

POWER RELATIONS IN THE THAI EDUCATIONNAL MANAGEMENT SYSTEM

Dr. Saowaluck Ruengsr¹, Dr. Kittiwit Dhedchawanagon², Mr. Yootaphoom ngamli³ and Mr. Wissukorn Buakamzaw⁴

¹Lecturer, Faculty of Science and Technology, Chiang Mai Rajabhat University

²Lecturer, Faculty of Education, Phetchabun Rajabhat University

³Instructor, Lanna polytechnic chiangmai

⁴Instructor, Metro Technological college

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ABSTRACT

The purpose of this essay is to discuss power relations in the educational administration system. In the contemporary world, a shift in the thinking of power mechanisms results from the nation-full state's use of its capacity to determine life (providing or destroying life) as the controlling authority. In a wide variety of dimensions of persons and populations, such changes give knowledge and development methods, supervision, administration, and action. In the relationship between "power" and "knowledge", Michel Foucault (1980) saw power as what made something "knowledge" into "truth", or in other words, "what those in authority say it is right and knowledge", power is inalienable and where power is exercised there is a shadow of opposition to it.

Keywords: Power Relations / Education Management System / Mechanism of Power

I. Introduction

In this approach, unified education in state-controlled education is focused at instilling in students the value of Thai unity by attempting to make every ethnic group in Thailand proud of their Thainess. It is an idea that has long been implanted in Thai people since it reminds and instills love, pride, and cherishment of Thai nationality in all ethnic groups. As a result,

nationalism and educational unity are defined by superiority and uniqueness of Thainess, therefore answering the state's desire to foster the formation of a modern Thai state, by demonstrating how to use the educational management system to promote the integration of multiple cultures and the building of national independence. In the contemporary world, a shift in the thinking of power mechanisms results from the nation-full state's use of its capacity to determine life (providing or destroying life) as the controlling authority. In a wide variety of dimensions of persons and populations, such changes give knowledge and development methods, supervision, administration, and action. In the relationship between "power" and "knowledge", Michel Foucault (1980) saw power as what made something "knowledge" into "truth", or in other words, "what those in authority say it is right and knowledge", power is inalienable and where power is exercised there is a shadow of opposition to it.

However, Foucault's power is based on five assumptions (Foucault, 1980): (1) Power is not the same as possessions that any individual or organization might aim to acquire or share with others, power is not something that can be gained or lost, but it does work from many perspectives in several civilizations and is continuously changing. (2) Power connections are not inherently distinct from other social interactions, such as production ties, relationships based on knowledge or sexual connections. However, power exists in all social connections and expresses itself almost instantly when these ties are unequal, but power interactions on the other hand, can lead to inequities in other social relationships. As a result, power relations are not only superstructures of society that restrict or encourage individuals to act in one way or another, but also play a part in the formation of another, thus the power structure is position less and its specific location is unknown.(3) Power comes from the basis of connections, not from the nature of power from top to bottom; it is a power relationship that grows and deepens in the character of society; as a result, power exists everywhere, and power interactions are multi-level complicated in a networked manner, power domination is the consequence of the functioning of the power network, in which these power interactions are important to the transfer of power from point to point. (4) Power connections are both deliberate and non-subjective, in the sense that they must have aims and purposes, but this does not imply that they exist; power relationships are always susceptible to individual choices and decisions. (5) Because resistance is constantly outside of power relations (where there is power, there is resistance), we may say that we are always under power and cannot escape it. The formation of multiple places of resistance, in which resistance may play an adversarial role, as a goal or even a regulator of power relations, is necessary for the existence of power. As a result, the existence of power is likewise contingent on conflict, with resistance possessing a wide range of qualities as well as its own.

II. The relationship between “power” and “knowledge”

Most people believe that “power” and “knowledge” are meaningless, because knowledge should be based on meaningful facts that are free of prejudice and bias. While power is a question of bias and prejudice, Foucault's power is bleached power in the shape of information and specialized knowledge on the one hand, and raw power on the other. Like science and economics, power's success is based on its capacity to hide mechanisms of action, which are not laws as they are commonly understood, but rather social conventions and customs, notably in the form of scholarly discourse on the issue, the rules and practices of experts. As a result, “knowledge” might be considered an inventive type of power, because power is the pinnacle of ignorance. It is a question of power, but it is also a question of knowledge or truth, which is devoid of bias and ideals.

Another notion of power relations in education with regard to language was presented by Prasit Leepreecha (2005), who claimed that the education system and language are part of the technology of power that the Thai state employs in the process of nation-building to move the country to modernity. It is also the primary vehicle for bringing together individuals from all walks of life who reside within the same nationality and state authority to form Thailand. In addition, the course content that learners are conveyed in the school system is a matter of the “proposed world” relates to the real life of rural people as a set of interconnected information presented through “work of culture”.

Mainstream education that aims to exercise power in the education system, when those involved in education management study and learn the exercise of power and also empower with the technology of power with the goal of using the knowledge power generated by professions to exercise their power in the position of what can be said in modern professions, being able to create and control the human goal by creating a person's identity as a controllable object. People believe they are not being manipulated by power because of the technology of power, but it makes people believe that he is directing himself to create a relationship between power by informing those in power about the unequal power, and it makes people in power relations think of themselves as just their primary educational goals. It employs professional rules such as regulatory knowledge, code of conduct, power structures, scientific measurements of efficiency, effectiveness, indicators, and control methods, in which those in subordinate relationships are subject to the rules of the profession but do not feel under the control of any authority. The power that has transferred via the mainstream school management system, resulting in a monoculture of thinking, produces thought models that undercut multiculturalism's variety. The severe threat of “solidarity of thought” in the growth of progress and stability in the mainstream

is that when variety is eliminated, alternatives are created, disappear, and human society is buried with the fiction that there is no option. In addition to succumbing to the dominant main ideas, be it national security, political economy, natural resources, education, and nostalgia for one's past.

Jumpon Nimpanich (2004) defines power as the ability of one person to persuade another person to do anything he desires in order to accomplish a certain objective. As a result, power characteristics include the following important qualities: (1) if there is a relationship, it signifies that a person's authority will be used only when there is a social link between them, (2) it is defined by dependency, which means that one person has power over another owing to their mutual reliance, (3) having probability qualities, probability refers to the likelihood or probability that someone will obey those in positions of authority, (4) power expansion refers to the ability to grow or expand one's power since the more power one has, the more discriminating options one has, (5) there is a degree or class of power that can be perceived by another person, (6) they have an exchange or interaction, and (7) they have a specific specificity in that power is typically relevant to a given topic, circumstance, or subject. The concept of cultural reproduction is described as the transmission of cultural values and norms that persist from one generation to the next (Adrian Franklin, 1997).

III. Government and education system policy planning

There are also issues with the government sector, which is an essential unit in the design of education system policy, in addition to the problem of disparity in educational quality management. On the other hand, Sulak Siwarak (2007) reported the study of alternative education, which discussed the power relationship between the state and the education system that... "states in general seek to utilize education as a weapon, or mechanism, to disseminate state ideology and to drive or express it, therefore we can see that most states monopolize the state's arrangements, and the education system is on its own, in the same way that the contemporary Thai state utilizes education to disseminate and express the state's ideology to the people, it also uses education to pass on information that will react to the state's ideology, because the state does not want people to think, rather than follow what the state wants, or think within the framework provided by the state, Thai education will not focus on teaching people to think, not teaching how to think, the most popular and shared information is frequently technical knowledge, such as engineering, medicine, administration, accounting, etc., which are all knowledge and occupations that support the political, economic, social, capitalist and consumerist culture.

Furthermore, since the country's administration changed in 1932, the state has had greater authority to grow the economy, education, culture, and social services, resulting in the state's ability to interfere and regulate society becoming stickier. People's rights are not discussed in the school system, and there is little promotion to make people aware of their rights in areas other than the right to vote. On the other side, it emphasizes just electoral rights without addressing other citizen rights, causing implicit domination for the people to see themselves as governors who must follow the state without question, resulting in society's weakening as the state grows stronger.

Callewaert (1994) articulated the notion of education as a philosophical and practical basis based on the concept of government control and dominance through the educational system; (1) it is an educational paradigm, that is, an educational system in which the state guides and certifies educational credentials; such a paradigm can be found in kindergarten care and training at various levels; this issue is visible in today's Thai society, and (2) the educational paradigm is a form of idea ownership that is used in education in various contexts, ideas are split into “framed thinking”, which is everyone's starting point before acting and thinking, and through which toddlers and teenagers carry this notion into maturity. Human education is an issue of cultural transfer/transmission, social life, cultural artifacts, symbol formation, and ties with the state, according to another view inherited from formal education. Education on the other hand, is the reproduction of culture and life, therefore the educational arena is in the arena of power, and the educational platform is obviously a sub-arena of cultural production. However, the educational platform appears to have a larger role than the function of establishing or inventing the educational system, implying that the educational platform does not create culture but rather transmits it. Furthermore, according to Sulak Siwalak (2007), while perception and thinking are significant cultural processes in society, developing a national culture through education is a state-run activity. Alternatively, some critical theory-educational theorists use the term “monopoly” since the state wants individuals to be able to read, write, and speak the language correctly. As a result, education is a moral technology that regulates the boundaries of social life through reading, writing, speaking, and being principled, as well as through knowledge and culture. The idea of culture is not about reconciliation or nature, but producing and reproducing value systems and power relations.

In conclusion, no matter how many education reforms, power system reviews, or changes in power relations in schools, the power relationship in education management persists in the Thai education system, especially the change in the relationship between teachers and students to become friends who know and learn, power in schools even in formal courses, other types of

passive and soft power courses are carried out through rules, disciplines, etc. “As a result, education is not neutral; the decision-making process around education is nearly always linked to power”. For example, determining which textbooks to use, what content to include in the curriculum, standardized assessments, and the usage of a certain language in teaching and learning, empowerment in schools has an impact on learning culture, and learners' knowledge is unavoidable.

IV. Educational management under nationalist ideology and hidden curriculum

Teaching will include not only a tangible course of study, but also a method of study that has been developed without the use of writing and does not follow a certain curriculum organization pattern. Rather, it has a significant impact on learners' behavioral changes, some of which might be deeply ingrained at the level of the learner's mind and soul. Many philosophers attempted to explore and explain the meanings and phenomena of the hidden curriculum that might affect changes in learners' thinking, beliefs, and actions in this course titled “hidden curriculum” (Saowalak Ruengsri, 2020).

“Hidden Curriculum” refers to something that isn't stated in the curriculum but is an acquisition or experience that has a good or bad impact on the learner, such as the educational institution's culture, classroom culture, or school motto, documents, books or textbooks, and teaching materials, as well as other items that the learner encounters with all of his or her senses, are all examples of instructional activities that take place at educational institutions, as well as personality, attitude, values and social roles of personnel in educational institutions. or fellow students and especially that of an educator or teacher. It affects learners' learning, knowledge, skill/psychomotor, and, most importantly, affects instillation, affective characteristics of all learners (Kittiwit Dhedchawanagon, 2020; Kelly, 1999). The teacher does not reveal the nature of the passive course, but learners will be able to recognize it from educational institutions' teaching and learning activities. In which Uthai Dulyakasem (2008)said, “A hidden curriculum is something that is beyond the curriculum, but it can be transmitted to students in a strange way, as well as the secret course's material it doesn't just happen in the classroom. Rather, it stems from the student's or student's school system or from all of the educational institutions where the student or student is enrolled. For example, if that educational institution is full of extravagant activities students at that institute also learn the value of extravagance”.

Many behaviors, attitudes, beliefs, and values that children exhibit in schools are the outcome of experiences and learning activities that schools do not seek to deliver to kids but still do. However, as a result of what educators refer to as passive curriculum, Michael Apple (1986)

proposes that when it comes to social passive curricula, we want individuals who are meek and framed. As a result, schools will adopt a passive curriculum system to guarantee that the pupils they create have tame traits within the intended framework, which will benefit society, the school culture is something that instructors and students encounter on a regular basis. As a result, it is alive, and since it is situated at a crossroads, specifically between the domains of economic and cultural systems in society, principles and control procedures cannot be applied directly. However, Michael Apple (1971) pointed out that there is another component, that of people's daily lives in society, where educational institutions and economic institutions are interconnected. Institutions in society have both reciprocal and contradictory links and interactions, allowing certain groups of students to act in ways that are contrary to social expectations.

A passive course is one that is not pre-defined, thus individuals involved in educational administration, particularly schools and instructors, who perform instructional activities to students should be aware of this, it's not simple to understand the passive course. Its power in schools, however, can be observed, and it has an impact on the school's, districts, and community's acceptability. Passive curricula are typically the product of social processes that occur in schools and communities; the latent character of curricula is often less overt or extremely attentive, possibly due to a teacher's teaching manner in which pupils are concerned with societal standards, values, and lifestyle. which has been gathered through time until it is anticipated or performed on a regular basis one of the drawbacks of the passive curriculum is that students differ on issues such as culture, livelihood, and ethnicity. The solution to this problem is for schools and instructors to do a thorough assessment of the school's overall status (Kittiwin Dhedchawanagon, 2020).

V. Conclusion

Through the core curriculum content, teaching system, and other features, the state monopolizes mainstream education with the objective of leading to the establishment of nationalism and preparing individuals to enter an industrial society. In the past, the school management system has had a variety of effects on small ethnic groups. For example, students look down on themselves and don't want to live in their own communities, causing some communities in Thai society to collapse due to the loss of language, which is an identity, and lost knowledge of local wisdom. Students also look down on themselves and don't want to live in their own communities, causing some communities to collapse (Saowalak Ruengsri, 2020). Thai education is therefore governed by national policy in order to construct a nation-state with a homogenous society, by regularly implementing curriculum, education prepares people to enter mainstream

culture or to live in the city. Involves studying Thai culture and language, which is marked by cultural dominance, resulting in prejudice and bad attitudes of instructors against ethnic groups, and the majority of textbooks represent the content of ethnic bias, which emerges from the state's racial myths (Chupinit Kasmanee, 2004). Modern schools reproduce the weakness of the individual, where schools are the instruments by which the state dominates the people in a subtle way, by making the detainees relentless most efficiently. Cultural reproduction is achieved through transmitting and maintaining social and economic inequality from generation to generation by persuading youngsters to learn as society desires. This entails becoming a passive consumer who accepts the existence of a social class without challenging it. As a result, the relevance of cultural diversity in the dimension of tolerating cultural variations and the uniqueness of each culture is termed cultural pluralism in the teaching and learning management system, as well as the same assessment and evaluation standards throughout the country. This means that a society must accept cultural differences. and must not attempt to use fusion or dominance with each other (Amara Phongsapitch, 2006). Similarly, education reform should be a reform that offers everyone the freedom to pick the education that is best for them, an education that has aspects of the learning process that can recognize variations in learners to help manage learning to its greatest potential. Not simply education that feeds people into the labor market or supports state capitalism, but also a process that develops individuals with quality in order to build a healthy society in the future.

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