

**EDUCATION PERSPECTIVE
EVALUATING SERVICE SECTORS'S
STRATEGIES OF THE THAI
GOVERNMENT IN THE DEEP
SOUTH OF THAILAND**

Chumphon Kaewsom

Head of political science program (International Studies).

Maejo University at Chumphon, Thailand.

E-mail Address: dekjo_67@hotmail.com

Abstract: This study examines and analyzes the educational strategies pursued by the Thai government in Thailand with particular focus in the Deep South of the country. Its approach is primarily an eclectic, by concentrating on the strengths and weaknesses of the educational strategies as pursued by Thailand. This paper is divided into five parts. The first part looks at the role of education in resolving the conflict in the region. The second part looks at the integration of Pondok/Islamic educational system into Thai educational system. The third part looks at the Thai government's effort in rebuilding education in the conflict-affected Area. The fourth looks at the bridging education with peace. The last part looks at the effectiveness/efficiency of the Bangkok government's educational strategies. The data for this study were collected from both primary and secondary sources and analyzed using qualitative method. The primary sources include documents, SBPAC's annual reports and press release. In addition, the researcher analyzed the outputs of the SBPAC policy-makers relating to the research topic such as speeches, official correspondences and decisions of the organization relating to the management of the conflict in the Deep South. Interviews with knowledgeable people, prominent political and/or religious leaders, key stakeholders as well as the Thai officials

were also conducted. The Secondary sources included books, journal articles, newspapers and reliable websites. The study revealed that the Thai government's educational strategies in the Deep South have not been very effective because the former has struggled to get better understanding of people and to understand the Muslim's way of life properly. In addition, the Thai government has not push much effort on getting people participating in generating educational strategies that suitable with the area and completely serves their needs.

Keywords: Deep South of Thailand, Educational Strategies, Political Strategies, SBPAC, Socio-economic Strategies

Introduction

The Thai government believes the paramount significance of the role of education as a contributing factor in managing the conflict in the region. While the 'national security mindset' of the security forces and the Thai administration persists and obstructs cooperative outcomes in fields like education, national efforts are beginning to turn this around. These initiatives are important since they would help create a more conducive environment where Islamic religious education can be used as a peace-building tool.

There are possibly three main reasons why the relationship between education and conflict are important. Firstly, education is a fundamental right that should be maintained at all times, even in the most difficult circumstances. This is not simply an ideological statement. Where education is maintained in the midst of conflict. It may provide an important mechanism for the protection of

children against abuse (Smith and Vaux, 2003). This entails that education is a basic right of every individual human being where all governments must deliver to their own people even in time of war. With, Thai government must ensure that education would be provided to all its citizens including the Malay Muslims in the Southern Thailand.

Secondly, education is an essential tool for human development and eradication of poverty. Children rarely get a second chance at education. Where the opportunity of education has been lost due to conflict, it is not just a loss to the individual, but a loss of social capital and the capacity of a society to recover from the conflict (Smith and Vaux, 2003: 9). Thai children or youth including those in the Deep of the country are the future of the country and therefore, the quality of current education would reflect the quality of its citizens in the future.

Lastly, education can be part of the problem as well as part of the solution. Policies and practices at all levels within the education system need to be analyzed in terms of their potential to aggravate or ameliorate conflict (Smith and Vaux, 2003: 10). We do believe that the state has to actively design its educational policy because educational orientation can be a human capital or burden. In the case of Thailand, having an educated citizen would serve as an asset of the country. They will become future visionaries that would design strategic planning of Thailand so as to be very competitive not only in the region, but also globally.

Integration of Pondok/Islamic Education System into hai Education System

While there is a general agreement on the necessity of an urgent educational changes in the region, but certain strategies and actions need to be planned carefully to ensure that the current programs of educational change on Malay Muslims' educational institutions (Islamic/ pondok) will promote and facilitate peace building process in the Deep South. In this regard, Ibrahem argues that though he agreed the idea that educational change can be a possible route for building peace, but he warns that "simply imposing changes upon educational institutions is inadequate because educational changes needs to be done properly since there are lots of sensitivities in imposing such changes on Muslim communities, especially on Muslim educational institutions (Ibrahem, 2006). It seems that many have recognized the prevailing educational problems and its far-reaching implications on the conflict in the region.

Thus, a genuine government's reforms, in general and, an educational reform, in particular, must be initiated if the Thai government seriously resolving conflict in the Deep South. Educational institution is one the most effective tools in cultivating a culture of peace and, thereby, develops a sense trust from people to their government. In this connection, Asst. Professor Dr. Warayuth Sriwarakuel (Sriwarakuel, 2006) believes that:

...“lack of trust is one of the most fundamental problems in the three provinces in Southern Thailand.

He further believes that trust inspires participation and empowerment and participation and empowerment lead to peace. Therefore, to build a culture of peace requires the creation of trust, through the cultivation of stable principles and values. One non-violent solution that Sriwarakuel presented was through educational... reform in order to address the root causes of the problems in Southern Thailand such as underdevelopment and injustice". He emphasizes that if peace is the goal, then one must first have a paradigm shift that is a fundamental change on our attitude towards other people and issues and this can only be achieved through educational reform.

With this, Thai government together with the academe and civil society have established several programs or projects about what effort that can strengthen research work on peace and development in the Deep South of Thailand. Key Educational Policy of Ministry of Education has been used in the Southern Border Provinces of Thailand (The Ministry of Education, 2010).

The purpose of formulating the educational development plan has exclusively used in the southern provinces of Thailand in two aspects. First, it is to improve the Quality of education. For example, curriculum has been introduced to integrate Islamic education into the general curriculum in a school. Second, it is to provide a great learning opportunity for the students in Southern Thailand

so that their educational equality and capability will be greatly enhanced compared with those in other provinces of Thailand. In this respect, he claims that Thai government believes that education could correct people's way of thought (Aontong, 2012). In fact, Thai government has struggled to get better understanding of people and to understand the Muslim's way of life accurately.

Since education is significant to the community perception, Thai government has frequently used it as a tool for promoting its programs and activities as well as creating significant impact to the youth living in the areas. In enhancing a quality of education in Southern Thailand, the Thai government has initiated some relevant projects such as strengthening learning and teaching Thai, developing teachers and learners of Islamic Tadika and Ponoh schools, improving assessment of study achievement and introducing media and technology for teaching assistance. (The Ministry of Education, 2010).

Realizing that education would encourage people to think rationally and do the right thing, the Ministry of Education has set six education strategies to be implemented in the Deep South of Thailand (The Ministry of Education, 2010). The first strategy seeks to develop the quality of education. Meanwhile, in the second strategy, Islamic studies will be promoted and local residents in Southern Thailand will be able to have Islamic education as they wish. The third strategy seeks to support local private schools, such as Pondok and Tadika.

In the fourth strategy, vocational education will be promoted to enable local residents to earn a living both in Thailand and abroad. The fifth strategy seeks to improve education management and develop provincial and district offices under the Office of Private Education Commission and sub-district offices under the Office of Non-formal and Informal Education into IT centers for communication. The sixth strategy, education for security seeks to ensure safety for teachers and other education personnel. (Kaewsom, 2010).

Rebuilding Educational in Conflict-Affected Area

Meanwhile, there are several arguments on education in the conflict-affected area, namely grievances arise when the gap between people's expectations and their actual situations are worsen (Gurr, 1970). Education can have both a direct and indirect effect on the grievances that may create political violence. Indeed, this seems to be happening in the Deep South of Thailand. In this regard, Tayib claims that:

The Thai government policy of education is not so clearly defined and planned, and therefore, it has no longer planning but an ad-hoc action taken by frequently changing of leaders from time to time. Moreover, the educational technocrats are always self-protected and selfish for their interests especially during the time of promotion period. Therefore, they concern more their own interests rather than worry about the educational planning of these private Islamic

schools. Moreover, they oftenly used to report their negative perceptions towards this kind of private Islamic schools to the central government. Finally, the central governments listen to these educational technocrats who monopolize the source of negative report as correct without questioning to or consulting with those schools' administrators (Tayib, November 2012).

This situation has far-reaching implications to the conflict in the region. It causes all other problems arisen in the south whether social, economic, cultural and political ones what he called a "chain problem" (Tayib, 2012). That is why education has been advocated by the Thai government as one of the best ways to improve the situation in the southern border provinces. This policy, however, has failed not only it has not been translated into action, but perhaps the Thai government has imposed a type of education and its system which is alien to the Malay Muslims' culture and religion.

Naturally, the latter has rejected the former's which resulted to the failure of Thai educational policy to solve the educational problem of Malay Muslims in the Deep South. Perhaps, that is one of reasons why the condition of education in the Deep South of Thailand, especially in Pattani and Narathiwat was very poor. For instance, Pattani and Narathiwat were ranked 71st and 75th out of 76 provinces, while Yala was ranked 43rd out of 76 provinces (Foreign Office, 2012).

Thai government is exclusively and evenly focused on actions on religious and educational improvements. Religion and education can act as important role to resolve the incident and to develop the Deep South. Thai government focused on regular educational training, at the same time, promoted religious educational training. These projects lead to decrease a condition concerning cultural separations. Complying with the project, people can live their life harmony and unity among their diversity. Currently, there is a variety of religious-educational institutions in Muslim societies especially in the Southern Thailand. Islamic-secular education in Southern Thailand can generally be divided into three types: *Tadikas*, *Madrasah*, and *Pondok*. *Tadika* are government-sponsored schools, which offers Islamic education in conjunction with the elementary national curriculum. These community-run schools provide Islamic education after school hours or during the weekend for children at kindergarten to primary level.

The local Malay dialect and standard Malay are the languages of instruction. *Madrasah* are the private Islamic schools that may offer secular subjects such as science and math, as well as teaching of foreign languages (like Arabic and English) for elementary up to high school students. The third type which is also considered “deeply intimate with the Malay Muslims” is the *Pondok*” (Medrano, 2007). A “*Pondok* is an educational institution that is typically attached to a *masjid* (mosque) or *balai* (house) of the *tok guru* (head teacher). Malay language is the main medium of instruction

in teaching and learning and it typically consists of subjects pertaining to Islamic jurisprudence, *Taubid*, and interpretation of the holy Qu'ran" (Narongraksakhet 2006).

There is no age requirement in order for one to attend "lessons" in a *Pondok*, that's why it is easily accessible to the members of the community. Also, it functions as a venue for community social gatherings. However, compared to other Islamic schools, the *Pondok* is often a contentious topic between the Thai administration and the Malay Muslims. The Thai administration often casts suspicious and mistrust towards the *Pondok* in the Deep South. Negative reactions like these are largely due to the *Pondoks* (1) purported inadequacy to promote "Thainess;" (2) role as an alleged militant recruitment venue, and (3) *tok gurus* commandeer and possibly instigate insurgencies in the region. There are already some 550 traditional *Pondok* schools in Southern Thailand and about half are registered and recognized by the government" (International Crisis Group, 2009).

Nowadays, education professionals in Southern Thailand have pointed out on developing ways and carrying out reforms to improve the quality of education. Also, the major focus of education policy switched from "quantity" to "quality". For example, UNICEF (The United Nations Children's Fund) has applied Child-Friendly School (CFS). The Child-Friendly School (CFS) model is simple. (UNICEF, 2009).

It promotes the operation of schools "in the best interest of the child". Under the CFS model: 1) Educational

environments must be safe, healthy and protected, endowed with well-trained teachers, adequate resources and appropriate physical, emotional and social conditions for learning. 2) Children's rights must be protected and opportunities must be provided for children's voices to be heard. All children – including children who are poor, disabled, living with HIV or from ethnic and religious minorities – must be treated equally. 3) Teaching methods should focus on a child-centered approach. 4) Learning environments should encourage children to learn and grow. Lessons for children must include essential life skills that aimed at keeping them safe and built the skills they need to fulfill their potential and contribute fully to society. 5) The CFS model also includes partnerships between schools and the community. Since children have the right to be fully prepared to become active and productive citizens, their learning must be linked to the wider community (UNICEF, 2009).

Bridging Education with Peace

Accompanied by the various group of ration, religion, language, notion, culture, and belief, people in the Deep South of Thailand live at the most of their own life based on Islam ethic and norm. The Ministry of Education has been cooperating with the Fourth Area Command and the SBPAC in carrying out a project to develop model Pondok schools at the tambon, or sub-district, level in Pattani, Yala, Narathiwat, and four districts of Songkhla. This program of

education has promoted the unity of social, such as learning how to work together peacefully, which in turn enables political, economic, and social stability. (Annual Report The Southern Border Provinces Administrative Center. Thailand, 2010).

Thai government together with “Non-Violence International-Southeast Asia” a non-profit organization established ‘Building Peace by Teaching Peace’ in Pattani. Its main objective is to develop and to implement a peace-building education and conflict resolution program for children in the informal education sector and out-of-school children in the conflict-affected southern border provinces of Thailand. Under the program, they developed a peace education program which generally aims to increase understanding and appreciation for non-violent means and utilize people participation for capacity-building, and create and sustain a network that can help in initiating and facilitating the peace process between conflicting parties. Assuming a bottom up/ grassroots approach in determining processes and decision-making, the organization is mostly composed of community teachers and other peace stakeholders affected by the conflict in their respective areas. (SBPAC’s Annual Report, 2010).

According to the Thai Education Minister, if teachers are not good enough at teaching, how can we expect good learners? Since teachers play crucial roles in knowledge spreading and experience sharing, the 2nd educational reform has focused on how to help teachers and improve

their personal and professional qualities. However, here are some issues concerning teachers and instructors of Southern Thailand. First is a lack of teachers and instructors. Second is a teacher's intellect. Third is a private school teacher's intellect. And, the last is an educational supervision. Moreover, in the fiscal year of 2010, the government allocated the budget of 70 million US Dollars for the private schools in Southern Thailand. Private education has played an important role in decreasing demand on the government's financial resources for education, as most private schools/institutions are self-supported, particularly for their capital investment costs. At the level of basic education, the government shares subsidies to students in both state and private schools. Many private schools charge additional fees; private degree-level institutions do not receive government subsidies and have to charge higher tuition fees than the state degree-level institutions that are in receipt of government subsidies. (SBPAC's Annual Report, 2010).

Free quality education for 15 years, since 70 percent of most schools in Southern Thailand are private, the government has provided free quality education in terms of tuition fees, textbooks, school uniforms and learning materials. Students of private schools have enjoyed similar benefits to those of governmental schools except tuition fees, which might be higher. However, under this project, the government increased financial support from 60 percent to 70 percent starting from the kindergarten to the high school

levels. Although the government launches the project on free quality education for 15 years from the kindergarten to high school levels as well as vocational and non-formal programs, those who want to advance their education at the diploma or higher degree courses are responsible for paying their tuition fees by themselves. Thus, the Student Loan was established to alleviate such financial burden. The Student Loan, the amount of which has been increased from 870 million US Dollars to 1,200 million US Dollars, has allocated to Islamic banks in Southern Thailand. Those in need of this financial support must come from a poor family with an income of no more than 6,700 US Dollars per year. (SBPAC's Annual Report, 2010).

Therefore, in terms of the course on Islamic studies in private schools of Southern Thailand, the Education Ministry set a budget of 2.50 million US Dollars for 2010. In 2011, the budget was used 4.80 million US Dollars, and remained at this rate in 2010 according to Mr. Precha Wetchasat. He stated that Islamic religious education is fundamental to understand the Southern Thailand insurgency, that it can be the solution in facilitating peace efforts or producing cooperative outcomes (Wetchasat, 2012).

Furthermore, Thai government also promoted sports as part of education promotion. Grafted and targeted by the government, Thai government supports and encourages sport as key mediums to get through community in order to create reconciliation between Thais' Buddhist and

Thais' Muslim so that trust and harmony occurred over the area again. Thai government supported local villages', districts', and internationals' sport tournaments. Sport lover communities were set up in order to give them a chance to connect with other communities via the game of volleyball, football, pentangle, muzzle and aerobic. The sport occasions exposed them opportunities to communicate and harmonize with others so that their quality of life will be upgraded, therefore, the battle within the community will be reconciled. Additionally, Thai government strengthen mutual understanding between interpersonal networking groups and push them to be the one of mechanism involving the link of information from the government to the public. All activities acted as public hearing to reflect the feedback from the community to the government in order to bring back the collaborative solution to the situation over the area. Activities performed supported by government to develop an intelligent network working under the community cooperative assistance creating a strong community and public welfare. The new leadership development activities were set up by Thai government, conveyed public networks to promote Muslim intellectuals' students role over the community. These private networks created the Southern Border Provinces' peace. (SBPAC's Annual Report, 2010).

Thai government created comprehensive systems for all collaborative groups of religious leaders, officers, students, community network, justice networks, graduated Muslims, women intellectuals, teachers, religion villagers network,

spokesman or natural leader to work together in harmonizing way. Thai government has promoted Muslim's culture; tradition and sports while better understanding and harmonizing among different races were achieved. These can generate people a better attitude toward the government as well as it can empower them to drive their own community by peace.

Effectiveness/Efficiency of Thai government's Educational Strategies

Education is viewed as a key to contribute peace in the Deep South of Thailand. Thai government has implemented various educational strategies in strengthening capacity of people in the Deep South, as it perceives that education could create stability of the area and lead to sustainable livelihood. There are numbers of projects carry out by Thai government in enhancing quality of education in the area, for instance, Traveling Teacher project, Building Peace by Teaching Peace program, Sport promotion, Granting Scholarship for students in the area and so on. (SBPAC's Annual Report, 2010).

Despite of these various educational policies Thai government have not been very successful in implementing them effectively because the organization has lack of sufficient management system on educational strategies. For instance, Thai government failed in monitoring and updating constantly the processes and results in which the projects are being implemented because there is no specific department

designed to monitor such projects. Similarly, it is true that Thai government has supported budget materials and hoping that these could make better education and build valuable human resources in the Deep South, but it has failed to deliver the type of education that is acceptable to the Malay Muslims in the region. It seems that Thai government's officials, in particular, and the Thai government's official, in general, are very naïve with respect to the very concerns of the Malay Muslims in southern Thailand. (Kaewsom, 2015)

Furthermore, there are threats that affected Thai government's educational strategies and its performances which result in unsuccessful of its strategies and projects as follow (Kaewsom, 2015):

Safety, there are effects of unrest situations on student performance both direct and indirect. Students do not have sufficient time to study at school as the school has to be close when the area is disrupted by the insurgents. And the students are lack of opportunity to have tutorial and to take classes after school hours or during the weekend. They also do not have enough supported materials and tools in learning. Moreover, school teachers feel unsafe and are lack of encouragement for working in the area. It affects on their work performance and capacity, and they might move out to different areas where they feel safe and secure, and can have better life.

Belief, value and misunderstanding, Islamic religious education has huge impact on Muslim's way of life which

could result in misunderstanding and losing trust between government and community as well as government and private schools in the area. Therefore, it is very difficult for the government to support and develop the community when there is lack of trust between them. Additionally, Muslims like to educate their children in Islamic religious schools as they teach intensively on Islamic study and Muslim also perceive that study in regular schools could lead to the reduction of Malayu uniqueness. Moreover, Muslim in the Deep South has low income which is one of the reasons why they only send their children to Islamic religious schools in the area rather than send them to other schools in different areas which will cost more money.

Lack of suitable higher education programs, there are large numbers of higher education institutions in the Deep South of Thailand but those institutions do not have programs that meet the need of people especially on Islamic study. The institutions still perceive that Islamic study is not necessary. Additionally, there is shortage on teachers who have intensive knowledge on Islamic study. Moreover, students who finish high school from this area, they tend to have lack of confidence to continue obtaining higher education. It is because they do not have sufficient fundamental knowledge.

Lack of comprehensive curriculum, Curriculum in Islamic religious schools is very narrow in general education. They are more focused on Islamic study. This causes students to have less knowledge on general education which

is necessary for them to work in very challenging and competitive work environment nowadays. Moreover, this also results them limited job opportunity as well.

Shortage of talented school teachers on general education, this is resulted from unrest situations occurred in the Deep South. As we know that in the Deep South, education is more focuses on Islamic study. Most of teachers, are from the area, have intensive knowledge on Islamic study. Therefore, there are needs on teachers for general education who are normally come from other parts of the country. These people are not familiar with the area and have more concern on their safety both life and property. Not many people are willing to work in this area, where it is dangerous and have no guarantee of life security. This is the reason why it is so difficult to have teachers for general education as well as to contribute strong education in the area.

Therefore, Thai government has to create an effective management system on education and establish a specific department to be designed to monitor and update continuously each project or program efficiently and effectively. Feedback or check-and-balance will reflect how each project is truly performed, how effective is it, and which projects are worth implemented. Similarly, if there is negligence and failure during the implementing processes, Thai government can resolve them promptly and find better options or ways to accomplish its goals.

Furthermore, the education system in the Deep South needs to be reformed. Students in this area are weak on

general study which results in insufficient capability of the students to compete with students from other regions as well as less opportunity to get a good job in a competitive working environment nowadays. Moreover, educational institutions in the area have to lower their education standard in order to serve the students, mostly Muslims. Not many Thai students from other regions attend the educational institutions in this area; they are afraid of the violence attacks and feel unsecure on their life and property (Pitsuwan, 1985). These cause lack of diversity of students, which result in reducing chances of the students to learn Thai culture, absorb Thai way of life and learn how to live peacefully with Thai.

In addition, lack of sufficient education system causes low quality of human resources. When people fail in school, they feel depress from both home and school. They try to find their way to get out from the problem, but unfortunately many of them have no way out of it. Consequently, this brought tremendous social problems-ranging from acute poverty to drug related issues. With this, some say that the insurgents normally take advantage of this problem by encouraging these people to join the separatist groups. In this regard, he claims that some militant groups have recruited drug addicts in their ranks and used them to detonate bombs against the government's personnel and infrastructures (Abdul Rahman, 2013).

Since the Deep South provinces are more similar or connected into Malaysia than Thailand with respect to the

political and socio-economic and cultural identities, the SBPAC can learn and adapt Malaysia's curriculum and sign collaborations that possibly encourage students-exchange with Malaysian educational institutions such as Universiti Utara Malaysia (UUM), Universiti Sains Malaysia (USM), Universiti Malaysia Perlis (UniMaP) and so on. In addition, the SBPAC should cooperate with Muslim countries like Egypt, Turkey, Indonesia and Malaysia in reforming the education system as those countries are well established on education. Other with regard to administration, Thai government has failed to establish one organization that directly administers Islamic religious schools rather than using the Educational Service Area Office as regular public school. Thai government can adopt administration system from Malaysia as a model to reform the school administration system in the Deep South. Besides, there is also concern on budgetary allocation. Thai government should provide equal budget and support to each school in the same level. However, there is must be an effective evaluation system in monitoring how each school spends its budget. The evaluation system must be use constantly in order to have better control over the budget and have better result on each project being implemented. (Kaewsom, 2015).

Additionally, Thai government did not support heavily on the schoolteachers in improving their capacities and skilled needed in developing their work performance. Thai government should support budget and provide courses that meet the need of the schoolteachers. Additionally,

encouragement is also important. Thai government should also set up incentive award programs as a tool to motivate the schoolteachers to develop their work performance which will result in better education in the Deep South of Thailand. In short, Thai government has not invested so much its effort to pursue sufficient educational strategies and, thereby, achieving them. Thus, the Thai government has not allocated all the needed resources for better education of the Malay Muslims in the region. It seems that they are pre-occupied with their short-term political and economic gains.

Thai government as an organization has becoming shortsighted entity. Perhaps, it is imperative for them to realize that a concrete result of their strategic objectives take time at least 5 – 10 years or even longer. Therefore, Thai government has to understand that achieving their strategic objectives require more hard works and patience. Similarly, they have to ensure that the SBPAC's educational strategies being pursued are not only doable, workable, reliable, sustainable, but more importantly, it is acceptable to the Malay Muslim community.

Summary

With respect to the educational strategies, Thai government has tried to impose Thai educational system on the Malay Muslims by incorporating the Pondok or Islamic educational system into the mainstreams Thai educational system. Some people of the region accepted it, but others refused to do so because they perceived that such initiatives

might dilute their cultural education and identity and fear that these might have far-reaching effects to their children and the generation to come. It is of no doubt that educational reform is extremely required in the Deep South, but Thai government has to consider the sensitivities of the people of the region.

It is true that Thai government has tried to initiate a type of education and its system that would help better the conflict, but they have to understand the unique characteristics of Malay Muslims in the Deep South and their needs in order to design and implement the type of education that really address their needs. Thus, a balanced education that is a combination of Islamic and general studies that would cater their educational needs have to be considered by Thai government. This is a paramount significance for the Malay Muslims in the region simply because it is in the line with their religious or cultural beliefs.

So understandably, the current educational system pursued by Thai government has not successfully addressed longstanding issues in the region and therefore, need to be relooked or strategized so as to meet or achieve its noble objective that is the conclusion of the conflict in the Deep South of the country. It seems this is a wakeup call for Thai government to initiate or make a good rapport with Muslim countries like Malaysia, Indonesia and some countries in the Middle East and then build strong collaboration with them. Malaysia has notable educational system that Thai

government can utilize as a model in reforming the educational system in the Deep South.

References

- Annual Report The Southern Border Provinces Administrative Center. Thailand, (2010).
- Foreign Office. *Prospects for Development in the Border Provinces*. The Government Public Relations Department. <http://thailand.prd.go.th/ebook/review/content.php?chapterID=182>. Retrieved March 23rd 2012.
- Gurr, R. H. (1989). *Violence in America: Protest Rebellion, Reform*. London: Sage Publications.
- International Crisis Group (ICG). (2009). *Recruiting Militants in Southern Thailand*. Asia Report N°170: International Crisis Group. 22 June.
- Kaewsom, C. (2015). The Effectiveness of The Southern Border Provinces Administrative Center (SBPAC) in Managing the Deep South Conflict in Thailand 2006-2012 an Organizational Approach.
- Medrano, A. D. (2007). "Islamic Education in Southern Thailand." *Islam in Southeast Asia*, 7(2), Spring.
- Moonla, P. (2012). *Governor of Southern Border Province of Pattani Administrative Centre*. Interview. August 29. Thailand: Pattani.

- Narongraksakhet, I. (2006). "Educational Change for Building Peace in Southern Border Provinces of Thailand." In *Understanding Conflict and Approaching Peace in Southern Thailand*, eds. L. Schmidt and I. Yusuf. Thailand: Konrad Adenauer Stiftung.
- Pitsuwan, S. (1985). *Islam and Malay Nationalism: A case Study of the Malay-Muslims of Southern Thailand*. Thai Khadi Research Institute: Thammasat University, Bangkok.
- Smith, A., & Vaux, T. (2003). *Education, conflict, and international development*. London: Department of International Development.
- AonThong, S. (2012). *Director of Institution for Policy and Plan of SBPAC*. Interview. August 29. Pattani: Thailand.
- The Ministry of Education. (2010). *Key Educational Policy of Ministry of Education in the Southern Border Provinces of Thailand*. Office of the Minister. MOE. News No 159/2552. September 27th.
- UNICEF. 2009. *Quality of Education*. <http://www.unicef.org/thailand/education15799.html>. Retrieved October 2nd, 2012,
- Watcharasukhum, P. (2012). *Committee at the SBPAC and Academics at Rajaphat Yala University*. Interview. August 30. Thailand: Yala.
- Wetchasat, P. (2012). *Director of Education Development Centre & Assistance Secretary of the SBPAC*. Interview. August 26. Thailand: Pattani.