

Education in the Asia-Pacific Region:
Issues, Concerns and Prospects 42

Gerald W. Fry *Editor*

Education in Thailand

An Old Elephant in Search of a New
Mahout



ASIA-PACIFIC EDUCATIONAL
RESEARCH ASSOCIATION



Springer

EDUCATION IN THE ASIA-PACIFIC REGION: ISSUES, CONCERNS AND PROSPECTS

Volume 42

Series Editors-in-Chief

Professor Rupert Maclean, *Office of Applied Research and Innovation, College of the North Atlantic-Qatar, Doha, Qatar*

Dr Lorraine Pe Symaco, *Zhejiang University, Hangzhou shi, China*

Editorial Board

Dr Robyn Baker, *New Zealand Council for Educational Research, Wellington, New Zealand*

Professor Michael Crossley, *University of Bristol, United Kingdom*

Ms Shanti Jagannathan, *Asian Development Bank, Manila, Philippines*

Dr Yuto Kitamura, *University of Tokyo, Japan*

Professor Colin Power, *Graduate School of Education, University of Queensland, Brisbane, Australia*

Professor Konai Helu Thaman, *University of the South Pacific, Suva, Fiji*

Advisory Board

Professor Mark Bray, *UNESCO Chair, Comparative Education Research Centre, The University of Hong Kong, China*; **Professor Yin Cheong Cheng**, *The Education University of Hong Kong, China*;

Professor John Fien, *Swinburne University, Melbourne, Australia*; **Dr Pham Lan Huong**, *International Educational Research Centre, Ho Chi Minh City, Vietnam*; **Dr Chong-Jae Lee**, *Korean Educational, Development Institute (KEDI), Seoul, Republic of Korea*; **Ms Naing Yee Mar**, *GIZ, Yangon, Myanmar*;

Professor Geoff Masters, *Australian Council for Educational Research, Melbourne, Australia*; **Margarita Pavlova**, *The Education University of Hong Kong, China*; **Dr Max Walsh**, *Secondary Education Project, Manila, Philippines*; **Dr Uchita de Zoysa**, *Global Sustainability Solutions (GLOSS), Colombo, Sri Lanka*

Gerald W. Fry

Editor

Education in Thailand

An Old Elephant in Search of a New Mahout

 Springer

Editor

Gerald W. Fry
University of Minnesota
Minneapolis, MN, USA

ISSN 1573-5397

ISSN 2214-9791 (electronic)

Education in the Asia-Pacific Region: Issues, Concerns and Prospects

ISBN 978-981-10-7855-2

ISBN 978-981-10-7857-6 (eBook)

<https://doi.org/10.1007/978-981-10-7857-6>

Library of Congress Control Number: 2018930333

© Springer Nature Singapore Pte Ltd. 2018

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, express or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Printed on acid-free paper

This Springer imprint is published by the registered company Springer Nature Singapore Pte Ltd.
The registered company address is: 152 Beach Road, #21-01/04 Gateway East, Singapore 189721, Singapore

Chapter 26

Thai Alternative Education



Prapapat Niyom

Abstract This chapter on alternative education in Thailand presents a variety of evidence which reflects the development and expansion of alternative education in Thailand during the past 30 years. It discusses the social context and dilemma of a learning society. While the conventional education system offers single standard-based curricula covering preschool and kindergarten, basic education, and vocational and higher education, small groups are responding to the varieties of demand and creating innovations focusing on outcomes and the quality of individual learners.

The content in this chapter covers three major areas: firstly the terminology and approaches of the first influential alternative schools and their impact on subsequent developments; secondly, the evolution of the contexts of alternative education for quality learning and sustainable living; and thirdly, the variety of providers and their innovations of creative arrangement of the education system while struggling with the rigid official bureaucratic system of the regulators.

Importantly, from this chapter it can be seen that while the government's conventional education system is limited and struggling, stakeholders in the society are gradually becoming aware of the important goal of human development through the education system for achieving better citizens and declaring this need as paramount as in the examples given. No matter what difficulties these leading catalysts of so-called alternative education face in being accepted by the conventional system, there is no halting the growth of education in Thailand for self-directed learning and sustainable living for this twenty-first century.

26.1 Introduction: The Historical Evolution of Alternative Education

After reviewing diverse documents about alternative education in Thailand, three stages of development have been identified. The impact of such alternative education on improving the quality of learning and enhancing human values in education

Prapapat. N. (✉)
Arsomsilp Institute of Arts, Bangkok, Thailand
e-mail: prapapat.niyom@gmail.com

© Springer Nature Singapore Pte Ltd. 2018
G. W. Fry (ed.), *Education in Thailand*, Education in the Asia-Pacific Region:
Issues, Concerns and Prospects 42,
https://doi.org/10.1007/978-981-10-7857-6_26

651

has been clearly documented. Assuming a demand-side orientation toward education, these trends in alternative education are likely to expand and be more broadly disseminated throughout the country in the future. But it was also found from this research and reports of mismatches that these alternative approaches have been limited by state school regulations which lead to different purposes and a different system of administrative management. This chapter shares valuable background accounts of each important alternative education movement and the changing paradigms in education among the new innovative providers. It also explores how they have merged together and established self-organizing networks. Hopefully, this research will contribute to improving the true value of learning and thereby enhance the quality of Thai citizens (Suphat 1999), important for the future of the country.

26.2 Terminology and Paradoxical Approaches, the Main Stream Versus Alternative Education in Thailand

The term “alternative education” was formally introduced in the Constitution of the Royal Kingdom of Thailand 2007, article 48, in order to give alternative education the same rights, protection, and support from the government as exists for vocational and private education, for example. This status guided by the law placed alternative education clearly outside the scope of basic education. Moreover, in the 1999 National Education Act (ONEC 2001), it is stipulated that this type of education is “not included” in the three major official education systems (the formal, the nonformal, and the informal systems).

As a result of the 1999 law, the management of alternative education is autonomous with no governmental department directly responsible. At present, it is partially attached to OBEC and its local offices but without any designated officer responsible for alternative education. Actually, during the past three decades, the existence and practice of alternative education provided through different approaches has been reflected in more concrete, innovative, and substantial purposes going well beyond the meaning stipulated by the law. It could be noted that these alternative cases shared a few core concepts related to essential learning outcomes, such as core competencies, skills, and values, which were rarely found to be systematically evaluated in basic mainstream education.

Consequently, another word emerged which provides more insightful meaning than alternative education. That is *unconventional education* (Morrison n.d.) which can result in both broader and deeper quality, especially reflecting the paradigm shift in education, such as the learner-oriented approach leading to more active rather than passive learning. Besides, both alternative and unconventional education share the same core concept emphasizing the importance of human values. They also reflect out of the box thinking and practices not found in the conventional education system. Currently educators in this network of either alternative or

unconventional education providers would likely agree on the following meaning of this type of education:

Alternative education is the more flexible management of education, in order to respond to the human ability to learn which naturally has a very wide range of varieties (see Chen et al. 2009; Gardner 2011). In terms of learning processes, they creatively draw upon principles of religion (moral education), learning philosophy, democracy, and the basic human right to learn and realize one's potential. The main target of alternative education is to enhance the ultimate human character of all learners.

However, the first clarification of the term “alternative education” was introduced in an important research paper done by Suchada Jakpisut (2003). The practices of alternative education were identified and described for more than 20 years before its incorporation into the 2007 constitution. Suchada in her systematic study analyzed the background, evolution, and identification of alternative education initiatives in Thailand. Based on her research and related data collection, she has grouped these innovative, nonconforming schools and learning centers into seven definitive diverse genres as follows:

1. Homeschools, both single and clusters of families and their networks
2. Alternative education as distinguished from conventional schools in the state system
3. Local-wisdom teachers
4. Religious-based practices and development approaches (e.g., the Buddhist pre-school run by Mae Chee Sansanee at the Sathira Dhammasathan Center)
5. Nongovernmental organizations supporting and offering special training courses
6. Alternative education through social engagement activities
7. Mass media and related learning resources being actively utilized

Research for this chapter has revealed that there is a growing and emerging demand for different types of education in Thailand related to critically needed learning outcomes which could not be provided by state conventional schools or institutes. Needed are those special transformative competencies and skills, including being able to read the reality of the rapidly changing world like the economic systems which affect the well-being and livelihood of diverse localities. These necessary or appropriate skills and knowledge require different learning activities and the local wisdom-based learning, especially to empower and revitalize those in local rural community contexts. The research and relevant empirical data collected suggest the normative proposition that education systems should respond to the needs, problems, and real-life contexts rather than solely to “standard quality” which may be hard to measure reliably and validly (Abeles and Rubenstein 2015; Worthen 2018) (see also Chap. 19). It has been found that there are nine important characteristics of alternative education in Thailand, different from conventional schooling, as shown in the following list:

1. It is learning associated with real life involving a social circle of students.
2. It is a learning process stressing the *continual* transmission of learning.
3. It is the management and the process involving active public cooperation.

4. It affects the relations among related individuals and communities.
5. There are different concepts, forms, and methods of learning being utilized.
6. The context and the process of learning are primarily problem or community-based.
7. It is a highly interactive process of learning among learners.
8. It is the nongovernmental learning provision and does not rely on the state's curriculum.
9. Alternative education aims at particular subjects or target objectives, i.e., the development of the quality of life (Suphat 1999), achievement of potential, self-world view knowledge, and society-community knowledge.

Finally, Suchada (2003) concluded in her research on the meaning of alternative education that it is difficult to settle upon only one meaning for interpreting alternative education in Thailand which is rather diverse. Each interpretation derives from different conditions of problems and sociocultural contexts. Even though they share the same core concept and objectives, they still had different unique characteristics depending on each regional-based context. However, her research provides us the substantial or concrete approach and understandable categories of alternative education at that time.

After this influential research became public, the new plan of national education reform took place with the passage of the 1999 National Education Act (ONEC 2001). During the subsequent decade, the development of alternative education spread throughout the country. The more demand-side-oriented educational provisions were created for the different groups of learners, ranging from the school dropouts, special needs students, or different social context-requirement learners, troubled teenagers from broken families or those in juvenile detention houses, and even the high-end groups from well-to-do families who searched for better learning innovations and more challenging education. There was the development of self-sustainable community schools, community colleges, alternative medicine training courses, and small groups formed for hill people's education. The sufficiency-economy approach (*settakit pho phiang*) (เศรษฐกิจพอเพียง) was also introduced in both regular and alternative schools. Demanding learners were facing the situation of "being unable to conform" with the basic standard education and critically needing the "out of standard curriculum." Later on the mind-set of understanding alternative education was neither limited to the previous definition identified nor the application from the law, but instead tended to cover all kinds of education dedicated to individual human resource development in diverse dimensions. The alternative education system in Thailand was clearly competing with the mainstream education system as long as the latter was limited to the traditional supply-side-oriented approach and too rigid to develop the autonomous management structure at the school level to respond to the real demands of diverse learning in a rapidly changing world.

In conclusion the above three different interpretations of alternative education reflect the existing situation of education in Thailand for those not satisfied with the

conventional education system. Moreover, it should be noted that there is currently inadequate research-based policy in education in which the empirical evidence informs the defining of the targets of education as an integral part of the national agenda to provide the blueprint for the strategic planning of human resource and educational development to meet the critical skill requirements of the twenty-first century (Delors 1996).

26.3 The Evolution of Genres of Alternative Education in Thailand: The Variety of Innovations and Learning Processes and Related Networking

The utilization of different approaches or ways to interpret the meaning of alternative education has created some complications to understand it with a “single meaning,” for Thai society which is comprised of more than 70 ethnic/linguistic groups (see Chap. 15). It is necessary to examine the history of alternative education and the way it was used for different purposes by various agents or organizations. In this chapter alternative education is presented from the viewpoint of four major categories of beneficiaries: (1) those being homeschooled, (2) rural students, (3) those in hybrid models of small-sized schools with community participation, and (4) those in privately owned alternative schools. Related to the goals of these diverse providers, this chapter identifies the results for learners, both in terms of outputs and outcomes.

26.3.1 *Homeschools, the First Original Model of Alternative Education in Thailand*

26.3.1.1 Moo Ban Dek School

Tracing 30 years back to the very first innovation of the alternative schools in Thailand, the Moo Ban Dek or Summerhill concept school was most well-known (Ayers and Neill 2003; Neill 1960). This courageous initiative emerged in the remote area of Kanchanaburi Province in western Thailand, the home of the famous Bridge on the River Kwai, even though there were few families who started their homeschools before they were recognized in the 1999 National Education Act. The main purpose was to find a viable alternative for the local village students who were facing difficulties with the conventional teaching and learning in public schools. The reason was primarily that of the changing situation of socioeconomic contexts in the village from an agricultural basis and self-sustainable livelihood to the modern consumerist with industrial dependence. The negative results were the

migration of farmers to urban industrial areas and at the same time an opposite flow, the expansion of pseudo development and urbanization into the village life. The most critical impact was the disruption of family intra-relationships which affected the children, especially teenagers. Since their parents also needed to survive and support their family with earnings, the more they sacrificed through their hard work, the more they left their children with grandparents, relatives, or alone on their own responsibility. Such families have been called *khraphkhrua waeng klang* (ครอบครัวแห้วกลาง) (“families without a middle”) (Fry 2015c). The teenagers then were vulnerable to become dependent on *naklaeng* (นักเลง) (village gangsters). It was disappointing that the local conventional schools had not adequately responded to such situations of disrupted families and uncontrollable rapid modernization influencing young people. Researchers, Pipop (1983, 1998) and Rachanee (2005), became engaged in studying this situation of how the young generation learned to live and were able to understand themselves as well as the rapidly changing society around them. They set up Moo Ban Dek “School.” Its curriculum was mainly designed to develop life skills useful for managing conflicts and contradictions among children and in the family’s daily life. It was more than a “school,” but the children’s own family. Another purpose was the development of career skills, in order to enable students to earn their living on their own through self-sufficient farming or by becoming small-scale entrepreneurs creating some other small local enterprises. These two local school leaders were fighting very hard to have their “school” registered by OBEC. Later on, this school, supported by the Children’s Foundation, was to become the leading institution for other networks of similar kinds of schools, homeschools, or learning centers.

It should be noted here that Moo Ban Dek “School” also helped initiate and gave support to the “homeschool” networking for a long time. Until 2012 around 80–90 new homeschools had to register with Roong Aroon School because of the limited funding and management support available. However, Moo Ban Dek is still the “dream” of an idealistic independent “school” for children.

26.3.1.2 The Association of Thai Homeschools: Families Self-Providing Education

The homeschool model of families self-providing education was popular among those parents who were interested in finding a more appropriate education for their children than the conventional school can offer. They prefer to have more freedom to learn and to integrate such learning into their family’s activities. By this way of learning, mostly learning by doing, the children had more advantages in becoming familiar with the varieties of learning activities available to diverse individual learners. At the same time, they may lack the opportunity to share and learn with others which was also an important factor for expanding their knowing and sharing skills. To overcome this disadvantage, they formed the group of families to join

learning activities together from time to time. The other obstacles for the management of homeschools were the submission to the official registration with the Basic Education local officers who were not able to consider each home's curriculum. To solve this problem, the first group of families decided to register their Moo Ban Dek School in Kanchanaburi Province which enabled their children to sit for either the IGCSE British standard test or for the GED American standard test. During the past 15 years, more than 20 homeschools were relying on this management option as well as on their own experimentation. The results were that a large number of students graduated with the experiences of good practice cases. A few years ago, Ajarn Rachanee Tongchai had some health problem and needed to reduce her work in supporting homeschooling. This affected about 90 new homeschools which had to move to register with Roong Aroon School. The small voluntary management staff was established to handle this business to encourage sharing and learning together. Some families also agreed that their children would take the Ordinary National Education Test (O-Net) test while some did not. At the beginning these families joined together in the formal setting of the Association of Thai Homeschools which was the pioneer group actively in debate with the MOE. They've determined the objective of having a better education for their children and having the right to provide such education in their own settings. Later on, there was another group of about 100 Islamic homeschools established to accommodate their children's need to pray five times a day.

To close this important section on homeschooling, I would like to share the amazing story of Dr. Pichamon Yeophantong, a really gifted young Thai lady, whose family realized she could flourish in a homeschool environment. She was able to finish high school at age 13 and complete her BA at age 17, MA at age 18, and PhD when only 22. At age 23 she completed a postdoctorate at Oxford and, at age 24, a postdoctorate at Princeton. At the young age of 25, she became a faculty member at the University of New South Wales in Australia. This is an inspiring example of the *realization of potential* objective associated with alternative education. Another example is Dr. Sippanondha Ketudat who was largely homeschooled, then went on to earn a doctorate in nuclear physics at Harvard, and later served as the Minister of Industry and also the Minister of Education (OEC 2006, Sippanon and Textor 1990). Obviously these two cases are clearly exceptional and not typical, but they do show the real potential of homeschooling for those highly gifted children who may not be challenged by regular schooling and whose pace of learning could be much faster.

26.3.2 Alternative Education for Rural Students, Families, and Communities

Looking at the direct beneficiaries, that is, the learners and families within these networks, there have been rather large numbers involved in this group. There have been primarily four learning networks serving the students in rural areas. They were

Table 26.1 The famous leaders in local agricultural learning centers

Name of the leader	Province
Por Lek Goodwongkaew	Sakhon Nakhon
Kruba Suddhinun	Buri Ram
Por Khamdueng Pasi	Buri Ram
Pooyai Wiboon Khemchalerm	Chachoengsao
Kru Prayong Ronarong	Nakhon Si Thammarat
Longpor Nan (senior monk)	Surin
Honghien-Suebsan-Poompanya-Lanna	Chiang Mai

quite stable, established after many years of hard work with some good practices and worthy lessons learned as follows:

26.3.2.1 A Pioneer Group of Local Agricultural Learning Centers

These provide an interesting scheme of learning centers plus basic education. The variety of the providers were found to include those scholars and monks who worked closely with the villagers in order to help develop the commitment to maintain the local wisdom in managing self-sufficiency economic systems friendly to the natural environmental, arts, and local cultures. The pioneer of this group gradually emerged with the single purpose of “learn to acknowledge actively the local wisdom agriculture and natural resources for the survival of village livelihood.” The famous leaders in this group were individuals such as (Table 26.1):

These pioneers tried to initiate the learning courses for the young children, either the students in public schools or the teenagers having dropped out of regular schools. Furthermore they have been sharing their experiences in many different conference platforms which resulted in their being able to speak out and interpret the advantages of how the Thai traditional and cultural society is currently challenged by powerful forces of modernization and globalization. They were respected for introducing a best practice model of innovative *holistic learning* approach relevant for nearly all learners. These leading learning movements and their lessons learned have influenced subsequently the dissemination of many more new learning centers and alternative education programs. This development of other alternative or semi-alternative school curricula based on the above experiences was offered by many different providers and beneficiary groups, many in the rural areas. The following are concrete examples:

There were a large number of agriculture-based learning centers established throughout the country. This section primarily draws upon some information from the 2nd Rapee Seminar, conference proceeding paper on “The Local Wisdom of Thai Livelihood: A New Paradigm of Agriculture.” These agriculture-based learning centers were established by self-initiators who always highly inspired and welcomed all the youth to participate in camps and training (Table 26.2).

Table 26.2 Agricultural-based learning centers

Name of school	Name of leader	Location (province)	Concept driving the school
1. Mab-Eurng agriculture learning center	Dr. Wiwat Sulyakumtorn	Chachoengsao	This project was mainly created by Dr. Wiwat Sulyakumtorn who followed the concept of the “sufficiency economy” (<i>settakit pho phiang</i>) introduced by HM King Bhumibol over 20 years ago (Grossman 2012). With the clear concept of “cultivating soil in order to cultivate plants,” Dr. Wiwat had strong determination to make it possible to be learned for most Thai people by “doing it yourself.” He provided the training course at the Mab-Eurng center. The learning activities were designed to foster hard work on the farmland in order that greater numbers of Thai people should understand and realize the self-sustainable socioeconomic way of life. From a holistic point of view, it was the learning to understand oneself relating to the management of those natural resources, soil, water, and forests. Later on, more than 50 networking centers were gradually established throughout the country
2. Saun Dhamma Kaset	Dr. Permsak Makarapirom	Prachin Buri	“Doing farm work like the way of meditation”
3. Saun Loong choke	Chokedee Paraloganont	Amphoe Wang Nam Khiao, Nakhon Ratchasima (Korat)	“Agriculture is a responsibility of human being, not only the man’s duty”
4. Balancing agriculture learning center	Tongchai Kongkalai	Amphoe Ongkharak, Nakhon Nayok	“Resolution of 1 million baht debt by 4 in 1 project” (there were rice plants, white shrimps, giant shrimps, and fish in the same one open pool)
5. A millionaire farmer	Chayaporn Promphan	Amphoe Bang Pla Ma, Suphanburi	“Those who want to be a farmer, have to be intelligent, considerate, delicate and determined”
6. Saun Phakdin	Siriporn Ghotechatchawalkul	Amphoe Dongpayayen, Nakhon Ratchasima (Korat)	

(continued)

Table 26.2 (continued)

Name of school	Name of leader	Location (province)	Concept driving the school
7. Green-net cooperative networking of fair trade(Saiyaipandin foundation)	Witool Panyakul		“Start changing from conventional practices to organic farming or agriculture,” this network covered about 769 families and 16,700 rais or 6600 acres
8. Alternative medicine	Dr. Keaw (Jaiphet Klajon)	Amphoe Don Tan, Mukdahan	“You are the 1st doctor who can holistically take care of yourself to have good health.” this group had established their 2–3 training centers more than 20 years ago

The results from the above learning centers were not provided through any academic evaluation. However, there has been a trend of a new generation of farmers who, even though they had graduated from university, yet returned to train themselves to resettle on their family’s farm. This phenomenon is reflected in the project, “*khon-klab-khuen-tin*” (คนกลับคืนถิ่น) (the return of the brave ones to resettle as farmers), with more than 400 training members registered in the project. This new trend runs counter to the past failures of agricultural education in Thailand. In the near future the above cases of training centers promoting organic farming or green agriculture should be accepted and categorized as one extremely important type of alternative education. They have also been developing their training courses in accordance with the requirements for credit transfer to the bachelor’s degree program in social entrepreneurship at the Arsomsilp Institute of the Arts, supported by the Roong Aroon Foundation.

26.3.2.2 Moral-Based Community Development Schools

The Samasikkha Seven Community Schools Network was established in 2007. The main concept of these schools centers around three goals: (1) practicing five key moral concepts, (2) developing practical career working skills, and (3) being knowledgeable. The key to its success was that it was a strong community-based self-sufficiency and “not-for-profit” organization. Actually, they have established a challenging model of a totally self-sufficient economic system within their seven communities network. There is no doubt that the school had the clear objectives in training students, parents, and communities to, a certain extent, become engaged contributors to the whole nation. At present, there are 444 students and 169 teachers in this network. Since the activities of this special citizen group seem to be more sustainable with green and clean marketable productivity, they were also considered to have a strong political impact on the country in terms of presenting an alternative development model.

26.3.2.3 The Ethnic or Indigenous Groups' Education, in Northern Provinces of the Country and Some Other Areas Along the Country's Borders

This group is categorized directly with the inclusion of special requirement learners who were the ethnic groups of hill peoples such as the Hmong and Akha and some other groups, although there were some public schools providing the standard kind of conventional standard curriculum for these students. It seemed to be the right way of developing all young people in Thailand to meet the same standard, either hill people or Bangkok students. But from the sociocultural dimension, one important aspect the educator should not overlook was their original values and cherished way of life. These groups of students came from a special culture and sociocultural context which, more or less, could be both advantageous and disadvantageous for their development. If possible, the external forces, like education should be used to strengthen their weak points while not bringing any threats to them or their cultures (Ramírez and Castañeda 1974). These young generations could grow up to be good Thai citizens while maintaining their inherent values of their distinctive cultural groups. During the last decade, the idea of integrating the local life skills and culture into the school lesson plan has been actively implemented. For the time being, what we found in parallel to the conventional education schools for those hill people students were the emerging of the so-called Education for Tribal Ethnic Groups. The development of 27 schools and learning centers networks, covering about 1000 students, organized a symposium in 2014, where there were reflections and presentations on the major aspect of how to maintain the ethnic value of living and respecting nature. The local mother-tongue languages, the local wisdom, and the artifacts were integrated into the school curriculum as well as the five major subjects of the basic standard curriculum. This educational innovation was popular among many schools, both public and private (see Chap. 15).

There are five examples of public schools which have been rearranging their school curriculum by integrating the 30% of local content into the regular curriculum. Some other schools decided to have a bilingual scheme curriculum, the hill people's language together with Thai language, supported by the Foundation of Applied Education. Certainly, there were three community-based schools, Morwakee, Monsaengdoa, and Hoyhinladnok, supported by the IEN International Ethnic Network. There were some learning centers registered to be community learning centers, such as those in Table 26.3.

Some other learning centers should be included here even though they were not established in rural areas, but they also are based on other religions. They were "Tarbeeyatul Islam" Learning Center in Bangkok and "Darul-ansori" Islamic Agriculture Learning Center, at Amphoe Bang Nam Prio, Chachoengsao Province. During the last 10 years, the local-wisdom training centers like "Honghein Suebsan Lanna" and, recently, "Mae-Khong Schools" played more active roles with public schools by signing MOU (Memorandum of Understanding) offering the special learning activities guided by the senior local-wisdom teachers. Some schools could integrate this program into their regular learning timetables as well. In the Northern

Table 26.3 Community learning centers

Name of the center	Province	Special characteristic
Jo-maloluela	Ban Soblarn, Amphoe Samoeng, Chiang Mai	Supported by Roong Aroon school foundation
Srisuwan Bansanepong	Amphoe Sankhlaburi, Kanchanaburi	
Ban-Houypan	Amphoe Chiang Klang, nan	Informal schools
Wat Phrabaromtat Doi-Pasom	Amphoe Samoeng, Chiang Mai	The teachers of this learning center were trained at Roong Aroon School
Lumnam Salawin	Amphoe hot, Chiang Mai	

part of the country, the Council of Tribal Groups was established to help guide the incorporation of special core values in education to either individual groups or to some public schools.

The results from these ethnic groups education were found to contribute to their strong networks and the good students' record of learning. Last year this network of different hill people's indigenous groups held a special symposium and disseminated their recommendations to OBEC, in order to adjust the basic standard curriculum by integrating the local objectives and learning outcomes into the regular school curriculum.

26.3.3 *Privatization of Education for the Poor*

Mechai Viravaidya's school (Bamboo School) and its network are under the umbrella of "privatization of education for the poor (Kornchanok 2018)." The first model of this school was launched in 1974, at Amphoe Lamplaimart, Buri Ram Province, Northeast Thailand. Prior to starting this school, Mechai was very well known for his success in promoting family planning in Thailand, through the establishment of the Population and Community Development Association (PDA) (D'Agnes 2001; Fry 2016). Through working in remote rural areas, he realized the importance of special quality education for helping poor rural families. He clearly proposed that the school could be a proper institution in training young children in the villages to have strong basic working skills which lead to the entrepreneurship and self-sustainability of their families. This school set the free tuition fee with strong engagement from the student's families who had to compensate for the free tuition by planting 400 trees in 1 year. The voluntary activities were clearly integrated into the school curriculum and learning schedule. The students play important roles on the school board. They mainly, for example, interview and help select the new teachers and also evaluate the performances of existing teachers for continuing their contracts.

Mechai also encouraged the students and their families to start their own businesses with small grants from some private cooperation's social responsibility funds. This has become a fair model for private participation in education. He trained the

students in management skills as part of the school curriculum. The student outcomes were profound resulting in core competencies and competitiveness. At present, Mechai expanded this kind of school approach into over 30 public schools in the nearby Northeastern region. Recently, he is promoting the transfer of credits of the students to submit as part of the 3rd or 4th year bachelor's degree program in social entrepreneurship at the Arsomsilp Institute of the Arts (Roong Aroon School Foundation), one of the major alternative higher education programs.

26.3.4 The Special Network of Small-Size Schools with Community Partnerships

These small size schools, under 120 students, actually about 13,000 schools in total, belong to OBEC, Ministry of Education, which identified them for potential closure due to their “uneconomic scale of management.” Unexpectedly a large number of these schools (around 200) had formed networks to share and learn from each other of their experiences in solving the same problem by their own efforts. They had created a reasonable model of being small but smart with the participation from community, nongovernmental, and private organizations.

The phenomenon of small-size schools gradually emerged in Thailand during the past several decades when the number of students in schools became increasingly smaller as a result of the decreasing birth rate. Consequently, the schools faced the problem of lacking adequate budgets for the infrastructure expenses and teachers, since these schools depended on their funding, based on the annual “per-head” budgeting model. Another factor contributing to the inadequate number of teachers was the low ratio of students to teachers resulting in not enough classroom teachers to cover every class (*khru mai krop chan*) (ครูไม่ครบชั้น), which adversely affects quality.

OBEC tried to introduce a special management strategy such as combining small schools with a larger school nearby (school consolidation), together with providing school vans for those who had to travel further from their home. These consolidation schemes of management could not be used in every case because the further from home the students had to travel, the more expenditures parents had to pay and the more insecurity there is for their children (road safety, e.g., being a real legitimate concern of parents).

Whether school directors or parents and villagers in particular local communities need to maintain the schools or not, they had to find the best solution for their children. Some parents and communities considered this difficulty and challenge as their special opportunity. They identified interesting and creative solutions involving two primary approaches. First, the parents and community played a role in fund raising and finding voluntary or extra teachers for maintaining the existing school within the village without any consolidation. Some schools were very old and have been built by the community, thus, having great meaning for their communities. They also serve as important community centers (Table 26.4).

Table 26.4 Examples of community-supported schools

Name of School	Province
Ban Mai Samakkhi	Surat Thani
Goodsatien school	Yasothon
Ban-tasatorn school	Nakhon Si Thammarat
Ban Donsai	Nakhon Si Thammarat (southern province)
Ban Samkha school and four schools	Lampang province

While the participation of parents or villagers helped maintain the school, they identified a second possible better solution to the small-school problem. Some started mixed-level classrooms (see Little 2006) and designed a school-based curriculum by integrating subject matter related to basic life-skill activities and established the necessary learning outcomes evaluation for their attainment targets.

This scheme was quite creative and was then applied in many other community-based schools. At present, there are two active networks including more than 200 schools. Some schools joined with Mechai's Bamboo School project which provides grants for building student entrepreneurship programs in the schools.

Even though these schools are public ones by their official management, they reformed themselves to some extent to become alternative ones. The result of these innovations was the performances of the teachers and good outcomes for the students. Many of the students were able to pass the Ordinary National Education Test (O-Net) with satisfactory scores as well as to develop their maturity in social and working skills. Probably the most important result was reflected in the students' conscious respect for the local, self-sustainable wisdom and realization of its values in their own lives.

It should also be noted here that there is a special group of over 400 local authority schools which previously were under OBEC. After the National Education Act was launched in 1999, they chose to move to be under local TAOs (local Tambon Administrative Organizations). In the past decade, they encountered difficulties either from inadequate budgets and teachers or the ambiguous or vague policies in education and excessive dependence on bureaucratic regulations and orders. Many joined the movement of alternative education with the hope that with greater autonomy they would be empowered to make changes and decide priorities by themselves.

26.3.5 Private Alternative Education

This section is based on a review of the excellent and important research done by Pokpong Chantawich and Sunthorn Tonmanthong (2012) and his team presented at the seminar on Revamping Thai Education System: Quality for All in February 2012. They identified clearly the approaches being used by these institutions

providing alternative education. Based on two main definitions of alternative education, (1) diversity of education responding to the different needs of the learners through the use of holistic education and (2) a high degree of autonomous school management, Pokpong systematically analyzed how the alternative schools differ from conventional schools. He delineated four special characteristics: (1) the alternative schools encouraging the value of life outcomes, such as positive attitudes for life and learning, morals, ethics, and self-respect; (2) learning and teaching innovations such as *integrating* subject matter, project-based learning, and learning by doing; (3) the appropriate learning resources being provided according to each innovation; and (4) school leaders having a clear concept and philosophy in driving the whole organization in the same direction. He also traced back the three stages of development, the beginning with pioneers, the 1999 education reform, and the movements within networking periods, ranging from 1979 to 1989, 1989 to 1999, and 1999 to 2009 to understand the necessary factors, the engagement processes of the networks, the pending regulations, and the results.

Moreover, the research also noted the important regulations and laws granting the possibility and permission for individuals, families, communities, private organizations, private business groups, religious institutes, single companies, and other social institutes to have the right and responsibility for providing any kind of education to meet the demands of learners. However, in the implementation of this law, there were difficulties encountered and a long journey involving debates and defending alternative approaches. Finally, given a lack of success in terms of actual practices, that provided the rationale for establishing an association of alternative education with participation widely from all related networks.

Building on Pokpong's (2012) research, two other influential movements organized by these major alternative schools should be mentioned here. The first was the recommendation that each school could design the basic curriculum to match their desired objective achievements for the learners. This idea was developed by Silawat Susilaworn and Surapol Thamromdee and proposed to the Office of the Education Council (OEC), in 2011. The 2nd research paper was the Development of Educational Standards and Indicators for External Quality Assessment of Alternative Schools and Specific Curriculum, by Sunisa Chuencharoensook and her team in 2012.

Pokpong's research covered all the dimensions of alternative schooling, including the comparative point of view, and empirically documented the positive performances of the alternative schools. More varieties of quality education could be achieved in Thai society which can lead to the promotion of the ultimate goal of human beings. Educational innovations could become good practice cases in these schools. For instance, integrated project-based learning or student-centered learning and the opportunity for autonomous school management could bring more responsibility for the students' performance compatible with the national standards. He concluded with some recommendations to the policy makers that the alternative schooling could be one way of revamping Thai education to reach higher quality and that these good practices and lessons learned can be widely disseminated to other schools in the country.

Table 26.5 Summary list of major genres and examples of alternative schools

No	Name of school	Genre of alternative education
1	Moo Ban Dek	Summerhill
2	Banruk Kindergarten	Waldorf, Rudolf Steiner
3	Roong Aroon	Private Buddhist approach schools or religious-based schools
4	Pitisueksa	Montessori
5	Montessori Phuket	Montessori
6	Somboonvidh	Montessori
7	Yuwamitr Kindergarten	Montessori
8	Yuwapat Kindergarten	Neo-humanism
9	Jutaporn Kindergarten	Private Buddhist approach schools or religious-based schools
10	Mechai Pattana	NGO, democratic, community oriented
11	Ploypume Kindergarten	Private Buddhist approach schools or religious-based schools

The list of the alternative schools identified in the research paper by Pokpong based on different sources and revised and updated (only one school was closed) includes the following schools given in Table 26.5.

These diverse private alternative schools were established through their own initiatives, and they were extremely determined to see the positive learning outcomes for their students. The uniqueness of this group was the “core values”-oriented curriculum with a holistic process of teaching and learning, ranging from clear objectives, creative learning processes, to appropriately aligned evaluation processes. The individual learners’ development was clearly reflected in their distinguished performances. The most important factor contributing to their success was the specially trained high-quality teachers who could also contribute to other schools through their applied research on best practices (teachers as researchers). Among these major alternative schools, Roong Aroon in Thonburi is one of the best known for both its high-quality and innovative/stimulating student-centered learning environment. Visitors often say that they feel like they are at a “resort” (see Figs. 26.1 and 26.2).

26.3.6 Examples of Alternative Higher Education: *The Arsomsilp Institute of the Arts*

The Roong Aroon School Foundation started the higher education institution named Arsomsilp Institute of the Arts, a not-for-profit organization in 2007, beginning with the holistic education in a master’s degree program of study, to train teachers to have special skills to make their classes more learning than teaching oriented (see Figs. 26.3 and 26.4). At present, this Institute has added five more academic



Fig. 26.1 “Green” Roong Aroon School



Fig. 26.2 Students at Roong Aroon School and students from Montana, USA, join in Western dancing during America Youth Leadership Program Thailand (AYPAThailand)



Fig. 26.3 Entrance to the Arsomsilp Institute of the Arts (photo courtesy of Ajarn Prapapat Niyom)



Fig. 26.4 Students assembled on the campus of the Arsomsilp Institute of the Arts

programs of study, (1) a Bachelors and (2) a Master Degree's Program in Architecture for Community and Environmental Development, (3) a Post Graduate Diploma in Holistic Education, (4) a Bachelor's Degree in Early Childhood (Holistic Education), and (5), the most recent, a Bachelor's Degree in Social Entrepreneurship. Actually,

the Institute has been registered officially as a private institute, but because of its totally unique way of teaching and learning system differing from conventional ones, it was appropriately recognized as the first established alternative higher education institute in Thailand. After 8 years now of experimentation, Arsomsilp has developed the design of a creative curriculum *integrating* all tasks: learning, research, social service, and the promotion of national arts and cultures into the work-based units of learning. Through adopting this innovative process, Arsomsilp has had a better chance to work with a large number of communities, both in urban and rural areas. It has positively welcomed unexpected connections, such as that with the Mahawitayalai Pumpanya Tongtin Learning Centers (Universities for Local Wisdom) in every part of the country, offering the free tuition fee program and relying on voluntary teaching. The mutual agreement between these two institutions has been made for the purpose of developing a feeder system for the Social Entrepreneur Program through articulation of the curricula of the two institutions. This will enable the students from the universities for local wisdom who pass the evaluation standards to transfer to further their studies at Arsomsilp and later on graduate from the program in social entrepreneurship. This year, there were 61 students who were enrolled 2 years before, who will be the first graduating class of the Social Entrepreneur Program.

The Arsomsilp Institute of the Arts has had the opportunity to become involved with the alternative schools. During the time frame of the 1999 Education Reform in Thailand, there were diverse special innovations of education and learning styles created and offered for the “demand-oriented learners,” who were able to choose a different standard of education to achieve the better quality of learning outputs and outcomes. In 2008, the Arsomsilp Institute of the Arts arranged an annual academic conference, the Rapee Seminar: A Networking of Thai-Tai Schools (“Tai” means independent). Thirteen schools participated, namely, Tawsi, Moo Ban Dek, International Meta, Roong Aroon, Jittamet, Satayasai, Wanaswangjit, Daroonsihkalai, Banruk Kindergarten, Samasikha Santi Asoke, Siam-Sam-Tri, Plernpattana, and Ban-Oonruk, which were well established and considered to be provocative in promoting learning innovations or unconventional education at that time.

In this seminar, seven key interesting agenda items were raised and discussed among these school leaders and other participants. They were as follows:

1. Who is learning? How does unlimited knowledge have any real meaning for the learners, if they don’t even know themselves?
2. Where does the learning happen? Can individuals keep on learning without school or in out-of-school settings?
3. When is the optimal time for learning? How can the learners learn if they don’t have any interest? Or how can teachers teach something in which they don’t have any interest?
4. How can and do children learn? Do they have opportunity to think and give meaning by themselves? Or do they only swallow all information into their “blank brains,” banking approach to education (Freire 2004)?

5. What do they need to learn? What is knowledge and what is not? What is usable knowledge? Can they differentiate between knowledge and wisdom?
6. Why do we separate subject matter into single, unrelated isolated silos while we need all *integrated* knowledge and skills in solving nearly all problems (Fry 2015b)?
7. Who are the appropriate individuals to evaluate the learning outputs and outcomes of the learners?

Or who will judge what should be learned and what should not for each learner?

In answering the above challenging questions, this certainly encouraged and strengthened the alternative school providers to have more confidence in what they were doing, as well as inspiring other Thai educators to be more oriented to adjust and bring valuable innovations into the conventional schools. Our schools, such as Roong Aroon, Daroon Sikkhalai, Tawsi, and others, became the places where those from conventional schools often come for study visits and/or send their teachers to be trained.

The consequence and impact from the seminar was the stronger and larger networking either among these alternative schools groups or among other alternative education networks or connections. It was the phenomenon of diverse groups closely collaborating, and finally they established the Association of Alternative Education Council in the following year, 2011. This organization has been active in supporting substantial research and related policy proposals, as noted above.

The curriculum at the Arsomsilp Institute was redesigned to be more flexible to respond to the diverse varieties of demand and learning needs from practical learners. This has resulted in more opportunity for those from unconventional schools or institutions to apply to join the formal study program. For example, the Mor Keaw-Alternative Medicine Learning Center has joined the program, as well as has the Kru-Chang (Cholprakan Janrueng) of Moradok Mai, theater-based learning center.

The INEB (International Network of Education for Buddhism) has proposed to start a program of study at Arsomsilp.

It's an inspiring reality that the unconventional demands for learning are virtually everywhere, but the conventional providers are too limited to meet these growing needs. Interestingly the Nobel laureate (2006), Mohamed Yunus (2016), calls for the establishment of "reverse schools" which reflect the ideals of the Thai alternative school movement:

We need to redesign education so that it supports young people to become full human beings and create the world they want to live in. So a reverse school gives them practice building their own ideas for the future, helping their peers do the same, and then stepping back to see how it all fits together.

26.3.7 Corporate Schools and Universities

After recovery from the “Tom Yam Kung crisis,” the economic crisis which occurred in Thailand between 1997 and 2000, the urgent need of human resource development became the major factor of concern for economic development at all levels. The economic growth in various sectors was struggling in order to move ahead at a much faster rate than the National Economic and Social Development Plan. Particularly, the large-scale corporations realized this as a very important and urgent factor critical for their long-term survival. Another fact they were facing, according to the corporate standard quality, was the failure to recruit qualified personnel and work force who had graduated from vocational schools, colleges, or universities in the country. Meanwhile, the expansion of core businesses with global competency was found to be one of the essential solutions. However, the more qualified manpower they needed, the less qualified graduate students they found. Without a doubt, the vital solution to this urgent problem was that they started to invest in in-house human resource development programs or on-the-job training programs to meet their own requirements. That meant whatever the graduating newcomers’ incoming qualities, the corporations needed to invest more capital for their in-house training for human resource development functions.

A decade later, it was found that their efforts were still far behind the pace of business competition, especially at the global level. Some corporations decided to fill this gap by establishing their own vocational schools and followed by colleges and universities of specific areas of study, in order to create self-supplied professionals or work force according to their own standards. Several outstanding examples are now described:

26.3.7.1 Yonok College/The Nation University

In 1988, the Nation Multimedia Group established “Yonok College” in Lampang Province. It was developed to be a university in 2006 and changed its title to “the Nation University” in 2011, according to the need of the professionals in the media business. It is a self-sustained campus with boarding and well-equipped media lab facilities to support an active learning community. Only one learning center was created in Bang Na, near Bangkok metropolis and close to their corporate headquarters. In addition, the outcome-based learning of the well-rounded personality of the graduates manifests in three major capacities: professional journalistic skills, communications skills, and English language skills. The Nation University also aims to achieve competitiveness at the ASEAN community level. Students have a special opportunity to learn with a team of professionals and media materials in a real work situation. Moreover, special activities have been supported to develop the characteristics of the students, such as student leadership training for an alcohol-free campus, English camp and English-speaking day, and moral and ethical practices in daily life. The university offers a grant for tuition fees in many different schemes. After

26 years, the Nation University has succeeded in graduating 5700 undergraduate and 1200 graduate students.

26.3.7.2 Panyapiwat School/University of CP

In 2004–2005, the Panyapiwat School and College of Retail Business and Technology were gradually developed and registered by the CP-All Corporation. The school's approach was the model of a dual partnership system between the school and the workplace to open the opportunity of work-based learning or learning by doing in the real work situation. The CP-All Corporation promoted the tuition fee waiver granted for those who enrolled in the professional retail business program of study. Students were also offered work after their graduation, 100% provided by the corporation. Even during the practicum year, the students receive some salary. The college chooses to use videoconferencing for the mode of subject matter learning during the term and work-based learning during the practicum term. The college has expanded its small learning centers, ten located in the Bangkok metropolitan area and another ten in the provinces in different parts of the country, with the application of school zoning. Moreover, the corporation also offers a study grant to further bachelor and master's degrees in the technology program of Panyapiwat University.

26.3.7.3 Siam Cement Group Model Schools

In the year 2006, the Siam Cement Group established a technical college, “Model School” in Rayong Province, in collaboration with the vocational education office, in order to supply skilled workers to their industries. Two years later, before the expansion of two more colleges in Songkhla and Nakhon Si Thammarat Province in southern Thailand, four colleges joined this program. The concept of “constructionism” was applied to help strengthen the individual potentiality of the technical workers. Working with a coach and supervisor in the first-year program is an important part of the success from the work-based learning mode at the factory site. At the moment, seven colleges are in operation. The key to success is the special capacity of the teachers, as coaches in the industrial site who are able to guide the students to bring about the direct experiences to the theoretical conclusion. The corporation also offers 100 grants yearly of 5000 baht each to facilitate students being able to attend these alternative colleges.

26.3.7.4 The Kamnoetvidya Science Academy and the Vidyasirimedhi Institute of Science and Technology (PTT)

PTT Public Company Limited, the nation's leading energy company, started both a school and a university of science and technology in the year 2013 and 2015 in Rayong Province. The RASA Foundation was established to be a nonprofit organization dedicated to the establishment of "a world leading science high school and research institute of innovations." The Kamnoetvidya Science Academy (KVIS) applies the extra curriculum for advanced science subject matters beyond the basic standard curriculum, while the Vidyasirimedhi Institute of Science and Technology (VISTEC) determines to commence the first world-class research institute of advanced science and technology. Even though both high school and institute are fully supported by the PTT Public Company Limited, they are designed to be autonomous and academically independent. The full grant scheme is available for the selected talented students for their tuition, residency, and food. A limited number of talented math and science students can apply per year. Through this special education system, they are nurtured to become the best scientists and outstanding researchers capable of discovering valuable technology innovations.

26.4 Concluding Reflections

Although the term "alternative education" was introduced in order to differentiate new trends and paradigms of education from the mainstream education system, it is not that simple and easy to categorize this alternative to the conventional education system. The 1999 National Education Act gave the ministry full authority for regulating the fundamental standard-based curriculum to be provided by all education providers throughout the country, no matter how different a school's objectives might be. There is clearly no doubt that the alternative education providers have been struggling with the rigid official bureaucratic system of the regulators. It's rather like a "hide and seek game" between the authorities and the active providers of alternative education.

However, the growing demand for improving the quality of education (see Chap. 19) around the country and the relatively poor status of Thai education among the ASEAN and Asian countries require urgently the practical solutions simultaneously, either from the national policy or at the school level. It is indeed possible that as long as the good practices of alternative education continue to flourish and expand through the solidarity, networking, and collaboration of the diverse providers, this could encourage development of true quality education in the nation as a whole helping to secure Thailand's long-term future.

References

- Abeles, Vicki, with Grace Rubenstein. 2015. *Beyond measure: Rescuing an overscheduled, over-estimated, underestimated generation*. New York: Simon & Schuster.
- Ayers, William, and Alexander S. Neill. 2003. *On the side of the child: Summerhill revisited*. New York: Teachers College Press.
- BEID. 2012. *Naoe thang kandamnuengnan kan chat kansueksa chan phunthan doi khropkhrua* [Trends in the organization of basic education through home and family schooling]. Bangkok: Bureau of Educational Innovation Development (BEID).
- Buddhist Medicine Foundation. 2012. *Ekasan prakob laksut phuprakob kansakhama kab kanphaet withitham* [Documents that are components of the curriculum for those practicing Buddhist medicine]. Mukdahan: Buddhist Medicine Foundation.
- Chen, Jie-Qi, Seana Moran, and Howard Gardner. 2009. *Multiple intelligences around the world*. San Francisco: Jossey-Bass.
- D'Agnes, Thomas. 2001. *From condoms to cabbages: An authorized biography of Mechai Viravaidya*. Bangkok: Post Books.
- Delors, Jacques. 1996. *Learning, the treasure within: Report to UNESCO of the international commission on education for the twenty-first century*. Paris: UNESCO.
- Freire, Paulo. 2004. The banking concept of education. In *Educational foundations: An anthology of critical readings*, ed. Alan S. Canestrari and Bruce A. Marlowe, 99–111. Thousand Oaks: Sage Publications.
- Fry, Gerald W. 2015a. Cross boundaries through integrative learning model. *The Nation*, May 18, p. 2. <http://www.nationmultimedia.com/opinion/Cross-boundaries-through-integrative-learning-mode-30260339.html>.
- . 2015b. Holistic education is the way of the future. *The Nation*, April 27. <http://www.nationmultimedia.com/opinion/Holistic-education-is-the-way-of-the-future-30258828.html>.
- . 2015c. Voices from remote Bueng Kan: Perspectives on rethinking education. *The Nation*, November 23. http://www.nationmultimedia.com/news/opinion/chalk_talk/30273529.
- . 2016. Heroes of alternative education. *The Nation*, March 21.
- Gardner, Howard. 2011. *Frames of mind: The theory of multiple intelligences*. New York: Basic Books. <http://site.ebrary.com/id/10449816>.
- Grossman, Nicholas, ed. 2012. *King Bhumibol Adulyadej: A life's work: Thailand's monarchy in perspective*. Singapore: Editions Didier Millet.
- Kornchanok Raksaseri. 2018. Getting a grounding in the school of life. *Bangkok Post*, August 11, p. 12.
- Little, Angela W., ed. 2006. *Education for all and multigrade teaching: Challenges and opportunities*. Dordrecht: Springer.
- Morrison, Kristan A. n.d. *Unconventional education: What is it, how it's different, and can we make a change?* Radford: College of Education and Development, Radford University.
- Muhammad Yunus on how to change the world: Do the reverse. 2016. *Huffington Post*, January 23. http://www.huffingtonpost.com/ashoka/muhammad-yunus-how-to-cha_b_9057968.html.
- Nation Group. 2016. *Sai thurakit kansueksa: Mahawithayalai nation* [Educational business division: Nation University]. Bangkok: Nation Multimedia Group. http://www.nationgroup.com/product_8.php.
- Neill, Alexander S. 1960. *Summerhill: A radical approach to child rearing*. New York: Hart Publishing Company.
- NNAE. See Northern Network of Alternative Education.
- Northern Network of Alternative Education. 2014. *Kanchat kansueksa khong chon phaiphun-muang* [The organization of education of local indigenous people]. Chiang Mai: Northern Network of Alternative Education.
- OECD. 2011. *Kho senuae lakken lae withikan nai kanprabchai laksut kaen klang kansueksa chan phuen than pho.so. 2551 samrab kansueksa thang luack tam naoe thang khong phrarachabanyat kansueksa haeng chat* [Recommendations of basic principles in the adaptation of the essence of the basic education curriculum of 2011 for alternative education in accord with the directions of the National Education Act]. Bangkok: OEC.

- . 2015. *Kanchat kansueksa thang luack nai prathet Thai* [The provision of alternative education in Thailand]. Bangkok: OEC.
- Office of the Education Council (OEC). 2006. *Sasatrachan Dr. Sippanondha Ketudat: Nak patirup kansueksa Thai* [Professor Dr. Sippanondha Ketudat: Thai educational reformer]. Bangkok: OEC.
- ONEC. 2001. *National Education Act B.E. 2542. 1999*. Bangkok: Prig Wan Graphic Company.
- Panyapiwat College. 2016a. *Wittayalai Teknoloyi Panyapiwat (Mo Po Po) naenam mahawiththayalai* [Advice for the university]. <http://www.panyapiwat.ac.th/>.
- . 2016b. *Paen phatana withayalai teknoloyi prinyapiwat* [Plan to develop Panyapiwat College]. Bangkok: Panyapiwat College. http://academicptc.panyapiwat.ac.th/docu/ptc_plan_53-57.pdf.
- Pipop Tongchai. 1983. *Chiwit ching thi mubandek chumchon lae rongrian totlong nai udom-khati* [The real life of the Mubandek community and an experimental ideal school]. Bangkok: Children's Foundation.
- . 1998. *Thangluack ok chak kansueksa krasae lak nai Thai* [Another major option and path for Thai education]. *Pajarayasan* 24, 3 (March–April 1998): 17–20.
- Pokpong Chantawich, and Sunthorn Tonmanthong. 2012. *Rongrian thang luak kab thang luak nai kansueksa khong prachachon* [Alternative schools and educational choice of the people]. Bangkok: TDRI, paper presented at revamping Thai education system: Quality for all conference in February 2012.
- Prapapat Niyom, ed. 2008. *Lomruam kanrianru phuea khwampenTai lem 1: Khruakai rongrian Thai/Tai* [Integrated learning for becoming Tai, vol. 1: The Network of Thai/Tai schools]. Bangkok: Rapee-Seminar Project, Learning to become Tai.
- , ed. 2009. *Lomruam kanrianru phuea khawampentai lem 2: Pumpanya withichiwit Thai/Tai klum chitsammuek mai haeng kankaset* [Integrated learning to be Tai, vol. 2: Local wisdom for Thai/Tai livelihood, a new paradigm of agriculture]. Bangkok: Conference Proceedings, Project Rapee-Seminar.
- . 2010. *Naeo thang kanpathirup prathet dan kansueksa duey kansueksa thang luak* [Trends for reforming the country through alternative education]. Bangkok: Presentation at the meeting of the sub-committee of the council of the support for alternative education, no. 3, November 24.
- . 2016. *Saranukrom kansueksa ruam samai chaluem phrakiet Somdetprathepratanaratchsuda...sayambromrachakumari nai ogat chalong phrachanomayu 5 rob 2 Mesayon 2558 hai khwammai 'kansueksabaebongruam'* [Educational dictionary integrating several eras on the occasion to celebrate HRH Princess Maha Chakri Sirindhorn's completion of her 5th cycle, 2 April 2015, presenting the meaning of 'integrated education']. Bangkok: Office of the Teachers' Council.
- Project to Establish Higher Education Institutes of Science and Technology. 2015. *Rayong Institute of Science and Technology (RAIST)*. Bangkok: Project to Establish Higher Education Institutes of Science and Technology. <http://www.vistec.ac.th/Home/>
- PTT. 2015. *Khomun rongrian kamnuedwit* [Data on the Kamnuedwit School]. Rayong: Kamnoetvidya Science Academy. <http://www.kvis.ac.th/>.
- Rachanee Tongchai. 2005. *Kansueksa thang luack tong plot rabob rachakan* [Alternative education must exit the government bureaucratic system]. *Sanpatirup* 8, 88(August): 64–71.
- Ramírez, Manuel, and Alfredo Castañeda. 1974. *Cultural democracy, bicognitive development, and education*. New York: Academic.
- Salinthip Chiangthong. 2015. *Kansueksa thang luack: Kansueksa thi luack dai* [Alternative education: Education of choice]. Nonthaburi: Office of Health and Social Development.
- Sippanon Ketthat, and Robert B. Textor. 1990. *The middle path for the future of Thailand: Technology in harmony with culture and environment*. Honolulu: Institute of Culture and Communication, East-West Center.
- Suchada Jakpisut. 2003. *Kanwichai kansueksa thang luak: Than khomun lae kanwikro* [Research on educational choice: Basic data and analysis]. Bangkok: Thailand Research Fund.

- Sunisa Chuencharoensuk, et al. 2012. *Kanwichai lae phatana matrathan lae dua bongchi samrab kanpramuen khunapap pai nok robsi khong sathansueksa thi mi wathuprasong phiset prapet sathansueksa thang luack lae sathansueksa thi mi laksut rotsathanueksa chepo*. [Development of educational standards and indicators for external quality assessment of alternative schools and specific curriculum]. Bangkok: So Mo So (ONESQA).
- Suphat Khruanet. 1999. *Patirup kansueksa phasan lak satsana* [Education reform linked with principles of religion]. Bangkok: Siang Chiang.
- Technical School of Rayong. 2016. *SCG Model School*. <http://www.technicrayong.ac.th/?q=node/312>.
- Thailand Schools Directory, Alternative Schools. 2017. Bangkok: Sataban. <https://www.sataban.com/thailand-schools/categories/alternative-schools-of-thailand>.
- Vidyasirimedhi Institute of Science and Technology. n.d.. About Vidyasirimedhi Institute of Science and Technology. VISTEC: <http://www.vistec.ac.th/About/>.
- Worthen, Molly. 2018. The misguided drive to measure 'learning outcomes. *New York Times*, February 23. <https://www.nytimes.com/2018/02/23/opinion/sunday/colleges-measure-learning-outcomes.html?>
- Yuthachai Chaloemchai, and Chaloemchai Uthaiwan. 2003. *Rupbaeb lae phathanakan chatkansueksa doi krobkhrua nai sangkhom Thai: Raingan kansueksa wichai* [Model for and development of family/home schooling in Thai society]. Bangkok: OEC.
- . 2006. *Khu mue krobkhrua kaw raek su banrian: lak khit lae krabuankan khao su kansueksa doi krobkhrua* [First manual for families for home school: Basic thinking and processes for pursuing family/home schooling]. Bangkok: OEC.
- . 2007. *Raingan kanwichai pakhiban rian kanchatkansueksa ruam kan rawang khropkhrua sammakngan ket phunthi kansueksa lae khruakhai* [Research report on village learners with education provided by families and local education service areas and networks]. Bangkok: OEC.
- Yuthachai Chaloemchai, et al. 2004. *Raingan kanwichai sapapkan lae than komun kanchat kansueksa doi krobkhrua nai sangkhom Thai* [Research report on the offering of home schooling in Thailand]. Bangkok: OEC.