanamitr Varamahavihara temple to construct the knowledge of the Mon Songkran festival. However, the youths did not have the knowledge of Nipa palm weaving.

Regarding traditional Mon clothing, the youths could explain only their goal by applying the knowledge of general clothing which was their existing knowledge to construct it. Nevertheless, the new knowledge and experience they obtained was not enough for them to accommodate this type of culture into equilibration, so they could not explain the meaning of traditional Mon clothing clearly.

According to a 82-year-old male local culturist (interviewed on March 9, 2014), *“The youths learnt other cultures quickly because they had experience in learning their own local cultures. However, they could not construct*

new cultural knowledge themselves such as knowledge of Farang Kudijeem dessert and traditional Mon clothing,” while a 65-year-old female guardian (interviewed on March 9, 2014) said, *“The request of the youths from the Mon Bangkradi community for the expansion of learning of their own local cultures beyond the learning frame, especially ‘Khanom Chak’ was useful for learning other cultural traditions such as the Farang Kudijeem dessert,”* and a 15-year-old female youth (interviewed on March 9, 2014) said, *“We applied the existing knowledge and experience of our local cultures and the evaluation criteria to learn other similar cultures.”*

2) Awareness of the importance of the other cultures

Before participating in the process, the level of awareness of the importance of the other cultures of the youths from both the Mon Bangkradi and Kudijeem communities was at 20.00 percent. After participating in the process, it was found that the level of this awareness increased to 60.00 percent in the 11th evaluation of the Mon Bangkradi community and in the 9th evaluation of Kudijeem community. The youths from the Mon Bangkradi community were aware of peaceful living. However, their awareness of group identity building could be developed but not up to the determined criteria. The youths from the Kudijeem community were aware of group identity building only.

According to a 73-year-old local wise woman (interviewed on March 9, 2014), *“The use of various kinds of media and examples could encourage the youths to see the importance of human survival of other cultures,”* while a 53-year-old female guardian (interviewed on March 9, 2014) said, *“The emphasis on the existence and extinction of certain human groups due to domination and invasion of other cultures might help the youths realize the importance of human survival of other cultures,”* and a 15-year-old female youth (interviewed on March 9, 2014) said, *“There were a variety of cultures in a community, so it was difficult to tell how other cultures affect human survival.”*

3) Attitude toward the value of the other cultures

Before participating in the process, the level of attitude toward the value of the other cultures of the youths from both the Mon

Bangkradi and Kudijeen communities was at 20.00 percent. After participating in the process, it was found that the level of this positive attitude increased to 40.00 percent in the 11th evaluation of the Mon Bangkradi community and in the 9th evaluation of Kudijeen community. The youths from both communities realized only the identity and economic values. The youths from the Kudijeen community realized the social value but not up to the determined criteria.

According to a 73-year-old local wise woman (interviewed on March 9, 2014), *“The youths did not realize the intellectual and aesthetic values of other cultures because they did not think that other people used their communities as learning sources as they themselves did. Sometimes they see that other cultures were exotic, but they still did not see the beauty of those cultures,”* while a 49-year-old female guardian (interviewed on March 9, 2014) said, *“The clear difference between a single cultural community and a multicultural community could help the youths see the community identities. However, it might be difficult for them to understand the social value as they were strict with the frame of their own local cultures,”* and a 14-year-old female youth (interviewed on March 9, 2014) said, *“We only saw tourists visit and bought local products in the community. We still did not see any other activities. If we had more field practices, we might be able to discover more aspects of the value of other cultures.”*

Although the youths could develop certain indicators but not up to the criteria or could not develop some indicators at all, they were able to meet the determined criteria, by which it could be concluded that they achieved the goal of constructivism together.

4.3.2 Factors affecting the constructivist process for cultural diversity respect of the youths in the Thai tourism communities

Important factors affecting the constructivist process for cultural diversity respect of the youths in the Thai tourism communities were extracted from Stage 8 – Reflects on learning experience, which was the reflection of the results of the youths’ activities and after-action review between the youths, the community experts, and the researcher as shown in Figure 4.7.

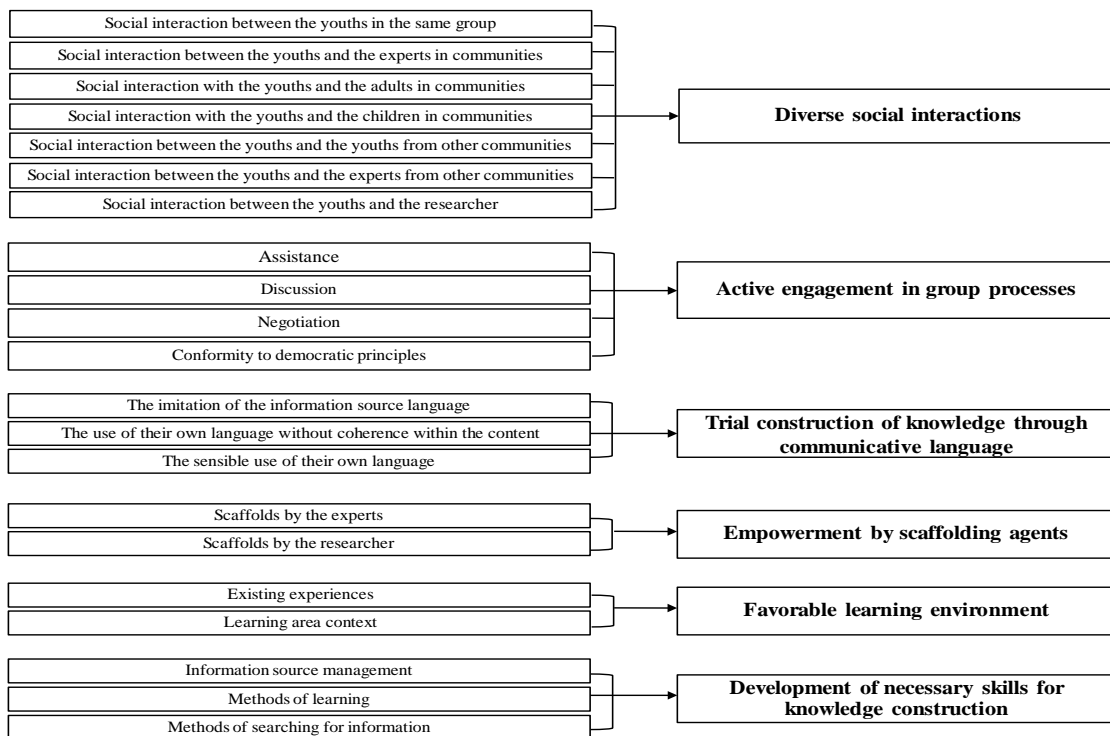


Figure 4.7 Factors affecting the constructivist process of cultural diversity respect of the youths in the Thai tourism communities

It could be seen from Figure 4.7 that there were six important factors, which were diverse social interactions, active engagement in group processes, trial construction of knowledge through communicative language, empowerment by scaffolding agents, favorable learning environment, and development of necessary skills for knowledge construction. Details are as follows:

1) Diverse social interactions: the relationship between the youths and various groups of people in the constructivist process was a result of collaborative practices. They assisted each other, discuss, negotiate, and receive scaffolds in terms of motivators, stimulators (only in the case of the Kudijeen community), challengers, advisors, resource persons, and facilitators, which helped them to achieve the objectives of knowledge construction. The youths interacted with seven groups of people, the youths of the same age, the experts in the communities, the adults in the communities, the children in the communities, the youths from other communities, the experts from other communities, and the researcher.

1.1) Social interaction between the youths in the same community: this happened throughout the process in which the youths felt a sense of enjoyment, and were sympathetic and supportive. They shared their learning, discussed, listened to the others' opinions, and accepted the group resolutions in a democratic manner. Although at the beginning of learning practice, they expressed opinions without listening to the others, which reflected that they lacked the skills of listening to people of the same age. Also, they were not confident of the results of group brainstorming, so they asked for the community experts' suggestions about the results of information source selection before they continued the next stage. However, such problems gradually disappeared when they learnt to listen to the others' opinions and felt more confident. They learnt to discuss knowledge within the group until they could adjust their positive attitude to be more reasonable and appropriated in addition to developing skills in working with peers.

1.2) Social interaction between the youths and the experts in the communities: this happened throughout the process in which the youths were familiar with all experts in the community, especially the community experts who were the information sources. This was reflected in the use of pronouns "Luang Por..., Luang Pee..., Granddad..., Grandma..., Uncle..., Aunt..., and Brother/Sister...." to represent the information sources. The youths felt relaxed in constructing knowledge where the community experts acknowledged that all adults, especially the local wise men and culturists who had clear knowledge of cultures, in the communities were responsible for transferring local cultures to the new generation, including the youths. The adults, therefore, were willing to be information sources, opened up the authentic cultural sites for the youths to learn, and assisted the youths in various ways. This kind of social interaction encouraged the youths to collaborate with seniors whom they were familiar with.

1.3) Social interaction with the youths and the adults in the communities: this happened in Stage 1 – Taking up challenges, where the adults who were teachers in the Mon Bangkradi community invited the youths to participate in the process and in Stage 9 – Creating habits, where they disseminated their own local cultures to both the local residents and people outside the communities. The youths asked for collaboration with the adults in taking part in the activities for

disseminating local cultures. This process encouraged the youths to get close to the adults as well as getting accepted and praised by the adults when they constructed knowledge. This kind of social interaction encouraged the youths to collaborate with seniors whom they were familiar with.

1.4 Social interaction with the youths and the children in the communities: this happened in Stage 9 – Creating habits, where they disseminated their own local cultures to the local residents. The youths did this after they constructed knowledge until they met the determined criteria and had knowledge and experiences which they could apply in disseminating their own local cultures to the children in the communities. This process encouraged the youths to get close to the children, get acceptance and praise from the children, and inspired the children to learn local cultures. The children were also active in asking questions and arguing with the youths. This kind of social interaction encouraged the youths to collaborate with juniors whom they were familiar with.

1.5) Social interaction between the youths and the youths from other communities: this happened in Stage 9 – Creating habits, where they disseminated their own local cultures to other communities and learnt other cultures. This could be considered a cultural exchange between the two communities. During **the dissemination of local cultures to people from other cultures**, the youths had opportunities to welcome and facilitate cultural learning to the youths from other communities by applying their knowledge and experiences obtained from learning their own local cultures and disseminating their own local cultures to the local residents. While **learning other cultures**, the youths had opportunities to have field practice and be facilitated in learning cultures of other communities by applying their knowledge and experiences obtained from learning their own local cultures and disseminating their own local cultures. This kind of social interaction encouraged a collaboration between the youths and the peers whom they were unfamiliar with.

1.6) Social interaction between the youths and the experts from other communities: this happened at Stage 9 – Creating habits. While learning other cultures, the youths had opportunities to socially interact with the experts from other communities who they had never known before. The youths felt nervous at the beginning and feel better after they received explanation, advice,

evaluation, and reflection. This kind of social interaction fostered the youths to be able to collaborate with the adults who they were unfamiliar with.

1.7) Social interaction between the youths and the researcher: this happened throughout the constructivist process. In the beginning, the youths were not familiar with the researcher who was an outsider. After working on the activities together for a while, the youths trusted her and dared to express their opinions. They were assisted by the researcher at every stage as per their request and the researcher took cues their behavior. This kind of social interaction fostered a collaboration between the youths and the senior whom they were unfamiliar with.

Social interaction with various groups of people helped the youths improve their knowledge and skills, especially the skills in working and living with people of different generations, so they were confident of the way which they treated people and accepted the differences between people. Then friendship occurred because, at the time of social interaction, they needed to find resolutions to disputes or disagreements among themselves, within and between the groups.

According to a 82-year-old male local culturist (interviewed on March 23, 2014), *“The youths had opportunities to meet and interact with many people with whom they could share learning experiences and provide support. This could help them construct knowledge until they met the determined criteria,”* while a 65-year-old female guardian (interviewed on March 23, 2014) said, *“The youths could learn from various people by searching for new information, and got feedback to verify information together with the community experts and the researcher,”* and a 15-year-old female youth (interviewed on March 23, 2014) said, *“Learning with friends helped us construct knowledge as we could ask each other for clear understanding and correct interpretation.”*

2) Active engagement in group processes: the youths formed groups and constructed knowledge with the peers who they were familiar with. They assisted each other, discussed, negotiated, and conformed to democratic principles as follows:

2.1) Assistance: the youths helped each other throughout the process. Though separating of their tasks, they always supported each other (as could be seen from the collaboration in creating the guidelines of the

constructivist process), arranged meetings, made appointments with, and interviewed the information sources, recorded, summarized, presented, searched for new information, evaluated, and reflected on the results. These were their shared responsibilities.

2.2) Discussion: the youths discussed among themselves throughout the process to create the guidelines of the constructivist process to seek an appropriate practice together. This reflected the sense of ownership, which pushed them to achieve the determined objectives of knowledge construction.

2.3) Negotiation: the youths used active engagement in group processes to negotiate with the others. This was a form of group dynamics where members of the group rotated their roles as leaders and to gain acceptance from the adults, especially when they negotiated with the community experts and the researcher to add information to create the complete guidelines of the constructivist process, to expand the evaluation criteria and constructed the knowledge beyond the determined evaluation criteria (only in the case of the Mon Bangkradi community), to have field practice to learn their own local cultures after meeting the determined criteria (only in the case of the Kudijeen community), and stood by their beliefs when they needed to turn down the community experts' suggestions.

2.4) Conformity to democratic principles: the youths could freely express opinions and listen to the opinions of the community experts and the researcher to seek democratic consensus for the creation of the appropriate guidelines of the constructivist process and practiced at other stages.

Furthermore, the group processes strengthened the knowledge construction of the youths because the youths could discuss and argue with each other when they searched for new information and accommodated their knowledge into equilibration, which fostered the reliability of their knowledge construction and ability to learn local cultures by themselves. This was reflected through the active dissemination of their own local cultures to other people and learning of other cultures, which the youths had tried by themselves, asking for the adults' assistance only where necessary.

According to a 52-year-old female community leader (interviewed March 23, 2014), "*The youths had discussions and relied on*

democracy when seeking consensus for creating the guidelines of practice at each stage. This enabled the youths to interpret the information more clearly,” while a 55-year-old female guardian (interviewed on March 23, 2014) said, *“The youths’ negotiations reflected their ability in group learning,”* and a 14-year-old male youth (interviewed on March 23, 2014) said, *“We could not construct knowledge alone, but needed peer assistance, especially in terms of linking new information to the existing one.”*

3) Trial construction of knowledge through communicative language: this referred to the use of communicative language to interpret knowledge to take the knowledge in and present it through search, study, and transfer of knowledge. The youths were always curious when new information was not in concordance with the existing one. They asked questions, consulted the information sources, and discussed the information among themselves to understand the knowledge more clearly. The youths tried searching, summarizing, presenting, evaluating, and reflecting on the results through repeated practice. They could develop three skills in language use, namely, the imitation of the information source language, the use of their own language without coherence within the content, and the sensible use of their own language.

3.1) The imitation of the information source language: at the beginning of local cultural learning, the youths had little knowledge of the cultural meaning, so they imitated the language of the information sources when creating and studying the constructivist process, investigating the existing knowledge, recalling the existing knowledge, summarizing the information, presenting the information, searching for new information, evaluating and reflecting on the results.

3.2) The use of their own language without coherence within the content: the youths had more knowledge of the cultural meaning but still lacked clear understanding. Therefore, they used their own language to study the guidelines of the constructivist process, investigating the existing knowledge, recalling the existing knowledge, summarizing the information, presenting the information, searching for new information, evaluating and reflecting on the results. They separately referred to each issue, which affected the coherence of the content.

3.3) The sensible use of their own language: the youths clearly understood the cultural meaning, so they could use their own language to study the guidelines of the constructivist process, investigating the existing knowledge, recalling the existing knowledge, summarizing the information, presenting the information, searching for new information, evaluating and reflecting on the results. The presented content was sensibly coherent.

Their use of language gradually developed from the imitation of the information source language to the use of their own language when they were able to accommodate their knowledge into equilibration. This reflected the fact that language was a crucial tool for knowledge construction in terms of communication among themselves and communication with other people in order to take the knowledge in and present it to other people.

According to a 63-year-old local wise woman (interviewed on March 23, 2014), *“The youths used language to share their opinions within and between groups. The language they used had gradually changed from that of the others to their own when they had clearer knowledge,”* while a 41-year-old female guardian (interviewed on March 23, 2014) said, *“The youths could use their language well when they had clearer knowledge,”* and a 15-year-old male youth (interviewed on March 23, 2014) said, *“At the beginning, we did not clearly understand the cultural meaning, so we just memorized the words of the local wise man to explain our knowledge. When we understood it more, we could use our language.”*

4) Empowerment by scaffolding agents: although the youths constructed knowledge by themselves, they also received various scaffolds from the community experts and the researcher throughout the process to help them achieve the objectives of knowledge construction and reached the Potential Development Level. The youths showed their need for the scaffolds through reflection, requests, and silence during the process.

4.1) Scaffolds by the community experts: the youths were given scaffolds by the community experts in the process of challenging them to participate in the process where they were allowed to learn by themselves and were able to create the guidelines of the constructivist process, learn, summarize

knowledge, present knowledge, and disseminate the local cultures. They were stimulated to learn (only in the case of the Kudijeen community) by viewing the Thai historical documentary on the Thonburi dynasty. They were assisted in arranging meetings, making appointments, and being information resources. The community experts advised the youths how to prepare more questions, search for new information, create a learning environment, and also encourage them to express their opinions and be confident. In addition, they evaluated and reflected on the evaluation results of the youths' practice to point out the strengths and weaknesses of the practice.

4.2) Scaffolds by the researcher: the youths were provided with scaffolds by the researcher in the process of challenging them to participate in the process by taking them to learn at the authentic cultural sites, providing tools for doing activities, opening a space for the youths to create the guidelines for the constructivist process as well as for summarizing and presenting knowledge, advising the youths to preparing more questions, searching for more information, creating a learning environment, encouraging the youths to express opinions and be confident. Furthermore, the researcher drew the youths' attention back to the issues related to knowledge construction, helped clarify the questions, arranged the order of questioners and issues, recorded, summarized, conveyed the information to the youths, evaluated and reflected on the evaluation results of the youths' practice to point out the strengths and weaknesses of the practice.

The scaffolds had been developed in terms of motivators, stimulators, challengers, advisors, resource persons, and facilitators to enhance the youths' ability to achieve the determined objectives of knowledge construction. During the process, the youths needed for such scaffolds lessens until they could do many practices by themselves, such as the disseminations of local cultures and learning of other cultures, which the community experts and the researcher did not provide much assistance. When the youths learnt the benefits of scaffolds, they also gave assistance to other people, which could be seen from their helping the children in the communities and the youths from other communities who participated in the dissemination of local cultures.

According to a 65-year-old local wise woman (interviewed on March 23, 2014), *"If the youths did not get the scaffolds from the*

community experts and the researcher, they would be delayed in achieving the objectives of knowledge construction or never achieved it at all,” a 50-year-old female guardian (interviewed on March 2, 2014) said, *“We provided the youths with various kinds of scaffolds as requested by focusing on self-practice as much as possible,”* and a 14-year-old female youth (interviewed March 23, 2014) said, *“We learnt to receive scaffolds from many people which was very useful when we wanted to help the children in the communities and the youths from other communities who participated in the dissemination of local cultures.”*

5) Favorable learning environment: this affected how the youths construct knowledge and accommodate the knowledge into equilibration. The learning environment comprised existing experiences and learning context as follows:

5.1) Existing experiences: the youths created the guidelines of the constructivist process from their existing experiences by searching for information through reading books, viewing documentaries, and listening to media. Then they recorded information by taking notes and determined the evaluation criteria together with the community experts and the researcher. Moreover, the youths from the Mon Bangkradi community had existing experiences in living in traditional Mon houses, seeing Nipa palm weaving, participating in activities in the Bangkradi temple, participating in the Mon Songkran festival, seeing and wearing traditional Mon clothing, and seeing and practicing the adults’ cultures.

The youths from the Kudijeen community had existing experiences in joining religious, cultural, and leisure activities in the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque. In addition, they saw the process of making and tasting the Farang Kudijeen dessert, and observed the practice of model persons and the adults in the communities. The youths applied this existing knowledge to accommodate their knowledge into the equilibration.

5.2) Learning area context: the learning sources in this study were the authentic cultural sites of the Mon Bangkradi and Kudijeen communities, the adults who had a good practical knowledge of cultural traditions and who could transfer the information to the youths. The adults who were religious representatives were trusted by the local residents and the youths, so the youths

absolutely trusted their information. Furthermore, beliefs in supernatural beings were also embedded in local cultures, so the youths respected them. These characteristics of the learning sources made the youths decide to have field practice in the authentic cultural sites to search for information from local residents and authentic sites. The results were reported orally as the adults did when they transferred information.

According to a 73-year-old local wise woman (interviewed March 23, 2014), *“The youths saw and took part in cultural activities which they could use to link to new information,”* while a 57-year-old female guardian (interviewed on March 23, 2014) said, *“The youths chose to search for respectful information sources,”* and a 15-year-old female youth (interviewed on March 23, 2014) said, *“The adults in the communities had a clear knowledge of local cultures, so we decided to learn by asking them.”*

6) Development of necessary skills for knowledge construction: the youths were able to develop three learning skills, which were information source management, methods of learning, and methods of searching for information, which affected the learning objective achievement as follows:

6.1) Information source management: the youths developed the skills in arranging, making appointments with, meeting with, increasing the number of, and expanding the types of information sources in order to obtain more information.

6.2) Methods of learning: the youths chose to learn five types of local cultures by asking, experimenting, viewing the demonstration of cultural practices at authentic cultural sites, reading books and information signs, viewing the documentaries and YouTube. The youths from the Mon Bangkradi community divided themselves in sub-groups to be responsible for each type of culture, while the youths from the Kudijeem community divided themselves in sub-groups to be responsible for making appointments with the information sources, asking, recording, summarizing, and presenting knowledge to the others. Each group rotated their duties whereby every member had the same duty as the observer.

6.3) Methods of searching for information: at the beginning of knowledge construction, the youths actively asked questions but did not listen to the others' opinions. This reflected the fact that they lacked the skills of

listening to people of the same age, accepting the group resolutions, arranging the order of questioners and issues to question. In addition, they did not prepare the questions in advance, so they used unclear questions, lacked continuity while asking questions, and sometimes asked irrelevant questions. Furthermore, they enjoyed the activities held by the information sources so much that they forgot to ask and record information. However, the youths gradually improved their skills in arranging the order of questioners and issues to question, listening to the others' opinions, accepting the group resolutions, preparing questions in advance, and following the guidelines of the constructivist process. At the outset, these youths lacked skills and started with messy practice at the beginning before gradually changing to an orderly practice when they learnt more.

According to a 82-year-old male local culturist (interviewed on March 23, 2014), "*Self-learning helped the youths see the problems, find solutions, and gradually adjusted them to be more systematic,*" while a 53-year-old female guardian (interviewed on March 23, 2014) said, "*The information sources were confused when the youths just talked and did not listen to the others. The result was that the youths could not get complete information. This was the lesson learned from their mistakes. The youths realized it and improved themselves,*" and a 15-year-old male youth (interviewed on March 23, 2014) said, "*We liked learning together as it was fun. Though we had to separate the tasks for us to be responsible for each, we still felt a sense of teamwork with which we learnt to live with the others respectfully.*"

These factors support the youths in constructing knowledge until they achieved the determined criteria together. As a result of this process, they had a higher level of appreciation of their own local cultures, a sense of self and cultural protection, and respect for other cultures.

CHAPTER V

DISCUSSION

This qualitative cum action research to innovate an appropriate learning process to instill respect to cultural diversity in the youths in the Thai tourism communities of Mon Bangkradi and Kudijeen was conducted under the combined theoretical framework of cultural studies, environmental education and constructivism. Cultural studies put it that, for sustainable and peaceful living, cultural diversity was necessary in addressing variations of the natural environment. Environmental education, of which target was to encourage humans to care for the environment through real-life learning and practices prescribed six learning objectives of knowledge, skills, participation, awareness, attitude, and ability to evaluate situations. Constructivism, which advocated that practical learning lead to deep knowledge and an appropriate attitude that was adaptable in other contexts, suggested that social learning could foster better learning outcomes.

The youths under the study engaged in a constructivist process, learned and developed respect to cultural diversity from real-life learning experience. The community experts and the researcher assisted them in achieving 1) an appreciation of their own local cultures through a clearer understanding in the meanings of their own local cultures, a greater awareness of the importance of their own local cultures and a better attitude toward the value of their own local cultures; 2) a sense of self and cultural protection through a greater awareness of their responsibilities as community members, increased ability to evaluate situations as to how to deal with the possible impact of external cultures on themselves and on their own local cultures, skills and participation in searching for the meanings and presentation of their own local cultures to people from other cultures; and 3) respect for other cultures through a better understanding in the meanings of those cultures, a greater awareness of the importance of those cultures and a better attitude toward the value of those cultures.

In this chapter, discussions are made on five issues relating to how the constructivist learning process was driven from the start to its completion, what major stages unraveled themselves through the learning process that appeared rather chaotic, what supports were required for success of and what factors had influence over the learning process, in what aspects of respect for cultural diversity that the youths encountered constraints or limitations in their learning, and what changes occurred in the community, the researcher, the participating community experts, and the targeted youths through the action research experience.

5.1 The drivers of the learning process

Literature reviews have pointed to a significant social problem that Thai tourism communities would be encountering. The communities' interactions with external cultures were making them losing the grasps of the relationship between their cultures and their natural environment. To sustain their living while being brought into a closer encounter with cultural pluralism, the communities needed to appreciate their own local cultures, have a sense for protection of themselves and their local cultures and have understanding and respect for other cultures. Among the demographical strata, youths were the group that was most likely to lose the grasp first. Unless they possessed respect for cultural diversity, they would not be able to perform roles as the future managers of cultural tourism industries in their communities properly. To assist the youths in tourism communities to learn cultural diversity respect, a learning process appropriate for them was needed. It was the aim of this study to use an action research to unveil what constitute an appropriate learning process.

In view of pluralism of cultures, the researcher was cautious in prescribing the learning process as experimental researchers would do. Instead, the researcher opted to immerse into two purposively selected communities to understand their contexts. The number of the communities was two as the researcher had a scheme for the youths to exchange cultures with their fellows from another community that the researcher had gained some familiarity with and knowledge about. The first community, the Mon Bangkradi community, was predominated solely by the Mon culture while the Kudijeen community nestled in a variety of cultures for a century.

An assessment of the level of respect for cultural diversity among the youths in the two communities was rather low. Causes of such low level were various. The physical and social changes that occurred in communities, the influence of economic expansion on life, the smaller family size, the guardians' aspiration for their children to obtain high level of education and thus their spending most of their time in school not in the community per se, the easy access to information technology, and the youths' tendency to hang out with their peers and decline to assist their families with house chores were some but not exhaustive causes that were believed to aggravate the level of respect for cultural diversity of the youths. The fact that local residents tended not to follow local cultural practices as strictly as their ancestors did also resulted in the youths' limited exposure to cultural learning environment. This happened even though the youths in the age lower than 20 years old reported their opportunities to occasionally participate in cultural activities held in their communities. Despite their rather low understanding about their own local cultures, the youths still admitted a belief that everyone in their communities should follow their cultural traditions.

The level of respect for cultural diversity among the youths in the initial period of the study was very low. The most worrisome was the level of the Mon Bangkradi youths' ability to evaluate situations to prepare for the possible impact of the influx of external cultures on their own local cultures. The level was the lowest among the entire range of cultural diversity respect indicators. The reason for this could be that the youths had very few occasions to get close, be introduced to or learn from the community elders who still observed the local cultural traditions. These phenomena were similar to those occurred in Ifugao of the Philippines where the youths were described as imitating tourists' behaviors, looking down on their local cultures and resisting the values of their local traditions (UNESCO, 2008: 54-58). A similar estrangement of knowledgeable adults and curious youths was also observed in other tourism communities in Thailand. Jiraphokin (2004: 72-74) blamed tourism for estranging local residents in the communities around Phra Athit Road of Bangkok. While the community elders could have played a key role in transferring and cultivating cultures into the youths, they had not gotten close enough to one another to do so. This estrangement deprived the youths of natural learning environment whereby they could learn local cultures through social processes in their families or

communities (Nakorntab et al, 2007: 5). Once they lost the opportunities to learn their local cultures, they lost the best time for acculturation as explained by Foster (1969: 37-40) that acculturation started at an early age and became less when humans reached adulthood. Without close relationship, the transfer of cultural knowledge from the older generations to the younger ones would be problematic (Wannasiri, 2007: 64).

To open a new window for cultural learning, the youths in the study were given the roles of designers of their own learning. In addition to designing their learning with their peers, choosing the styles that they liked, and hopping flexibly between learning methods, the youths naturally and willingly brought themselves closer to adults in their own communities. On several occasions, these adults contributed considerable by playing the learning coach roles at the youths' invite. For example, when the youths searched for cultural information, they often found themselves resorting to asking their community experts.

Through interactions with adults and among themselves, the youths in the study had opened more avenues to knowledge. They had the opportunities to view documentaries, read books, and listen to media about their local cultures. They were systematically exposed to interactions with adults and youths in another community where they visited to exchange cultures. Their skills for field note-taking and oral reporting developed when they learned five types of their local cultures. Of their own choices, the Mon Bangkradi youths learned about the Bangkradi temple, Mon Songkran Festival, Mon traditional houses, Mon traditional clothing, and Nipa palm weaving. The Kudijeen youths were interested in the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert. A triangulated assessment of their learning that was conducted periodically throughout the process by the youths, the community experts, and the researcher revealed how their learning authentically and longitudinally progressed. Allowing the youths to take control of their learning could steer their learning to success as they became more willing to interact with others. Their constructivist process conformed to the social-constructivist approach that contended that learning was a result of interactions between members of the group or society and learning could happen at any time (Gredler, 1997: 57; Woolfolk, 1995: 276). New knowledge could dawn in many forms depending on personal interpretation but could be concluded only through the

process of group consensus where discussions, and question-and-answer sessions were made to thrash out discrepancies and controversies.

An ability to clearly identify the social problems and their causes, and a familiarity with the local context of the problems and a vision on probable solutions drove the action research process to roll an innovative learning process in which the youths took its control and engaged in social interactions to reach their targeted level of cultural diversity respect.

5.2 The chaordic but revealing learning process

When the youths engaged themselves in the constructivist learning process as designed by themselves, it was observable that they learned by trial and error. On several occasions, they adjusted their learning methods, changed their information sources, and modified their approach for information search. Sometimes, they even shifted their evaluation criteria. Wading through a somewhat chaordic process, the youths gradually cultivated cultural knowledge up to the targeted level of respect for cultural diversity. Despite its chaordic appearance, there existed a systematic development path. Through the categorization of data from the researcher's field notes and the interim and after action reviews by all research participants, an innovative constructivist process for cultural diversity respect could be crystallized "The Learn-to-Cultivate Cultures Model" or "L-CULTURA" is shown in Figure 5.1.

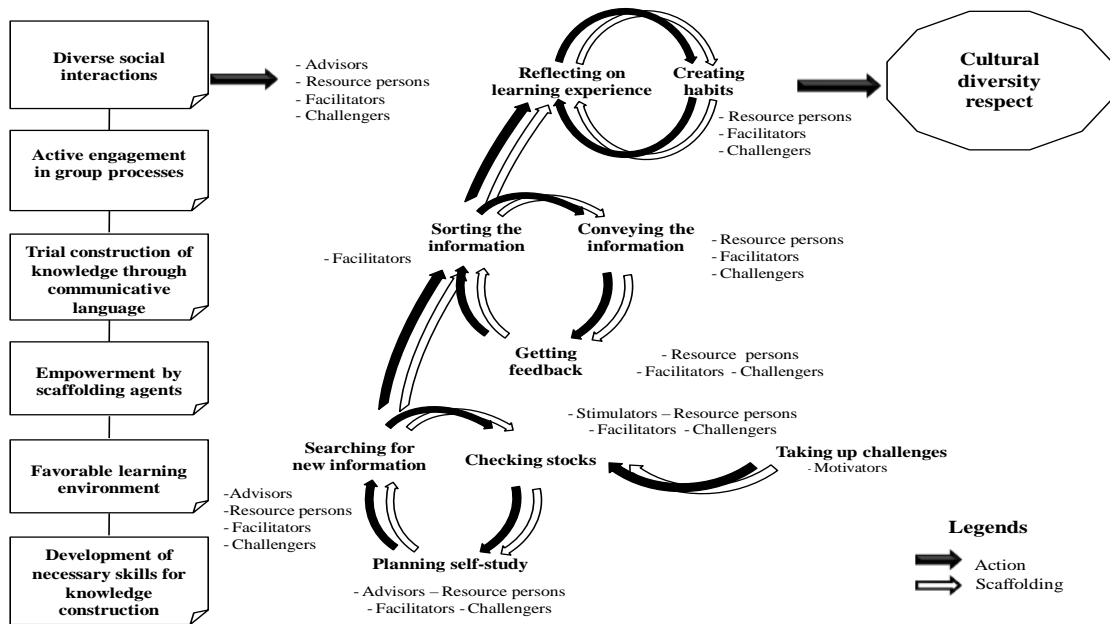


Figure 5.1 L-CULTURA: The Learn-to-Cultivate Cultures Model

The L-Cultura Model was innovated to address the problems concerning respect for cultural diversity among youths in Thai tourism communities through social-constructivism approach. It features nine stages including taking up challenges, checking stocks, planning self-study, searching for new information, sorting the information, conveying the information, getting feedback, reflecting on the learning experience, and creating habits. Their details are as follows:

Stage 1: Taking up challenges. The youths were invited to participate in the constructivist process by the researcher through community adults whom the youths and their guardians trusted. These adults convinced the youths before the researcher did the same with attractive conditions provided. The first condition was that the youths would be allowed to freely design their learning process as they liked and as long as the process was moving them towards respect for cultural diversity. Second, the youths would be taken to learn about their own local cultures in the real-life cultural sites and from people in their own communities. In addition, the youths would have an opportunity to visit their fellows in another community to exchange cultures. The youths accepted the invite, seeing it as a challenge, an excitement that youths in this age range were fond of.

Stage 2: Checking stocks. The youths pooled their existing knowledge about their own local cultures and the other cultures. They were encouraged to verbally and actively express their knowledge, understanding, thought, experience, and imagination about the cultures. Their expression linked them to think what learning experience and information would expand their knowledge pool. The checking stocks stage was conducted recurrently in every action spiral. In particular, it provided a retrospect when the learning evaluation results indicated that they had not yet attained the targeted level. The youths would step back to recall their existing knowledge again and revise their plan for future experience and new information. This they repeated until they attained the targeted level of learning.

Stage 3: Planning self-study. The youths collaborated on planning their own learning process. They planned on how to search for additional information to meet the evaluation criteria. They consulted, adjusted or even revised their plan all the time. Providing they did not pass the evaluation criteria in any stage, the youths would step back, scrutinize their plan and improve it to make the next information search clear. The plan consultation took place every time before they took action to add new information into their knowledge pool. Revisions were done as needed.

Stage 4: Searching for new information. The youths ventured out into their communities to gain learning experience and gather new information. During their ventures, they performed a variety of activities including visiting cultural sites, interviewing experts, conducting experiments, viewing demonstrations and documentaries, reading books, and noting information from signboards.

Stage 5: Sorting the information. The youths compiled knowledge and experience that everyone had and gained in Stage 4. Their knowledge became wider and clearer through an incorporation of new knowledge with the compliant existing knowledge or an adjustment of the existing knowledge structure to accommodate the new knowledge that was somewhat contradictory to the previous knowledge. The processes to assimilate and accommodate the new knowledge occurred recurrently until they attained the targeted learning levels.

Stage 6: Conveying the information. The youths shared the new knowledge that they obtained in Stage 5 to their peers. Through storytelling, gestures and discussions, they grasped the meanings of their own local cultures as well

as that of the other cultures. Frequent conveyance sessions saw that the youths gradually developed their language skills. First they imitated the language used by their informants. Later they started using their own but not so coherent language. Finally, they used sensible language of their own to construct and convey the knowledge to others. At this stage, they were deemed able to instill in themselves and exchange new knowledge with others.

Stage 7: Getting feedback. The youths received feedback on their learning level and performance through a triangulated evaluation in which they themselves participated at the end of all action spirals. The evaluation was repeated until the youths attained the targeted level of learning. The evaluation results that were subject to consensus helped them to see the learning target, progress and outcome of their constructivist process.

Stage 8: Reflecting on learning experience. The youths jointly reflected on the practices and results of their learning experience in Stages 2-7 and considered the feedback, strengths and weaknesses of their practices, given by others before determining an approach for the future stages. The reflection was recurrent until they could construct clear knowledge as targeted.

Stage 9: Creating habits. The youths constructed knowledge and understood the constructivist process, forming habits in adapting their knowledge and the learning process for use in other contexts including disseminating their own local cultures and learning the other cultures. Through the nine stages, they could not only foster the respect for cultural diversity but also constructivist learning skills that they could apply in other learning experience.

Stage 2 of checking stocks was found to be the rejuvenating stage that the youths would restart in the event that they had gone through all nine stages but the evaluation results were not satisfactory.

The stages of the youths' constructivist learning process in the study shared similarities with those of a number of constructivist learning models in a variety of aspects. They shared some commonalities regarding the activities performed with the four stages of Yager (1991: 30), which included invitation, investigation, presentation of explanation and answers to problem, and implementation. Similarities on the process direction were also found in the four stages of Martin et al. (1994: 44),

which included exploration, explanation, expansion, and evaluation. The five stages of Driver & Bell (1986: 447) including orientation, elicitation of prior knowledge, restructuring of ideas, application of ideas, and review, shared similarities especially in terms of cognitive processes. The seven stages of Goodsell & Maher (1996), which were presenting problematic situations, grouping according to the topic of interest, meeting for planning and setting up an agreement, brainstorming and researching, creating work, presenting work, and evaluating work, were similar mainly in terms of the group activities. The six stages of Jones & Creese (2000), which included presenting the topic to be studied, presenting problems, meeting for planning, brainstorming and researching, exchanging opinions, and, discussion and conclusion, shared similar stages of learning external skills. The three stages of Saduakkan (1996: 96), which included creating cognitive conflicts, conducting examination activities, and summarizing cognitive structure, similarly placed importance on the internal changes. The seven stages of Khamanee (2010: 284-286), which included reviewing existing knowledge, searching for new knowledge, studying new information or knowledge and linking it with the existing knowledge, exchanging knowledge and understanding with the group, summarizing and arranging knowledge, presenting knowledge, and adapting knowledge were similar in terms of treatment of knowledge. The eight stages of Ditsakul (1999), which prescribed teachers to propose a list topics for learners to choose according to their interest, and have the learners met to set up a group agreement, to select the topic of their interest, compile and organize content of their selected topic, present, discuss and conclude their knowledge, and assess their learning, were nearly identical.

The frequency of identical stages between of the L-CULTURA model and those of the above-mentioned constructivist models were the checking stock (7), the conveying the information (6), searching for new information (6), and the sorting the information stages (5). In other words, they were related to information management which was the foundation of the theory of constructivist learning. The stages with less frequency included the getting feedback (4), taking up challenges (3), the planning self-study (3), and creating habits (3) stages. These stages were related to interactions, planning and behavioral changes. None of the models signified the importance of the stage of reflecting on the learning experience. This study added to the body of

knowledge of constructivist learning process that, in addition to information management, interactions, planning, and behavioral changes should be paid more attention and reflection on learning experience should be encouraged to ensure that the learners realize the strengths and weaknesses of their knowledge construction practice and adjust it for greater learning efficiency.

5.3 The necessary conditions for the constructivist process

Contradictory to what it may appear, a constructivist learning process did not leave the learning process in the hands of the learners alone. While putting the learners at the center stage, constructivist adherents, especially those who were in charge of the learning of learners in the tender age, did not deny the necessity of supports from others. This section describes the necessary conditions in two aspects, namely, the supporting persons and the factors influential on the learning success. Details on each are as follows:

5.3.1 The scaffolding persons. In the process of learning under the study, the youths were assisted by a number of actors who possessed higher skills and assumed at least six scaffolding roles of motivators, stimulators, advisors, resource persons, facilitators, and challengers. Details are as follows:

1) Motivators. The youths were motivated by the community experts and the researcher to engage in a constructivist process to cultivate their respect to cultural diversity. Without the motivation from these actors, the possibility for the youths to initiate the process would be very low.

2) Stimulators. The youths were encouraged by the community experts to learn about their own local cultures through several kinds of media and history.

3) Advisors. The youths were advised by the community experts and the researcher to look for several information sources, to prepare questions for eliciting information, and to assess the strengths and weaknesses of their practice.

4) Resource persons. The community experts served as the information sources for the youths. They aided the youths when they were trying to

construct their knowledge, re-oriented their interest when they were distracted away from the learning issues, clarified their questions, provided answers to their questions, added voluntary information, evaluated the level of the youths' learning, and provided them with helpful feedback.

5) Facilitators. The youths were supported by the community experts and the researcher with necessary supplies, equipments and opportunities so that they could complete their constructivist process. The researcher opened the space for the youths to design their constructivist learning plan by themselves, to summarize and describe their knowledge by themselves, and to participate in the evaluation of and reflection about their own learning. The researcher accompanied the youths to the real cultural sites so that they could learn and exchange knowledge or set appointments for them to meet with appropriate resource persons. The researcher maintained a good learning environment, encouraged active participation and assisted the youths in probing their discussion issues, and recording, summarizing and transferring new knowledge.

6) Challengers. The youths were challenged by the community experts and the researcher to be confident in expressing their opinions and improving their knowledge and performance.

These scaffolds prodded the youths to get through their zone of proximal development, which spanned between their actual and potential development levels. As a result, the youths could attain the targeted level of learning. The scaffolds were the necessary conditions for constructivist learning success as noted by a large number of education experts. Vygotsky poignantly stated that learners who were given scaffolds from the agents who had higher skills stood a good chance to reach their potential development level (Wood, Bruner & Ross, 1976: 90). Duffy & Cunningham (1984: 16) emphasized the need for teachers who took up the constructivist approach to scaffold their students' learning process. Bidkul & Osborne clearly identified that teachers in the constructivist approach had a role as facilitators who provided learners with information and as challengers who intentionally challenged learners' ideas (Rodraengkha, 1998: 19). Osborn & Freyberg (1985: 1) indicated that teachers in the constructivist approach should play multiple roles. They should be motivators who helped learners to know right from wrong and to understand various possible

meanings of the lessons as well as advisors who guided learners to create meanings and explanations by themselves. In this particular study, an additional role of stimulators emerged as contributing to speed of the youths' learning. All these scaffold roles are what constructivist instructors should bear in mind when they manage a learning program.

5.3.2 The factors influential on the constructivist learning success. In the present study, six factors were found as influential on the youths' success in constructing respect for cultural diversity. They included diverse social interactions, active engagement in group processes, trial construction of knowledge through communicative language, empowerment by scaffolding agents, favorable learning environment, and development of necessary skills for knowledge construction. Details are as follows:

1) Diverse social interactions. In the study, the youths interacted with seven groups of people including their program peers, community experts in their communities, adults and children in their communities, their peers and community experts from another community, and the researcher. They had opportunities to share knowledge, and grasp how to work with people in various generations from their community and outside. The diversity of social interactions prodded them to accept and respect cultural diversity, thus attaining the targeted level of learning.

2) Active engagement in a group process. With opportunities to work as a group, the youths became outstandingly energetic to help each other, to discuss, to negotiate, and to abide by a democratic decision. The active engagement in the constructivist process stemmed from their sense of ownership of their own learning process. Unless the activeness could be induced, the success of the constructivist learning process would be elusive.

3) Trial construction of knowledge through communicative language. It was through communication that the youths collected, constructed and transferred new knowledge. Verbal language and gestures were significant media through which the youths used in trial construction and solidification of their knowledge. In the study, the youths spent considerable time to discuss, ask, and answer questions whereby they shared knowledge among themselves and elicited knowledge from others. In the early rounds of trial construction when they had but a small amount

of knowledge, the youths parroted the language of their informants to describe the new knowledge. In the later rounds, they started to use their own language, first without much coherence, and eventually in their own and sensible language. Language was deemed an important factor of constructivist learning success.

4) Empowerment by scaffolding agents. Despite the ownership of their own learning process, the youths in the study admitted their knowledge construction had substantially benefitted from various kinds of assistance from the community experts and the researcher throughout. Without the assistance, they would have not reached the targeted level of learning.

5) Favorable learning environment. Learning in the real life community context, the youths in the study could easily reach local knowledge and resource persons. This learning environment made them confident in designing how their learning process should roll and in finding a way to access the information they wanted. In addition to the information that they collected by asking, listening, reading, and viewing, the youths had ample opportunities to observe, try and participate in local cultural events. Through all sensory avenues, the youths received new information and experience, assimilated and accommodated them into their cognitive, affective and psychomotor structure. A constructivist learning process could not do without this favorable learning environment.

6) Development of necessary skills for knowledge construction. Towards a clear target of knowledge construction, the action learning process gradually prodded the youths to use or develop their skills in information management and systematic management of their own learning process. Unless these skills were present, the youths would not have been able to achieve their targeted level of learning.

These factors confirmed what other constructivist educators had previously noted. Piaget accented the importance of physical and social environment and experience (Gredler, 1997: 226-229) while Vigotsky added social interaction and language as undeniable (Shuterland, 1992: 42-48). Dewey (1938: 25, 54) Ausubel (1968: 149) and Bruner (1986: 13) particularly highlighted the importance of experience, social interaction and language while Neisser (1967: 3, 10) opted to discussed only about experience and social interaction. In addition to experience and

interaction, Jonassen (Jonassen, Mayes & McAleese, 1993: 138-139) placed emphasis on background of the learners because background was a part of experience.

However, some factors such as maturation mentioned by Piaget (Gredler, 1997: 226-229) and Vygotsky (Gredler, 1997: 226-229; Shuterland, 1992: 42-48) and perception, belief, desire, and interest as noted by Jonassen (Jonassen, Mayes & McAleese, 1993: 138-139) did not emerge in the study in a distinct way. Instead, three success factors that were not much addressed by these constructivist educators distinctly emerged in this study. They were the active engagement in group processes, the empowerment by scaffolding agents, and the development of necessary skills for knowledge construction. However, they were addressed by educators in other approach. For example, the active engagement in group processes was similar to the concept of collaborative learning in which learners managed their own learning process (Karel et al., 2005; Bulu & Yildirim, 2008; Suphawan, 2002). They participated in learning activities, supported each other, took joint responsibility for all tasks, discussed and shared opinions, shared learning resources, and interacted with their group members. This point an important fact that in learning management, an integration of learning approach, instead of confining to a specific approach, would enhance the learning outcome.

A faintly emerged factor was the sequence of cultural contents. Under the present study, the youths learnt about their own local cultures prior to the other cultures. Panhoon, Intaphrom & Panjamanon (2005: 60-62) posited that in order to develop the respect for cultural diversity among youths, they should be encouraged to know and understand their own local cultures before other cultures. This would open their minds to learn and respect other cultures cognitively and practically. However, since this study employed the same sequence as suggested, the researcher had no empirical evidence to counter the postulation although she was intrigued by the idea that a reverse sequence would be as much effective for learning cultural diversity respect. Skills for getting to the meanings and values of culture would be transferable bi-directionally; hence her suggestion for further studies on cultural diversity respect development that employ a reverse sequence.

5.4 The efficacies and the shortfalls of the constructivist process

By participating in the constructivist learning process, the youths in the study developed a higher level of respect for cultural diversity. The Kudijeen youths achieved a slightly higher level of learning overall than the Mon Bangkradi ones. Categorically, the youths from both communities had an equally higher level of appreciation of their own local cultures and respect for other cultures. But the Kudijeen youths had a slightly higher level of learning on self and cultural protection than the Mon Bangkradi ones despite the limitedness of their field practice when compare with that of their Mon Bangkradi fellows. The greater achievement on overall respect and self-community protection of the Kudijeen youths may stem from the fact that they had been given more stimulating scaffolds from their community experts than their fellows.

In terms of cultural contents, the youths tended to be able to assimilate the types of culture that they were more familiar. The familiarity made it easier for them to equilibrate new knowledge than less familiar cultures that would require changing their knowledge structure or accommodation. As a result, content-wise, the Mon Bangkradi youths' learning achievement was in the following order: the Bangkradi temple, Mon traditional houses, Nipa palm weaving, Mon traditional clothing, and Mon Songkran festival. The Kudijeen youths' achievement was in the following rank: the Santa Cruz church, the Kien An Keng shrine, Kallayanamitr Varamahavihara temple, Bangluang mosque, and Farang Kudijeen dessert.

In cultural exchange, the Mon Bangkradi youths could grasp the contents about the Kudijeen religious places, including the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque by making cognitive reference to their understanding about the Bangkradi temple in their own community. The existing knowledge and skills had obviously facilitated the assimilation and accommodation of the other cultures. They could explain the meaning of Farang Kudijeen dessert only in terms of its goal by using their cognitive structure about desserts, which was molded by their knowledge and experience. However, they did not have enough new information and experience to accommodate or equilibrate this culture; hence their inability to explain a clear meaning of the Farang Kudijeen dessert.

The Kudijeen youths illustrated that they could accommodate four types of Mon Bangkradi culture, namely the Bangkradi temple, Mon traditional houses, Mon Songkran festival, and Nipa palm weaving. They used their cognitive reference to the Santa Cruz church, Kien An Keng shrine, Kallayanamitr Varamahavihara temple, and Bangluang mosque to construct knowledge about the Bangkradi temple. Their cognitive reference to their own houses made it possible for them to construct knowledge about the traditional Mon houses. Their previous experience and knowledge about the Songkarn festival in Kallayanamitr Varamahavihara temple made it rather easy to construct knowledge about the Mon Songkran festival. Without existing knowledge and experience about something that was referable, the youths could not accommodate new knowledge about of Nipa palm weaving into equilibration. Regarding the Mon traditional clothing, they could explain its function by referring to their cognitive structure about daily clothing. But, without sufficient information and experience, they could not accommodate this culture into equilibration; hence their inability to explain a clear meaning of Mon traditional clothing.

The equilibration performance of the youths under the study confirmed what Piaget (Sutherland, 1992: 25-27) had pointed out. The process of assimilation occurred when the newly obtained knowledge was in compliance with the existing stock, rendering facility for the learners to annex the new knowledge into the same old cognitive structure. On the contrary, the accommodation process would be called into use when the newly obtained knowledge was not conforming to the existing stock. As a result, the learners needed to adjust the structure of their existing knowledge to receive the new information or experience.

Notably, the constructivist process had high efficacy for learning cultural diversity respect. The youths under the study could achieve the targeted levels of most of their learning indicators. However, there were some learning indicators for which the youths could not embrace or embrace at the level lower than targeted. The eleven indicators for which the youths could not sufficiently achieve encompassed all three dimensions. In the dimension of their appreciation of their own local cultures, the indicators included the awareness of the importance of their own local cultures for human survival, and the positive attitude toward their own local cultures that depicted their intellectual and aesthetic values. In the dimension of self and cultural protection,

the four insufficiently attained indicators were the ability to evaluate situations to see and deal with the possible impacts of the influx of other cultures on themselves and their local cultures. Four indicators of respect for the other cultures for which the youths could not sufficiently grasp were the background knowledge for the meaning and the environmental relationship of the Farang Kudijeen dessert and the traditional Mon clothing, and the awareness of the importance of the Mon Bangkradi culture for group identity building and the positive attitude towards the social value of the Kudijeen culture. The shortfalls stemmed mainly from the insufficiency of obtainable information.

The shortfalls of the process lied mainly in the dimension of respect for the other cultures where five of its indicators were not achieved by the Kudijeen and/or Mon Bangkradi youths. Both groups of youths could not achieve an awareness of the importance of other cultures for human survival, and the attitude toward the intellectual and aesthetic values of other cultures. The Mon Bangkradi youths could not achieve an awareness of the importance of other cultures for peaceful living and an attitude toward the aesthetic value of other cultures.

These indicators could not be achieved, probably, because they were quite abstract and complex and were beyond the daily life of the youths. For example, the youths could not understand how cultures of other communities would influence the survival of their own community. They might be able to understand if they were directed towards more information sources and media that elucidated that necessity of interaction with other cultures with regard to their occupations and infrastructure services. Likewise, they would be able to see the aesthetic values of cultures if they had opportunities to participate in more cultural activities than they now had.

The reason for less achievement in terms of self and cultural protection may stem from the youths' lack of experience. They were rarely given opportunities from adults to take part in deciding how their communities should prepare to cope with impacts of other cultures on themselves and their local cultures. This reflects an important point to ponder about constructivist learning that relies solely on the existing experience and learning contexts. If the youths had been given advice on the possible impact of the influx of other cultures and opportunities to participate in the activities to

prepare for the influx, they might have been able to achieve a higher level of learning and develop an ability to evaluate situations to protect themselves and local cultures better.

In relation to the indicators for learning about other cultures, the fact that the youths had an opportunity to conduct field practice only once bore impact on their learning achievement. This was despite their ability to apply the knowledge, experience and learning methods they achieved in the previous constructivist learning spirals. The limited exposure was not enough to help them to construct knowledge and achieve some indicators of some cultural contents such as the Farang Kudijeen dessert and traditional Mon clothing. Likewise, they could not achieve the indicator relating to human survival because they had not seen or understood the existence and disappearance of certain groups of humans due to the domination and invasion of other cultures. Therefore, the use of additional media to convey such phenomena would help them to learn more. The limited exposure also bore impact on their learning the aesthetic values and developing a positive attitude towards other cultures. The limited time in the authentic context of the other cultures gave them very myopic information sources and media, sending them back to linger on appreciating their own cultures over other cultures, and shunning opportunities to clarify certain issues about the other cultures.

The Kudijeen youths could not develop an awareness of the importance of Mon Bangkradi culture for peaceful living while the Mon Bangkradi youths could not develop a positive attitude towards the social value of the Kudijeen culture. This was possibly because their minds were still restricted to their community contexts. Despite their being exposed to a new context, they could not shift their minds to the new contexts. The Kudijeen youths had been living in a multicultural society, so they well understood the significance of cultural diversity on peaceful living in their community. However, when they were exposed to a community with a strong single culture like the Mon Bangkradi community, they could not explain how the single culture was related to peaceful living in that community. On the other hand, the Mon Bangkradi youths who lived in a community where a single set of supernatural beings and religious doctrines was the main mechanism controlling their society, had difficulty in concluding which belief, among the various, was controlling the Kudijeen community or how the various beliefs worked in integration. To scaffold their learning up to the targeted level, more advice regarding information sources, more information from

resource persons, more provisions of learning media, and more opportunities in learning the other cultures through field practice would be helpful.

Nonetheless, the L-CULTURA constructivist process developed under the study evidently helped the youths to develop themselves to achieve the overall learning targeted level of respect for cultural diversity. The self-managed learning approach employed in this study was in agreement with the study by Asvaviriyakul (2012: 56) that concluded that allowing learners to learn collaboratively could lead them to understand cultural diversity. The learning management protocol of this study that had jointly set learning targets as the leading star of the learning process was similar to that was used in the development of the SANTISUK learning model for peaceful living in the three southern border provinces in Thailand (Munsettavith et al. 2013: 38-54). The L-CULTURA shared the philosophy of respectful minds development with Gardner (2007: 12) who posited that respectful minds meant acknowledging and accepting both individual and group diversity. Such minds paved ways for humans to try to understand other people, work effectively with them, and respond generously to people with different backgrounds. Despite diversity, peaceful living was possible if there were respectful minds. In addition, the study shared the same tenet about the importance of respect in social relationship with Yongyuan & Phadungphong (2007: 4). With respect, peaceful living was induced by a pattern of communication by which people accept, trust, and are confident in the values and ability of people who had cultural diversity.

5.5 The changes along the treads of an action research

Through a long process, this action research has brought about changes in terms of respect for cultural diversity in the communities, the youths, the community experts, and the researcher as follows:

- 1) **The communities:** This study encouraged the member of the tourism communities to be aware of the possible impacts of influx of external cultures and introduced them the constructivist process for respect for cultural diversity that could boost the youths' self and cultural protection and their respect to other cultures. Young and old members of the communities who participated in local cultural diffusion of the

youths under the study were inspired to learn and realize the values and the importance of such activities.

2) **The youths:** The youths under the study developed knowledge, skills, attitude, and behavior of respect for cultural diversity, which was necessary for peaceful living and the imminent integration into the ASEAN multicultural society. In addition, they acknowledged the importance of the concordance between the natural and cultural environments, which required for their care and inheritance of the local cultures which had proved as suitable for their geo-social conditions. Their ability to direct their learning has importantly paved the basis for their lifelong learning. In other words, the youths have been prepared as the future managers of their tourism communities.

The experience that they received in creating the constructivist process cultivated in them skills that they could adapt in other situations. After completing the action research, the community members, especially the youths could evidently apply the constructivist learning skills on other occasions. For instance, the Mon Bangkradi youths could explain their local cultures to visitors during the Mon Songkran festival held at the Bangkradi temple. They continued to learn more about spiritual worship, Saba game, Loy Chai, and Thai caramel (Kalamae) and iced rick (Khaochae) making. They became more willing to dress in traditional Mon clothing and advised tourists about wearing shorts, vests, and makeup in temples. The youths demonstrated their understanding about the differences between themselves and the tourists and refrained from imitating the tourists' style of dressing.

In the Kudijeen community, the local wise men assigned the youths to apply the constructivist process in promoting their local cultures during the Christmas celebration. The youths developed the plans together and learnt more about Christmas celebrations in their community, preparing equipment, clothing, and assigning responsibilities among themselves. They received tourists who visited with drinking water, snacks, and documents to explain information about their local cultures and Christmas celebrations. They could help explain to tourists about food that was provided in the event, particularly about the food that contained ingredients that were prohibited by some religions. This reflected their understanding and respect for cultural diversity and demonstrated their efficiency in managing cultural tourism.

3) **The community experts:** By involving in the constructivist process with the youths, the community experts had opportunities to recall their knowledge about certain local cultures that they might have forgotten their importance. Their engagement in the youths' learning activities encouraged them to realize the importance of learning for respect for cultural diversity in tourism communities. In addition, they started to acknowledge the fact that the youths, not only must but also, could manage their learning process. This made them realize that it was high time to prepare the new generations for tourism management in their communities.

4) **The researcher:** The researcher herself had learned how to manage and scaffold the youths' constructivist learning in the following ways:

4.1) The researcher learned how to create a friendly learning environment through small talks, making the youths feeling relaxed and confident enough to express their ideas and feelings. The rapport and trust that gradually developed between the researcher and the youths increased the chance for the youths to share the objectives of the study while building the sense of ownership of their learning process.

4.2) The researcher learned to pay equal attention to every youth under the study. Fair share of tools and time brought the youths, particularly those who might feel inferior, to an equal standing in the joint constructivist learning process. The researchers realized the importance of patience in dealing with each of the youths, listening to their opinions, observing their behaviors, and encouraged them to think with several kinds of question.

4.3) The researchers learned to be more tolerant, listening to the youths' off-topic opinions, and refraining from blaming anyone while trying to seek reasons for those actions. By doing these, the researcher could convert those mistakes into lessons that the youths could learn, or problems that the youths had to find solutions collaboratively.

4.4) The researcher learned to pick opportunities to ask empowering questions. These questions were very important for every stage of constructivist learning. When thrown with the questions, the youths got the direction what answers or knowledge they were supposed to search for. When these kinds of

questions were raised by some of the youths themselves, the researcher had to know how to draw attention of other youths to them.

4.5) The researcher learned to exercise flexibility. Flexibility was important for the constructivist process because, on several occasions, the youths did not restrict themselves to their previous thoughts. At times, the researcher had to put aside the learning plan in order to open her eyes to the emerging phenomena. For instance, it was realized that what the Mon Bangkradi youths had learned when they went off track to learn about Khanom Chak became helpful in accommodating new knowledge about the Farang Kudijeem dessert. Another example was when the Mon Bangkradi youths decided to challenge themselves with a higher learning target and the researcher allowed them to do so. This resulted in a higher level of their respect for cultural diversity.

4.6) The researcher realized from the action research that in a constructivist learning process, learners in the process were not required to complete every task by themselves. Starting from their actual development level, there were some tasks or some stage of the tasks that the youths were in need of support. Being adequately attentive, learning managers would know how to scaffold them to reach their potential development level.

4.7) The researcher gained deeper understanding about knowledge equilibration, the ultimate goal of constructivist learning, by observing the youths in their attempt to integrate new knowledge through assimilation and/or accommodation. This helped the researcher to understand that assimilation was the method used to adjust the external or new information to match the internal or existing one. On the other hand, accommodation was the method to adjust the internal information to make room to receive the external one.

4.8) The researcher learned about the triangulated and multi-method learning evaluation. Evaluations of the youths' learning by themselves and by the community experts were taken into account to reduce the researcher's bias. In addition to using an evaluation schedule, the researcher tried to interpret the meanings embedded in the talks, actions, and gestures of the youths. This additional method made it possible for the researcher to identify how to scaffold the youths' learning. It alerted the researcher of the necessity to frame the youths by suggesting them to see

the pros and cons of what they were doing with the learning tasks. It also prompted the researcher to invite the youths to expand their vision wider than they thought they should so that they could find a more effective learning avenue.

4.9) The researcher learned to handle incidents unexpectedly arose in the action research process. There were times when the research process did not unfold as expected. However, with careful consideration, the researcher could find the meaning of the unexpected phenomena that would indirectly but positively benefit the youths' learning in later stages. For example, allowing the youths to enjoy themselves when they were learning and practicing, at the first glance, would undermine their learning or make them forget their mission to construct knowledge. But such natural learning atmosphere later proved as strengthening the youths' group spirit that, evidently, contributed positively to their learning process in later stages.

Treading together in the tumultuous process of action research over months, all the research participants, the researcher included, underwent considerable transformation of self and instigated the communities as a whole to be alert of the importance of respect for cultural diversity.

CHAPTER VI

CONCLUSION AND RECOMMENDATION

6.1 Conclusions

Tourism communities have a high risk of cultural losses and clashes. This is due especially to the influx of foreign cultures brought in by tourists visiting their communities. Youths are considered the high risk group because they easily appreciate and assimilate other cultures due to their preference for modernity, enjoyment, convenience of living, glamour, and social acceptance. The unprepared cultural encounters diminish their appreciation of their own local cultures, their self and cultural protection, and their respect for cultural diversity. Generally, the cultural encounters often lead to cultural suppression, assimilation, domination, and resistance and contribute to cultural homogenization, heterogenization, and hybridization. The cultural encounters could affect the local lifestyles and the local cultures, which have been developed through human interaction with the natural environment in their communities. The cultural encounters, when dealt with off-guard, can make people in tourism communities, especially the youths, become less proud of their local cultures and fail to develop respect for cultural diversity. As a result, they would probably lead to cultural conflicts and failure to preserve cultural resources which are important for the tourism communities themselves.

This study was conducted based on a tenet of the constructivist theory, which believes that practical learning leads to deep knowledge and an appropriate attitude that is adaptable for use in other contexts. In addition, a strand of constructivist theory called social constructivism adds to it that social learning can foster better learning outcomes. The theory promises high efficacy in helping youths in tourism communities to learn about respect for cultural diversity. The goals of environmental education have been adopted as the goals of the youths' constructivist learning process. In addition to knowledge, the youths under the study aim to achieve awareness, attitude, ability to evaluate situations, skills, and participation in cultural

activities. These goals are qualified in terms of their appreciation of their own local cultures, their development of self and cultural protection, and their attainment of respect for other cultures. It is projected that the constructivist process is a way to prepare them to be able to preserve the natural and cultural environment and manage sustainable cultural tourism in their communities. Their attainment of respect for cultural diversity will also enable to live in a multicultural and peaceful society. To understand more how the constructivist theory would work to address the issue of respect for cultural diversity respect, this study investigated the prevailing situation of respect for cultural diversity among the voluntary youths in two purposively selected Thai tourism communities and innovated a constructivist process for enhancing cultural diversity respect among the youths in the communities.

A qualitative research approach was used in the investigation of the prevailing situation of respect for cultural diversity among the youths in the communities. It was followed by an action research in which a constructivist process for their cultural diversity respect was innovated and evaluated. The force of action in the action research process was believed to contribute to social changes as well as knowledge formation through theorization. Social collaboration was seen as enabling better learning and embracing differences. In the action research, the youths' learning was supported by the community experts and the researcher. In addition, the youths were given opportunities to practice their learning in authentic cultural sites.

The two selected communities included the Mon Bangkradi community, where Mon culture is still vigorous and the Kudijeem community which boasts a remarkable degree of cultural diversity. The Mon Bangkradi community, located in Samae Dam Sub-district, Bangkhuntien District of Bangkok, is the community where a large group of Mon people have been dwelling and preserving their original ways of life. This community has recently become a prominent cultural tourist destination in Bangkok. However, the respect for cultural diversity seems to be lessening owing to social changes, economic expansion, change in the family size, educational value, access to information technology, and youth behaviors. Less strict cultural practices of local residents have resulted in a lower level of respect for cultural diversity among the younger generation. In addition, cultural clashes with other cultures tend to be increasing because of visitors' influence, especially on the youths who easily appreciate and assimilate other cultures

following their preference for modernity, enjoyment, convenience of living, glamour, and social acceptance. The youths lack an understanding of local cultures as well as other cultures, so they cannot differentiate, select, and adjust other cultures to the natural environment in their community.

The second community, the Kudijeen community, located in Watkallaya Sub-District, Thonburi District of Bangkok, is a community of people from multi-ethnic and multi-religious backgrounds. The local residents include Catholic Portuguese, Sunni Muslims, Mahayana Buddhist Chinese, and Hinayana Buddhist Thais, all of whose ancestors survived and moved here from the Ayutthaya Kingdom after its downfall. They have been through hardships together for a long time, so they sympathize and depend on one another for their living, yet refrain from violating one another's beliefs. Nevertheless, cultural clashes with other cultures show an increasing tendency because of visitors' influence, especially on the youths who easily appreciate and assimilate other cultures following their preference for modernity, enjoyment, convenience of living, glamour, and social acceptance. The youths lack an understanding of local and other cultures, so they cannot differentiate, select, or adjust other cultures to the natural environment in their own community. The natural environment in the community has been depleted; hence, the youths' necessity to look for information about the natural environment of their community from books and other media in order to understand their local cultures.

The target groups of this study were fifteen youths from each community, sampled purposively using the age range of 12-17 and their guardians' permissions as the criteria. The reason for selecting this age range was that the youths in this age group are considered as ready for cultivating a feeling of cultural appreciation and preservation. In addition, they tend to long for new challenges, are intelligent, think forward, have started assuming responsibility, and love freedom as well as socialization. They can imagine doing something new with confidence and enthusiasm, and prefer working in teams. It is worth educating and developing this new generation in order to prepare them to be quality adults who possess an appropriate attitude toward their own local and the other cultures.

Moreover, this study was participated by twenty-two community experts who were recruited from each community, consisting of five local wise men, a

community leader, a local culturist respected by both insiders and outsiders, and fifteen youth guardians.

The research instruments included a semi-structured interview guideline related to the current situation of cultural diversity respect of the youths in the Thai tourism communities for both the community experts and the youths, a self-evaluation schedule for the youths before participating in the constructivist process and before undertaking field practice to learn other cultures, and an evaluation schedule for both the community experts and the youths to use during and after participation in the constructivist process.

Data collection was divided into two parts. First, the researcher surveyed and met with the community leaders and wise men who are the mainstay of tourism communities to introduce and inform them of the objectives and to ask for their cooperation in suggesting the research participants. In this phase, the researcher also interviewed as well as observed the community experts and the youths for nearly four months. Second, the youths were invited by the researcher through the adults in the communities -- the community wise men, the community leaders, and teachers -- to participate in the constructivist process. Subsequently, the youths constructed the knowledge by themselves. The community experts and the researcher provided them with learning scaffolds over their 9-month process. In the process, the youths acknowledged the researcher's report on the situation in which they themselves lacked respect for cultural diversity. They collaboratively created their learning plan or guidelines and jointly determined their learning indicators and targets. Practically, through the process, they learned about their local and other cultures, periodically co-evaluated their learning by using a triangulated appraisal participated by the community experts and the researcher. In addition to the authentic longitudinal evaluation using a scoring, analytic rubric, the youths participated in an after-action review regarding the lessons and process that they had learned together.

A content analysis and descriptive statistics were used for data analysis to identify the current situation of respect for cultural diversity among the youths. Data obtained from the observation of the youths' practices, reflections on each activity, and interviews of the community experts were categorized, analyzed, and synthesized into stages, directions, and scaffolds, and displayed in the form of a diagram showing the

constructivist process arising during the learning activities. The process was then assessed using the data obtained from self-evaluation of the youths and the evaluation by the community experts and the researcher to describe the expansion of knowledge of youths to achieve the set objectives. A triangulation between the youths, the community experts, and the researcher was also conducted to confirm the validity of the results.

The result found that before the constructivist process, the youths showed a low level of respect for cultural diversity, and a lowest level of ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures of the Mon Bangkradi community.

Following the constructivist process, an innovation promoting the youths' respect for cultural diversity emerged. This innovation is called "Learn-to-Cultivate Cultures Model" (L-CULTURA Model), which comprised of stages, scaffolds, and factors affecting the constructivist process. Its details are as follows:

- 1) The constructivist process for cultural diversity respect of the youths in the Thai tourism communities consists of nine stages including: Taking up challenges, checking stocks, planning self-study, searching for new information, sorting the information, conveying the information, getting feedback, reflecting on learning experience, and creating habits. The youths of the Mon Bangkradi community have done a total of eleven action spiral including eight spirals of learning on their local cultures, two spirals on local cultural dissemination, and one spiral of learning on other cultures. The youths of the Kudijeen community have done a total of nine action spirals including six spirals of learning on their local cultures, two spirals on local cultural dissemination, and one spiral of learning on other cultures. When the youths of both communities had completed several stages of the constructivist process, but still could not pass the evaluation, they had to start all over again at Stage 2 "checking stocks." However, Stage 9 "reflecting on learning experience" enabled the youths to see their own learning through self-reflection and consideration of reflections from others. Strengths and weaknesses of the process could be seen, which led to them make necessary adjustments.

- 2) The youths were given scaffolds from the agents possessing higher capabilities who served as their motivators, stimulators, advisors, resource persons,

facilitators, and challengers. The stimulation given to the youths of the Kudijeen community heightened their interest and made them learn in a faster speed.

3) There are six factors affecting the constructivist process for cultural diversity respect of the youths in the Thai tourism communities. They included diverse social interactions, active engagement in group processes, trial construction of knowledge through communicative language, empowerment by scaffolding agents, favorable learning environment, and development of necessary skills for knowledge construction. The most prominent was the active engagement in group processes by which the youths had opportunities to negotiate within and between groups throughout the process to construct their knowledge. Also distinct was the empowerment by scaffolding agents through which the youths were assisted to learn by more capable agents. The development of necessary skills for knowledge construction by which the youths gradually developed their skills through the management of information sources, learning methods, and systematic information searching was likely to bear future impact because it enabled the youths to use these skills in their future learning.

After participating in the constructivist process, the youths showed higher levels of respect for cultural diversity. The youths of the Kudijeen community demonstrated a slightly higher level of respect for cultural diversity than those of the Mon Bangkradi community. The youths of both communities showed equal levels of appreciation of their own local cultures and respect for other cultures. However, the youths of the Kudijeen community showed a slightly higher level of self and cultural protection than those of the Mon Bangkradi community. The youths made equilibration of their cognitive structure through the internal processes of assimilation and/or accommodation. It was easier to equilibrate when the new information was comparable to their previous knowledge or when they had experience or knew a process by which they could apply in negotiating with the new information.

The above-mentioned constructivist process enabled the youths to pass most of the pre-determined indicators. However, they could not attain certain indicators in the pre-determined levels. There were eleven indicators which could be developed but not up to the target levels, namely 1) human survival in terms of awareness of the importance of their own local cultures, 2) intellectual value in terms of their attitude toward their own local cultures, 3) aesthetic value in terms of their attitude toward their

own local cultures, 4) impacts on the influx of external cultures on themselves in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures, 5) preparation for the influx of external cultures on themselves in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures, 6) impacts of the influx of external cultures on the local cultures in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures, 7) preparation for the influx of external cultures on the local cultures in terms of the ability to evaluate situations as to how to deal with the possible impact of other cultures, 8) background in terms of knowledge in the meaning of the other cultures, the culture of the Farang Kudijeen dessert for the Mon Bangkradi community and Mon traditional clothing for Kudijeen community, 9) relationship with natural environment of the communities in terms of knowledge in the meaning of the other cultures, the Farang Kudijeen dessert for the Mon Bangkradi community and Mon traditional clothing for the Kudijeen community, 10) group identity building in terms of awareness of the importance of the other cultures for the Mon Bangkradi community, and 11) social value in terms of the attitude toward the other cultures for the Kudijeen community. There were five indicators that could not be developed at all by the youths, namely 1) human survival in terms of awareness of the importance of the other cultures, 2) peaceful living in terms of the awareness of the importance of the other cultures for the Kudijeen community, 3) intellectual value in terms of the attitude toward the other cultures, 4) aesthetic value in terms of the attitude toward the value of the other cultures, and 5) social value in terms of the attitude toward the value of the other cultures for the Mon Bangkradi community. The reason why these indicators could not be developed is probably that they are quite abstract in nature and beyond their daily lives. The learning media that the youths used were limited and they sometimes did not contemplate the media value with enough care. Furthermore, the lack of experience in participating in decision making for the preparation for the influx of another culture, being framed within local cultures, and only one-time field practice in other cultures could be the factors that limited the construction of knowledge of unfamiliar indicators. The youths could have been able to develop these indicators successfully if they were provided with information sources, a variety of learning media, activities to foster their awareness of

local cultures values, help with the preparation for the influx of external cultures, and more opportunities to do field practices.

This study created changes in all research participants, be they the communities as a whole, the youths, the community experts, or the researcher. The communities became alerted of the importance of respect for cultural diversity. They played parts in the successful establishment of a constructivist process for cultural diversity respect that helped to activate the communities' sense of protection of themselves and their local cultures from the external cultures without forgetting to be respectful to other cultures. The communities have been armed with a new process to handle future cultural problems. The youths who participated in the study gained additional knowledge, skills, attitude, and respect for cultural diversity. With the experience they gained under the study, they are expected to be able to lead a peaceful life, cherish cultural inheritance, appreciate the nature, and manage tourism in their communities with a greater sense of sustainability. They have been equipped with the constructivist process that would be helpful for their integration into the ASEAN multicultural society. The community experts learned about the constructivist process along with the youths. They recalled their knowledge about cultures and cultural learning and became more confident in tolerating opportunities for the youths to partake in managing their tourism communities. In particular, the researcher learned substantially about managing constructivist learning, and gaining hands-on experience in monitoring authentic learning which is a complex but empowering process.

6.2 Limitations of the study

The study had a time limitation. Despite spending about one year in the field, it was still found that time was not enough for the youths' learning. They had an opportunity to undertake field practice in other cultural sites only once. This probably caused them to be unable to achieve the target levels of learning about other cultures.

6.3 Recommendations from the study

Under the study, the youths could use the constructivist process to improve themselves in terms of their respect for cultural diversity. They appreciated their own local cultures, developed self and cultural protection, and became respectful to other cultures. They could construct knowledge by themselves, and adapt the knowledge as well as the constructivist process in other contexts. The study spawns the following implications for future research and provides how the study results can be transferable for use in other communities or by public and private organizations and educational institutions:

6.3.1 Recommendations for further study

1) The constructivist process should be further practically trialed with other target groups in order to prevent and solve conflicts arising from cultural diversity. Importance should be paid on providing the target group with ample opportunity for practically learning to appreciate their own local cultures, creating self and cultural protection and inducing respect for cultural diversity. Continued trials would elucidate a clearer model stages, scaffolds and factors which can respond to a variety of specific conditions that exist amid cultural pluralism.

2) A study should be conducted on how to use a constructivist approach to encourage target groups to realize that if local cultures cannot coexist with the natural environment, human existence could be at risk.

3) A study on how to scaffold young people to grasp the abstract part of cultures such as their aesthetic values or their significance to human survival would be necessary. What would encourage the target groups' opportunities to design their constructivist learning activities to meet these learning targets is a challenging research question.

4) Additional study on how to effectively creating a school curriculum that integrates local wisdom should be pursued. Like under this study, local wise men and experts were willing and could contribute considerably. Local contents and authentic learning methods could benefit from their participation in the curriculum development.

5) A study on the reverse sequence of cultural learning would yield an interesting result. Under this study, the youths studied their own cultures before others. If

their curiosity in externalities is used, they would have developed the constructivist process faster and transferred the process for learning about their own cultures.

6) A research design to trial a constructivist process across schools would establish a relationship between schools and decrease conflicts in the society.

7) A study on the constructivist process to strengthen public unity, which fosters the acceptance of the diversity of beliefs and ideologies is a challenge for Thailand.

8) A study on the constructivist process to foster cultural diversity respect among refugees or immigrants would lead to a smooth transition into a new culture without losing their original ones. This study would be important whereas the ASEAN community is drawing Thailand closer to many cultures.

9) It is challenging to find how to scaffold a constructivist process for the youths to understand the geo-social roots of cultural diversity, especially when those geo-social parameters are not clearly visible to them as in the case of the Kudijeen youths.

6.3.2 Recommendations for transferring the study results for use

Communities, public and private agencies as well as education institutions should consider using the constructivist process with the youths in their responsibility for the following purposes:

1) To foster their appreciation of local cultures, development of self and cultural protection, respect for other cultures, interaction and participation in community-based tourism with adults.

2) To promote local cultural inheritance according to geo-social attributes of various ethnic groups.

3) To encourage the respect for cultural diversity, which in turn leads to the peaceful living.

4) To enable the successful integration of children and youths into the ASEAN multicultural society.

5) To prevent possible problems arising from disrespect for cultural diversity, which may occur among youths and communities when the government encourages an increase in the number of tourists, resulting in cultural clashes in the communities that are unable to deal with the cultural influx.

BIBLIOGRAPHY

In English

- Anthony, G. (1996, December). Active learning in a constructivist framework. *Educational studies in Mathematic*. 31(4): 349-369.
- Allport, F.H. (1924). *Social psychology*. Boston: Houghton Mifflin.
- Association of Southeast Asian Nations. (2009). *ASEAN socio-cultural community blueprint*. Jakarta: ASEAN Secretariat.
- Ausubel, D.P. (1968). *Education psychology: A cognitive view*. New York: Holt, Rinehart & Winston.
- Bellanca, J.A., & Brandt, R.S. (2010). *21st century skills: Rethinking how students learn*. USA: Solution Tree Press.
- Biorstedt, R.S., Paul, A.M., & Eugene, J. (1964). *Modern social science*. New York: McGraw-Hill Inc.
- Boas, F. (1940). *Race, language, and culture*. Chicago: University of Chicago Press.
- Bruner, J.S. (1986). *Actual minds, possible worlds*. Cambridge, MA: Harvard University.
- Bulu, S.T., & Yildirim, Z. (2008). Communication behaviors and trust in collaborative online teams. *Educational technology & society*. 11(1): 132-147.
- Byrnes, J.P. (2009). *Cognitive development and learning in instructional contexts*. 3rd ed. Boston: Pearson Education, Inc.
- Carver, M. (1996). One archaeological value. *Antiquity*. 70: 45-56.
- CDE. (1997). *Development of environmental education in Australia: Key and issue*. Canberra: CDE.
- Charles, K.F. (1977). *The golden peninsula: Culture and adaptation in mainland south-east Asia*. New York: Macmillan Publishing co.,Inc.
- Cook, J. L., & Cook G. (2005). *Child development principle & perspectives*. Boston: Allyn & Bacon.

- Dale, C. et al. (2006). *Cultural diversity and community cohesion*. Auckland: Department of Internal Affairs and John Bassett, Ministry of Social Development.
- Dennis, M.M. (1994). *Educational psychology: Constructing learning*. Sydney: Prentice Hall.
- Dewey, J. (1983). *Experience and education*. New York: Collier.
- Donella, H.M. (1990). *Harvesting one hundredfold: Key concepts and case studies in environmental education*. UNEP: Nairobi.
- Driscoll, M.P. (1994). *Psychology of learning for instruction*. Boston: Allyn and Bacon.
- Driver, R., & Bell B. (1986). Students' thinking and the learning of science: A constructivist view. *School science review*. 67(240): 443-456.
- Duffy, T.M., & Cunningham, D.J. (1984). *Constructivism: Implications for the design and delivery of instruction*. Indiana: Indiana University
- Elizabeth, B.H. (1967). *Adolescence development*. New York: McGraw-Hill Book.
- English Heritage. (1997). *In the beginning: An introduction to Archaeology*. Glenview, Illinois: Scott, Foresman.
- Feilden, B.M., & Jokilehto, J. (1998). *Management guidelines for world cultural heritage sites*. Rome: ICCROM.
- Florence, K., & Fred, L.S. (1961). *Variations in value orientations*. Evanston, Illinois: Row, Peterson and Company.
- Foster, G.M. (1969). *Applied Anthropology*. Boston: Little, Brown and Company.
- Gardner, H. (2007). *Five minds for the future*. Cambridge: Harvard Business School Press.
- Goodsell, A.N., & Maher, R.M. (1996). *Collaborative learning: A source book for higher education*. The National Center on Postsecondary Teaching, and Assessment (NCTLA).
- Gredler, M.E. (1997). *Learning and instruction theory into practice*. 3rd ed. New Jersey: Prentice-Hall Inc.
- Henriques, L. (1997). *A study to define and verify a model of interactive-constructive elementary school science teaching*. Doctoral dissertation, Iowa City, IA: University of Iowa.

- Huntington, S. (1993). "ROREIEGN AFFAIRS: Summer 1993". *The clash of civilizations?*. 72(3): 22-49.
- Jonassen, D.H., Mayes, J.T., & McAleese, R. (1993). A manifesto for a constructivist approach to technology in higher education. In Duffy, T.M., Jonassen, D., & Lowyok, J. (Eds.). *Designing constructivist learning environment*. Hedelberg. FRG: Springer-Verlag.
- Jones, S., & Creese, L. E. (2000). *E-education: Creating partnerships for learning*. Paper originally presented at the seventh international literacy and education research network (LERN) Conference on Learning, RMIT University, Melbourne, 5-9 July 2000.
- Karel, K., Paul, A.K., Wim, J., & Hans, V.B. (2005). Measuring perceived sociability of computer supported collaborative learning environments. *Computers & education*. 49(2): 176-192.
- Lall, G.R., & Lall, B.M. (1983). *Ways children learn*. Illinois: Charles C. Thomas Publishers.
- Lipe, W.D. (1984). Value and meaning in cultural resources. *In approaches to the archaeological heritage*. Edited by Henry Cleere, pp. 1-11. Cambridge: Cambridge University Press.
- Martin, R.E. Jr. et al. (1994). *Teaching science for all children*. Massachusetts: Allyn and Bacon.
- McGimsey, C. (1984). The value of archaeology. *In ethics and values in archaeology*. Edited by E.L. Green, pp.171-174. New York: Free Press.
- Neisser, U. (1967). *Cognitive psychology*. New York: Prentice Hall.
- Osborn, R., & Freyberg, P. (1985). *Learning in science: The implications of children's science*. Portsmouth, NH: Heinemann.
- Rai, J.S. et al. (2010). *Universalism and ethical values for the environment*. Bangkok: UNESCO.
- Reber, S. (1985). *The Penguin dictionary of psychology*. California: Viking.
- Richardson, V. (1994). Constructivist teaching: Theory and practice. *Teaching thinking & problem solving*. 16(1): 3-7.

- Rovinelli, R.J., & Hambleton, R.K. (1977). On the use of content specialists in the assessment of criterion-referenced test item validity. *Dutch journal of education research*. 2: 49-60.
- SMEAC (Science, Mathematics and Environmental education information analysis center). (1972). *A review of research related to environmental education*. Ohio: ERIC of the Ohio State University.
- Steffe, L.P., & Gale J. (1995). *Constructivism in education*. Hillsdale. N.J.: Erlbaum.
- Steward, J.H. (1955). *The concept and method of cultural ecology*. Urbana: University of Illinois Press.
- Sutherland, P. (1992). *Cognitive development today: Piaget and his critics*. London: Sage.
- Tylor, E.B. (1871). *Primitive culture*. 4th ed. London: John Murray.
- UNESCO. (2008). *IMPACT: The effects of tourism on culture and the environment in Asia and the pacific: Sustainable tourism and the preservation of the world heritage site of the Ifugao rice terraces, Philippines*. Bangkok: UNESCO.
- _____. (2011). *Echoing voices-cultural diversity: A path to sustainable development*. STIPA.
- _____. (2011). *Basic texts of the 2005 convention on the protection and promotion of the diversity of cultural expressions*. France: MH Design.
- Vygotsky, L.S. (1987). *The collected works of L.S.Vygotsky: Vol.1. problems of general psychology*. New York: Plenum.
- Watts, M., & Foffi, E. (1998). Toward critical constructivist teaching. *International journal of science education*. 20(2): 173-185.
- William, B.S., & Dorothy, A.C. (1981). *Environmental education activity manual*. Michigan: Thomson Shore Inc.
- Wood, D., Bruner, J.S., & Ross. R. (1976). The role of tutor in problem solving. *Journal of child psychology and psychiatry*. 17: 89-100.
- Woolfolk, A.E. (1995). *Educational psychology*. 6th ed. Boston: Allyn & Bacon, Inc.
- Yager, R. (1991). The constructivist learning model, towards real reform in science education. *The science teacher*. 58(6): 22-57.

In Thai

- Asvaviriyakul, W. (2012). *Perspectives, models and methods of school administration under the multicultural context*. Master's independent study of Education (Educational Administration). Chiang Mai: Chiang Mai University.
- Athikomnantha, P. (2000). *Social and cultural change*. 10th ed. Bangkok: Ramkhamhaeng Printing.
- Boonpanya, B. (2006). *Three decades, community cultural concept*. Bangkok: Pimluk.
- Boonphook, P. (1994). *Mon land turning*. Bangkok: Sanyalak.
- Boonsa-Nguan, T. et al., (2008). *Guideline for learning process building of changing youths' ways in Pasuk, Muang, Lamphun province*. Bangkok: Thailand Research Fund.
- Buasai, S. (2006). *Sufficiency economy, joint learning, built network, extensible results*. Bangkok: Amarin Printing and Publishing.
- Bumrungchoo, B. (2010). *Preservation and development Nung Pramothai Isan guideline for enhancing local cultural values*. Doctoral dissertation (Cultural Science). Mahasarakham: Mahasarakham University.
- Chaiprasert, N. et al. (2005). *Learning cultural Buddhism model to develop students of Bandongpasan, Wiangkalong, Papao, Chiang Rai province*. Bangkok: Thailand Research Fund.
- Chamroonsiri, A. (2000). *Tourism and economic, social and cultural change: Case study of Nongbua, Purue, Loey province*. Master's thesis of Arts (Thai Studies for Development). Loey: Loey Rajabhat Institute.
- Chana-aim, S. (1986). *Adolescence psychology*. Bangkok: Thaiwattanapanich.
- Changpuek, S. (2003). *Lue at Phanom: The cultural relations in touristic space, Luang Prabang province, Lao PDR*. Master's thesis of Arts (Social Development). Chiang Mai: Chiang Mai University.
- Chankaew, K. (1993). *Environmental education*. Bangkok: Aksornsayam printing.

- Charoennan, S. (2007). *The Effect of learning activities based on constructivism on chemistry achievement of Mattayom 5 students in Assumption schools group*. Doctoral dissertation (Curriculum and Instruction). Bangkok: Chandrakasem Rajabhat University.
- Charoensin-olan, C. (2011). *Development discourse: Power, knowledge, trust, identity and others*. 5th ed. Bangkok: Wipasa press.
- Chatrakup, S., & Chuchat, U. (2002). *New learning model: Policy and resource using strategy*. Bangkok: Pabpim.
- Cheikiwong, U. (2002). *Local curriculum: Learning reform strategy*. Bangkok: Bannakij.
- Chuchuoysuwan, N. (2011). *Conflict Problems in three south border provinces: Peace cultural management model*. Doctoral dissertation (Cultural Science). Mahasarakham: Mahasarakham University.
- Chuenmanut, A. (1982). *Bias psychology*. Bangkok: Kunpin-uksornkij.
- Chumderm, T. (2006). *The impacts of tourism on Wiang Kum Kam community, Saraphi, Chiang Mai province*. Master's independent study of Arts (Tourism Industry Management). Chiang Mai: Chiang Mai University.
- Dechakom, P. (2010). *Good citizenship conscious creation*. Bangkok: Nanmee publications.
- Department of Environmental Quality Promotion. (2008). Among crisis: Environmental education have to urge all steps. *Greenline journal*. 24: 6-11.
- _____. (2008). *Master plan of Environmental education for sustainable development (B.E.2551-2555)*. Bangkok: Department of Environmental Quality Promotion.
- _____. (2011). *Report of environmental education for sustainable development in Thailand (B.E.2552-2553)*. Bangkok: Style Creative House.
- Department of Tourism. (2010). *Tourist situation 2005-2010*. Bangkok: Department of Tourism.
- _____. (2014). *Tourist situation January-December 2013*. Bangkok: Department of Tourism.

- Ditsakul, S. (1999). *Knowledge construction by collaborative learning*. 8th ed. Bangkok: Thai Sciences and Education Technology Association.
- Educational Reform Council for Educational and Citizenship Development. (2010). *Strategic education development for encouraging citizenship B.E.2553-2561*. n.p.
- Eiewsiwong, N. (1994). Universities in age changing. *Art & culture journal*. 15(6): 92-94.
- Fakkhao, S. (2001). *The principles of teaching as a profession*. Bangkok: Ampan press.
- Hangnak, P. (2008). *Learning and creation preservation Bunpawed festival consciousness of children and youths in Bannongrue, Muang, Yasothon province*. Bangkok: Thailand Research Fund.
- Homnual, S. et al., (2004). *Local wisdom transfer model and process of community: Case study of Bannonsungdonli school, Payakkapumpisai, Mahasarakham province*. Bangkok: Thailand Research Fund.
- Imstuth, N. (2008). *The impacts of tourism on Amphawa community Samut Songkram province*. Master's thesis of Education (Development Education). Nakhonpathom: Silpakorn University.
- Institute of Human Rights and Peace Studies, Mahidol University. (2006). *3rd Mahidol public policy stage, religious associate Buddhism-Islam: Violence and reconciliation*. Bangkok: Jaroendee printing.
- _____. (2006). *Role of religious followers for reconciliation building*. Bangkok: Phusaidad press.
- Inthalaeng, S. et al. (2006). *Community participation to cultural continuation for learning process development of Bannamdip community, Pasang, Lamphun province, phrase 1*. Bangkok: Thailand Research Fund.
- Jaiwang, T. (2012). *Behavior of Thai tourists towards temple tours in Chiang Mai Province*. Master's independent study of Business Administration (Marketing). Chiang Mai: Chiang Mai University.
- Jaturawong, C. et al. (2010). *The management of cultural heritage in religious and sacred place*. Bangkok: The Secretariat of the Senate.

- Jiraphokin, K. (2004). *Economic, social and cultural change from tourism: Case study of Phra Athit area, Bangkok*. Master's thesis of Arts (Urban Research and Development). Bangkok: Chandrakasem Rajabhat Institute.
- Jitradab, S. (2004). *Thai innocence*. Bangkok: Amarin printing and publishing.
- Juthanon, J. et al. (2003). *Community-based tourism model by community participation of Bannathane community, Moo 5, Chaijumpol, Lablae, Uttaradit province*. Bangkok: Thailand Research Fund.
- Kaewkangwan, S. (2010). *Life developmental psychology of all ages*. 9th ed. Bangkok: Thammasat University.
- Kaewthep, K. (1995). *Cultural community's implementation tools*. Bangkok: Thai Catholic Council for Development.
- Kahane, A. translated by Kanokthanaporn, S., & Champrasert, S. (2010). *Power of love*. Bangkok: Post Publishing.
- Kanchanaphan, A. (2012). *State and ethnicity*. Chiang Mai: The Office of Technical Promotion and Support 10.
- Kaso, J. et al. (2008). *Development of constructivist activities titled "sufficiency economy" in adding subject, social studies, religion and culture of Mattayom 1 students*. Master's independent study of Education (Curriculum and Instruction). Phitsanulok: Naresuan University.
- Khamanee, T. (2010). *Instruction science: Knowledge body for efficient process learning management*. Bangkok: Chulalongkorn University Press.
- Kheunrobkhete, A. (1999). *Lanna enculturation guidelines for pre-primary students in Chiang Mai municipality schools*. Master's thesis of Education (Elementary Education). Chiang Mai: Chiang Mai University.
- Kitthavorn, P. (2006). *Research fund for bachelor degree students in three southern border provinces*. Bangkok: Thailand Research Fund.
- Klaiudom, P. (2004). *Social and cultural change: Kohtao, Kohpahan, Surat Thani province*. Bangkok: Ministry of Culture.
- Kongchana, P. (1998). *Mon in Thai social context academic articles*. Bangkok: Srinakharinwirot University Prasarnmitr.

- Krue-in, N. (2014). *Development sciences process skill and learning management by sciences action activities integration with constructivism which interact to teachers in secondary school*. Bangkok: Office of the Higher Education Commission.
- Kunawut, A. (2005). *Reconciliation based on cultural diversity*. Bangkok: L.P. Press.
- Meelun, S. (2001). *The effects of constructivism-based social studies instructional management on social studies concepts of Mattayom 5 students at Manjasuksa school in Khon Kaen province*. Master's thesis of Education (Curriculum and Instruction). Nonthaburi: Sukhothai Thammathirat Open University.
- Ministry of Education. (2008). *Core curriculum of basic education B.E.2551*. Bangkok: Ministry of Education.
- Mulikakhama, N. (1997). *Cultural system and standard quality*. Bangkok: Prachachon.
- Munsettavith, C. et al. (2013). The SANTISUK experiential learning model for enhancement of desirable characteristic of living together with peace as appropriate for preschoolers in three southern border provinces. *Journal of behavioral science*. 19(1): 38-54.
- Nakorntab, A. et al. (2003). *Cultural learning integration with foreign education*. Bangkok: Prikwan Graphic.
- _____. (2008). *The study in community way: Experience synthesis of education and community project*. Bangkok: Sino Publishing Thailand.
- _____. (2008). *Know we, know other equally: Concept and guideline of enhancing health and learning on cultural diversity and integration*. Bangkok: Chulalongkorn University Printing.
- _____. (2008). *Thai children in culture*. Bangkok: Ministry of Culture.
- Na Thalang, A. (2000). *Look at the future: Analysis for direction adjustment of Thai society*. 5th ed. Bangkok: Wisdom Foundation.
- National Gazette. (2010). *National education act B.E.2542 with the amendment (2nd ed) B.E.2545 and (3rd ed) B.E. 2553*. Bangkok: The National Gazette.
- Netphokaew, A. (2004, 6 July). Cultural globalization. *Matichon daily*. P.6.

- Office of Natural Resources and Environmental Policy and Planning. (2011). Kudjjeen community and cultural landscape of Bangkok. *Nature and environment of Thailand journal*. 7(1): 20-27.
- Office of the Education Council. (2014). *Global education first initiative*. Bangkok: Prikwan Graphic.
- Office of Tourism Development. (2009). *Tourism destinations in Thailand*. n.p.
- Oumaraja, R. (2001). *Acquiring consumption culture of urban teenage students*. Master's thesis of Education (Non-formal Education). Chiang Mai: Chiang Mai University.
- Panhoon, S., Intaphrom, A., & Panjamanon, W. (2005). Wongwanich, S. et al. Editor, *Articles of good characteristics development of Thai children and youths*. Bangkok: Chulalongkorn University.
- Paul Hawken, translated by Pakawadee. (2011). *Blessed unrest*. Bangkok: Suangoenmima.
- Phanit, W. (2012). *Learning ways for students in 21st century*. Bangkok: Sodsri-Saritwong foundation.
- Pattiya, A. et al. (1992). *Tourism promotion impacts on southern cultures*. Bangkok: National Culture Committee Office.
- Penphinan, K. (2009). Penphinan, K., Editor. *Diversity of socio-culture in humanities*. Bangkok: Wipasa Press.
- Phongparit, M. (1992). Cultural crisis and way out. *Civilized Siam journal*. 1(3): 90-92.
- Phongsakornnaruwong, M. (2009). *The development of instructional model based on constructivist theory to enhance knowledge construction abilities of industrial vocational students*. Doctoral dissertation (Curriculum and Instruction). Nakhonpathom: Silpakorn University.
- Phongsaphit, A. (1995). *Cultures, religious and ethnics: Thai society analysis based on anthropology*. Bangkok: Chulalongkorn University Printing.
- _____. (1997). *Cultural diversity and development: View of Anthropology*. Bangkok: Thailand Research Fund.

- Phuangawat, B. (2008). *Puyer Yayer: Luang Prabang local cultural changes due to tourism service industries*. Master's thesis of Arts (Local Research and Development). Surin: Surin Rajabhat University.
- Pimjaisai, J. (2010). *The development of an instructional model based on constructivist theory to enhance learning abilities of nursing students*. Doctoral dissertation (Curriculum and Instruction). Nakhonpathom: Silpakorn University.
- Panthumnavin, D., & Panthumnavin, D. (2007). Sufficiency economy at individual level: Theory and research findings for the construction of psycho-behavioral indicators. *Nida development journal*. 47(1): 27-79.
- Praicharnchit, S. et al. (2006). *Art-cultural and local wisdom learning process and knowledge management of community*. Bangkok: Thailand Research Fund.
- Phra Pimontham Daengthong. (2005). *Social, cultural and economic change of Bangbaimai, Muang, Surat Thani province*. Bangkok: Ministry of Culture.
- Phra Thampidok. (1994). *Cultural continuation based on authentic education*. 2nd ed. Bangkok: Sahathammic.
- Pimsen, P. et al. (2002). *Cultural tourism potential of Putai community, Banpon*. Bangkok: Thailand Research Fund.
- Pornkul, C. (2011). *Instruction of thinking process, theory and implementation*. Bangkok: We Print (1991).
- Pornsiriphong, S. (2005). *Cultural performance strategy cooperate with community*. Bangkok: Ekpintai.
- Prabphairee, M. (2008). *Tourism management impacts in Watkoh community*. Phetchaburi: Phetchaburi Rajabhat University.
- Pranee, C. et al. (2010). *Learning management model for enhancement of reconciliation characteristic of Thai youths*. Nakhon Sawan: Nakhon Sawan Rajabhat University.
- Punnavesa, O. (2007). *A comparison of learning achievement in Finance Mathematics of Mattayom 6 students using constructivist and conventional approaches*. Master's thesis of Education (Curriculum and Instruction). Phranakhon Si Ayutthaya: Phranakhon Sri Ayutthaya Rajabhat University.

- Rapeepat, A. M.R. (2005). *Culture is meaning, theory, means of Clifford Greetz*. Bangkok: Kledthai.
- Rodraengkha, W. (1998). *Constructivism*. Bangkok: Kasetsart University.
- Sabsamaan, P. (2007). *Learning management by students seek for and discover knowledge by themselves*. 2nd ed. Bangkok: Chulalongkorn University Printing.
- Saduakkan, P. (1996). *Mathematics teaching result as constructivist theory toward to achievement of mathematics and capacity learning transfer of students in secondary school*. Doctoral dissertation (Curriculum and Instruction). Bangkok: Chulalongkorn University.
- Santasonbat, Y. (2001). *Human and culture*. 3rd ed. Bangkok: Thammasat University Printing.
- Satienthai, S., & Jarusombat, S. (2011). *Oriental wisdom: Alternative natural resources and environmental management*. Bangkok: Institute of Good Governance for Social Development and the Environment.
- Satthatham, W., & Satthatham, C. (2003). *Learning process development of Pakakayor children and youths in Sobmoei, Mae Hong Son province*. Bangkok: Thailand Research Fund.
- Simahasarn, E. et al (n.d.). *Social studied, religious and culture of Pratomsueksa 3*. 3rd ed. Bangkok: Uksornjaroentat.
- Simaraks, A. (2008). *Impacts of tourism on socio-cultural change in Hoi An of Vietnam after being proclaimed as the world heritage town*. Master's thesis of Arts (Regional Studies). Chiang Mai: Chiang Mai University.
- Sinlarat, P. (2006). *Education for peace in peace studies unit no. 8-15*. 15th ed. Nonthaburi: Sukhothai Thammathirat Open University.
- Sittikarn, B. et al. (2006). *Tourism impacts on social and cultures in tourism community, Chiang Rai province*. Bangkok: Thailand Research Fund.
- Sonti, O. (2010). *Development of Thai language learning and teaching through constructivism for Mattayom 5 students in demonstration school of Chiang Mai university*. Master's thesis of Education (Teaching Thai). Chiang Mai: Chiang Mai University.

- Srinongbua, S. (2007). *Collaborative learning for local cultures management of Ban Sawati, Sawati, Muang, Khon Kaen province*. Master's thesis of Education (Cultural Science). Mahasarakham: Mahasarakham University.
- Sriorapim, P. (2008). *Local wisdom application of Paya Morlum, Mukdahan performance for local cultural promotion*. Master's thesis of Education (Cultural Science). Mahasarakham: Mahasarakham University.
- Suansri, P. (2003). *Community-based tourism management manual*. Bangkok: Tourism for Life and Nature Project.
- Suppawan, S. (2002). *Information education program development based on learning collaborative concept to develop solution skill of tramp children*. Doctoral dissertation (Informal Education). Bangkok: Chulalongkorn University.
- Sutacom, M. (2002). *Roles of adolescents in Mai Kham Pho festival: Reflections on gaps between the learning process and local cultural preservation in Chom Tong community*. Master's thesis of Education (Research and Statistics in Education). Chiang Mai: Chiang Mai University.
- Suwannatchote, R. (1999). *Environmental education in Thai society*. Songkhla: Prince of Songkla University.
- Tangsifah, D. (2009). Penphinan, K., Editor. *Diversity of socio-culture in humanities*. Bangkok: Wipasa Press.
- Tansakul, P. (2011). *Development model of creation harmony social in different religious community of Satun province*. Doctoral dissertation (Cultural Science). Mahasarakham: Mahasarakham University.
- Tansiri, A. (2006). *Local cultures, Thai cultures*. Bangkok: Thaiwattanapanich.
- Thavornthanasarn, W. (2002). *Thai high society and west cultural acceptance*. Bangkok: Dansuttha printing.
- Tourism Authority of Thailand. (2009). *Tourism business investment promotion in Thailand*. Bangkok: The Tourism Authority of Thailand.
- UNDP. (2004). *Human development report 2004*. New York: Hostageter printing.
- Yiamcharoen, T. et al. (2009). *Heet 12 Kong 14 for harmony building of people in Moo 12, Naku, Naku, Kalasin*. Bangkok: Thailand Research Fund.

- Yongyuan, B., Day-ma J., & Hiransai, I. (2010). A survey of respect for cultural diversity among teachers in three southern border provinces, Thailand. *Songklanakarinn journal of Social Sciences and Humanities*.16(5): 742-758.
- Yongyuan, B., & Phadunghong, C. (2007). Using art activities for enhancing acceptance cultural diversity in multicultural society. *Education journal Prince of Songkla university, Pattani campus*. 18(1): 1-14.
- Walliphodom, S. (2011). *Socio-cultural development*. Bangkok: Dansuttha Printing.
- _____. (2012). Alas Siam: Abundant cultures for sell but life cultures bankrupt. *Lek-prapai wiriyapan news letter*. 16(94): 3-4.
- Wankaew, S. (n.d.). *The travel to environmental education for sustainable development*. Bangkok: Dokbia.
- Wannaparn, P. (2006). *Beliefs on ghost dancing of Mon people: Case study of Mon Bangkradi community*. Bangkok: Srinakharinwirot University Prasarnmitr.
- Wasi, P. (2004). *The culture based on development*. Bangkok: Culture Ministry.
- _____. (2004). *Nature of everything: Access to the whole trust*. Bangkok: Sodsri-Saritwong foundation.
- Wansiri, N. (2007). *Social Anthropology and culture*. Bangkok: Thana Place.
- Weerawattananon, W., & Sriphanphong, B. (1996). *Environmental education: Education for sustainable development*. Bangkok: Songsayam.
- Weerawattananon, W. (2003). *Environmental education*. 3rd ed. Bangkok: Odience Store.
- Wichienphan, T., & Chansuk, P. (2013). *Report of tool development for enhancement 21st century skills of Thai children and youths for preparation toward ASEAN project*. Bangkok: Quality Learning Foundation.
- Wiriyasumon, S. et al. (2008). *Knowledge codification, state and community based tourism in lower of north area situation*. Bangkok: Thailand Research Fund.
- Wongwipak, C. et al., (2004). *Cultural resources management for tourism*. Nakhonpathom: Silpakorn University printing.
- Worawan Na Ayadhaya, K. (1996). *Concepts from the expert seminar on the local wisdom and desirable curriculum*. Bangkok: Kurusapa printing Ladphrao.

APPENDICES

APPENDIX A

Invitation letter of specialists for examination of the study instruments



คณะศึกษาศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล
๕๕๕ พุทธรณชาติต ศาสดา ยานครปฐม ๗๓๑๗๐
โทร.๐-๒๘๐๐-๒๘๔๐-๖๕ ต่อ ๑๐๐๐
โทรสาร ๐-๒๔๔๑-๘๗๓๘

ที่ ศธ ๐๕๑๗.๑๒/ ๑๑๗๖
วันที่ ๒๗ มีนาคม ๒๕๕๖
เรื่อง ขอเชิญเป็นผู้เชี่ยวชาญ

เรียน รองศาสตราจารย์ ดร.อังคินันท์ อินทรกำแหง

ด้วย นางสาวปรณีย์ ศรีสวัสดิ์ นักศึกษาหลักสูตรปริญญาเอก สาขาวิชาสิ่งแวดล้อมศึกษา คณะศึกษาศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์เรื่อง กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยว โดยมี อาจารย์ ดร.ทัศนีย์ อุณวิจิตร เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์

ในการนี้ นักศึกษามีความประสงค์ ขอความอนุเคราะห์ เชิญท่านเป็นผู้เชี่ยวชาญ ตรวจสอบเครื่องมือวิจัย (แบบสัมภาษณ์ แบบสอบถาม และแบบประเมิน) เพื่อนำไปใช้ประกอบในการทำวิทยานิพนธ์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ในการดังกล่าว จักขอบคุณยิ่ง

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สมบูรณ์ ศิริธรรมิทธิง)

รองคณบดีฝ่ายบริหารและพัฒนาระบบ
ปฏิบัติงานแทนคณบดีคณะศึกษาศาสตร์และมนุษยศาสตร์



คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล

๕๕๕ พุทธมณฑล ศาลายา นครปฐม ๗๓๑๗๐

โทร.๐-๒๘๐๐-๒๘๕๐-๖๕ ต่อ ๑๐๐๐

โทรสาร ๐-๒๕๕๑-๕๗๓๘

ที่ ศธ ๐๕๑๗.๑๒/๑๖๐๑

วันที่ ๒๒ มีนาคม ๒๕๕๖

เรื่อง ขอเชิญเป็นผู้เชี่ยวชาญ

เรียน รองศาสตราจารย์ ดร.เสาวภา พรศิริพงษ์

ด้วย นางสาวปารณีย์ ศรีสวัสดิ์ นักศึกษาหลักสูตรปริญญาเอก สาขาวิชาสิ่งแวดล้อมศึกษา คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์เรื่อง กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยว โดยมี อาจารย์ ดร.ทัศนีย์ อุณวิจิตร เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์

ในการนี้นักศึกษามีความประสงค์ ใ้ขอความอนุเคราะห์ เชิญท่านเป็นผู้เชี่ยวชาญ ตรวจสอบเครื่องมือวิจัย (แบบสัมภาษณ์ แบบสอบถาม และแบบประเมิน) เพื่อนำไปใช้ประกอบในการทำวิทยานิพนธ์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ในการดังกล่าว จักขอบคุณยิ่ง

(รองศาสตราจารย์ ดร.สมบูรณ์ ศิริสรรัทธิง)

รองคณบดีฝ่ายบริหารและพัฒนาระบบ

ปฏิบัติงานแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์



คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล

๕๕๕ พุทธมณฑล ศาลายา นครปฐม ๗๓๑๗๐

โทร.๐-๒๘๐๐-๒๘๔๐-๖๕ ต่อ ๑๐๐๐

โทรสาร ๐-๒๔๔๑-๕๗๓๘

ที่ ศธ ๐๕๑๗.๑๒/๑๗๕๔

วันที่ ๒๕ เมษายน ๒๕๕๖

เรื่อง ขอเชิญเป็นผู้เชี่ยวชาญ

เรียน รองศาสตราจารย์ ดร.ชิตชนก เชิงเซาว์

ด้วย นางสาวปารณีย์ ศรีสวัสดิ์ นักศึกษาหลักสูตรปริญญาเอก สาขาวิชาสิ่งแวดล้อมศึกษา คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์เรื่อง กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยว โดยมี อาจารย์ ดร.ทัศนีย์ อุณวิจิตร เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์

ในการนี้นักศึกษามีความประสงค์ ใ้ขอความอนุเคราะห์ เชิญท่านเป็นผู้เชี่ยวชาญ ตรวจสอบ เครื่องมือวิจัย (แบบสัมภาษณ์ แบบสอบถาม และแบบประเมิน) เพื่อนำไปใช้ประกอบในการทำ วิทยานิพนธ์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ในการดังกล่าว จักขอบคุณยิ่ง

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สมบูรณ์ ศิริสรณ์หิรัญ)

รองคณบดีฝ่ายบริหารและพัฒนาระบบ

ปฏิบัติงานแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์



คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยขอนแก่น

๕๕๕ พุทธมณฑล ศาลายานครปฐม ๗๓๑๗๐

โทร.๐-๒๘๐๐-๒๘๔๐-๖๕ คีย์ ๑๐๐๐

โทรสาร ๐-๒๔๔๑-๕๗๓๘

ที่ ศธ ๐๕๑๗.๑๒/ ๑๒๐๐

วันที่ ๒๒ มีนาคม ๒๕๕๖

เรื่อง ขอเชิญเป็นผู้เชี่ยวชาญ

เรียน อาจารย์ ดร.พศนัน นิรมิตไชยพันธ์

ด้วย นางสาวปารณีย์ ศรีสวัสดิ์ นักศึกษาหลักสูตรปริญญาเอก สาขาวิชาสิ่งแวดล้อมศึกษา คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยขอนแก่น กำลังทำวิทยานิพนธ์เรื่อง กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยว โดยมี อาจารย์ ดร.ทัศนีย์ อุณวิจิตร เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์

ในการนี้นักศึกษามีความประสงค์ ใ้ขอความอนุเคราะห์ เชิญท่านเป็นผู้เชี่ยวชาญ ตรวจสอบเครื่องมือวิจัย (แบบสัมภาษณ์ แบบสอบถาม และแบบประเมิน) เพื่อนำไปใช้ประกอบในการทำวิทยานิพนธ์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ในการดังกล่าว จักขอบคุณยิ่ง

(รองศาสตราจารย์ ดร.สมบูรณ์ ศิริสรหิรัญ)

รองคณบดีฝ่ายบริหารและพัฒนาระบบ

ปฏิบัติงานแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์



คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล

๕๕๕ พุทธมณฑล ศาลาขานกรปฐม ๗๓๑๗๐

โทร.๐-๒๘๐๐-๒๘๔๐-๖๕ ต่อ ๑๐๐๐

โทรสาร ๐-๒๕๔๑-๕๗๓๘

ที่ ศธ ๐๕๑๗.๑๒/๑๑๙๙

วันที่ ๒ มีนาคม ๒๕๕๖

เรื่อง ขอเชิญเป็นผู้เชี่ยวชาญ

เรียน อาจารย์ ดร.เกรียงไกร เกิดศิริ

ด้วย นางสาวปารณีย์ ศรีสวัสดิ์ นักศึกษาหลักสูตรปริญญาเอก สาขาวิชาสิ่งแวดล้อมศึกษา คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์เรื่อง กระบวนการสร้างความรู้เพื่อการเคารพความหลากหลายทางวัฒนธรรมของเยาวชนในชุมชนท่องเที่ยว โดยมี อาจารย์ ดร.ทัศนีย์ อุณวิจิตร เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์

ในการนี้นักศึกษามีความประสงค์ ใ้ขอความอนุเคราะห์ เชิญท่านเป็นผู้เชี่ยวชาญ ตรวจสอบ เครื่องมือวิจัย (แบบสัมภาษณ์ แบบสอบถาม และแบบประเมิน) เพื่อนำไปใช้ประกอบในการทำ วิทยานิพนธ์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ในการดังกล่าว จักขอบคุณยิ่ง

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สมบูรณ์ ศิริสรณ์หิรัญ)

รองคณบดีฝ่ายบริหารและพัฒนาระบบ

ปฏิบัติงานแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์

APPENDIX B

Research instruments

A semi-structured interview for the community experts related to the current situation of respect for cultural diversity among the youths in the Thai tourism communities

Part 1 General information

1. Date of interview
2. Place of interview
3. Name of interviewee
4. Address of interviewee
5. Role of interviewee regarding cultures, tourism, and respect for cultural diversity among youths in the Mon Bangkradi and Kudijeen communities

Part 2 Community contexts

6. Location
7. Background
8. Community contexts
9. Natural and cultural environment changes in the past
10. Social changes that impact the respect for cultural diversity among youths at present
11. Local cultural practices of local residents

Part 3 Appreciation of their own local cultures

12. Knowledge of the meaning of their own local cultures
 - In your opinion, what types of local cultures do the youths in your community know?
 - In your opinion, do the youths know the background of their local cultures and what do they know about it?
 - In your opinion, do the youths know the goals of their local cultures and what do they know about it?
 - In your opinion, do the youths know the relationship with the natural environment of their local cultures and what do they know about it?
 - In your opinion, what is the youths general level of knowledge of the meaning of their own local cultures? (1 = lowest and 5 = highest)
13. Awareness of the importance of their own local cultures
 - In your opinion, are the youths aware of the importance of their own local cultures and what are they aware of?
 - In your opinion, what is the level of awareness among youths of the importance of own local cultures? (1 = lowest and 5 = highest)

14. Positive attitude toward the value of own local cultures
- In your opinion, do the youths acknowledge the values of their own local cultures and how do they acknowledge it?
 - In your opinion, what level of positive attitude do the youths have toward the value of their own local cultures? (1 = lowest and 5 = highest)

Part 4 Self and cultural protection

15. Awareness of their responsibilities as community members
- In your opinion, do the youths know their responsibilities as community members toward their own local cultures?
 - In your opinion, which responsibilities as community members do the youths fulfill toward their own local cultures and how they do it?
 - In your opinion, what level of awareness do the youths have of their responsibilities as community members? (1 = lowest and 5 = highest)
16. Ability to evaluate situations as to how to deal with the possible impact of other cultures on the youths
- In your opinion, do the youths know the threat to themselves of the influx of other cultures and how do they know it?
 - In your opinion, have the youths ever planned to prepare themselves for the possible impact of the influx of other cultures and how have they done it?
 - In your opinion, what is the overall level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself? (1 = lowest and 5 = highest)
17. Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures
- In your opinion, do the youths know of the possible cultural threat of foreign cultures on local cultures and how do they know it?
 - In your opinion, have the youths ever planned to prepare for the possible impact of the influx of other cultures on local cultures and how did they do so? In your opinion, what is the overall level of ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures? (1 = lowest and 5 = highest)
18. Skills in searching for the meaning of local cultures
- In your opinion, how do the youths know the meaning of local cultures?
 - In your opinion, what is their overall level of skills in searching for the meaning of local cultures? (1 = lowest and 5 = highest)
19. Skills in the presentation of local cultures
- Have you ever seen the youths present local cultures to others and how did they do it?
 - In your opinion, which level of skills in the presentation of local cultures do they have in overall? (1 = lowest and 5 = highest)
20. Participation in searching for the meaning of local cultures
- In your opinion, how do the youths participate in searching the meaning of local cultures?
 - In your opinion, what is their general level of participation in searching for the meaning of local cultures? (1 = lowest and 5 = highest)
21. Participation in the presentation of their own local cultures
- In your opinion, how do the youths participate in the presentation of local cultures to others?

- In your opinion, what is their general level of participation in the presentation of local cultures to others? (1 = lowest and 5 = highest)

Part 5 Respect for other cultures

22. Knowledge of the meaning of other cultures

- In your opinion, what types of other cultures do the youths know?
- In your opinion, do the youths know the background of these other cultures, and what they know about it?
- In your opinion, do the youths know the goal of these other cultures, and what they know about it?
- In your opinion, do the youths know the relationship with the natural environment of these other cultures and what do they know about it?
- In your opinion, which level of knowledge of meaning of other cultures do the youths have in general? (1 = lowest and 5 = highest)

23. Awareness of the importance of other cultures

- In your opinion, are the youths aware of the importance of other cultures and what are they aware of?
- In your opinion, which level of the awareness of the importance of other cultures do the youths have? (1 = lowest and 5 = highest)

24. Positive attitude toward the values of other cultures

- In your opinion, do the youths acknowledge the values of other cultures, and how they do acknowledge it?
- In your opinion, what is the youths' level of positive attitude toward the value of other cultures? (1 = lowest and 5 = highest)

Part 6 The youths' current level of respect for cultural diversity, and the ways of learning process and other suggestions

25. In your opinion, what level of respect for cultural diversity do the youths have in general? (1 = lowest and 5 = highest)

26. In your opinion, which method should the youths use for learning respect for cultural diversity?

27. In your opinion, how should the learning process for promoting respect for cultural diversity of youths in Thai tourism communities be evaluated?

28. Other suggestions

A semi-structured interview for youths related to the current situation of respect for cultural diversity among the youths in the Thai tourism communities

Part 1 General information

1. Date of interview
2. Place of interview
3. Name of interviewee
4. Age of interviewee
5. Educational level of interviewee
6. Address of interviewee
7. Practices according to local cultures

Part 2 Appreciation of their own local cultures

8. Have you ever heard and seen aspects of your own local cultures, and could you explain the background, goal, and relationship with the natural environment of these local cultures?
9. How are your local cultures important?
10. How do you feel regarding your local cultures?

Part 3 Self and cultural protection

11. In your opinion, are you aware of the threat of cultural influx and how it threatens you? How do you prepare for it?
12. In your opinion, are you aware of the threat posed by the influx of other cultures on local cultures and how it threatens your local cultures? How do you prepare for it?
13. Where have you heard and seen aspects of your own local cultures, and which aspects of these local cultures did you hear and see?
14. Where have you heard and seen aspects of other, and which aspects of these cultures did you hear and see?
15. What have you ever done regarding your own local cultures?
16. How did you benefit from participating in local cultural activities?
17. Whom did you tell or show local cultures, what process did you follow, and what were the reactions?
18. Whom should you tell or show local cultures, and what process will you follow?

Part 4 Respect for other cultures

19. Have you ever heard or seen aspects of other cultures, and could you explain the background, goal, and relationship of these other cultures with the natural environment?
20. How are other cultures important?
21. How do you feel regarding other cultures and why?

Part 5 Opinions of the ways of learning process, the process evaluation, and other suggestions

22. Should you learn to respect cultural diversity and why?
23. How can you learn more about local cultures and what are methods to do so?
24. How can you learn more about other cultures and what are methods to do so?
25. How do you know the level of achievable activities?
26. What will you do to report the progress of activities to your guardians, local wise men, local culturist, community leader, and researcher?
27. What assistance do you need from your guardians, local wise men, local culturist, community leader, and researcher to complete your activities?
28. Other suggestions

A self-evaluation of the youths before participating in the constructivist process for promoting respect for cultural diversity in the Thai tourism communities

Name of youth

Date/month/year Place

Explanation: Please enter your data in the tables below and evaluate yourself on the basis of the attached criteria.

Part 1 Appreciation of their own local cultures

1. Knowledge of the meaning of their own local cultures

Type of local cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of the knowledge of the meaning of their own local cultures andpercent			

2. Awareness of the importance of their own local cultures

Indicators	Details
1) Human survival	
2) Group identity building	
3) Peaceful living	
Level of the awareness of the importance of their own local cultures andpercent	

3. Positive attitude toward the value of their own local cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of the positive attitude toward the value of their own local cultures andpercent	

Part 2 Self and cultural protection

4. Awareness of their responsibilities as community members

Indicators	Details
1) The search for the meaning of their local cultures	
2) The study of the meaning of their local cultures	
3) The transfer of the meaning of their local cultures	
Level of the awareness of their responsibilities as community members andpercent	

5. Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself

Indicators	Details
1) The possible impact of the influx of other cultures on themselves	
2) Preparation for the possible impact of the influx of other cultures on themselves	
Level of the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself andpercent	

6. Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures

Indicators	Details
1) The impact on the possible impact of the influx of other cultures on local cultures	
2) Preparation for the possible impact of the influx of other cultures on local cultures	
Level of ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures..... andpercent	

7. Skills in searching for the meaning of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Adaptation of the plan	
4) Summarizing the understanding of local cultures	
Level of the skills in searching for the meaning of their own local cultures andpercent	

8. Skills in the presentation of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Presentation of local cultures	
Level of the skills in the presentation of their own local cultures andpercent	

9. Participation in searching for the meaning of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to the others' opinions	
4) Accepting group resolutions	
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
7) Review of the practiced activities	
Level of participation in searching for the meaning of their own local cultures ... and ... percent	

10. Participation in the presentation of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to others' opinions	
4) Accepting group resolutions	

Indicators	Process
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
Level of participation in the presentation of their own local cultures ... andpercent	

Part 3 Respect for other cultures

11. Knowledge of the meaning of other cultures

Type of other cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of the knowledge of the meaning of other cultures andpercent			

12. Awareness of the importance of other cultures

Indicators	Details
1) Human survival	
2) Group identity building	
3) Peaceful living	
Level of awareness of the importance of other cultures andpercent	

13. Positive attitude toward the value of other cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of positive attitude toward the value of other cultures andpercent	

A self-evaluation of the youths before participating in field practice to learn other cultures

Name of youth
Date/month/year **Place**

Explanation: Please enter your data in the tables below and evaluate yourself on the basis of the attached criteria.

1. Knowledge of the meaning of other cultures

Type of other cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of knowledge of the meaning of other cultures andpercent			

2. Awareness of the importance of other cultures

Indicators	Details
1) Human survival	
2) Group identity building	
3) Peaceful living	
Level of awareness of the importance of other cultures..... andpercent	

3. Positive attitude toward the value of other cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of the positive attitude toward the value of other cultures andpercent	

4. Average points percent

5. How and where did you get these data?

A self-evaluation form for the youths during and after participation in the constructivist process for promoting respect for cultural diversity

Name of youth
Date/month/year **Place**

Explanation: Please enter your data in the tables below and evaluate yourself on the basis of the attached criteria.

Part 1 Appreciation of their own local cultures

1. Knowledge of meaning of their own local cultures

Type of local cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of knowledge of the meaning of their own local cultures andpercent			

2. Awareness of the importance of their own local cultures

Indicators	Details
1) Human survival	
2) Group identities building	
3) Peaceful living	
Level of awareness of the importance of their own local cultures andpercent	

3. Positive attitude toward the value of their own local cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of positive attitude toward the value of their own local cultures..... andpercent	

Part 2 Self and cultural protection

4. Awareness of their responsibilities as community members

Indicators	Details
1) The search for the meaning of their local cultures	
2) The study of the meaning of their local cultures	
3) The transfer of the meaning of their local cultures	
Level of the awareness of their responsibilities as community members.... andpercent	

5. Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself

Indicators	Details
1) The impact on the possible impact of the influx of other cultures on themselves	
2) The preparation for the possible impact of the influx of other cultures on themselves	
Level of ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself..... andpercent	

6. Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures

Indicators	Details
1) The possible impact of the influx of other cultures on local cultures	
2) The preparation for the possible impact of the influx of other cultures on local cultures	
Level of ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures..... andpercent	

7. Skills in searching for the meaning of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Adaptation of the plan	
4) Summarization their understanding of local cultures	
Level of skills in searching for the meaning of their own local cultures andpercent	

8. Skills in the presentation of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Presentation of local cultures	
Level of skills in the presentation of their own local cultures andpercent	

9. Participation in searching for the meaning of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to others' opinions	
4) Accepting group resolutions	
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
7) Review of the practiced activities	
Level of participation in searching for the meaning of their own local cultures andpercent	

10. Participation in the presentation of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to others' opinions	
4) Accepting group resolutions	

Indicators	Process
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
Level of participation in the presentation of their own local cultures... andpercent	

Part 3 Respect for other cultures

11. Knowledge of the meaning of other cultures

Type of other cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of knowledge of the meaning of other cultures andpercent			

12. Awareness of the importance of other cultures

Indicators	Details
1) Human survival	
2) Group identities building	
3) Peaceful living	
Level of awareness of the importance of other cultures andpercent	

13. Positive attitude toward the value of other cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of the positive attitude toward the value of other cultures andpercent	

Part 4 Overall activity implementation

14. In this time, which constructivist activities for promoting respect for cultural diversity did you perform and how did you perform them?
15. How did you feel about the participation in activities during this time?
16. How were you able to complete these activities?
17. How do you plan to perform these activities, and what kind of activity will you perform next time?
18. What kind of additional assistance do you need from your guardians, local wise men, community leader, local culturist, and researcher?
19. Other opinions and suggestions

Remark:

- All of Part 1 and only nos. 4-7 and 9 of Part 2 will be evaluated for every action to learn their own local cultures.
- In Part 2, only nos. 8 and 10 will be evaluated after the youths have disseminated their local cultures to insiders and those outside the community.
- Part 3 will be evaluated after the youths undertake fieldwork to learn other cultures.
- Part 4 will be evaluated each time that the youths perform the activities until the process is completed.

An evaluation form for community experts and researcher during and after participation in the constructivist process for promoting respect for cultural diversity among the youths in the Thai tourism communities

Action No.

Name of evaluator

Date/month/year Place

Explanation: Please kindly identify the youths' data in the below tables and evaluate them on the basis of the attached criteria.

Part 1 Appreciation of their own local cultures

1. Knowledge of the meaning of their own local cultures

Type of local cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of knowledge of the meaning of their own local cultures andpercent			

2. Awareness of the importance of their own local cultures

Indicators	Details
1) Human survival	
2) Group identities building	
3) Peaceful living	
Level of awareness of the importance of their own local cultures andpercent	

3. Positive attitude toward the value of their own local cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of the positive attitude toward the value of their own local cultures ... andpercent	

Part 2 Self and cultural protection

4. Awareness of responsibilities as community members

Indicators	Details
1) The search for the meaning of local cultures	
2) The study of the meaning of local cultures	
3) The transfer of the meaning of local cultures	
Level of awareness of responsibilities as community members andpercent	

5. Ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself

Indicators	Details
1) The possible impact on the influx of other cultures on themselves	
2) The preparation for the possible impact of the influx of other cultures on themselves	
Level of the ability to evaluate situations as to how to deal with the possible impact of other cultures on oneself..... andpercent	

6. Ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures

Indicators	Details
1) The possible impact of the influx of other cultures on local cultures	
2) The preparation for the possible impact of the influx of other cultures on local cultures	
Level of ability to evaluate situations as to how to deal with the possible impact of other cultures on local cultures..... andpercent	

7. Skills in searching for the meaning of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Adaptation of the plan	
4) Summarization their understanding of local cultures	
Level of the skills in searching for the meaning of their own local cultures andpercent	

8. Skills in the presentation of their own local cultures

Indicators	Process
1) Planning	
2) Implementation of the plan	
3) Presentation of local cultures	
Level of skills in the presentation of their own local cultures andpercent	

9. Participation in searching for the meaning of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to others' opinions	
4) Accepting group resolutions	
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
7) Review of the practiced activities	
Level of participation in searching for the meaning of their own local cultures ... and ...percent	

10. Participation in the presentation of their own local cultures

Indicators	Process
1) Assignment of roles and responsibilities	
2) Expressing of opinions	
3) Listening to others' opinions	
4) Accepting group resolutions	

Indicators	Process
5) Group assistance	
6) Bearing responsibility for the assigned tasks	
Level of participation in the presentation of their own local cultures... andpercent	

Part 3 Respect for other cultures

11. Knowledge of the meaning of other cultures

Type of other cultures	Background	Goal	Relationship with the natural environment
1)			
2)			
3)			
4)			
5)			
Level of the knowledge of the meaning of other cultures andpercent			

12. Awareness of the importance of other cultures

Indicators	Details
1) Human survival	
2) Group identities building	
3) Peaceful living	
Level of awareness of the importance of other cultures andpercent	

13. Positive attitude toward the value of other cultures

Indicators	Details
1) Identity value	
2) Academic value	
3) Aesthetic value	
4) Economic value	
5) Social value	
Level of positive attitude toward the value of other cultures andpercent	

Part 4 Overall activity implementation

14. Average point percent

15. What are your opinions regarding this youth action?

16. Did the youth action achieve its goals and how did it do so?

17. What should the youths do next time?

18. How will you assist the youth next time?

19. Other opinions and suggestions to encourage youth achievements

Remark:

- All of Part 1 and only nos. 4-7 and 9 of Part 2 will be evaluated for every action to learn their own local cultures.
- In Part 2, only nos. 8 and 10 will be evaluated after the youths have disseminated their local cultures to insiders and those outside the community.
- Part 3 will be evaluated after the youths have undertaken fieldwork to learn other cultures.
- Part 4 will be evaluated each time that the youths perform the activities until the process is completed.

APPENDIX C

Documentary proof of the committee for research ethics (social sciences)



COA.No.	2013/086.2603
---------	---------------

Documentary Proof of The Committee for Research Ethics (Social Sciences)

Title of Project:	The Constructivist Process to Instill Cultural Diversity Respect into Youths in Tourism Communities
Principal Investigator:	Miss Paranee Srisawad
Name of Institution:	Faculty of Social Sciences and Humanities, Mahidol University
Approval includes:	<ol style="list-style-type: none"> 1) MU-SSIRB Submission form version received date 14 February 2013 2) Assent Form version 14 February 2013 3) Participant Information sheet for 15-17 years old version 14 February 2013 4) Participant Information sheet for Parent version 14 February 2013 5) Participant Information sheet for Community version 14 February 2013 6) Informed Consent form for 15-17 years old version date 14 February 2013 7) Informed Consent form version date 14 February 2013 8) Interview Guideline received date 14 February 2013 9) Process Plan received date 14 February 2013 10) Empowerment Evaluation Plan received date 14 February 2013
<p>The Committee for Research Ethics (Social Sciences) is in full compliance with International Guidelines of Human Research Protection such as Declaration of Helsinki, The Belmont Report, CIOMS Guidelines and the International Conference on Harmonization in Good Clinical Practice (ICH-GCP)</p>	

Date of Approval:	26 March 2013
Date of Expiration:	25 March 2014

Signature of Chairman:.....	
	(Emeritus Professor Santhat Sermsri)
Signature of Head of the Institute:.....	
	(Assoc.Prof.Dr.Wariya Chinwanno) Dean of Faculty of Social Sciences and Humanities

Office of The Committee for Research Ethics (Social Sciences), Faculty of Social Sciences and Humanities, Mahidol University
Phuttamonthon 4 Rd., Salaya, Phuttamonthon District, Nakhon Pathom 73170. Tel.(662) 441 9080 Fax.(662) 441 9081

BIOGRAPHY

NAME	Miss Paranee Srisawad
DATE OF BIRTH	29 March 1972
PLACE OF BIRTH	Phatthalung, Thailand
INSTITUTIONS ATTENDED	Prince of Songkla University, 1991-1994 Bachelor of Arts (Social Development) Second Class Honors Mahidol University, 2000-2003 Master of Education (Environmental Education)
RESEARCH GRANTS	-
HOME ADDRESS	106 Moo 5 Jongthanon Sub-District, Khaochaison District, Phatthalung Province, Thailand Tel. No. 081-8077950 E-mail : addps@yahoo.com
EMPLOYMENT ADDRESS	-
PUBLICATION / PRESENTATION	- Srisawad P. (2009). Agro-Tourism of Surat Thani: The Research on Agricultural Resources to Sustainable Tourism. <i>Research Community</i> . 15 (85) 16-19. published in May-June 2009 - Srisawad P. (2010). Cultural Tourism in the Capitalist Strong Currents. <i>Power of Education for Thai Society</i> . Page 249- 258.