

The Effects of The Living Together Through Art (LTTA) Model on Promoting The Consciousness of Living Together Between Thai and Migrant Students

Received: 14 June 2017
Revised: 31 August 2017
Accepted: 17 Sept. 2017
ISSN: 1307-9298
Copyright © IEJEE
www.iejee.com

Sarita Juaseekoon^b, Apichart Pholprasert^{a,*}, Chanita Rukspollmuang^c

DOI: 10.26822/iejee.2017236125

Abstract

The aim of this research is to study the effects of the Living Together through Art model (LTTA model), a newly developed art learning model based on the concept of UNESCO's "Learning to Live Together", on promoting the consciousness of living together between Thai and migrant students which consisted of 4 core values: respect, acceptance, empathy and appreciate. The principle of the LTTA model was "Using art learning activities to encourage the ethnically-mixed students to express themselves, connect and collaborate with each other". The research was carried out using quasi-experimental methods. The trial was conducted at a primary school in Samut Sakhon, Thailand in the 2016 academic year. Forty-one ethnically mixed students from second and third grade classrooms were divided into an experimental group and a control group. Data collection consisted of a test, behavior observation, students' reflection and in-depth interviews. The data were analyzed using means, standard deviation, one-way ANCOVA, repeated ANOVA and content analysis. The data revealed that (1) the posttest mean score of the experimental group was higher than the pretest mean score and the score of the control group at a significant difference of .05 which remained stable after 4 weeks and (2) the frequency of desirable behavior which related to the core values increased and (3) students expressed more positive thoughts about themselves and others.

Keywords: Learning to live together, migrant students, prejudice reduction, consciousness, art learning.

Introduction

Population mobility, including international labor migration, has been on the increase in recent decades. This phenomenon leads to cultural diversity which presents challenges for any educational system. Schools must uphold the right to equal education for every learner and support their needs, but also promote an understanding of cultural diversity among students so they can live with each other in harmony, especially, in the context of migrant inclusion that could cause tensions between majority and minority groups.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) attempts to foster the understanding, tolerance and friendship between youth of all nations, as well as racial or religious groups which is necessary for the maintenance of peace. In 1996, the concept of "Learning to Live Together" (LTLT) was originally set out in a report for UNESCO by the International Commission on Education for the Twenty-First Century chaired by Jacques Delors as one of the 'Four Pillars of Education'. The report emphasized that the survival of humanity is highly dependent on learning how to live together, beginning by understanding and

accepting other people and their history, cultures, traditions and values. (Delors et al., 1996).

Delors (1996) stated that LTLT results from two complementary processes: the "discovery of others" and the "experience of shared purposes". "Discovery of others" means learning about self, others and society. Students have to realize that human beings are the same because we are all human, but different because we are culturally diverse but, we are all dependent on each other. This process will help children learn to respect, have empathy and accept others. 'Experience of shared purposes', by playing or working together towards a common goal, could change the potential tension between diverse group into friendship. If one has the opportunity to communicate with others, they will be able to understand and appreciate different points of views that may lead to prejudice reduction.

There is a relationship between LTLT process and the approaches of prejudice reduction from two social psychology theories: Tajfel and Turner's social identity theory (1979) and Allport's contact hypothesis (1954). Tajfel and Turner believed that prejudice is a result of

*^a Corresponding author: Apichart Pholprasert, Faculty of Education, Chulalongkorn University, Thailand. Phone: +668 4144 7004 E-Mail: apicharr@hotmail.com

^b Sarita Juaseekoon. Siam University, Thailand. E-mail: cmannon@ucalgary.ca

^c Chanita Rukspollmuang, Siam University, Thailand. E-mail: geruther@ucalgary.ca

group membership. People maintain their self-esteem in part by identifying with groups and believing that the groups they belong to are better than other groups. In order to decrease prejudice, the differences within groups and the similarity between groups should be exaggerated, which relates to the "Discovery of others". Meanwhile, Allport suggested that interpersonal contact is one of the most effective ways to reduce prejudice between majority and minority group members. However, the positive effects of intergroup contact occur in contact situations characterized by four key conditions: equal status, intergroup cooperation, common goals, and support by social and institutional authorities. This concept is related to "Experience of shared purposes". These connections could explain the potential of LTLT to establish understanding and relationships among people from different cultures.

There have been and continue to be many educational initiatives designed to teach the concept of LTLT, such as peace education, multicultural education, human rights education. Regardless of name, all initiatives aim to change participants' internalizing skills, values and behavior. As Delors said about "creating a new spirit" (p. 22) which leads to new perception and action, students should be cultivated in the level of consciousness to make the change from inside to outside. Sinclair (2004) claimed that LTLT pedagogy should be active and constructive where students could explore and construct their own understanding as needed. Both cognitive and affective domains should be involved. Furthermore, interactive and collaborative activities should be included so students can learn from each other.

The potential of art in promoting LTLT

Art has great potential to foster the concepts of LTLT. As seen in UNESCO's report 'Learning to Live Together: Education Policies and Realities in the Asia-Pacific'(2006), 9 of 10 have chosen countries choose art education as non-academic carrier subjects to transfer LTLT competencies in students. Art is a good vehicle for LTLT learning because it is strongly bound with culture. Firstly, as Efland, Freedman and Stuhr (1996) have suggested, art is defined as "a form of cultural production" whose value lies in its ability to promote "deeper understandings of the social and cultural landscape" (p. 72). So, art can construct learners' objective knowledge about self, other and social environment. Secondly, art has a social significance. Vygotsky (1971) asserted that "Art is the social technique of emotion, a tool of society which brings the most intimate and personal aspects of our being into the circle of social life" (p. 249). Crossing the boundaries from one's experiences to others' leads to empathy and can develop the ethic of care. (Greene, 1995) Thirdly, as learning process, meanings creating and understanding art, is a transformative experience that brings students to see, experience, appreciate and value aspects of the world in new ways enabling the construction of their own ideas, making new meaning and expressing it through artwork. (Dewey, 1974; Eisner, 2002) Eisner (1972) noted that "the visual arts deal with an aspect of human consciousness that no other field touches on" (p. 9). Lastly, group activities in an art program, such as making

mural or group discussion, can promote engagement and collaboration among students (Day and Hurwitz, 2012).

Previous research has used art as a tool to reduce the prejudice and build the positive relationship among students from different background which is related to the goal of LTLT. For example, the Arab-Jewish Class Exchange Program by Berger, Abu-raiya and Gelkopf (2015) integrated art learning with contact hypothesis theory to reduce stereotyping and prejudicial attitudes between Israeli-Jewish and Israeli-Palestinian children. The results show that this program aided students to increase their readiness for contact with students from other groups, to express more positive thoughts and exhibited less emotional prejudice. Another example is the Story Telling/ Mural Painting project by Kim and Wiehe-Beck (2016) that involved the collaborative processes of storytelling, writing and art to promote international understanding among fifth grade students of diverse ethnicities. It was found that the project succeeded in changing the attitudes of student participants 2/3 of whom responded that they wanted to change how they act toward others. These studies indicate acknowledge the potential of art to reduce prejudice and fostering positive perceptions in students. However, both studies integrated art learning with other activities, such as writing, music or drama. Consequently, the researcher intended to design an LTLT learning model using art (visual art) as a core element of the model that appropriate with the context of migrant inclusion in Thai local school.

The situation of migrant inclusion in Thai local school

Thailand has a long history of hosting migrants and refugees from neighboring countries as they flee conflict or poverty. From the beginning of the 1990's, the number of migrant workers, the majority from Myanmar, has increased steadily. The increased numbers of migrant workers has resulted in a higher number of migrant children in the country. Given the risk of human trafficking and reacting to the policy of Education for All (EFA), the Thai government decided to stipulate in law that all children, regardless of their nationality or legal status, have the right to 15 years of free basic education (Ministry of Education, 2016). This law provides the opportunity for migrant students to attend Thai public school. However, most Thai schools adhere to a curriculum which includes teaching more about national identity, 'Thainess', than to teaching about cultural diversity (Anantasuchartkul, 2011). Moreover, Thai perceptions of refugee and migrant workers tends to be rather negative because of the belief that migrant workers pose a threat to public safety, may carry diseases, compete for jobs with Thais and national resources (Sunpawan and Niyomsilpa, 2012). These misperceptions could lead to prejudices that can obstruct the development of relationships between Thai and migrant students. Therefore, it is essential that schools with migrant students should focus on prejudice reduction and promoting international understanding.

The researcher conducted a survey to examine the situation of migrant inclusion in 6 selected schools in Samut Sakhon using non-participant observation and interviews of the school's principals, teachers and

students and their parents, including NGOs and government officials. The results reveal that prejudice was found not only between Thai and migrant students, but among migrant students, too. Moreover, some migrant students, especially the second generation who were born in Thailand, tried to conceal their ethnicity and claimed to be Thai because they didn't want to be labeled "alien". Following from these challenges, the researcher aimed to develop an art learning model that can reduce prejudice among students and promote consciousness of living together, which suitable to the context of a culturally inclusive classroom in Thailand, so that both Thai and migrant students could develop a positive perception of themselves and each other.

The development of the Living Together through Art (LTTA) model

Living Together through Art (LTTA) is a newly developed model based on the concept of UNESCO's "Learning to Live Together". As this model aims to achieve prejudice reduction, the theoretical premise of contact hypothesis and social identity theory that related to Delors' LTLT complementary processes were used, and combined with

the method for reducing classroom prejudice described by Cushner, McClelland and Safford (2006). Their study suggest that improving social contact and intergroup relations, increasing cognitive sophistication, improving self-confidence and self-acceptance and increasing empathy for and understanding of others is possible. In addition, from Banks and Banks' (2001) review of the literature about multicultural education, this model focused on the role of teachers and the learning environment as supporting factors.

The researcher combined the emphasis on prejudice reduction and art learning processes, and then synthesized the ideas into the model's principles. The principle of the LTTA model was "Using art learning activities to encourage the ethnically-mixed students to express themselves, connect and collaborate with each other". This principle consist of 5 components: 1) expressing self through art, 2) comparing aspects of sameness and differences between persons, 3) imagining from others' viewpoint, 4) learning from personal and cultural narratives, and 5) collaborating for shared goals. After that, the completed model (figure 1) was created.

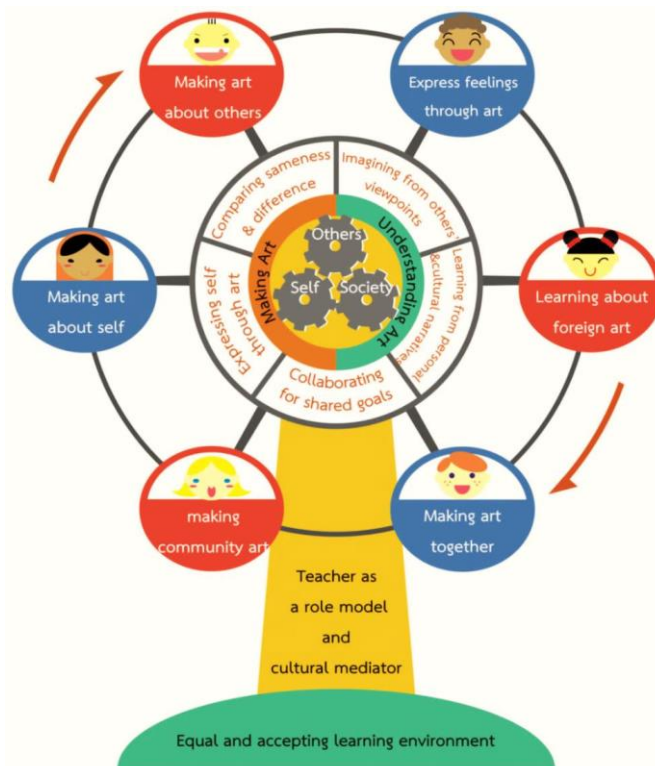


Figure 1. Living Together through Art (LTTA) model

The LTTA model used the figure of a Ferris wheel to represent a place where children of different ethnicities can play together. The core of the model consists of the main themes (self, others and society), an art learning process (making art and understanding art) and the 5 components as mentioned above. The components were linked to the learner in 6 activities; making art about self,

making art about others, expressing feelings through art, learning about foreign art, making art together and making community art. The teacher's role and the proper learning environment were the supporting factors that facilitate the model run smoothly.

The model's activities were suggested briefly so teachers could adapt them to the needs of the students and school. The activities shown in table 1 are samples used in

this study. Each session took 2 hours (the last session took 4 hours), that fit into the period of a school's extra-curricular activities.

Table 1. LTTA Activities

Session	Activities
1. It's me!	Students identify their characteristic and express through self-portrait. After, the class presents artworks and discusses identities.
2. Our future	Students learn about styles of portrait. Students work in pairs, sharing feelings about what they want to be when they grow up and drawing friends' portrait as imagined in the future.
3. The saddest day	Students identify feelings in famous artworks. They reflect on the saddest experience in their life, and express their feelings through art.
4. Travel through art	Groups of students compare the sameness and differences of their art from foreign art, e.g. comparing Thai, Mon and Indian pagodas.
5. Our colors	Students learn about the symbolic meanings of colors in their ethnic flags and use these colors to make paper quilts. Then, they arrange all the quilts to make a quilt mural.
6. We love our school	Students explore around their school and interview the principal, teachers and friends about the school. Students share what they like about school. Then, students design and make a school mural together.

The learning process in each activity was developed from a learning process of Arigatou Foundation's learning to live together program (2008); motivation, exploration, dialogue, discovery, reflection and action, and the meaning making in the art making process from Walker (2001); exploring the 'big idea', personal connection, building a knowledge base, problem solving, setting boundaries and designing studio instructions. The LTTA learning processes consisted of perceiving, connecting, creating, presenting, discussing and reflecting. The 'perceiving' phase began with artwork that related to the theme of the activities. Games and stories were used to stimulate the participants' curiosity about the artwork and topic. In the 'connecting' phase, the teacher would present facts while using questions to motivate students to think and connect the idea discussed with their own knowledge and experiences to construct new meaning. In the 'creating' phase, students would create artwork to express their meaning, before presenting it to a classmate in the 'presenting' phase. In the 'discussion' phase, there was an opportunity to exchange ideas, share experiences and discover those of others, which may challenge their perception and lead to new realizations. After that, in the 'reflecting' phase, participants took some time to revise their learning experience and write their reflection. This process proposed meaningful experience that led to individual consciousness transformation (Dewey, 1974; Eisner, 2002).

As the process of model development was completed, the study aimed to determine the effects of the LTTA model on students' consciousness of living together. For that purpose, the research questions addressed by this study included:

1. What is the effect of the LTTA model on participants' consciousness of living together?
2. What are the improvements in participants' perceptions and behaviors throughout the implementation process?

Method

Participants and Setting

The study was conducted at Samut Sakhon, Thailand. This province has a high concentration of migrant workers because of the demand from the fishery industry. Therefore, many Thai public schools in Samut Sakhon have students from migrant families. The research field is the small elementary school selected following the suggestion of 3 experts. The school has 174 students, 63.89% of whom are migrant students. Most were Mon and Burmese from Myanmar. Thai and migrant students study together in an inclusive class age and are ethnically mixed.

There were 41 participants in this study from second and third grade in the academic year of 2016: 21 girls and 20 boys, aged 7-15 years. In regards to ethnicity, 53.66 percent were Mon, 24.39 percent Thai, 19.51 percent Burmese and 2.44 percent were Shan. All the migrant students could speak, read and write Thai. The participants were matched by sex, age and ethnicity and divided into two groups, 21 in the experimental group and 20 in the control group.

Data Collection Tools

As Farthing (1992) has stated "Consciousness is the subjective state of being currently aware of something either within oneself or outside of oneself" (p. 6) and "it (consciousness) concerns perception, thought, feelings and actions" (p.7). It could be stated that consciousness consists of inner awareness and the external behavior that expressed. Therefore, there were 2 groups of data collection tools. The test, interview and students' reflection were used to assess the inner awareness of consciousness while recorded behavior was used to examine external the action of consciousness. It was determined from a literature review and expert interview that the core values of the consciousness of living together that suited the Thai and migrant students'

context were respect, acceptance, empathy and appreciation.

Test of consciousness of living together

The test of consciousness of living together, developed by the researcher, was designed to take into consideration the outcome of the LTTA model. The test consisted of 25 questions, as statements or situations that related to all 4 core values that participants had to consider and make a decision about as to their level of agreement toward each question. A typical 5-level Likert scale was used and the following quantitative values were given: (1) strongly disagree, (2) disagree, (3) neither agree nor disagree, (4) agree, (5) strongly agree. The opinions and suggestions of 5 experts were sought to verify the reliability and validity of the questions. The reliability coefficient of these questions was administered to 35 third grade students who were familiar with the background information required for this unit. Using Cronbach's Alpha, the reliability coefficient was determined to be 0.806.

Behavior recording form

As mentioned, the change in the consciousness could be seen through behavior. This study used a behavior recording form to count the frequency of desirable behaviors (behaviors that related to the core values, e.g. showing the interest in other's artwork) and undesirable behaviors (behaviors that are opposite to the core values, e.g. paying no attention to friends' opinions) in each activity.

Students' reflection

Students were requested to write what they felt and thought after each activity. After this procedure, all the reflections were collected and used as a data source for researchers to understand what students had thought and learned.

Interview

At the beginning and the end of the procedures, a semi-structured interview was conducted to determine the students' perceptions about him/herself, others and society, especially viewpoints about people and classmates from different cultures. Each student was interviewed individually at an appropriate time. The interviews were audio-recorded.

Implementation Process

The study was carried out using a quasi-experimental method and according to the pre-test post-test design with non-equivalent group. Firstly, the participants were matched and divided into experimental and control groups, then the pre-test and the interview were conducted. Then, the experimental group was taught with the LTTA model, while the control group attended the school's extra-curricular activities. The implementation went on over four weeks at the rate of four hours a week, with a behavior recording and student reflection in every session. After that, the post-test and the interviews were conducted. Lastly, the experimental group did the follow-up test four weeks after the end of the implementation to examine the persistence of consciousness development.

Results

The results of the test of consciousness of living together

To examine whether there was any significant difference between the experimental group and control group regarding their level of consciousness of living together and whether the development of the consciousness of living together could remain over time, the test was measured 3 times: pre-test and post-test in both group and follow-up test in just the experimental group. The results are described below.

Table 2. Means and standard deviations of experimental group's score of consciousness of living together test

Test	Experimental Group		Control Group	
	Mean	SD	Mean	SD
Pre-test	84.71	7.90	84.60	9.01
Post-test	92.48	10.92	82.20	9.22
Follow-up test	94.67	11.18	-	-

A one-way ANCOVA was conducted to determine a statistically significant between the experimental group and control group regarding their level of consciousness of living together, controlling for pre-test score. Repeated measure ANOVA was also used to investigate the change in the experimental group's mean scores over three times.

From the data in table 2, a One-way ANCOVA results showed that there is a significant effects of the LTTA model on the score of the consciousness of living together after controlling for pre-test scores [$F(1,38)=12.58, p=.001$]. The partial Eta Squared value was .249, comparing with Cohen's guidelines (Cohen, 1988), the effect size of the LTTA model was almost medium ($0.10 < \eta^2 \leq 0.25$). It can be said that LTTA Model was the factor that made a significant different on consciousness of living together.

Moreover, a repeated measure ANOVA with a Sphericity Assumed correction showed that the mean of the experimental groups' consciousness of living together score differed significantly between time points [$F(2,40)=11.399, p=.000$]. Post hoc tests using the Bonferroni correction revealed that the mean score increased by an average of 7.762 after the model implementation procedures ($p=.003 < .05$) and remained the same after 4 weeks ($p=1.000 > .05$). In other words, it can be implied that after the LTTA model implementation, there was an improvement in students' consciousness that leveled off after 4 weeks.

Behavior Observation Results

To study the effects of the model on students' behavior, the participants' desirable and undesirable behaviors in each activity were counted. The means of behavior frequency are shown in the bar chart in figure 2.

The bar chart illustrates the mean of students' behavior frequency per session. It can be seen that the frequency of desirable behavior grew steadily and reached a peak in session 5, then dropped a little in session 6. While the mean of desirable behavior increased, the undesirable behavior decreased.

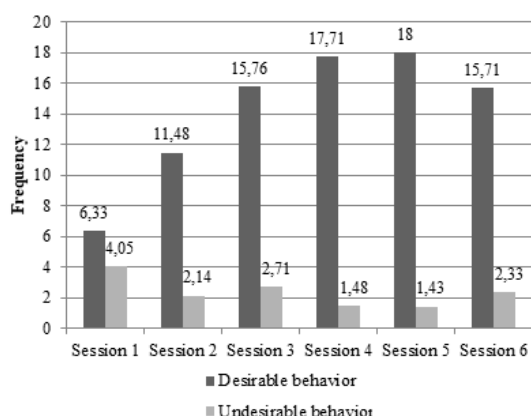


Figure 2. The development of the experimental group's type of behavior within the procedure

Even though the bars fluctuated over all session, the mean in session 6 was about 42% less than in session one. Based on these findings, it can be concluded that the art learning model was able to reinforce participants' desirable behavior.

Students' Reflections

Students' reflections expressed their feelings on what they learned from each activity. Some can be seen as evidence that students reached the objectives of the activities and the core values of the model. Students knew more about themselves, others, culture and diversity that led to more positive attitude and interest in their own and other culture. In addition, the reflections presented that besides learning from the content or activities, students learned from others' feelings and opinions which they felt related, so they could transform into the meaningful learning.

"At first, I saw myself in a negative way, but my friends helped me by telling me the things that they like about me. That's made me feel very happy. (It's me!)"

"If I make a mess on a friend's portrait, they may be upset and do the same to me. Therefore, I should treat others how I want to be treated. (Our future)"

"Today, my friend presented a picture about her bullying story that made me feel so sad. Next time, if I see someone being bullied, I will help them. (The saddest day)"

"Diversity is good. Like colors, various colors can make things colorful and beautiful!" (Our colors)"

"I like Thai puppets, but Myanmar puppets are beautiful as well. I think it can't be judged which one is better than the other, because they are both good." (Travel through art)"

"Today, we talked about what we like in our school. The conversation reminded me of the good moments. Even though it's small, I still love my school." (We love our school)"

Moreover, students also reflected their feeling that they like the activities in every session, because they were fun, attractive, challenging and differ from ordinary art class.

"I think the game of matching artwork to the artist is so much fun." (Our future)"

"Today we had to compare the sameness and difference of a piece of artwork from Thailand and other countries. The

teacher let us use a magnifying glass to examine the pictures. I feel like I'm a detective." (Travel through art)"

"I am really interested in the story of national flags. Maybe tomorrow, I will search online for more information. (Our colors)"

Interviews

The interview was conducted before and after the implementation of the model. Before the start of the activities, some students expressed negative views toward those from different cultures, their own ethnicity or even the culturally inclusive classroom. The prejudice not just exists between Thai and migrant students, but among migrant students from different ethnicities, as a result of parental attitudes and their experiences.

"Some Thai classmates and seniors always call me 'Burmese', even though I'm not. Some of them make fun of my Thai accent. That's so annoying."

"I speak Thai all the time, even in my house. My father didn't like that, but I don't want to be called 'Alien'. I wish I could be Thai so I can stay in Thailand forever."

"I don't like the Burmese, they are cruel. My grand mom told me that they invaded and killed lots of Mon people. I don't want to be friends with them"

"Dad told me not to play with Mon or Burmese. I don't like them, too. When they talk in their language that I can't understand, I feel like they are gossiping about me. I wish I could move to another schools that has only Thai students"

Interestingly, after the implementation of the model which the students learned more about the positive aspects of diversity and worked collaboratively, students expressed more positive thought about self, others and their multicultural school. Moreover, some students realized that their prejudice beliefs were not true, so they decided to have a more open mind for other ethnic group.

"I'm glad to learn something about the Mon. When we're working in a group, I can tell others that 'this is a Mon flag' 'this is a Mon pagoda'. Some Thai friends asked me about the Mon language; that made me feel so proud of myself and my race."

"I like the last activity, school murals. Everybody really put their minds to it! We did our best to make it beautiful. We want to show others that our school is good and unique, our school is multicultural!"

"Previously, I didn't like the Burmese. But now I know that some of them are good. They are kind, bright and always take care of me and juniors in our group."

Discussion

This study aimed to examine the effectiveness of the LTTA model to promoting the consciousness of living together between Thai and migrant students in an inclusive classroom. The results of the consciousness of living together test revealed that there was an increase in the test scores in students in the experimental group who participated in the LTTA model, as well as a significant difference between control and experimental group scores. In addition, the ANOVA results show that the increased in students' consciousness test scores did not

declined after 4 weeks, thus demonstrating that, their improvement in consciousness remained over time. With respect to the findings, it could be said that the LTTA model succeeded in promoting participants' consciousness of living together in a multi-ethnic community because it was effective in reducing students' prejudices and promoting core values. The effectiveness of the LTTA model could be the result of integrating prejudice reduction into the art learning process. In this study, students from diverse ethnicities were encouraged to learn about each other in both direct and indirect ways. When they understood and accepted other students, their attitude changed. (Berger, Abu-raiya and Gelkopf, 2015; Kim and Wiehe-Beck, 2016) Moreover, by increasing students' cognitive skills, self-confidence and empathy through activities, core values were constructed (Cushner, McClelland and Safford, 2006). Therefore, it could be claimed that the LTTA model is capable of reaching the goal of UNESCO's Learning to Live Together program.

Another interesting finding was that students did not change in their score alone, but their behavior and perception also developed in positive ways. Students' undesirable behaviors such as name calling, teasing, threatened and ridiculed were decreased. They showed more kindness and caring to each other. Most of students interested in others' culture, even someone who had expressed negative views toward other ethnic groups became more open-minded. According to Farthing (1992), consciousness concerns perceptions, thoughts, feelings and actions. It can be claimed that the students developed their level of consciousness with respect to students of other ethnicities and cultures. This finding could be a benefit of art for three reasons. First, art could actualize cultural concepts so that students could understand the others' cultural forms. As Efland, Freedman and Stuhr said that art is "a form of cultural production" (1996). Students may not understand about cultural diversity, but they could sense it when it was compared to the use of colors in artworks, for instance. Also, the teacher was able to bring students' cultural background into art class by using artwork that made the lesson about ethnicity easier to comprehend. Second, art could motivate students to focus on the topic intentionally, even topics they were not familiar with, such as ethnicity or empathy. Students had to reflect, connect with their experience, construct their own meaning and express that through art. Then, that meaning would be embedded in their mind with effects on their actions. As Eisner (2002) stated, art is how individuals interact with the world and leads to a 'complex and subtle form of thinking' that take place when children create meaningful artwork. The experience of meaning making leads to consciousness transformation. Third, the experience of the art learning process could be translated into their real life. For example, while students compared and contrasted a work of art, they were encouraged to compare their self to others effectively, learn that everybody shares a degree of sameness and difference manifest in artworks.

Furthermore, students' feedback revealed that they were really interested in LTTA activities. They claimed that LTTA activities were fun and different from ordinary art lessons,

such as just drawing or painting. The themes of the artworks and art making studied were related to their daily life. These feelings led to students' mutual engagement, regardless of their culture or ethnicity. As Antoniou and Hickman (2012) claim, children's engagement in creating and responding to artworks will increase if the activities are meaningful, enjoyable and useful for them.

Moreover, activities that students engaged in during the process of LTTA beyond art making, such as playing games, listening to stories, working in groups or discussing artwork, succeeded in motivating students. Integrating all these activities with art encouraged students to analyze facts, think critically, formulate question and collectively make decisions. Meanwhile, these could challenge and motivate students to think and make decision in collaboration with others, using and valuing the expertise of peers (La Porte, 2016). As the Arigatou foundation (2008) suggested in their LTLT program that the methodology of LTLT should place the learner in a self-driving learning process, conducted in relation to others, so each process should be designed to promote active participation, involvement and connection with others. Since the success of the LTTA model is due to the students' engagement, teachers should be concerned about designing activities related to students' interests and to motivate students whether individually or collectively.

Conclusions

This study showed the efficacy of LTTA model on promoting the consciousness of living together between Thai and migrant students in the context of culturally inclusive classroom. It was found that LTTA model that integrated the concept of UNESCO's "Learning to Live Together", prejudice reduction and multicultural education into the art learning process was succeed in cultivating students' consciousness of living together. In addition to enhanced students' understanding of cultural diversity, the qualitative data revealed the improvement in their attitude and behavior toward other ethnicities. Students demonstrated a positive change through the process of learning through art following the appreciation of an LTTA model. The results could be seen as the support of the notion that art is important for education, in a wide range of disciplines aside from visual art. It does not mean that art could improve students' academic performance, but art provides a meaningful experience for cultivation both self-consciousness and mutual understanding in a global community, to prepare students to meet any challenges in the modern world. Therefore, schools should apply some of LTTA model approaches to promote the consciousness of living together, regardless of whether schools are in the context of migrant inclusion.

Because the LTTA model was designed for use in Thai, it is not appropriate for application with migrant students who cannot communicate in Thai. In addition, due to the small of sample sizes in this study, these results may or may not be generalizable to other populations. Therefore, further studies with different classes of students in different contexts are required. In addition, it would be

beneficial for the LTTA model to be used outside of a school setting, such as among NGO, special education center or in community learning centers.

Acknowledgement

Sarita Juaseekoon was supported with a scholarship from "The 100th Anniversary Chulalongkorn University Fund for Doctoral Scholarship".

References

- Allport, G. (1954). *The Nature of Prejudice*. Reading, MA: Allison-Wesley.
- Anantasuchartkul, B. (2011). [Education Models for the Second Generation Migrants from Myanmar. Bangkok, Thailand: The Thailand Research Fund.
- Anderson, T. (2003). Art Education for Life. *International Journal of Art and Design Education*, 22, 58-66.
- Antoniou, P. and Hickman, R. (2012). Children's engagement with art: Three case studies. *International Journal of Education through Art*. 8(2), 169-182.
- APCEIU. (2008). *Teacher Training for Learning to Live Together: A Training Manual for EIU and ESD*. 21 March 2016 retrieved from <http://http://education4resilience.iiep.unesco.org/en/node/581>
- Arigatou Foundation. (2008). *Learning to Live Together: An Intercultural and Interfaith Programs for Ethics Education*. Geneva: ATAR Roto Press Sa.
- Banks, J. A. and Banks, C. M. (2001). *Multicultural Education: Issue and Perspectives*. New York: John Wiley & Sons.
- Berger R. and Abu-Raiya, H. (2015). The Art of Living Together: Reducing Stereotyping and Prejudicial Attitudes through the Arab-Jewish Class Exchange Program (CEP). *Journal of Educational Psychology*, 107(3), 678-688.
- Cohen, J. (1988). *Statistic Power Analysis for the Behavioral Sciences*. Hillsdale, NJ: Lawrence Erlbaum.
- Cushner, K., McClelland, A. and Safford, P. (2006). *Human Diversity in Education*. NY: McGraw-Hill.
- Day, M. and Hurwitz, A. (2012). *Children and Their Art: Art Education for Elementary and Middle Schools*. Boston: Wadsworth Cengage Learning.
- Efland, A., Freedman, K., & Stuhr, P. (1996). *Postmodern art education: An approach to curriculum*. Reston, VA: The National Art Education Association.
- Eisner, E.W. (1972). *Educating Artistic Vision*. London: Collier-Macmillan.
- Eisner, E.W. (2002). *The Art and the Creation of Mind*. New Heaven & London: Yale University Press.
- Farthing, G.W. (1992). *The Psychology of Consciousness*. Englewood Cliffs, N.J.: Prentice Hall.
- Greene, M. (1995). *Releasing the Imagination: Essays on Education, the Arts and Social Change*. San Francisco: Jossey-Bass.
- International Commission on Education for the Twenty-first Century., Delors, J., & UNESCO. (1996). *Learning, the treasure within: Report to UNESCO of the International Commission on Education for the Twenty-first Century*. Paris: UNESCO Pub.
- Kim, J.H. and Wiehe-Beck, A. (2016). Understanding "the Other" through Art: Fostering Narrative Imagination in Elementary Students. *International Journal of Education & the Arts*, 17(2). 21 January 2017 retrieved from <http://www.ijea.org/v17n2/>.
- La Porte, A.M. (2016). Efficacy of the Arts in a Transdisciplinary Learning Experience for Culturally Diverse Forth Graders. *International Electronic Journal of Elementary Education*, 8(3), 467-480.
- Ministry of Education (Thailand). (2016). [Manual and Guidelines for Non-Thai or Migrant Education]. Bangkok, Thailand: Thailand Agricultural Cooperative Press.
- Sinclair, M. (2004). *Learning to Live together: Building Skills, Values and Attitudes for 21st Century*. Paris: The United Nations Educational, Scientific and Cultural Organization.
- Stephan, W.G. (2014). Intergroup Anxiety: Theory, Research, and Practice. *Personality and Social Psychology Review*. 18(3), 239-255.
- Sunpawan, M. and Niyomsilpa, S. (2012). *Perception and Misperception: Thai Public Opinions on Refugees and Migrants from Myanmar*. *Journal of Population and Social Studies*, 21(1), 47-58.
- Tajfel, H. and Turner, J.C. (1979). An Integrative of Intergroup Conflict. In W. G. Austin, & S. Worchel (Eds.), *The social psychology of intergroup relations*. Monterey, CA: Brooks/Cole.
- UNESCO. (2014a). *Learning to Live Together: Educational Policies and Realities in the Asia-Pacific*. Paris: UNESCO.
- UNESCO. (2014b). *Teaching Respect for All: Implementation Guide*. 21 March 2016 retrieved from <http://unesdoc.unesco.org/images/0022/002279/227983e.pdf>
- Wasson, R., Stuhr, P. and Petrovich-Mwaniki, L. (1990). Teaching Art in the Multicultural Classroom: Six Position Statements. *Studies in Art Education*, 31(4), 234-246.