

A Study of Two Residential Schools for Juvenile Rehabilitation in Thailand

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Abstract

The study investigated two residential schools for juvenile rehabilitation in Thailand regarding their success in program operations. The informants were parents, residents, teachers and judicial officials who gave information by interview and focus group discussion. The informants were positive to overall program operations. They identified major components that made the program effective: (1) provided schooling, (2) training for career/work, (3) community life, (4) spiritual life, and (5) creating a family atmosphere. It was found that the most important factor for success in life-transforming changes in the residents was having mature spiritual instructors as facilitators and models.

Keywords: residential school, juvenile rehabilitation, program operations, life-transforming changes

1. Introduction

Juvenile Delinquency in Thailand

Juvenile delinquency in Thailand has often been reported in association with drug problems. Drug cases constitute one of the critical problems in Thailand (Mahakun, 2004, 2005; INCSR 2015). The statistics of the Department of Juvenile Observation and Protection (DJOP, 2015) projected several important aspects of juvenile delinquency. One aspect pointed to a dramatic 65% increase of offenders from ages 10 to 15; most were unemployed and from broken homes. The statistics also revealed that drug abuse has become the most serious problem for juveniles. There has also been a high recidivism rate, which increased from 13.57 % in 2009 to 20.37% in 2013. The recidivism rate of drug rehabilitation cases in the compulsory system of Department of Probation increased by 71 % from 119,520 cases in 2010 to 203,961 cases in 2013 (DOP 2014). Alternatives and diversions of juvenile justice were unceasingly discussed in conferences (APCJJ, 2015; JJW, 2016). However, the recidivism rate remained high. In this regard, the judicial departments have been most concerned about finding ways to reduce the high recidivism rate and particularly develop effective rehabilitation programs. They have also examined major program components that would lead to success of implemented programs.

2. Residential Therapeutic Community Rehabilitation

Magellan Health Service (2008) studied perspectives on residential and community-based treatment for youth and family, and found that the best residential treatment had it

focus on (1) individualized treatment planning, (2) intensive family involvement, (3) discharge planning, and (4) reintegration back to the community. The Ted Noffs Foundation residential treatment process model has a similar focus (Simpson et al 1997). NSW Health Department (2007) stated that effectiveness of therapeutic community focused on social, psychological and behavioral dimensions of residential treatment. Such viewpoint was shared by other researchers: Ernst & Young (1996), NIDA (1999), Dale & Marsh (2000), and Darke et al (2006).

In Asia, International Narcotics and Law Enforcement Affairs (2003) reported that most Southeast Asian drug treatment programs are based on the *residential Therapeutic Community (TC)* model of treatment. The Malaysia Henry Gurney School, provides both schooling and TC treatment for the detained adolescents under court order. Hong Kong Christian Zheng Sheng College, established in 1998 and highly appreciated by the Ministry of Justice of HKSAR, is the only registered high school with a residential rehabilitation function. Ninety-five percent of students were former drug addicts and were referred to the College by the Juvenile Court with probation orders (Chan, 2007).

3. Rehabilitation Schools in Thailand

There are only two residential schools for juvenile rehabilitation in Thailand: The Nakornprathom Fasai Wittaya School (FWS, Special School) and Lampang New Sky Foundation Adult School (NFAS, Informal and Non-formal Education). FWS was established in 1999 with financial support from the Juvenile and Family Court and Ministry of Justice. NFAS, an NGO, was established in 2011. In 2012-2016, NFAS admitted 28 juveniles from court orders and other judicial departments' referral from 8 provinces of Northern and North-Eastern Thailand. The increasing number of juveniles admitted echoed the urgent demand for residential school rehabilitation for the Juvenile and Family Court (Act, Section 90). It should be noted that these two rehabilitation schools have been in operations since their founding year, but there has been no study conducted into effectiveness of their residential rehabilitation programs.

As seen in the literature, there has been no report on particular models on effective residential rehabilitation. However, some research findings appeared to be in support of *therapeutic community* as residential treatment. Such treatment incorporates social, psychological and behavioral dimensions into residential treatment programs of institutions concerned. *The researcher of this study therefore would like to explore residential treatment programs in the rehabilitation institutions in Thailand whether the created programs contain social, psychological and behavioral components that render the programs successful.*

4. Research Methodology

This section will describe the participants and research instruments.

4.1 Participants

Two schools New Sky Foundation Adult School (NFAS) and Fasai Wittaya School (FWS) have 289 students and 88 students (30%) were purposively selected for the study. They were divided into six groups: (1) residents, (2) parents of residents, (3) ex-residents, (4)

parents of ex-residents, (5) teachers and instructors and (6) judicial officials related of NFAS and School Committee of FWS. Table 1 presents data of these six groups.

Table 1: Participants in Six Groups (2011-2016)

Two Schools: NFAS and FWS	Population N=289		Samples n=88	
	NFAS	FWS	NFAS	FWS
1. Residents: NFAS/FWS (Focus Group)	16	35	13	15
2. Parents of Residents: NFAS/FWS (Interviews)	16	35	3	6
3. Ex-residents: NFAS/ FWS (Interviews)	12	42	5	3
4. Parents of Ex-residents: NFAS/FWS (Interviews)	12	42	3	3
5 Teachers and Instructors NFAS/FWS (Focus Group)	10	20	7	3
6 Judicial Officials related NFAS (Focus Group) /School Committee FWS (Interview)	42	7	23	4
	108	181	54	34
Total:	289		88	

As for the judicial officials related to NFAS, the group members included Juvenile and Family Court (JFC), Juvenile Observation and Protection Centers (DJOP) and Probation Office (DOP) as shown in Table 2:

Table 2: Related Judicial Officials for Focus Group

	Provinces	JFC	DJOP	DOP
1	Mae Hong Sorn	CJ,AJ	D, S	
2	Chiang Mai	CJ,AJ	2D, 2S,2P	
3	Lamphun		D, S	D,S
4	Lampang	CJ, 2AJ	D, S, P	D, 2S
5	Payao	CJ, AJ	D, S, P	
6	Chiang Rai	CJ, AJ	D, S, P	
7	Nan	CJ, AJ	D, S, P	
8	Loei	CJ, AJ	D, S	
	Sub-total:	7CJ, 7AJ	9D, 9S,6P	2D, 3S
		14	23	5
	TOTAL	42 (persons)		

(D=Director, S=Social worker, P=Psychiatrist, CJ=Chief Judge, AJ=Associate Judge)

All these judicial officials are related to the residents of NFAS who were referred from JFC, DJOP and DOP, including 14 persons from JFC, 23 persons from DJOP and 5 persons from DOP. The 4 school-committee members invited in FWS by purpose sampling included alumni, teachers, district officials and the principal of FWS.

4.2 Instruments

The researcher constructed five sets of interview questions on (1) schooling, (2) working, (3) community life, (4) spiritual life, and (5) family life. Two interviews with residents' parents were designed to check the effectiveness of the program. Two ex-residents' interviews and two ex-resident parents' interviews mainly measured the reintegration process. These five themes were also used for focus group discussion. Two teachers' focus groups' perspectives were used to find the most important components of rehabilitation in the school and its effectiveness to residents. Focus group discussion of judicial officials related in NFAS and interviews with committee members of FWS played an important role to further check the components of a successful residential school program and give recommendations.

The five sets of questions were validated and verified by one dean of Law, one clinical psychologist, and one director in juvenile observation and protection. These questions are listed below.

Interview questions on schooling

1. Do you think that your participation in school has an impact on your knowledge? (Schoolwork/grades)
2. Being a student again, how do you feel? (Student status)
3. What is the difference of your attitude towards studying by now and before? (Learning attitude)
4. Do you feel that the training and education are beneficial to your life development? (Effectiveness of education)
5. Do you have any unforgettable experience of studying? (Specific school activities)
6. What is your plan for study/ expectation now and in the future? (Future plan)

Interview questions on working

1. What lessons have you learnt from working and working together? (Team work/ relationship)
2. Do you think the working can promote your sense of responsibility? (Responsibility)
3. Do you think working can promote your sense of achievement? (Achievement)
4. What will you do if you are asked to do something that you don't like? (Obedience)
5. Do you think the experience of working at school will benefit your future work?
6. Do you have any unforgettable experience about working in school?

Interview questions on community life

1. What kinds of community activities do you like most? (Outdoors or in school)
2. How do you feel about the community life (Relationship with one another among residents, teachers and staff)? How do you describe the community life here with a picture (Community life)?
3. What did you observe as common difficulties or obstacles and common helpful and facilitative factors in the effort to practice empathy/ caring? And how do you overcome it? (Mutual love and respect)

4. Do you ever have any conflict with other residents and how do you solve it? (Conflict Management)
5. How do you feel when you are invited to join a community service (e.g. Christian Youth Camp, Christmas Caroling) (Self- image)
6. Do you think the experience of community life will benefit your personal development? (Psycho-social development)
7. Do you have any unforgettable experience about the community life in school?

Interview questions on spiritual life

1. What kind of spiritual activities do you like most? (e.g. meditation, religion study, youth camp, church worship) Why? (Spiritual interest)
2. How do you experience the love of God or being loved in school? (Love)
3. How can the spiritual activities help you consciously live out in your life at present? (Religion Life)
4. In case of conflict ideas/ dispute, how would you be guided to make moral decision or solve the problem of conflict? By which rule or principle would you base such decision? (Reconciliation)
5. Which situation makes it easy or difficult for you to maintain inner peace? Why? (Inner peace)
6. Do you feel your spiritual life is changing? How does it happen? (Spiritual Transformation)
7. What is your unforgettable spiritual experience?

Interview questions on family life

1. Do your parents/ guardians come and visit you at school? If yes/ no, how do you feel? (Visit)
2. How do you describe the living atmosphere in school? (School atmosphere as a family)
3. Do you feel you are being loved and respected in school? (Love and Respect)
4. What is the difference between the love you experience in school and your original family? (Comparison)
5. What impresses you most regarding the family life in school? (Impression)

Questions for focus group discussion

There were two major questions used in focus group discussion:

Question 1: What are the significant components leading to the success of a residential school model for juvenile rehabilitation in Thailand?

Question 2: Recommendations of how NFAS can be developed as an approved alternative Justice institution: a residential school model for juvenile rehabilitation in Thailand.

(See details of questions used in focus group discussion in Appendix C)

5. Data Collection

The researchers arranged for dates and time of interviews from the two schools' residents with the use of interview questions. Seven interview sessions were conducted for

88 participants: two with residents' parents, two with ex-residents, two with ex-residents' parents and one interview with school committee members. Then the researchers held and facilitated five focus groups: two of residents, two of teachers, a group of related judicial officials related. The responses from the interviews and obtained data from focus group discussion were expected to give a comprehensive picture of rehabilitation programs for residents in the two schools under study.

6. Results of the Study

The interview results are reported in the sequence of demographic variables of the residents and their responses to five sets of questions on (1) schooling, (2) working, (3) community life, (4) spiritual life, and (5) family life. Their responses were summarized in this section (See details of tabulated data for NFAS in Appendix A). This section reports both results of interviews and focus group discussion in integration (See details of the focus group discussion and questions in Appendices B and C).

6.1 Schooling/ Education

Schooling accounted for success of both residential schools. Informal and non-formal education and special education were identified as suitable for the residents. NFAS provided different kinds of creative and interesting teaching activities which elevated the residents' motivation to study, especially visits from the foreign teams and lessons on English and Chinese. For FWS, the residents had lower motivation and they wanted to leave.

6.2 Working/ Occupational Training

It was important for residents to have healthy work ethics and good attitudes to reintegrate themselves into the community. NFAS emphasized positive attitudes toward agricultural work. The residents enjoyed helping each other and working together as a team. FWS focused on different kinds of occupational training, especially the "Job Intern Project" which provided a custom-made internship before graduation.

6.3 Community Life

Preparation for community life provided a good platform for residential rehabilitation. Most residents at NFAS felt happy and lived together like a big family. They enjoyed helping each other and making new friends. There was a variety of outdoor activities, such as soccer and youth camp, which helped them to build their self-confidence and self-image for psycho-social development. FWS residents, on the other hand, felt less like a family and there were fewer outdoor activities.

6.4 Spiritual Life

Spiritual life was highly emphasized by NFAS. Most residents experienced love and peace of God through teachers' love and respect. Their behavior changed through spiritual programs and activities, especially the visits of HK teams. Some of the residents at NFAS explained that when conflicts occurred, they learned how to forgive. In contrast, FWS residents said they seldom felt loved or respected. It should be noted that feeling of resentment toward the staff was detected at interviews. Most residents at FWS paid no

attention and showed no interest in religion class. When interviewed, the teachers did not give importance to spiritual aspects in rehabilitation.

6.5 Family Life

Family life was considered the most vital component in residential rehabilitation. It was found that the parents or guardians of the residents made very few visits in both schools. Most residents yearned for love from their families. NFAS therefore created a warm family atmosphere by having in-house teachers at the school. Teachers became spiritual parents and residents became brothers. In contrast, most residents at FWS did not feel like they were living as a family in the school. They did not feel loved or respected. It should be noted that most of the residents' parents and guardians at both schools were satisfied with the school training program and their children's performance. FWS guardians requested that the school should have better communication with parents by organizing regular meetings.

6.6 Reintegration Plan

Reintegration was the key to success of a residential school. Most of the ex-residents' parents or guardians were not satisfied with their children's behavior after coming home, especially after a month. The most worrisome thing for parents was that their children would meet with their old bad friends and abuse drugs again. The parents suggested that the school arrange jobs or study opportunities for their children. FWS responded to the suggestion by developing a custom-made "Job Intern" before graduation. NFAS made connections with Christian companies and networks for the ex-residents and the result was satisfactory. Some ex-residents reported that the most serious temptation came from their old friends. Another observation was that they didn't go to church or temple after going home. This could suggest that their spiritual and religious beliefs were not sufficiently sustained after rehabilitation.

6.7 Teachers' Role

It was found that the teachers' role was vitally important in transforming behaviors of the residents. At NFAS, the teachers and instructors were well motivated to deliver juvenile rehabilitation work with love and care. All instructors were graduates in Bible Seminary with a Bachelor of Theology; therefore, they were well equipped to do spiritual rehabilitation work by expressing the love of God to the residents. They were ready to act like spiritual parents. As for FWS, the teachers also practiced therapeutic community approach and tried to live as a family; however, teachers' roles were not strong enough for spiritual guardians. The teachers' group interview at FWS showed that discipline and regulations were not strictly observed and that drugs and bullying were still a problem.

6.8 Network Participation and Care

Both judicial officials of focus group discussion of NFAS and school-based management members of FWS agreed that networks and community participation could help juvenile rehabilitation to succeed as planned. NFAS, as an NGO, built strong network connections with Juvenile and Family Court (JFC), Juvenile Observation and Protection Centers (DJOP) and Probation Office (DOP). From case study of Nong Tao (a pseudonym) (see Appendix E), Judicial officials of JFC, DJOP and DOP visited Nong Tao several times. Moreover, the Director of DJOP and DOP's team donated things to NFAS, and encouraged

the residents and to have soccer matches with the school team. FWS seldom had visits from JFC, DJOP and DOP, but had close structural relationship with JFC and financial support from Fasai New Life Foundation. As seen, good collaboration between related agents and rehabilitation schools was needed for success in program operations.

7. Discussion of Results

In the study, both NFSA and FWS schools were considered alternatives for juvenile justice treatment. The schools in fact dealt with *residential therapeutic community* which was a typical treatment in drug rehabilitation in Southeast Asia (Narcotics and Law Enforcement Affairs, 2003; Tulakarn Chalermprakit Hospital Handbook, 2007; Mahakun, 2008; (Serisathian, 2010). In these researchers' work, they reported four types of rehabilitation operations: (1) *residential therapeutic community* (TC) or *therapeutic community treatment*, (2) *medical treatment*, (3) *drug addict treatment centers*, and (4) *residential rehabilitation school*. In addition, Thailand's Department of Probation has initiated "Halfway House" for those offenders in need of accommodation. (Kittayarak, 2009).

The obtained findings showed that there were five vital components accounting for success in therapeutic program operations in two residential schools. These components were (1) schooling or education, (2) working, (3) community life, (4) spiritual life, and (5) family life. *Schooling/ Education* was a good platform for the residents to regain the status of students and a place for learning. The school provided a good and safe environment for its residents in support of their psychosocial development in four steps of *Knowing, Understanding, Valuing* and *Acting* (Quisumbing, 2000; UNESCO, 2002). The interview results of ex-residents, their parents, and the NFAS residents in the age range of 16-18 years old revealed their knowledge and understanding of Biblical teachings. The teachings were expected to be the juveniles' values and actions on the path of psychosocial development toward maturity and reintegration back to the outside society. The longer the length of stay, the more successful the residents would be in settling peace within themselves as well as among their peers. The residents learned to live together in peace by minimizing conflicts or bullying. In particular, NFAS used the "Restorative Whole School Approach" for prevention and conflict management. The whole school approach as such was comprehensive in taking care of different aspects in the residents for maturity and emotional stability, as practiced in rehabilitation work by Braithwaite (1989), Limper (2000) and Hopkins (2004).

Working occupied three hours a day of residents' time at NFAS to help residents build self-esteem (NSW Health Department, 2007) and good work ethics, such as punctuality, responsibility, obedience, faithfulness, diligence and patience, for their time after rehabilitation. They learnt not only "self-help" but also "help for others" to love and not to compete with others. FWS emphasized occupational training with the "Job Intern Project" outside to help its residents to reintegrate into the community more easily (FWS, 2016). Such a custom-made occupational training plan was meant to benefit them as individuals.

Community Life in both NFAS and FWS was based on the therapeutic community theory. In therapeutic community, the social environment, peer support and staff, guide residents through the recovery process (Deleon, 1995). The behaviors of the residents in

NFAS changed through different activities and *working* in residence. They also experienced being loved and cared for as members in the family. It helped the residents to become better persons. The *Community Llife* in NFAS stood out more than any other elements of *school* and internal hierarchy creates positive reinforcement (Gibbons, Anderson, and Garm, 2002).

Spiritual Life represents one of the most important components for the success of the residents' reintegration. Religion and spirituality have a significant role in both preventing and treating abused cases. However, it is not the first priority in the judicial process in Thailand which is oriented toward rehabilitation programs rather than religious practices. It should be noted that the Court Justice Office (2014) has currently initiated "spiritual transformation" programs in the Thai context. *Therapeutic Community* (TC) emphasizes hierarchy and levels of management, but *Holistic Interaction Therapeutic Community* (HITC) emphasizes shared experiences among all members in the community including residents and professional and non-professional staff. The key to transformation is holistic interaction (Chan, 2007). In this study, though the residents at NFAS had very good responses to the spiritual life and their behaviors changed. But after returning home, they did not keep what they have learned about spiritual life, and gradually slipped back to their old life patterns and behaviors. As Quisumbing (2000) explained, two years of Biblical teaching might not help the residents to reach the stage of valuing and acting in the long run. Andrew Greeley (UNESCO, 2002: 22) put it: "*values are developed not by forcing (young) people to memorize words which they do not understand and are not interested in; rather by letting them talk, ventilate their issues, search for their own values, and eventually articulate their God within.*" In this regard, the length of stay determines success in the process of *value education* and *spiritual formation*. That is why the Juvenile Court orders the child to the residential school for a period until 18 years of age (Section 90, JFC Act, 2010).

Family Life atmosphere is to be created in the school in support of residents. The study found that NFAS and FWS ex-residents lacking in meaningful family involvement found it difficult to reintegrate themselves back into the outside society. Family dysfunction contributes to adolescent drug abuse and poor family relationship (Ng, 1980). Statistics of DJOP in 2009-2013 showed that a large number of offenders were from separated families and lived with single parents (DJOP Statistics 2009-2014). This study found that NFAS created a better atmosphere of family life and residents experienced being loved and respected by teachers. Residents in FWS were less engaged in family ties between teachers and residents. Such family ties are important to help residents to identify themselves with positive family relationship (Yip, 2011).

8. Conclusion

The study reported five significant components accounting for success in rehabilitation programs at two residential schools NFAS and FWS. *Schooling* and *working* were highly valued by the residents for the fact that both provided good knowledge in the area they considered possible for a career after reintegration. The schools' staff worked together with residents as coaches and taught by examples work ethics: diligence, honesty, responsibility, faithfulness, obedience, punctuality, patience and helpfulness.

As for the other three components: *Community Life*, *Spiritual Life* and *Family Life*— all were created for the residents to experience the positive sides of life. The residents gained self- esteem by participating in different kinds of community services and activities. They experienced mutual love and respect for other members in school community. They were supported with religious teaching, daily practices and activities to absorb spiritual values. The impact of spiritual life was on change in individual residents' behavior. The schools created an atmosphere of a big spiritual family in which all the residents were members and the teachers as spiritual parents. Teachers, along with their family living together at school, expressed their warmth, love and care for the residents. The residents therefore were able to reciprocate warm feelings toward their teachers and fellow residents in happy times they shared in activities and spiritual experiences with God when praying together.

In conducting this study, the researchers gathered from interviews and group discussion that involvement was the key to success in rehabilitation program operations. Involvement should be in three folds: *family Involvement*, *graduation planning*, and *community involvement*. The residential schools should encourage meaningful family involvement during residential treatment and reintegration into the community. As for *graduation planning*, it should be done at the time of admission to predict future plans for provision of necessary supports. The schools should contact the community concerned for involvement in services and skills training for successful reintegration.

The researchers had a final remark on *an integrated curriculum design* to reduce the rate of recidivism. Residential schools should design a special integrated curriculum for human development. Inclusion of three perspectives, namely values education, principle philosophy of the therapeutic community and restorative whole school approach can lead rehabilitation to attain the goal on development of juvenile offenders into decent human beings as well as successful reintegration as contributing members of the outside society.

9. The Authors

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11. Appendices

11.1 Appendix A: Responses Exemplified by New Sky Foundation Adult School (NFAS)

Table 3: The NFAS Participants' Information

General Information	Number (n = 16)	Percentage (100)
1.Sex	16	100
1.1 Male		
Sub-total	16	100
2.Age		
2.1 Age 10-14	3	19
2.2 Age 15-18	13	81
Sub-total	16	100
3.Education		
3.1 Primary	4	25
3.2 Junior secondary	11	69
3.3 Senior secondary	1	6
Sub-total	16	100
4.Residence		
4.1 Grandpa/ Grandma	6	37
4.2 Father or Mother	4	25
4.3 Parents	2	13
4.4 Others:	4	25
Sub-total	16	100
5. Offends		
5.1 Theft	9	56
5.2 Drugs	5	31
5.3 Others:	2	13
Sub-total	16	100
6. Category of Supervision (length of stay)		
6.1 Court Order (at least 2 years study or to age below 18 years old)	9	56
6.2 Probation Order (at least 2 years study)	7	44
Sub-total	16	100

*Schooling***Table 4:** Responses of NFAS Residents to Schooling

NO.	Questions and Responses (can have more than 1 response)		Number	%
QA1	Do you think that your participation in school has an impact on your knowledge? (Schoolwork/grades)			
	Responses:	Yes.	16	100
		Writing and reading are getting much better.	2	13
		Learn more about English and Chinese.	10	63
	Every subject is getting better.	7	44	
QA2	Being a student again, how do you feel? (Student status)			
	Responses:	Feeling good and happy to be a student again.	16	100
QA3	What is the difference of your attitude towards studying by now and before? (Learning attitude)			
	Responses	Interested in studying than before.	16	100
		I think of my future.	1	6
		I used to be lazy and escaped from class.	13	81
	No response	2	13	
QA4	Do you feel that the training and education are beneficial to your life development? (Effectiveness of education)			
	Responses	Yes.	16	100
		My English and Chinese are improving and can have easy conversation.	8	50
		I know more about life skill and understand our society (democracy, love, peace).	9	56
		I study for my future.	1	6
	I dare to express my opinion/ more confidence	2	13	
QA5	Do you have any unforgettable experience of studying? (Specific school activities)			
	Responses	I like English Camp held by HK team.	9	56
		I like studying Thai.	1	6
		I like to practice speaking Chinese and English (Wo Ai Ni, I love you).	6	38
	We were excited to join the Boy's Scout.	2	16	
QA6	What is your plan for study/ expectation now and in the future? (Future plan)			
	Responses	I want to further study/ want to be a technician (vehicle technician/ further study in NFAS/ electricity, computer).	13	81
		I don't think about it.	1	6
		I want to be a guide/ doctor.	2	13
		Learn more English and Chinese in this coming year.	1	6
	Work in NFAS (further study computer).	1	6	

Table 5: Responses of NFAS Residents about Working

NO.	Questions and responses (can have more than 1 response)		number	%
QB1	What lessons have you learnt from working and working together? (Team work/ relationship)			
	Responses:	I learnt how to save money.	1	6
		Work hard, be tolerant and have self-confidence.	7	44
		Team work is important (planting vegetables together).	9	56
		Working punctually with faithfulness.	2	13
	Helping each other.	4	25	
QB2	Do you think the working can promote your sense of responsibility? (Responsibility)			
	Responses:	Yes.	16	100
		We have to finish the work.	15	94
	If we have no responsibility, we may be punished.	1	6	
QB3	Do you think working can promote your sense of achievement? (Achievement)			
	Responses	Yes, It can.	16	100
		We were happy to sell the vegetables we planted.	1	6
		I felt honorable that I graduated.	1	6
		I felt happy when finished the task.	7	44
	We welcomed CEO of Lampang Province, the outcome was very good and I felt honorable.	1	6	
QB4	What will you do if you are asked to do something that you don't like? (Obedience)			
	Responses	I obeyed every time and willing to do the work.	9	56
		I kept silence and finish the work/ feel boring.	3	19
	I'll ask teachers to change the work.	3	19	
QB5	Do you think the experience of working at school will benefit your future work?			
	Responses	Yes, I know how to do different kind of work.	7	44
		I learnt responsibility, faithfulness.	8	50
		Hardworking, patience.	6	38
		Help me to the work in my family.	2	13
	Others: punctuality, team work.	2	13	
QB6	Do you have any unforgettable experience about working in school?			
	Responses	I felt happy to help doing preparation work to welcome the CEO of Lampang Province and the CEO appreciated us.	1	6
		Digging "mansompalang" (cassava) together was fun and we spent the wages to eat "Moo Kratha" (BBQ) and "KFC" (Kentucky Fried Chicken).	7	44
		When I did something wrong and was punished to dig holes for planting.	1	6
		It's so happy to clear the dirty pond. We played and laughed.	3	19
	Others: clearing environment, finding baby bamboo, grass cutting	3	19	

Table 6: Responses of NFAS Residents to Community Life

NO.	Questions and responses (can have more than 1 response)		number	%
QC1	What kinds of community activities do you like most? (Outdoors or in school)			
	Responses:	I like playing soccer.	6	38
		I like Christian Youth Camp and make new friends.	6	38
		I like attending Sunday worship at church.	1	6
		I like "Loy Krathong" (Latern Festival) most.	1	6
	Others: Count Down in Chiangrai, Celebration in Chiangmai and visiting Ajarn's home at Inthanon Mountain, Chiangmai.	3	19	
QC2	How do you feel about the community life (Relationship with one another among residents, teachers and staff)? How do you describe the community life here with a picture (Community life)?			
Responses:	I feel happy here.	8	50	
	Living together just like a big family with father, mother, brothers and sisters/ like our second parents/ second family.	10	63	
	Feeling warm with "Ajarn Por, Ajarn Mae" (Teachers as parents) take care of us and encourage us. We can talk to Ajarn.	6	38	
	We love one another and share snacks or things with each other.	5	31	
QC3	What did you observe as common difficulties or obstacles and common helpful and facilitative factors in the effort to practice empathy/ caring? And how do you overcome it? (Mutual love and respect)			
Responses	Hard to express love if we don't like him.	7	44	
	Different character.	6	38	
	It's easy to express love by sharing what we have. (Biscuit)	6	38	
	Helping each other.	7	44	
	I love to hug and take care of teachers' children.	2	13	
	To love the one against me and to forgive him.	2	13	
	Outdoor activities can help us to talk again.	1	6	
QC4	Do you ever have any conflict with other residents and how do you solve it? (Conflict Management)			
Responses	Yes.	15	94	
	When I got angry, I kept my anger and after a period of time, we talk to each other and become friendly again.	6	38	
	"Ajarn" called us to clear the conflict. After understanding each other, we were asked to forgive each other. Ajarn prayed for us and we had peace again, but we were disciplined.	9	56	
	We solve the problem by ourselves.	1	6	
	No experience.	1	6	
QC5	How do you feel when you are invited to join a community service (e.g. Christian Youth Camp, Christmas Caroling) (Self- image)			

	Responses	I feel honorable/ happy when we were invited to sing caroling.	8	50
		I become more confident in myself.	4	25
		It's good to have a chance to share my testimony publicly.	2	13
		I felt happy that the CEO and officials respected us.	1	6
QC6	Do you think the experience of community life will benefit your personal development? (Psycho-social development)			
	Responses	Yes.	16	100
		My character has changed.	4	25
		Easier to know other friends and relationship among friends developed.	4	25
		More confident in myself.	5	31
		Helping others.	3	19
		Know more about our community.	1	6
QC7	Do you have any unforgettable experience about the community life in school?			
	Responses	We had fun on "Climb up the Oily Bamboo"	2	13
		Joined the Christian Youth Camp and visit Ajarn's home	1	6
		Received graduation result from CEO of Lampang Province.	1	6
		When we had "Moo Kratha" (BBQ), one of my friend gave me a piece of roasted pork, I felt happy that we loved each other.	1	6
		Others: Sport match, Christmas Caroling in Chiangmai, watch TV	4	25
		No comment	2	13

Table 7: Responses of NFAS Residents to Spiritual Life

NO.	Questions and responses (can have more than 1 response)	number	%
QD1	What kind of spiritual activities do you like most? (e.g. meditation, religion study, youth camp, church worship) Why? (Spiritual interest)		
	Responses:		
	I like to read and study Bible.	2	13
	I like to pray (for each other).	1	6
	I like morning meditation (learn more about God).	1	6
	I like "Home group" (sharing and care).	1	6
	I like the church worship.	4	25
QD2	How do you experience the love of God or being loved in school? (Love)		
	Responses:		
	By praying.	3	19
	HK mission team visiting us and caring for us.	4	25
	By reading and study the Bible.	6	38
	The warm love and care from Ajarn/ teachers.	11	69
	Church members love us.	1	6
	God provides us everything (Free of charge and donation)	7	44
QD3	How can the spiritual activities help you consciously live out in your life at present? (Religion Life)		
	Responses		
	I try to read the Bible.	4	25
	Ajarn will give me advice (Ajarn as our example).	4	25
	Forgive others.	3	19
	Pray (for family, school, study, identity).	12	75
	Trust in God and never give up.	5	31
	Obey the teaching of God (not commit crime again).	3	19
QD4	In case of conflict ideas/ dispute, how would you be guided to make moral decision or solve the problem of conflict? By which rule or principle would you base such decision? (Reconciliation)		
	Responses		
	Communicate and calm down first.	3	19
	Walk away and avoid.	1	6
	Seek for Ajarn's help.	2	13
	Obey the teaching of the Bible and take no revenge.	3	19
	Prayed for God's help.	3	19
QD5	Which situation makes it easy or difficult for you to maintain inner peace? Why? (Inner peace)		
	Responses		
	If quarrel, no peace.	5	31
	Keep unity and share things.	3	19
	I feel happy when I read Bible.	5	31

		Lack of money and in needs.	1	6
		I feel happy when we play together.	2	13
		Understand each other.	1	6
		Meditation/sing and prayer time make us calm and happy.	6	38
		Ajarns love us.	1	6
QD6	Do you feel your spiritual life is changing? How does it happen? (Spiritual Transformation)			
	Responses	Yes, God changes my life.	16	100
		I've learnt about Bible and confessed God is real.	7	44
		I know my weakness and pray for God's help.	3	19
		I obey and trust God.	9	56
		Ajarns teach us and take care of us.	4	25
QD7	What is your unforgettable spiritual experience?			
	Responses	Attend spiritual camp.	3	19
		Attend Church Sunday service and receive blessings.	2	13
		HK mission team's visit (with a lot of activities and pray for us).	5	31
		Meditation every morning.	1	6
		I felt happy to have an opportunity to share my faith with the friends in Lampang Juvenile Observation and Protection Center	1	6
		Celebrated the Songran Festival (Thai New Year) in Thoen, Lampang Province.	1	6
		I prayed and casted ghost spirit out in the name of Jesus.	1	6
		No comment.	2	13

Table 8: Responses of NFAS Residents to Family Life

NO.	Questions and responses (can have more than 1 response)	number	%
QE1	Do your parents/ guardians come and visit you at school? If yes/ no, how do you feel? (Visit)		
	Responses:		
	Yes, I felt very happy.	10	63
	No, they didn't and I was sad. (Loei Province)	6	38
QE2	How do you describe the living atmosphere in school? (School atmosphere as a family)		
	Responses:		
	Just like living as a warm big family.	14	88
	Ajarns as our spiritual mother and father.	6	38
	Like my second family/ only family.	3	19
	Living together is happy and we love each other.	1	6
QE3	Do you feel you are being loved and respected in school? (Love and Respect)		
	Responses		
	Ajarns love me and respect us.	15	94
	We share cakes with each other.	3	19
	Ajarns never scolded me.	1	6
	Friends also respected me.	2	13
	HK team respected us and encouraged us	1	6
QE4	What is the difference between the love you experience in school and		

	your original family? (Comparison)			
	Responses	The love from original family is greater.	3	19
		Ajarns expressed their love and care.	9	56
		Being loved and feeling warm in school just like a family.	3	19
		I never experience / seldom being loved from my own family,	5	31
		but in school, Ajarn Thawiporn as my second mother.	2	13
QE5	What impresses you most regarding the family life in school? (Impression)			
	Responses	I find love and warm care among friends.	5	31
		Living together: we eat, play, work and laugh together.	4	25
		Ajarns love and care for us.	6	38
		Encouragements from HK mission team	1	6
		No comment	2	13

11.2 APPENDIX B: Focus Group of Related Judicial Officials for NFAS

Topic: A Discussion on “A Residential School Model for Juvenile Rehabilitation in Thailand”

Objectives:

1. To discuss and evaluate the juvenile cases diverted from the process of juvenile alternative justice to school, a residential school model for juvenile rehabilitation.
2. To find out the significant components leading to the success of a residential school model for juvenile rehabilitation in Thailand.
3. To discuss how can residential school be better prepared residents for Reintegration to the society successfully and to prevent recidivism.

Focus Group Discussion

There are altogether 42 judicial officials of Ministry of Justice (Juvenile and Family Court, JFC, 14 persons, Department of Juvenile Observation and Protection, DJOP, 23 persons, Department of Probation, DOP, 5 persons) invited to participate in this Focus Group Discussion:

Time Schedule and Contents

A Discussion on “A Residential School Model for Juvenile Rehabilitation in Thailand”

Date: 21 October, 2016 (Friday)

Time: 13.00-16.00 PM

Place: Lampang Juvenile Observation and Protection Center

(12.00-13.00 pm Lunch prepared at Lampang Juvenile Observation and Protection Center)

11.00 - 13.00 Registration

13.00- 16:00 Welcome and Discussion

Contents of Discussion :

Welcome

1. Discuss and evaluate the juvenile cases diverted from JFC, DJOP and DOP to NFAS, a residential school model for juvenile rehabilitation. (13.00-14.00pm)
 - 1.1 Power point presentation of NFAS
 - 1.2 **Case Study (1) : Nong Tao**

- Response 1: Representative of Lampang Juvenile and Family Court
- Response 2: Representative of Lampang Observation and Protection Center
- Response 3: Representative of Lampang Probation Office

1.3 Open Cases Discussions

- 2. A discussion on juvenile diversion and reintegration preparation programs in Thailand. (14.00-14.45pm)
 - 2.1 Special Topic : “Diversion and Reintegration of Chiang Mai Training Center Model” (Representative of Chiang Mai Training Center, District 7, DJOP)
 - 2.2 Open Discussion.
 - 3. Group Discussion (14.45- 16.00pm)
 - 3.1 What are the significant components leading to the success of a residential school model for juvenile rehabilitation in Thailand?
 - 3.2 Recommendations of how NFAS can be developed as an approved alternative Justice institution: a residential school model for juvenile rehabilitation in Thailand.
Group discussion:
Group A: Chiang Mai, Mae Hong Sorn, Chiangrai, Payao,
Group B: Lampang, Lamphun, Nan, Loei
 - 3.3 Groups report
- 16.00 pm: END

11.3 APPENDIX C: Questions Used in Focus Group Discussion for NFAS

A. Comments on Schooling:

- 1. Do you think that your participation in school has an impact on your knowledge (Schoolwork and grades)? Please elaborate on your answer.
- 2. Being a student again, how do you feel? (Student status)
- 3. What is the difference of your attitude towards studying by now and before? (Learning attitude).
- 4. Do you feel that the training and education are beneficial to your life development? (Effectiveness of education).
- 5. Do you have any unforgettable experience of studying? (Specific school activities).
- 6. What is your plan of study /expectation now and in the future? (Future plan).

B. Comments on Working:

- 1. What lessons have you learnt from working and working together? (Team work/Relationship)
- 2. Do you think the working can promote your sense of responsibility. (Responsibility)
- 3. Do you think working can promote your sense of achievement. (Achievement)
- 4. What will you do if you are asked to do something that you don't like? (Obedience)
- 5. Do you think the experience of working at school will benefit your future work? (Job)
- 6. Do you have any unforgettable experience about working in school?

C. Comments on Community Life:

- 1. What kind of community activities do you like most (Outdoors or in school)? (Activities)
- 2. How do you feel about the community life/ relationship with one another among residents, teachers and staff? How do you describe the community life here with a picture? (Community life)

3. What did you observe as common difficulties and obstacles and common helps and facilitative factors in the effort to practice empathy/ caring? And how do you overcome it? (Mutual love and respect)
4. Do you ever have any conflict with other residents and how do you solve it? (Conflict management)
5. How do you feel when you are invited to join a community service (e.g. Christian youth camp, rehabilitation camp (DOP), Observation and Protection Center meeting or Christmas caroling at the high officials' office? (Self-image)
6. Do you think the experience of community life will benefit your personal development? (Psycho-social development)
7. Do you have any unforgettable experience about the community life in school?

D. Comments on Spiritual Life:

1. What kinds of spiritual activities do you like most (e.g. Meditation, Religion Study, youth camp, church worship)? Why? (Spiritual interests)
2. How do you experience the love of God or being loved in school? (Love)
3. How can the spiritual activities help you consciously live out in your life at present? (Religion life)
4. In case of conflict ideas /dispute, how would you be guided to make moral decision or solve the problem of conflict? On what rule or principle would you base such decision? (Reconciliation)
5. Which situation makes it easy or difficult for you to maintain inner peace? Why? (Inner peace)
6. Do you feel your spiritual life is changing? How does it happen? (Spiritual transformation)
7. What is your unforgettable spiritual experience?

E. Comments on Family life

1. Do your parents/ guardians come and visit you at school? If yes/no, how do you feel? (Visit)
2. How do you describe the living atmosphere in school? (Sense of family)
3. Do you feel you are being loved and respected in school? (Love and respect)
4. What is the difference between the love you experience in school and your original family? (Comparison)
5. What impress you most regarding the family life in school? (Impression)

F. Others:

1. In your opinion, what is the difference between living in a custodial setting and an open rehabilitation school? (schooling, working, community life, spiritual life and family life)

11.4 Appendix D: Exemplified Focus Group Responses

Table 9: Exemplified Focus Group Responses

No.	Discussion
Q1	What are the significant components leading to the success of a residential school model for juvenile rehabilitation in Thailand?
	1. New Sky School is a kind of non-government organization (NGO), so it can be run smoothly without so many limitations of rules and regulations or complicated power and

	<p>authority.</p> <ol style="list-style-type: none"> 2. School and administrative team have same clear vision of rehabilitation program and emphasis on developing and caring of children. 3. Close partnership between School administrator and wide networking, leading to have the same target. 4. Have sufficient budget from NGOs and government. 5. Staff must be selected to be professional in caring and developing children.
Q2	<p>Recommendations of how NFAS can be developed as an approved alternative Justice institution: a residential school model for juvenile rehabilitation in Thailand.</p>
	<ol style="list-style-type: none"> 1. Place: Must have a suitable place which is away from community. 2. Staff: Must have a loving heart and ready to achieve the ministry. 3. Program: <ol style="list-style-type: none"> 3.1 Must have a clear goal to set up a desired school model. In order that she can contact and promote with related government offices, e.g. Juvenile and Family Court, Psychologist professional within local district in order that we can make plan together to let children have education and occupation opportunity. Finally, they can reintegrate into the community with happiness. 3.2 Have rules, regulations and discipline to change the behavior of the children. 3.3 It should be have clear syllabus including changing of behavior, education, physical health and psycho-social development. 4. Tools: By applying “Economy Sufficiency” theory, encourage our children to design different tools we need. 5. Qualification: Have a clear description of Qualification for applicants. 6. Network: For juvenile diversion or referral, the department must concern about the problem and the need of children individually, for instance, they may need to attend regular education, informal education, technical training or others and how. 7. The length of stay and extension of stay in school, should have a clear duration of time to age 18 according to Court Order, or according to compromise with the applicants or their maturity.

11.5 Appendix E: An Exemplified Case

Case Study (1): Nong Tao (a pseudonym)

Nong Tao, age 11, and his brother, Golf, age 12, lived with their old grandfather who could not take care of them. They came from a broken family and were dismissed from school when they were studying in primary 5. Finally, they were caught because of theft and were placed at Lampang Observation and Protection Center. James, a psychologist, said that after the family visit and psycho-social report from the director, recommended that two brothers should not stay together. Their grandfather was not ready to take care of Tao and Golf. They had to be allocated to two different places for rehabilitation.

Kanchana Shimpalee , senior associate judge of Lampang Juvenile and Family Court said that because they were still young, they should keep studying. It was difficult to find two different residences for them. Finally, their grandfather decided to take them home. So, they were allowed to go home under the probation of Lampang Probation Office. They had to go to school and report to the probation officer.

Probation officer Velawit who was responsible for this case said, “After one year of probation, they smoked, took alcohol and drug. I visited them at home three times. Finally, I invited 16 government officers to have a meeting together including the school principal, representative of

juvenile court, police, social worker, head of district and New Sky School. The four hour meeting had no mutual understanding. No one wanted to have them because they were afraid of the boys stealing. The school was afraid of having things stolen and had to keep valuable things locked in the car. The situation lasted for several months, we didn't know what to do. Grandfather didn't want Nong Tao and Golf to stay at home. I suggested that we should refer Tao to Lampang New Sky School, a residential school for juvenile rehabilitation. In the year 2014, with the agreement of Tao's grandfather, Nong Tao was referred to the New Sky School, he cried for at least three days. I visited him very often and encouraged him".

Yada Mas, director of Lampang Probation Office, said, "The first time I met Nong Tao, he was just a child of twelve. I was so happy to see that Nong Tao was feeling happy to study here. I have visited Nong Tao at New Sky School at least three times. Sometimes I followed Tao case with the teacher in-charge of the school through Facebook and sent encouragement to Nong Tao. I saw him getting better and became more mature." "I also visited New Sky School with a team of Lampang associate judges, I was really so happy to see Nong Tao was studying there. I haven't met him for years", Kanchana Shimpalee said, "he's getting better and mature, I'm so happy to see that he received his certificate of primary 6 from the hand of CEO, Lampang Province last month (September, 2016)".

(Nong Tao studied in New Sky School for two years and graduated Primary 6 at age 15 with satisfactory result. He decided to work with his relatives after graduation).