

Society and Culture of Thailand: Summer

Short Name: Thai Soc and Culture Intensive

Credits: 4

Contact Hours: 84

- Lecture Hours: 44
- Direct Studies: 40 (80 at 2:1 ratio)

Course Description

Thailand's society and culture are shaped by deep historical roots, rapid modernization, and global influences. This immersive four-week course provides students with an interdisciplinary exploration of contemporary Thai society, emphasizing the dynamic interplay between tradition and change. Through a combination of **academic seminars, field studies, and hands-on learning experiences**, students will examine key cultural, social, and political forces shaping modern Thailand, including **religion, globalization, identity, economic development, and artistic expression**.

This course moves beyond the classroom, allowing students to engage directly with Thailand's people and cultural landscapes. Based in Chiang Mai, students will explore local markets, historic temples, artisan workshops, and contemporary creative spaces. The program also includes **two weekend homestay experiences**—one in a **Northern Thai village** focused on organic farming and sustainability, and another in a **Karen village on Doi Inthanon**, where students will learn about indigenous culture, ecology, and community resilience.

By integrating **historical perspectives with real-world experiences**, this course encourages students to think critically about **Thailand's position within Southeast Asia and the world**. Whether analyzing Buddhist temples as centers of spiritual and social life, studying the role of street food in Thai identity, or engaging in dialogue with local artisans, students will gain a **deeper, more personal understanding of Thailand's evolving society**.

Course Objectives

The objectives for this course are to:

- **Analyze** key social, cultural, and political forces shaping contemporary Thai society.
- **Examine** the role of religion, globalization, economic development, and artistic expression in shaping Thai identity.
- **Compare** urban and rural perspectives on Thai culture through immersive experiences in Chiang Mai and weekend homestays.
- **Engage** with local communities, artisans, and cultural practitioners to gain firsthand insights into Thai traditions and modern adaptations.
- **Explore** the significance of food, festivals, and performing arts in Thai cultural expression.
- **Reflect critically** on issues of tradition and change, considering Thailand's historical and contemporary position within Southeast Asia.
- **Apply** interdisciplinary approaches—including history, anthropology, and the arts—to develop a deeper understanding of Thai society.

Methodology

This course combines lectures, readings, and discussions with hands-on field experiences. Activities include:

- Classroom Seminars & Discussions – Explore key themes through lectures, readings, and discussions to provide historical and cultural context.
- Field Studies & Excursions – Visit temples, markets, museums, and artisan workshops to analyze Thai society in context.
- Community Engagement & Homestays – Spend two weekend homestays in a Northern Thai village (organic farming) and a Karen village on Doi Inthanon (indigenous culture & ecology).

- Hands-on Cultural Experiences – Participate in Thai cooking, traditional crafts, and performing arts to understand how culture is practiced and adapted.
- Reflective Learning & Analysis – Keep observation notes, engage in discussions, and connect experiences to broader academic themes.

Engagement

This means participation in and out of the classroom, being an active member of the course, and being fully present and engaged in the field. This includes participation in discussions during seminars and in the village, etc. This also means being an active and supportive member of the course, including as a designated leader and active follower/self leadership. 10

Writing

Seminar and Observation Notes: An important component of learning to observe and analyze the issues during this course is taking notes in class as well as keeping an on-going daily journal of observations outside the classroom. Please put the date at the top of each page. 5

Field Research Notebook: A more structured way of taking notes and learning outside the classroom assigned to specific field studies. 15

Essays: There are two (2) essays during the course. Essays should be 4-5 pages long in your journal, and cover the following points: 20

- How this issue or topic links to the overall topic of the course. (1)
- Why you are interested in this specific issue or topic. (1)
- A description and analysis of the specific issue and why it is important. (5)
- Reference to interviews or observations during the course. (2)
- Other questions that this issue raises for you to explore further. (1)

Independent Field Research Project (IFRP)

Each student will choose an issue **related to the course** to study independently. This should be a combination of research, observations, and analysis of a topic that the student is interested in. The **emphasis is primarily on field observations** drawing on field studies as well as independent observations. This is not a book report or literature review, but field research.

Students must receive instructor approval for their chosen topic/issue.

Proposal: The IFRP proposal is a written outline and a short presentation to the class explaining the question, how it is related to the course topic, how data will be gathered, and any potential challenges you may anticipate running into. 1 page typed as well as an in-class presentation. 10

Progress update: An update during the course on what the student has discovered about their topic so far, what further questions this raises, any challenges and how they have been overcome, as well as further information they will be looking for during the second half of the field study. 1 page written in your notebook as well as an in-class presentation. 5

Final Presentation: On the last day of the course each student will give a five minute presentation on their research. Focus on clarity, field observations, interviews/discussions with community members, and analytical depth. 5-10 slides in PDF format. 15

Organization for final presentation

1. What did you study/research focus? How is this related to the course topic? (2)
2. How did you study this, including observations and interviews? (5)
3. What did you learn? Findings and analysis. (10)
4. Further questions this raises for you. (2)
5. Final slide of references / interviews. (1)

Final Exam

The final exam will be a comprehensive review of course topics with an emphasis on what was learned during the field portion of the course. There will be 10 short answer questions. Students may use their notes but not their readers or the internet during the exam. 20

TOTAL 100

Week 1: Foundations of Thai Society & Culture

The first week is designed to **immerse students in the foundations of Thai society and culture**, providing historical and social context while preparing them for the experiential learning ahead. The week begins with **orientation**, a walking tour of Chiang Mai's historic Old City, and the start of **Survival Thai language classes**.

Seminars will introduce **key themes** such as Thailand's historical development, social structures, and the role of Buddhism and monarchy. Students will also explore **Thai cultural identity through visits to temples, markets, and museums**, setting the stage for deeper discussions in the coming weeks.

The week concludes with a **weekend homestay in a Northern Thai village**, where students will experience **organic farming, local sustainability practices, and rural life**, providing firsthand exposure to the contrast between urban and rural experiences in Thailand.

MONDAY – ORIENTATION & INTRODUCTION TO THAI SOCIETY

Morning: Orientation, program overview, safety briefing

Afternoon: Old City Walking Tour (Tha Phae Gate, Three Kings Monument, Wat Phra Singh, Wat Chedi Luang)

Readings:

Wyatt, D. K. (2003). *Thailand: A Short History* (2nd ed., pp. 1-22). Yale University Press. <https://www.amazon.com/Thailand-Short-History-David-Wyatt/dp/0300084757>

Keyes, C. F. (1987). *Thailand: Buddhist Kingdom as Modern Nation-State* (pp. 1-15). Westview Press. <https://www.amazon.com/Thailand-Buddhist-Kingdom-Modern-Nation-State/dp/0865311382>

TUESDAY – THAI LANGUAGE & FOUNDATIONS OF THAI CULTURE

Morning: Survival Thai Language Class #1 (Greetings, basic phrases, numbers)

Afternoon: Seminar – Introduction to Thai Society (history, social structures, key cultural concepts) + Group discussion

Readings:

Mulder, N. (2000). *Inside Thai Society: Religion, Everyday Life, Change* (pp. 23-45). Silkworm Books. <https://silkwormbooks.com/products/inside-thai-society>

Anderson, B. (1978). Studies of the Thai State: The State of Thai Studies. *The Journal of Asian Studies*, 38(2), 231-266. <https://www.cambridge.org/core/journals/journal-of-asian-studies/article/abs/study-of-thailand-analyses-of-knowledge-approaches-and-prospects-in-anthropology-art-history-economics-history-and-political-science-edited-by-eliezer-b-ayal-athens-ohio-ohio-university-center-for-international-studies-southeast-asia-series-no-54-1978-xii-257-pp-introduction-bibliographies-10-paper/EE1605B2609EA94D8A376C3689DE4AE9>

WEDNESDAY – THAI IDENTITY & NATIONAL HISTORY

Morning: Survival Thai Language Class #2 (ordering food, transportation, etiquette)

Afternoon: Excursion – Chiang Mai Historical Center & National Museum (state narratives vs. local histories) + Reflection discussion

Readings:

Reynolds, C. J. (1991). *National Identity and Its Defenders: Thailand Today* (pp. 67-89). Silkworm Books. <https://silkwormbooks.com/products/national-identity-and-its-defenders>

Winichakul, T. (1994). *Siam Mapped: A History of the Geo-Body of a Nation* (pp. 101-125). University of Hawaii Press. <https://uhpress.hawaii.edu/title/siam-mapped-a-history-of-the-geo-body-of-a-nation/>

THURSDAY – RELIGION & SPIRITUALITY IN THAI LIFE

Morning: Survival Thai Language Class #3 (market vocabulary, directions)

Afternoon: Seminar – Buddhism & Spiritual Practices in Thai Society (Theravāda Buddhism, spirit houses, animism) + **Guest Talk** (Monk on Buddhist perspectives)

Readings:

Jackson, P. A. (1988). *Buddhadasa: A Buddhist Thinker for the Modern World* (pp. 45-70). The Siam Society. <https://www.amazon.com/Buddhadasa-Buddhist-Thinker-Modern-World/dp/9748298183>

Terwiel, B. J. (2011). *Monks and Magic: Revisiting a Classic Study of Religious Ceremonies in Thailand* (pp. 15-38). NIAS Press. <https://www.amazon.com/Monks-Magic-Revisiting-Religious-Ceremonies/dp/8776940659>

FRIDAY – FOOD, MARKETS, AND EVERYDAY LIFE

Morning: Survival Thai Language Class #4 (politeness, useful phrases for homestay)

Afternoon: Excursion – Thai Markets & Street Food Culture (visit Warorot Market, food tasting, discussion on food as culture) + Group reflection

Readings:

Yasmeeen, G. (2000). Not 'From Scratch': Thai Food Systems and 'Public Eating'. *Journal of Intercultural Studies*, 21(3), 341-352. <https://www.tandfonline.com/doi/epdf/10.1080/07256860020007494?needAccess=true>

Van Esterik, P. (2008). *Materializing Thailand* (pp. 89-112). Routledge <https://www.amazon.com/Materializing-Thailand-Culture-Penny-Esterik/dp/1859733115>

SATURDAY-SUNDAY – NORTHERN THAI VILLAGE HOMESTAY

Focus: Rural life, organic farming, sustainability, community engagement

Activities:

- Learning about local agricultural practices
- Hands-on farming and cooking traditional meals
- Discussion with local farmers on sustainability and rural development
- Cultural activities (folk music, crafts, or storytelling)

Readings:

Kunstadter, P., Chapman, E. C., & Sabhasri, S. (Eds.). (1978). *Farmers in the Forest: Economic Development and Marginal Agriculture in Northern Thailand*. University of Hawai'i Press. <https://doi.org/10.2307/j.ctv9zck23>

Tanabe, S. (2002). *Imagining Communities in Thailand: Ethnographic Approaches* (pp. 131-150). Kyoto University Press. <https://silkwormbooks.com/products/imagining-communities-in-thailand>

Week 2: Exploring Chiang Mai's History, Religion, and Cultural Identity

Building on the foundational knowledge from Week 1, **Week 2 expands beyond Buddhism to explore Chiang Mai's rich history, architecture, and cultural heritage**. The week begins with a **hike on Doi Suthep**, visits to **Wat Pha Lat and Wat Phra That Doi Suthep**, and discussions on the **role of Buddhism, the monarchy, and conservation** in Northern Thailand.

The rest of the week delves into **Lanna history, traditional architecture, and Chiang Mai's evolving identity**, with excursions to **historic sites, museums, and traditional homes**. Students will also visit **local markets and the Lanna Wisdom School**, engaging with community knowledge and sustainable practices.

On **Thursday**, students will explore the intersection of **tourism, sustainability, and social change** to understand its impact on local communities. The week concludes with a **weekend homestay in a Karen village on Doi Inthanon**, where students will engage in **traditional weaving, highland agriculture, and community-based conservation efforts**.

MONDAY – DOI SUTHEP: RELIGION, MONARCHY, AND CONSERVATION

Morning: Hike to Wat Pha Lat (jungle temple, sacred geography)

Afternoon: Excursion – Wat Phra That Doi Suthep & Bhubing Palace (royal residence, gardens, and conservation efforts)

Discussion: The role of religion and monarchy in shaping Northern Thailand

Readings:

Jackson, P. A. (1997). Withering Centre, Flourishing Margins: Buddhism's Changing Political Roles. *In Political Change in Thailand: Democracy and Participation* (pp. 75-93). Routledge.

<https://www.academia.edu/109490912/>

[Withering centre flourishing margins Buddhism s changing political roles](#)

Swearer, D. K. (2001). Principles and Poetry, Places and Stories: The Resources of Buddhist Ecology. *Daedalus*, 130(4), 225–241.

<http://www.jstor.org/stable/20027725>

TUESDAY – LANNA KINGDOM & CHIANG MAI'S CULTURAL FOUNDATIONS

Morning: Seminar – Lanna History & Cultural Identity

Afternoon: Excursion – Chiang Mai Historical Center & Chiang Mai City Arts & Cultural Center

Discussion: How has Lanna identity shaped Chiang Mai's development?

Readings:

Reynolds, C. J. (1991). *National Identity and Its Defenders: Thailand Today* (pp. 67-89). Silkworm Books.

<https://silkwormbooks.com/products/national-identity-and-its-defenders>

Easum, T. M. (2023). The City Founded: A Deep Urban History of Chiang Mai. In *Chiang Mai between Empire and Modern Thailand: A City in the Colonial Margins* (pp. 29–60). Amsterdam University Press.

<https://doi.org/10.2307/jj.9763745.7>

WEDNESDAY – THE THAI HOUSE & TRADITIONAL ARCHITECTURE

Morning: Excursion – Lanna Traditional House Museum (exploring traditional homes, architecture, and social structures)

Afternoon: Seminar – Thai House Design & Symbolism (How architecture reflects cultural values)

Readings:

Devakula, P. (2000). Rethinking Tradition: Another Look At The Essential Characteristics And Meanings Of The Traditional Thai House. *Traditional Dwellings and Settlements Review*, 12(1), 68–69. <http://www.jstor.org/stable/23566186>

www.jstor.org/stable/23566186

Nimsamer, P. (2008). Connection Not Constraint: The Reemergence Of Traditional Vernacular Housing In Rural Riparian Settlements Of The Chao Phraya Delta, Thailand. *Traditional Dwellings and Settlements Review*, 20(1), 74–75. <http://www.jstor.org/stable/41758651>

THURSDAY – TOURISM, SUSTAINABILITY, AND SOCIAL CHANGE

Morning: Excursion – Sustainable & Community-Based Tourism in Chiang Mai (Meeting with local eco-tourism businesses)

Afternoon: Seminar – The Impacts of Tourism on Thai Society

Discussion: How can tourism balance economic development and cultural preservation?

Readings:

Dearden, P. (1991). Tourism and Sustainable Development in Northern Thailand. *Geographical Review*, 81(4), 400–413. <https://doi.org/10.2307/215607>

Laverack, G., & Thangphet, S. (2009). Building community capacity for locally managed ecotourism in Northern Thailand. *Community Development Journal*, 44(2), 172–185. <http://www.jstor.org/stable/44259103>

FRIDAY – HILL TRIBE MARKET & LANNA WISDOM SCHOOL

Morning: Excursion – Hill Tribe Market (near Night Bazaar) (Exploring economic networks and minority cultures in urban Chiang Mai)

Afternoon: Excursion – Lanna Wisdom School (Learning about traditional knowledge, sustainability, and cultural preservation)

Discussion: How are traditional knowledge and markets shaping Chiang Mai's future?

Readings:

Trupp, A. (2015). Agency, Social Capital, and Mixed Embeddedness among Akha Ethnic Minority Street Vendors in Thailand's Tourist Areas. *Sojourn: Journal of Social Issues in Southeast Asia*, 30(3), 780–818. <http://www.jstor.org/stable/24779769>

Cohen, E. (1988). From Tribal Costume To Pop Fashion: The “Boutiquisation” Of The Textiles Of The Hill Tribes Of Northern Thailand. *Studies in Popular Culture*, 11(2), 49–59. <http://www.jstor.org/stable/23413899>

SATURDAY-SUNDAY – KAREN VILLAGE HOMESTAY (DOI INTHANON)

Focus: Traditional weaving, highland agriculture, and community-based conservation

Activities:

- Learning about Karen weaving techniques and textile production
- Hands-on agricultural experience with local farmers
- Discussion on conservation efforts and sustainable land use

Readings:

Ganjanapan, A. (1998). The Politics of Conservation and the Complexity of Local Control of Forests in the Northern Thai Highlands. *Mountain Research and Development*, 18(1), 71–82. <https://doi.org/10.2307/3673869>

Cohen, P. T. (2018). *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (pp. 153-178). Yale University Press. <https://yalebooks.yale.edu/book/9780300169171/the-art-of-not-being-governed/>

Week 3: Arts, Identity, and Cultural Expression (Final Version)

In **Week 3**, students will explore how art, music, and performance shape cultural identity and social expression in Chiang Mai. From traditional pottery and dance to contemporary street art and live music, this week examines how artistic traditions evolve and interact with modern Thai society.

The week begins with a **full day dedicated to Thai pottery**, including a **hands-on ceramics workshop** and discussions on **the role of pottery in Thai material culture**. The following day is dedicated to **Thai performing arts**, covering **classical dance, music, and oral storytelling traditions**.

Students will then engage with **Chiang Mai's contemporary art and music scene**, analyzing how artists and musicians use **murals, graffiti, and live performance for cultural expression and social commentary**. The week concludes with a **focus on modern visual arts**, including visits to **art galleries**

and the MAIAM Contemporary Art Museum, showcasing how Thai artists express modern identity, politics, and culture through visual media.

MONDAY – POTTERY & MATERIAL CULTURE

Morning: Excursion – Thai Pottery Workshop (Hands-on session with a local artisan)

Afternoon: Seminar – The Role of Ceramics & Pottery in Thai Culture

Discussion: How do pottery and crafts connect to identity and economic sustainability?

Readings:

ROONEY, D. F. (1988). A Field Guide to Glazed Thai Ceramics. *Asian Perspectives*, 28(2), 125–144. <http://www.jstor.org/stable/42928197>

Lefferts, L., & Cort, L. A. (2012). Tai Potters across Borders: Tracking Ceramic Technology in Southern Yunnan and Northern Thailand. In M. L. Tjoa-Bonatz, A. Reinecke, & D. Bonatz (Eds.), *Connecting Empires and States: Selected Papers from the 13th International Conference of the European Association of Southeast Asian Archaeologists* (pp. 362–374). NUS Press. <https://doi.org/10.2307/j.ctv1ntg9b.33>

TUESDAY – PERFORMING ARTS: DANCE, MUSIC, AND STORYTELLING

Morning: Seminar – Classical Thai Dance, Music, and Folk Storytelling

Afternoon: Excursion – Visit to Traditional Performing Arts Center

Discussion: How do dance, music, and storytelling preserve Thai cultural identity?

Readings:

Brandon, J. R. (1967). *Theatre in Southeast Asia* (pp. 89-114). Harvard University Press. <https://archive.org/details/theatreinsouthea0000jame>

Polachan, W. (2014). Buddhism and Thai Comic Performance. *Asian Theatre Journal*, 31(2), 439–456. <http://www.jstor.org/stable/43187435>

WEDNESDAY – CONTEMPORARY ART & URBAN EXPRESSION

Morning: Excursion – Chiang Mai's Street Art Scene & Creative Spaces

Afternoon: Seminar – Art as Protest: Political Expression in Thai Graffiti & Public Art

Discussion: How do modern artists use public space to communicate social messages?

Readings:

Tungtang, P. (2015). An Analysis of Brecht's V-Effect Technique Used in Thai Likay Theatre. *Manusya: Journal of Humanities*, 33(2), 1-15. <https://so01.tci-thaijo.org/index.php/HUSO/article/view/51706>

PELEGGI, M. (2013). THE AESTHETICS AND POLITICS OF ROYAL PORTRAITURE IN THAILAND. *Ars Orientalis*, 43, 83–95. <http://www.jstor.org/stable/43490311>

THURSDAY – CONTEMPORARY MUSIC & LIVE PERFORMANCE

Morning: Seminar – The Evolution of Thai Music: From Traditional to Indie & Electronic Fusion

Afternoon: Excursion – Visit to a Chiang Mai Music Studio & Discussion with Local Musicians

Evening: Excursion – Chiang Mai's Live Music Scene (Tha Phae East, North Gate Jazz, or similar venues)

Discussion: How does Chiang Mai's music scene reflect cultural blending and identity?

Readings:

Amporn Jirattikorn. (2006). *Lukthung: Authenticity and Modernity in Thai Country Music*. *Asian Music*, 37(1), 24–50. <http://www.jstor.org/stable/4098487>

Greene, P. D., Howard, K., Miller, T. E., Nguyen, P. T., & Tan, H.-S. (2002). *Buddhism and the Musical Cultures of Asia: A Critical Literature Survey*. *The World of Music*, 44(2), 135–175. <http://www.jstor.org/stable/41699430>

FRIDAY – CONTEMPORARY VISUAL ARTS: GALLERIES & MUSEUMS

Morning: Excursion – Chiang Mai's Art Galleries & Studio Spaces (Exploring local artist communities)

Afternoon: Excursion – MAIAM Contemporary Art Museum (Modern Thai art, identity, and politics)

Discussion: How does contemporary Thai art reflect modern identity and cultural change?

Readings:

Askew, M. (2002). *Bangkok: Place, Practice and Representation* (pp. 185-203). Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9780203005019/bangkok-marc-askew>

Amporn Jirattikorn. (2006). Lukthung: Authenticity and Modernity in Thai Country Music. *Asian Music*, 37(1), 24–50. <http://www.jstor.org/stable/4098487>

SATURDAY-SUNDAY – FREE WEEKEND

No scheduled activities (students may explore Chiang Mai, visit galleries, or relax)

Week 4: Society, Modernization, and Change

The final week of the program explores **modernization, urbanization, globalization, and social change in Thailand**. Students will analyze how **economic development, tourism, technology, and shifting social values** are shaping contemporary Thai society.

The week begins with **analyzing Chiang Mai's economic transformation**, looking at **urbanization, market life, and social mobility**. Students will then **explore coffee culture and entrepreneurship**, examining how **local businesses, fair trade, and global markets interact**.

Midweek, students will visit **Patara Elephant Farm** to study **elephant conservation and ethical tourism**, followed by discussions on **environmental ethics and sustainable tourism**. The program **concludes with final reflections, discussions, and presentations**, allowing students to synthesize their learning before departure.

MONDAY – ECONOMIC CHANGE, URBANIZATION, AND MODERN THAI SOCIETY

Morning: Seminar – Economic Growth, Urbanization, and Social Mobility

Afternoon: Excursion – Chiang Mai's Urban & Market Economy (Visit to Warorot Market, discussions on economic transformation)

Discussion: How does economic change shape cultural identity?

Readings:

Phongpaichit, P., & Baker, C. (1995). *Thailand: Economy and Politics* (pp. 201-225). Oxford University Press. https://archive.org/details/thailandeconomyp0000pasu_w7w9/page/384/mode/2up

Rigg, J. (2019). *More than Rural: Textures of Thailand's Agrarian Transformation* (pp. 101-126). University of Hawaii Press. <https://uhpress.hawaii.edu/title/more-than-rural-textures-of-thailands-agrarian-transformation/>

TUESDAY – CHIANG MAI'S COFFEE CULTURE: FROM FARM TO CAFÉ

Morning: Excursion – Visit to a Coffee Farm (Sustainable coffee production, fair trade, and global markets)

Afternoon: Excursion – Chiang Mai's Café Culture & Entrepreneurship Scene (Visits to specialty coffee shops and local business owners)

Discussion: How does the global coffee economy intersect with Chiang Mai's identity?

Readings:

Daviron, B., & Ponte, S. (2005). *The Coffee Paradox: Global Markets, Commodity Trade, and the Elusive Promise of Development* (pp. 89-110). Zed Books. <https://archive.org/details/coffeeparadoxglo0000davi>

Vira, B., Wildburger, C., & Mansourian, S. (Eds.). (2015). *Understanding the Roles of Forests and Tree-based Systems in Food Provision. In Forests and Food: Addressing Hunger and Nutrition Across Sustainable Landscapes* (1st ed., pp. 29-72). Open Book Publishers. <http://www.jstor.org/stable/j.ctt19b9jsg.7>

WEDNESDAY – ELEPHANT CONSERVATION & ENVIRONMENTAL ETHICS

Morning: Excursion – Patara Elephant Farm (Elephant reproduction, conservation, and ethical tourism)

Afternoon: Seminar – The Role of Elephants in Thai Culture & Conservation

Discussion: What are the challenges of balancing wildlife conservation and tourism?

Readings:

Dudley, J. P. (2004). Elephant Evolution, Ecology, and Conservation Biology [Review of *The Living Elephants: Evolutionary Ecology, Behavior, and Conservation*, by R. Sukumar]. *The Quarterly Review of Biology*, 79(2), 188-194. <https://doi.org/10.1086/386569>

Hinrichs, M. (1988). Asian Elephants in the Wild. *Earth Island Journal*, 3(1), 32-32. <http://www.jstor.org/stable/43877096>

THURSDAY – LOOKING AHEAD: THAILAND IN THE 21ST CENTURY

Morning: Seminar – Thailand's Future: Sustainability, Digital Culture, and Political Change

Afternoon: Reflection & Group Discussion – Key Takeaways from the Program

Readings:

Phongpaichit, P., & Baker, C. (2021). *Unequal Thailand: Aspects of Income, Wealth, and Power* (pp. 189-211). NUS Press. <https://www.jstor.org/stable/j.ctv1xxzt4>

Glassman, J. (2010). *Bounding the Mekong: The Asian Development Bank, China, and Thailand* (pp. 145-168). University of Hawaii Press. <https://uhpress.hawaii.edu/title/bounding-the-mekong-the-asian-development-bank-china-and-thailand/>

FRIDAY – FINAL PRESENTATIONS & PROGRAM WRAP-UP

Morning: Student Presentations – Connecting Field Experiences to Academic Themes

Afternoon: Program Closing & Final Reflections

Discussion: What lessons can we take forward in understanding Thailand and global change?

SATURDAY – DEPARTURE DAY

No scheduled activities – students prepare for departure

Attendance Policy

Students are expected to be on time and attend all classes. If you are ill or otherwise need to miss a class, please inform your instructor or teaching assistant.

Academic Integrity

Academic integrity is essential to a positive teaching and learning environment. All students enrolled in ISDSI courses are expected to complete coursework responsibilities with fairness and honesty. Failure to do so by seeking unfair advantage over others or misrepresenting someone else’s work as your own can result in disciplinary action.

Scholastic Dishonesty

Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering forging, or misusing an academic record; or fabricating or falsifying data, research procedures, or data analysis. Within this course, a student responsible for scholastic dishonesty can be assigned a penalty up to and including an “F” or “N” for the course. If you have any questions regarding the expectations for a specific assignment or exam, ask.

Grading Standards

Letter grade	Score or percentage	Description
A	93–100	Achievement that is outstanding relative to the level necessary to meet course requirements.
A-	90–92	Achievement that is significantly above the level necessary to meet course requirements.
B+	87–89	Achievement that is significantly above the level necessary to meet course requirements.
B	83–86	Achievement that is significantly above the level necessary to meet course requirements.
B-	80–82	Achievement that meets the course requirements in every respect.
C+	77–79	Achievement that meets the course requirements in every respect.
C	73–76	Achievement that meets the course requirements in every respect.
C-	70-72	Achievement that is worthy of credit even though it fails to meet fully the course requirements.
D+	67-69	Achievement that is worthy of credit even though it fails to meet fully the course requirements.
D	60-66	Achievement that is worthy of credit even though it fails to meet fully the course requirements.
F	0-59	Represents failure (or no credit) and signifies that the work was either (1) completed but at a level of achievement that is not worthy of credit or (2) was not completed and there was no agreement between the instructor and the student that the student would be awarded an Incomplete.