



School for Life

ศูนย์การเรียนรู้เพื่อชีวิต

Foundation for Thailand Rural Reconstruction Movement Under Royal Patronage

มูลนิธิบูรณะชนบทแห่งประเทศไทย ในพระบรมราชูปถัมภ์

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SCHOOL FOR LIFE

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**A PROJECT FOR AIDS-ORPHANS, SURVIVORS OF THE
TSUNAMI AND CHILDREN OF POVERTY IN THAILAND**

Chiang Mai, May 2006

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I. GENERAL INFORMATION

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Location

The School for Life is located at the Suan Suoi Fha Sai Farm (‘open sky over beautiful garden’), in the mountains of the Doi Saket, which, by car, is about 45 minutes from Chiang Mai. The farm is about four kilometers from the Pongkum-village. The surrounding Royal forest has been devoted to ecological forestation and farming.

The farm has allocated 34 Rai (54.400 m²) of land to the project. It belongs to Joy's House, an internationally awarded family business in Chiang Mai that supports culture sensitive tourism. The family has given the land to the School for Life for a 30 year hereditary tenancy lease (with the possibility of an extension to 60 years) for a symbolic fee of 1000 THB (21 Euro) per year.

Accreditation

Since May 2006 the School for Life is licensed as a Private Social Welfare School. The school has temporarily been operating as a Home School at the facilities of the Mo Baan Dek Children's Village School since November 2003.

The School for Life is now operating a Kindergarten, a Primary School (grade 1-6), and a Junior High School (grade 7-9) with an option to open a Senior High School (grade 10-12). A special study program for entrepreneurship will be established at the Ubon Ratchathanee University, Faculty for Management Science, under the leadership of the Dean, Professor Dr. Apichai Puntasen.

2. CONTEXT

2.1 Local Context

The School for Life was established in 2003. The school does organic farming.

The area between the city of Chiang Mai and the border to Myanmar is inhabited by – besides Thai people – different ethnic groups, e.g. Akha, Lisu, Lahu, Hmong, Karen and refugees from Myanmar, with different languages and often without proper citizenship and related legal documents. The ethnic minorities and refugees are often marginalized and extremely poor. Only a few of their children attend schools (it is estimated that approximately 1 million school-age children do not attend school). HIV/AIDS is the other key challenge besides the low or non-existing enrolment ratio of ethnic minority and otherwise disadvantaged groups leaving many children as orphans. Other children have simply been neglected or not at all taken care of by their relatives.

Child labour is a wide-spread issue, as is child trafficking. The area in question was one of the main locations of the “drug war” of the Thaksin Government during which around 2.500 people were killed.

Among the key problems of this area are:

- Extreme poverty, especially among the hill tribes
- Unemployment or under-employment within the current subsistence economy
- Drug trafficking with inflows mainly from neighbouring Myanmar
- Non-sustainable agriculture, namely the destruction of forestry through slash & burn
- Corruption
- Prostitution and HIV/AIDS
- Insufficient access to any health care.

Within this socio-economic setting, many children and their relatives are forced to make a living through begging, stealing, child labor, searching for food in garbage bins and prostitution.

There are but few single projects targeting the vulnerable and disadvantaged children in this area. And often these projects, e.g. the “Childlife” in Mae Sai in the vicinity of the border-area of Thailand and Myanmar, are under-financed resulting in unstable management and concentration on survival measures.

Prior to the start of the School for Life in Chiang Mai, the project leadership had organized and implemented a 2-year pilot phase including social research in the vicinity of the school and discussion with representatives from local communities, ethnic groups, NGO’s, education and social authorities and the participation in community development activities.

2.2 Tsunami

Immediately after the tsunami catastrophe the School for Life received a call for help from Namkem, a poverty stricken village which was nearly completely obliterated just north of Khao Lak. After improvisation, a new ‘School for Life under the tree’ was created a few weeks after the catastrophe. It was mainly there for trauma recovery and the bonding for a new strengthened community.

The School for Life was recommended by the German Ministry for Foreign Affairs, and so it came to be that another School for Life was developed for about 180 children and 40 adults: The Beluga School for Life in Na Nai which is being financed by Beluga gGmbH in Bremen/Germany and is secured for ten years.

The School for Life in Chiang Mai has also taken in a group of children and adults from the tsunami-affected south. This group had visited Chiang Mai to participate on a summer camp together with the children and adults there. They decided then to stay in Chiang Mai for a year. A part of the group returned to the south in April 2006 to the newly established Beluga School for Life, while the other part of the group decided to settle down in Chiang Mai.

3. THE CHILDREN

The School for Life provides for children in difficult circumstances. 140 such children had found a new home here by May 2006.

A Little Global Village

In the beginning it was mainly AIDS-orphans, but then increasing numbers of Akha, Lisu, Lahu, and Karen children arrive from Myanmar; children whose parents have been killed by Myanmar military or Thai police or who have gone into hiding and left their children behind. The children are accustomed to the soldiers along the border and the ‘teachers’ of the schools there, most of whom hardly deserve that title. What many of the children want to be when they grow up? Mainly what they have seen; but still we are sure that all those small ‘soldiers’ will learn to develop new perspectives

with time; perspectives that don't involve driving around with rifles shouldered in armored trucks.

With the children religions and religious trails move into the School for Life: Buddhist Thais, Christian children of the hill tribes, the belief in ancestors and ghosts of the Thai people as well as other peoples. Religious splinters overlap and create new combinations or become shadowy. An ecumenical community develops that includes the small church in the village – that actually is not a church but an apartment – as well as the surrounding temples and the monks who visit the farm and meditate with the children.

The religious diversity is accompanied by a linguistic diversity. Lahu children speak Lahu. Just like the Akha, Lisu, and Karen also have their own languages. Some speak Burmese or Northern Thai, which is about as close to Bangkok-Thai as Swiss German is to Dutch. But first of all, there are mixtures of all kinds: one child for instance, combines Burmese parts with Lisu and Northern Thai and also some unique children's language. And thus it happens that an older Akha child with Thai-school experience takes care of a younger Akha child of Burmese descent who speaks a mixture of languages already. The older child would then translate for the younger child and against all odds, it would be clear enough for the Thai adults to understand and translate into English so that the volunteer workers can understand, as well.

With the children from the Tsunami stricken coastal area north of Phuket and Khao Lak new vocational, religious and cultural accents were added: now we also have children with dialects from south Thailand, Moslems have joined the School for Life and children from a particular ethnic minority, the Moka, the sea gypsies.

Summary

The School for Life focuses on the education and support of

- AIDS orphans without relatives or with relatives below the poverty line;
- Tsunami orphans and survivors;
- Orphans whose parents died, e.g. as victims in the “drug-war”;
- Children without access to their parents, e.g. parents sentenced to life imprisonment;
- Children who were forced into child-labour;
- Children from mountain tribes without access to formal education.

4. HISTORY OF THE PROJECT

The story of the School for Life begins in Thailand and in Germany:

Germany 1999

At 86, Prof. Zimmer's mother learns that she has leukemia. Socially committed, she decides to deny treatment and let nature have its way. In the days leading up to her death, she organizes a ‘Concert for Peace’ for children in Kosovo in her hometown Lindau. When all is prepared, she passes away just days before the concert. About a thousand people attend the concert on the day of her funeral and a hundred musicians

play music of all kinds. Half a million Baht (10.000 Euro) in donations is collected. An expert employed to allocate the donations in projects in Kosovo returns with the comment that too much money is already flowing into the country at the moment.

Thailand 2000

Joy's House, a "Boutique Homestay" (Lonely Planet) that is to become a role model of culture sensitive tourism in the following years, opens on the outskirts of Chiang Mai.

Joy's House receives international media coverage. People from many countries who wish to experience an authentic Thailand beyond the beaten paths of tourists, come to visit.

Joy's House (www.joyshouse.net) is headed by Ms. Thaneen "Joy" Worravitayakun, who, in collaboration with Prof. Dr. Juergen Zimmer of the Free University of Berlin, has developed and refined the concept.

Joy's Farm belongs to Joy's House. Guests can go see the farm, spend the night there in bungalows, and enjoy nature.

Thailand 2001

Khun Joy and Professor Zimmer accompany a German-Belgian filming crew, recording a documentary north of Chiang Mai. They come to the realization that AIDS has rampaged through the villages like the plague. Children are left behind and people are struggling to provide for them. Professor Zimmer proposes to his family to make use of the donations from Lindau here in northern Thailand.

Thailand 2002

The village Pongkum is not far from the farm. The mayor suggests to first create an atmosphere of trust and participate in the development of the community before starting a project for AIDS orphans. Hence, guests of Joy's House participate in charity events, donate money for schools, and help with the development of a recycling system. Orphans start arriving at Joy's Farm. They attend the Pongkum village school.

Thailand 2003

School for Life opens its doors in October as a 'Home School' under the umbrella of the Moo Baan Dek Children's Village School. By now, the number of children has climbed to sixty. The children live and learn at the farm. Even if AIDS orphans marked the beginning, by now others have joined: children whose parents have died or disappeared, and children, who have escaped situations of brutality and abuse. The School for Life secures their existence, acknowledges their right to bliss, psychosocially accompanies them, provides them with a new home, and wants to provide them with first-class education: "The best for the poorest".

Thailand 2005

Because of the Tsunami disaster, a second project is developed close to the affected coastal area: the Beluga School for Life in Na Nai, financially secured for ten years by a German business, Beluga Shipping GmbH.

HRH Crown Princess Sirindhorn visits the School for Life in Chiang Mai. She likes it so much that she decides to stay twice as long as planned.

Thailand 2006

The school receives recognition as Private Social Welfare School. The carrier is the Foundation for Thailand Rural Reconstruction Movement under Royal Patronage (TRRM). The International Academy for Innovative Education, Psychology, and Economics at the Free University of Berlin under the leadership of Prof. Dr. Juergen Zimmer professionally accompanies the School for Life. Thaneen “Joy” Worrawittayakun and Professor Zimmer are not only founders but also remain active presidents of the School for Life. The project survives through donations. Sponsors include individuals as well as businesses and small foundations such as the Shaul and Hilde Robinsohn Foundation. The School for Life has grown to include 140 children and therefore has become dependent on a greater number of sponsors.

5. PROJECT PLANNING

Due to its involvement in community development activities during the pilot phase, a relationship of trust has evolved over the last years between the project leader and the people living in the vicinity of the School for Life. The collaboration with the village Pongkum has been especially close, and the mayor and headmaster of Pongkum sent the first AIDS orphans to the School for Life. With more and more people talking about the reliability of the School for Life, the area from which children were brought to the School for Life (or found their way alone) became bigger and bigger. Today, this area now stretches up to the Myanmar border.

The School for Life creates jobs for local people, providing employment in farming, civil works or child care activities. Following the community development approach, adults are included in project work which target local key issues such as recycling or organic farming. The visit of the Thai Crown Princess, HRH Sirindhorn, has intensified the growing positive relationship with the Thai Ministry of Education and the provincial Government.

The plan to establish the School for Life in Chiang Mai was a follow up of the “Concept of Educational and Entrepreneurial Excellence” which was developed in 1997 for Bali by Prof. Dr. Zimmer and Prof. Dr. Guenter Faltin, and which UNESCO has assessed to be a “...much needed world-class innovative effort in the field of education” and a “new standard of educational excellence for the world community of the 21st century”.

Prior to the project planning of the School for Life in Chiang Mai, a country-wide research on “The Development of Entrepreneurial Schools in Thailand” had been implemented under the leadership of Prof. Dr. Apichai Puntasen (Dean, Faculty for Management Studies, Ubon Ratchathanee University) and Prof. Dr. Juergen Zimmer. The Thai Ministry of Education published the results of this research and recommended them for implementation.

6. GOALS OF THE PROJECT

The School for Life in Chiang Mai pursues three goals:

- to secure the existence and well-being of the children entrusted to its care, to give them a new home and to offer them plenty perspectives for their lives;
- to offer the traumatized children therapeutic support;
- to document the relevant details of the accumulated experience of the School for Life in the form of an operational manual and to make this manual available for other Schools for Life or other projects that are interested in the School for Life model.

The envisaged development of the School for Life model, including kindergarten, primary school and junior high school may need up to 5 years. Another 5 years will be needed for the development of a senior high school and a higher education study program “social entrepreneurship” (B.A. and M.A.) to be prepared at the Ubon Ratchathane University in Thailand.

Within this period of time, i.e. within the next ten years, the Schools for Life are supposed to become self-sustainable through income generation by their entrepreneurial units and through the marketing of a School for Life franchising system.

The immediate goals are:

- getting Thai citizenship if possible for all children enrolled in the School for Life;
- setting up a team of experts for the development of a School for Life specific curriculum and the School for Life operational manual;
- organization of a continuous in-service teacher training program and a related teacher training curriculum;
- special training of all faculty staff in the field of trauma-therapy;
- starting-up first commercial units in the field of sensitive tourism and youth camp.

The medium-term goals are:

- the establishment of seven “Centers of Excellence” (see point...);
- the organization of other spin-offs in order to further secure the economic existence of the School for Life.

7. CHARACTERISTICS

With the Education Act of 1999 and its revised version of 2002, Thailand’s government opened the doors to reforming their education system. Instruction should be more oriented towards the pupils and towards their daily lives. Solving problems that are closely connected to the pupils’ reality is in the forefront of learning.

7.1 Landing on one’s own feet

Thailand’s National Education Commission has ideas for vocational training schools that are significantly further than we find in the current international discussion

regarding education. The vocational schools should be developed into “entrepreneurial schools”, and the graduates will be equipped with double qualifications: The ability, as an employee, to work as part of a team, yet possessing skills as an “innovative entrepreneur” to create jobs. The pilot study “The Development of Entrepreneurial Schools in Thailand” (Zimmer/Puntasen/Suksirikul/Wawsri 2001) shapes the project planned here.

The goal: Educate pupils to develop their entrepreneurial spirit. An innovative entrepreneur is a person without particular resources who plays with an entrepreneurial idea and carries it out on the marketplace. His best capital is a good idea that contributes to an improvement in the quality of living. This unique entrepreneur acts socially and ecologically responsibly and is successful without plundering resources. The résumés of people who have taken the plunge into running their own businesses have some characteristics in common: They were already developing entrepreneurial initiatives during their childhood, and they usually had difficulties with conventional schools. The project *School for Life*, the children’s farm, wants to create a setting that encourages children and youth to develop and attempt entrepreneurial ideas in a playful setting and without the pressure of starting a business. In this manner, children and youth prepare themselves for situations later in which it will be important to create employment positions for themselves and for others (instead of chasing after positions that are not available) to enable them to break through the circle of poverty. Entrepreneurship education does not mean encouraging children and youth to jump head first into a rapidly spinning consumer spiral, it means educating children and youth in intelligent humility with the goal of attaining a higher quality of life while using fewer resources.

7.2 Discovery learning

Children, when they are not hindered, actively steer their own learning processes. They are curious, motivated, learn through trial and error, prefer a connection between “theory” and “practice” and opportunities for “learning by doing”. The children’s farm can act as a basis station for discovery voyages à la Jules Verne. Gaining knowledge, skills and abilities serves the continuation of the children’s projects. The pedagogues no longer function as lion tamers who try to get the entire class to jump through a hoop, they act more as stimulators, developmental advisors, and assistants in the research and discovery voyages.

7.3 Self-empowerment

Taking into consideration the life stories of the children, it is essential to let them grow together in an extended family and to strengthen them: Key words in this context are “self-empowerment”, “self-confidence”, “sociability” and “trust”. External observers of the School for Life confirm that the latter has already achieved a lot in this respect. The possibilities of peer-education are used, e.g. through the election of older “guardian angels” by younger children, through the parliament of children, the common organization and management of every-day life, through excursions and participation in cultural events.

7.4 Community educational development

Community education means “learning in, with and for the community”. Learning is considered participation in lasting developments in the community. Community schools open themselves from the inside and the outside and participate in developing and shaping the community. The School for Life and the village of Pongkum create a network that serves such developments on a small scale. Examples of this include: The farm creates jobs for people in the village and teaches them competencies in the area of organic farming. Guests helped the village school develop a recycling center, where garbage from the village can be recycled; the children became managers and experts in recycling. The school often feeded the orphaned children; through charity rallies, which have been partially planned by the children, guests could improve the means with which the children are cared for.

8. LEARNING AND KNOWLEDGE MANAGEMENT

8.1. Head Start

In order to compensate for the unequal starting positions of disadvantaged children it is not enough to put them into a children’s home and to send them to a regular school. This project, which aims to provide first class education, purposely intends to re-invent school, a school in which modern learning and knowledge management can more easily unfold than would be possible within the limited boundaries of a regular standard school. The Thai Ministry of Education is interested in this development and hopes to set free stimuli for other schools in Thailand.

8.2 Pre-school education

As a part of the School for Life a model-kindergarten will be developed based on the Situational Approach. The curriculum to be developed for this model kindergarten and the corresponding teacher training will be (after having been evaluated) offered to other kindergarten teachers in Thailand as a certified in-service teacher training course on three levels (A-, B-, and C-level). Similar programmes have been developed and tested in Germany and therefore can be adapted in Thailand.

8.3 Basics

Due to various educational backgrounds, languages, scholastic or non-scholastic experiences, and ethical roots of the children, basic tools that are essential to the language and content communication are being taught. Electives include Organic Farming, Thai and modern Dance, Thai and Lanna Music, Art and Art Craftsmanship, and Hotel and Restaurant Management. In addition, several other courses are offered. A representative of the German Red Cross, for instance, held two first-aid courses. The ‘Basics’ are usually taught daily from 9 am to 4 pm. After that, as well as on the weekend and during holidays, there is time for projects and Master Student Workshops. The teachers make sure that the children have enough time for ‘peer grouping’ and play.

8.4 LEARNING AREAS

The intent of getting away from an orientation around school subjects and referencing the school curriculum more towards key problems and key situations does not mean giving up academic knowledge as useless. It means focusing knowledge from various subjects on real-life problems and applying the knowledge to solutions to the problems. A convenient place for this is a small **Center of Excellence**, a space where reflecting and acting can be combined, a laboratory for in-depth, practical studies. These blocks should reflect important local and regional themes.

Curriculum development within the project means examining the state curriculum used in Pongkum's school for its use in such Centers of Excellence, and for how it could be put into a meaningful context. The state's curriculum is not questioned, it is merely organized differently and expanded upon based on experience.

The following learning areas are currently planned:

8.4.1 Organic farming

This laboratory will serve experimental research in possibilities for organic farming. Studies on growing agricultural products without using chemicals can be conducted here. Useful and damaging insects in agriculture can be a topic, or the process of reintroducing threatened types of butterflies and birds back into the area can be covered. The farm is a learning-intensive setting that combines ecology and economy – besides creating products, the goal is also to sell the products, to find niches in the marketplace in an environment dominated by chemically-dependant agricultural businesses.

8.4.2 Culture sensitive tourism

Career options for the youth include working in the area of culture sensitive tourism. Children can learn to blaze trails in the woods from early on: herbal-remedy trails, wild fruit and vegetable trails, insect trails, or colors of nature trails. They get to know the woods as a supermarket from which they can take many things they need for their lives, and which must be managed in such a manner that it lasts. The children and youth can take guests on "soul trekking" tours. They get to know their region, the villages, the markets, the hot springs, the natural and cultural landscape, and let the guests share in this.

8.4.3 Nutrition & health

This learning area will include a restaurant on the farm with youths as cooks and experts in northern Thai specialties. Other people have had experience in this: In the 1980's, "Hapag Kalinga" was founded in Manila, a restaurant for the upper-middle class with dishes from different regions in the Philippines. Street children ran "Hapag Kalinga" and were assisted by adults. School instruction included the things they had

to learn to buy good products at low prices at a wholesale market, to cook very well, to provide friendly service, to calculate, to advertise, and to maintain the restaurant's standards of quality. The guests – from President Aquino to casual customers – admired the children's professional work and their wild charm. In the bistro in the *School for Life*, guests can not only look over the young cooks' shoulders, they can also contribute their own recipes from their far-off home lands.

8.4.4 Body & soul

Supporting psychosocial and physical development is considered an integrated process. Curricular elements pertaining to health and sport didactic combine with psychological-therapeutic elements. A *spa* as a learning area can combine Thai-Buddhist traditions with modern knowledge about body treatment. A *children's circus* as a learning area can combine the enjoyment of acrobatics with entrepreneurship.

8.4.5 Cultural heritage & economics

Northern Thailand's dance and music can be sustained, and artistic craftwork trained. At the same time, new things can arise through intercultural encounters. Workshops with native artists and international guests that include children and youth encourage them to make their own products, as well. Anything from an inter-ethnic jam session with bamboo saxophonists and folk musicians to developing ethnic fashion for children: Approaches can already be found that show the way.

Many children are deeply rooted in Buddhism. At the same time, they encounter values that also are part of other religions: Respect for life, providing for the needy, the worth of a human, loving nature.

8.4.6 International communication

The children grow up bilingually and learn the Thai and the English languages. Adults will communicate in either Thai or English, according to immersion methods. The school teachers also profit from English on the farm: They want to learn English themselves to teach it.

Communication also occurs via the internet. Interactive software makes the children familiar with the computer. They learn to write correspondence over e-mail and to find access to knowledge. They may establish a campus radio station and an Internet radio.

The United Nations has developed a curriculum called "Global Concerns and the United Nations" that demonstrates the relationship between "global and local concerns" in a plausible way and creates local opportunities for action. This curriculum can be part of an international and intercultural education that helps children determine their position in the world, and at the same time, understand that we all live in the same world.

8.4.7 Technology and ecology

Both the standards and resource consumption of industrialized countries are far too high: the age of modesty is called for now. The fresh wind of the world market will do the job. But the developing countries also cannot afford to simply go along with the misuse and wasteful destruction of our planet's resources.

It is necessary to discover the quality of "intelligent modesty". The days of uncontrolled wastefulness of our natural resources are counted. High-quality, simple, mature, durable products are needed. What is wanted is the maximum quality for *the* pair of pants, *the* washing machine, *the* light bulb, *the* television set.

The Center for Technology and Ecology subscribes to the thesis that technology and ecology can be effectively combined. The Center concerns itself with ideas and first steps, considers small-scale examples, attempts to provide students with possibilities regarding the direction in which thought and action can take. The Center does not want to be Silicon Valley, but perhaps a kind of playground, in which occasional surprising designs and ideas might emerge. Competitions similar to the German program "*Jugend forscht*" (Youth Does Research) - illustrate that young people are capable of astonishingly original and marketable technological solutions of ecological problems when one takes them seriously as researchers and challenges them accordingly.

8.5 Think tank

The school will organize from time to time a Think Tank, a place for the development of unusual approaches and ideas, a place for nurturing sudden impulses and contemplating their possibilities, a place for inventive dialog between scientists, artists, entrepreneurs, and maverick thinkers. Internationally known personalities, leaders in their fields, will be invited here to forge ideas together. The discourse serves to transmit and analyze key regional and global questions and invent future solutions. The process frees ideas for the work at the school as well as for special projects in the surrounding community.

8.6 Master-Student-Workshops

Experts will be invited to give Master Courses to particularly gifted and motivated students, working together with the Centers of Excellence. This could involve, for instance, the composition of music for a CD, or working up ethical standards for genetic technology, meditation or philosophical studies, insights into the research of biospheres, drawing up architectural drafts for building with bamboo or handling problems in processing pineapple stalks to textile products. The experts can suggest a topic to which they themselves are eager to devote their attention, and which incites student interest, challenging them without overtaxing their capabilities, and which can correspond in some way to the curricula of the Centers of Excellence or at least create a productive dialectic with them.

9. CURRICULUM DEVELOPMENT

9.1 National curriculum

The national curriculum is introduced at the School for Life with the issuance of a school license (private social welfare school). In Chiang Mai that concerns primary school grades one through six including the following subjects: Thai Language, Mathematics, General Science, Social Studies/History, English Language, Health Education/Sports, Arts & Crafts, Vocational & Technical Skills.

In Chiang Mai, Junior High School (grades seven through nine) is also included with the following additional subjects: Chemistry, Physics, Biology, and Physical Education (replacing Health Education).

With regard to the different religious affiliations of the children, respective classes (Buddhism, Christianity, Islam) and comparative religion classes are to be offered.

Sixty percent of the national curriculum is imposed while an additional forty percent is open to individual curriculum development. The obligatory 60% that are imposed already exist and do not require any further development.

A framework exists for the Kindergarten. However, it is flexible enough to leave room for independent development based on the principles of the Situational Approach.

9.2 The Situational Approach

The curriculum is structured according to learning areas that are termed 'Centers of Excellence'.

Curriculum modules are developed for these areas based on key real-life problems and children are motivated to address and solve these problems. That implies the creation of such situations and their surrounding conditions.

A 'spirit of entrepreneurship' shall shape every Center of Excellence and Entrepreneurship Education is paired with the education towards intelligent modesty.

General goals

The goal of the Situational Approach is to support youth and children in their development of *autonomous* and *competent* addressing of present and future problems with respect to their communities (*solidarity*).

Autonomy refers to self-determination, individual initiative, and independence.

Competence implies knowledge and skill to act properly in complex situations. Competence is conveyed in comprehensive social settings, which is why the Situational Approach differs from a conventional conveyance of knowledge that focuses only on individual 'pieces of a pie'.

Solidarity means a sense of community and an awareness of sharing the world. This includes protecting the weak, not discriminating others, being equitable, peaceful, and striving towards conciliation, not power over others.

Four steps towards the development of curriculum modules

The Situational Approach based on Paulo Freire and Shaul B. Robinsohn differentiates four steps of development of curriculum modules:

A. Identification and analysis of critical situations and problems

Situations are being identified that are important to the children now and in the future. Those can also be situations in the past that still influence the present such as the Tsunami (traumas). Identification occurs in dialogues with adults such as teachers, relatives, neighbors, and experts but also in dialogues with children. If the situations affect children and adults similarly, it should always be fathomed to what extent these situations have influence on the children's lives and how they can best deal with that.

The following are examples of curriculum development from other countries:

Brazil

Situation: Lack of medication

Module: We grow our own medicine

Nicaragua

Situation: Lack of energy

Module: We construct our own biogas power plant

Philippines

Situation: Fires in the slums

Module: How to avoid starting a fire, how to extinguish fire, and how to plan escape routes

B. Determination of Educational Goals

If a situation has been identified in dialogue, a small theory about it has to be developed in order to determine the importance of certain educational goals and what children ought to learn in order to be able to act competently. What qualifications do we want the children to possess? What should be the design of the situation?

Examples of this include the following:

Thailand (School for Life)

Situation: New children have problems integrating themselves into a group

Goals: Promotion of a sense of community, avoidance of discrimination, respectful behavior among the children

Projects: Election of 'guardian angels' who take care of younger children and enable an atmosphere of peacefulness and belongingness

Hong Kong

Situation: Children from labor families are often left at home alone for up to twelve hours and many accidents occur

Goals: Strengthening of the children's knowledge and competence to act and survive such days

Projects: How to avoid accidents with electricity, gas, and fire; how to notify others in case of an emergency

This always also implies that applied knowledge is deepened. It does not only concern knowledge of the situation but also knowledge of the context, the ability to grasp the whole, understand the world, and develop learning strategies.

Examples:

Philippines (see above)

Situation: Fires in the slums

Contextual knowledge: What is heat, what is fire? What burns easily, what doesn't? Which material that burns can be extinguished using what? Where does natural heat exist and how does it come about?

C. Educational Activities and Projects

This step strives for the development of creativity in order to plan and implement research, experiments, and projects with the children. This way the children learn to handle and design situations.

Example:

Germany

Situation: Children have to visit hospitals from time to time but are scared of it
Goals: Diminish fear; have children get used to the situation; convey knowledge about the body, health, sickness, and prevention;

Projects: Healthy children visit hospitals and learn about them; they speak to doctors about their work, and let them explain important aspects (bandages, syringes, cast, medication, surgery); children visit and talk to a dentist and learn about the workings of a dental lab (dental chair, drill, amnesia, filling); they acquire more knowledge: What is fever? Why does my blood not completely drain out of my body when I cut myself? What are cavities?

It is essential for the teachers to continuously combine theory and practice, that is reflection and action, and to keep on trying new things.

Example:

Germany

Situation: Heavy rains and flooding

Question of five-year-old children: How is rain created?

Experiment: The teacher and the children boil water in a pot. Steam rises. Then they hold a metal tray loaded with ice cubes over the steam. Water condenses at the bottom and falls back down as 'rain'.

D. Reflection

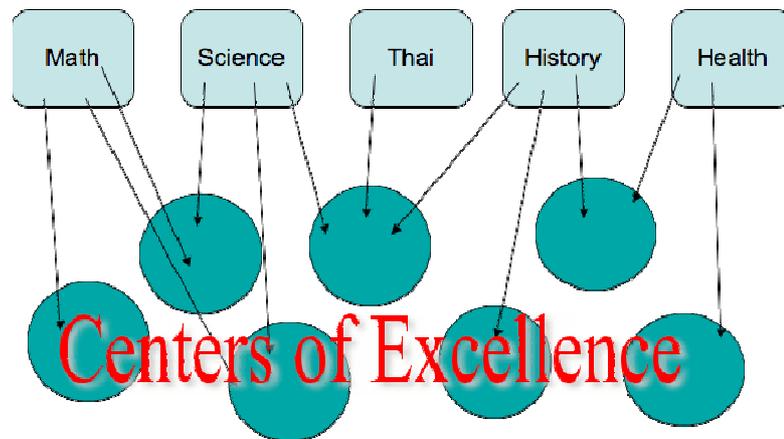
There are two sets of questions that emerge while conducting the above-mentioned projects and experiments. Those questions are cause for reflection and evaluation:

- **How was it?** Was the analysis of the situation sufficient and the theory adequate? Have goals been set realistically? Did the activities connect back to the goals? Were the children carefully and adequately challenged? Have we considered their educational and developmental conditions?
- **Where to go from here?** What are related situations that could be tackled? Are there connections that lead from one situation to the next? What are the needs of the children?

9.3 Connecting the national curriculum to the Centers of Excellence

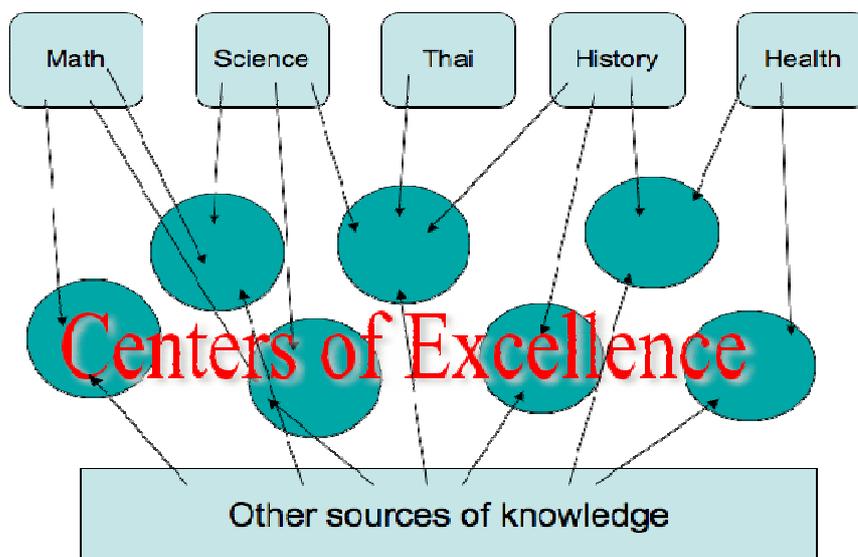
The more modules are being developed within the Centers of Excellence, the more subjects of the imposed part of the curriculum will be translated into the new structure. Figure 1 illustrates this process:

Figure 1:



Since the development of modules requires additional knowledge not covered in conventional subjects, other sources of knowledge such as the Internet, books, experienced experts, and interns have to be accessed. Figure 2 illustrates this concept.

Figure 2:



The national curriculum is not eliminated but its elements are being partially adapted and re-structured. Knowledge from conventional subjects and other sources is being focused on and applied to the projects of the Centers of Excellence.

9.4 Cooperation between teachers and the curriculum developers

Teachers and curriculum developers work together closely. The curriculum developers give their input and then the teachers come up with a model of 'best practice'. The curriculum developers observe and report on this.

9.5 Report on developments

Every model is developed, evaluated, and documented (in print, audio-visual media, and internet forums). Documentation shall be conducted in such a way that it can be used with pleasure. It should read like a newspaper rather than an educational book. The following could be examples of documentary forms:

- Report on reason for and progress of project
- Interviews with participating children and adults
- Factual information on the project
- Pictures and movies

As a result, a growing number of documented modules is created for each Center of Excellence. Those modules then combine to form the new curriculum.

10. TRAUMA THERAPY

With help of experts from Innot GmbH (Munich) and Step Foundation (Freiburg) an integrated trauma therapy concept could be organized and implemented through in-service training programs for teachers and other staff of the School for Life. It is intended to establish linkages between

internationally recognized therapy approaches with local healing methods. The new knowledge deriving from this linkage should also be integrated into the curriculum development process.

11. TEACHER TRAINING

The ongoing teacher training contains the following conceptual features: an anthropology with the child being the author of its own development, important teaching and learning methods such as discovery learning, learning in projects, social entrepreneurship education, community education, situational approach, trauma therapy and curriculum-development.

The teacher training is also supposed to form the basis for the development of a Teacher Training Curriculum which will be used for external in-service teacher training outside the School for Life, and eventually it is designed to become a part of the operational manual.

12. COMMUNITY ENTERPRISES

It is intended to generate income through enterprising units which will contribute to the self-sustainable development of the School for Life within the next years. Profits will be used exclusively for charitable purposes and are allocated to the care and education of the children of the School for Life.

12.1 Hospitality services

A start in this respect is the accommodation facility with eight bungalows and 15 guest rooms, and a restaurant. The School for Life encourages culture sensitive tourism and was started to fulfill two desires:

- The desire of experienced travelers who want to truly arrive in a country, have authentic experiences and make friends, and who are no longer satisfied with “tourist destinations”, “tourist art”, “tourist events”, “tourist excursions”, “tourist prices”, or the boredom of hotel lobbies.
- The desire of culturally-open locals who supply hospitality in place of barracuda behavior often witnessed amount tour guides, and who want to combine cultural, ecological and economical development.

The School for Life opens doors into Thai daily life that bring guests, the school’s community and local residents together as active partners and friends. Some guests do not only want to observe, they prefer to actively participate in what they see. More than a few of them want to leave tracks behind. For this reason, the School for Life combines investigating reality with the opportunity to make contributions towards the development of the school and the community. Guests are not treated like “black boxes”, but as experts with professional experience. The guests do not have to take on this role, of course. They can also choose to simply take vacation while they are there. But they know that the invitation to actively participate – regardless of how small or large their contribution is – stands.

12.2 Camps for children and youth

The School for Life is located in an attractive natural setting deep inside a royal forest in the Doi Saket Mountains. His Royal Highness, the King of Thailand, supports organic farming in this area through different projects. A training center in the forest accumulates and disperses knowledge. The School for Life has dedicated itself to organic farming. A large piece of land of about 17 Rai (27,200 square meters) is available for children and youth camps. Children from schools all over Thailand can gather experiences here, that go beyond ordinary scout camps: intensive experiences of nature in combination with organic farming.

12.2.1 Organic farming

Organic agriculture does not use artificial chemical substances but is based entirely on existing organic resources such as plant and animal remains. This process uses traditional and modern knowledge to support and intensify the ecological process of growing and prospering agricultural products while at the same time enabling a system of recycling. HRH the King strongly supports and implements this “New Theory” in exemplary models, thus initiating a departure from chemically contaminated mass production.

12.2.2 Grounds and facilities of the camp

The core of the camp area consists of farmland that is used to cultivate an extensive variety of Thai vegetables. Twenty huts have been built on the land and, during camp time, each of them can accommodate six to ten children that form a team. The huts are equipped with mosquito nets, seating pillows, running water, a rainwater tank, electricity, and cookery. Bathrooms are divided into boys and girls sections.

A large open tent is available for meetings. Additionally, the auditorium of the School for Life may be used for special occasions. The camp area also includes two playing fields: the smaller one can be used for basketball and volleyball while the larger one is suitable for soccer matches. A small stream that has been constrained by a dam and allows for fish breeding borders the area. An adventurous bamboo bridge leads across the stream to the other side. From there, hikes in the forest and walks to the nearby Pongkum village and its hot springs can be organized.

Apart from the cookeries of the huts, there is a large kitchen that can be used for grilling and cooking rice, among others. A small convenience store supplies the campers with everything they need for cooking. A small pottery including a kiln is available for use. High quality soil is created using compost. It is part of the recycling process that also incorporates other waste products such as glass and plastics. Three small houses are home to farmers who introduce campers to their work and ensure their safety.

12.2.3 Activities

The camp emphasizes life on a farm pursuing new paths in the midst of a forest. The children and youths learn to cater for themselves: planting professionally in the fields, harvesting, and receiving products that are required for nutrition. The surrounding forest can be understood as a plentiful supermarket including departments such as ‘animal and plant nutrition’, ‘health and herbal medicine’, and ‘re-growing construction materials’. Participants learn to know, use, and at the same time protect the resources of the forest through ‘soul trekking’.

Participants learn how to use organic products to prepare various delicious dishes of the Northern Thai cuisine. Activities are offered that support the development of English communication skills among participants. Provided for participation are traditional rural songs and dances but also modern western works such as the musical “Cats”. Pottery classes are offered that teach children the entire procedure ranging from designing tableware up to burning. The potteries can be kept as souvenirs. Participants receive knowledge about microbiological connectedness and the design of an ecological agriculture cycle.

For each hut, two experienced students of the School for Life will assume the role of guardian angels and peer educators. Participants benefit from the experience and knowledge of the School for Life students. Teachers of the School for Life as well as farmers will be available for certain activities.

13. INDICATORS FOR EFFECTIVENESS

The indicators refer to a time-frame of ten years. They have been developed in dialogue form with the pedagogical staff and approved by the Board. The indicators are objectively verifiable without the need to do qualitative or quantitative empirical research. They are:

- Official licence to operate the kindergarten (done);
- Official licence to operate grades 1 to 9 (done);
- Official licence to operate grades 10-12;
- Government accreditation of School for Life examinations at the end of grade 9 (done) and grade 12;
- Pass-rate at the end of grade 9;
- Pass-rate at the end of grade 12;
- Number of school graduates enrolled at in the higher education study program “Entrepreneurship” at the Ubon Ratchathanee University and number of university B.A. and M.A. graduates;
- Number of working places generated within the School for Life campus and/or number of graduates who found a job outside the campus;
- Progressive portion of income generation contributing to the financing of the total School for Life budget.

Indicators related to the development of the children’s personality would also be very important, but could only be applied by using methodologically challenging, external empirical evaluations.

The children receive effective support through warranting high quality performance standards during the implementation of the School for Life concept. The children's traumatic experiences reach back to their early childhood. The School for Life counteracts the societal exclusion of these disadvantaged children through practising "the best for the poorest" and through strengthening their social and entrepreneurial competencies. If the School for Life graduates can't find a job on the regular labour market, they should be capable of producing ideas and strategies to create their own employment.

The School for Life does not intend to abandon graduates but strives for a long-term existence with a growing practice in a self-sufficient economy.

Possibly after three years but no later than after 5 years it will be possible to react to requirements from other locations to support the establishment of Schools for Life there as it will be necessary to wait for the sufficiently evaluated results of the existing School for Life.

14. MONITORING AND EVALUATION

The continuous process of the evolving pedagogical practice and the accompanying development of the "operational manual" (including the School for Life specific curriculum) will be progressively evaluated in a formal way. The project will apply methods which are known in social sciences as "pragmatic evaluation". This approach is specifically applied to evaluate complex social systems and with the goal of improving the understanding of this system. The in-between evaluation results are fed back to the project and thus can contribute to improve the quality and performance of the project in a continuous way.

The group of (project) developers continuously supports the (School for Life) teachers, takes initiatives and facilitates problem solving, but is independent of the faculty staff.

From time to time – usually twice per year – an independent (business) consultant will implement an external evaluation. The report of the independent consultant will contain at its core a qualitative and numerical assessment of the key performance indicators as described above.

The results of the development and evaluation process, namely the progressively growing "operational manual" (with its core part, the School for Life curriculum), will be uploaded onto the School for Life website in the form of modules, and partner schools will have access via the internet to these modules. The hopefully growing net of partner schools will be able to exchange topic-related modules with experience from different locations (and countries), which will undergo a process of quality improvement and which will take into consideration the different cultural contexts.

15. SUSTAINABILITY AND PHASING OUT

The School for Life ought to be economically independent within 10 years. With this in mind, it is envisaged to establish "Centres of Excellence" as entrepreneurial units, e.g. in the field of tourism, agriculture, kindergarten licensing, and certified in-service teacher training courses. There is a market not only for Schools for Life in poor countries and regions, but also in rich, wealthy areas and it is planned to create a

network of Schools for Life where those located in wealthy areas will contribute to the financing of the others in less wealthy environments.

16. CARRIER AND PARTNERS

16.1 Foundation for Thailand Rural Reconstruction Movement under Royal Patronage (TRRM)

The main organization responsible for this Project is the Foundation for Thailand Rural Reconstruction Movement under Royal Patronage (TRRM).

Vision and Mission

TRRM has the *vision* of “societal peace and progress through holistic, people-centered, collaborative and sustainable development.” Our *mission* is “to facilitate the strengthening and coming together of the various sectors in society in a collaborative and synergistic manner as well as collectively bring about the desired peace and progress.”

Place in Society

The list of persons who make up TRRM’s Board of Directors and RASMI’s Board of Advisors is indicative of the organization’s place in Thai society. It is made up of past and current holders of high office; leading economists, academicians, political scientists, and recipients of prestigious awards. In this list are distinguished professionals who commit part of their time because they believe in the foundation’s vision and ideals.

Good understanding of the grassroots (through accumulated working with communities) has earned TRRM a place as team leader and/or active partner in studies, leading to policies, and eventually leading to action having an impact on Thai development scene. A successful example is the creation in 1992 of the urban Community Development Office (UCDO) which resulted from a study undertaken by TRRM and which in the few years since its inception has taken a lead role in innovative development programming for the urban poor.

TRRM enjoys the respect of other NGOs, both Thai and foreign. Its effort to create linkages among them has resulted in the establishment of the Development Support Consortium (DSC) aimed to mobilize both internal and external funds for social development. The DSC is currently focused on the issues of supportive tax laws governing non-profit organizations and relations between the government, business, and non-profit sectors.

TRRM played a significant role in the process of formulating Thailand’s 8th National Economic and Social Development Plan (1997-2001) which included facilitating four of the nine “brainstorming meetings” that attempted to mobilize popular organizations to the planning process the country. With the present economic crisis besetting the country, this Eighth Plan is now undergoing some revision. However, it is expected to

retain its central philosophy, which, for the first time in Thailand's development planning history, explicitly recognizes the human being – self, family, community and society as “the center of development.”

TRRM has established a significant track record in development training. Besides the AIC (Appreciation – Influence – Control) method, TRRM is tapped by various government organizations to give training in strategic planning and micro enterprise promotion and management. TRRM also gives financial accounting support to number of ongoing NGO programs and projects.

Although most of TRRM initiatives favor the integrated community approach, it has undertaken development with a sectoral focus also, e.g., a project devoted to the elderly supported by HelpAge International. It has also successfully implemented women-specific projects, a recent example of which is the Women in Small Enterprise and Community Development (WISE – CD) Project, supported by WELD – CIDA. The project succeeded in creating the “Fund for Women Empowerment,” which now administers a revolving loan fund to help enterprising women starting community business in ten target provinces.

During the past few years Thailand has been experiencing a difficult period of financial crisis and the political struggle, which, other than its negative effects, also provided opportunities including:

- A more aware population that recognizes the importance of their participation in socio-economic affairs as well as their responsibility for self help and mutual help;
- A government sector which is now more open to collaborate with various parties, including the NGO sector and people's organizations, in tackling local and national problems;
- A business sector which is more interested in “people's” issues, social marketing and/or corporate philanthropy.

With its past record and credibility, TRRM is well placed to play an active role in “managing” these opportunities, Hence TRRM's programs and activities during the past few years have focused in the following areas:

- Development studies on topics pertaining to people's participation – concepts, approaches, and application;
- Advocacy for community-driven activities involving multi-sectional participants or partners; and
- Programs/activities/services for capacity strengthening of NGOs and Pos/CBOs.

AIC-technique training is the main activity for training and seminars of the Bangkok Office of TRRM. The activities successfully served the purpose of distributing people's participation – concepts, approaches, and application. A number of organizations, both governmental and private, have been interested in this activity of TRRM and the service has become a well-known one for TRRM.

16.2 Shaul and Hilde Robinsohn Foundation

The foundation was established in 1996 by Hilde Robinsohn, the widow of Prof. Dr. Shaul Robinsohn. Professor Robinsohn was from a Jewish family and escaped the Holocaust by immigrating to Israel where he lectured at the University of Jerusalem. After WW II he returned to Germany and was the Director of the UNESCO Institute for Education in Hamburg, later on he was one of the founders of the Max Planck Institute for Educational Research (Max-Planck-Institut fuer Bildungsforschung) in Berlin. He made important contributions towards the West German education reform, specially in the areas of curriculum theory and development, Comparative Education and teacher training. Robinsohn past away in 1972, his wife in 1996.

The Robinsohn Foundation manages the donations which the School for Life receives from individuals in Europe and also contributes towards the financing of the Principal of the School for Life. They also gave an PhD scholarship to Yothin Sommanont. Rita Haberkorn, vice president of the foundation and deputy of Professor Dr. Zimmer, works also for the School for Life.

16.3 Supporters, sponsors, donators

The Beluga gGmbH supports the School for Life financially in the area of hospitality services.

Some of the honorary fundraisers are: Silvia Bieber, Rita Cromwell, Richard Cromwell, Horst Junker, Michael Krug, Astrid Landero, Dr. Martin Mueller-Wolf, Walter Thiermann, Brigitte Sandmann, Manfred Schoenebeck, Stadtverband Saarbruecken, Horst Seelmann, Annette Wendler-Krug.

Further supporters of the School for Life are Amicus Foundation Bangkok, the Step Foundation Freiburg and the the Wolfgang R. Fikentscher-Kinderhilfestiftung.

An important basis for the longterm existence of the School for Life is the community of friends, sponsors and donators, which includes about 70 individuals. There are also many other people and institutions that have contributed with one time donations towards the build up of the School for Life.

In its current state, the School for Life in Chiang has about 15.000 Euros (690'000 THB) of costs per month and about 6.000 Euros (276'000 THB) of regular monthly funding. Other costs are covered per individual donations, but because they sometimes come and sometimes do not, there is no reliable financial footing. Our goal must therefore be to secure the open costs over a longer period of time, similar to the Beluga School for Life.

16.4 International Academy at the Free University of Berlin

The International Academy for Innovative Education, Psychology and Economy (INA gGmbH) at the Free University Berlin was established in 1996 by Prof. Dr. Juergen Zimmer. Twelve institutes are working under the roof of INA. INA works national and international in numerous, mainly interdisciplinary projects.

The Institute for the Situational Approach (ISTA) – Director: Rita Haberkorn – and the Institute for Transfer of Innovation and Project Management (IfI) – Director: Manfred Schoenebeck – accompany the School for Life scientifically.

16. 5 Beluga School for Life in Na Nai

Right after the Tsunami a cry for help reached the School for Life in Chiang Mai from Namken, a village north of Khao Lak that was widely destroyed. Namkem was a poverty stricken place, a slum. The places where the huts were before were after the Tsunami only filled with gravel and sand. Only few of the houses built were strong enough to withstand the force of the wave. The numbers regarding the death toll are wavering. According to the locals – more than two thousand out of the ten thousand living there have died. The authorities accounted for much less, the reason being that many people in Namkem were never officially registered.

It is not clear, how many children have died. In the east part of Namkem there have been 50 orphans registered, in the region several hundred are reported. There is a big number of women and men, which have lost their spouse and now have to support their children without any available job. Grandparents, which have been relying on the support of their children, don't have the means to survive. It is important to find ways to help those people on a long term and give them new perspectives.

The first steps

Immediately after the disaster, a team from the School for Life started their work under the guidance of Khun Joy. During the school days it was a break for the surviving teachers from that area, and the teaching took place outdoors in the remains of a school. The first step was the trauma therapy and the development of a new, close-held community. During the week approximately 50 children were registered, and during the weekends it turned out to be over 100 children. Adults who were also especially traumatized were overseen in therapy. Many conversations with survivors were held, in order to identify the outline of the development project and to decide on the next steps.

This is how it became clear that another School for Life had to be founded.

This School for Life is placed a little bit further inland, according to the wish of all people involved. The survivors avoid the regions close to the water: they are haunted by the pictures of the catastrophe, they are afraid of new waves and they believe that places of death are a cemetery of those souls, which need to find peace over a long period of time.

Na Nai, a small village is situated in the mountains about 45 minutes from Namkem. On its outskirts lies the land, which will be the new settlement for the School for Life. It's a plateau surrounded by mountains, tropical forests, farms and ponds.

In Na Nai we will have up to 180 children and 40 severely traumatized adults. The adults will bring in their hand craft- and farming skills, they will help oversee the children and help in the development of a new community.

With a local architect and a contractor from Na Nai work started on the construction of the buildings for the children, the adults and for guests of the School for Life. It is planned that a village will be developed based on the idea of UNESCO's the "open learning community", which reflects Thai values and traditions and to connect those with the modern, meaning to be a "global village".

The Bremer entrepreneur and owner of Beluga Shipping GmbH, Niels Stolberg, has secured the financing for the Beluga School for Life for the next ten years. Both Schools for Life are implementing the same educational approach and work closely together in curriculum development.

Also the Beluga School for Life is licensed as a Private Social Welfare School, including Kindergarten and Primary School (www.beluga-schoolforlife.org)

16.6 Other partners

The School for Life regularly exchanges information and experiences with: International Academy for Innovative Education, Psychology and Economics at the Free University of Berlin; UNESCO; Ubon Ratchathanee University (Thailand); Rural and Social Management Institute (Thailand); Step Foundation, Freiburg; Brandenburg Technical University of Cottbus (UNESCO Chair in World Heritage Studies); Learning Development Institute (USA); The People's Institute for Rethinking Education and Development (India); Harvard University, Centre for Middle Eastern Studies (USA).

17. MANAGEMENT

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18. INTERNATIONAL ADVISORY BOARD

The International Advisory Board of the School for Life consists of individuals who help guide the school with advice and knowledge:

Prof. Dr. Marie-Theres Albert

Technical University of Brandenburg Cottbus
Germany

Chair in Intercultural Studies

UNESCO Chair in Heritage Studies

She has developed the successful international program of World Heritage Studies in Cottbus and has thus been awarded the UNESCO Chair in Heritage Studies.

Richard Cromwell

Thailand

Retired Banker and former Director at HSBC

Chairman of Woods Bagot Pty. Ltd.: Architecture, Landscape Architecture, Interior Design

Prof. Dr. Apichai Puntasen

Thailand

Eminent Professor for Buddhist Economics

Dean of the Faculty for Management Science at the Ubon Ratchathani University

Vice President of the Foundation for Thailand Rural Reconstruction Movement under Royal Patronage (TRRM)

Director of the Rural and Social Management Institute (RASMI), Bangkok

Susanne Schnuettgen

UNESCO

Basic Education Division, Literacy and Non-formal Education Section

France

Susanne Schnuettgen is the program developer in the areas of Community Education and 'Education for All', a major project of the UNESCO.

Jan Visser, Ph.D.

President

Learning Development Institute

USA & France

Jan Visser is the founder of the Learning Development Institute. Previously, he had been the head of the UNESCO think tank 'Learning without Frontiers'.

Manish Jain

Co-coordinator

Shikshantar: The People's Institute for Rethinking Education and Development

India

Manish Jain is one of the founders of the Shikshantar. He was one of the leaders of the UNESCO think tank 'Learning without Frontiers'.

Prof. Munir Fasheh, Ph.D.

Harvard University

Center for Middle Eastern Studies

The Arab Education Forum

USA & Jordan

Munir Fasheh has been working on Community Education-projects in the Palestine/Westbank area for almost five decades. Since 1997 he works at Harvard University's Center for Middle Eastern Studies where he is the head of the Arab Forum.

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20. DONATIONS ACCOUNTS

Hilde Robinsohn Stiftung
Bank: Berliner Sparkasse
Bank routing number:10050000
Account number: 2040010036
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School for Life
Foundation for Thailand Rural Reconstruction Movement
under Royal Patronage – TRRM
Bank: Bangkok Bank
Branch: Mee Chock Market, Chiang Mai
Account Number: 675-0-02166-6
Type of Account: Savings
Swift Code: BKKBTHBKA