

**THE DEVELOPMENT GUIDELINES OF COMMUNICATION
NETWORK MANAGEMENT AMONG ELDERLY SCHOOLS IN
CHIANG RAI PROVINCE AND KALASIN PROVINCE**



Panisaya Atijitta

**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Communication Arts and Innovation)
The Graduate School of Communication Arts and Management
Innovation
National Institute of Development Administration
2020**

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ABSTRACT

Title of Dissertation	THE DEVELOPMENT GUIDELINES OF COMMUNICATION NETWORK MANAGEMENT AMONG ELDERLY SCHOOLS IN CHIANG RAI PROVINCE AND KALASIN PROVINCE
Author	Panisaya Atijitta
Degree	Doctor of Philosophy (Communication Arts and Innovation)
Year	2020

The study was aimed to study the current situation of communication network management and network communication strategies of the elderly schools in Chiang Rai and Kalasin Provinces, including guidelines for developing network communication of elderly schools towards sustainability. The study is qualitative research, conducted by in-depth interviews and focus group interviews with all concerned people in two groups of elderly schools: strong and developing.

From the study, it was found that at present Kalasin Province has the highest number of elderly schools in the nation, while Chiang Rai Province is the province in which the first elderly school was established. The network management of the elderly schools of both provinces was found to be a part of elderly clubs' activities at a sub-district level, comprising two main parts: the civic networks, i.e., community leaders, monks, elderly clubs, sub-district and village chiefs, people in the community, academic institutes, and local politicians, and 2) local government networks, i.e., municipality, the Sub-District Administrative Organization (SAO), and sub-district health-promoting hospitals. The schools were established and managed in the form of a committee. Most elderly school leaders in Chiang Rai Province, who were samples of the study, were monks due to socio-cultural context in which people are tied closely to Buddhism whereas most elderly school leaders in Kalasin Province were community leaders due to the northeastern culture, especially Phu Thai ethnicity, which pays high importance to local leaders.

Regarding the network communication strategies, communication in and outside schools was divided into 3 periods: 1) Before the school establishment period

in which all elderly schools communicated for compiling community networks, fundraising, and inviting the elderly to participate in schools' activities through media. 2) After the school establishment period in which all schools communicated their objectives to the elderly who never attended school and general communities, including external agencies for support. 3) During the maintenance of the school networks in which all schools communicated to create morale and motivation for working groups. Besides, they communicated for maintaining good relationships with external networks. For the roles of a sender and receiver, it was found that network members took a role as both senders and receivers, while school leaders played a role as the main senders. Communicated content emphasized the content that was beneficial for school development. In terms of media and channels, the media used in the internal network were activity, personal, and social media, i.e., Line Group, etc. while the external networks were personal, community, social, and traditional or local media.

Moreover, it was found that elderly schools had main concurrent problems of “people” and “funds.” As guidelines for developing “people” issues, elderly schools should have flexible network management. Members should be replaceable and young generations should be encouraged to participate in the network to replace the old members in the future, while communication for maintaining relationships should be conducted continually. For the management of “funds,” elderly schools should have external networks, such as the provincial elderly-school network and government agencies to support information that helps to access governmental funds. Besides, elderly schools should have strong networks and communication strategies that help to create and maintain collaboration in the networks sustainably through the use of a variety of media and channels, especially social media, which can access and acquire support from the new generations, in combination with the use of traditional media for increasing the effectiveness of creating commitment and engagement among local people of the same area.

ACKNOWLEDGEMENTS

This dissertation has been accomplished because of the kindness of Associate Professor Kullatip Satararuji, Ph.D., the researcher's major advisor, who kindly advised, examined the completeness of the dissertation, and always encouraged the researcher all through the study. The researcher thus would like to express her high gratitude herewith.

Sincere gratitude is also given to Associate Professor Kamjohn Louiyapong, Ph.D., my co-advisor, Associate Professor Asawin Nedpogaeo, Ph.D., committee chairperson, Associate Professor Somsuk Hinwiman, Ph.D., external committee all their supporting guidelines that make this dissertation more complete.

At last, deep gratitude and heartfelt thanks for the great support and encouragement of the researcher's family and siblings. Finally, thank you myself for the utmost endeavor to overcome all obstacles until this dissertation was accomplished as wished.

Panisaya Atijitta

July 2021

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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Problem

Since 2000, Thailand has moved from an “aging society” to “aged society” based on the criterion specified by the United Nations that any country having people aged over 60 years old of more than 10% of the national population is counted as an “aging society” and people aged over 65 years old of more than 7% of the national population as an “aged society.” (Khodel & Chayovan, 2008, p. 1). Furthermore, Thailand is expected to be a “completely aged society” in which more than 20% of the national population are aged over 60 years old in 2022, and a “super-aged society” with more than 25% of the population aged over 60 years old in 2033. (Foundation of Thai Gerontology Research and Development Institute, 2017, p. 56). In 2019, the government declared “aged society” as the national agenda and continued the 2002-2022 action plans to prepare Thailand towards a completely aged society. (The Standard Team, 2020, September 6)

Due to the 2019 Basic Necessity Information (BMA) (Public Life Quality Development Committee, 2019, p. 37), it forecasted that after 2019, Thailand would have 7,781,351 people aged over 60 years old: 3,547,165 were male and 4,234,186 female, or about 21.09% of the whole population. The figures thus accord with the forecast. Accordingly, the population called, “million birth generation¹” or birth population over a million, who is an “elderly population,” exceeds 20% of the overall population. Thus, preparation for the elderly: physical, mental, social, and household economic readiness, is thus essential.

1) Physical and Mental Problems of the Elderly

Declining physical condition by age makes the elderly risky for all possible diseases, especially no-contagious diseases. From the survey on people’s physical examination in 2014 by Health Systems Research Institute (HSRI) (as cited in

Foundation of Thai Gerontology Research and Development Institute, 2017, p. 37), the survey indicates that most elderly people faced more than one kind of non-contagious diseases. The common diseases of the elderly are "high-blood pressure," "high cholesterol," "diabetes," "Osteoarthritis," "Emphysema," "Chronic Obstructive Pulmonary Disease," "Coronary Artery Disease," "Myocardial infarction," and "Paralysis." Especially, high blood pressure is found the most, or approximately 60% of late elderly people. Other health condition problems are "having less than 20 teeth and wearing a denture or false teeth," which causes difficulties for them in occlusion, leading to basic health problems. Besides, far-sightedness and Cataract and decrease their visibility, while their hearing ability also decreases. The elderly are also prone to fall-related injuries resulting from slips and to contract a disease easily. Therefore, physical problems are the main problems that obstruct the elderly from conducting their daily activities by themselves. Besides, the survey also found that 600,000 Thai elder people faced dementia and expected that the number will keep increasing. (Foundation of Thai Gerontology Research and Development Institute, 2017, p. 42)

Furthermore, a shift of a person's roles and status in society from being a major force of a family with respected positions to someone depending on others' assistance may make the elder lose their self-esteem. Particularly, the loss of their beloved family members often discourages them to live. (Bureau of Mental Health Promotion and Development, Ministry of Public Health, 2017, pp. 6-7). Consequently, depression caused by emotional changes enables to make the elder feel bored or desperate or both. Severe and chronic depression state may lead to "depression" disease eventually. Thus, they may feel unhappy and decide to commit suicide. From screening the health of the elder and the disabled in 2013 (Nahathai Wongpakaran et al., 2016, pp. 6-7), it was found that 33% of the elder were found to have depression symptoms at a high degree and 6% depression disease. Concurrently, from exploratory research of Thai elders' well-being in 2013, it was found that the proportion of elderly bedridden patients and general patients tended to reflect almost an equivalent rate of depression disease, namely 21.9% and 21.1% respectively (Suradech Dounghipsirikul et al., 2014, p. 19).

Economic problems are another significant problem for the elder. From the report of World Population Ageing 2015 (United Nations, 2015, pp. 68-72), most old

people tended to be poorer than other people of younger ages, especially in African and Asian countries. In Thailand, from the survey on the elder's income, (Foundation of Thai Gerontology Research and Development Institute, 2017, pp. 34-35), one-third of the elder had income lower than poverty baseline or lower than 2,647 monthly. However, on the other hand, the main source of income from their offsprings or descendants was found to decrease from 52% in 2007 to 37%. Such figures indicate that Thai elderly people tend to depend economically on their descendants decreasingly. Besides, they were found to stay alone or live with other old people increasingly. Regarding the perception of the rights and accessibility to medical and public health services, high inequality was found between old people in the urban and rural areas.

2) Policies on the Older Persons

Previously, since the governance of Chuan Leekpai, the former Prime Minister, the Thai government has been well aware of welfare management or elderly living allowance or subsistence allowance for the elderly in a community. In 1993, the Ministry of Social Development and Human Security in cooperation with local administrative organizations were responsible for granting 200 baht monthly for the poor elderly. During 2001-2002, such a mission was transferred to the Local Administrative Promotion Department and Bangkok Metropolitan. In December 2006, the Cabinet issued a resolution of adjusting living allowance for the elderly to 500 baht monthly. (Bureau of Committee 3 & The Secretariat of The House of Representatives, 2019) At present, the state specifies certain criteria for distributing the elderly's living allowance, i.e., people aged over 60 years old, having no rights to receive pensions or other similar financial support. It is certified that the registered old people aged between 60-69 years old will receive a living allowance of 600 baht 70-79 700, 80-89 800, and over 90 years old 1,000 baht monthly.

Besides, policies on the elderly's welfare, the preparation for coping with aging society is very crucial, (Community Based Health Research and Development Foundation, 2017a, pp. 16-17) proposed that the government has to arrange three-dimension preparation. The first dimension is health. Several studies show that the last three years of the elderly's life are the most expensive period for medical treatment expenses. Consequently, savings for medical care are thus very important.

The second dimension is economics. Before entering old age, people should plan for long-term savings, including professional plans. Both dimensions are accordant with the United Nations' plans concerning the 2030 Agenda for Sustainable Development, which focuses on freeing the elderly from poverty and having better health (United Nations, 2015, pp. 99-100). Nevertheless, to cope with the coming super-aged society, it requires the third dimension, namely the social dimension, which emphasizes "social investment." For example, in the past when any family got a fish, family members would share it with their neighbors, especially when they were sick or deficient. However, nowadays, a society changes towards more individualism; thus, social investment has changed to economic investment. However, social investment is still needed in parallel. This three-dimensional preparation must be conducted through shared learning among the elderly, which will enhance their awareness, leading to their planning and action at an individual level.

3) The Development of "Ageing" to "Active Ageing"

Besides the aforementioned preparation, to mobilize the elderly to jointly plan how to develop their quality of life with all concerned government agencies is very significant as well. Notably, the elderly should be the ones who know their needs and the needs of other old people. Such notion accords with the concept of "active ageing" of the World Health Organization (WHO, 2002, p. 12). The main purpose is to drive the elderly as major agents in developing their health, social participation, and security, to raise the quality of their life holistically. Furthermore, for WHO, the term "active" does not imply only physical health, but it also includes the elderly's continual participation in social, economic, cultural, religious, and civil activities, including their part in labor markets. The concept of active ageing has been adopted through group formation activities or through lifetime education curriculum to encourage the elderly to participate and create activities for themselves and the society based on their capability, aptitude, and expertness, under the support of the government and civic sectors. From the studies on the Thai elderly people's active ageing index, conducted by National Statistical Office (2017), it was found that Thai elderly had a quality of life at a moderate level (0.685). The elderly in the northern part of Thailand was found to have the highest level of quality of life (0.695),

followed by the northeastern part (0.694), central part (0.682), Bangkok (0.677), and southern part (0.659) respectively.

Gerontologists in the area of active ageing view that since the elderly are often perceived as vulnerable, ailing, and lack in potential, they tend to be discriminated against. However, such a myth has been constructed by society from a single-dimensional perspective. Thus, it is essential to dismantle such an idea or change people's thoughts. (Suchada Thaweessit, 2020). The elderly are persons with long-life experiences and with accumulated knowledge useful for the next generation, which can be applied for social development. To shift people's thinking should start with the building of a more positive image of the elderly, i.e., an image of a healthy person with potential in bringing about benefaction and contribution to a community and society, or a person who can depend on himself or herself with self-pride. (Office of the National Economic and Social Development Council, 2009)

Jiraporn Kespichayawattana (2006), Penkhae Prachonpachanuk (2007), and Archanya Ratana-Ubol et al. (2009) agree that the way for supporting the elderly towards active ageing is to enhance their lifetime learning, especially those with low education, as it associates with unemployment, disability, and risks of death, due to their lack of essential knowledge in professions, well-being, and household financial management. Similarly, Ravee Sajjasophon (2013) points out that to promote and develop lifetime learning, the concept of gerontology, particularly in education, is a proper guideline for teaching the elderly about how to live with an understanding of themselves, society, and the environment. Developing a city for the elderly can be done by encouraging them to live in their hometown, but on the other hand, welfare and public health systems must also be developed with an emphasis on community development and collaboration. Still, operation systems may be adapted to suit the community context and needs of the elderly in the area. Importantly, the elderly have to play a part in organizing educational systems. Therefore, besides, policies and welfare for supporting the elderly's active ageing, it still requires the support of their family, relatives, friends, and community members, especially support among the elderly. As a result, group activities among the elderly will not only respond to the enthusiastic older persons, but they also encourage other old people who live independently or individually to join groups.

4) “Elderly Schools” and “the Development of the Elderly’s Quality of Life

Besides the gathering in groups of the elderly for doing activities, later there has been another form of the elderly's group formation by inviting the elderly to learn, or so-called, "elderly schools." "Elderly schools" or "the third age schools" (the term "Third Age" originated from the French language conveying the meaning of old people and later being used as a curriculum program in an academic institute entitled, "Les Universités du Troisième Age" or “the Third-Age University,”) were established in 1973. Later, the term was adopted to be used in English (Laslett, 1991). According to Collins English Dictionary (2014), the third age means the age of the elderly who can have an opportunity to travel or have extended education. The purposes of their learning are their need to do something beneficial for their community, to learn in which they are interested, to prevent a state of dementia, to establish social bonds, to reduce their grief in life, and to depend on themselves. (Gibson, 2016)

The first elderly school in Thailand was established in Hua Ngom Sub-District, Phan District, Chiang Rai Province, as a result of a reflection of the elderly's problems through a civil society conference. The problems reflected on the stage were chronic sickness, mental health, and abandonment problems, leading to the suicide of the elderly in the area. Phra Khru Sujinkallayanatham, Deputy-Chief of Ecclesiastical Administration of Phan District thus proposed to found an elderly school. Hua Ngom elderly school started to teach on July 29, 2010, aimed towards shared learning among the elderly. It is one of the projects under the supervision of Goodness or Virtue Bank of Hua Ngom Sub-District and under the operation of both people in and out of the community. After a while, an "elderly" university followed. It is an advanced program to support the elderly who finished their education from school but intended to further their education and to disseminate the knowledge they learn. Hua Ngom Elderly School becomes a prototype for other local administrative organizations to visit, study, and adopt for their areas. (Piyakorn Wangmahaporn, 2012) Besides, an elderly school also reflects the concept of "H T S H," or "Home, Temple, School, and Hospital or Health-Promoting Hospital." All of these places play roles in bettering the elderly's quality of life in a community.

Before the establishment of the elderly school, the government-supported individuals, groups of individuals or communities to found "an elderly club" for

gathering elderly groups living in the same area for common activities, especially those focusing on promoting well-being. Government, private, or civic agencies can be either principal supporters or co-supporters. The establishment of an elderly club can also be either formal or informal. For a formal club, it must be registered at the Association of the Elderly Council of Thailand under the Royal Patronage of Somdet Phra Srinakarin Rommaratchonnani, which is a major office for providing advice and support for the establishment of an elderly club. An informal club requires no registration but can operate by people's needs in each community.

From the study of Orawan Sirisawat (2000) and Urarat Buranakongkatee (2011), they found some common factors affecting the strength and sustainability of an elderly club. Such factors were a strong leader, especially a leader with good education and accredited status, a well-established location that was convenient for members to join activities, appropriate appointment time, the creation of activities in which the elderly could have shared contribution, and the granting of rewards or honors for the elderly. However, the problems that were often found in an elderly club were no stable place for doing activities, the organization of activities created by a leader without the assessment of club members' needs, no elderly participation because of their fear to express their opinions and their inconvenience to have continual activities owing to their regular work, and mere registration without any participation to get supporting money from the club. Moreover, the support from any agency was in the form of monetary or related material supply only. No moderators were supplied for giving beneficial and diverse knowledge to club members. Therefore, the management and organization of activities were based on the aptitude and ideas of club leaders or mainstays only.

Generally, a major restriction of an elderly club is that a club is not a legal or juristic person so it can not run any juristic acts and is not accredited in terms of business. Besides, several clubs are not affiliation with the Association of the Elderly Council of Thailand under the Royal Patronage; therefore, they cannot be sustainable by their autonomy without any network connections or support from other agencies. Consequently, several elderly clubs have to terminate their operation. (Bunlu Siripanich et al., 1996). Thus, the Association of the Elderly Council of Thailand has to collaboratively establish a program called, "Brothers/Sisters Club" to ensure an

effective elderly club that can be a model and give advice about management and operation for other elderly clubs that needs assistance. Moreover, the Council also encourages the elder to register with the Council or be a part of the Council's provincial network. (Sasipat Yodpet et al., 2004). Nevertheless, the operation still faces difficulties in several areas due to a lack of knowledge in the management and activity organization of a club at a sub-level. Moreover, the communication of the network connection with the Association is vertical and directive; thus, elderly clubs' operation and activities organization are limited and lack continuity. It requires them to cooperate with government and civil agencies as alliances to continue their activities. Unfortunately, some of them have some restrictions to do so. (Decha Sangkawan et al., 2018)

Notably, while the activity organization of elderly schools is relatively more concrete than formal education curriculum, elderly schools have some constraints in requesting grants from government agencies. While legitimate or registered elderly clubs have a right to receive such grants from government agencies, elderly schools do not have a right to do so unless they have operated their missions for one year before they can register as a public benefit organization, eligible for grants from government agencies. Accordingly, most elderly schools are organized under elderly clubs similar to Hua Ngom and Wat Hua Fai Sub-District Elderly School in Phan District. Such interdependence helps to fulfill their strength and weakness since the elderly can perform their group activities continuously and can request grants from government agencies as well. (Phra Kru Piyawan Pipat, Interview, April 23, 2019)

In 2016, the Department of Older Persons, the Ministry of Social Development, and Human Security assigned the Provincial Office of Social Development and Human Security of every province to support the establishment of an elderly school in its province. Every province could support only the establishment of a school or to support the establishment of both schools and the Center for the Development of Quality of Life and Promotion of Older Persons in parallel. Besides, the Department provided budgets to run activities for empowering the elderly, supported essential resources, and built relationships and collaboration among elderly schools. (Arpa Raanapitak, personal communication, October 5, 2018)

Regarding governmental policies, after the evaluation of the 2002-2022 action plans on the elderly, it was found that the government had to accelerate the readiness of the population towards a quality aging society, including promotion, empowerment, and social protection for the elderly. Particularly, the modification of small-scaled schools and the location for developing to be elderly schools require joint planning and goals of the Ministry and people, including private sectors. (The Standard Team, 2020, September 6)

Elderly schools' activities emphasize self-gratifying and lifetime education for the elderly through the collaboration of concerned agencies in drafting elderly schools' curriculum that empowers the elderly in four dimensions: social, health, economic, and environmental. The purposes of schools are to provide space for the elderly to exchange, learn, and develop skills essential for their living. Accordingly, the elderly can depend on themselves, catch up with periodic changes, understand themselves and others, and amuse themselves. Moreover, they can associate with other old people, doing activities with their off-springs, and participate in the community's activities. Mostly, elderly schools will accept elderly students living in the village or district where the school is located. Learning programs and activities are based on the concept of lifetime education by adjusting them to respond to each elderly's needs and local context. (Sasipat Yodpet et al., 2017)

The list of elderly schools in Thailand, classified by regions, of the Department of Older Persons, the Ministry of Social Development and Human Security in September 2018 (Department of Older Persons, The Ministry of Social Development and Human Security, 2018), shows that there were altogether 1,346 elderly schools throughout the country. The province locating elderly schools the most was Kalasin (133 schools), followed by Chiang Rai (61 schools). The number of elderly schools in each province is illustrated in Figure 1.1.

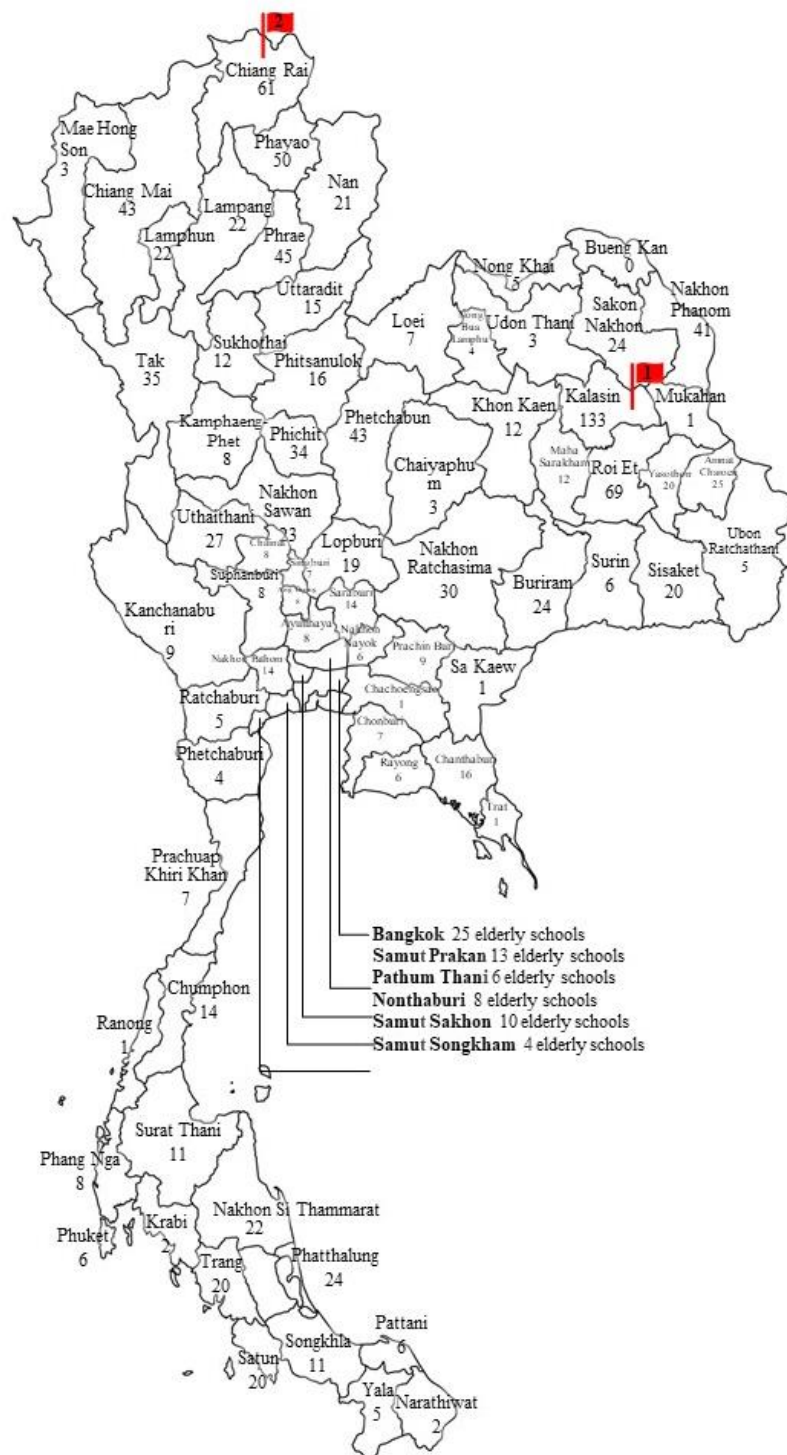


Figure 1.1 A Summary of the Number of Elderly Schools in Each Province of Thailand

Source: Department of Older Persons, The Ministry of Social Development and Human Security (2018).

5) Organizations Supporting Elderly Schools

Local Administrative Organizations (LAO), such as Sub-district Administrative Organizations (SAO) and Sub-district Municipality, are organizations whose main roles are to support elderly schools in a sub-district or village by providing budgets, necessary resources, and personnel who will provide the advice, as a part of plans of the elderly development in Sub-districts. Besides, budgets or financial support can be given by other sources, i.e., elderly funds from the Provincial Office of Social Development and Human Resources or through the Center for the Development of Quality of Life and Promotion of Older Persons in the area where the school is located. National Health Security Office (NHSO) provides funds for health promotion and elderly physical check-ups in Sub-districts. Thai Health Promotion Funds promotes learning exchanges and coordinates all concerned offices. Besides, elderly schools also get academic support from health-promoting hospitals and district hospitals regarding health knowledge. (Somsak Chunharas, 2013, pp. 55-57)

From the compilation of related studies on elderly clubs and schools, i.e., Chintana Snamchaikul et al. (2014), Saowaluk Maneethip (2017), and Piyakorn Wangmahaporn (2012), the researcher found similar problems, i.e., budgets, places, personnel/lecturers, management, and trust on those involved. All of these problems caused discontinuity of schools' operation, and lack of collaboration from both inside and outside schools. Correspondingly, when they faced a problem, they could not handle or solve problems by themselves so schools had to discontinue or be terminated. Therefore, elderly schools should establish networks among stakeholders and schools towards joint problem-solving and common understanding so that they can find ways to develop schools sustainably. Such a phenomenon leads to the question "how elderly schools should manage their communication networks to reach sustainable operation."

6) “Networks” and Ways to “Sustainability”

Studies on elderly clubs and schools all agree that both elderly clubs and schools should get support from local agencies of government, private, and civil sector in terms of financial support, places for doing activities, equipment, lecturers, and facilities. Fundraising and resources provided cannot be accomplished by only a single individual, group, or local agency. It is necessary to have alliances in the form

of "network parties." Ravee Sajjasophon (2013) indicates that education management for the elderly should be organized by network parties. It requires several parties to play a part in organizing it as partners and focusing on active working through community-based development. On the other hand, operational patterns may be adjusted to suit each community's context and the elderly's needs in the area.

Prakasit Kayasit (Community Based Health Research and Development Foundation, 2017a, pp. 1-2) stated that in developing the elderly's quality of life, it requires an integration of all ministerial work, both policy and academic, to propose a set of services for a community to choose what is proper and necessary for its community. The notion accords with the concept of Pravet Wasi (2003, p. 26), which compares the mobilization of concrete health system reformation with a kind of working called "Triad Link" or "A Triangle of Moving a Mountain" Concept, which composes of 1) civic social movement, 2) the foundation of knowledge or academic work, and 3) the connection with politics.

Formerly, network management for local development was conducted through centralized-direction policies or from top to bottom, namely from the central government to local areas. The disadvantages of this approach were that the center could not reach the needs of local communities genuinely. Therefore, later, it was adjusted towards decentralized policies or from bottom to top direction. Networks nowadays tend to originate from the people sector from a small local network to a larger network. For instance, the research of Juthathip Patrawart et al. (2006) reflected obstacles to establishing a local cooperative smoothly because of several causes, i.e., a lack of members' participation, a lack of executives' knowledge and readiness for management, heavy reliance on the state, etc. As a result, the cooperative operated individually without network collaboration. Thus, Juthathip and co-researchers researched by connecting networks of both registered and people's cooperative, and cooperatives of similar operation together to be an affiliate network, which was a bottom-up network, and was developed from a district to provincial and national level.

Similar to elderly schools that were found from previous studies to have no connection among schools, especially without necessary resources, the management of elderly schools faced difficulties. Accordingly, network management of schools

and other supporting networks at a community, sub-district, district, provincial, and national level is very vital and requires effective communication strategies for connecting elderly schools in various areas, varying from a small-sized to a large-sized network, including other affiliate networks of local, governmental, private, and non-profit organizations for mutual support. Networks lead to shared and dispersed usage of resources, shared knowledge from a lecturer to help develop elderly students' potential, and suggested management guidelines for school administrators to operate elderly schools sustainably.

Tassanee Yana et al. (2014, pp. 15-19) define the term "sustainable development" as a change, especially a positive change that can respond to the needs of people at present while causing no negative effect or impact nor needs of people in the next generation in the future. It is expected that people in a community will have bettered the quality of life and have a right to lifetime learning. Besides, they can live by themselves securely and participate in creating a quality society jointly. The heart of sustainable development is "communication" in which everybody can participate equally. Freire (1973, as cited in Kanjana Kaewthep, 2008, pp. 14-15) explains that there are two types of communication: communication for dominance and for releasing dominance by creating common understanding through two-way communication. Thus, receivers will not be passive audiences anymore, but change to be active audiences who can shift their roles as both senders and receivers. Common understanding and goals are created for developing a community through a participatory process. Amornrat Charoentham (2016, p. 12) divides people's participation in community development into three levels: use, collaboration, and decision-making, which is the most participative level.

Nantaya Kalyasiri and Apichart Pongsrihadulchai (2010); Parichart Sthapitanon and Chaiwat Thirapantu (2003); Phramaha Suthit Apakaro (2004); Castells (2013); and Kriengsak Chareonwongsak (2000) define "networks" congruently as "a form of coordinating people, groups of people, or organizations with their resources, working styles, and goals towards a common goal. Coordination consumes quite a time and requires a common foundation despite no common regular activities. Whenever any party needs assistance or collaboration, it can communicate to other groups. From such a definition, it illustrates that the concept of networks

always goes together with the concept of communication as communication with various forms, directions, channels, and connectivity is a key for coordinating individuals, groups, or individuals,

or offices involved in elderly schools' management to be connected all the time.

Surapong Sothanasathien (2007, as cited in Vikanda Pornsakulvanich, 2019, p. 14) defines "communication management" as "the management of planning, observation, and communication channel selection systematically for both intra-organizational and inter-organizational communication. Vikanda Pornsakulvanich (2019) views that communication management includes the management and distribution of information through new technologies for connecting organizations and social networks more effectively. However, establishing and maintain networks requires effective communication strategies, integrated media selection, proper message, and message design that can be presented through media to reach target groups efficiently. Moreover, senders must be credible and qualified enough to be accredited. The main purpose of communication management is to reach the common goals of the network. Moreover, communication strategies must consider the whole communication process, comprising a sender, message, channel, and receiver. The most effective communication should be two-way communication in which receivers have equal power in communication as a sender. At least, feedback from receivers to a sender should be enhanced towards common understanding and conscience. Furthermore, various communication. From the above statements, it is questionable if it is possible that group formation, as a network with appropriate management of communication strategies leading to collaboration and enabling continual collaboration, would be a key for operating elderly schools sustainably.

6) Elderly Schools in Chiang Rai and Kalasin Province

Chiang Rai is the province of the first elderly school in Thailand. The school is located in Hua Ngom Sub-District, Phan District. It is a prototype of elderly schools for other areas or other provinces throughout the country. From the name list of elderly schools of the Department of Older Persons, the Ministry of Social Development and Human Security in September 2018, it is found that there were 61 elderly schools in Chiang Rai province. However, from the inquiry from Chiang Rai Provincial Office of Social Development and Human Security, there are altogether

144 elderly schools in Chiang Rai province (Ratana Jitwongpong & Jarean Jitwongwong, personal communication, April 25, 2019). The said figures are much higher than those reported by the Department of Older Persons. Besides, the existence of some elderly schools has not been thoroughly inspected due to limited personnel and huge responsible missions of concerned agencies. Besides, their priority is to grant support for the elderly schools that have been approved.

Concerning the formation of networks of the elderly schools in Chiang Rai, it is was found that in 2019, Chiang Rai province could gather all elderly schools in the province into "Chiang Rai elderly school networks" formally and successfully. Executive committees, comprising representatives of governmental agencies, i.e. Chiang Rai Provincial Office of Social Development and Human Security, Chiang Rai Provincial Administrative Organization, etc., and people representatives from the elderly schools, were appointed to manage provincial networks. Phra Khru Piyawan Pipat, the Director of Wat Hua Fai Elderly School, Phan District, was appointed to be the President of Provincial Elderly School Network. Besides, four people were appointed to be District Elderly School Network, and 18 people to be the District Elderly Representative Network Chief. Chiang Rai Provincial Elderly School Network is responsible for consultancy and surveillance schools that are affiliate networks, including connecting with other governmental agencies in the province that ask for assistance. Chiang Rai Provincial Elderly School Network also receives budgets from Chiang Rai Provincial Administrative Organization and knowledge from other government offices in the province. Indicators are set up for assessing elderly schools of good quality management from 3-star to 5-star, which is the best quality management. The assessment has been organized annually to grant awards since 2018 to stimulate the improvement of elderly schools and to create a prototype model for sharing management knowledge for other elderly schools.

Regarding elderly schools in Kalasin Province, from the name list of elderly schools of the Department of Older Persons in 2018, Kalasin is the province that has the highest number of elderly schools in the nation. There were a total of 133 schools by that time. However, from the inquiry with personnel in the Kalasin Provincial Office of Social Development and Human Security, there were 150 elderly schools in the province. (Priyada Chaithawin, personal communication, June 17, 2019) Owing to

the policy of the province to have an elderly school in every sub-district under the support of local administrative organizations since 2016, Kalasin has the highest number of elderly schools in Thailand. Still, the name list that the Provincial Office reported to the Department of Older Persons has not been updated like that of Chiang Rai.

As for the merger of elderly schools into a network of Kalasin Province, in 2019, Kalasin Provincial Administrative Organization (PAO) issued a policy for supporting elderly schools network at a provincial level. Thus to facilitate other government agencies to participate, Kalasin PAO thus collaborated with the Kalasin Office of Social Development and Human Security to encourage elderly schools with high potential from all districts to engage in activities for building relationships among elderly schools and PAO. Besides, such elderly schools representing each district are expected to be a central school for inviting other elderly schools in the district to join the network, leading to the merger into a provincial network of elderly schools in the future.

As both Kalasin and Chiang Rai province has the top number of elderly schools of the nation, and Chiang Rai is the first province that established an elderly school, the researcher is interested in studying the network management of the elderly schools of these two provinces through the collaboration within and outside their sub-district and communication strategies. Moreover, the researcher also intends to study their strategic communication used for requesting supports for schools from other provincial external networks. The elderly schools to be studied in this research are divided into two groups: 1) "Strong" or "high potential" elderly schools, which are the schools evaluated by the Provincial Social Development and Human Security Office of each province as the prototype school or pilot model, or the schools whose quality of management had been evaluated as "outstanding", and 2) "developing" elderly schools, which are schools perceived by the Provincial Social Development and Human Security Office as having less readiness than the first group of elderly, or being rated at the lower level than the first group.

Besides the comparative analysis of the condition of the provincial networks school networks, and external networks and communication strategies of both groups of elderly schools in each province, the study also includes a comparison of the

contextual condition of both provinces to see how it facilitates the development of the elderly schools, including studying guidelines for developing elderly school networks at a school and provincial level for decoding lessons and improving communication in each area of both provinces, including other areas to which the lessons learned can be applied.

1.2 Research Questions

- 1) What is the current situation of elderly schools in Chiang Rai and Kalasin province and how do they manage their communication networks towards sustainability?
- 2) What are network communication strategies used by elderly schools in Chiang Rai and Kalasin province?
- 3) What are the similarities and differences of communication network management and strategies used in the elderly schools in Chiang Rai and Kalasin province?
- 4) What are the guidelines of the elderly schools to manage communication networks and strategies towards sustainability?

1.3 Research Objectives

- 1) To explore the current situation of communication network management of the elderly schools in Chiang Rai and Kalasin province towards sustainability.
- 2) To study network communication strategies of the elderly schools in Chiang Rai and Kalasin province.
- 3) To compare communication network management and strategies of the elderly schools in Chiang Rai and Kalasin province.
- 4) To find guidelines for developing communication networks and communication strategies of the elderly schools towards sustainability.

1.4 Operational Definitions

Elderly schools mean elderly schools of each sub-district or village in Chiang Rai and Kalasin province that are established for providing informal education or lifetime learning in various forms and operated jointly by civil and local government sectors. Elderly schools in each area may be called by different names, i.e., schools, elderly schools, schools of older persons, the third-age schools, the Center for the Development of Quality of Life and Promotion of Elderly Occupations, or Community Learning Center, depending on the area's context or the level of education established by a school. For this study, the samples of elderly schools are classified into two groups:

1) Strong elderly schools mean elderly schools with a high level of readiness in management and operation and evaluated by the Provincial Social Development and Human Security Office of each province as a prototype school or pilot model, or schools whose management quality used to be rated as outstanding.

2) Developing elderly schools mean elderly schools with less readiness than the first group and evaluated by the Provincial Social Development and Human Security Office of each province to have lower quality than the first group.

Network management means the gathering or merger of individuals, groups of individuals, and agencies to form a particular group for managing or participating in operating activities of elderly schools. Network management is divided into two groups: 1) internal networks or networks within elderly schools, and 2) external networks or networks outside elderly schools.

1) Internal networks or networks within elderly schools mean individuals or groups of individuals from people or civil sector, i.e., religious leaders, community leaders, elderly clubs, chief of village elderly, academic institute, community leaders, village public health volunteers, village heads or chiefs people in sub-districts, and/or local government agencies playing roles in supporting schools, i.e., Sub-district Administrative Organization, Sub-district Municipality, Sub-district health-supporting hospitals, District hospitals, government officers in sub-districts and districts, village heads or chiefs, who play a part in managing and organizing

activities of elderly schools and play a role in a school that can be classified into three categories:

(1) School leaders mean persons who are school directors or principals or chief executive directors of elderly schools.

(2) A school board or committee means individuals or groups of individuals who are school executives assigned either formally or informally to play a role in operating and managing a school, i.e., school committees, consultants, volunteer teachers, etc.

(3) Elderly students mean the elderly who participate in an elderly school's activities as students of the school.

(4) Outer internal network means persons who play a role in supporting an elderly school temporarily, who live in the sub-district/or village where an elderly school is located, i.e., community members, elderly students' families, local wisdom, government officers, retirees, private organizations in the sub-district, etc.

2) External networks or outside elderly schools mean individuals or groups of people outside the village or sub-district where an elderly school is located, who involves minimally in promoting and supporting elderly schools, who are samples of the study, in terms of budget, knowledge, personnel, necessary resources, or any utilities, either permanently or temporarily. They can be government agencies at a provincial or district level, private-sector organizations, or nonprofit organizations.

3) Community networks mean the gathering of people in a community and governmental agencies in the area, including community leaders, religious leaders, community members, who collaborate in working aimed towards the benefits of people in the community.

4) Provincial networks mean groups of people supporting elderly schools. They are a central network at a provincial level, i.e., elderly school networks, and networks of the government agencies responsible for supporting elderly schools, such as Provincial Social Development and Human Security Office, Provincial Administrative Organization, other government offices, private organizations, non-profit organizations, etc.

5) Provincial elderly school networks mean a merger of several elderly schools in the same province into a network, aimed for joint working. It may be a network that is formally or informally established.

6) Network alliances of provincial elderly schools mean the three main groups that gather as a network to support the operations of the provincial elderly schools, namely 1) the elderly schools in various provinces, 2) provincial elderly school networks, and 3) provincial governmental agencies that are partners or alliances. The consolidation of these three groups as an overall unit at the provincial level reflects the collaboration in driving and supporting the elderly schools in a province.

Communication management means the selection of effective communication strategies and methods to enhance the collaboration in internal and external networks for mutual benefits. Three kinds of strategies are used:

1) Sender and receiver strategy means the consideration of who are senders and receivers of both internal and external networks, including the notion that the roles of senders and receivers are not static, but always interchangeable or switchable. Mostly, school leaders play the role of the main sender.

2) Message strategy means the consideration of the message to be conveyed. It is the consideration of the formality or informality of the language used, the use of dialects, and the use of proper appeal and content to persuade receivers to see benefits, including the reasoning for inducing collaboration.

3) Media and channel strategy means the consideration of kinds of media and channels for communication between a sender and receivers, by considering the sender's capability and receivers' accessibility. The media used are activity media, community media, online media, social media, traditional or cultural media, etc. Communication channels can be either formal or informal.

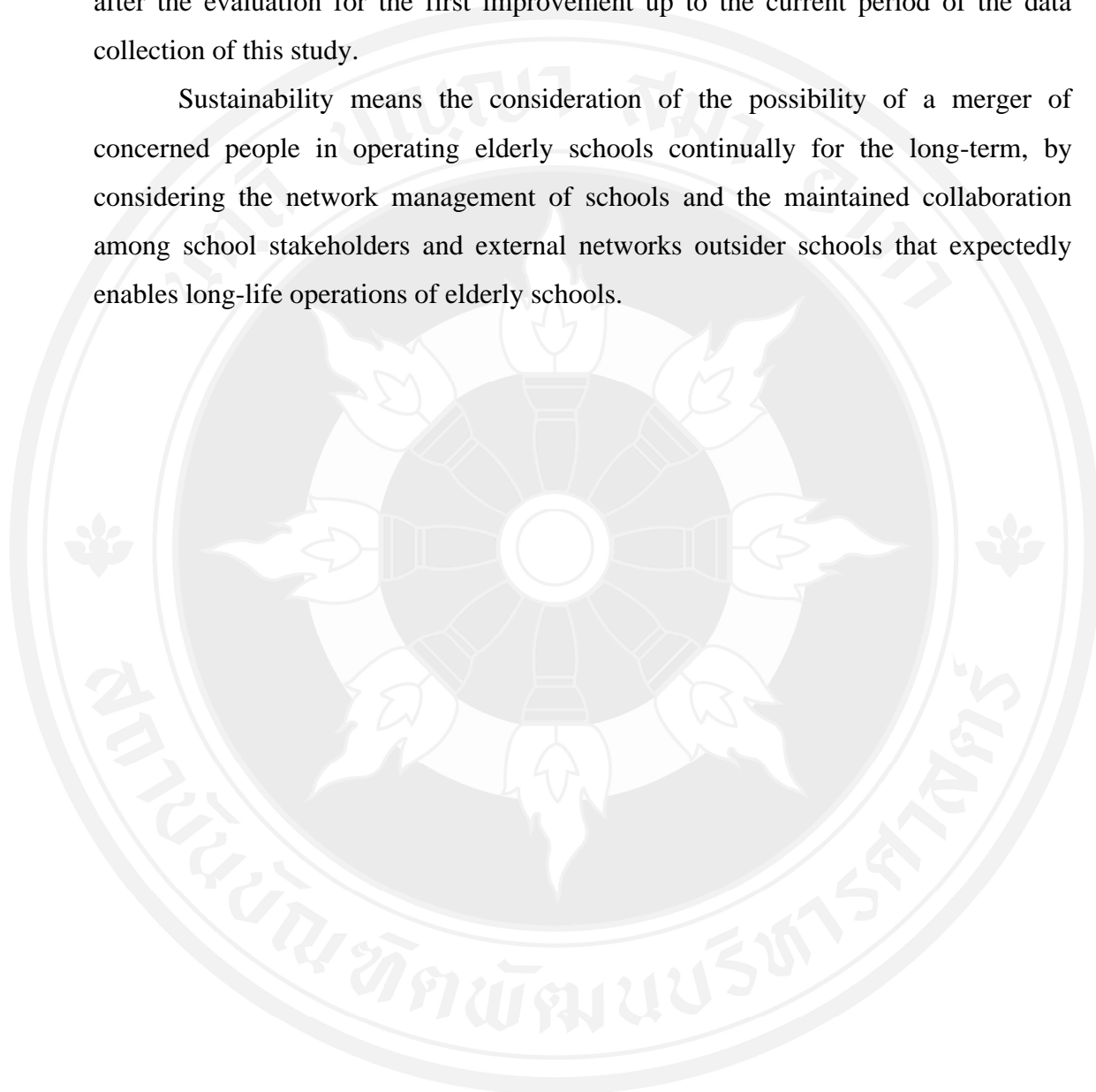
Communication strategies of elderly schools are divided into 3 periods:

1) Before the establishment of a school. Starting from the first day of gathering members and decisions were made by members to establish an elderly school, up to the formal open day.

2) During the establishment. Starting after the first open day of school formally, the operations of a school's internal network, up to the evaluation date of the operation for the first improvement.

3) During the maintenance of a school's internal network. Starting after the evaluation for the first improvement up to the current period of the data collection of this study.

Sustainability means the consideration of the possibility of a merger of concerned people in operating elderly schools continually for the long-term, by considering the network management of schools and the maintained collaboration among school stakeholders and external networks outsider schools that expectedly enables long-life operations of elderly schools.



1.5 Research Conceptual Framework

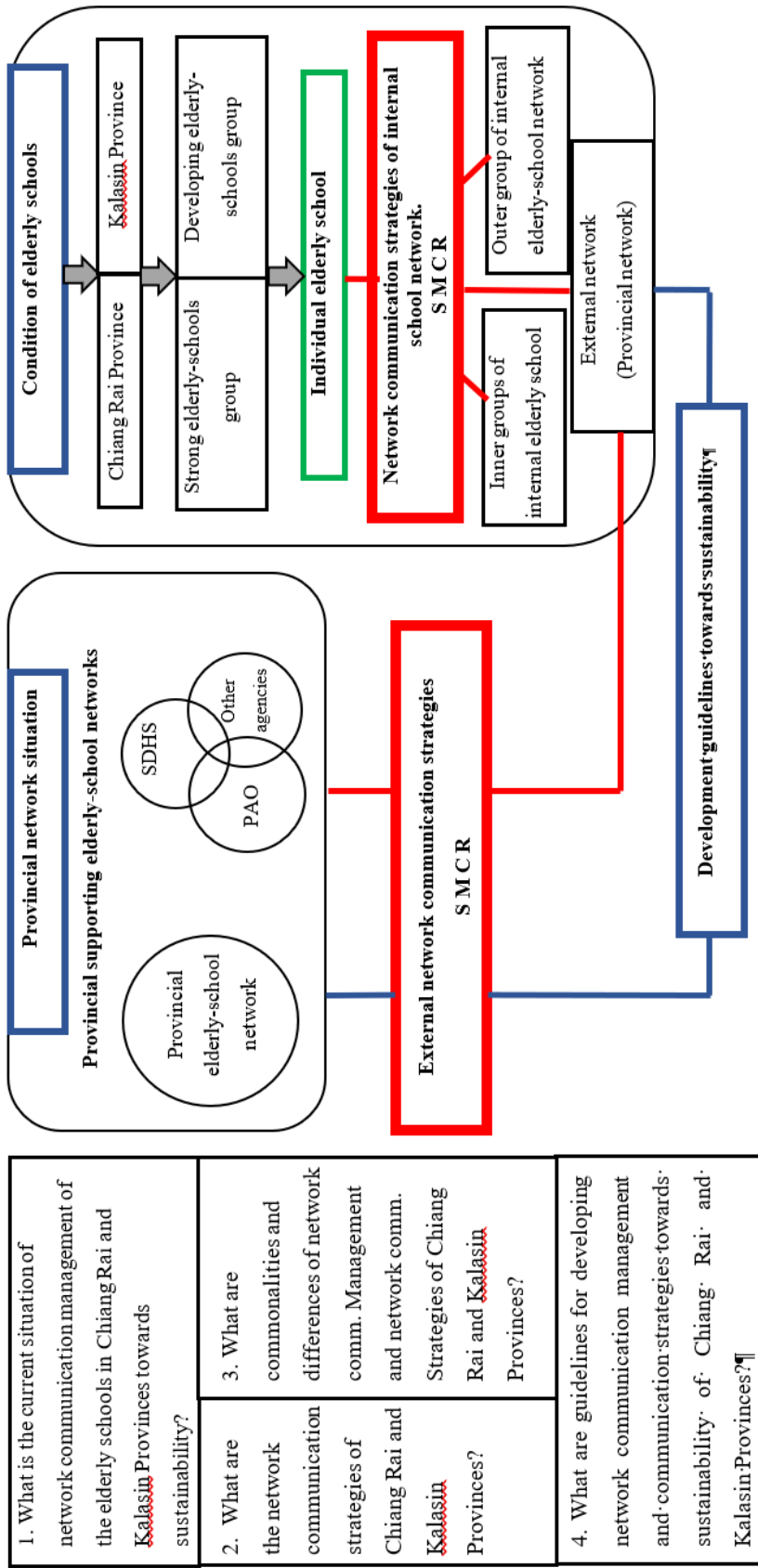


Figure 1.2 Research Conceptual Framework

1.6 Research Scope

1.6.1 Scope of Study Area

This study determined Chiang Rai and Kalasin province as the area of study.

1.6.2 Scope of Samples

The study is qualitative research, conducted by interviewing key informants of government agencies at a provincial level and provincial networks. Eight elderly schools of each province, a total of sixteen schools, were samples of the study and were divided into two main groups: strong and developing elderly schools, all of which were recommended by the Chiang Rai and Kalasin Provincial Social Development and Human Security Office.

1.6.3 Scope of Time

Data of this study were collected from April 2019 to February 3, 2020.

1.7 Expected Benefits

- 1) The findings will be useful for presenting proper forms of communication network management of elderly schools in Thailand of both central and sub-networks.
- 2) The results of the study will provide recommendations for communication network management that enables elderly schools to be operated in a community sustainably.
- 3) The findings can contribute guidelines for government agencies and communities for supporting community networks to be able to mobilize the development of the elderly's quality of life in a community through elderly schools.
- 4) The findings will be beneficial for concerned Ministries and local agencies under the command of the Ministries to jointly collaborate in determining the direction of management and policies for supporting the operation of elderly schools.

CHAPTER 2

CONCEPTS, THEORIES, AND RELATED STUDIES

The research is aimed to explore and compare the current condition of communication network management and communication strategies of the elderly schools in Chiang Rai and Kalasin Province to find guidelines for developing communication network management and communication strategies for elderly schools towards sustainability. The researcher applied the following concepts, theories, and related studies:

- 2.1 Network Theory
- 2.2 Theories of Communication for Development
- 2.3 Concepts of Communication Strategy
- 2.4 Concepts of Active Ageing and the Elderly
- 2.5 Elderly Schools
- 2.6 Chiang Rai Province
- 2.7 Kalasin Province

The details of each concept and theory are as follows:

2.1 Network Theory

Elderly schools are counted as community organizations as well as local government agencies. To operate elderly schools sustainably requires the same principles as those for establishing community enterprises. Namely, it is essential to have "people, knowledge, and resources." Resources here do not only cover money but also products, knowledge, wisdom, cultural capital, social capital, social rules that combine people as a community. All of these resources can be called "community capital." However, if any community has limited resources or lacks people and knowledge, such a community cannot solve problems by only one individual or a

group of individuals. Contrarily, it needs a network for collaborative thinking, operation, and problem-solving. (Kittipong Sukpakkul, 2009)

2.1.1 Definition of Social Network and Communication Network

Castells (2013, pp. 19-20) defines "networks" as a group of nodes or a connection of several points. Nodes in a network are various. The most predominant nodes are called "centers" or the central point that connects to other points. All nodes or components in a network, including centers, are collectively called "a network." The functions and meanings of each node depend on system installation and interaction among nodes in the same network.

Nantaya Kalyasiri and Apichart Pongsrihadulchai (2010, p. 6) define "networks" as "systematic cooperation occurring from the merger, starting from an individual level to group, organizational, and social institution level. The purposes are to express collaboration in implementation, coordination in driving resources and factors towards the same goal, the connection between individuals and individuals, groups and groups, up to between sub-networks and master or large networks.

Networks have become a form of an organization with the highest potential as a result of three main principles from a new technological environment: Flexibility, unlimited size, and survival capability. "Flexibility" means the ability to reconfigure by changing environment while adhering to the determined goal despite surrounding changes. Sometimes, a network may face blockage at some points in communication channels. Still, it can find a new connection. "Unlimited size" means the ability to expand or decrease a network's size under some disruption, even a little one. "Survival capability" means the capacity of a network since a network does not have only one center. On the contrary, it can be operated under the structure of every part. It can also tolerate an attack on nodes and codes since network codes are constructed from all nodes that can be ordered to reconstruct and find ways to continue the operation. (Castells, 2013, p. 23)

For communication networks, they are defined by Monge and Contractor (2003, p. 3) as a form of communication configured by several communicators who transmit information to one another across time and space. The main message should be easily understood in the form of a document, information, knowledge, images,

symbols, or any other signs, that can be transmitted from one point to another in the network. Content may also be exclusively constructed and understood among network members only

In brief, communication networks are interactions among members or so-called nodes in the network. Members may be individuals, groups of individuals, or organizations who or that gather together to be a network for certain purposes, especially for communication and interaction among members. The advantages of the merger in the form of a network are to get alliances for sharing resources, knowledge, and working patterns, including establishing one's goals or collective goals. Moreover, due to the nature of networks, networks are flexible, unlimited in size, and can survive despite some obstacles. It can be reconfigured or find new members to replace the old ones. Besides, the flow of information can be in various forms; thus, it enables the merger in the form of networks to be strong as a result of members' collaboration in achieving the shared or common goals. The concept of communication network was adopted in this study to analyze the connection between individuals in the networks, both small-sized networks at an elderly school level and large-sized networks at provincial elderly-school networks level to see the collaborations in the networks that help to strengthen the networks.

2.1.2 Characteristics of Communication Networks

Rogers and Kincaid (1981, p. 63) state that communication is a process created by participants who want to share their information to establish a common understanding. A complete communication model must not compose of only one party, but it involves an interaction between individuals and individuals or an individual and many other individuals. Communication reflects relationships and leads to communication networks, which indicate the patterned flow of information and information-sharing, which can lead members towards the same destination or depart from one another because of shared or different interpretations and understanding of "reality." The reality here does not mean physical or empirical reality per se but covers other hidden meanings that are commonly understood by people in a society. Interaction of people amidst certain environmental contexts can be conveyed by information leading to a common understanding and agreed and

constructed symbols or letters understandable to society members, including joint activities.

Networks must have members. The activity operation of a network is not merely a meeting of network members. Instead, a network comprises the following components: (Kriengsak Chareonwongsak, 2000, pp. 37-44)

1) Network members have a common perception to be able to understand problems and shared conscience in solving problems together. They may have shared experiences of similar problems and, likewise, need to be assisted by others.

2) Network members have a common vision. Vision means the perception of a future goal in the same direction to be able to solve problems or conflicts jointly. It may take time to get the same vision. If network members have their vision following the network's vision, the operation in the network will be unified and harmonious.

3) Network members have common benefits and interests. Usually, the group formation as a network is based on mutual benefits, either monetary or non-monetary, i.e., happiness, satisfaction, reputation, honor, etc. which are needed by network members.

4) Network members have wide participation. Participation is very crucial since it makes members have a common perception, collective thinking, and joint decision-making, and active collaboration. Besides, it induces a sense of equality that makes members feel like a partner towards common benefits. Participation focuses on horizontal rather than vertical relationships.

5) Network members have a complementary relationship. The consolidation into a network can use some members' strengths to fulfill another member's weakness; thus, it enhances mutual benefits rather than competitive gaining.

6) Network members are interdependent. Since a network cannot be maintained perfectly by itself, to reach the goal successfully, members need to depend on one another's resources, knowledge, capital, labor, etc. The departure of any partner of a network may make the network fail. Such interdependence is thus a mechanism enabling members to interact with one another inevitably.

7) Network members have an interactive exchange to establish collaboration towards common goals. Thus, members have to interact in various forms, i.e., writing, face-to-face meetings, idea exchange, seminars, activities, etc. Interaction should be a reciprocal exchange rather than a unilateral exchange. At the higher-level members interact, the tighter the engagement is, which strengthens the networks increasingly too.

The functional power of a network comes from network management that can enhance the united collaboration, strengthen the partnership with common goals, develop transparent systems, build shared feeling, consolidating people, induce connection, and introduce information system management, which is beneficial for all parties. Parichart Sthapitanon and Chaiwat Thirapantu (as cited in Phramaha Suthit Apakaro, 2004, pp. 118-120) call it, “Star Alliances,” as illustrated in Figure 2.1.

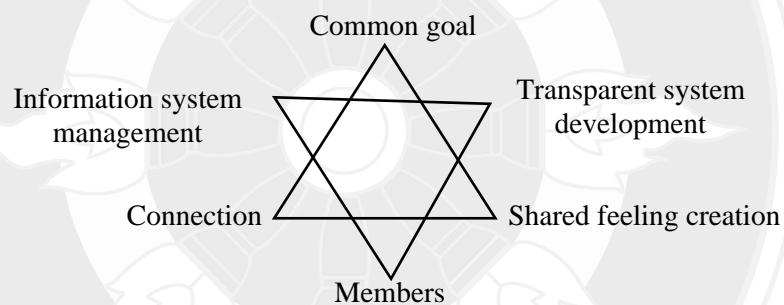


Figure 2.1 Network Connection of “Star Alliances”

2.1.3 The Formation of Communication Network

Metta Vivatananukul, Patchanee Cheyjunya, and Tiranan Anawushsiriwongse (1987, p. 29) state that the formation of a communication network can be classified into two types:

- 1) Informal or emergent communication network occurs naturally from interpersonal communication, which is free information exchange among members, without any planned channel usage. Communication frequency and concentration depend on members' relationships. Accordingly, an emergent network will gradually become an unstructured or unordered information source.

2) Formal or prescribed communication network is a conventional and structured network from prescribed interpersonal interaction. Consequently, members or personnel are determined to have different roles, statuses, and functions in the network.

Furthermore, Nantaya Kalyasiri and Apichart Pongsrihadulchai (2010, p. 26) classify the formation of networks into 2 kinds:

1) State-initiative network. It is a network supported by the state to stimulate people to be aware of some problems, including increasing people's curiosity and consolidation.

2) Citizen-initiative network occurs from people's awareness and curiosity in some problems happening in the society; thus, people decide to gather in a group to help to solve such problems as targeted with support from some organizations, i.e., academic, mass media, NGO, etc. However, the civil or people sector is the mainstay or a leader of a network.

In the past, Thailand focused on the first kind of network in mobilizing the formation of a network. However, at present more effort has been pushed to form a network of the second kind. Thus, government agencies do not have to manipulate the formation. Besides, both kinds of the network may be formed in parallel in the case that people have no sufficient potential to do so; therefore, the government sector might play a role of a supporter or facilitator. In other words, the government sector necessarily shifts their role from being an actor or director and allows people to be actors with decision-making power and autonomy for creative operation in the form of a network.

Kanjana Kaewthep et al. (2006, pp. 57-66) explain that the creation of a network must base on the question of why it is created. Then, types of networks should be determined by exploring old networks as old friends and new networks as new friends. Besides, the scope or level of a network should be specified, namely 1) internal networks comprising people in a community, local organizations, community-academic institutes, etc. 2) external networks comprising individuals or groups of individuals outside a community. The collaborative working of the old and new networks can lead to the restoration, improvement, and empowerment of the old

networks while searching for and empowering the new networks as well, as illustrated in Figure 2.2.

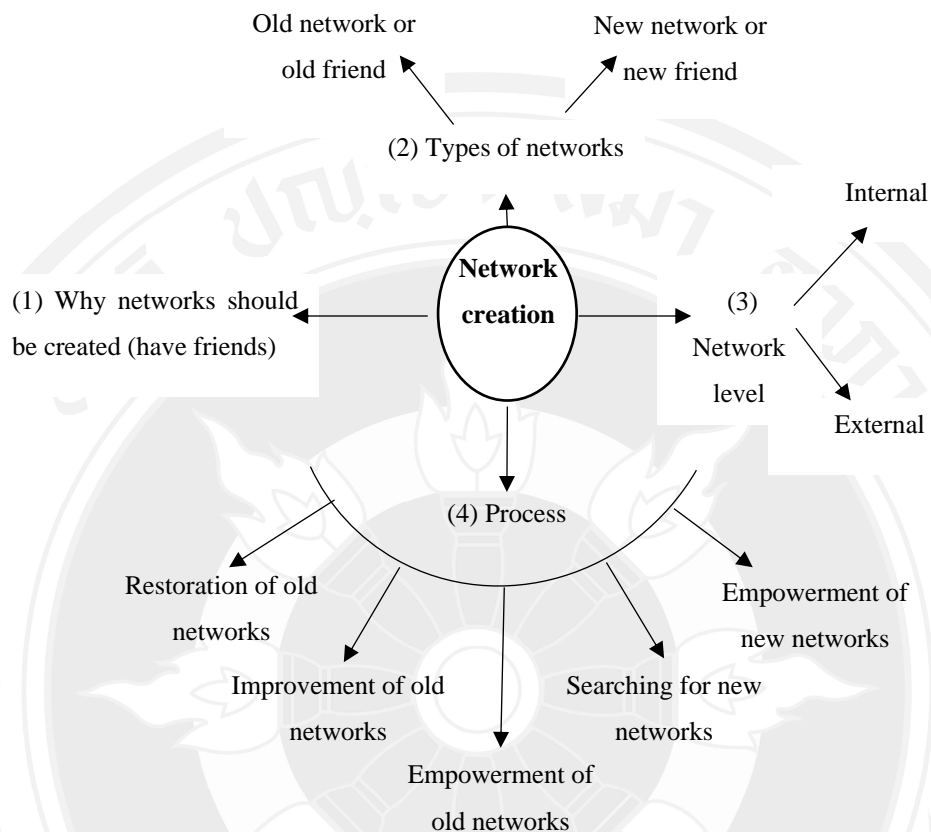


Figure 2.2 The Creation of a Network

Sources: Kanjana Kaewthep et al. (2006, p. 58).

2.1.4 Roles of Networks

Monge (as cited in Kamjohn Louiyapong, 2016, pp. 24-27) explains the roles or functions of a network as follows:

1) Consolidation and mutual support. It is a fundamental role of a network. The consolidation into a network tends to help the group accomplish its task more than an operation by only one individual. In the case of the merger of external networks outside a community, i.e., general people, the government sector, the private sector, etc., there is a tendency of success conducted by a network more than any single party or group.

2) Capital and resources source. The merger leads to an exchange of capital and resources, i.e., money, objects, labor, personnel, place, and knowledge. Networking enables the borrowing of resources from a network easily and helps to gain support from several parties.

3) Information exchange. A network plays a role in facilitating information exchange within and outside a network for the sake of network maintenance, a cultural inheritance of a network, and reciprocal interaction.

4) Political, economic, social, and cultural development. Examples are as follows: The mobilization of beneficial policies for the elderly (politics), promotion of the products produced by the elderly to be marketable (economics), the establishment of unity and mutual support in a network of the same ethnics, same community, or same province (culture), etc.

5) A sense of identity. From the abovementioned roles of a network in political, economic, social, and cultural development, it induces a harmony of a group due to their connected goals and feeling. Besides, a network can help to identify the identity of each group, which is different from other groups as well. Thus, it is very essential to use communication for defining oneself.

6) Driving Force. This is the most distinguished role of a network. The unification into a network does not only provide mutual support, but it also creates a driving force for issuing policies or inducing changes, from a small community to a large-society level.

7) Self-reliance. Kanjana Kaewthep (as cited in Kamjohn Louiyapong, 2016, p. 27) explains that a network's operation is the starting point of self-reliance. It thus differs from the former Modernistic Paradigm, which was the development from the central government to a community. The merger of people into a network enhances autonomy. Although there might be some issues that need support from external sources, i.e., capital, knowledge, etc., it is a step towards self-reliance.

2.1.5 Classification of Networks

Waraporn Rungreungkolkich (2013, pp. 11-12) classifies networks based on the related condition of application as follows:

1) Spatial networks are classified by the area of the operation. It can be divided into sub-areas up to large areas, i.e., a village, sub-district, district, provincial, regional level, etc.

2) Activity networks are classified by focused activities or problem issues.

3) Cognitive networks are classified by groups of people with similar ideas or attitudes despite different locations, but they can group as a network.

4) Structural networks are classified by status or hierarchy in a group or in an organization, which have two types:

(1) Vertical Network is an intergroup or inter-organizational network with a hierarchical relationship. Normally, an organization with the highest status will be established as the host, supervising affiliate organizations with lower status.

(2) Horizontal Network is a network among groups or organizations with equal status and similar problems. Thus, communication is an exchange of information and focuses on mutual assistance. There might be a central organization playing a role of a coordinator between networks.

5) Professional or social-status network is a network configured from a merger of groups of people with identical professions, i.e., the mass media network, business network, student organization network, etc.

Kamjohn Louiyapong (2016, pp. 11-18) adds some additional types of networks as follows:

6) Networks classified by size or level (Van Dijk, 2006, as cited in Kamjohn Louiyapong, 2016). These kinds of networks are divided into 4 levels. It starts from an individual level, i.e., relatives, friends, colleagues, etc., then gradually develops to be a group-level, community-level, and organizational level with a larger size. In the networks, there might be some acquainted and non-acquainted members. The next level is a societal-level network occurring from the gathering of a diversity of people in the same nation, and the highest level is an international-level network across borders under the same agreement or resolution.

7) Networks classified by relationship or proximity levels. Networks are divided into intimate networks and unlimited (distant?) networks. The first kind of

network is kinship-centered networks, i.e., having similar or identical backgrounds, beliefs, interests, religions, etc. The other kind is a network of people at a distance or of people with infrequent communication but with some shared benefits occasionally.

8) Networks classified by their origins. This classification is based on the nature of the networks, i.e., a government organization's network, a people's network, a business organization's network, an NGO's network, etc.

9) Networks classified by the level of centralization. Networks are divided into centralized and decentralized networks. Leavitt (as cited in Kamjohn Louiyapong, 2016) explains the differences between the two kinds that centralized networks are networks having a central network for connection and a center for managing operations, finance, personnel, materials. Thus, the center as a leader will regulate all and play a role in communicating to all members. Members thus comply with what they are told only. The relationships among members thus are quite low, but the networks are stable and have an apparent structure. The centralized networks are divided into three kinds:

(1) Chain Network is a communication network in which a member will contact the next member. This kind of network has a low degree of independence since each member can contact only 1-2 members. Therefore, it might have communication obstacles and a lack of wide coordination.



Figure 2.3 Chain Communication Network

(2) Y Network is a communication network in which two members function as two centers to transmit and receive information or coordinate with other members. This kind of communication network is more appropriate than chain networks because there are more communication channels. However, members in the peripheral area or out of the two centers may be inactive and irresponsible, while only two-centered members are willing to be responsible for their operation.

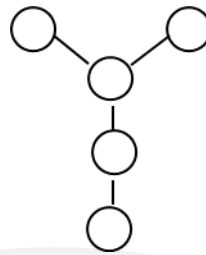


Figure 2.4 Y-communication Network

(3) Wheel Network is a network in which a member receives a message from another member who proceeds to another member. A member in the center or the middle position plays a role as a group leader.



Figure 2.5 Wheel Communication Network

For decentralized and distributed networks they are networks that emphasize the power decentralization to network members. The central part will play a role as a liaison or mediator only. Thus, the interaction among members is thus freer and easier. However, the structure is unstable and less firm than the centralized networks. Highly decentralized networks may be called “complex distributed networks.” (Sontaya Polsri, 2007, as cited in Kamjohn Louiyapong, 2016). Leavitt (as cited in Kanjana Kaewthep, 2015, pp. 12-18) adds two additional types of decentralized and distributed networks as follows:

(4) Circle Network It is a network in which a member communicates to another member and so on in a circle. Therefore, every member is treated equally. However, it is difficult to find a person to be responsible for since everyone is all equal.

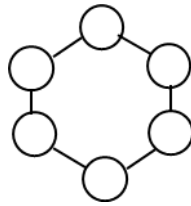


Figure 2.6 Circle Communication Network

(5) All-Channel Network is the network in which every member can communicate to all members directly without passing any other member. Therefore, the flow of information goes in every direction.



Figure 2.7 All-channel Communication Network

Because of the strength and weaknesses of both centralized and decentralized networks, both types of networks are integrated. On one side, there is a centralized center, but the network is gradually expanded by using nodes to coordinate sub-networks. Thus, it is both a centralized and decentralized network at the same time. Accordingly, the management is more effective. (Borgatti & Lopez-Kidwell, 2011, as cited in Kamjohn Louiyapong, 2016, p. 15)

2.1.6 Communication Network Analysis

Valente (as cited in Hayes, Slater, & Snyder, 2008, pp. 247-249) defines "network analysis" as one of the theories and technical terms used for explaining the relationships among people and other units. It then can be used to identify who knows who, who talks to who in a network community or in an organizational network, including how such relationships affect behaviors of people in a network.

To understand ways of analyzing communication networks to understand people and their groups, a researcher necessarily understands relational and structural variables, which compose of the following:

- 1) Connectedness and accessibility is the measurement of the level at which network members can access or connect to other members in a network.
- 2) Nomination as a sender or receiver is the measurement of how many people play a role as or are assigned to be senders and receivers and how frequently they perform such roles.
- 3) Reciprocity is the measurement if the nomination or assignment of people in a group yields mutual benefits with other groups or not.
- 4) Group membership is the analysis of to which group or network a person belongs to or of which membership he or she is. Thus, the complexity of network structure can be measured.
- 5) Network density is the measurement of the possibility rate of connectivity in a network to analyze the complexity of network structure.

The Study of Structural Variables is the study of connectivity of all networks by measuring the centrality and position. The measurement of centrality is to measure the following: (Freeman, 1979, as cited in Hayes et al., 2008)

- 1) Numbers of persons nominated as senders and receivers by measuring out-degree centrality and in-degree centrality.
- 2) Centrality between-ness It is the analysis of people located in the central position among other people in a network. Thus, the measurement focuses on it as the strategic position of a central node, which is the communication center between a node and other nodes in a network. The frequency of communication via this central node is measured. Generally, a central node tends to be a pioneer who accepts innovations before others.
- 3) Centrality closeness is the measurement of if and at which level a person at the central position is intimate to other persons in a network. Besides, it measures which node can receive and disseminate information to other nodes most quickly.
- 4) Centrality power by measuring which person or node can control or manipulate a network.

5) Centrality and information flow by measuring the ability of persons who can switch to take a role in the central position and can carry information to other nodes in a network.

For social scientists and communication scholars, they focus on the study of people's network or so-called, "social network," which is the gathering of individuals, groups, organizations, communities, and countries with some common goals. Primarily, when people are short of something, they will gather to fill up what they lack or to assist what they miss. Besides, it is essential to have a conscience of "a giver." Therefore, the survival of a network depends on the interchangeable roles between a giver and a taker. Besides, horizontal relationships and decentralization are valued. (Kanjana Kaewthep, 2009, as cited in Kamjohn Louiyapong, 2016, p. 8)

Regarding the analysis of roles and action or attributes of an individual, a group, and organization in a network, (Monge & Contractor, 2003, p. 30), Brass (as cited in Monge & Contractor, 2003, p. 32) offers the following guidelines:

Table 2.1 Types and Roles Of Actors In A Network

Roles	Meaning
Star	An actor as the center of a network
Liaison	An actor playing a role of connecting two groups or more, who may be a member of any network or a non-member.
Bridge	An actor playing a role of a member of both groups or more than two groups
Gatekeeper	An actor playing a role as a mediator or regulating the flow of information from one part of a network to another. (in one-way directed flow)
Isolate	An actor having no or low involvement with other members in a network

Kanjana Kaewthep (2009, as cited in Kamjohn Louiyapong, 2016, p. 20) provides additional roles of actors in a network, as illustrated in Table 2.2.

Table 2.2 Additional Roles of Actors in a Network

Roles	Meaning
Sub-exchange or switched board	In the case that a network is huge covering a large area, a sub-exchange will function as a coordinator to connect members with the center
Member	Any person as a part of actors in a network, who shares common interest and goals. A member can communicate in various directions to a coordinator, network center, sub-exchange, and among members, in both vertical and horizontal direction unlimitedly unlike some specific group and organizational communication that emphasizes vertical communication.
Special member	Some members or some groups with special attributes, such as a boundary water-wheel are personal media that contact external networks and transmits information from outside the network into the network or from the network to outside. Besides, he or she may introduce or persuade a new member into a network.
Isolated member	A person risky for being left out of a network; thus, the person has to increase his or her communication and frequencies
Partner	An individual, group, organization, or an institute that is outside the network, but assisting when needed. A network with many partners or alliances reflects the network's stability because of wide support and assistance.

2.1.7 Limitation of Networks

Kanjana Kaewthep (2015) and Parichart Sthapitanon et al. (2010, as cited in Kamjohn Louiyapong, 2016, p. 37) describe the limitation of networks as follows:

1) Membership limitation: Limited personnel, members' conflict, member's differences, the unequal status of members, unequal accessibility to

benefits, dominance by other members, etc. All of these restrictions bring about problems in a network.

2) Organizational limitation: The size of a network, especially a large-sized network, leads to too directive or centralized operation, no responsible persons, no apparent host, no follow-up and evaluation, etc.

3) Objective limitation: No clear objective, causing no understanding and participation in activities.

4) Communication limitation: Lack of personnel's communication skills, no coordination, and lack of communication strategies, affecting the cooperation in a network.

5) Network competitiveness limitation: To have similar networks with similar operations may cause a scramble of resources and induce unequal accessibility to resources.

6) Lack of supporting factors, i.e., financial, equipment, place, including other external factors, such as political policies that do not facilitate a network's operation.

2.1.8 Communication Network Development and Management

Kamjohn Louiyapong (2016, pp. 48-50) explains the factors that network members have to understand three issues for developing networks.

1) Understanding of the network. Members have to understand the network and be able to communicate to other members to be aware of, understand, and participate in the network through horizontal and consistent communication in various ways, i.e., discussion, knowledge sharing, training, field trips, seminars, newsletter, etc.

2) Search for guidelines for developing a proper network structure. Kanjana Kaewthep (2009, as cited in Kamjohn Louiyapong, 2016) states that network structure is like bones of the human body. If bones are strong, they will keep other organs (networks) strong too. The guidelines for examination are as follows:

(1) The exploration of subgroups in the network. Sub-networks compose of many groups that affect the rapidity of communication and influence the persuasion of these sub-groups to comply.

(2) The examination of roles and positions in the network. To check the completeness and compliance with roles and functions helps to consider if any additional roles or positions should be added to complete an operation of the whole system or to help to modify organizational structure or characteristics for further mobilization. (Sontaya Polsri, 2007, as cited in Kamjohn Louiyapong, 2016)

(3) The investigation of relations in the network. If the relationships in the networks are negative, which might obstruct the mobilization, it is necessary to adjust to and develop positive relationships.

3) The implementation on the development of the following network communication (Kanjana Kaewthep, 2015, as cited in Kamjohn Louiyapong, 2016)

(1) The overall communication or macro-level communication means the development of communication systems that support the network's operation. A specialized agency will be responsible for arranging the overall network chart or diagram and collecting the operation's information or so-called, "information processing system." Besides, information needs to be publicized and exchange widely to make sub-networks understand and be able to develop their work increasingly.

(2) Intra-network communication should be emphasized, both qualitatively and quantitatively, such as the increased number of personal media or opinion leaders with potential in communication and human relations with members, the development of activity media that can create bonds among networks, the development of new media that is accessible and can create better relations with members, the improvement of communication network patterns from top-down or centralized communication to horizontal communication.

(3) External network communication External partners or alliances should be explored for providing help to drive the operation of the network, including communication to mass media.

2.1.9 The Connection from Sub-networks to Larger Networks

In driving a network, the division of duties is important, especially the roles and duties of a leader, which can bring about the success or failure of a network. A leader here does not mean only the leader by formal delegation, but also a leader that can perform his or her leadership genuinely. A leader must be accepted by members,

understand the problems and needs of members, and can mobilize members' collaboration willingly. A leader should be a local community's members and understand the community well. A local leader will be accepted by local people more than a leader outside the community. However, a network leader may not be the only person who performs network management. The person who is responsible for the network management may be a group of leaders accepted by other members to help operate the network. The more harmonious a group of leaders are, the more powerfully the network operation will be mobilized.

Besides having a good leader, members' roles are also significant for the network operation. Members should be assigned to have responsibilities that suit their interests and potential, including their convenience and time that can be devoted to their work. Mostly, members working for a network are volunteers who will work by pleasure and based on their time and convenience. Therefore, for a large-sized network with lots of members and having continual activities or projects, it might be necessary to have a regular administration staff or personnel. (Nantaya Kalyasiri & Apichart Pongsrihadulchai, 2010, pp. 34-35). Even for some activities for the elderly, it might have a young assistant to help facilitate them. Besides, small-sized dispersed networks should be connected to be a larger network.

Kamjohn Louiyapong (2016, pp. 42-48) explains about the connection of sub-networks to be a large network that this kind of connection is popular among government agencies and private organizations. It is the merger of the existing networks, but varied, to make them more functional and powerful. The sub-networks thus can be developed from a local network to a provincial, regional, and national network. Besides the development of existing but varied networks, a new network may be developed for an upgrade.

For network connection, besides the connection of elderly schools, it is essential to have development partners or alliances play a role in supporting the networks. Kittipong Sukpakkul (2009, pp. 19-20) defines development partners or alliances as “the support by an individual, a group of individuals, or an organization in or outside a community that affects the established network, i.e. central government, local government, and private sector through interdependence and mutual

collaboration. A process of network development is used for gathering it into clusters that are connected at all levels.

The study of networks is for examine the situation of provincial networks, background, and the gathering of elderly schools and other organizations as partners or alliances, including analyzing the network conditions, their interconnections, the classification of network structures, mutual support, and collaborations with other alliances towards the same goal.

2.1.10 Studies on Social Network and Communication Network

1) Studies on Social Network

Tippatoo Kritsuntorn (2017) studied functions, the maintenance, and the expansion of health network for strengthening well-being for the elderly of Ban San Sai Luang, San Sai District, Chiangmai Province, and found that the network is a social relations pattern based on the concept, “easily born, but quickly decayed,” and on the life cycle of birth, growth, sickness, and death. On the other hand, if any rehabilitation is given, a new life can start. Thus, to restore and maintain the community’s health networks, a participatory action study was conducted. Stakeholders were specified and analyzed, while an idea-exchange stage and activities were designed to call collaboration among networks. The findings showed that Ban San Sai Luang Community comprised Group 1: A network of the elderly only, composing of the following elderly clubs: Tai Chi Qigong (Chinese-dance exercise) group, Dance with a Club Group, Dok Mai Jan Group, Organic Group, and Group 2: A network of supporters. The elderly network functioned at several levels. At an individual level, the function was for promoting physical, mental, and social health, including spiritual well-being. At a group level, the function was to disseminate information to the elderly in a group and encourage them. Lastly, at a community level, the function was to organize religious, cultural, and spiritual activities for keeping the strength of the community. For the network of supporters, the function of sub-district health-promoting hospitals was to promote well-being for the elderly, village health volunteers to assist health-promoting hospitals to surveillance well-being of the elderly in the community, Buddhist temples in the sub-district to support the elderly spiritually, village chiefs, village heads, non-formal education groups, and

San Sai Luang Sub-District Municipality to coordinate and provide knowledge for the elderly in the community. Regarding the maintenance of health networks, four dimensions were emphasized: 1) Intellectual support, i.e., Returning information to the community, stakeholder analysis, and activity design for the elderly's participation in every step. 2) Financial support, i.e., financial support for meetings and idea-exchange stages activities. 3) Encouragement and stimulation, i.e., promotion and trial of the elderly's co-working. 4) Mobilization towards the participation of people in the community. From the participatory action research, strategies for implanting a network protocol entitled "Relations Net" or "Alien Strategies" were summarized for presenting social relations between the elderly networks and the network of supporters towards mutual support, enabling health networks to promote well-being for the elderly and to maintain the networks. Thus, the ultimate result of the study was to bring research findings or knowledge back to the community.

Monlada Sukalarm (2013) studied the state of a learning process via social networks of village health volunteers by comparing the learning process of Nong Salit, Damnoen Saduak District, Ratchaburi Province, and Pradu community, Sri Suttho Sub-District, Ban Dung District, Udonthani Province. It was found the networks of village health volunteers of both communities comprised both internal and external networks. The internal network consisted of community members, village health volunteers, health-promoting hospitals, local administrative organizations, temples, and schools. The external network or network outside the community is composed of the district and provincial hospitals and other independent groups that helped to raise funds, provide resources for village health volunteers, and contact both internal and external networks via various channels. A meeting of village health volunteers was organized regularly, approximately 2-3 times monthly, by health-promoting hospitals. Besides, skill training and other support were provided by related agencies, such as health-promoting hospitals, hospitals, school teachers, local administrative organizations, etc. Village health volunteers were supported to have a field trip to other areas for learning exchange. Rewards were granted for village health volunteers in the strong community. Concerning the problems, village health volunteers of both communities faced the following: the community did not perceive the importance of village health volunteers, especially of Pradu community, which is

a semi-urban community, people preferred to attend district or provincial hospitals, the relationship between village health volunteers and people in the community was less tight than that of Nong Salit community, which is an agricultural community. Moreover, conflicts often occurred because of people's misunderstanding about and lack of collaboration in the examination of Aedes or Common-House mosquito Larva by village health volunteers with the reason that they had to work or continue their occupation. Nevertheless, village health volunteers were enthusiastic to help health-promoting hospitals and adhered to their ideology to assist people in the community.

Phun Phatmai, Phramaha Yothin Tanisaro, and SutruThai Chantarawong (2006) studied the aspects of Buddhist Sanggha's (monks') networks in helping people with HIV, AIDS, and other affected people in Payao Province. From the study, it was found that Buddhist monks used ethos appeal or credibility of people being respected in the community as a coordinating node for creating social networks among the government sector, local administrative organizations, and people to work together for helping the infected and affected people to achieve the determined goal of the network. Supports were mobilized in several ways, i.e., fundraising, donation, scholarships, communication activities (such as a campaign, collaborative communication, activities, sports, training, an exhibition for providing knowledge about how to take care and live with the infected people, etc. The findings showed that people who attended the activities felt relieved with better mental health and could live in a society more happily. However, the obstacles found were that the network was loosely structured and operated separately. Thus, it was recommended that activities be a mediator in establishing a relationship and stimulating the continual cooperation of the network. Besides, inconsistent financial support obstructed the continuity of the arrangement of activities for communicating to people in the community and for coordinating collaboration among networks.

Another research related to a social network is the study of Phra Daonue Bootsitha (2014), who studied patterns of a social network, stages of social network formation, and obstacles against the dissemination of Buddhism in Ban Phob Tham Nam Suk Community, Tung Saliam District, Sukhothai Province. The results showed that the network was at a community level or spatial network. It was formed by the gathering of persons with a common interest in religious activities. The

network formation occurred because of people's awareness of the problems while seeing the importance of the merger as a network that could lead to mutual interaction, establish mutual trust, introduce a good leader, and find alliances to be network members. The network management passed through two main steps. The first step was to establish a stable network by an apparent division of members' roles and duties, creating a shared ideology, jointly organize a learning process, and install information and communication systems. The second step was to maintain the network continually through continuous activities, the creation of equality and member relations, and mutual support among members. The problems and obstacles of network management were the lack of personnel for helping the operation, activity places that could not facilitate the operation because of previous damage caused by floods, insufficient budgets, and corruption of government agencies.

The studies on social networks will be adopted in this research to study the formation of community networks, comprising community members and local governmental agencies towards the same goal in developing communities and their people, which can be applied to explain the cases of the elderly schools. Besides, they will help to analyze the group formation as provincial networks of Chiang Rai and Kalasin provinces so that current conditions of their network management at a school and provincial level can be presented and the networks can be sustainably developed and maintained.

2) Studies Related to Communication Network

Napatsanun Ampai (2015) studied the communication network of The project "Tie a Tiffin," Angthong Province by applying the concept of a communication network for analyzing network communication between three groups: Matchmakers, brides, and grooms under the project "Tie a Tiffin." Matchmakers here mean a group of people playing a role as a mediator supporting the rice selling for farmers in Angthong Province. "Groom groups" mean a group of farmers who planted chemical-free rice and looked for consumers' markets. "Bride groups" mean a group of consumers who were invited by a matchmaker via a variety of media and bought rice directly from farmers without a middleman. Joining the network started when the chemical-free agricultural leader of Angthong got a page from his friend who attended a training of Khao Khwan Foundation, so he knew the matchmaker group, who were

knowledgeable persons and used his credibility to find consumers by focusing on Bangkok consumers who concerned about health. Agriculturists were persuaded to sell their rice directly to consumers without using a middleman or intermediary but at reasonable prices. They were also advised against doing marketing by themselves. On the other hand, consumers were also persuaded by short, precise, and appealing statements communicated through social media. Moreover, matchmaker groups and agriculturists jointly organized a meeting and a field trip to visit agriculturists' rice fields so consumers could have a direct relationship with agriculturists without a leader or a middleman. The merger into a network enhanced shared perception, vision, and interactive exchanges in the network; thus, the network was maintained and better developed.

Pakamas Thanapattanapongs (2002) studied the communication network of the Agricultural Mass Media Association of Thailand and factors affecting the network formation and expansion. It was found that the network of Agricultural Mass Media Association of Thailand comprised a group of leaders, i.e., the Chairman and committee, members, and partners or alliances, who are individuals, groups of individuals, agencies, institutions, formal and informal organizations that supported the association, such as the Ministry of Agriculture and Cooperatives, government universities, private organizations, etc. The partner or alliance groups also supported the association in several ways, i.e., information, collaboration, academic knowledge, consultation, a site visit, place, and necessary resources. On the other hand, communication in the networks were agricultural camps and field trips, a report on the agricultural situation of the nation, communication for solving problems of the Association, a coordination and sharing of information between networks, news on the movement of the Association, general information, and news on personal issues of the members. Communication in the network was both formal and informal. Information was also publicized through mass media. Notably, the strength of the communication network of the Association, due to the following six factors, led to the network expansion: accepted leaders or mainstays, common ideology between the Association and members, the use of interpersonal channels leading to rapid but trusted word-of-mouth, attractive benefits needed by members, common needs for reflecting members' common agricultural problems and solutions, and needs of

information on agriculture. Furthermore, effective leadership and network communication induced the Association and alliances to collaborate, and provide information, and exchange knowledge, including members' implementation of knowledge. All of these brought about good relationships in the Association and with external alliances, while members could develop their agriculture, and had secure life sustainably based on the sufficient economy philosophy.

Somsuk Hinwiman et al. (2004) studied if communication networks affected the survival and changes in politics, society, culture, and economy of Ban Thung Khwang, Phanat Nikhom District, Chonburi Province. Contextual analysis of the community was conducted. It was found that for external factors, the community faced modern currents influenced by an external society; thus, community members tried every way to maintain the community's geographic and economic dimension. For internal factors of the community, community members had conflicts in terms of political dimension. However, they also tried to resolve the conflicts by creating common conscience through a historical dimension. Besides, common meanings were constructed through cultural dimension and cohesiveness through social dimension, especially kinship systems. Regarding communication networks, three groups were found: Coffeehouse Forum or Coffee Council, Bamboo-Weaving Group, and Wat Thung Khwang Activity Network. It was found that all three groups had both internal and external communication or outside the community. Coordination of working between networks was based on the cultural foundation of the community; thus, people in the community had space for participative communication of all sexes, ages, political parties, worldly and religious groups. There were also across-groups or across-networks communication channels, including regular communication, both daily and occasional, with various communication patterns: vertical vs horizontal, active vs. passive, one-way vs. two-way, participative communication, and communication at various levels, both formal and informal. Moreover, from the analysis of all three networks, it was found that the coordination among networks yielded the community's social, cultural, and political impact more than economic impact. Besides, network members performed functions that had an effect on them and on society, i.e., internal and external information management, conflict

management, the creation and maintenance of network relations, and reproduction for inheriting the community's identity and honor.

Another piece of research that studied the merger of existing networks in the community to be a larger network is the study of Juthathip Patrawart et al. (2006) who perceived the problems of cooperatives, both registered and non-registered. For registered cooperatives, there was a network system called "Cooperative League of Thailand," as the central organization at a high level playing a role in stimulating collaboration among networks. Still, most cooperatives faced some problems that obstructed their effective operation, such as the lack of members' participation, unpreparedness and no management potential of management teams, the heavy dependence on the government, etc. The development of the cooperative process was still limited in the cooperative circle only without any expanded networks to other people's cooperative process. Thus, the cooperatives operated individually without any network collaboration. Thus, the researchers conducted the study to connect them towards a networking group, composing of both registered and cooperatives of the civic sector, i.e., saving cooperatives, agricultural cooperatives, cooperative stores, fishery cooperatives, service cooperatives, settlement cooperatives, etc. including connecting the networks of cooperatives with similar nature of work to be network partners or alliances. The connection to partners' networks was in two aspects. The first aspect was a vertical bottom-up structure by developing networks from a district provincial, and then national levels so that the higher network could provide service to the members at the lower level. Another aspect of network establishment was under the support of government agencies, non-governmental organizations (NGOs), or other cooperatives, which was a horizontal network, i.e., Provincial Cooperative Network Association, Cooperative Manager Club, Provincial Cooperative Association, etc. Communication could be conducted within the network, i.e., a meeting for analyzing a situation, brain-storming and determining missions on the network, electing network committees, communicating for collaborative operations, organizing field trips, arranging a learning-exchange seminar, and following up for expanding the networks, etc. Communication was transmitted to all concerned to determine the network's vision, to create a common understanding, to inspire members, to establish long-term relationships among

members in the networks, etc., which led to the collaboration establishment and the development of alliance networks to be strong and sustainable.

Kanothai Boonfak (2007) studied “Network and Communication Process of Sea Turtle Conservation Center, the Royal Thai Navy,” and found that there has been a gathering of network alliances for conserving sea turtles as a wheel-pattern communication network as follows: 1) Collaboration in the form of academic information networks, 2) collaboration in communication for mobilization, i.e., visiting activities, inviting mass media for a visit, releasing sea turtles into the sea activities, and activity public relations, and 3) collaboration in supporting systems, i.e., providing areas for exhibitions, information dissemination, supporting budgets and being sponsors, including supporting veterinarians. Regarding communication within the affiliated networks, they were both active and passive. Active communication was public relations, mass media publicity, etc. and passive communication was joint activities. For budgets and fundraising and general communication, a two-way communication, both formal and informal, was conducted. Concerning public communication, 8 steps were determined: 1) communication goals, 2) communication objectives, 3) senders or communicators, i.e., Conservation of Sea Turtle Center, the Royal Thai Navy, and network partners, 4) target receivers, 5) communication issues, 6) communication channels, i.e., personal media, mass media, activity media, specific media, and new media, 7) message strategy, and 8) media strategy. Network partners would portray themselves as good exemplars, in combination with applying activities to call for supporting currents, and communicating from actual experiences continually.

The concept of a communication network is a key issue of this study since the operation of elderly schools was done by elderly members and other supporters with some restrictions, i.e., labor or personnel, resources, place, knowledge, etc., they needed external networks outside schools and external networks nearby to support, i.e., the community, local government agencies, non-profit organizations at a sub-district, district, provincial, regional, and national level to strengthen them and mobilize the operation of elderly schools effectively, including responding to the research question of how the elderly schools in Chiang Rai and Kalasin use communication strategies to maintain their network sustainably.

2.2 Theories of Communication for Development

Communication for development or development communication is a merger between development theories and communication theories. Development theories in the first period (in the 1950s) originated from the Modernistic Paradigm, which transformed agricultural society into being industrial society or industrialization. Development communication during this period the power of media and top-down communication, emphasizing centralized one-way communication, was predominant. Therefore, during this period, it focused on a transmission communication model aimed at persuasion mainly. Later, in the second period (in the 1970s), several developing countries were affected by the consequences of development, thus a new paradigm, or so-called "Dependency Theory," was proposed with the assumption that developing countries needed to depend on developed countries. However, such a paradigm was not widely accepted in Thai society.

Until the third period, (in the 1980s), developing countries, including Thailand, proposed a new concept of development based on Indigenous Theory with self-dependence emphasis. The main focus of the theory is people's participation in every step by emphasizing horizontal communication. Thus, the paradigm was changed from a persuasive approach towards an approach for creating common understanding, or the so-called "Ritualistic Model." For this approach, mixed media is utilized. It thus leads to the emergence of the "Alternative Paradigm." (Kanjana Kaewthep, 2005, pp. 18-20). The following theories are Network Theory, used for studying the structure of individuals' relationship structure or the transaction of mutual benefits among communication or exchange groups. (Patcharin Sirasoonthorn, 2013, pp. 371-373)

Accordingly, for the study on elderly schools, originated from networks within a community and support from external networks, Alternative Paradigm of Development Communication was used, especially the application of network communication theories, which help to understand the social cohesion for conducting activities of elderly schools. Furthermore, some sub-concepts, i.e., Communication Strategy, etc. were used to study communication that can create participation between stakeholders and elderly schools.

2.2.1 Communication for Local Development

The term "development communication" can be classified into two groups: The first definition comes from communication plans for the development of the World Bank (1994, 3, as cited in Mefalopulos, 2008, p. 8), which states that development communication is the establishment of knowledge based on empirical studies integrated from several disciplines. It is thus a tool for creating common consensus to initiate any development with a positive attitude, in combination with two-way communication between stakeholders towards shared perception on opportunities and risks that may occur. The second definition is a result of the First World Congress of Communication for Development, held in Rome, Italy, in October 2006 under the name "the Rome Consensus." The Rome Consensus is the agreement that a social process is based on the usage of a two-way dialogue, which is not conventional public relations or traditional communication for establishing collaboration. Instead, it is a process of listening, argumentation, creating new policies, searching for changes at all levels in society, establishing trust, and sharing skills and knowledge towards meaningful and sustainable changes.

In terms of strategies, a communication process is very crucial as a tool for social change since communication is an important factor helping to connecting and coordinating people or groups of people towards proper social change. Rogers and Dearing (1992, as cited in Parichart Sthapitanon, 2008, p. 5) state that in solving social problems, communication plays an important role, especially problems that are raised as media agenda, public agenda, and policy agenda. It can thus drive policies for solving problems or for inducing bettered changes or development.

Melkote (2001, pp. 35-37, 333-334) cites that the concept of development and development communication requires the empowerment of three parts according to the concept of Rowlands (1998, as cited in Melkote, 2001), which are 1) personal empowerment by developing individuals' awareness and self-reliance, 2) relational empowerment by increasing the negotiation capability, which results in common decision-making, and 3) collective empowerment by inducing changes from a local or micro to a macro level. Melkote adds that the central government and other central organizations should play a part in promoting such empowerment. Accordingly, the development should start by letting people at the grass-roots level participate in

determining policies, designing, and operating a development process. It is thus participation¹ from the lowest to top-level and the ideas are diverse from a varied level of people with wide collaboration in applying them as development guidelines. Therefore, awareness and understanding of the significance of their participation in the development process should be raised, while the reformation of social inequality and power distance in society should be stimulated. Alternative Paradigm, which focuses on decentralized development planning through local people's participation, should be applied.

Kanjana Kaewthep et al. (2000, pp. 6-7) explain that in the past, Thai society was like other developing societies, which started with the development of the Mainstream Paradigm. Until recently or at present, Thai society has been formed by the Alternative Paradigm with more emphasis on people's participation and development by people's needs. Therefore, many national development projects have turned to be upside-down. Namely, instead of letting the government sector advise concepts for people to develop, the state assigned officials to watch over what the civic or people sector has developed. For instance, the government sector went to study an effective new scheme of mixed agriculture or joint plantation, or the establishment of elderly schools by the community sector in Chiang Rai Province, which becomes a model for other local government and agencies. Hence, the concept of development is not a monopoly by anyone, but bases on people's benefits from such sustainable development.

2.2.1.1 Principles of Development Communication

Principles of development communication are as follows: (Phnom Kleechaya, 2006, p. 1)

- 1) Development communication is the application of communication theories for promoting and supporting a community or society towards well-being, empowerment, and equality.
- 2) Development communication must have certain objectives and goals.
- 3) It is the communication with the target audience towards planned changes.

4) Media and communication tools are used timely to achieve the target goals.

5) Explicit procedure and operation must be specified at every level, from a project at a community level to regional, national, and international levels.

2.2.1.2 A Model of Development Communication

There are two types of general communication models:

1) Transmission Model is a one-way linear communication from a sender communicates to a receiver for changes. A receiver cannot shift to be a sender for transmitting feedback. Examples of communication by this model are information notice, government announcement, advertising, etc.



Figure 2.8 Transmission Communication Model

2) Ritualistic Model is two-way communication, which is vital for communication in the local areas. This model is influenced by Cultural Studies School, which offers a communication pattern similar to repeated patterns of ritual performance.

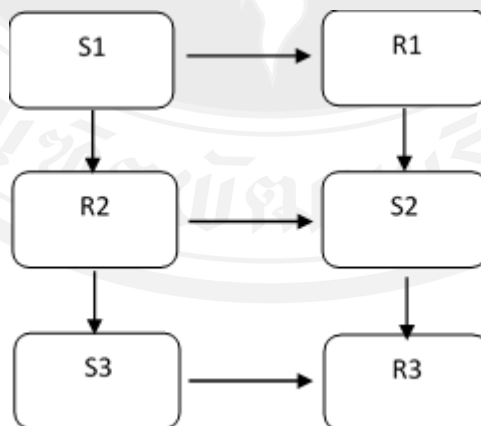


Figure 2.9 Ritualistic Model

The comparison between the two communication models is illustrated in Table 2.3.

Table 2.3 A Comparison between Transmission and Ritualistic Model

Transmission Model	Ritualistic Model
1. The main goal is to transmit information for persuasion	1. The main goal is to establish common understanding or shared meaning
2. It is a sender-centered	2. It is a reciprocal process
3. It is a one-way vertical flow of information	3. It is a two-way horizontal flow of information
4. Roles of a sender and receiver are static.	4. Roles of a sender and receiver are interchangeable.
5. Communication is terminated when a receiver perceives intended information or is persuaded by a sender.	5. Communication terminates after a sender and receiver exchange their information and idea, leading to shared perception and common understanding.

Source: Parichart Sthapitanon et al. (2006, as cited in Amornphan Soomctokchaikul, 2016, p. 17).

2.2.1.3 Functions of Development Communication

- 1) To provide information or to inform and persuade towards changes
- 2) To solve problems and develop society and economics.
- 3) To create curriculum, develop education, and construct training.
- 4) To enhance research, construct learning tools, and induce effective innovative development
- 5) To induce sustainable development
- 6) To change target groups towards intended development

(Phnom Kleechaya, 2006, p. 4)

2.2.1.4 Guidelines for Development Communication

Communication for developing local communities should implement the following guidelines (Parama Satawatin, 2003, p. 15)

1) Plan properly and understand psychological and social aspects, including behaviors of community members so that media and communication can be implemented properly.

2) Communicate without conflicting with any beliefs, culture, attitude, and behaviors of community members.

3) Understand differences among people of each group, i.e. needs, problems, social and economic conditions, etc. so that appropriate and inclusive communication can be planned and suit the context of each community.

4) Emphasize two-way communication as it is the most effective for creating understanding and listening to people's problems.

5) Concern about communication frequencies, select credible personal media to perform as a sender and use a variety of media to reach people, including specifying an information agenda that meets people's interest.

6) If in case people's belief and attitudinal change is necessary, it requires clear demonstration or using people with good improvement after being changed as an exemplar for easier persuasion towards changes.

7) Perform actually as an example. For a development agency or agents to change people's attitudes and beliefs, it requires explicit experiences or empirical evidence to persuade people to participate in the development.

2.2.2 Communication for Sustainable Development

Wiruch Wiruchnipawan (as cited in Paranee Tangwiwat, 2011, pp. 51-52) states that the concept of Sustainable Development has been introduced since 1972 after the current of global development initiated by the United Nations from the United Nations Conference on the Human Environment, held at Stockholm, Sweden. People around the world were urged to concern about the global environment and limited natural resources. The concept of Sustainable Development was then proposed.

World Commission on Environment and Development or Brundtland Commission, the United Nations, defines the term “sustainable development” as “the development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” On the other hand, the operational definition of sustainable development means the use of resources with increased effectiveness, in terms of both materialistic and energy effectiveness, including the application of new technology that is friendly to the environment and the use of production systems that concerns about the necessity for future use. (Office of the National Economic and Social Development Council, 2009, as cited in Paranee Tangwiwat, 2011, p. 52)

Tassanee Laknapichonchat and Anucha Muangyai (2014, p. 15) explain the meaning of "sustainable development" that development is change, but is a positive change that can respond to the needs of the present generation without causing any negative effect or affecting needs of people of the next generations. Thailand adopted this concept in 1992 after the UN Conference in Rio De Janeiro, Brazil, and certified Agenda 21 to be a master plan, as one of the results from the conference.

The achievement of sustainable development requires the organization of resources and joint decision-making of several groups of stakeholders. Besides, every party has to be encouraged to participate in managing resources as common resources. In general, guidelines for sustainable resource management are as follows: (Tassanee Laknapichonchat & Anucha Muangyai, 2014, pp. 17-19).

1) Holistic Management is an approach to management that emphasizes holistic knowledge management by well-rounded and neutral perspectives without any bias with an understanding that every dimension is interrelated.

2) Integrated Management is an approach to management that emphasizes integrated knowledge management by adopting knowledge from the community to combine with that of external supporting agencies: government and private sectors, organizational, or social institutes, including people with related capability or professional expertise.

3) Dynamic Management is an approach to management that emphasizes consideration of changes in a community, especially of all stakeholders, properly.

4) Nested Management is an approach to management at varying levels with a variety of perspectives without any monopoly idea. Thus, it is a management method that involves several levels: personal, group, and organizational, and relies on nested or complex and multi-layer structural systems. Thus, this kind of management must take other concerned parts or parties into consideration.

5) Networks Management is an approach to management that calls for the collaboration of several parties in the form of affiliate networks by determining common goals, strategies, plans, and projects, including the planning of resource usage.

6) Systemic Management is an approach to management that focuses on the management process rather than on the outcome. Thus, this concept is a combination of system theory and aspects of new-age communities that are more integrated. It focuses on the consideration on the context of a community, situation, circumstance, and factors in a community, such as religion, culture, tradition, etc., and internal factors, i.e. area condition, territory, population and their professions, community organizations, community institutes, and community relations. It also includes external factors, i.e., government, government agencies, and globalization. Accordingly, the management has to consider its context and other relations, such as a participative process, affiliate or associate collaboration, capital, resources, and possible outcome and output of such a management approach.

Factors affecting sustainable development are community internal and external factors.

Community Internal Factors

1) Community leaders must be capable and have a good understanding of community problems and members' needs. Besides, they are honest and devote themselves to public benefits.

2) Community members must be aware of problems and understand the community's purpose and value, including sacrificing themselves for public benefits.

3) The strength of a community is a result of community members' collaboration in jointly planning. Members know their roles and status and help to mobilize and publicize to encourage collaboration continually.

Community External Factors

There are two main factors: Budget or financial support and information. (Sineenuch Khрутmuang Sanserm, 2015, pp. 37-40)

The United Nations General Assembly in 2015 and 2016 certified the 2030 Agenda for Sustainable Development and set up 17 goals of sustainable development. One of the goals related to elderly schools is the fourteenth goal: support of education equality by certifying equal and inclusive education and promoting lifetime education for every (UNECE, 2017). However, up to 2019, educational support, especially lifetime education for the elderly, is perceived as having not developed so much. Most affiliate countries have focused on the fundamental education for children, but overlooked education for adults and marginal people or the disadvantaged. Only some organizations have provided educational assistance for adults by supporting vocational training for entering labor markets rather than knowledge about their rights as democratic citizens. Still, the issue of lifetime education for adults may be paid more attention in several countries. (Elfert, 2019).

2.2.3 Studies Related to Communication for Developing Rural Areas and to Sustainable Development

Pongsak Noypha (2009) studied a communication process for developing local communities by local administrative organization (LAO) leaders and found that LAO leaders, as senders, were capable, had communication experiences, and were supported by other government officers. The leaders wanted to communicate with their people rapidly, either through a one-step or two-step flow of communication, to advise and consult work-related content, i.e., the issuance of local regulations, community development projects, etc., with the local administrative organization. The delivered message was both formal and informal through a variety of channels, i.e., Notice or announcement posted at an office, announcement through a broadcasting tower, a meeting, the use of specialized media, personal media, mass media, and traditional or folk media. People, as receivers, participated in a communication process through a meeting, informal meeting or interaction, etc. People reflected their idea directly and indirectly through their representatives. It was found that communication for developing local communities of the leaders of local

administrative organizations is a modern communication paradigm, which also integrated the traditional one-way communication paradigm for informative purposes.

Nitinun Phantawee (2001) studied Bai-Sri-Su-Kwan Ceremony as the cultural capital for community development. It was found that cultural media or local rituals were valuable in the dimension of language, entertainment, social convention maintenance, socialization, and being community tools for uniting people in a community and connecting them with the community's socio-cultural context. Acceptance was thus created and led to a behavioral modification to comply with the community's norms. Besides, people felt satisfied and had a sense of belonging to the community, which helped to empower the community towards sustainable development.

The research related to communication for local and sustainable development was adopted for this study for analyzing how socio-cultural condition and local people's practices affected communication and network connection in communities to respond to the research question of what are the communication strategies used by the elderly schools in Chiang Rai and Kalasin within and outside the schools to obtain collaborations from all concerned parties, including how they develop their communication strategies to maintain their networks.

2.3 Concepts of Communication Strategy

2.3.1 Community Communication

Kanjana Kaewthep et al. (2000) summarize the features of community communication that community communication should be two-way communication in which a sender and a receiver can switch or alternate the role all the time to induce participation towards community development. Another major feature is the flow of information, which can be 1) Top-down flow of information, which is the mainstream paradigm of development communication in which information flows from the government authority to people at the bottom, i.e., from the development planners to villagers, or from mass media to people 2) Bottom-up flow of information or from people at the bottom up to the government, and 3) Horizontal flow of information, which is an exchange of development information among people in a community or

can be called “the established community network,” i.e., field trips or visiting other groups in the community.

Besides the classification of information flow by direction, it can be divided by the scope of the area, namely "within a community" and "outside a community." The flow of information thus is as follows: 1) the flow of information from external media into a community, 2) the flow of information, i.e., the narration about a community, to people outside a community, and 3) the flow of information among people in a community.

2.3.2 Participatory Communication

This concept gives importance to the communication patterns developed by grass-root people. (Willis, 2005, as cited in Manyozo, 2012) People and their communities play a part in management and ownership. The accessibility or participation enables them to determine their lifestyle and environment. (UK Government, 2008: iii, as cited in Manyozo, 2012). The concept is based on the discourses, which are divided into two kinds of discourses: discourse on the systems (system discourse) and discourse on the empowerment (empowerment discourse)

1) System discourse emphasizes the centralized governance structure and puts more emphasis on the transferred power to the region, which is in the form of “networked governance.” This kind of structure helps the government to be able to respond to the community’s needs and let people participate in decision-making in governing, planning, developing strategies, operating, reporting results, and evaluation. (South Australia Government, 2008, as cited in Manyozo, 2012)

2) Empowerment discourse emphasizes an effort in creating participation in the issues related to community development. A community can regulate and manage itself, build up its capability, use its available resources, and creating collaboration between the community and networks to determine the direction for community development.

Both discourses are based on the concept of local development mobilized by the central government, which also decentralizes its power to the regional level, stimulates local people to participate in planning and decision-making democratically.

Enyedi (2004, pp. 14-15) states that developing a community sustainably requires a new attitude and local management style because to induce local changes sustainably cannot be conducted by top-down command only. Instead, it can be accomplished by supporting and encouraging people to have a right to participate in planning and making decisions for local development.

Parichart Sthapitanon (2006, as cited in Amornphan Soomctokchaikul, 2016, p. 18) explains that participatory communication is a process aimed to let all concerned parties participate by allowing them to consult and share information equally based on a mutual understanding or so-called, "mid-way adjustment." The flow of information is a horizontal two-way communication without any monopoly nor competitive approach by any absolute idea of only one party.

Freire (1973, as cited in Kanjana Kaewthep, 2008, pp. 14-15) describes that generally there are two types of communication: communication aimed for dominance, i.e. one-way communication through mass media, and communication aimed for releasing dominance towards common understanding by focusing on two-way communication, i.e., personal media, dialogue, or folk media, which allows concerned people to discuss. Besides, participatory communication reflected an altered perspective towards receivers from "passive audience" who just wait to receive or expose themselves to the transmitted message to "active audience" who can shift their roles to be senders.

In short, participatory communication possesses the following characteristics:

2.3.2.1 Characteristics of Participatory Communication

- 1) Two-way Communication between communicators
- 2) Ritualistic Model
- 3) Role shifting
- 4) Horizontal Communication facilitating equality
- 5) Decentralization. Local or folk media may be used for communication.
- 6) Receiver-oriented. Media used should be appropriate for receivers.
- 7) Focus on common understanding and empathy rather than persuasion for compliance.

8) Feedback and feedback mechanism should be installed in the case of one-way communication to fulfill mutual communication. (Kanjana Kaewthep, 2008, pp. 12-16)

2.3.2.2 Components of Participatory Communication

Amornrat Charoenchottham (2016, p. 8) specifies three main components of participatory communication:

- 1) Clear objective or goal of the activity to let people decide if they should participate.
- 2) Target activity with details of the activity to let people decide if they will participate.
- 3) Target group by considering stakeholders of the activity and goals of the activity both directly and indirectly.

2.3.2.3 Levels of Participatory Communication

There are three levels of participation in community development: (Amornrat Charoenchottham, 2016, p. 12)

- 1) Usage level: It is the level where people participate for getting benefits only. It is the lowest level of participation.
- 2) Collaboration level: It is the level where people collaborate with the government officials who are authorized to decide in which issue or role they want people to participate. It is a higher level of participation that allows people to get involved.
- 3) Decision-making level: It is the highest level of participation in which government officials perform as a guide or facilitator, but delegate their power in decision making and management to people. Therefore, people have relatively full participation in exploring a situation, planning an operation, and evaluating the results. What people gain is the benefits from their participation in decision-making.

2.3.2.4 Concepts of Participation and the Establishment of Community Organization, Tripartite, and Multilateralism

Sineenuch Khрутmuang Sanserm (2015, pp. 36-37) explains the concepts used in operating participation in resource management of people in a community and all involved as follows:

1) The concept of participation is the concept that focuses on people as the center of development strategy, based on the congruence with the local culture and resources. A developer must not make decisions for people. Instead, people must participate all through the process and gain benefits directly from the development.

2) The concept of community organization is the concept aimed to empower a community through people development in parallel to the establishment of an organization or formation of a group for doing activities to solve problems of a community. It is also a shared-learning stage of people in a community. It is another way to help to increase people's negotiation power in managing resources in a community.

3) The concept of tripartite is resource development and management from the collaboration of the government sector, NGOs, and community organizations.

4) The concept of multilateralism is the collaboration among several groups, i.e., government sector, scholars, NGO, business organizations, community organizations, etc. by having a community as a center of the development towards the utmost benefits for society as a whole.

2.3.3 Studies on Participatory Communication

Peeraya Sripetcharawut (2003) studied patterns and roles of communication in the Namkian Community, including how the community maintained the community's strength via participatory communication based on the context of the community, culture, and tradition. The findings showed that the Namkian community is one of the communities affected by the national development plans. Consequently, the natural resources of the community were destroyed. Besides, people faced the problems of debts, gambling, and moral decline. Problems in the first stage were resolved individually. Controversially, persons who stood up to solve problems were pressed to leave the area. Thus, people in the community turned to collaboratively find solutions until some mainstays of the community persuaded people to participate in the problem-solving process. During the process, informal two-way communication was conducted, and vertical or top-down communication, which was an order from

the mainstays to people, was applied. However, there was also a stage for expressing people's opinions by face-to-face communication, which later expanded to a stage at a village level up to the sub-district level for joint resolutions. Communication was thus transformed to be participatory communication based on shared conscience and needs for solving problems together. Activities were organized, i.e., roaming meetings to discuss problems, ritual activities, activities among organizational groups, and the establishment of a community forest committee to surveil the forest. Later, they were gathered as a "H T S H" process, namely home, temples, schools, and health stations. People in the community jointly plan, and conduct activities for community development, including communicating about plans and operation procedures via conference, broadcasting tower, and face-to-face interaction with community members. People's participation thus brought about the strength of the community. The community coped with conflicts among members during the participatory communication by focusing on a "compromising" communication style. Furthermore, the community allowed an opportunity for interested people outside the community to visit and adopt it as a model for solving problems of other communities.

2.3.4 Communication Strategy

To enhance effective management of a community agency like an elderly school requires effective communication strategies, integration of media usage and message, including guidelines for media usage. (Chawarat Choetchai, 2003, p. 285). Besides, goals, planning, and designs of all communication processes must be determined. Typically, four strategies related to communication components were applied as follows:

2.3.4.1 Strategies Related to Senders (S)

The credibility of a sender enables his or her conveyed message to be accepted by a receiver. Typically, a sender should possess the following qualifications: (Orawan Pilun-Owad, 2006, pp. 119, 124)

- 1) Personality: Leadership, power, expression, and other trustworthy characteristics, such as maturity, courtesy, adaptability, etc.

2) Knowledge and ability: High educational level, knowledge about receivers, understanding of receivers' context and environment, having working experience, training experience, and expertise, etc.

3) Communication competence and ability to connect messages to receivers, i.e., speaking skill, persuasion skill, and listening to others' opinions, etc.

4) Dynamism: extrovert, active, confident, and understanding of receivers.

5) Common values, attitudes, and beliefs can make a sender persuade a receiver more successfully.

6) Status and roles. In persuasion, a sender's actual role may not be so important the relationships between a sender and receiver, or status of them, including prestige related to their roles.

7) Opinion that is acceptable for receivers. An opinion leader may not necessarily be a person with higher status or position. Instead, his or her opinion, accepted by receivers and the ability to change receivers' attitude, is more influential. Berelson, Lazarsfeld, and McPhee (as cited in Orawan Pilun-Owad, 2006, p. 124) describe a leader's characteristics as follows:

(1) Being a model for group members. A leader must enable to make receivers to accept and comply with his or her idea.

(2) A leader may have higher social status than followers.

(3) A leader can transmit a message effectively as an opinion leader.

(4) A leader is exposed to mass media or message more than others.

(5) After being exposed to mass media, a leader understands the content that he or she can communicate further to others.

(6) In the election situation in which an opinion leader will be appointed, a leader will pay more attention, possess more information, and participate more than others.

8) Similarity between a sender and a receiver, i.e., sex, age, race, figure, complexion, apparel, or any impressive physical appearance. (Wirachai

Tangsakoon, 2006, p. 297), including occupation, education level, or similar attitude. In the elderly activities, it was found that sex, occupation, status, and class did not yield as much effect to the elderly as the same age, or generation, or same elderly class. (Kanjana Kaewthep et al., 2011, pp. 469-470)

9) Power. A sender should have more communication power than a receiver on the issue the receiver realizes that another person is more superior and he or she accepts such a relationship.

10) A leader can persuade himself or herself to take a certain role credibly.

Chalong Piromrat (1978, pp. 65-66) proposes that a leader should play a role in encouraging members to accomplish their assignment as planned through the following steps:

1) Make members understand the rationale and objectives of the organization.

2) Encourage members to use their different abilities for group benefits.

3) Respond to members' needs, reward, or provide incentives for better performance.

4) Enhance members' creativity and search continuously for new approaches that are more functional.

5) Empower members' critical thinking for group problem-solving and stimulate their sense of shared responsibility for group tasks.

6) Express sincerity to members and give importance to both people and tasks.

7) Establish working morale and motivation for members.

8) Possess integrity and always adapt oneself suitably to group systems

9) Have an effort in solving problems by focusing on the system, not criticizing people.

10) Delegate decision-making power to members and provide an opportunity for a meeting and consultation with them regularly.

11) Maintain group performance and find ways for improvement consistently.

Moreover, a leader must possess leadership and always have a leader-member exchange (LMX). Northouse (2010, p. 158) states that a leader should be fair and let members participate in the part of which they are capable or that they want. On the other hand, a leader should have a group of reliable volunteer members to help accomplish an organizational goal effectively. Besides, a leader should have a network comprising a diversity of quality people, who can be asked for brainstorming to help in solving problems or towards common goals.

2.3.4.2 Strategies of the Message Creation or Design (M)

The strategies mean the planning of encoded information management, including all aspects of the message, i.e., words, vocabularies, gestures, pictures, etc., to communicate to receivers to achieve the planned goal. The components of the message creation are as follows: (Power, 1995, as cited in Wirachai Tangsakoon, 2006, p. 269)

1) Objectives of the message, i.e., for learning, entertainment, relationship establishment, support mobilization, persuasion, etc. Besides, to communicate to the target audience should consider the following: (Phnom Kleechaya, 2006, p. 6)

(1) What receivers want to know.
 (2) How receivers feel about such content.
 (3) Why receivers do not comply with the received message.

(4) How such problems should be solved.

2) Target audience or receivers

3) Main theme of the message

4) Evidence or supporting examples

5) Tone and style of the message.

Orawan Pilun-Owad (2006, p. 229) cites guidelines for using persuasive appeals in the message creation as follows:

1) Fear Appeals, i.e., showing dreadfulness of lung cancer to stop people from smoking. From the study, it was found that the use of a high level of

fear appeal could persuade children more than adults, while adults tended to be so anxious that they ignored the content of the message. Thus, for adults, the use of fear appeal at a low level was more persuadable.

2) Emotional Appeals. From the studies, the use of emotional appeals tended to persuade people higher. The methods of creating emotional appeals in the message are as follows:

(1) The use of loaded language in describing any situation can stimulate awareness and attitude, either positive or negative.

(2) The use of an old concept that receivers know or believe to connect with a new concept can help to reinforce receivers' old beliefs or attitudes. However, if a new idea contradicts the old one, it is necessary to find a new connection and rationale to alter receivers' beliefs and attitudes.

(3) Stimulation of emotion can be done through the use of verbal and nonverbal language, i.e., For a speech to call for patriotism, a speaker has to use formal language, emphasizes the word that expresses identification, such as “all beloved Thai brothers,” etc., uses unyielding voice, stern face, elegant dressing, and establishes formal climate, etc.

3) The use of motivational appeals can be influential for some people, but not for others. Motivation is a consequence of human learning and experiences, i.e., patriotism, love for human fellows, sacrifice for an ideology, religion, values, morality, etc.

Besides, for message strategies, the following should be considered: (Wirachai Tangsakoon, 2006)

1) One-sided or two-sided message. The one-sided message is the presentation of only the benefits or only the issues needed to communicate, while the two-sided message presents both benefits and danger, supporting and opposing statements, including any opposite issues or alternatives besides the issues needed to be conveyed.

2) Emotional or rational message

3) Primacy or recency effect. The primacy effect is to present the statement or content that can attract or impress receivers the most at the beginning

of the transmitted message, while the recency effect at the end, or the conclusion of the message.

4) Explicit or implicit conclusion. In persuasion, a sender may use a conclusion that is clear-cut requiring no interpretation or conclusion with connotative or hidden meanings requiring some interpretation.

2.3.4.3 Media or Channel Strategies (C)

Guidelines for media or channel strategies are as follows: (Wittayatorn Torkaew, 2006, pp. 41-42)

- 1) Convenient access and accessibility: which media or channel a receiver can access the easiest.
- 2) Media coverage: The effectiveness of media in accessing and covering receivers' residence area widely
- 3) Attention: Persuadability, understanding of the target audience, and noteworthiness of media.
- 4) Credibility of media and mass media.

Besides the aforementioned media or channel strategies, the use of integrated media can yield some advantages as follows:

- 1) It enables the use of one media's distinguished advantages to reduce the restriction of another media for an integrated and more complete presentation to accomplish communication goals.
- 2) Different media can be used to access target receivers with different education levels or backgrounds, i.e., illiterate, or groups with some physical disparity, such as people with visual disabilities, or hearing disabilities, elderly groups, etc. Thus, a diversity of media can access these groups of receivers equally.
- 3) Some other media may be used to disseminate information to other target groups besides the main groups, i.e., to other distant areas.
- 4) The use of diverse media can stimulate learning or fasten a learning process, especially community media, i.e., printed media, broadcasting, activities, specialized media, folk or traditional media, local wisdom, personal media, or communication networks in a community, etc.

Besides, the above media, the emergence of the internet and wireless communication through mobile phones, computers, tablets, etc., has changed the traditional patterns and paradigms of interpersonal, group, and mass communication. Castells (2013, pp. 65-68) explains that the internet enhances horizontal networks, which are interactive communication, i.e. via chat programs, etc. Besides, it leads to the self-creation of mass communication, i.e. Facebook, YouTube, etc., which users can create and generate their content. Particularly, for the new generation, online communities have become a part of their daily life, especially because online communication is less costly or almost has no cost.

2.3.4.4 Receiver Strategies (R)

Orawan Pilun-Owad (2006, p. 50) specifies some criteria for receiver or audience analysis as follows:

- 1) Demographic attributes, i.e., sex, age, occupation, education level, religion, income, marital status, social status, race, social class, culture, interpersonal relations, etc.
- 2) Psychological attributes, i.e., belief, knowledge, attitude, values, needs, personality, motivation, lifestyle, etc.
- 3) Geographic condition, residence or community location, i.e., geography, communications, environment, circumstances, climate, etc.
- 4) Knowledge and expertise, i.e., occupational knowledge and expertise, education level, local wisdom, attitude towards problems, knowledge on development guidelines, technological knowledge, etc.
- 5) Local media, i.e., mass media, such as broadcasting radio and television, newspaper, magazine, internet, social media, etc., and community media, i.e., broadcasting tower, board, village meeting, or personal media in a community, etc.

The internet has become a significant medium nowadays. The most important activity on the internet is social media activities, social networking, i.e., Friendster, Facebook, YouTube, Twitter, Twenti, QQ, Baidu, Cyworld, Vkontakte, Skyrock, Orkut, etc. Boyd and Ellison (2007, as cited in Castells, 2013, pp. xxx) state that online social media enables people to create their public or semi-public identity to be connected to other users. Thus, users can present and see the

connections, including all the connected lists in the systems. Social media is also a platform, not only for interpersonal communication but also for social activities, such as E-commerce, cultural activities, entertainment, a tool for disseminating health knowledge, political activities, etc. The activities depend on the capability of social-movement activists under different social contexts to use social media to gain benefits from making waves or going viral. Such waves are not only global current penetrating local areas, but local alternative waves or current can also be influenced by social movements. (Castells, 2013, p. 26)

2.3.5 Studies Related to Communication Strategies

Examples of the studies on communication strategies are the studies of Rujira Chittangtrong (2014), which studied personal media strategies for creating a participative communication network to develop organic agriculture. It was found that personal media were local wisdom who used the strategy of message and media to persuade agriculturists of Ban Cham Pla Lai to join the organic agriculture. The message strategies they used were the usage of dialects or local languages, words easy to understand without technical terms, examples through image or picture illustration, content being applied to convey Buddhism teachings, the narration of direct experiences, persuasion by fear appeal to portray the harm of chemical use, content on poverty problems, persuasion by attracting people to apply local wisdom with universal knowledge, and the use of touching words. For media strategies, they used mass media, specialized media, traditional media, social media, and personal media, especially local wisdom who were knowledgeable government officers and respected by people in and outside the community. They also included a group of people who gathered as a network, which emphasized participative two-way communication. Regarding the message presentation strategies, they used interpersonal communication, group communication, dialogues, civil society, learning exchange, new information dissemination, experiential learning activities, and the enhancement of lifetime education, etc.

Noppanun Khojitmate (2014) studied the use of communication strategies for organizing community order and entertainment places in Khlong 6 community, Pathum Thani Province. The findings showed that senders or community leaders were

those respected by people. For the message content, the main content was to persuade the people of Khlong 6 towards positive changes. Dialects or local language were used informally. Evidence and legal regulations were referred. For media strategies, interpersonal, specialized, community radio, and new media were applied. The results illustrated that new media was convenient and could access the target groups well, especially new-generation receivers. Thus, it depended on the ages of receivers greatly. For receivers, it was found that receivers received, understood, accepted, complied with the message, including having positive feedback to senders.

Besides, Nontaya Hongrat (2007) studied communication strategy for participatory development of farmers in Chaow-Na School (Farmers' School) in Suphanburi Province, factors affecting farmers' participation, and participation of agriculturists or farmers. It was found that the school used the following strategies: Sender strategy, i.e., interpersonal communication between government agents and agriculturists, communication through a group process, communication via a prototyped person, re-practice, participation, and role-shifting; message strategy, i.e., message design in the instruction curriculum and appropriate practice suitable for agriculturists, the use of integrated media comprising personal media, mass media, specialized media, ritual media, and integrated media. Concerning participation, the findings showed that activities could stimulate agriculturists' participation in the classroom, agriculturists participated in the initiation, planning, implementation, and evaluation stage. For factors affecting agriculturists' participation in the classroom, the results found the following factors: an attractive learning process, agriculturists' predisposition towards organic agriculture, the trustworthiness of the staff of Khao Khwan Foundation, perceived benefits, family's support, motivational incentives, other agencies' support, budget support, and places for organizing activities that were appropriate and convenient for agriculturists to attend.

2.4 Concepts on the Active Ageing and the Elderly

As specified by the United Nations, any country having people aged over 60 years old of more than 10% of the national population is counted as an “aging society,” aged over 65 years old of more than 7% of the national population as an

“aged society,” aged over 60 years old of more than 20% of the national population as a “completely aged society,” and aged over 60 years of more than 25% of the national population as “a super-aged society.”

2.4.1 Active Ageing

World Health Organization (WHO) (2002, p. 12) defines the term “Active Ageing” in 1990 as “a process of health development, development of social participation, development of security assurance” for raising the elderly’s quality of life. The word “active” does not mean only physical power or strength but includes continual participation in various dimensions: social, economic, cultural, religious, and civic duty. Besides, it also means a part of labor markets.

After WHO proposed the concept of “Active Ageing,” several Thai Scholars have tried to coin the term in Thai. (Jiraporn Kespichayawattana, 2006).

According to the framework of WHO, the concept of active ageing composes of three main pillars: 1) good health, 2) participation, and 3) security assurance (WHO, 2002). The United Nations Economic Commission for Europe (UNECE) (2017) adopted such a concept to construct an indicator of active ageing for comparing the elderly's quality of life in 26 countries of the European Union. There are 22 indicators, measuring active ageing in 4 aspects: 1) employment/work, 2) social participation, 3) self-reliance and security in life, and 4) capability and environment enhancing active ageing

Although the elderly's freedom and self-reliance is the goal of policymakers and implementers. However, other people may also involve in supporting the elderly towards active ageing, i.e., friends, colleagues, neighbors, and family members by uniting generational differences between the elder and people of other generations and switching the role of a sender and receiver interchangeably. Such an issue can be considered as the utmost importance of active ageing. Also, the best way is to induce mutual support and assistance interpersonally and inter-generationally.

2.4.2 State of the Elderly

In the Thai language, there has been a number of words for calling the elderly, but most people use a word based on the elderly's physical appearance, i.e., white hair, wrinkled skin, etc. If counting by date in the calendar based on the resolutions of the International Plan of Action on Ageing, people aged over 60 years old is classified as "Older Persons." However, there is a difference between the east and the western countries. In Europe and America, older persons are over 65 years old, while in Asia, older persons are over 60 years old. (Bunlu Siripanich, 1999, p. 25)

2.4.3 The Elderly's Health Problems

2.4.3.1 Physical Health Problems

From the survey of people's health from physical examination or check-up in 2014 by the Foundation of Thai Gerontology Research and Development Institute (2017, p. 37), most of the elderly carried more than one non-communicable or non-contagious disease. The disease they faced the most were high blood pressure, hypertension, high cholesterol, diabetes, osteoarthritis, emphysema, chronic obstructive pulmonary disease, coronary artery disease, myocardial infarction, and paralysis. Especially, more than 60% of the late elderly had high blood pressure. Other physical health problems were "denture or false teeth" causing difficulties in occlusion and leading to primary health problems, "far-sightedness and cataract" obstructing them from seeing, "hearing loss," "injuries from slipping," "easy disease contract," etc. Moreover, from the report, it was found that approximately 600,000 older persons had dementia, which caused them memory problems and changes in behaviors, thought, and personality. It was forecasted that in 20 years ahead since 2016, there would be an increase of older persons with dependence and dementia. (Foundation of Thai Gerontology Research and Development institute, 2017, p. 42)

2.4.3.2 Mental Health Problems

The elderly's mental problems are often caused by their change of social status and roles. For instance, some older persons used to be major people in a family who took care of all family members, or had accredited professions and roles in society, etc. Then, they turn to be older persons of whom family members have to take care. Such a shift may make the elderly feel useless, lose self-pride, and perceive

themselves as a family's burden. Besides, some older persons may lose some beloved family members so they have no motivation to live. All of these problems are the causes of the elderly's mental problems, which affect their physical condition as well, i.e., Anorexia or being bored with food or eating too much, sleeping problems, being irritable and moody, depression, or increased anxiety. Consequently, some of them turn to rely on drugs, i.e., liquor, cigarette, etc. Some are sick without knowing the causes. Some change from an introvert to an extrovert person or some express their sexuality abnormally, leading to depression. Emotional changes make the elderly feel bored or sad or both. If depression is heavy and time-consuming, it may lead to "depressive disorder" eventually, make the elderly feel unhappy, and may commit suicide. (Bureau of Mental Health Promotion and Development, Ministry of Public Health, 2017, pp. 6-7).

2.4.3.3 Economic Problems

From the report of World Population Ageing 2015 (United Nations, 2015, pp. 68-72), an economic problem is another important problem of the elderly. Notably, the elderly tend to be poorer than general people of younger age. Especially in Africa and Asia, the proportion of poor older persons is equal to or more than people of younger ages. From the survey of the elderly's income in Thailand (Foundation of Thai Gerontology Research and Development Institute, 2017, pp. 34-35), it was found that one-third of the elderly earned income lower than the poverty line or lower than 2,647 baht monthly. The main income of the elderly, coming from their off-springs, decreased from 52% in 2007 to 37% in 2014, while there were 600,000 dependent older persons or older persons with dependence. Moreover, the number of older persons who lived alone or lived with other older persons also increased. On the other hand, there was high inequality of the knowledge about rights and access to medical and health care or service between urban and rural older persons.

2.4.3.4 The Elderly's Needs

Pantip Ramsut (1994, as cited in Somsak Srisantisuk, 1996, pp. 60-61) classifies the needs of the elderly into two types:

- 1) Fundamental needs are what the elderly of every society look for or strive to reach:

(1) An effort to have a long life or until all meaningful surroundings are gratified, or until the end of their senility.

(2) An effort to maintain their physical strength and brainpower, and be able to use it towards maximal potential.

(3) An effort to maintain and protect some prestige they used to possess at a younger age, i.e., knowledge, expertise, honor, property, power, etc.

2) Advanced needs are short-termed or long-termed needs that are changeable. They are the needs the elderly accumulated from socialization and cultural influence, which makes them expect to achieve such needs. For instance, in western society, the elderly need to get a job appropriate for their age with sufficient income, while they can access health services and have proper accommodation, etc. However, in Thai society, the elderly need to be respected by their off-springs and family and be accepted in society and community.

All of those needs are drives that push the elderly to comply with and to adapt their living to social and cultural norms of where they live.

2.4.4 Situations of the Elderly in Thailand

The decreased rate of death and birth has affected the age structure of the population in Thailand. Since 1960, there was 1.5 million of the population of Thailand aged over 60 years old or 5.4% of all population. Until 2005, the number of older people had kept increasing up to 6.7 million. It is expected that in 2025, the number will be double. It means that Thailand will have older persons of more than 10-20% of all population (Shryock, 2004, as cited in Foundation of Thai Gerontology Research and Development institute, 2007). Thus, Thailand will be classified as an "Aged Society" based on the criterion specified by the United Nations. Besides, Thailand is moving to be a "Completely Aged Society" if the number of older persons is more than 20%.

2.4.5 Community and Caring for the Elderly

To reduce risks for the elderly to become bedside patients or stick to the house and to decrease the elderly's economic problems, a community needs to pay attention first to the elderly who can help themselves or socialized older persons since they are still strong and have the energy to assist themselves and others. Accordingly, activities for them should be prioritized. The created activities for this group of the elderly should emphasize how they can take care of their health, socialize, and be consolidated in a group as a part to help other elderly people in the community. By doing so, they will have their self-pride, dignity, and feel positive for contributing some benefits for others. (Tassanee Yana et al., 2014, p. 35). It is suggested that community leaders, i.e., local wisdom, village health volunteers, volunteer nurses, and local agencies, such as sub-district administrative organizations, municipal districts, public health personnel, etc. should collaborate in supporting the establishment of a network for taking care of the elderly and creating community activities for the elderly. In general, community activities should cover four main activity groups as follows:

- 1) Open social space for the elderly for common activities
- 2) Provide service for the elderly in the community
- 3) Manage proper environment for the elderly
- 4) Prepare economic-security readiness for the elderly

Many ministries issued policies for supporting the elderly in a community, i.e., the Ministry of Social Development and Human Security, the Ministry of Education, the Ministry of Public Health, the Ministry of the Interior, the Ministry of Science and Technology, and the Ministry of Sports and Tourism. From the survey of the Thai Health Promotion Foundation, it was found that all seven ministries had implemented more than 40 projects for the elderly, but each ministry operated individually without any integrated operation. Therefore, The Foundation played a role of a mediator in driving the elderly's projects by integrating the work of all ministries to be one service unit. Areas were selected for a pilot operation by choosing the area where there were family medical teams and District Health System or DHS) (under the support of the Ministry of Public Health), the Center for the Development of Quality of Life and Promotion of Older Persons (under the support of the Ministry of Social Development

and Human Security), and Long-Term Care or LTC) (under the support of the National Health Security Office or NHSO). Besides, it was the area of strong communities and local agencies. The operation started by establishing an understanding with all concerned agencies and assigning sub-district municipality or sub-district administrative organizations as principal agencies in coordinating with all sectors, i.e., elderly communities or association, community members, sub-district health promoting hospitals, academic institution, etc. for collaborative activities to develop the elderly's quality of life. The topics of activities were allocated to each concerned agency. For instance, health issues were the responsibility of sub-district health-promoting hospitals, which were also supported by the National Health Security Office, Community Health Systems Research Institute, and Foundation of Thai Gerontology Research and Development Institute. For economic and occupational issues, the responsible agencies were the Provincial Institute of Skill Development, provincial non-formal education, Center for the Development of Quality of Life and Promotion of Older Persons, and Provincial Administrative Organization. For social issues, Provincial Administrative Organizations and Community Learning Center, Provincial Social Development and Human Security, and National Science and Technology Development Agency (NSTDA) were the main responsible agencies. Integrating all concerned agencies led every party to gain shared benefits, and the activity patterns could be adapted to be suitable for each local context. (Community based Health Research and Development Foundation, 2017b)

Consequently, ministerial up to local agencies operate their missions to comply with delegated policies on the elderly. Besides, the study of related policies related to the operation of responsible agencies helps to understand their scope of work and is the guideline for studying the central agency responsible for coordinating the networks of all concerned agencies related to elderly schools' operation.

2.4.6 Lifetime Learning Networks for the Elderly

Educational management in the form of learning networks can be informal, non-formal, and informal education. Sonthaya Phonsri (2007, as cited in Archanya Ratana-Ubol, 2016, pp. 106-107) explains the necessity of learning networks for community development as follows:

1) To provide an opportunity for people in the community to share their knowledge and experience. People can know information and share resources and technology that help to increase their skills and knowledge, including calling for the conscience of community membership.

2) To encourage community members to collaborate in solving problems, developing the community, and creating unity for accomplishing the community's tasks

3) To induce coordination between members and reduce overlapping work or competition among themselves.

4) To bring about a new organization in the community from the merger of community members, which is energetic, and has sufficient potential to help to develop the community.

5) To yield new knowledge for the community from the gathering of people, which is the knowledge that can be applied to solve community problems realistically. Thus, it is the community's body of knowledge genuinely.

6) To help community people to learn how to prevent and solve problems by themselves.

7) To create collaboration, morale, and encouragement for community members without abandoning one another.

8) To inherit community culture as the heritage for the next generation.

9) To apply democratic principles and enhance members' equal rights and liberty.

10) To empowerment community members and establish a sustainable community by focusing on developing members, groups, and community organizations to have enough knowledge for self-reliance.

Wade and Water (1996, p. 38, as cited in Pranom Othaganont, 2011, pp. 93-100) state that the connection of service networks for the elderly is to establish networks that enable to help the elderly timely and as needed by the elderly. It should be a holistic network that creates a relationship between the elderly, family, friends, groups of friends, neighbors, government personnel, including public health personnel. Pranom Othaganont (2011) adds that a network coordinator can be a person of any field who plans to work as a process with details and target goals. For

instance, a network coordinator (maybe a nurse or any assigned person) has to plan to create a network through collaboration with people from several occupations, including those close to the elderly. Besides, a network coordinator must function as a support and facilitator, helping to expand the size of the network. He or she has to study and explore available resources or programs in the community for solving the problem of the elderly's isolation and solitude from the network, or from a lack of interdependence between the elderly and the community. To connect a network comprising a diversity of occupations can help to operate any work, with good understanding, per each occupation and discipline. The concept of network coordination accords with the concept of Pravet Wasi (2003, p. 26), which proposes that to mobilize community health systems reformation towards concreteness, it is necessary to work under the working pattern called "A Triangle of Moving a Mountain," as illustrated in Figure 2.10.

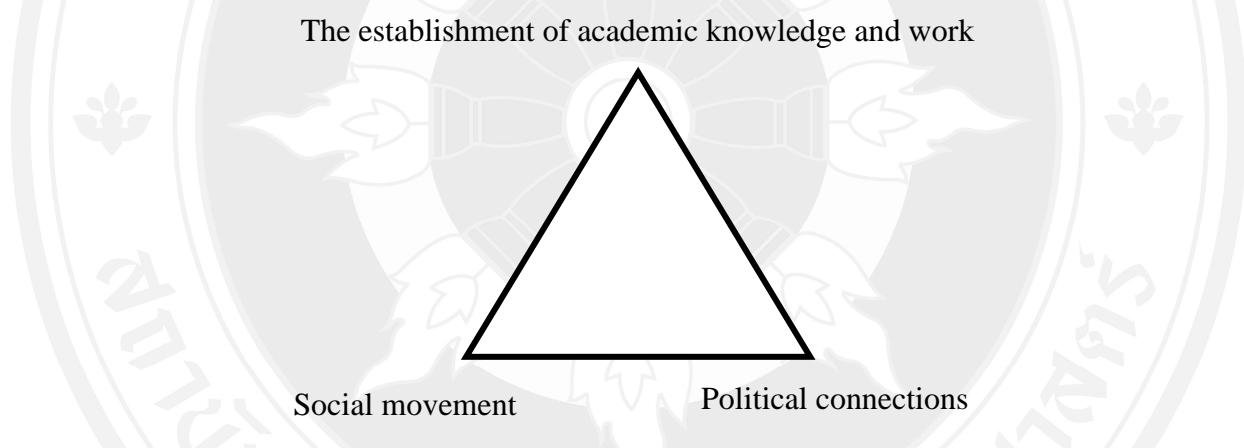


Figure 2.10 The Concept of "A Triangle of Moving a Mountain"

1) Social movement. Various groups of people: interest groups, benefit groups, and professional organization groups, including the general public, gather together for some kinds of movement towards public benefits by participating in the initial drive to cause local and national changes and reflecting their needs and problems of people's well-being behind their calls for changes.

2) Political connections. It means people's representatives play their roles in governing the country under the democratic system to mobilize policies, budgets, and laws related to the well-being and needs of people as beneficiaries.

3) The establishment of academic knowledge or work. It means a forceful group of coordinating understanding between political and civic society power towards the same goal, through the synthesis of collaborative knowledge among academicians of different disciplines by analyzing and presenting information and academic rationale to the general public towards explicit understanding.

Previous work on the elderly of concerned Ministries, i.e., the Ministry of Social Development and Human Security, the Ministry of the Interior, the Ministry of Public Health, the Ministry of Education, the Ministry of Science and Technologies, the Ministry of Sports and Tourism, etc., all involve with the elderly, complying with the government policies. However, due to the lack of collaboration and integration among them, most of the work seemingly are overlapping in providing services for the elderly. Accordingly, the Thai Health Promotion Foundation, led by Prakasit Kayasit, proposed integration of service provision of all Ministries in terms of policies and academic knowledge in the form of a community service set, which each community can choose what is appropriate and necessary for its community. Thus, plans had to be adjusted to suit each community's context and need.

2.4.7 Studies related to the Care for the Elderly by a Community

Natthida Nakulram, Jatuporn Loengubol, and Kittiphoom Phinyo (2017) studied "A Development of Health Promotion Model for Social Bound Elderly by Community Ban Angkun, Ta Sawang Sub-District, Muang district, Surin province. To study the community context, state of problems, and needs for health promotion patterns for the socially-bound elderly of the Ban Angkun Community, Ta Sawang Sub-District, Mueang District, Surin Province. The findings showed that ineffective and discontinued health promotion was caused by no connection of each dimension or discipline of all working agencies. Most of them worked individually. Besides, the elderly in the community did not know how to take care of their health because they were never exposed to any information. However, most of them paid more attention to medical treatment than health care. For sub-district health-promoting hospitals, they treated and cured patients with each patient's problems and also visited them. However, they did not provide additional skills or training for taking care of the elderly after the treatment. Regarding local administrative organizations, they had no

budgets for promoting the elderly's health. Besides, the community did not collaborate in promoting the elderly's ways of living concretely, especially they did not accept the elderly's capabilities. After the operation, the researchers found that the results of the development for health promotion of socially-bound older persons in the community were as follows: 1) Physical dimension: Physical health of every older person was examined and screened and had a leader leading an exercise. 2) Psychological dimension: Older persons gathered in a group and had a praying activity, including visiting the elderly's residence with the network team, which led to friends-assisting-friends activity. 3) Social and cognitive dimension: The topic of self-care was publicized via the community's broadcasting tower and this enhanced learning exchange on health care. 4) Economic dimension: Some occupational mainstays were appointed to teach vocational skills; thus, it helped the elderly to earn some regular income. 5) Environmental dimension: The village was cleaned on every religious important day. Moreover, in general, it was found that the level of health behaviors of socially-bound older persons increased, while the network was established strongly. Explicit roles of members were allocated clearly and were taken strictly. Besides, the key factors found in the study were community leaders, local administrative organizations, sub-district health-promoting hospitals, networks, and community members who participated in every step of each activity. Moreover, the connection and coordination between concerned agencies and the community were continual. Particularly, fundraising for applying what was available in the community to operate health promotion activities of the elderly enabled the community to depend on itself successfully.

Notably, many foreign countries also give high importance to the merger of the elderly for common activities. For example, Min-Haeng Cho (2000) of the Republic of Korea or South Korea explored the organization of activities for forming a group for the elderly, which was supported by medical offices, nursing homes, the elderly centers, and social enterprises of the secondary school in the Daejeon City. The activities are composed of sports, exercises, etc. The results showed that the elderly who participated in such activities were satisfied and wanted to continue the activities. However, they found some problems, such as transportation problems, capital sources, sickness condition of the elderly, etc., which obstructed them from the

activity participation. Another obstructive factor was the Korean socio-cultural perspective that perceives the elderly as the main pillar of the house, respected by their off-springs. Therefore, they should not do activities outside their house to devalue themselves. Thus, it was a great barrier against the elderly's active ageing. Consequently, the research suggested Korean society accept and promote the elderly's activities with public groups based on the concept of active ageing.

2.5 Elderly Schools

Elderly schools originated from the curriculum for the elderly called, “Les Universités du Troisième Age” or “The Third-Age University” or the Faculty of Social Science, Toulouse University, France, in 1973. Le Figaro. (n.d.). Later, such a word was adopted to be used in English (Laslett, 1991). According to Collins English Dictionary (2014), the “third age” means the elderly who have an opportunity for tourism and further education. The objectives of their learning are to respond to their needs to do beneficial things for the community, to study informal education by their interest, to prevent dementia problems, to socialize, to reduce grief in life, and to depend on themselves. (Gibson, 2016).

However, the organization of education for the elderly is not limited only to the university in France, but also in the U.S.A. From the studies of Metcalfe (1978) on the education management for the elderly of community colleges in Florida, it was found that the curriculum or program focused on vocational training by the elderly's needs, knowledge of social welfare, public transportation, and fundamental nursing. Additionally, Bentes-Levy (2012) studied the programs for the elderly in Florida as well and the findings showed that the government, private, and civic sectors should support a program of arts and craftsmanship for the elderly in a community center to enhance the use of art for inspiration.

Also, in China, education for the elderly was organized since the 80th century by establishing small schools for the elderly in many cities. From the study of Ye (2010) on the problem of education administration for the elderly in Xiamen, it was found that the problems were a lack of integration between education plans, discontinuity in allocating educational resources from the government, inequality of

resource allocation between urban and rural academic institutes, insufficient teachers and no diverse fields of studies, no integration with local resources, and no education institutes in the under-developing areas. Furthermore, Wang (2009) proposed that education for the elderly should base on a community's administration and emphasize the empowerment of the elderly. Active ageing should be promoted, including learning tools, facilitating environment, and the elderly's rights to get an education. Such proposition accords with the study of Li (2011), which proposed to provide a public area for the elderly's activities, including equipment, such as sports equipment, etc. to enhance social activities that helped to increase the elderly's good physical and mental health.

For Thailand, the first elderly school was introduced in 2020 in Chiang Rai and spread to other areas up to the present. Notably, the major starting point of the elderly school in Thailand came from the civic sector driven substantially by a Buddhist monk. For the elderly schools in Thailand, the researcher presented the following issues: the introduction of the school as the first elderly school in Thailand, the roles of the Department of Older Persons on elderly schools, elderly schools in Chiang Rai, and Kalasin Province respectively.

2.5.1 Buddhist Monks and Their Roles on the Elderly

In the past Buddhist monks played several roles in Thai society, i.e., religious or sacred-ceremony officiants, educational supporters for the youth, helpers of offsprings of the poor and the disadvantaged, curers for community patients by local knowledge, life consultants on families' hardship, negotiators for community members, preservers of local art and culture, etc. All of these roles were designated roles enforced in the Sangha Act, B.E. 2535 (1992), including being depot keepers. A temple thus has been a center of a community and is the place where village heads or chiefs have a meeting or discussion with their community members, including a place for community members to interact and get additional knowledge. (Prayudh Payutto, 1982, as cited in Jumnian Junhasobhaga et al., 2003, p. 37). However, at present, the roles of Buddhist monks changed over time from being leaders in several parts of the society to only a religious officiant and depot keeper. (Apichai Puntasen, 1996, as cited in Jumnian Junhasobhaga et al., 2003, p. 38).

Factors affecting the roles of Buddhist monks are external factors: education, economics, social relationship, mass communication, values, traditional beliefs, including the intervention of the government, politicians, business people, and internal factors: changes in educational systems of Buddhist monks, Sangha laws, meetings of Buddhist ecclesiastical official monks, and the Buddhist monks' attitude that have been socialized by various social institutions. (Charin Youngsoug, 1998) Phramaha Suthit Apakaro (2004) view that the Sangha should participate in community and social development, both spatial and network. According to the Sangha Act, B.E. 2535 (1992), the Sangha has to apply Buddhism principles to work collaboratively with a community in promoting education, savings, people's integrity, etc. through the integration with the government, private, and community sectors to enhance learning and well-being of people in a community. On the other hand, Pinij Larphananon (2006) states that Buddhist monks as developers are not a consequence of the government's or any organization's projects or policies but from Buddhism practices among the monks and people. If monks promote any development activities in a community. On the contrary, if they have good relationships with people continually, they can help to coordinate people in a community to continue development activities without cease. Importantly, the participation of Buddhist monks in community development must respond to the genuine needs of people.

2.5.2 Elderly Clubs as a Starting Point

Since the sixth and seventh National Economic and Social Development Plans, it can be seen that the Thai government has paid high attention to the elderly problems, especially their physical health. Therefore, policies on health care or service for the elderly have been issued and implemented by the responsible Ministry, namely The Ministry of Public Health, i.e., clinics for the elderly, the Elderly Health Promotion Center, and elderly clubs. (Health Promotion Strategic Planning Committee, as cited in Ampai Chanakok et al., 1992, p. 45) Especially, elderly clubs, a civilian organization, play significant roles in solving the elderly's problems, i.e., health, welfare, etc., and helping to respond to the elderly's needs to have social participation with other older persons. The establishment of the elderly clubs aims to increase the elderly's quality of life through the collaboration among the elderly and

people in the community under the supervision of the Senior Citizens Council of Thailand (SCCT) under the patronage of Her Royal Highness the Princess Mother, which provides advice and support for the elderly clubs in every community.

Association of the Elderly Council of Thailand defines "the elderly clubs" as "a consolidation of more than 30 older persons aged over 60 years, both male and female, including supporting members aged between 25-59 years old, no more than one-fourth of the members aged over 60 years old. The objectives of the elderly clubs are to provide a club's space for a meeting place of members to run useful activities for the elderly and others to bring love, harmony, and delight, including relieving loneliness. The elderly clubs are managed by a committee elected by club members, who are responsible for organizing activities for the elderly in a community continually, i.e., recreation, art, occupation and income promotion, tourism, volunteer, charity, and collaboration in founding community welfare, etc. The location of a club may be in the community without a new establishment, i.e. a community hall, temple hall, school building, etc. The committee of an elderly club comprises a chairperson, vice-chairperson, treasurer, and other committees, who must apply to be members of the Provincial Association of the Elderly Council of Thailand. An evaluation report of the club's overall operation or achievement has to be submitted to the Association annually. At present, the Ministry of Social Development and Human Security supports the Provincial Office of Social Development and Human Security to supervise and support the elderly clubs in every village. A chairperson of an elderly club at a sub-district, district, and provincial level is elected to promote the merger of the elderly in communities sustainably.

Bunlu Siripanich et al. (1996) observed that although there are several elderly clubs throughout the country, some of them manage the clubs individually without support from any agency. Besides, due to the elderly clubs' restriction of being non-juristic persons, they cannot proceed with any legal acts. Consequently, they are not commercially accredited. Therefore, an elderly sub-club should join the network of the Senior Citizens' Council of Thailand, which is responsible for supervising and supporting the elderly networks throughout the country. As a result, there are affiliate networks of the Council in every province and every district in Bangkok.

Association of the Elderly Council of Thailand conducted a project called, “the Development of the Elderly Clubs in Distant Villages and Health Promotion Village,” during 2003-2005 by supporting the establishment of an elderly club in the distant area led by an older person. The other name of the project is “Elder and Younger Brothers and Sisters Clubs.” The project is to support a merger of the elderly supported by the community and social institutions. Firstly, the operation of the “Elder Brothers or Sisters Club,” which is a strong club, is evaluated for its potential to be a model for the “Younger Brothers or Sisters Club, which is a newly emergent club with less strength, to be able to adjust itself and can gather as a group cohesively. (Sasiphat Yodphet, Wannalak Miankerd, & Kovit Puang-ngam, 2004).

Still, the weakness of the elderly clubs because of their operation makes them get no support from the networks and the government sector, which makes their operation discontinued. From the study on the "Elder and Younger Brothers and Sisters," of Sasiphat Yodphet et al. (2004), which focused on the operation of the strong “Elder Brothers and Sisters Clubs,” as a model for “Younger Brothers and Sisters Clubs,” it was found that many younger clubs could not hold their group solidity so long owing to several factors, i.e., the strength of principal mainstays, the strength of the committee, the networks’ support, a lack of continual activity creation, etc. Accordingly, some of the elderly clubs exist, but some were terminated. Moreover, the study of Decha Sangkawan et al. (2018) pointed that although most of the elderly clubs were connected to the Association of the Elderly Council of Thailand in the form of networks, the restriction was their directive line of authority, which obstructed the mobilization towards the development of the elderly clubs. Therefore, several clubs turned to connect to local agencies instead, i.e., sub-district administrative organizations, sub-district municipality, health-promoting hospitals, academic institutions, temples, etc. in a horizontal connection pattern, including the direct coordination with provincial agencies, such as Provincial Administrative Organizations. Thus, it was suggested from the study that government and local agencies should increase their roles in supporting and mentoring the elderly clubs.

Besides, the study of Urarat Buranakongkatee (2011) found the operation problems of the elderly clubs as well from studying the factors affecting the operation of 2,781 elderly clubs in Ubon Ratchathani. From the perspective of key stakeholders,

i.e., the elderly, project managers (or the club committees), and supporting-agency staff, it was found that most of the committees did not assess the needs of the elderly in the area towards the operation of the elderly clubs since they believe that people in the same community could know what the elderly needed. Besides, they perceived that most older persons did not like to express their opinions nor reflect their needs. Some of them dared not to express it because of their fear of being unaccepted, while some did not know what they needed. The clubs' location for organizing activities was another obstacle since it was inconvenient for many older persons to travel to the clubs. Besides, some clubs had no fixed location but relied on some temples or village pavilions for organizing activities, such as exercises, social activities, financial support, occupational promotion, physical examination or check-up, and health promotion. Primarily, activities to be organized tend to relate to the aptitude of the committees since no training nor experts' recommendations were provided. Moreover, the supporting agencies offered only policies with no clear strategies or implementation plans, and financial support or materials, but did not get involved in the activity organization. Another obstruction was that some older persons could not participate in the activities during the rice-planting season. Some of them registered to get some benefits or financial assistance from the elderly clubs only.

2.5.3 Elderly Schools in Thailand

“An elderly school” was firstly established in a school in Hua Ngom Sub-District, Phan District, Chiang Rai Province, so it is considered as the first elderly school in Thailand. The school was initiated from a reflective meeting about the elderly's problems: chronic illness, mental health problems, and abandonment or solitude, leading to a suicide commitment of the elderly in the area. Phra Khru Su Chin Kallayanatham, Vice-Abbot of Phan District, thus proposed to establish an elderly school. Thus, after the community meeting, it was also supported by the executives of Hua Ngom Sub-District Administrative Organization, Hua Ngom Sub-District Health-Promoting Hospital, and community leaders to collaboratively establish the school, aimed to encourage a group of the elderly who are “social-bound” older persons to do activities for well-being enhancement together and to share their learning. Furthermore, it was aimed to be one of the projects under the

supervision of the Virtue or Goodness Bank, organized by Hua Ngom Sub-District Administrative Organization, in collaboration with community leaders, temples, and other concerned agencies. The elderly school started its first teaching on July 29, 2010. After a while, "the Elderly University" was founded, providing an advanced curriculum or program to carry the elderly who finish their education from school.

The results of the activities and teaching of Hua Ngom Elderly School showed that the attended elderly were happy, enjoyed their learning, could socialize, had fewer depression problems, and gained knowledge and vocational skills for further application and for transmitting to their off-springs (Sirilak Ruenwong, 2014, pp. 3-5). Accordingly, Hua Ngom Elderly School is thus the model for other agencies to study. Besides, other agencies can apply the school's management systems to manage other elderly schools.

The similarities between elderly schools and elderly clubs are the common activities towards the promotion of physical and mental health, sociability, knowledge provision to reduce risks of being stuck at home or bedside patients, vocational promotion, and an opportunity for the elderly to participate in expressing their skills, capability, knowledge, and local wisdom, and to create their self-pride and enhance their contributions for the community as a whole. Besides, the management of both elderly schools and clubs uses the same principles or structure: the establishment of the management committee of schools and clubs, the gathering of groups to do common activities that accords with the policy of the United Nations on the promotion of active ageing that encourages the elderly to develop themselves and to participate in developing others and society.

The difference between elderly schools and clubs is firstly the term used. "School" is a term that tends to lead to the creation of activities for the elderly endlessly, while "club" has a more restricted connotation, or emphasizes the organization of any activity that suits the needs of the elderly. Besides, the organization of activity systems for elderly schools is relatively more concrete, or in the form of a learning curriculum or program. Moreover, elderly clubs are legally registered; thus, they have the rights to ask for financial support from government agencies, but elderly schools cannot unless they have operated for at least one year so they can register as a public organization and can get budgets for supporting activities

for the elderly from the government sector. Correspondingly, several communities combined elderly schools with elderly clubs to gain mutual benefits. Still, their common purpose is to gather the elderly for continuing activities with support from government agencies. (Phra Kru Piyawan Pipat, personal communication, April 23, 2020).

The textbook of elderly schools "A Collection of Knowledge: Developing to be a Potential Older Persons" specifies knowledge the elderly should acquire from participating in elderly schools' activities: 1) Changes in the older age and health care and prevention, 2) living as a quality older person with the determined goals, 3) exercises for the elderly, 4) appropriate food for the elderly, 5) correct drug utilization, 6) healthy herbs and vegetable, 7) mental development, 8) social changes and the impact on living, 9) the situation of Thai older persons, 10) laws in daily life and the elderly's rights, and 11) the elderly's self-development.

Three pieces of research related to the elderly school in Hua Ngom Sub-District: Sirilak Ruenwong (2014), Puangnarin Kampuk (2015, and Sasiphat Yodphet et al. (2017). One part of the study of Sirilak Ruenwong (2014) explored the level of the quality of life of the elderly in Hua Ngom Sub-District Elderly School by examining factors affecting the level of their quality of life, i.e., demographic variables (sex, age, occupation, family, economic and social factors, such as income, leisure-activity membership, and length of studying time in the elderly school in Hua Ngom Sub-District. The results of the study were expected to be guidelines for the elderly welfare management, responsible by the local administrative organization. From the study, it was found that personal or demographic factors, economic and social factors, and length of studying in the elderly school affected the level of the elderly's quality of life. It was found that the elderly studying in the school for more than five years were found to have a certain level of knowledge, be able to transfer knowledge and teach the subjects at which they were good. They were also found to have self-pride that they were worthwhile and could contribute benefits for others.

Similarly, Puangnarin Kampuk (2015) conducted a study to evaluate the project of establishing Hua Ngom Sub-District Elderly School in the form of the CIPP model in four dimensions: context, input, process, and output or product. The study found that the elderly agreed with the establishment of the elderly school the most. In

the context dimension, it was found that the elderly wanted the activities that promoted the quality of life the most, followed by health care. For the input dimension, they agreed with the budget and the preparation for the teachers. Regarding the process dimension, they agreed with students' participation in ways of learning and teaching and the application of the learning performance for improvement. Concerning the product or output dimension, the findings accorded with those from the study of Sirilak Ruenwong, which found that the elderly had a good quality of life, were happy and had the motivation to live until their senility. For the overall operation of the school, it was found that there was an integration between agencies as network alliances. An advisory committee was set, including the management and administrative committee, and some people working as volunteers. Besides, criteria, procedures, regulations, and rules were determined towards effective operation with the least mistakes. Tasks were assigned to concerned people with distinctive knowledge. Participants in the project participated in planning and implementation. Budgets were granted by Hua Ngom Sub-District Administrative Organization and from the donation. Both departmental subjects and information education were provided. Learners were encouraged to gain experience, actual knowledge, and practicality, including being able to transfer knowledge. In conclusion, the establishment of Hua Ngom Sub-District Elderly School was local innovation and a good model that could be applied to other areas.

Another study conducted by Sasiphat Yodphet et al. (2017) on the characteristics and management structure of the elderly school found that the school's lessons learned from the program affected the skill development to increase the potential of the elderly. From decoding the knowledge or lessons learned, it was used to try on the elderly schools that were the subjects or samples of the study that the researchers wanted to develop to propose practical guidelines for developing the elderly. The researchers started their study by analyzing the management structure of the elderly schools that were considered as a good prototype or model, which included Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province, and other elderly schools as follows: Muang Tha Khon Yang Elderly School; the Faculty of Nursing, Mahasarakham University; Rangsit City Municipality Elderly School, Thanyaburi, Pathumthani Province; Charabanwut Witthayalai School, Choeng Doi

Sub-District, Doi Saket District, Chiangmai Province; Lifetime Learning Project for the Elderly, Lifetime Education Program for the Elderly, and Non-Formal Education Institute of the Southern Region.

From a number of the study or research, it can be summarized that “the elderly schools” were an activity established for providing lifetime education for the elderly based on the concept of informal education organized by government agencies, organizations, institutions, groups, and/or elderly clubs, aimed to provide space for the elderly to exchange their learning and develop necessary skills for their living so that they can catch up with changes, understand themselves and others, get amusement, associate with others, especially other older persons, rely on themselves, and be happy until the end of their life. (Sasiphat Yodphet, Phawana Phattanasri, & Thanikarn Sakdaporn, 2017, p. 11).

Notably, elderly schools were established by five factors. The first factor was the response to the Royal Speech of Her Royal Highness, Princess Maha Chakri Sirindhorn during Her Royal Visit to Open the Public service center commemorating the 84th anniversary of the King's birthday, at Phlub-Phla Sub-District, U-Thong District, Suphanburi Province in 2013. Her Royal Speech was "to preserve culture and tradition as long as possible and bring in the elderly to learn." The second factor was the intention to reduce problems of the elderly in a community, which emerged from the collaboration among community leaders, religious leaders, academic institutes, hospitals, etc., based on HTSH: Home (community leaders and the community), Temples (religion respected by people in the community), Schools (schools, universities, colleges, and educational institutes), and Hospital (local hospitals, sub-district health-promoting hospitals). The third factor was the objective of education institutes (universities) that wanted to provide academic service for communities and society. The fourth factor was the establishment of lifetime programs for the elderly to follow the National Education Plan (Revised) (2009-2016). Lastly, the fifth factor was the goal of promoting physical health, society, occupations, and opening space for the elderly to participate in community activities informally.

The exposed information found to affect the elderly's decision for attending the school was the information from the following media: 1) The school's public relations (PR) media, 2) personal media, i.e., neighbors, acquaintance, family

members, etc. who persuaded them to attend the school, and 3) integrated media from the school's PR media and persuasion by personal media. The school attendance enables the elderly to perceive the valuable effect of the school on themselves, take more care of themselves, feel self-respect to live, catch up with social changes, share knowledge for helping others, establish good relationships with other older persons, gain vocational skills leading to income, adopt knowledge to apply in their daily life, have the well-being of both physical and mental health, feel satisfied and proud of their life.

Besides, there are also other studies on elderly schools. For instance, Chintana Snamchaikul et al. (2014) studied the elderly school in Ban Tiew Sub-District, Lomsak District, Phetchabun Province and found that the school was established by the allocated budget from the 38th Center of Social Development and Human Security, in collaboration with affiliate networks: health-promoting hospitals, non-formal education centers, Phetchabun Rajabhat University, Provincial Labor Office, temples, and community schools. The administrative committee was appointed, comprising the advisory committee and expert committee. The school was also operated by volunteers. Especially, retired teachers were invited to be volunteer teachers. The activities emphasized amusing activities that were useful for the elderly.

Another study by Saowaluk Maneethip (2017) studied the best practical approach of the elderly school in Mae Ka Sub-District, Mueang District, and Phayao Province, and two main factors were found. The first factor was organizational factors. School leaders had to express their leadership, be accepted, able to build teamwork, open an opportunity for all concerned to participate through both formal and informal organizational communication, and create motivation, such as the grant of a life certificate for the graduated older persons. Another factor was supporting factors, such as budgets from government and private agencies, including a donation from the community, for hiring teachers and conducting activities.

The other piece of research that reflected management problems of elderly schools is the study of Piyakorn Wangmahaporn (2012), which studied the collaboration in the management of three elderly schools in Phichit, Phayao, and Loei Province. All three schools were established by the principal teacher and supported by the government sector, i.e. district-chiefs, Provincial Office of Social Development

and Human Security, public health officers, directors of the basic-education affiliate schools, local politicians, abbots, and retirees. Besides, regional and local government offices also played a role as a mentor or supporter, consultant, and budget provider, while private agencies helped to support budgets. Temples and schools arranged learning places, and volunteers were responsible for the coordination and public relations for the schools. Conditions leading to the management collaboration of strong elderly schools were the number of elderly students, both the elderly in the community and those from elderly clubs, retirees' ideology of being a volunteer teacher, the political environment of the community, the founder and supporters with credible social capital, the organization of management structure in the form of committees, formal communication, i.e., meeting, notification letters, etc., and informal communication, i.e., informal or occasional meeting, telephone, etc. Besides, there was top-down communication with elderly students or through volunteers to the elderly students. From the study, it was found that all three schools had collaborative planning between the schools and concerned agencies only at the foundation period. After that, there was a lack of continual collaborative planning; therefore, there was no clear direction and good management. The principal teacher of some schools had been a government officer so they had an advantage in knowing some government rules and regulations and could write a proposal for asking budgets from the government agencies. On the other hand, some schools had no experience of writing a proposal or were displeased to do it. Thus, the government should actively give its hand to support schools without schools' requests. Particularly, governmental steps took time, which obstructed the schools' operation. These studies thus illustrate clearly elderly schools' problems caused by a lack of effective supporting networks.

The issue of the support of the government agencies for elderly schools was found in the study of Danuvass Sagarik, Pananda Chansukree, and Pailin Chuayok (2019). The findings presented opinions of 4,310 elderly students in the prototype elderly school in Bangkok and Vicinity (or called "Bangkok Metropolitan Region), central (including eastern and western regions), northeastern, northern, and southern regions. It was found that the elderly acknowledged the support of the place and facilities from the government agencies the most ($\bar{x}=3.74$), especially for schools in Bangkok and the northern region, and the least from the central region ($\bar{x}=3.48$),

followed by the support of coordination ($\bar{x}=3.72$), especially in Bangkok, the northern and northeastern region, and the least from the central region (3.46), followed by the support of personnel and teachers ($\bar{x}=3.62$), especially in Bangkok and the northern region, and the least from the central region ($\bar{x}=3.37$). The least acknowledged issue was the support of budget ($\bar{x}=2.93$), especially from the northeastern region ($\bar{x}=2.66$), and the least from the northern region ($\bar{x}=3.16$), and Bangkok ($\bar{x}=3.05$). Such findings indicate that most elderly schools could access the government sector's budget at a moderate to low level.

2.6 Chiang Rai Province

2.6.1 Socio-Cultural Context in Chiang Rai Province

In the year, Chiang Rai Province had a total population of 1,292,130 of various races and ethnicity, such as Plain Thai people: Yuan or the city's population, Tai Lue, Tai Khoen, Tai Yai or Shan, Mountain Thais, i.e., Muser or Lahu, Karen, Akha, Hmong, Yao or Mien, Lisu, etc. Besides, there were Burmese, Laotian Diaspora, and Thai people of Chinese descent. The local language used in communication is Kham Muang and tribal language in some areas. There were 214,685 elderly people aged over 60 years old, or 16.61 of the total population of the province. 100, 112 elderly people were male and 114, 573 were female. The average income per person was 71,709.93 baht, while the average expenses were 46,279.29 baht yearly. Averagely, 46,000 baht was debt loaned from financial institutes and 2,076 baht from informal debt or a loan shark. 225,602 households or 80.49% had their money saved, a total of 5,200,727,216.44 baht, and 54,682 households had no savings. There were 617 households (0.22%) that earned average income lower than average income or per capita income criterion of 38,000 baht yearly. Besides, there were 776,188 people (84.15%) who earned an average income of fewer than 100,000 baht yearly. Thus, Chiang Rai Province is the ninth province of all provinces in Thailand with a level of average or 8.42%. From the report of Chiang Rai Provincial Office of Social Development and Human Security in 2016, in 2015 1,524 older persons could not access service care and elderly activities, such as vocational

training, health, recreation, while 947 elderly people were poor and had a burden in bringing up their off-springs.

Chiang Rai Province is one of the northern provinces whose culture is tied rather tightly with Buddhism. The majority of people in Chiang Rai Province were Buddhists (93.39%). There were 309 abbeys or monk houses and 702 Buddhist temples. Thus, Buddhism is the cultural axis, while temples are the centers of the communities. In terms of local development, monks played a great role. For instance, the study of Phramaha Prapun Siripanyo et al. (2014) portrayed the roles of monks in promoting savings of people in the community. Additionally, the study of Phra Wisarut Thitsopano et al. (2018) illustrated the roles of monks in Chiang Rai Province in providing useful knowledge for the community for educational, vocational, and spiritual development. Besides, the study of Rittichai Kamnak et al. (2016) pointed out the monks' roles in using the temple's space as an elderly school and organizing activities in promoting health for the elderly in the community.

2.6.2 Elderly Schools in Chiang Rai Province

From the name list of elderly schools in Chiang Rai Province of the Department of Older Persons, the Ministry of Social Development and Human Security in September 2018, there were 61 elderly schools. However, from the inquiry from the Chiang Rai Provincial Office of Social Development and Human Security, it was found that the abovementioned figures had not been updated yet. According to the Provincial Office, there were 144 elderly schools (up to May 1, 2020). Still, the number of elderly schools up to the present date has not been updated either.

The first elderly school in Chiang Rai Province is in Hua Ngom Sub-District, Phan District. It is the pioneer school and has been a model for other elderly schools in Thailand. In 2019, there was a merger of elderly schools, and it was raised to be "Networks of Elderly Schools in Chiang Rai," led by Phra Khru Piyawanpipat, the director of Hua Fai Elderly School in Phan District. A network committee, comprising representatives from various elderly schools, was established. Moreover, the network chairperson at a district level was appointed for every district, grouped into District Area 1-4, which were responsible for supervising and managing elderly schools in

each district, as follows: (A staff of Chiang Rai Provincial Office of Social Development and Human Security, personal communication, April 25, 2019).

District Area 1: Supervision of Mueang, Mae Lao, Wiangchai, and Wiang Chiangrung District.

District Area 2: Supervision of Pa Dad, Phan, Mae Suay, and Wiang Pa-Pao District.

District Area 3: Supervision of Mae Sai, Chiang Saen, Mae Chan, Mae Fa Luang, and Doi Luang District.

District Area 4: Supervision of Chiang Khong, Wiang Kaen, Khun Tan, Thoeng, and Phaya Mengrai District.

2.7 Kalasin Province

2.7.1 Socio-Cultural Context in Kalasin Province

In 2017, Kalasin Province had a total population of 985,346, 151,345 of them or 15.36% were the populations aged over 60 years old. Among them, 67,912 elderly people were male and 83,433 were female. (Information from statistical and registration systems in December 2018. (http://stat.dopa.go.th/stat/statnew/upstat_age.php) The average income or per capita income was 67,456 baht yearly, which was 6.17% lower than that in 2016. The district that earned the highest average income was Mueang District, in which people earned an average income of 73,171 baht yearly, and the lowest average income was Khao Wong District, or 57,592 baht per person yearly. Kalasin Province was ranked the fourth of the provinces in which the population's income was lower than the poverty line, or 31.99% of the population in the province. Therefore, a project called the "Kalasin Happiness Model" was created to upgrading the quality of life of poor people basically and increasing their income sustainably, by aiming to reduce poor households by 2.5% each year.

Kalasin Province is a province with a large number of Phu Thai or Phu Tai people. Phu Thai people are an ethnic group living in the eastern part of Savanakheth, the Lao People's Democratic Republic, who migrated to locate around Phu Phan Mountains in the area of Kalasin, Sakon Nakhon, and Nakhon Phanom Province. Phu Thai people in Kalasin live in the Khao Wong, Kuchi Narai, Sahatkhan, and Kham

Muang District, who have a unique cultural identity in their dressing, dances, ways of life, and rather high social cohesiveness. From the study of Aranya Nontarach, Worasilp Aiyawan, Chairung Chaikambang, and Samer Rattanachai (2005), it was found that Phu Thai people were harmonious and could maintain their traditional skills and occupations, i.e., weaving local cloth and design (i.e, Khit pattern), including giving importance to the obedience and compliance with their leaders. Similarly, Nuchaphon Somsuay (2013) reported from her study that Phu Thai people could inherit their traditional culture, which is their unique identity, i.e., spoken language, consumption culture, dressing, traditional performance arts, agricultural knowledge inheritance, including traditional beliefs and traditions conservation.

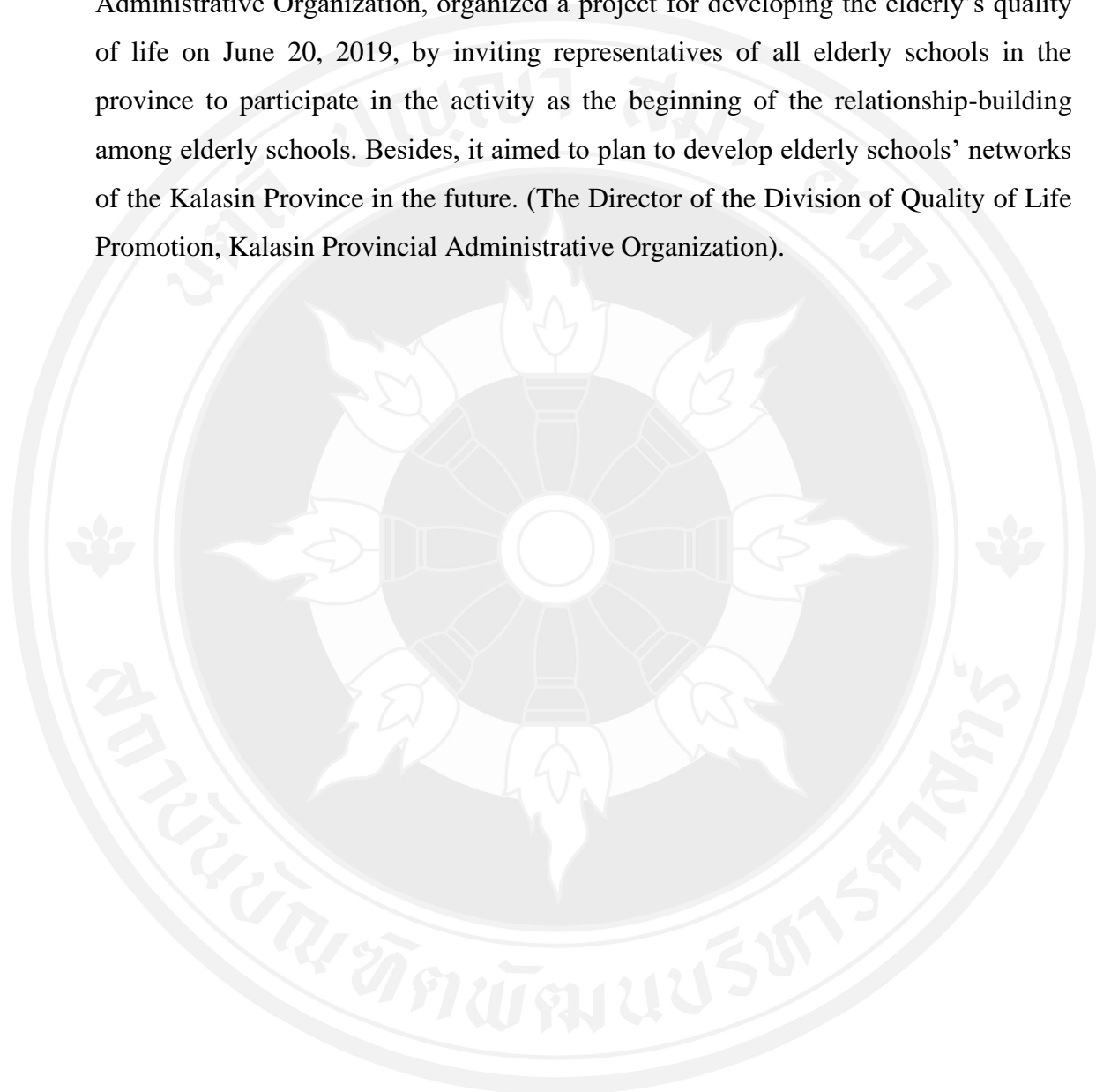
Kalasin Province determined the goal of provincial development during 2018-2022 with the slogan "stability by safe agriculture without leaving anyone behind." Thus, the main issues used to determine the development were human capital development, decreased inequality, and secure and peaceful society. One of the indicators was the increase in the percentage of local administrative organizations and affiliate networks that operate elderly schools. Besides, it is expected to promote the upgrading the quality of elderly schools through the budgets of the Provincial Office of Social Development and Human Security and Kalasin Provincial Office of Public Health during 2018-2022 (Kalasin Provincial Development Plans, 2020)

2.7.2 Elderly Schools in Kalasin Province

From the name list of elderly schools in Kalasin Province of the Department of Older Persons, the Ministry of Social Development and Human Security in September 2018, there were 133 elderly schools. However, from the inquiry from the Kalasin Provincial Office of Social Development and Human Security, it was found that the abovementioned figures had not been updated yet. According to the Provincial Office, there were 150 elderly schools. Thus, the number of elderly schools covers all 150 local administrative organizations throughout the province. The first elderly school in Kalasin Province was established in Yang Talad district. Subsequently, there were many other elderly schools in 2016 due to the province's policy of supporting the widespread establishment of elderly schools in every sub-district of the province. Still, up to the present, the Provincial Office of Social Development and Human

Security has not confirmed the updated number of elderly schools to the Department of Older Persons and has not explored if there is any decreased or increased number of elderly schools in the province yet.

In 2019, the Division of Quality of Life Promotion, Kalasin Provincial Administrative Organization, organized a project for developing the elderly's quality of life on June 20, 2019, by inviting representatives of all elderly schools in the province to participate in the activity as the beginning of the relationship-building among elderly schools. Besides, it aimed to plan to develop elderly schools' networks of the Kalasin Province in the future. (The Director of the Division of Quality of Life Promotion, Kalasin Provincial Administrative Organization).



CHAPTER 3

RESEARCH METHODOLOGY

The research “The Development Guidelines of Communication Network Management among Elderly Schools in Kalasin and Chiang Rai Province” was conducted by qualitative research for collecting data from various perspectives and for cross-checking. The objectives of the study are:

- 1) To explore the current situation of communication network management of the elderly schools in Chiang Rai and Kalasin province towards sustainability.
- 2) To study network communication strategies of the elderly schools in Chiang Rai and Kalasin province.
- 3) To compare communication network management and strategies of the elderly schools in Chiang Rai and Kalasin province.
- 4) To find guidelines for developing communication networks and communication strategies of the elderly schools towards sustainability.

From the research objectives, the study was divided into two parts:

Part 1: The study on current situation and communication strategies used by the elderly schools in Chiang Rai and Kalasin, which is divided into two perspectives:

Perspective No. 1: Provincial Network Perspective. The studied issues were

- 1) Policies of the Department of Older Persons, the Ministry of Social Development and Human Security and its support for elderly schools
- 2) Background of elderly schools in Chiang Rai and Kalasin Province, and contexts of the provinces.
- 3) Roles, structure, and connection among elderly-school networks
- 4) Strength, weakness, opportunity, and the threat of elderly-school networks.

Perspective No. 2: Elderly-School Network Perspective. It is the study of sub-units of elderly schools whereas elderly schools were classified into two groups:

- 1) Strong elderly schools and 2) developing elderly schools. The studied issues were:

- 1) The merger of community networks for establishing and operating elderly schools at a sub-district or village level. and their roles.
- 2) Structure and roles of internal networks of the schools
- 3) Network communication strategies in each period, which was during the maintenance of elderly-school networks, including the connection between schools and provincial school networks.
- 4) Restraints of internal networks of the elderly schools

Part 2: The recommended guidelines for developing communication network management and communication strategies of the elderly schools towards sustainability

For this part, the lessons learned from the samples' previous development and from analysis of the findings, which are divided into two main issues:

- 1) Network development approaches of Chiang Rai and Kalasin Provinces
- 2) Network development approaches of the schools' internal networks.

From the above perspectives, the population and samples of the study were determined as follows:

3.1 Population

3.1.1 Population of Elderly Schools

The population of elderly schools was based on the name list of elderly schools of the Department of Older Persons, the Ministry of Social Development and Human Security in September 2018, including the additional name list from the Chiang Rai Provincial Social Development and Human Security Office on April 25, 2019, and the Kalasin Provincial Social Development and Human Security Office on June 17, 2019. The population of the elderly schools in both provinces is as follows

- 1) Elderly schools in Chiang Rai Province 135 schools
- 2) Elderly schools in Kalasin Province 150 schools

3.1.2 Population of Elderly-school External Networks

From the literature review and an inquiry from government officers in Chiang Rai and Kalasin Province, it was found that the provincial government agencies involved the most with elderly schools were Chiang Rai Provincial Social Development and Human Security Office, Kalasin Provincial Social Development and Human Security Office, Chiang Rai Provincial Administrative Organization, Kalasin Provincial Administrative Organization, and elderly-school networks in Chiang Rai Province.

3.2 Samples

Elderly schools and elderly-school external networks were selected by network sampling from the advice of the Provincial Social Development and Human Resources of both provinces. Purposive sampling was conducted in combination with the snowball technique. (Parichart Sthapitanon, 2010)

3.2.1 Samples of Elderly Schools (Internal Networks)

From the name list of elderly schools of the Department of Older Persons in 2018 and additional information from the Provincial Social Development and Human Security Office of both provinces, the research determined to select dispersed areas of study and 4 districts of each province. The districts under the study were:

- 1) Phan District, Chiang Rai Province
- 2) Chiang Saen District, Chiang Rai Province
- 3) Mae Chan District, Chiang Rai Province
- 4) Mae Sai District, Chiang Rai Province
- 5) Yang Talat District, Kalasin Province
- 6) Khong Chai Patthana District, Kalasin Province
- 7) Khao Wong District, Kalasin Province
- 8) Kuchinarai District, Kalasin Province

Then, two schools of each district of each province were selected by purposive sampling from the recommendation of the Provincial Social Development and Human

Resource Office. The samples of elderly schools in each district were classified into two groups:

1) Strong or well-established elderly schools are elderly schools that are ready for management and operation at a high level. They are schools considered by the Provincial Social Development and Human Security Office as a prototype school or can be a pilot school. They also include schools that were used to be evaluated as a school with outstanding management.

2) Developing elderly schools are elderly schools with less readiness than the first group and evaluated by the Provincial Social Development and Human Security Office of each province to have lower quality than the first group.

The sixteen names of the recommended elderly schools of this study are as follows:

Table 3.1 Names of the Elderly Schools Classified as Strong Elderly Schools in Chiang Rai Province

No	Name of Elderly Schools	Location
1.	Hua Ngom Sub-District Elderly School	Sri Mueang Moon Temple, Hua Ngom Sub-district, Phan District
2.	School of the Three Ages Wat Phra That Pha Ngao	Wat Phra Pha Ngao, Chiang Saen District
3.	Srikham Senior Community Learning Center	Srikham Sub-district Administrative Organization, Mae Chan District
4.	Sri Mueang Chum Sub-District Learning Community School	Sri Mueang Chum Sub-district Administrative Organization, Mae Sai District

Table 3.2 Names of the Elderly Schools Classified as Developing Elderly Schools in Chiang Rai Province

No	Name of Elderly Schools	Location
5.	Charoen Mueang School for Older Persons	Charoen Mueang Sub-district Administrative Organization, Phan District
6.	Wiang Chiang Saen Municipality Senior School	Wiang Chiang Saen Sub-district, Chiang Saen District
7.	Janjawa Municipality Senior School	Janjawa Sub-district Administrative Organization, Mae Chan District
8.	Pong Pha Sub-District School for Older Persons, Wat Ban Jong	Wat Ban Jong, Pong Pha Sub-district, Mae Sai District

Table 3.3 Names of the Elderly Schools Classified as Strong Elderly Schools in Kalasin Province

No	Name of Elderly Schools	Location
1.	Wat Burapha Khokkhrua Elderly School	Wat Burapha Khokkhrua, Khok Si Sub-District, Yong Talat District.
2.	Khong Chai Phatthana Sub-district Municipality Elderly School	Khong Chai Phattana Sub-district Administrative Organization, Khong Chai District
3.	Nong Phue Sub-district Elderly School	Nong Phue Sub-district Administrative Organization, Khao Wong District
4.	Romphe Romsai Elderly School, Nako Sub-district	Nako Sub-district Health Promoting Hospital, Kuchinarai District

Table 3.4 Names of the Elderly Schools Classified as Developing Elderly Schools in Kalasin Province

No	Name of elderly schools	Location
5.	Nong Ih Thao Elderly School, Sub-district Administrative Organization	Nong Ih Thao Sub-district Administrative Organization, Yang Talat Amphe
6.	Non Sila Leung Elderly School, Sub-district Administrative Organization	Non Sila Leung Sub-district Administrative Organization, Khong Chai District.
7.	Song Pluay Sub-district Municipality Elderly School	Song Pluay Sub-district Municipality, Khao Wong District
8.	Sai Ngam Elderly School	Ngam Sub-district Administrative Organization, Kuchinarai District

After the recommendation and selection of elderly schools, the researcher contacted a coordinator of each school and asked for key persons of the school's inner internal network: school leaders, committees, volunteer teachers, and elderly students, and outer internal network: elderly students' relatives. All of these people were 72 key informants of the study. Their names are as follows:

Table 3.5 Names of the Key Informants of Elderly Schools in Chiang Rai Province

No.	Names of an Elderly School	Names of a School Board Committee	Position in School	Position Outside School	Interview Date	
1.	Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai	Phra Khru Sujin Kallayanatham Mrs. Aunchalee Kai-ngam	School Director Teacher/Chief of culture and tradition division	Deputy- Ecclesiastical District officer. Deputy director of Pa Dang Withthaya	April 26, 2019	
	2.	Sri Mueang Chum Sub-District Learning Community School, Mae Sai District, Chiang Rai	Mrs. Warangkhana Sitthimongkon Mrs. Khan Jantapha 2.1 Mr. Sao-Kaew Puangsee 2.2 Mr. Phatthanaphong La-phing	Elderly student Elderly student's relative School Director Consultant	Retired teacher Chief Executive of Sri Mueang Chum SAO	May 21, 2019
		2.3	Mr. Phayab Mai-man	Committee	Deputy chief administrator of the SAO	
			2.4 Mr. Khanthong Sangwilai	Elderly student		

No.	Names of an Elderly School	Names of a School Board Committee	Position in School	Position Outside School	Interview Date
3.	Srikham Senior Community Learning Center, Mae Chan District, Chiang Rai	2.5 Mrs. Suay Na U-Thai	Elderly student's relative		
		3.1 Phra Khru Prapat Phanarak	School Principal	Deputy-ecclesiastical sub-district officer	May 23, 2019
		3.2 Mr. Bunsong Thita	Teacher	Non-formal education teacher in Mae Chan District	
		3.3 Mrs. A-nong Winan	Coordinator	Srikham SAO officer	
		3.4 Mrs. Saiphin Jaipinta	Elderly student		
4.	School of the Three Ages Wat Phra That Pha Ngao, Chiang Saen District, Chiang Rai	3.5 Mr. Jai Yachutongthi	Elderly student's relative		
		4.1 Mr. Sarawut Manorueng	Director	Government officer	
		4.2 Mr. Somphong Kaew-ma	Teacher in Academic Division	Non-formal education officer in Wiang Sub-district	
		4.3 Mrs. Bua-wan Nate-rangsee	Elderly student		
5.	Charoen Mueang	4.4 Mr. Phai Samphan	Elderly student's relative		
		5.1 Mr. Bunyathorn	Director	Elderly vice	January 18,

No.	Names of an Elderly School	Names of a School Board Committee	Position in School	Position Outside School	Interview Date
	School for Older Persons, Phan District, Chiang Rai Province	Lertkhamkaew 5.2 Mr. Chaichana Suwanchettha 5.3 Phra Khru Sithi Panyarat 5.4 Mrs Yodruen Saenjaiya 5.5 Mrs. Mala Manasomboon	School vice-director Teacher Elderly student Elderly student's relative	president Elderly president of Culture Council Abbot of Wat Charoen Mueang	2020
6.	Wiang Chiang Saen Municipality Senior School, Chiang Saen District, Chiang Rai Province	6.1 Mr. Boonsong Chuajetton 6.2 Mrs. Boonphrom Charoenjitt 6.3 Police Senior Sergeant Major (Pol. Sen.Sgt.Maj) Kovit Kawiraphan 6.4 Mrs. Sriphan Phimdee 6.5 Mrs. Phitsamai Narata	School principal School vice-principal Teacher Elderly student Elderly student's relative	Pensioner Community leader	January 20, 2020
7.	Janjawa Municipality Senior School, Mae Chan District, Chiang Rai	7.1 Mr. Yot Janthaphoon 7.2 Ajarn Suphab Pingmueang 7.3 Mr. Pan Chailek	Treasurer and elderly student Teacher and committee President of elderly		January 20, 2020

No.	Names of an Elderly School	Names of a School Board Committee	Position in School	Position Outside School	Interview Date
	Province		students		
		7.4 Mrs. Duangta Phiraban	Elderly student's relative		
8.	Pong Pha Sub-District School for Older Persons, Wat Ban Jong	8.1 Phra Khru Suwichan Sutsunthorn 8.2 Mr. Kitja Liewsiriphong	School director Secretary	Abbot of Wat Ban Jong Secretary of Pong Pha Sub-district elderly people Pensioner	January 18, 2020
		8.3 Mr. Phloen Suphanat 8.4 Mr. Sanan Patisen 8.5 Mr. Phachai Thawinthong	Committee Elderly student Elderly student's relative		

Table 3.6 Names of Key Informants of the Elderly Schools in Kalasin Province

No.	Name of an Elderly School	Name of a School Board Committee	Position in School	Position Outside School	Interview Date
1.	Nong Phue Sub-district Elderly School, Khao Wong District, Kalasin	1.1 Mr. Nikhom Oopcheewa	School principal	Formal chief of Nong Phue Sub-district, and president of the finance institute.	June 19, 2019
		1.2 Mrs. Duangrudee Phanso	Volunteer teacher	Non-formal education teacher	
		1.3 Miss Phatranan Danrangsee	Committee	The deputy-chief administrator of Nong Phue SAO	
		1.4 Mrs. Ruang Malirot	Elderly student		
		1.5 Mrs. Sunee Kunkaew	Elderly student's relative		
2.	Rompho Romsai Elderly School, Nako Sub-	2.1 Saneuchai Thaochan, PhD	School principal	Pensioner	June 18, 2019
		2.2 Mrs. Pramuan Phankumkao	Teacher	Registered Nurse of Nako health-	

No.	Name of an Elderly School	Name of a School Board Committee	Position in School	Position Outside School	Interview Date
	district, Kuchinarai District, Kalasin Province	2.3 Mr. Sai Kunlachat 2.4 Mrs. Phatthanee Kunlachat	Elderly student Elderly student's relative	promoting hospital	
3.	Khong Chai Phatthana Sub- district Municipality Elderly School, Khong Chai District, Kalasin Province	3.1 Mr. Bunthom Kudthalang 3.2 Mr. Somchai Thunphudom 3.3 Mr. Natthawut Saiwijit	Director Secretary/ teacher Consultant committee	Retired teacher The chief administrator of Khong Chai Phatthana Sub- district Municipality The chief administrator of Khong Chai Phatthana Sub- district Municipality	June 21, 2019

No.	Name of an Elderly School	Name of a School Board Committee	Position in School	Position Outside School	Interview Date
		3.4 Mr. Preecha Srijinda	Committee	Mayor of Khong Chai Phatthana Sub-district	
4.	Wat Burapha Ban Khok Khrua Elderly School, Khoksri Sub-district, Yang Talat District, Kalasin Province	4.1 Phra Khru Sophonwinaiwat 4.2 Mr. Aphisit Phoochaisaeng 4.3 Mrs. Dokmai Phoochwkhok 4.4 Mrs. Mai Yothasri 4.5 Mrs. Thamnong Preesee	School director Vice-director Teacher of Happiness Creation project, committee Elderly student Elderly student's relative	Abbot of Wat Burapha Khok Khrua The village chief of Ban Khok Khrua	June 20, 2019
5.	Nong Ih Thao Elderly School, Sub-district Administrative Organization,	5.1 Mr. Phoorian Phoono-ong 5.2 Mr. Sathaporn Phooseeduang 5.3 Mrs. Suban Phoowai 5.4 Mrs. Thongmun Sritecha	Director Vice-president, committee Elderly student Elderly student's relative	Community leader	February 4, 2020

No.	Name of an Elderly School	Name of a School Board Committee	Position in School	Position Outside School	Interview Date
6.	Yang Talat District, Kalasin Province Non Sila Leung Elderly School, Sub-district Administrative Organization, Khong Chai District, Kalasin Province	6.1 Mr. Jumnian Khruewan 6.2 Mr. Wichian Rachamee 6.3 Mr. Supphachai rutnat 6.4 Mr. Suwan Chaikun 6.5 Mr. Bunjan Nanphad	President and executive committee Vice-president and executive committee Lecturer Elderly student Elderly student's relative	Pensioner Pensioner The developer of Non Sila Leung SAO community	February 4, 2020
7.	Song Pluay Sub-district Municipality Elderly School, Khao Wong	7.1 Miss Khammon Sansin 7.2 Miss Arissara Bhutdee	School principal Lecturer	Community leader Chief of Social Welfare of Song Pluay Sub-district Municipality	February 3, 2020

No.	Name of an Elderly School	Name of a School Board Committee	Position in School	Position Outside School	Interview Date
	District, Kalasin	7.3 Mr. Kee Chaiprattoon	Elderly student		
		7.4 Mrs. Thongpoon Khok-luecha	Elderly student's relative		
8.	Sai Ngam Elderly School, Kuchinarai District, Kalasin	8.1 Mr. Thavee Bung-uthum	Director	Pensioner	February 3, 2020
		8.2 Miss Arunnee Banjongdit	Committee	PR- assistant of Lao Hai Ngam SAO	
		8.3 Mr. Thiab Chaikereee	Elderly student		
		8.4 Mrs. Buakhian Khamphoola	Elderly student's relative		

3.2.2 Elderly-School External Networks Group

1) Provincial Elderly-School External Networks and Provincial Networks

Table 3.7 Names of Key Informants of Provincial Government Agencies and Provincial Networks

No.	Name of Key Informant	Affiliate Agency	Position	Interview Date
1.	Mrs. Rattana Jitwongphong	The Office of Social Development and Human Security of Chiang Rai Province	Social worker, professional level	April 25, 2019
2.	Mr. Charoen Jitwongphong	The Office of Social Development and Human Security of Chiang Rai Province	Social worker	April 25, 2019
3.	Miss Preeyada Chaithawin	The Office of Social Development and Human Security of Kalasin Province	Social worker, professional level	June 17, 2019
4.	Mr. Wirat Wongma	Chiang Rai Provincial Administrative Organization (PAO)	Technical officer of Quality of Life Promotion Division, Social and Environmental Development Department.	May 24, 2019
5.	Mrs. Chalermkhwan Suriyawanakul	Kalasin Provincial Administrative Organization (PAO)	Director of The Elderly's Quality of Life Promotion Division	June 20, 2019
6.	Mrs. Jirarat Jitjak	Kalasin Provincial Administrative Organization (PAO)	Chief of Social Welfare, Quality of Life Promotion Division	June 17, 2019
7.	Phra Khru Piyawanphiphat	Wat Hua Fai Elderly School, Phan District.	Chairman of Chiang Rai elderly schools network	April 25, 2019

2) National elderly-school external networks Personnel of national agencies that supported elderly schools, namely the Department of the Older Persons, the Ministry of Social Development and Human Security, were interviewed. The main interviewee was Miss Arpa Ratanapitak, Director of Elderly Potential Promotion Division, Department of Older Persons, the Ministry of Social Development and Human Security (Interview date: October 5, 2018)

3.3 Data Collection

3.3.1 Methods of Data Collection

1) In-Depth Interview

In-depth interviews were conducted to collect data from three groups of samples: 72 internal school networks, 7 provincial external networks, and 1 national external network.

2) Observation

Table 3.8 List of Observation on the Study Areas in Chiang Rai Province

No.	List of Observation	Place	Type of Observation	Observation Date
1.	Hua Ngom Sub-District Elderly School, Phan District	Elderly school	Non-participant observation	April 26, 2020
2.	Sri Mueang Chum Sub- district Learning Community School, Mae Sai District	Elderly school	Non-participant observation	May 21, 2019
3.	School of the Three Ages, Wat Phra That Pha Ngao, Chiang Saen District	Elderly school	Non-participant observation	May 22, 2019
4.	Srikham Senior	Elderly school	Non-participant	May 23,

No.	List of Observation	Place	Type of Observation	Observation Date
	Community Learning Center, Mae Chan District		observation	2019
5.	Charoen Mueang School for Older Persons, Phan District	Elderly school	Non-participant observation	January 18, 2020
6.	Pong Pha Sub-District School of Older Persons, Wat Ban Jong, Mae Sai District.	Elderly school	Non-participant observation	January 18, 2020
7.	Wiang Chiang Saen Municipality Senior School	Elderly school	Non-participant observation	January 20, 2020
8.	Janjawa Municipality Senior School	Elderly school	Non-participant observation	January 20, 2020
9.	A training program, “the Empowerment of Elderly School Networks in Chiang Rai Province.”	Rama IX Philosophy Hall at Chiang Rai Rajabhat University	Attending lecture and observation on workshops	May 23, 2019

Table 3.9 List of Observation on the Study Areas in Kalasin Province

No	List of Observation	Place	Type of Observation	Observation Date
1.	Rompho Romsai Elderly School, Nako Sub-district, Kuchinarai District	Elderly school	Non-participant observation	June 18, 2019
2.	Nong Phue Sub-District Elderly School, Khao Wong District	Elderly school	Non-participant observation	June 19, 2019
3.	Burapha Khokkhruea Elderly School, Yang Talat District	Elderly school	Non-participant observation	June 20, 2019
4.	Khong Chai Phatthana Sub-District Municipality Elderly School, Khong Chai District	Elderly school	Non-participant observation	June 21, 2019
5.	Nong Ih Thao Elderly School, Sub-district Administrative Organization, Yang Talat District	Elderly school	Non-participant observation	February 4, 2020
6.	Non Sila Leung Elderly School, Sub-district Administrative Organization, Khong Chai District	Elderly school	Non-participant observation	February 4, 2020
7.	Song Pluay Sub-district Municipality Elderly School, Khao Wong	Elderly school	Non-participant observation	February 3, 2020

No	List of Observation	Place	Type of Observation	Observation Date
	District			
8.	Sai Ngam Elderly School, Lao Hai Ngam	Elderly school	Non-participant observation	February 3, 2020
	Sub-district			
	Administrative Organization, Kuchinarai District.			
9.	A project, “the Elderly’s Quality of Life Promotion of Kalasin Province,” organized by Quality of Life Promotion Division, Kalasin Provincial Administrative Organization	The 80 th Anniversary of His Majesty the King Celebration Auditorium, Mueang District, Kalasin Province.	Attending lecture and observation on workshops	June 20, 2019

3) Focus Group Interview

Focus group interviews were conducted with 6-12 samples from each of 16 elderly schools, who were considered as key informants of the study. Details of the interviewees or participants were as follows:

Table 3.10 Names of Participants in the Focus Group Interview in Chiang Rai Province

No.	Name of Elderly	Name of a School Board Committee	Position in School	Position Outside	Date
1.	Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province	1.1 Phra Khru Sujin Kallayanatham 1.2 Mr. Phandee Phromted 1.3 Mr. Watcharasak Jiamwijak 1.4 Mrs. Wallaya Khamha 1.5 Mrs. Somsri Mueangkhanjai 1.6 Sergeant Major First Class Somkiat Phinit-aksorn 1.7 Miss Sriwan Kaewsueb 1.8 Mrs. Aunchalee Kai-ngam	School Director School Vice-Director Vice-Chairman Committee Head of Health Promotion Division Volunteer Teacher Teacher Coordinator Teacher/ chief of Culture and Tradition	Deputy-Ecclesiastical District officer Deputy-Chief Executive of Sri Mueang Chum SAO Chief of Hua Ngom Sub-District Director of Hua Ngom Health-Promoting Hospital Retired teacher Chief Administrator of Hua Ngom SAO. Director of Education Division, Hua Ngom SAO. Vice-Director of Pa Dang Witthaya School	April 26, 2019

No.	Name of Elderly Schools	Name of a School Board Committee	Position in School	Position Outside School	Date
			Department		
		1.9 Mr. In-Kaew Jantapha	Elderly student		
		1.10 Mrs. Warangkhana Sitthimongkon	Elderly student		
		1.11 Mrs. Khan Jantapha	Elderly student's relative		
		2.1 Mr. Sao-kaew Puangsee	School Director	Retired teacher	May 21, 2019
2.	Sri Mueang Chum Sub-District Learning Community School, Mae Sai District, Chiang Rai Province	2.2 Mr. Phatthanaphong La-phing	Consultant	Chief Executive of Sri Mueang Chum SAO	
		2.3 Mr. Phayab Mai-man	Committee	Deputy chief administrator of SAO.	
		2.4 Miss Rinda Sitthisurin	Committee	Community Developer, professional level	
		2.5 Mr. Prasert Na U-Thai	Chairman of the elderly student committee	Moo 8 elderly chairman	
		2.6 Mrs. Yuang Jaisook	Vice-chairman committee	Village public health volunteer	
		2.7 Mr. Phanawet Uppree	Committee	Director of Sri Mueang Chum Health-Promoting Hospital	

No.	Name of Elderly Schools	Name of a School Board Committee	Position in School	Position Outside School	Date
		2.8 Chancellor Phra Saiyon Thitathammo	Committee	Abbot of Wat Nong Makang	
		2.9 Mrs. Bua-tong Khwa-mueangphan	Elderly student		
		2.10 Mr. Phad La-phing	Elderly student		
		2.11 Mrs. Suay Na-Uthai	Elderly student's relative		
3.	Srikham Senior Community Learning Center, Mae Chan District, Chiang Rai Province	3.1 Phra Khru Praphat Phanarak	School principal	Deputy-Ecclesiastical sub-district officer	May 23, 2019
		3.2 Mr. A-non Chaichana	Consultant	The village chief of Srikham Sub-District	
		3.3 Mr. Huad Tiarawanit	Consultant	President of the elderly club, Mae Chan Sub-District	
		3.4 Mr. Buntham Jaksomsak	Consultant	Director of Srikham health-promoting hospital	
		3.5 Mr. Bunsong Thita	Teacher	Non-formal education teacher, Mae Chan District.	

No.	Name of Elderly Schools	Name of a School Board Committee	Position in School	Position Outside School	Date
		3.6 Mrs. Anong Winan	Coordinator	Officer of Srikham SAO	
		3.7 Miss Warinda Sitthisurin	Committee	Community Developer, professional level of Srikham SAO.	
		3.8 Mrs. Ranu Chamnannarong	Volunteer teacher	Pensioner	
		3.9 Lieutenant Phat Saitan	Student president	Retired military officer	
		3.10 Mrs. Bua-lai Chueteu	Elderly student		
		3.11 Mrs. Saiphin Jaipinta	Elderly student		
		3.12 Mr. Jai Yajutongthi	Elderly student's relative		
4.	School of the Three Ages, Wat Phra That Pha Ngao, Chiang Saen District, Chiang Rai Province	4.1 Phra Khru Palad Natthawanaphong Kallayano 4.2 Mr. Sarawut Manorueng 4.3 Mr. Sukit Kaewkamjan	Consultant School Director Consultant	Deputy-Abbot of Wat Phra That Pha Ngao (Acting the Abbot) Government officer Deputy District Chief of Chiangsaen (Chief district officer)	May 22, 2019
		4.4 Mrs. Siriwan Kansriwiang	Public health officer	Personnel of Chiang	

No.	Name of Elderly Schools	Name of a School Board Committee	Position in School	Position Outside School	Date	
6.	School for Older Persons, Phan District, Chiang Rai Province	5.2 Mr. Chaichana Suwanchetha	School Vice-Director	Elderly President of Culture Council	2020	
		5.3 Phra Khru Sithi Panyarat	Teacher	Abbot of Wat Charoen Mueang		
		5.4 Mrs. Yodruen Saenjaiya	Elderly student			
		5.5 Mrs. Mala Manasomboon	Elderly student's relative			
		6.1 Mr. Boonsong Chuajetton	School principal	Pensioner		January 20, 2020
7.	Janjawa Municipality Senior School, Mae Chan District, Chiang Rai Province	6.2 Mrs. Boonphrom Charoenjit	School Vice-principal	Community leader		
		6.3 Pol. Sen. Sgt. Maj. Kovit Kawiraphan	Teacher			
		6.4 Mrs. Unyaphat Phakdee	Curriculum Developer			
		6.4 Mrs. Sriphan Phimdee	Elderly student			
		6.5 Mrs. Phitsamai Narata	Elderly student's relative			
7.	Janjawa Municipality Senior School, Mae Chan District, Chiang Rai Province	7.1 Mr. Yot Jantaphoon	Treasurer and elderly student		January 20, 2020	
		7.2 Ajarn Suphab Pingmueang	Teacher and committee			
		7.3 Mr. Phen Janpang-ngoen	Public relation worker			
		7.4 Mr. Sa-nga Wongrian	School vice-chairman			

No.	Name of Elderly Schools	Name of a School Board Committee	Position in School	Position Outside School	Date
		7.5 Mr. Pan Chailek	President of elderly students		
		7.6 Mrs. Duangta Phiraban	Elderly student's relative		
8.	Pong Pha Sub-District School for Older Persons, Wat Ban Jong	8.1 Phra Khru Suwichan Sutsunthorn	School Director	School Director	January 18, 2020
		8.2 Mr. Thanawut Patisen	Committee	Chairman of elderly students	
		8.3 Mr. Kitja Liewsiriphong	Secretary	Secretary of Pong Pha Sub-district elderly people	
		8.4 Mr. Phloen Suphanat	Committee	Pensioner	
		8.5 Mr. Phlee Somwang	Committee		
		8.6 Mr. Jan Jantapoon	Committee		
		8.7 Mr. Suwat Ornjan	Teacher		
		8.8 Mr. Sanan Patisen	Elderly student		
		8.9 Mr. Phachai Thawinthong	Elderly student's relative		

Table 3.11 Names of the Participants of the Focus Group Interview in Kalasin Province

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
1.	Nong Phue Sub-district Elderly School, Khao Wong District, Kalasin Province	1.1 Mr. Nikhom Oopcheewa 1.2 Mrs. Supeeya Phimkaew 1.3 Mrs. Duangrudee Phanso 1.4 Mrs. Siriphorn Jaisoosok 1.5 Mr. Wanaphon Kotsritha 1.6 Miss Phatranan Damrasee	School principal Committee Volunteer teacher Volunteer teacher Volunteer teacher Committee	Former chief of Nong Phue Sub-district, and president of the finance institute Director of Banna Ta Lew health-promoting hospital Non-formal education teacher K-1 teacher, practitioner level Finance and accounting assistant officer, Nong Phue SAO Chief Administrator of Nong Phue SAO	June 19, 2019

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
		1.7 Miss Nuchanat Yantabut	Coordinator	Community developer of Nong Phue SAO.	
		1.8 Mr. Yutthasak Saowarattanaphong	Teacher	Retired teacher	
		1.9 Mrs. Kamonrin Boonsan	Volunteer teacher	President of Moo 9 village health volunteer	
		1.10 Miss A-phinya Chuayna	Teacher	Physical therapist, practitioner level	
		1.11 Mrs. Ruang Malirot	Elderly student		
		1.12 Mrs. Sunee Kunkaew	Elderly student's relative		
2.	Rompho-Romsai Elderly School, Nako Sub-district, Kuchinarai, Kalasin Province	2.1 Saneuchai Thaochalee, PhD 2.2 Mr. Supab Chaisuk 2.3 Acting Captain Somchai Panya 2.4 Pol. Lt. Phanat Thaochalee 2.5 Mrs. Panjarat Chankwang 2.6 Mr. Narachai Ninsom	School Director Consultant Committee Teacher/ committee Secretary Teacher	Pensioner Chief executive of Nako SAO The chief administrator of Nako SAO Pensioner SAO Council member Village chief	June 18, 2019

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
		2.7 Mr. Praken Thaochalee	Consultant	Deputy-chief executive of SAO	
		2.8 Mrs. Pramuan Phankhumkao	Teacher	A registered nurse of Nako health-promoting hospital	
		2.9 Mr. Saman Wannarot	Committee	Vice-president of Elderly Club	
		2.10 Mrs. A-phinya Chaisuk	Teacher	Teacher of Nako Witthaya School	
		2.11 Mr. Sai Kunlachat	Elderly student		
		2.12 Mrs. Phatthanee Kunlachat	Elderly student's executive		
3.	Khong Chai Phatthana Sub-district Municipality Elderly School, Khong Chai District, Kalasin Province	3.1 Mr. Bunthom Kudthalang	School Director	Pensioner	June 21, 2019
		3.2 Mr. Chalee Nathab-reeb	Vice president and committee	-	
		3.3 Mr. U-Thai Kaewkla	Committee, expert	Kalasin Provincial Council member	
		3.4 Mrs. Ubon Thanchaisri	Consulting committee	Director of Khong Chai Phatthana health-promoting hospital	
		3.5 Mr. Somchai Thunphutdom	Secretary/teacher	The chief administrator	

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
		3.6 Mr. Natthawut Saiwijit	Consulting committee	of Khong Chai Phatthana Sub-district municipality	
		3.7 Mr. Preecha Srijinda	Committee	The chief administrator of Khong Chai Phatthana Sub-district municipality	
		3.8 Mr. Sawai Ooppaphong	Teacher	Mayor of Khong Chai Phatthana Sub-district	
		3.9 Mr. Anan Phobsamai	Assistant secretary/ teacher	Pensioner	
		3.10 Miss Patcharin Nasomyon	Committee/ coordinator	- Chief of Social Welfare, Khong Chai Sub-district	
	Wat Burapha Ban Khok Khrua, Khok Sri Sub-district, Yang	4.1 Phra Khru Sophonwinaiwat	School Director	Municipality Abbot of Wat Burapha Khok Khrua	June 20, 2019
		4.2 Mr. Aphisit Phoochaisang	Vice-Director	The village chief of	

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
	Talat District, Kalasin Province			Ban Khok Khrua	
		4.3 Mr. Nookan Phoosa-ngiam	Vice-Director	Chairman of Elderly Club	
		4.4 Mrs. Praphatsorn Jaisiri	Committee	Director of Khok Sri health-promoting hospital	
		4.5 Mr. Jamroen Phookhamang	Committee	-	
		4.6 Mr. Damrong Mahanam	Committee	-	
		4.7 Mr. Thamnonng Pri	Committee	-	
		4.8 Mrs. Dokmai Phoophewkhok	Teacher of Happiness Creation Project/ committee	-	
		4.9 Mrs. Prakhrong Munmat	Teacher of Happiness Creation Project/committee	-	
		4.10 Mrs. Pet Jantudom	Teacher of Happiness Creation Project/committee	-	
		4.11 Mr. Jamroen Phookhamang	Committee	-	
		4.12 Mr. Sai Kunchat	Elderly student		
		4.13 Mrs. Phatthanee Kunchat	Elderly student's relative		
5.	Nong Ih Thao Elderly	5.1 Mr. Phoorian Phoono-ong	School Director	Community leader	February 4,

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
	School, Sub-district Administrative Organization, Yang Talat District, Kalasin Province	5.2 Mr. Sathaporn Phooseeduang 5.3 Mr. Sathit Chensai 5.4 Mr. Boorayaphan Phimakhom 5.5 Mrs. Karn Wilaisit 5.6 Miss Sujitra Kingpha 5.7 Mrs. Subhan Phoowai 5.8 Mrs. Thongmun Sritecha	Vice-President committee Committee Committee Committee Committee Elderly student Elderly student's relative	Chief executive of Nong Ih Thao SAO Chairman of Elderly Club Director of Education Division, Nong Ih Thao SAO Recreation assistant officer of Nong Ih Thao SAO.	2020
6.	Non Sila Leung Sub- district Administrative The organization, Khong Chai District, Kalasin Province	6.1 Mr. Jammian Khruewan 6.2 Mr. Wichian Rachamee 6.3 Mr. Sa-nga Nachaiphloy 6.4 Mr. Yai Raiwijai	President, executive committee Vice-president, executive committee Committee Committee	Pensioner Pensioner	February 4, 2020

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
		6.5 Mr. Kriangsak Chaisan	Committee	Pensioner	
		6.6 Mr. Amnuay Konwimon	Committee	Director of Social Welfare, Non Sila Leung SAO	
		6.7 Mrs. Suwadee Charida	Consultant	Community developer of Non Sila Leung SAO	
		6.8 Mr. Supphachai Rutnat	Lecturer	President of Elderly Club	
		6.9 Mr. Phan Malasarn	Committee		
		6.10 Mrs. Bamphen Seesameu	Elderly student		
		6.11 Mr. Suwan Chaikun	Elderly student		
		6.12 Mr. Bunjan Naphad	Elderly student's relative		
7.	Song Pluay Sub-district Municipality Elderly School	7.1 Miss Khammon Sansin	School principal	Community leader	February 3, 2020
		7.2 Miss Arissara Bhutdee	Lecturer	Chief of Social Welfare Department, Song Pluay Sub-district Municipality	
		7.3 Mr. Thongdee Ruangsri	Committee		

No.	Name of an Elderly School	Name of the School Board Committee	Position in School	Position Outside School	Date
		7.4 Mr. Chiew Kharaphan	Committee		
		7.5 Mr. Kee Chairpratum	Elderly student		
		7.6 Mr. Thongpoon Khok-luecha	Elderly student's relative		
8.	Sai Ngam Elderly School, Kuchinarai District, Kalasin Province	8.1 Mr. Thavee Bung-uthum	School Director	Pensioner	February 3, 2020
		8.2 Miss Arunnee Banjongdit	Committee	PR assistant of Lao Hai Ngam SAO	
		8.3 Miss Nisakorn Bunkao	Committee	Assistant Officer of health promotion of Lao Hai Ngam SAO	
		8.4 Mr. Ekkarat Thiratphrom	Committee		
		8.5 Mr. Thiab Chaikereee	Elderly student		
		8.6 Mrs. Buakhian Khamphoola	Elderly student's relative		

3.3.2 Research Instrument

1) Non-structured or Unstructured Interview Guide

The interview guide was constructed for collecting in-depth or insightful information from key informants. (Supang Chantavanich, 2006, pp. 76-77, 79). The questions were drawn from the reviewed literature. The interview guides were for interviewing the following groups of interviewees:

- (1) Executive committees of elderly schools
- (2) Elderly students
- (3) Elderly students' relatives
- (4) Representatives of the Provincial Social Development and
- (5) Human Security Office.
- (6) The chairperson of elderly school networks (only in Chiang Rai)
- (7) Representatives of Provincial Administrative Organizations.

2) Focus Group Interview Guide

The main purpose was to find guidelines for developing communication networks of elderly schools from the focus group interview with internal networks of each school. Each person had different roles in schools and interacted with external networks outside schools differently. An expert played a role as a moderator and the main duty of the researcher was to take note and record the information gained from the focus group interview based on the constructed interview guide. (Khan et al., as cited in Tawinwadee Burikul et al., 2007, pp. 15, 26-27)

The researcher designed an instrument called, "Anecdotal Record," based on the observation framework of Lofland, (1971, pp. 14-15, as cited in Nisa Xuto, 2005, pp. 144-145) to observe interactions in the internal and external networks of elderly schools and to record events from non-participant observation with details as follows:

- (1) Acts: Members' activity participation and patterns of communication in internal networks and provincial external networks, i.e., horizontal or vertical, formal or informal, including communication activities, and frequencies.
- (2) Activities: Members' behaviors or actions that indicate their roles and intimacy in the networks.

(3) Meanings: Signification of roles and intimacy of members in the networks for analyzing the strength, weakness, opportunity, and threat of the networks.

(4) Participation: Members' roles and intimacy for analyzing their different levels of participation in the networks.

(5) Relation: The relations among members in the network communication, including their roles in the network communication, communication frequencies, and consequences of the communication.

(6) Setting: The condition or context related to policies of the province, the merger of elderly school networks, factors that stimulate the establishment of networks of provincial elderly-school networks, and the state of networks' collaboration.

3.3.3 Data Validation

Methodological triangulation was applied for validating data based on the propositions of Arunee On-sawad (2008, p. 282) on different methods of data collection.

1) In-depth interview: Data was collected from key informants in the internal networks of the schools, or who were representatives of provincial government agencies, and the chairperson of provincial school networks (only in Chiang Rai Province).

2) Focus group interview in the internal school networks groups: Data was collected from internal networks of elderly schools.

3) Non-participant observation: Data was collected from the observation of interactive activities between provincial networks and elderly schools, including activities within elderly schools.

Therefore, the current condition of internal and external networks of elderly schools in Chiang Rai and Kalasin Province, including communication strategies for maintaining the relations among networks were analyzed and further presented.

CHAPTER 4

RESEARCH FINDINGS

4.1 Current Situations of Communication Network Management of Elderly Schools

4.1.1 Background of the Elderly Schools in Chiang Rai and Kalasin Provinces

Chiang Rai is the province where the first elderly school of Thailand, namely Hua Ngom Sub-District Elderly School, Phan District, was established, caused by the need to solve the problems of the elderly's suicide. The founder is Phra Khru Sujin Kallaya Natham, the abbot of Sri Mueang Mun, during his monkhood, who had a strong intention to better the elderly's quality of life in the community, and tried to establish relationships among home, temples, schools, and sub-district health promoting hospitals, where he used to work jointly in the field of community development. Besides, in the Hua Ngom Sub-District, there used to be an elderly club. Especially, the establishment of an elderly school complies with the government policy of "HTSH or Home, Temples, Schools, and Hospital Concept. With the support of the Sub-District Administration Organization (SAO), the first school was founded successfully. However, the founder wanted to have the establishment of the elderly school accepted by people in the community, so the issue of the school was proposed for discussion in the village. After getting the community's approval, Hua Ngom Sub-District Elderly School was formally established on August 23, 2010, in Phan District, Chiang Rai. The idea of elderly schools was widespread and was paid attention by people of other areas; therefore, Hua Ngom Sub-District Elderly School opened for other groups or provinces to study and learn how the school was operated. The school's communication is considered horizontal communication between its community and other communities. Accordingly, both neighboring and distant communities adopted the idea to establish an elderly school in their area, including

governmental agencies who wanted to learn how to issue policies for supporting the establishment of elderly schools more widely in other areas. Communication from the need of local people to government offices is thus a bottom-up communication, or from the ideas of the civic sector to governmental policies. Consequently, the Department of Older Persons, the Ministry of Social Development, and Human Security issued a policy in 2016 for supporting every area in Thailand to have an elderly school.

One of the persons who adopted the idea of founding an elderly school in one's community is Phra Khru Piyawanphiphat, who established Wat Hua Fai or Hua Fai Temple Elderly School in Phan District. Phra Khru Piyawanphiphat. Not only allowing other people to study the school, but he also collected the list of the elderly school networks to promote and support the operations of the schools. Until in 2019, Phra Khru Piyawanphiphat and networks, in collaboration with government agencies at a provincial level, i.e., Chiang Rai Provincial Social Development and Human Security Office, Chiang Rai Provincial Administrative Organization, and others to found “the Chiang Rai Provincial Elderly-School Network” officially and network structures were organized by Phra Khru Piyawanphiphat, who was elected to be the president of the Chiang Rai Provincial Elderly-School Network. Besides, representatives of all elderly schools were appointed to operate in the network, by having general people, monks, and government officers at a provincial level participate in the network as well. The main policy of the establishment of the network is to promote and support the elderly schools in Chiang Rai based on the concept “none will be left behind.”

Concerning the context of Chiang Rai, Chiang Rai is a province tightly connected with Buddhism, while monks play important roles in community development. After the issuance of the Sangha Act, B.E. 2535, focusing on missions of upgrading people's worldly and spiritual life. Northern traditions are also tied with religions and monks. Especially, community culture pays high respect to monks; thus, monks have a significant role in being a leader in developing the quality of life of people in a community. Explicitly, the first elderly school is also in Chiang Rai and was initiated by a monk. Besides, a monk in Chiang Rai also formed a network among elderly schools under the name "Chiang Rai Provincial Elderly-School

Network" successfully. Therefore, monks are a center leading to collaboration in establishing networks and a major driving agent of the network.

Kalasin is the province in which there are the highest numbers of elderly schools in Thailand as a consequence of supporting policies of the Department of Older Persons, the Ministry of Social Development, and Human Security. In 2016, the governor of Kalasin declared "the elderly issue" as a key agenda of the province to comply with the policy of the "Three Good Things Project" 2016. All Local Administrative Organizations (LAO) were encouraged to establish an elderly school in every sub-district to induce equality in society. The responsible agency is Kalasin Provincial Social Development and Human Security Office, working in collaboration with the Association of the Elderly Council of Salasin, Thailand. A communication working group was assigned to provide understanding with elderly clubs and LAO in every area of the province to mobilize the founding of an elderly school in every LAO until 150 elderly schools were established from 2016 up to the present.

Earlier, before official policies were issued, Kalasin Province had founded several elderly schools in many areas. The first elderly school in Kalasin Province is Wat Burapha Khokkhrao Elderly School, Yang Talat District (in 2013), followed by Khoksi Sub-District Municipality Elderly School, Yang Talat District, and Kalasin Sub-District Municipality Elderly School, Mueang District (in 2014), including Rompho Romsai Elderly School, Naka Sub-District, Kuchi Narai District (in 2015).

From the examination of Wat Burapha Khokkhrao Elderly School, Yang Talat District, and Rompho Romsai Elderly School, Naka Sub-District, Kuchi Narai District, which are the samples of this study, the study found that both schools did not learn how to operate and manage elderly schools from any prototype school in Kalasin Province, but were founded because of the currents of elderly schools in other provinces that appeared on mass media. Moreover, some members had an opportunity to witness elderly schools out of the area and study the approach of school management from mass media before establishing the school. On the other hand, a number of elderly schools adopted the idea of the establishment of elderly schools from the Department of Older Persons via the working group of the Provincial Social Development and Human Security Office.

In 2019, Kalasin Provincial Administrative Organization perceived the importance of elderly schools and expected to gather all scattering elderly schools to be consolidated into a network. Thus, Kalasin Provincial Administrative Organization (PAO) collaborated with Kalasin Provincial Social Development and Human Security Office organized relationship-building activities among elderly schools as the beginning of the connection among the elderly schools and government agencies towards the future establishment of the elderly school in Kalasin Province.

The emergence of elderly schools before the provincial policies in 2016 was caused by horizontal communication between schools and between individuals, while the schools after the policy in 2016, adopted the concept from the government sector in the direction of top-down communication, or more specifically from the Department of Older Persons, to the province, and to Local Administrative Organization (LAO), which transmitted the supporting policy from Kalasin Provincial Administrative Organization (PAO) to drive for the occurrence of elderly school networks of the province, which is also a top-down communication. On the other hand, each school has been managed individually by the community and LAO.

In comparing the occurrence of elderly schools in both provinces, it can be seen that although Chiang Rai earns the lower numbers of elderly schools than Kalasin Province in the second rank, it is the province in which the first elderly school was founded by local people, who also successfully established the first official network of the elderly schools in the province and the country. The driving mechanism thus was from bottom-up communication, or from the local area to the government policy at a provincial level. After its success was witnessed widely, the government sector thus supported it to be a national policy disseminated to other provinces to establish an elderly school. Consequently, Kalasin Province adopted such a policy in 2016 and promoted every sub-district to have its elderly school until it is the province that has the highest number of elderly schools in the country. However, remarkably after the establishment of plenty of schools, most of them operated their school independently without mutual supports among schools. Thus, some elderly schools could not solve some occurring problems, while being deprived of any supporting network or alliance. Accordingly, Kalasin Provincial Administrative Organization had to drive to form an elderly school network of the

province in 2019, which has been under the process during this research; thus, no official network of elderly schools has been witnessed yet. Moreover, due to the spread of Covid-19 since 2020, Kalasin Province has still been unable to form a network for the elderly schools in the province successfully. Even Chiang Rai Provincial Elderly-School Network has also been affected by such a spread. So far, the background and communication of the policies related to elderly schools of both provinces can be summarized and illustrated in Figure 4.1.

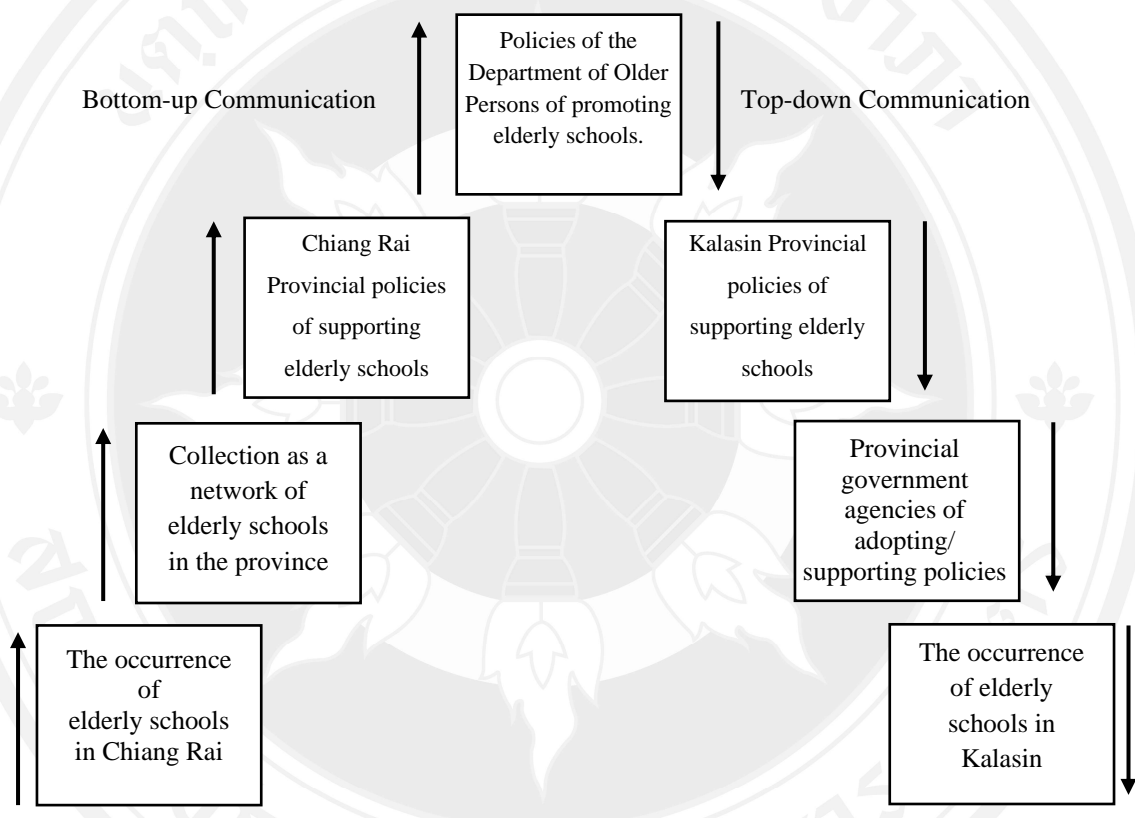


Figure 4.1 The Comparison between the Background and Communication Directions of Policies Related to Elderly Schools of Chiang Rai and Kalasin Provinces

4.1.2 Policies of the Department of Older Persons and Support of Elderly Schools

Concerning the current situation of elderly schools, the researcher started to collect information by an in-depth interview with an officer responsible directly for

supervising governmental policies, namely Miss Arpa Ratanapitak, the Director of Elderly Potential Promotion Division, the Department of Older Persons, the Ministry of Social Development and Human Security. From the interview, it was found that up to the data-collection date, there have been 1,346 elderly schools throughout the country, 354 of which were supported by the Department of Older Persons, and the rest by LAO or local agencies. Kalasin Province has the highest numbers of elderly schools in Thailand, followed by Chiang Rai Province, where the first elderly school was established and the prototype of other following elderly schools in other areas. (Arpa Ratanapitak, personal communication, October 5, 2018). Details about policies are as follows:

- 1) Management between the Central Government and Local Agencies

The Department of Older Persons, a central government agency, collaborates with the Social Development and Human Security Office of every province, which is a part of the local government agency responsible for examining elderly schools under the responsibility since 2009. The Department of Older Persons viewed that it should support the elderly to have more participation together to comply with the missions of the Department in empowering the elderly.

- 2) Financial Policies

From the survey on elderly schools of the Department of Older Persons, the gained information was adopted to be used for establishing the Center for the Development of Quality of Life and Promotion of Elderly Occupations, which has been operating since 2014. It was established in the area where Sub-District elderly schools are located, including some areas without an elderly school. The Department promotes the Center in parallel to the school to support the elderly to do activities regularly in certain provided places. Moreover, the Department also allocates budgets for establishing a center and supporting activities for the elderly from the elderly funds of the Department.

Furthermore, in the case that any elderly school has no such a center, it can submit a request for budgets from the elderly funds as well. However, for an elderly school to ask for a supporting budget, the school must comply with the condition that it is certified to be a public benefit organization following the laws of

promotion and provision of social welfare. Then, it will be eligible to ask for such budgets from the elderly funds.

3) Policy Mobilization

In 2016, the Department of Older Persons declared its policy to support the establishment of an elderly school in every province; thus, the number of elderly schools has been increasing since then. Besides, it collaborates with the Social Development and Human Security Office in every province to support and advise elderly schools. Moreover, a survey and report of the number of elderly schools in each province is conducted yearly and sent to the Department of Older Persons. Furthermore, the Department also opens an opportunity for any elderly school to ask questions or contact its office.

4.1.3 Structure, Roles, and Network Connection of Provincial Elderly Schools

From the literature review, i.e. Chintana Snamchaiskul et al. (2014), it was found that several elderly schools faced a variety of problems, i.e., budgets, place, personnel/moderator, management, the confidence of concerned people, etc. Moreover, from the interviews with people related to elderly schools, the samples found that they used to face similar problems. Some schools could not solve their problems by themselves. Besides, they had no external network for assisting them. Consequently, several elderly schools could not operate continually and had to terminate their operations.

The elderly schools I used to see have several management patterns: 1) Cooperation between SAO, temples, and communities, 2) cooperation between SAO and a community, 3) a temple's self-management, 4) a community's self-management, and 5) cooperation between a community and a temple. The pattern that can last the longest is either the cooperation between a temple and SAO and a community and SAO, while the shortest is a community's self-management or a temple's self-management. Still, sometimes, it cannot be strong because it depends on budgets. (Phra Khru Sujin Kallaya Natham, personal communication, April 26, 2019).

I heard that in Kalasin, there are 20 elderly schools that are terminated. As far as I know, they told that they did not trust the committee, and they had budget problems too. (Phoorian Phoo-no-ong, personal communication, February 4, 2020)

Elderly schools of both provinces relied on SAO or Sub-District Municipality for fundraising and supporting resources for running activities for the schools, i.e., from SAO, the Municipality, or external organizations. Schools need knowledgeable persons to manage and can operate projects in compliance with governmental regulations. Especially, governmental regulations of each organization are also different. Although a coordinator for funds has experience in governmental work, it is still difficult to be accomplished.

To ask for budgets from governmental agencies is complicated. Although my employees know about bureaucratic systems, it is still exhausting to have a project done, especially in clearing the project's money as there are so many regulations involved. (Phatthanaphong La-phing, personal communication, May 21, 2019)

The lack of knowledge and information, especially knowledge in applying for supporting funds from government agencies and capital sources, was another factor that obstructed schools to access financial assistance and support from provincial government agencies. Accordingly, elderly schools should not operate solely by internal networks within a community only but should have external networks as their alliances for help, support, and sharing of resources. The gathering of schools into networks can also negotiate with government agencies more powerfully, including being able to participate in determining governmental policies facilitating the operations of elderly schools, as witnessed from the widely gained benefits in the case of the Chiang Rai Provincial Elderly-School Network.

At the moment, I am requesting to the King for having elderly schools under the Royal patronage of Her Royal Highness Princess Maha Chakri Sirindhorn so that each region can have authority to supervise schools fully. Now, we are in the process of waiting for Provincial Office of Social Development and

Human Security to move all schools under the supervision of local authorities so that they can submit for budgets directly to the Ministry. Then, the central agencies will command directly to the local authorities. (Phra Khru Piyawanphiphat, personal communication, May 23, 2019).

The Context of Chiang Rai. After Phra Khru Piyawanphiphat gathered all elderly schools into a network unofficially and later collaborated with schools and provincial government agencies established the Chiang Rai Provincial Elderly-School Network officially as the formation of a network in a bottom-up direction or from the civic society led by Phra Khru Piyawanphiphat, a monk who is the leader of Wat Huafai Elderly School, Phan District. Later, Phra Khru Piyawanphiphat was promoted to be the President of the Chiang Rai Provincial Elderly-School Network. The internal network was structured by appointing the network chairpersons at a district and area level in both vertical and horizontal structures. In other words, the network is connected vertically from a provincial to district-area (approximately 4-5 districts combined) and district level hierarchically (or vertical networks), while coordinating elderly schools horizontally (or horizontal networks) in the pattern of "Pyramid Hierarchical Structure," as illustrated in Figure 4.2.

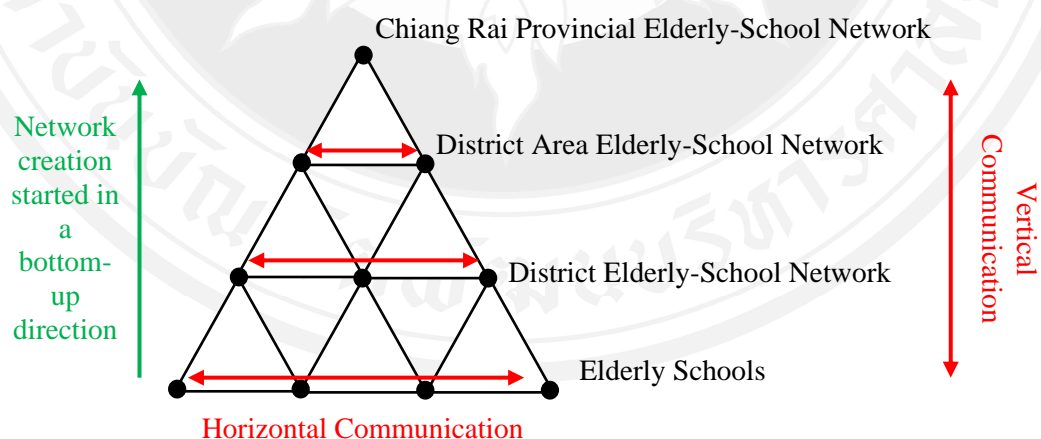


Figure 4.2 Management Structure of Chiang Rai Provincial Elderly-School Network (Pyramid Hierarchical Structure)

Besides the pyramid hierarchical structure of internal networks, the Chiang Rai Provincial Elderly-School Network collaborated with and had an MOU with its alliances or provincial government agencies, i.e., the Office of Social Development and Human Security of Chiang Rai Province, Chiang Rai Provincial Administrative Organization, Community Development Office of Chiang Rai Province, Chiang Rai Provincial Office of Culture, and branches of the Association of the Elderly Council of Thailand in Chiang Rai. The Chiang Rai Provincial Elderly-School Network and its partners collaboratively developed indicators for evaluating the effectiveness of elderly schools yearly and granting an award to elderly schools at different levels of performance by classifying their performances into 3, 4, and 5 stars for schools' morale and motivation. Such indicators will also be useful for government agencies to operate their missions. Besides, for elderly schools, these indicators can help to determine appropriate curriculum and activities for the elderly's benefits and for maintaining the identity.

Regarding roles and network connection, the major roles of the Chiang Rai Provincial Elderly-School Network are to share information and find ways for helping one another. In terms of sharing information, it was found that the Chiang Rai Provincial Elderly-School Network connected the network via the annual general assembly twice a year, network management committee three times a year, and a meeting of the District network chairpersons twice a year. Mostly, there were training and meetings within the network; for instance, the training for empowering Chiang Rai Provincial Elderly-School Network at King IX Hall of Philosophy, Chiang Rai Rajabhat University, on May 23, 2019, to promote interactions among members and to award elderly schools with distinguished performance, including training on the use of the application developed by the Office of Social Development and Human Security of Chiang Rai Province. School members filled up their information into the system and printed it out as a report to submit for evaluating to be schools with outstanding management with different levels of stars. Such activities reflect an active communication strategy of provincial government agencies and the Chiang Rai Provincial Elderly-School Network for encouraging elderly school members to participate in network activities and be informed of the guidelines for using the

application for preparing their report to submit for evaluation and requesting supporting funds from the government agencies, as illustrated in Figure 4.3.



Figure 4.3 Activities and the EMPOWERMENT TRAINING of the Chiang Rai Provincial Elderly-School Network at King IX Hall of Philosophy, Chiang Rai Rajabhat University, on May 23, 2019

Moreover, communication is conducted through various media of the network, i.e., Line group, which is rapid with a lower cost of transmission, while can transmit an image, sound, and document files, so the network prefers using it for informing news, delivering official letters, sending video clips and image, including texting about the network's affairs and keeping good relations with other members. Members in the Line Group are the president of the Chiang Rai Provincial Elderly-School Network, and provincial government agency representatives, as illustrated in Figures 4.4 and 4.5.



Figure 4.4 Formal Communication via an Official Letter of the Chiang Rai Provincial Elderly-School Network

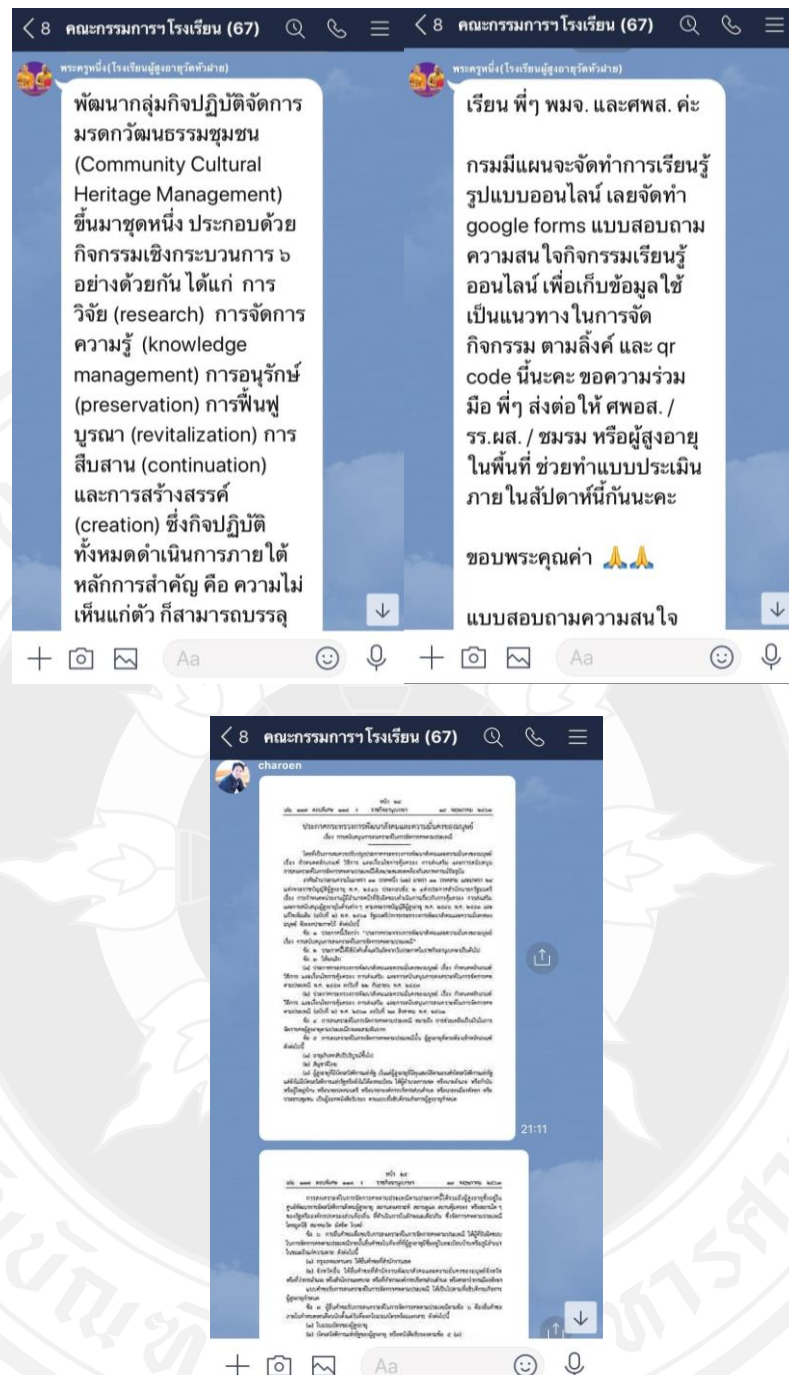


Figure 4.5 Network communication of the Chiang Rai Provincial Elderly-School Network via Line Group

Concerning ways for helping one another, the Chiang Rai Provincial Elderly-School Network tried to assist elderly schools through several ways, i.e., advice and guidelines on how to establish and manage elderly schools, training for school

leaders, collaboration with Chiang Rai Provincial Office of Social Development and Human Security to develop an application for filling information about elderly schools, collaboration with Provincial Administrative Organization and other alliances to evaluate the management performance of elderly schools at the five-star level, support the sales of merchandises and products from the vocational training of elderly schools, etc. The assistance includes financial support and resources from external sources. Through a network, an elderly school will not be alone nor rely on the network within its community only.

For a role of an actor in the Chiang Rai Provincial Elderly-School Network, the President of the provincial network plays a role as a center or a star of the network, who performs as a liaison, connecting the provincial elderly school network with other agencies as partners. Besides, it also connects with the presidents of district-area school networks who play a role of a gatekeeper transmitting messages from the provincial network to the district network and receiving a message from the district to provincial networks hierarchically. On the other hand, the presidents of the district-area networks play a role as a bridge connecting the provincial and district networks, while the presidents of the district networks also play a role as a gatekeeper and a bridge connecting district-area and sub-district or village elderly school networks (members as illustrated in Figure 4.6).

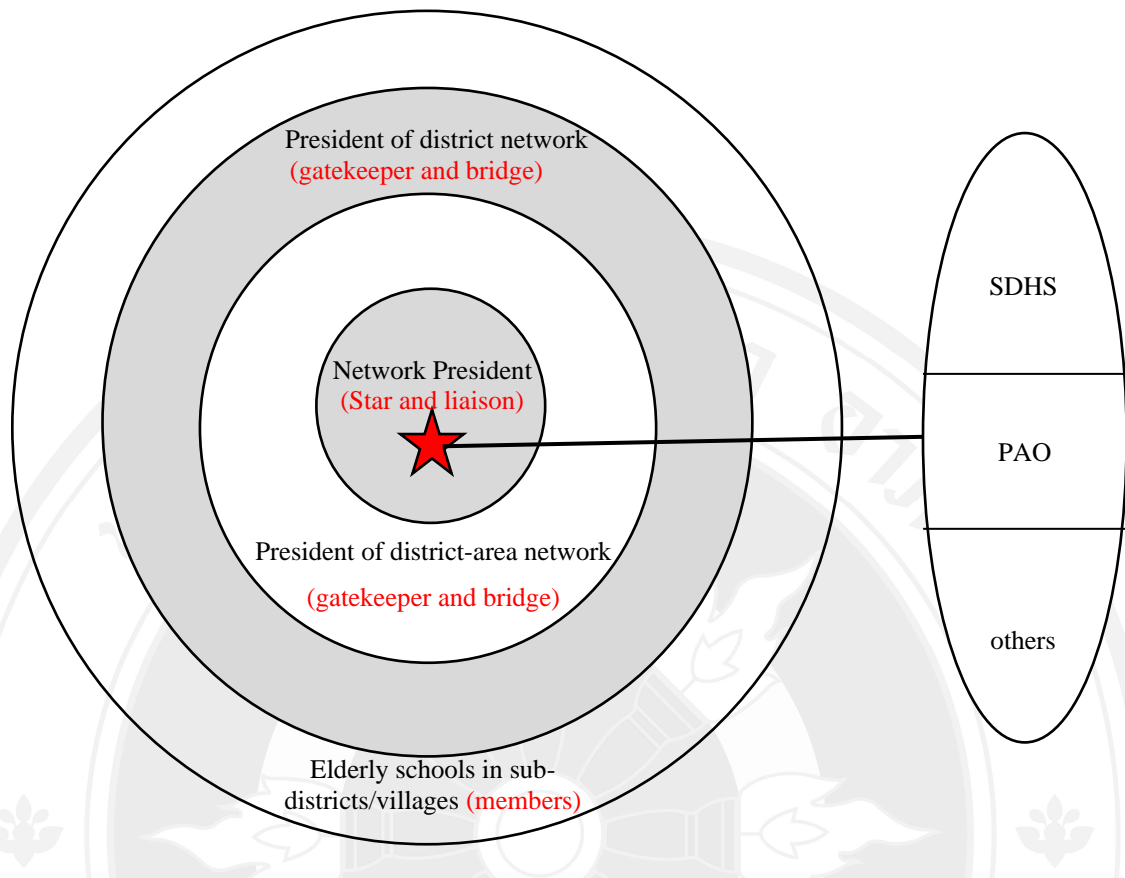


Figure 4.6 Roles of Actors in the Chiang Rai Provincial Elderly-School Network

The elderly schools in Chiang Rai Province, the samples of the study, classified as "strong" and "developing" agreed that their schools lacked necessary resources, especially the "developing" schools. The lack of necessary resources caused difficulties in operating the elderly schools, especially the lack of funds, and teachers or lecturers, which the schools could not solve by themselves.

In this province, we have plenty of retirees. We invited some to be our lecturers. Sometimes they came, but sometimes not. It depends on their voluntariness. (Chaichana Suwanchettha, personal communication, January 18, 2020.)

Resources shortage drives schools to ask for assistance from the network through the hierarchical structure of the network. From the provincial networks, district network committees will discuss and find ways to solve the problem by

sharing resources available in the network, especially the sharing of teachers or lecturers, which can be handled by the district network.

Kalasin Province. Despite no official elderly school network at the beginning, the provincial elderly school network was initiated by Kalasin Provincial Administrative Organization (PAO), which invited elderly schools recommended by the Office of Social Development and Human Security (SDHS) of Kalasin Province to participate and establish relationships with other elderly schools towards mutual support, and expectedly the establishment of elderly school networks of Kalasin Province in the future.

Actually, before the connection activities between elderly schools by Kalasin Provincial PAO in 2019, the agency that played a role as a liaison or a center of the connection between elderly schools was SDHS of Kalasin Province. Provincial SDHS contacted elderly clubs in sub-districts via Line Group and invited elderly clubs to join with elderly schools to participate in the province's activities. Through such a connection, the roles of actors, i.e., elderly schools, government agencies in the network of the province (such as SDHS, and PAO) were dispersed without any center or star in the network. Government agencies at the province level performed as a partner that encouraged elderly schools to connect one another through their representatives who played a role as a liaison between schools and provincial government agencies, as illustrated in Figure 4.7.

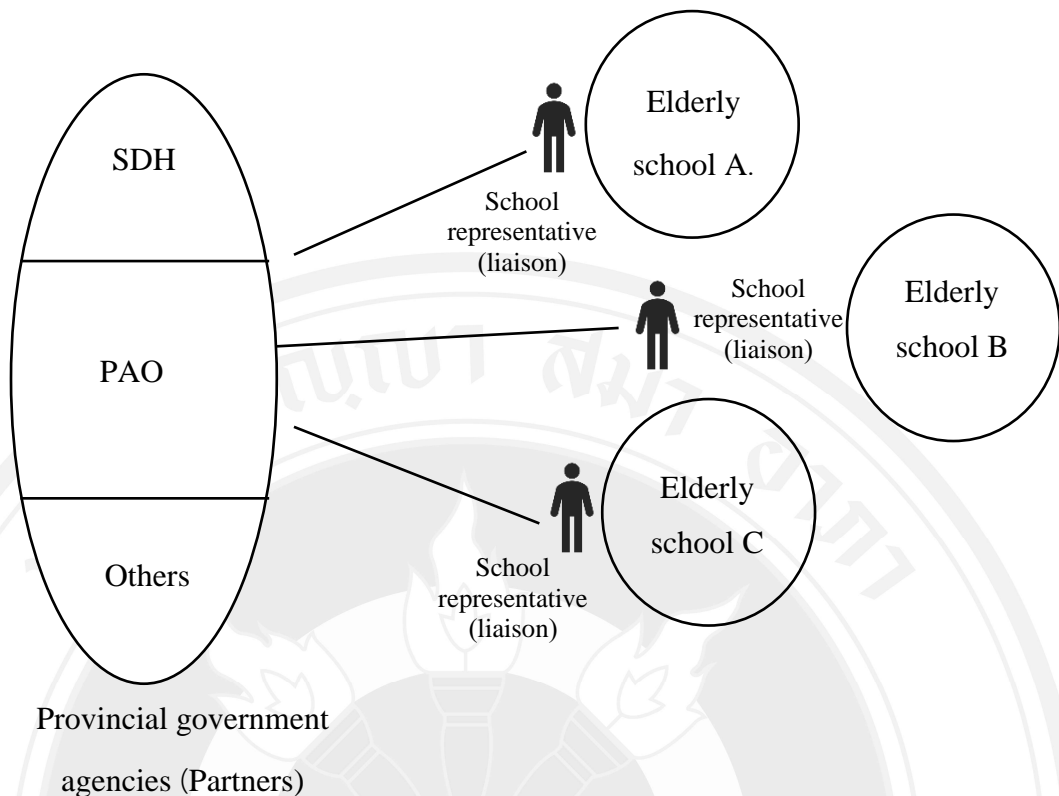


Figure 4.7 Roles of Actors in the Network of Kalasin Province

Since the occurrence of elderly schools was initially dispersed, it was difficult for provincial government agencies to support them. Accordingly, Kalasin Provincial PAO had an idea to establish a provincial elderly school network to bring about unity among elderly schools and enable them to access PAO's financial support. Moreover, PAO expects to assist these schools by developing a central or common curriculum that can be applied by every elderly school.

We plan to be a mediator in developing a unified curriculum for elderly schools in the province, which may be different in each area. Kalasin PAO will collect a central curriculum of the elderly schools and establish a network for them, especially in the form of an organization so that they can get financial support from PAO. Right now, they cannot do it because they are simply elderly clubs under the sub-districts. It means they will be under the responsibility of the Sub-District Administrative Organization (SAO) or municipality. Kalasin PAO may play a role in the overall operations.

However, if they could establish a network under the name of an organization, they can write a project to submit for" budgets from PAO as they wish. (Chalermkwan Suriyawanakul, personal communication, June 20, 2019)

Kalasin PAO invited elderly schools recommended and classified by Kalasin SDHS as “strong or high readiness” and the schools’ elderly clubs that used to participate in SDHS’s activities to participate in the project of bettering the elderly’s quality of life at the 80th Anniversary Maharaja Auditorium, on June 20, 2019. Each district invited 2-3 elderly schools to participate in the project. Such activity is considered an active communication strategy, which introduced the PAO's services in providing supporting funds for elderly schools so that elderly schools can propose their project for getting support properly according to the government regulations. Besides, it was the beginning of the "Kalasin Provincial Elderly School Network," which would be a prototype for inviting other elderly schools in a district to participate in the network. Thus, the "Strong" elderly schools had an opportunity to gain benefits from PAO and SDHS before other elderly schools since they were the first group that acquired information and could access the channels for requesting financial support from these agencies. Remarkably, in the aforementioned activity, the moderator emphasized the message that was easy to remember to the participants, as shown in one of his phrases, “Know nothing. No idea. Think of Director Khai Muk” (Chalermkwan Suriyawanakul, personal communication, June 20, 2019)



Figure 4.8 The Activity in the Project of Developing the Elderly’s Quality of Life in Kalasin Province

The use of such a phrase is the use of passive communication strategy by providing an opportunity for elderly schools to be able to contact for recommendations to access supporting funds from PAO. The Director of the Quality of Life Promotion Division of Kalasin PAO is a personal media who communicated to elderly schools to assure that elderly schools as members of the network would not solve their problems alone. On the contrary, they could contact him, as a credible personal media of Kalasin PAO, any time.

The pattern of driving towards the formation of the provincial elderly school network by PAO is top-down communication from Kalasin PAO to school representatives, and then widespread like a wheel-shape communication flow from district school representatives to individual elderly schools. District elderly school representatives play a role as a center of horizontal communication for drawing other elderly schools in the same district into the network. This kind of network structure is called “Spread-out Wheel Typology,” as shown in Figure 4.9.

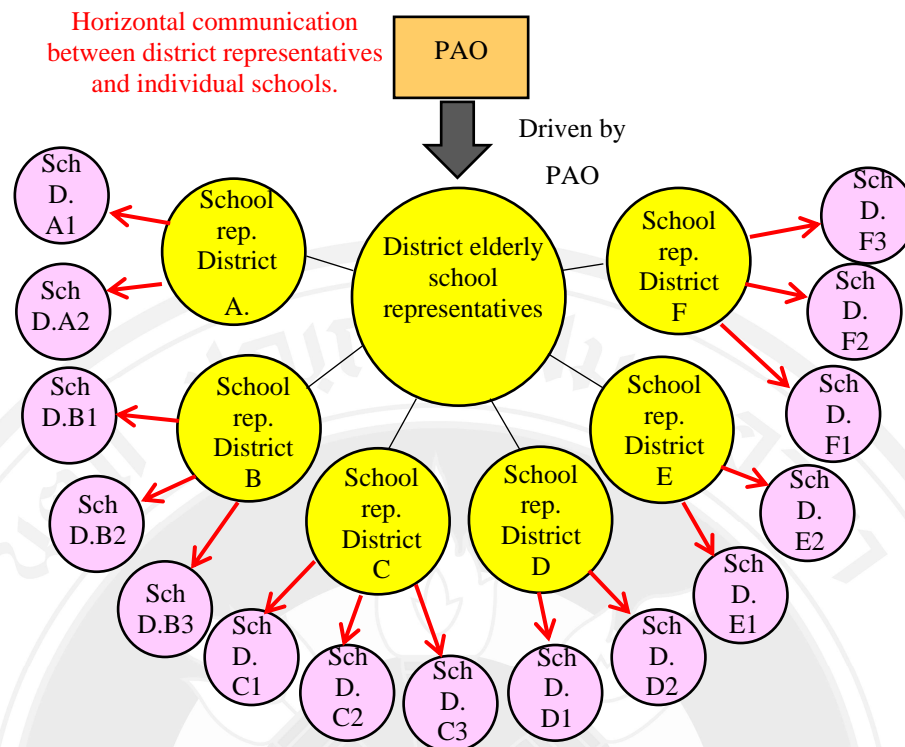


Figure 4.9 The Structure of the Management of Kalasin Provincial Elderly School Network (Spread-out Wheel Structure)

4.1.4 Strengths and Weaknesses of Elderly School Networks of Chiang Rai and Kalasin Provinces

From the interviews with 79 key informants of elderly schools and provincial networks, it was found that the Chiang Rai Provincial Elderly-School Network was originated from the idea of a monk who is the leader of elderly schools and collected all elderly schools in the same community into a network and then the network expanded to provincial networks. The first strength of this network is that the leader and initiator is a monk or from the civic sector; thus he has had time to manage the network fully. Besides, as a respectful monk, he is accepted to manage the network. Besides, the same goal and conscience of network establishment were determined. Moreover, there is provincial government agencies have been supporting the network and an MOU was signed with the collaboration of several government agencies, i.e., Chiang Rai Provincial Office of Social Development and Human Security (SDHS), Chiang Rai Provincial Administrative Organization, Community Development Office

of Chiang Rai Province, Office of Culture of Chiang Rai Province, the Office of the Non-Formal and Informal Education (NFE) of Chiang Rai Province, and the Association of the Elderly Council of Thailand (Chiang Rai Branch). Thus, it leads to an integration of working between provincial government agencies and elderly schools by having politicians in the province as a mediator and coordinator.

The second strength of the Chiang Rai elderly school network is its pyramid hierarchical structure, namely the general elderly schools' network at a sub-district/village, district, district-area, and provincial level. At each level of the networks, representatives of elderly schools are selected to take a position, especially representatives of the elderly schools with a distinguished 5-star award. The third strength is consistent communication in the network, i.e., meetings, communication via Line Group, etc. Besides, there are other kinds of communication via informal media, i.e., personal media, activity, and traditional media, including via formal media, such as official letters.

The fourth strength of the network is its system and self-regulation throughout the network, especially elderly schools in the same district, in which communication is conducted consistently between the district and provincial networks through meetings and Line Group. Besides, having district networks as a center enables the sharing of resources between schools, especially teachers and knowledge in school management. The last strength is to have a strong network president who can devote himself fully to the network. As a respected monk, he can coordinate elderly schools in the network, including provincial government agencies that support the network.

Despite the management of elderly schools towards gaining benefits from the network equally, and the mobilization of elderly schools towards development in several ways, i.e., a school contest, an evaluation of 5-star school management, etc., the weakness is schools who are not awarded will feel discouraged; thus, it may cause them to reject to participate in the network's activities, step out, or disappear with no perceived benefits from the network.

Elderly-school networks of Kalasin Province. Although an official provincial network has not been established yet, earlier before the policy of elderly school promotion in 2016, elderly clubs of several sub-districts had a seemingly network communication with Kalasin PAO. Even after the policy of having elderly schools

widespread throughout the Kalasin Province, such elderly clubs still maintained their relations with PAO, while having elderly schools as a part of the elderly clubs. Until 2019, Kalasin PAO coordinated with SDHS of Kalasin Province as a liaison to invite a number of elderly schools to participate in an activity for creating a network with an expectation that Kalasin would have an official elderly school network in the future, supported by the provincial government agencies. Thus, this is the strength of the elderly school network of Kalasin Province and would be an opportunity for elderly schools to survive sustainably.

However, its weakness is that despite support from government agencies, i.e., Kalasin PAO, the network lacks a leader from the civic sector, which truly represents elderly schools to mobilize the network like the Chiang Rai Provincial Elderly-School Network. To have a leader who comes from the civic sector is very vital in the way that such a leader can have time for the network more fully. Besides, a leader should be selected by network members who are respected and accepted by members and all parties, including having communication capability, coordinating well in the network and between the network and government agencies, and supporting the participation of elderly schools in determining government policies that help to facilitate schools' operations. Since the leader of the Chiang Rai network is a monk and respected, he can perform all of the expected roles more easily. Moreover, the network requires interdependence in the network. If elder schools have to depend on provincial government agencies, i.e., PAO, or SDHS, the mobilization of the network may not be so dexterous. Especially due to the diverse and handfull work of provincial government agencies, their support may not be consistent and discontinued, especially if there are changes in local politics or responsible persons in the government agencies.

Besides, its strength is the way Kalasin PAO selected representatives of the district networks from the schools recommended by PAO to be a center for inviting other elderly schools in the same district to participate in the network. However, the weakness is that some schools did not receive information nor were invited to participate in the network. Accordingly, it is essential to have collaboration between provincial government agencies and school representatives actively to ensure as many elderly schools as possible receive information and be invited. Moreover, elderly

schools had no chance to select individuals or schools as their liaison of the district democratically; therefore, they may not accept them, which may affect the effectiveness of the network's operations.

4.1.5 Opportunities and threats of the Elderly Schools of Chiang Rai and Kalasin Networks

Both Chiang Rai and Kalasin Provinces have concurrent opportunities and threats. Threats that are external factors of provincial networks are the limitations of the government agencies that support elderly schools and are responsible for elderly school's submission for the elderly funds, i.e., the SDHS office of the provinces. The limitations are their limited staff who have other workloads. Besides, they are provincial government agencies in which there is no personnel at a district level to help to regulate the operations at a local level. As a result, it obstructs government agencies from working and providing information for elderly schools to respond to their needs thoroughly and fully. Another obstacle is that other government agencies can provide financial support to elderly schools in the form of a project for enhancing the elderly's well-being in a community. However, due to some restricted rules and regulations, it is difficult for elderly schools to submit their proposals for financial support, including the regulations of how to spend the granted budgets or funds. Owing to such complicated regulations, it makes elderly schools have difficulties in accessing funds. Therefore, school members must have knowledge of governmental rules and regulations or have PAO or municipality staff assist schools regarding this.

Nevertheless, amidst threats or obstacles, there are also opportunities. The aforementioned government agencies, i.e., SDHS Office, PAO, etc. have been supporting the operations related to the elderly continually, in combination with the government agencies. Still, the solutions for solving obstacles or threats are to communicate properly to induce a good understanding of all concerned parties to facilitate elderly schools to access capital sources more equally. The details will be presented in the next topic on the development of the Chiang Rai Provincial Elderly-School Network and Kalasin networks.

4.2 Elderly School Networks at a School Level in Chiang Rai and Kalasin Provinces

From the first elderly school at Hua Ngom Sub-District, Phan District, Chiang Rai Province, the concept of elderly schools is widespread to other elderly schools throughout Thailand. The establishment of elderly schools is based on the principle of "HTSH" or "Home, Temple, School, and Hospital (health promoting hospitals)." The major supporter is Sub-District Administrative Organization (SAO) and other local government agencies that support the schools are the Office of the Non-Formal and Informal Education (NFE), police stations, provincial office of SDHS, including private sectors and nonprofit organizations. All of these parties gathered into a network. Hua Ngom Sub-District Elderly School then becomes a prototype for other elderly schools, not only in Chiang Rai Province but also in other provinces, especially in Kalasin Province in which there are a number of elderly schools.

4.2.1 The Consolidation of a Community Network for Establishing and Operating Elderly Schools at a Sub-district/Village Level and Roles within the Network

From the study of 16 elderly schools in Chiang Rai and Kalasin Provinces, before all of them were established as elderly schools, there had been sub-district elderly clubs in the communities. Even, Hua Ngom Sub-District School, as the first elderly school, was also developed from being only a part of an elderly club by increasing activities with the elderly club. Besides, due to the benefits gained from the school, both government agencies and people in the community agreed and jointly supported Hua Ngom Sub-District Elderly School to be a prototype school for other elderly clubs to develop a club to have an elderly school in the area. However, because of elderly schools' restriction in accessing supporting budgets from government agencies, elderly schools have to be registered as a public benefit organization to be eligible for submission for budgets from the government agencies. However, if an elderly school cannot apply for the budget support, it can be done through its elderly club, which is lawful or eligible for the application. Thus, both elderly schools and elderly clubs can support each other.

Now, elderly schools are a subset of elderly clubs since previously elderly schools were not eligible for applying for budget support as it was not lawful, but elderly clubs are, based on the regulations of the Association of the Elderly Council of Thailand. Formerly, elderly clubs asked for budgets through PAO, but for elderly schools, they are haphazard. The actual problem is their accessibility to budgets. Thus, we should be a mediator. It means PAO should communicate with each community. Each community has its wisdom, but also rules. Proper management is also required. The question is how we help communities to access budgets correctly. (Wirat Wongma, personal communication, May 24, 2019)

The establishment and management of elderly school comprise two main groups: 1) Local people sector: temples, schools, elderly clubs, volunteer teachers, village or sub-district chiefs, community leaders, village volunteers, and people in sub-districts, and 2) local government agencies: SAO/ sub-district municipality, health-promoting hospitals or district hospitals, NFE, school personnel from educational service area offices (OBEC), district officials, i.e., district-chief officer, Deputy District Chief, etc. Both groups are fundamental groups that are a part of every elderly school, which is called the "elderly school internal network." Both groups help to establish and manage elderly schools jointly. Without any group, it will be difficult to manage an elderly school towards stability. Besides, school leaders are appointed as a director, principal, or chairperson for managing a school.

Most elderly schools, the samples of the study, in Chiang Rai and Kalasin Provinces, are managed by the civic sector and have local government agencies, i.e., SAO/Sub-District municipality, etc. as their major supporting agencies. Only one elderly school, namely Janjawa Municipality Senior School, Mae Chan District, Chiang Rai Province, is operated by Sub-District Municipality mainly while the school leader is the Municipality Mayor. The reasons why most elderly schools have the civic sector manage the schools mainly and are supported by local administrative organizations are that the civic sector has potential and full time for organizing activities for the elderly in communities. Besides, local people understand the needs of the elderly and communities more than outsiders as they can communicate with the

elderly and community members horizontally and closely as people in the same community who speak the same dialect. However, the obstacles or threats of the civic sector are that they cannot operate a school by themselves without budgets and operational resources. In some areas, they do not have space or place or organizing activities, while the SAO/or sub-district municipality whose missions are to develop the quality of life of the elderly in communities has budgets, resources, knowledgeable personnel, including areas for organizing activities for the elderly. However, what it misses is the capacity in giving full time to the elderly's activities. Accordingly, to have the civic sector operate elderly schools mainly is thus relatively more effective than the management by the local administrative organization, including being able to be more flexible to respond to the elderly's need.

Elderly schools should not be under the responsibility of local government agencies since they have too many limitations, while government officials are handful so they cannot work smoothly. Thus, local agencies should have capable persons in a community to run an elderly school with a support of local agencies. (Supharb Chaisuk, personal communication, June 21, 2019)

Besides the local administrative organization, there are other local agencies, such as sub-district health promoting hospitals, district hospitals, Office of the Non-Formal Education (NFE), and local schools and academic institutes. All of these organizations or agencies have missions in providing knowledge for communities. To have these agencies participate in providing knowledge for the elderly in elderly schools helps to provide knowledge directly to the target. Thus, they are ready to participate in the elderly school network. Nevertheless, no matter who will manage the schools, either local people or government agencies, every elderly school needs to be composed of both parts, which have to supplement each other to make an elderly school ready in every way: working people, resources, knowledge, and capital for operating the school, including assistance outside the community, such as provincial government agencies, the provincial elderly school network, etc.

4.2.2 Characteristics of an Elderly School's Leader

A school leader is very important. Besides, coordinating with concerned parties in the elderly school network, a school leader must be accepted by all parties, including the community. School leaders should have good qualifications in education, working performance for society, or experience in educational management. From the survey with elderly schools in Chiang Rai, it was found most of the elderly schools' leaders in Chiang Rai are monks. 4 of the 8 schools were established and led by monks. The reason why most schools have monks as leaders is that the ways of local people's living are closely related to monks and temples. Monks play a role as religious-spiritual anchors and leaders of local development. Hence, people have trust and faith in monks and are ready to collaborate and comply with what monks request them to do.

Our teachers here are the strongest volunteers. Phra Khru Prapas, our principal, is a developer monk. Dr. Pat is also a volunteer. Like what Father Huad, our club president, said we don't have to tell what to do. Whoever has any ability can just do it. Our school leader is strong. Our members also join to help. Our learning activities will always be changed. We will ask our students first what they want to learn or to practice. Then, SAO will find budgets for us. (Anong Winan, personal communication, May 23, 2019)

Besides monks, it was found that 1 school leader was a retired government official, and the other 3 leaders were retired teachers, who had education qualifications and experiences in schools. Nevertheless, in these schools, there were still monks who participated in management or were volunteers for schools.

I have helped this school since the beginning. At that time, I expressed my opinion that a school must comply with the concept HTSH (Home, Temple, School, Hospital) A temple must coordinate since it involves religions and local tradition as well. (Saiyon Thitathammo, personal communication, May 21, 2019)

Regarding Kalasin Province, from the survey of 8 elderly schools, it was found that most of the school, or 7 of 8, leaders were community leaders, comprising

natural leaders or natural-born leaders, community leaders who used to be village chiefs, and retired teachers, including one leader who was a monk and also a community leader. The reason why community leaders were chosen to be school leaders is that northeastern people pay high respect to them. People are attached to leaders, obey, and comply with them. Besides, they participated in community activities with leaders for a long time. Therefore, generally, due to leaders' high source credibility, people are willing to obey and cooperate with them.

Here, mostly people are like sisters and brothers. Thus, we tend to identify all of us in the community as relatives. There's none we don't know. All management is like a family with very few conflicts as it is the culture of Phu Thai. In the culture of Kalasin, when someone says we will believe, especially we believe in our leaders, as well as school leaders. (Praken Thaochalee, personal communication, June 18, 2019)

School leaders of both provinces also possess other similar characteristics. They must be powerful and enable members to follow them. Besides, they must have a wide network and have other agencies help to drive and support a school's operations.

We can stay up to now because we have people collaborate with us. Especially, due to the charisma of Chao Khun Buddhayanmune (a school's consultant) who initiated the idea of establishing elderly schools and is the District Clergy who supervises all monks in the district, he is very kind and never says "no," but "yes" all the time. Therefore, each agency feels very considerate on him. If he invited for a meeting, everyone attended it. If not, a representative would attend for him or her. Thus, because of his charisma, we can be maintained sustainably. (Sarawut Manorueng, personal communication, May 22, 2019)

Actually, it is quite unclear who is responsible directly for managing elderly schools. I, as the municipality mayor, will be responsible for places. Formerly, communities always lent their land to be a learning place. Some people, like Boonthom, the former director of the school, sacrificed their time to help us, Ajarn Sawai was a volunteer to teach vocational skills from which

he graduated, and Uthai Kaewkla, a member of the Provincial Council, gave his support to the school. From my point of view, elderly schools are a beneficial project; thus, I strongly support it. (Preecha Srijinda, personal communication, June 21, 2019)

4.2.3 Structure and Roles of Elderly Schools' Internal Networks

From analyzing the network structure of elderly schools of Chiang Rai and Kalasin Provinces, it was found that schools in both provinces have similar structural patterns, except that the provincial school network of Chiang Rai Province is official, while that of Kalasin Province is under the process of official formation. From the classification of both internal and external networks of both provinces, including their network communication, the structure of elderly schools of both provinces is summarized and illustrated in Figure 4.10.

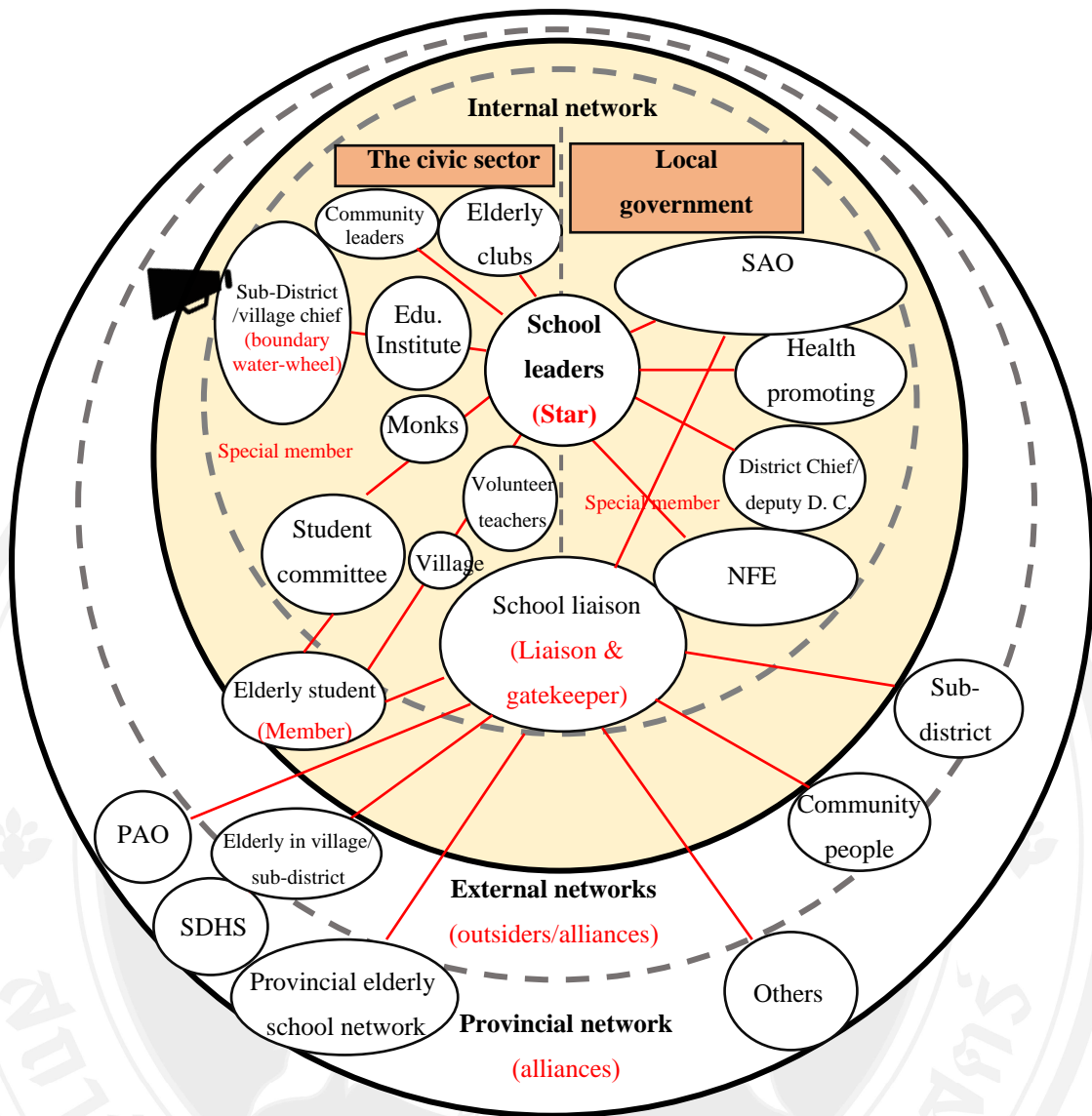


Figure 4.10 The Network Structure of Elderly Schools and Network Communication

Figure 4.10 illustrates that the inner part of the internal network of elderly schools consists of school leaders who play a role as a center or a star of the network that connects or coordinates with school executive committees comprising 1) the civic sector, i.e., community leaders, monks, elderly clubs, sub-district/village chiefs, local politicians, education institutes, volunteer teachers, village health volunteers, and elderly-student committees. 2) Local government agencies consist of Sub-District Administrative Organization (SAO)/ Municipality, sub-district health-promoting hospitals/district hospitals, the Office of Non-Formal Education and Informal

Education (NFE). Both the civic sector and local government agencies collaborate in supporting elderly schools in terms of capital or budgets, resources, and knowledge. They also perform or play the role of executives, volunteers, and volunteer teachers, including special members who help to mobilize schools' operations. Sub-district or village chiefs perform as a water-wheel or boundary spinning, communicating to outsiders, i.e., people in communities, and alliances or partners, both individuals and government or private agencies, who are schools' supporters. The merger of community networks for collaborative management of elderly schools enhances schools' self-reliance in the community. Each party can work and replace other parties. The main members of schools are elderly students.

We have a project called 'teachers creating happiness.' They are volunteers in the village who passed teaching training from Khok Sri Municipality, so they have knowledge about how the elderly prevent themselves from falling, forgetfulness, depression, or eating disorder. We divide topics for each teacher. If anyone is inconvenient to teach, we will have other teachers to replace him or her. (Aphisit Phoochaisaeng, personal communication, June 20, 2019).

From the study, it was found that the elderly schools of both provinces, which were the research samples, had officials from the SAO or Sub-District Municipality as a school executive committee, and playing a role as a liaison for fundraising and resources to support schools, from budgets of both SAO or municipality and external agencies for most schools. Only some schools assigned one of the school executive committees to coordinate with SAO or municipality for financial support. School liaisons were found to function as a bridge connecting the elderly schools and external networks, including provincial networks. Moreover, they performed as a gatekeeper of communication of the schools' internal network and communication received from external sources to schools.

Information is always exchanged in the internal network of the schools, both vertical communication based on the hierarchical structure of the organizational authority and horizontal communication among people in the same community. However, since most of the elderly schools in Chiang Rai Province are managed by

the civic sector, their communication tends to be more horizontal. On the other hand, the elderly schools in Kalasin Province were driven by government agencies; thus, their communication is more vertical communication than in Chiang Rai. From the study, both provinces were found to use a variety of communication methods. Besides meetings in school, the most used medium among the school executive committee group was Line Group, used for communicating with one another and for maintaining their good relationships as well.

Most of school committees contact through telephone, Line, and official government letters. Before the school will open, we will have a meeting. Besides, when someone attended any conferences in the province on the elderly, he or she will inform the issues from such conferences in the meeting too so that problems can be proposed and solved collaboratively. (Phatratun Danrasee, personal communication, June 19, 2019).

Besides, communication between schools and external networks, i.e., provincial networks, was mostly formal inter-organizational communication in the pattern of vertical communication. However, in some schools where leaders and members were quite familiar with the external networks, their communication was more horizontal, especially in the interpersonal context. Thus, the direction of communication tends to be multi-directional communication, both formal and informal.

4.2.4 Network Communication Strategies

From the analysis of the structure and roles of internal networks of the elderly schools in both provinces, it was found that the structure and the imposition of roles of the school networks of both provinces were similar. Besides, from analyzing communication strategies based on the communication components, or sender, receiver, message, and channel, it was found that they used similar communication strategies as follows: School leaders played a principal role as a sender, while other members in the network played a role as a sender as well. Mostly, network members had a switching role between a sender and a receiver. However, communication of members was different, depending on their assigned roles and responsibilities, their

media accessibility, and their proper use of media to communicate with receivers, including the usage of the content in establishing an understanding of or persuading receivers towards beneficial outcomes for both schools and members. From the analysis of members' roles and their communication of both provinces, the results are summarized and illustrated in Table 4.1.



Table 4.1 Communication Roles of Members in the Internal and External Networks of the Elderly Schools

No.	Member/Type	Comm. Roles	Receiver	Comm. Channel	Comm. Expectation
1.	School leaders	<ul style="list-style-type: none"> - Invite individuals/government agencies to jointly operate schools - Ask for members' collaboration and brainstorming - Create understanding with communities - Communicate with external networks - Maintain communication frequencies and relationship with the internal and external networks. 	<ul style="list-style-type: none"> - SAO/municipality - health promoting hospital/district hospital - Elderly clubs - People in the communities - Monks - Community leaders - Village chiefs - Educational institutes - Volunteer teachers - Provincial government agencies - Provincial elderly-school network 	<ul style="list-style-type: none"> - Personal communication - Comm. via personal media - School meetings - Official letters. - Line group - Learning activities in school - Traditional & cultural activities - Meetings with district/provincial networks 	<ul style="list-style-type: none"> - Individuals and agencies participating in school operations. - Collaborations and guidelines for solving and developing schools - Communities' support for schools - Support from external networks - Maintenance of both internal and external networks of schools.
2.	Deputy directors, consultants, executive committees,	<ul style="list-style-type: none"> - Communicate to jointly establish/operate schools - Communicate to invite the elderly in communities 	<ul style="list-style-type: none"> - Leaders - School executive committees/consultants - Community members 	<ul style="list-style-type: none"> - Personal communication - Comm. via personal media - School meetings 	<ul style="list-style-type: none"> - Schools are established/ Operated - The elderly become students

No.	Member/Type	Comm. Roles	Receiver	Comm. Channel	Comm. Expectation
	volunteer	- make community members understand,	- Provincial government agencies	- Official letters.	- Support from communities
	teachers (SAO/ Municipality	- communicate via teaching	- Provincial elderly-school network	- Local broadcasting tower	- Curriculum is arranged
	personnel, health-	- Communicate for	- Private sectors	- Line Group	- Funds received by SAO/
	promoting	- Communicate to external	- Other external agencies	- Facebook/	The municipality, or
	hospitals/ district	- Communicate to external	- Other external agencies	YouTube	external government
	hospitals, sub-	- Communicate to external	- Other external agencies	- Teaching activities	agencies
	district or village	- Communicate to external	- Other external agencies	- Cultural/traditional	- Information support from
	chiefs, monks,	- Communicate to external	- Other external agencies	activities	external networks.
	community	- Communicate to external	- Other external agencies	- District/Provincial	external networks.
	leaders, village	- Communicate to external	- Other external agencies	network meetings	external networks.
	elderly, general	- Communicate to external	- Other external agencies	- District/Provincial	external networks.
	people	- Communicate to external	- Other external agencies	network meetings	external networks.
3.	Elderly students	- Receive communication of	- Other elderly people	- Personal communication,	- Participation in elderly
		invitation to participate in	- School executive	- Personal media	schools' activities
		schools' activities	committees	- Local broadcasting tower	- Positive attitude towards
		- Receive communication of	- Community leaders	- Village meetings	schools
		invitation to participate in	- Health promotion	- Line group	- Participation of other
		schools' activities	hospital personnel	- Teaching activities in	elderly people in school
		- Receive communication of	- Sub-district/village	school	elderly people in school

No.	Member/Type	Comm. Roles	Receiver	Comm. Channel	Comm. Expectation
4.	Relatives of the elderly/ community members	<ul style="list-style-type: none"> - Acknowledge about schools - Receive the invitation to join in schools' activities 	<ul style="list-style-type: none"> chiefs - SAO/ Municipality personnel - Monks - Village elderly heads - Community members - The elderly - Sub-district/village chiefs - Other people in the village/sub-district 	<ul style="list-style-type: none"> - Cultural/traditional activities - Personal communication - Cultural/traditional activities in the village/sub-district - Facebook/YouTube 	<ul style="list-style-type: none"> - Positive attitude towards schools - Agreement with and support for the existence of schools - Extended invitation to other elderly people in the family and village
5.	External networks (Provincial and district government agencies,	<ul style="list-style-type: none"> - Communicate how to support schools' activities - Communicate to create relationships and collaborations - Communicate to exchange, 	<ul style="list-style-type: none"> - Elderly schools - Schools of network members 	<ul style="list-style-type: none"> - Personal communication - Line group - Provincial/ District network meetings - Activity media, i.e., school contests, 	<ul style="list-style-type: none"> - Acknowledgement of guidelines in accessing how to support activities, i.e. capital, resources, personnel, and knowledge - Good relationships and

No.	Member/Type	Comm. Roles	Receiver	Comm. Channel	Comm. Expectation
	provincial and district elderly-school networks, other elderly schools private sectors, Other agencies, and individuals	i.e., knowledge, personnel, resources, and capital - Communicate to find ways for solving school management problems		evaluation, etc. - Official letters - Field trips - Mass media	collaboration - Mutual exchange - Brainstorming for guidelines for solving problems

From the above summary in Table 4.1, the communication strategies of the internal network of elderly schools and between the internal and external networks of the elderly schools of both Chiang Rai and Salasin provinces are presented by time phases of the elderly schools: before the establishment, after the establishment, and the maintenance of the elderly-school networks, as follows:

1) Before the Establishment of Elderly Schools

In the case of the first elderly school, namely Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province, the establishment of the school was initiated by the awareness of suicide problems among the elderly in the community. Thus, brainstorming from several parties, both civic and government sectors, as senders and receivers were organized as a participatory communication via the arrangement of the village community. From the brainstorming, it was agreed that an elderly school should be established for the elderly to have common activities continually, by having a temple as a center for fundraising and donations. The SAO collaboratively searched for funds and resources. Organizational structure and delegation of roles and responsibilities for members were organized, while a monk who was an opinion leader and initiator of the school was selected to be the Director of the school. Members collaboratively communicated to the elderly in the communities to participate in the school's activities.

The elderly schools established after Hua Ngom Sub-District Elderly School gathered members from the civic sector and local government agencies. Some schools had formal communication through a meeting, while some had informal communication via interpersonal communication with a community mainstay.

On the other hand, the elderly schools that emerged after 2016 in Kalasin Province were initiated by the Kalasin Provincial Office of Social Development and Human Security (SDHS) who transmitted their intended policies of establishing elderly schools to Sub-District Administrative Organizations (SAO), municipality, and elderly clubs of each sub-district. After that, communication was conducted among several parties in the area about the decisions of establishing elderly schools. However, before the establishment, members of each school studied patterns of activities from previous elderly schools through their field trips or visits, the study via mass media, and members' experience as former teachers. The first fundraising

started through the support of SAO and the sub-district municipality who arranged for funds and resources. Then, the structure and allocation of duties were arranged. School leaders were appointed, comprising monks, community leaders, retirees, and municipality mayors. Then, the message was communicated to people via a variety of channels that could access potential school members, i.e., local broadcasting towers by sub-district or village chiefs, the elderly's monthly allowance activities by SAO/municipality, village meetings by sub-district and village chiefs, the school opening activity by the district chief and well-known people in the area, including communication through personal media, i.e., school executive committees, monks, elderly students, the elderly's relatives, the village chief of the elderly, etc.

We publicized that our school still needed students. Who was interested in attending our school? Formerly, none cared about it, and very few people came to study. As we are governors, we have to support them. We mostly publicize during our village monthly meeting, or through Public Address System or P.A. System by having the elderly president or chairperson help to disseminate information. We talked to them what we will do to bring good things to our village or sub-district and encourage the elderly to have activities together. (Anon Chaichana Srikham, personal communication, May 23, 2019)

The message that was conveyed before the establishment of elderly schools reflects that each school has commonalities in the way that it communicates the benefits the elderly will receive, i.e., to develop the elderly to have good physical and mental health, the use of the school as social space for the elderly, the elderly's socialization and friendship, lifetime learning for the elderly, amusement for the elderly, etc. The communication to the elderly in the communities was found to focus on the benefits for the elderly. Moreover, communication to external individuals and networks for inviting them to join in the network for supporting elderly schools was found.

Besides, direct message on the perceived benefits of elderly schools, indirect message perceived by individuals and agencies related to elderly schools were also found, i.e., benefits from the indicators an organization or agency would receive from supporting elderly schools, the accomplishment of agencies' missions to

solve the elderly's problems through their support to schools, the popularity of the agencies as a result of their support, happiness from the support for elderly schools, etc.

2) After the Establishment of Elderly Schools

After the establishment of elderly schools was the period in which elderly schools still organized their activities continually. From the survey of elderly schools in Chiang Rai and Kalasin Provinces, it was found that elderly schools classified as “strong” elderly schools had their classes 2-4 days monthly, while those classified as “developing” 1-2 days monthly only. In terms of communication activities via learning activities, “strong” schools had such activities more frequently than those of “developing” schools.

Besides, the elderly schools of both provinces found to have roaming activities, but with different communication, purposes were Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province, Rompho Romsai Elderly School, Nako Sub-District, Kuchinarai District, Kalasin Province, and Song Pluay Sub-District Municipality Elderly School, Khao Wong District, Kalasin Province. The first two schools are "strong" elderly schools in Chiang Rai and Kalasin Province. Both had roaming activities as extracurricular activities from main activities in schools. The schools traveled to different villages on the day the elderly allowance was paid. The main purposes were to support elderly students to use knowledge and expertise they learned from school to teach other elderly people in the visited villages, to provide convenience for the elderly who could not participate in the main school, and also to motivate the elderly in the village who were interested to study in the main school. On the other hand, Song Pluay Sub-District Municipality Elderly School, which was classified as a "developing" school, had no activities at the main school. The school roamed to villages to organize activities on the payment of the elderly allowance to invite the elderly to participate in their village. Therefore, communication frequencies for learning activities of both types of schools were thus different. Hua Ngom Sub-District and Rompho Romsai Nako Sub-District spent one-day roaming activities for each village to invite the elderly to participate in the main school, which organized activities 4 days monthly. For Song Pluay Sub-District Municipality Elderly School, it organized roaming activities to all villages in the sub-

district each month before it changed to organize activities at only one school in the sub-district two days monthly. It thus indicates that the “strong” elderly school had more communication activities than the “developing” one.

After the establishment of the elder schools, internal networks had to communicate to one another continually to improve the management and operations of schools’ activities. However, the content still focused on benefits the elderly would receive. Thus, school executive committees needed to have regular meetings so that each party could support the schools’ operations. From the interviews, focus group interviews, and observation, it was found that most “strong” elderly schools organized a meeting of school executive committees continually at least once a month. On the other hand, “developing” elderly schools had an executive committee meeting, depending on the agenda, without continual meetings. Nevertheless, executive committees of the elderly schools of both types also communicate via other media, i.e., Line Group, Facebook, and other cultural activities in the community.

Furthermore, after the establishment, every elderly school needed to communicate to make the elderly and community understand due to several misperceptions on the elderly and misunderstanding of people in the community about elderly schools. For instance, the elderly are forced to learn how to read and write, including taking an exam; the elderly will be humiliated because of their poor knowledge, etc. Accordingly, elderly schools must communicate to correct such misunderstandings of the elderly and the community via different channels, i.e., personal media, traditional media in the community, etc.

Some people at home asked why I go to school, to study A,B,C? If so, they won’t go to study. I said no and told them what we learned about. Our study is not so serious; neither is our exam. It’s all right even though we cannot pass it. I also invited them to study. After a while, more and more people come to study. Up to now, we have more than a hundred. At the funeral in the village, we grouped together to talk about our school. Others in the village then could know about our school as well. (Warangkhan Sittthimonkhon, personal communication, April 26, 2019).

Some schools used social media for communicating their schools' activities and the target was a new generation in the community. For example, Sri Mueang Chum Sub-District Learning Community School, Mae sai District, Chiang Rai Province used Facebook to publicize their video clip about schools' activities; Rompho Romsai Elderly School, Nako Sub-District, Kuchinarai District, Kalasin Province collaborated with the team of Nako Sub-District health-promoting hospital produced a video "Nako: The Series," a drama series in parallel to the publicity of the school's activities via YouTube to cultivate local love awareness and to create an acceptance of new generation in the community towards the school leading to word-of-mouth to other elderly people to participate in the elderly's activities. Moreover, it would be a two-way communication by which receivers could communicate their opinions back to the school for improving their work and encouraging working groups, as illustrated in Figure 4.11-4.12.

Deputy District Chief also shot a video on Facebook so children in his community can see and advise their parents to go to our school. (Yuang Jaisuk, personal communication, May 21, 2019).

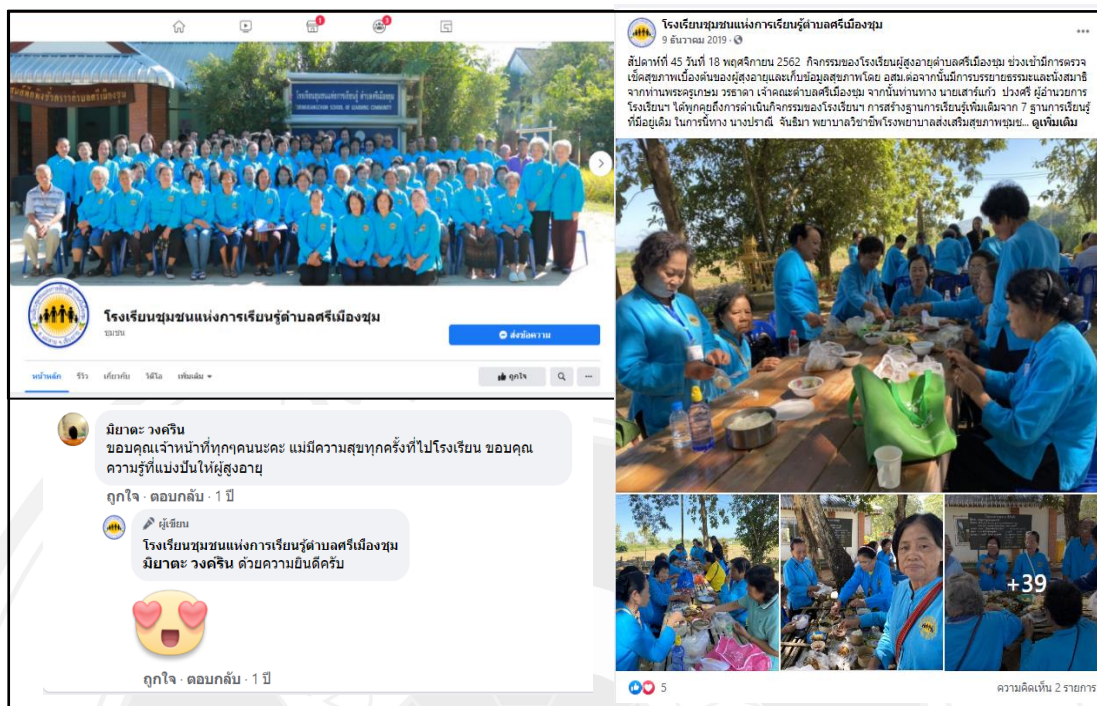


Figure 4.11 Facebook of Sri Mueang Chum Sub-District Learning Community School, Mae Sai District, Chiang Rai Province
Source: Srimueangchum School of Learning Community (2019).

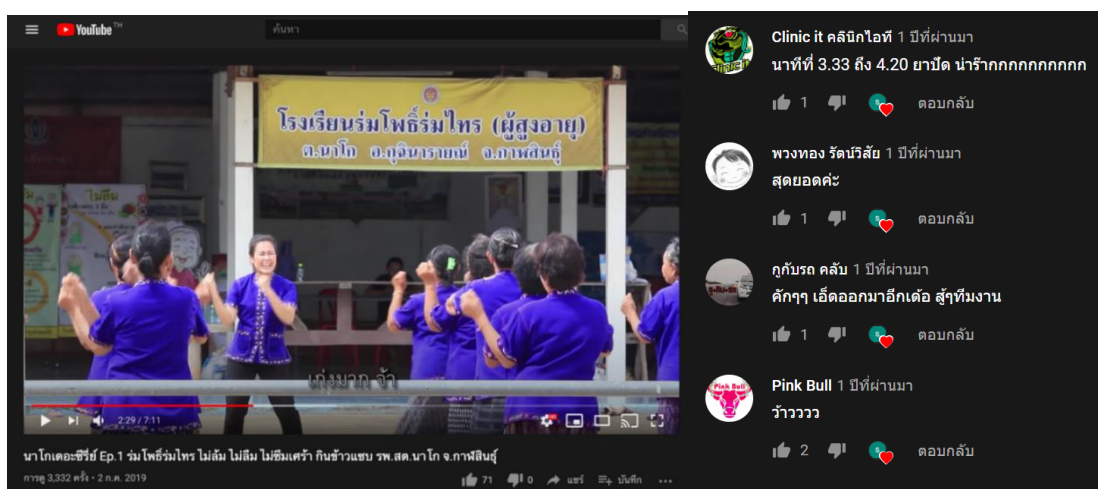


Figure 4.12 The production of media publicized on YouTube of Rompho Romsai Elderly School, Nako Sub-District, Kuchi Narai District, Chiang Rai Province

Source: Sirisak Dolporn (2019).

Besides internal communication of elderly schools, elderly schools also communicated to external networks for support. The external networks that elderly schools contacted were the Provincial Office of Social Development and Human Security (SDHS), Provincial Administrative Organization (PAO), National Health Security Office (NHSO), Thai Health Promotion Foundation (Thaihealth), provincial and district elderly-school networks, district elderly schools (in the case of Chiang Rai Province), the private sector, including other elderly schools. Communication can be classified into three contexts, as follows:

Case 1: communication for financial support Besides financial support from SAO/municipality for operating schools, most schools also asked for financial assistance from external agencies and organizations, such as NHSO, PAO, SDHS, and Thaihealth. Most schools assigned school liaisons, who mostly were SAO or municipality personnel, prepare projects for financial support from external sources.

After opening our school, Phra Khru asked me if we could ask financial support. I listed what he needed and prepared projects specified in the SAO requirements and for asking budgets from NHSO. (Anong Winan, personal communication, May 23, 2019).

Case 2: Communication for a Field Study. After the operation, many elderly schools opened for outsiders for studying their schools' management and activity organization, especially "strong" elderly schools, from which people and government agencies used to apply in their communities. Some schools had foreign agencies join in their field study, while some schools assigned their representatives to study other elderly schools for improving their schools. Some schools that had their budgets took their students to acquire knowledge and amusement from the field trip, including gaining useful information for school executive committees for improving the schools' management and activities.

Case 3: Communication for participation with external networks Typically, two main channels were used: communication through Line Group and activities. In the case of Chiang Rai Province, all elderly schools are members of the Chiang Rai Provincial Elderly-School Network; thus, school leaders and/or school representatives of the provincial or district elderly-school networks communicated through the schools' Line Group to receive information from the networks and to keep relationships with the network through their communication. In the case of Kalasin Province, the Provincial Office of SDHS was the mainstay in communicating through Line Group with elderly clubs as elderly clubs have elderly schools as part of the clubs' activities. The use of Line Group was for informing information, inviting to participate in schools' activities, and keeping relationships with government agencies and elderly clubs. Communication through activities were meetings, cultural or traditional activities, contest activities, product-sales booth activities, etc. In the case of Chiang Rai Province, elderly schools and the Chiang Rai Provincial Elderly-School Network communicated through activities, such as the annual network meeting, the evaluation of the elderly schools with distinguished management at the five-star level activity, product-sales booth activities, etc. Moreover, some districts, such as Mae Chan District organized their activities at the elderly schools and Mae Chan District elderly-school network. For instance, they organized Khuang Phaya or Thai Lanna Wisdom activity, which is a cultural activity related to local wisdom. In the case of Kalasin Province, elderly schools and the SDHS Office of the province invited elderly schools to contest in the annual festival of the province. Furthermore, there were some

activities for mobilization towards elderly school networks organized by Kalasin PAO.

3) During the Maintenance of Elderly School Networks

During the maintenance of elderly school networks, the network communication in schools and communities were found to focus on the following messages, i.e., admiration of the performance of the board of directors, admiration and promotion of elderly students, giving pride to elderly students, a response of the elderly's social needs, and the narration about the awards, honors, and what schools have contributed to society since the beginning of their operations.

To maintain community networks that collaborated with elderly schools, school leaders, and internal networks of several schools communicated to their networks for admiring the performance of their board of directors, volunteer teachers, etc., to encourage and make all concerned proud of themselves. Accordingly, it can help to maintain good relations of all parties to support elderly schools further with their willingness.

Teamwork of Hua Ngom School is very strong and can get along very well. When I talk here, others will know already what I will do. Our working team is unified: SAO, schools, health promoting hospitals, temples, etc., and we work collaboratively. I'm lucky that I have a strong teamwork. Phra Khru Sujin Kallaya Natham, personal communication, April 26, 2019).

I'm a part of "Teachers create happiness." I attended training to teach how to prevent the elderly from falling, forgetfulness, depression, and to have delicious food with the municipality for two days. I want to do something beneficial for the elderly. To become a teacher who creates happiness is my pride. (Dokmai Phoophewkhok, personal communication, June 20, 2019).

Besides, to keep encourage elderly students to attend school activities, several elderly schools motivated them by setting a promotion or certification granting activity, as illustrated in Figure 4.14.

Our school has no promotion policy like some schools, but we will not repeat the lessons each year. For instance, this content will teach in the first year. For the second or third year, the content will be different. Due to our limited space

and personnel, we must do this way. I have consulted with our director if we should give a certificate for our students to show what they have learned in the past year like general schools do. (Sarawut Manorueng, personal communication, May 22, 2019).



Figure 4.13 The Certification Award Ceremony of the School of the Three Ages, Wat Phra That Pha Ngao, Chiang Saen District, Chiang Rai Province

Source: Khon Sam Wai Wat Phra That Pha Ngao School (2020).

Elderly students were not motivated by being promoted to an upper level or certificate award, the school also gave them a psychological award, or gave them pride. For instance, some elderly students were invited to be a lecturer to provide knowledge to others in the topics at which they are good, which is a way of giving to others or to express any other competences. To illustrate this, in the roaming activities of Hua Ngom Sub-District Elderly School, Chiang Rai District, and Rompho Romsai Elderly School of Naka Sub-District, Kalasin District, elderly students taught other

elderly people in the villages, or "grandparents teaching grandchildren" of these two schools, and School of the Three Ages, Wat Phra That Pha Ngao, Chiang Rai Province, which is the activity of having an elderly people tell stories while teaching local wisdom, to young students. Another example was the participation of elderly students in inheriting local wisdom to the community organized by Janjawa Municipality Senior School, Mae Chan District, Chiang Rai Province. Moreover, elderly schools of both provinces organize "an Elderly Day" during Songkran Festival every year. In Chiang Rai, elderly schools organized "a giving activity" to poor old people called "Tan Tod." The elderly schools that participated in such activity were Hua Ngom Sub-District Elderly School, Phan District and Pong Pha Sub-District School for Older Persons, Wat Ban Jong, Mae Sai District. In Kalasin Province, elderly schools, such as Nong Phue Sub-District Elderly School, Song Pluay Sub-District Municipality Elderly School, Khao Wong District, Rompho Romsai Elderly School of Nako Sub-District, and Sai Ngam Elderly School, Kuchi Narai District, organized a Phuthai dancing performance activity to display an ethnic culture of Kalasin Province, which is both an internal activity and provincial contest as well, as illustrated in Figure 4.14 - 4.17.

We have grandparents teaching grandchildren and vice versa. Young students participated with elderly students. Elderly students taught about tradition and local legends, while young students taught them about technology, and new media. To let elderly students teach younger generations makes them proud of themselves. (Aunchalee Kai-Ngam, personal communication, April 26, 2019)

When our friends knew that we would join to show our dancing performance in the province fair, they were very happy and called to one another. They rehearsed before the show day. They helped to make up and do hairdressing together. They were very proud of having a chance to display their capability. (Phatthanee Kunlachat, personal communication, June 18, 2019)



Figure 4.14 The Activity of “Grandparents Teaching Grandchildren, Grandchildren Teaching Grandparents” of Hua Ngom Elderly School, Phan District, Chiang Rai Province

Source: Warangkana Sitthmongkok (2020).



Figure 4.15 Khuang Pha ya Activity, Mae Chan District, Chiang Rai Province

Source: Janjawwittayakom School (2017).



Figure 4.16 Tan Tod Activity, Phong Pha Sub-District, Mae Sai District, Chiang Rai Province

Source: Thai Reference (2020).



Figure 4.17 Phu Thai Dancing Performance, Kalasin Province at Nong Phue Sub-district Elderly School, June 19, 2019

Remarkably, elderly schools' activities respond to elderly students' social needs, either of schools with regular weekly or once a month teaching, or "strong" or "developing" schools. Social interaction among elderly students at school is a motivation that encourages the elderly to go to school.

We are worried about our budgets. The budget received from NHSO is deducted, while we have to consider how we can use it under the health

category. Thus, we have to adapt our project within the budget so our budget for activities is insufficient. We had a committee meeting to discuss what we should do. However, our committee is strong, and so are our students. They told us that each of us just brought our food. Without budget, we still could make it. Then, elderly students could have lunch together. (Buarian Phoono-Ong, personal communication, February 4, 2020)

Moreover, for the elderly schools that had been awarded from the contest, their elderly students who had a chance to attend activities of a national or multi-national corporation communicated about their pride in the school to school members and communities. For example, "strong" elderly schools of Chiang Rai and Kalasin Provinces who were awarded as the distinguished 5-star elderly schools of the province had a chance for a study trip abroad.

Before being awarded as a distinguished 5-star elderly school, we 're lucky that we have had a strong elderly club for more than 10 years. At first, we did not have any framework nor indicators. We just had appropriate activities. Once we become a school, we still do the same. When people came to evaluate by certain indicators, it turned out that we met all indicators, which means we did it right since the beginning. When we were awarded, our students were very glad and proud. Our sub-district chief also publicized to let community members be informed of this honor via our local broadcasting tower. (Huad Tiarwanit, personal communication, May 23, 2019).

People came to study our school, both Kalasin people and other provinces, i.e., Mahasarakham, Khon Kaen, Nakhon Panom, including foreign countries, such as visitors from one university from South Korea. They asked a permission to have their learned lessons passed on to people in their country. Other countries were Sri Lanka, Pakistan, Phutan, Japan, etc. It is the Nako Model that has been widespread. (Sanuochai Thaochalee, personal communication, June 18, 2019).

Regarding communication of the external networks of elderly schools, several elderly schools, especially those of "strong" schools of both provinces, can maintain

good relations with their external networks, i.e., the provincial Office of SDHS, PAO, provincial elderly schools, and other supporting agencies, through their consistent communication, participation in external networks' and agencies' activities, and participation in the elderly-school network management (in the case of Chiang Rai Province). The media found to be used the most by the elderly schools to maintain good relations with the external networks was Line Group since it is easy to access at low cost and can communicate by either one-way, two-way, and participatory communication for brainstorming, followed by activity media, i.e., meeting, training, product & vendor booths provincial activities, contests, etc. Both provinces organized their activities for establishing relationships among elderly schools and provincial networks regularly. However, during the spread of Covid-19, meeting activities were necessarily discontinued. Nevertheless, the message still communicates about the benefits elderly schools acquired from the networks, the stimulation of conscience towards unity among people of the same network and province.

Don't feel depressed if your school has not achieved a 5-star level yet. Don't give up. Your school can be developed. Actually, every school is all important. You can consult us or our network. We are united. (Phra Khru Piyawanphiphat, personal communication, May 23, 2019).

4.2.5 Limitations of the Internal Networks of Elderly Schools

Elderly schools of Chiang Rai and Kalasin Provinces have the same structure, namely collaborative management between the civic sector and local government agencies in the form of a community network. Each part communicates to each other for collaboratively raising, funds, resources, personnel, and places for school operations. To have a community network based on the concept of HTSH (Home, Temple, School, and Hospital) for mutual support enables elderly schools to mobilize their operations by depending on their network. However, each type of elderly school has different limitations. Generally, "developing" elderly schools have more limitations than "strong" ones. From the interviews and focus group interviews with concerned people, it was found that most elderly schools faced many limitations, such

as problems of no budgets, volunteer teachers, and places for elderly students' bus, including school leaders' constraints and operational problems of working teams

Problems of no-budget were the main problems of several elderly schools since their major financial supporters are SAO/ municipality. Thus, problems in SAO/ municipality affected the funding of budgets for elderly schools as follows:

1) Personnel responsible for funding. Besides the responsibility of the SAO/ municipality in allocating budgets for elderly schools, another responsibility is to find financial support from other sources, i.e., NHSO, SDHS, PAO, etc. Therefore, personnel responsible for these missions must know about preparing projects for getting budgets and governmental rules and regulations to avoid violating the requirement of the funding organizations.

2) Budget accessibility. According to the rules and regulations, SAO and municipality, as the agencies responsible for allocating budgets and funding, could not propose a project for getting budgets for elderly schools directly. Instead, they had to propose it as a part of other legitimate projects or allocate the budgets partly for elderly schools, or what is called "a zigzag." The allocation of budgets without complying with the regulations can be charged and by the National Anti-Corruption Commission (NACC) and investigated by the State Audit Office of the Kingdom of Thailand for committing misconduct. Accordingly, difficult access to budgets for elderly schools affected the development of elderly schools.

3) No leader in some SAO or municipality. Because of no local election in Thailand since 2014, there had been no SAO nor municipality in some areas. Thus, some people were appointed to be acting sub-district or municipality chiefs, which affected the decisions of supporting elderly schools in the area.

Problems of no volunteer teachers were another problem that many schools could not solve or handle. Some schools could not provide a diversity of knowledge as requested by elderly students. In Chiang Rai Province, the Chiang Saen District elderly school network tried to solve the problem by exchanging teachers within the district. However, because of overlapping learning days, it still could not allocate teachers for some schools.

Problems of no facilitating places and places for elderly buses. There were two major problems related to places. Firstly, the location did not facilitate the

organization of school activities. For instance, some places were too small or filled with poles so elderly students at the back could not see a whiteboard or screen. Some classrooms were upstairs and elderly students had to climb up the stairs; some places were too old so safety was concerned; some toilets were too far and insufficient, some toilets required elderly students to squat or were too difficult for them to use, etc. The other problem was the location was inconvenient for elderly students to travel to, especially it was too far from their houses. Thus, some schools arranged a bus to pick them up. Some schools are too close to the main road and too difficult or inconvenient to go by motorcycle.

Limitations of school leaders. Leaders of some schools had personal problems, i.e., health, overloaded regular work, personal problems, etc.; thus, they could not manage an elderly school fully and required other people in the network to manage and make decisions for them. Besides, they had no time for communicating and doing activities with a community to create relationships and understanding.

I personally have some limitations as I have to take care of my sick wife at home. I used to ask for a resignation, but the municipality asked me to continue my work as the principal teacher. Besides, I have difficulty in travelling to a meeting with provincial networks. My eyesight is not so good either. A director of one elderly school in Chiang Rai Province (personal communication, January 2020)

My problem is I have no time. I'm still teaching after my retirement. When there was a funeral in the community, I had no time to attend it. I'm sure that if I could go, they should be happy. I should have had more time to talk with people to make them understand our school more. A director of one elderly school in Kalasin Province (personal communication, February 2020)

Additionally, from the review of literature of the study of Kamjohn Louiyapong (2009) on the personnel structure of networks and his recommendations about the networks in combination with the findings from the key informants of the elderly schools, it was found that some elderly schools had problems with their working group or team, such as no coordination, too much adherence to or dependence on specific persons, i.e., some members might be sick, die, move out, or

had personal problems so they could not continue their work, while none could replace them. Some schools did not pass on their operation to the new generations. Thus, elderly schools tended to be vulnerable and might not be able to continue their operations. The solution to solve such problems is to use the concept of “network” and “communication strategies,” which will be presented further in the topic of the development guidelines of the Chiang Rai Provincial Elderly-School Network and Kalasin networks.

4.3 A Comparison of Communication Network Management and Communication Strategies of the Elderly-school Network between Chiang Rai and Kalasin Provinces

From the study of the current situation of the network management and communication strategies of elderly schools of both provinces, the findings from both provinces are summarized in Table 4.2.

Table 4.2 The Comparison of Network Management of the Chiang Rai Provincial Elderly-School Networks and Kalasin Netwc

Current situation of Elderly Schools' Network Management		Elderly Schools' Communication Strategies			Development Guidelines			
Province	Background	Structure/Roles/Connection	SWOT Analysis of the Provincial Network	Before the Establishment	During the Establishment	During the Maintenance of Networks	Limitations of Networks	
Chiang Rai	<ul style="list-style-type: none"> - The first elderly school in the country -A monk is the mainstay of the establishment of the Chiang Rai Provincial Elderly-School Network 	<ul style="list-style-type: none"> - Internal networks are based on the concept of "Home, Temple, School, and Hospital" - External networks of sub-districts support schools - The arrangement of hierarchical level of district networks 	<ul style="list-style-type: none"> - School representatives from each level of Pyramid structure participate in network management 	<ul style="list-style-type: none"> - Communication of community networks for solving elderly problems in the community - Communication for asking collaboration of all parties in establishing elderly schools. - Communication to communities for fundraising. - Communication inclusive 	<ul style="list-style-type: none"> - Most schools of the study have a monk or retired teacher as a leader - Communication for asking for collaboration in operating schools. - Communication for creating understanding with the community. - Communication to communities for fundraising. - Communication inclusive 	<ul style="list-style-type: none"> - Communicating admirations to working groups -Communication for encouraging elderly students - Communication for maintaining relationships with internal externals. -Communication for maintaining a relationship with provincial and district networks, 	<ul style="list-style-type: none"> - Problems of no budget - Problems of volunteer teachers - Problems of locations and facilitating places -Problems of school leaders - Problems of no coordination - Problems of 	<ul style="list-style-type: none"> - Provincial network - Adjust evaluation activity of schools, causing discouragement of some schools - Increase activities for stimulating unity in the networks. - Support district network to share resources

Current situation of Elderly Schools' Network		Elderly Schools' Communication Strategies			Development Guidelines
Province	Management		During the Establishment of Networks	During the Maintenance of Networks	Limitations of Networks
	Background Structure/Roles/Connection	SWOT Analysis of the Provincial Network			
	<p>network, having government agencies as partners or alliances.</p> <ul style="list-style-type: none"> - Mixed network communication direction - network communication through meetings, personal media, Line group, official letters, activities 	<p>networks</p> <p>via activities for opening schools</p> <p>-message focuses on communicating the benefits of elderly schools.</p> <p>Weakness</p> <ul style="list-style-type: none"> - Contests make schools gain benefits from the network unequally. <p>Opportunity</p> <ul style="list-style-type: none"> -Support from government agencies <p>Threat</p> <ul style="list-style-type: none"> -Widespread of the Covid-19 discontinued the operation. 	<p>for getting funds from a municipality, SAO, and external agencies</p> <ul style="list-style-type: none"> -Communication for improving school operations. -frequencies of communication with internal networks -Communication with provincial and district elderly school network, and 	<p>and provincial government agencies.</p>	<p>no flexibility and too much adherence to specific persons</p> <ul style="list-style-type: none"> -Problems of network should be solved by the network <p>- Financial problems should be solved by the support of sub-district external networks</p>

Current situation of Elderly Schools' Network		Elderly Schools' Communication Strategies			Development Guidelines	
Management		Before the	During the	During the	Limitations	
Province	Background Structure/Roles/Connec- tion	SWOT Analysis of the Provincial Network	Establishment	Establishment of Networks	Maintenance of Networks	
Kalasin	<p>-Adopted the concept of elderly schools from mass media and the study of formerly established schools</p> <p>-In 2016, the province had a policy of establishing elderly schools in every sub-</p>	<p>Strength</p> <ul style="list-style-type: none"> - Long relationships between elderly clubs and PAO in the form of the informal network before the elderly school policy in 2016 <p>Weakness</p> <ul style="list-style-type: none"> -No network leader from the civic sector. 	<p>-Information acquisition/ a study trip of formerly established elderly schools</p> <p>- Provincial policy of school establishment</p> <p>-Communication for getting collaboration in school operations.</p>	<p>-Most school leaders are community leaders.</p> <p>-Communication for getting collaboration in school operations.</p> <p>-Communication for creating understanding with communities</p> <p>-Communication relationships</p>	<p>-Communication for solving working problems</p> <p>-Communication for encouraging elderly students</p> <p>-Communication for maintaining relationships with internal networks.</p> <p>-Communication for maintaining communities relationships</p>	<p>Provincial network</p> <ul style="list-style-type: none"> - Provincial elderly-school network is at the early stage - Select provincial elderly school network leaders and District school representatives and let schools that are network <p>Problems of no budget</p> <ul style="list-style-type: none"> - Problems of volunteer teachers - Problems of early stage locations and facilitating places -Problems of school leaders -Problems of coordination

Current situation of Elderly Schools' Network		Elderly Schools' Communication Strategies			Development Guidelines
Management		Before the Establishment	During the Establishment	During the Maintenance of Networks	Limitations of Networks
Province	Background Structure/Roles/Connection	SWOT Analysis of the Provincial Network			
district	<p>communication as a spread-out wheel network.</p> <p>- In 2019, PAO mobilized to have elderly school networks in the province</p> <p>Roles</p> <p>-No network leader</p> <p>-Networks and alliances driven by government agencies.</p> <p>Connection</p> <p>-Network communication via district school representatives, meetings, Line Group, official letters, etc.</p>	<p>- Dependence on government agencies without an ability to support itself yet.</p> <p>-No equal information acquisition and invitation from the province to join the network.</p> <p>-Dependence on government agencies without an ability to support itself yet.</p> <p>-No equal information acquisition and invitation from the province to join the network.</p> <p>Opportunity</p> <p>-Support of government agencies</p> <p>Threat</p>	<p>-Communication to the community for fundraising through opening day activities</p> <p>-Message focusing on the benefits of having elderly schools.</p> <p>-Communication from municipality or SAO, and external agencies</p> <p>- Communication for improving school operations.</p> <p>- Frequencies of communication of internal networks</p> <p>-Communication with provincial government agencies</p>	<p>with provincial government agencies.</p>	<p>-Problems of no flexibility and too much adherence to specific persons</p> <p>-Problems of no new generation to continue the operations.</p> <p>and participate in the networks</p> <p>- Communicate actively to have all schools be informed of the information of the province to increase their understanding and participate in the networks</p> <p>Internal networks.</p> <p>-Problems of persons in the network should</p>

Province	Current situation of Elderly Schools' Network		Elderly Schools' Communication Strategies		Development Guidelines	
	Management Structure/Roles/Connection	SWOT Analysis of the Provincial Network	Before the Establishment	During the Establishment of Networks		During the Maintenance of Networks
		-The discontinuation of the spread of formal network establishment caused by the spread of Covid 19				be solved by the network - Financial problems should be solved by the support of sub-district external networks

Table 4.2 summarizes the findings of the study for further discussion in Chapter 5, in combination with the development guidelines from the review of literature of both provinces as illustrated in the topic 4.4.

4.4 Development Guidelines of the Chiang Rai and Kalasin Provincial Elderly-School Networks

4.4.1 Development Guidelines of the Chiang Rai and Kalasin Provincial Elderly-School Networks

The weakness of Chiang Rai networks was that the Chiang Rai Provincial Elderly-School Network had applied a system of evaluating the performance of elderly schools' management since 2018, by dividing the performance into 3-, 4-, and 5-star schools. The distinguished schools were awarded by Chiang Rai Provincial Administrative Organization every year. The advantage of this system is to support elderly schools with activities that are beneficial for the elderly and communities, including creating unity of the network. However, it was found that schools that had been evaluated as lower than 5-star for many years consecutively felt discouraged and alienated from the network, including participating in the networks' activities decreasingly or leaving from the network if the school perceived no benefits from participation in the network.

I think the assessment of elderly schools might make the evaluated schools feel inferior if they keep being evaluated at the same level every year. We don't know what the indicators measure. After being evaluated for a couple times, the committees who are volunteers may feel desperate. Then, who will take of the schools? Students will also disappear. Thus, I have to tell my teamwork don't take it too seriously. Don't be too rigid about this. (Boonsong Chuajetton, personal communication, January 20, 2020)

Accordingly, for the development of the Chiang Rai Provincial Elderly-School Network, it should adjust its media or channel strategies, especially the use of activity media. It should decrease the evaluation, competition, or contest activities since if there are too many or too often, it might yield inequality within the network and cause

some schools step out of the network. Then, it can affect the solitude and instability of schools. On the contrary, it should increase activities that enhance better understandings, build the relationships in the network, stimulate idea exchanges, arouse mutual support and collaboration. The activities may be in the form of training, meeting, seminar, network relations, etc. However, every activity must provide opportunities for schools to gain benefits from internal and external networks equally. Besides, activities creating more participation and supporting participatory communication of members in the network should be emphasized.

Furthermore, the Chiang Rai Provincial Elderly-School Network should empower district elderly school network so that elderly schools of the district will participate in the network, support and share resources in the district together, i.e., lecturers, equipment, or capitals. The conscience of being members of the same district and owning of the same network should be created, leading district networks can rely on themselves.

Our district networks help one another. For instance, this year we helped to open Ban Sop Ruak Elderly School, the school had a lecturer on performance, while at Ban Sop Kham, we also helped to analyze their program. Besides, our network also has public administration, so we helped them to teach local laws. We prepared a timetable for them so they could fill up their convenient dates. We did like this and circulated to every school in the district. (Sarawut Manorueng, personal communication, May 22, 2019).

The weak point of Kalasin Provincial network is that the creation of elderly school network of Kalasin Province has still been in the early stage despite mobilization of provincial government agencies, which tried to organize active communication activities. Some schools were selected as a representative of each district to participate in the activity and expected to be network coordinators to invite other schools into the network. However, many months after the survey of both “strong” and “developing” elderly schools, the researcher found that the “developing” elderly schools had not been informed of the activity and invited from the district school representatives nor provincial government agencies to participate in the

network at all. Accordingly, because of this problem, it leads to the other two sub-problems that should be improved further, as follows:

The first issue was the process of selecting representatives of elderly schools at a district level was conducted by provincial government agencies, which was not accepted as it was not selected by elderly schools. Especially, if the selection is for some specific missions in gathering elderly schools in a district into a network, during such missions, an election of school representatives should be organized openly, including an election of the president of provincial elderly school network, who will be truly representatives from the civic sector and is ready to be the leader of the Kalasin provincial elderly school network.

The second issue was no selected district school representative communicated to other elderly schools or, otherwise, not widely, as expected. Therefore, other elderly schools, especially those “developing” elderly schools, did not receive information nor invitation to participate in the network. Moreover, passive communication, i.e., to answer the questions or give advice on phone by provincial government agencies, was not effective. Correspondingly, provincial government agencies should adjust to have more active communication, especially a two-way and participatory communication. For instance, a working group should visit and communicate to other elderly schools in the same district or invite provincial elderly school leaders for a meeting in the province, etc., so that schools can receive information equally and participate in determining the direction of the networks collaboratively, including improving passive communication to be more active, i.e., having sufficient personnel be prepared and answer questions via channels.

We never know that Kalasin has an elderly school network, We used to send a letter to PAO to ask for a support, but we received no response. We also requested to register as a public benefits organization, but we received no response either. Besides, we also asked for budgets from PAO, but it was rejected. Our request has never reached or proposed to the executive or their director yet, but only to the operational level since last year. We have not got any response so far. (Suphachai Rutjanat, personal communication, February 4, 2020)

4.4.2 Guidelines for Developing Elderly-School Networks

Elderly schools of both provinces faced similar problems, namely no budgets, no volunteer teachers, no facilitating places and buses, leaders' problems, and management problems. Broadly, the problems can be divided into two main types: "People" problems and "Money" problems.

"People" Problems of the Network. They were problems of leaders, management, and volunteer teachers and had to be solved by the network. Since elderly schools were managed by community networks, comprising the civic sector and local government agencies. The selection of people to be a leader of school members should focus on the qualification of a person who is ready to devote his or her time for managing an elderly school. However, in some schools, leaders were supported by local government agencies or were personnel of local government agencies because of the expectation that they could mobilize school operations smoothly. In such cases, schools should have some school members, who can help or perform the leader's duties, if necessary.

For the problems of the management of working groups, it was found that the elderly schools, especially the "developing" ones, had too rigid management style. They depended on leaders too much, while limiting the roles of members. Therefore, when individuals or leaders got stuck, others in the network could not function normally, and hence made the operation of elderly schools discontinued. Therefore, to manage working groups, it requires the concept of network. In other words, in management, if any node gets stuck, other nodes must be able to continue and can work for other nodes. They can switch their work flexibly, without adherence to specific persons. Besides, new generations can join working or replace missing members. Everyone in the network must have common responsibility by adhering to the same principle and goal. They should communicate to one another continually to collaboratively solve problems and find ways to improve them more effectively.

If we want to empower the school, the school must hold a meeting frequently like this as often as it could. Don't depend on only one person or some persons; otherwise, it can fall. Actually, if someone is missing, others can be replaced. They must collaboratively think and do together. The important

thing is it must be student-oriented. (Phra Khru Prapat Phanarak, personal communication, May 23, 2019).

The lack of volunteer teachers is another problem, which could be solved by the school itself by using network members to replace them, or looking for some knowledgeable persons in the community to teach, or to ask from educational agencies in the area. However, teachers with required specialized knowledge and expertise in the issues related to the elderly, i.e., diseases, health care, vocational skills, wisdom, etc. have to be supported or assisted from the external networks. Therefore, it is essential that external networks, both at a district or provincial level, can exchange or share their lecturers, and are supported by government agencies to dissolve the problem of volunteer teacher or lecturers with specialized expertise shortage. “We should have a record of think tank or wisdom inventory to know who has what kind of capita or wisdom, and then can share in the network.” (Phra Khru Suwichan Sutsunthorn, personal communication, January 18, 2020)

“Money” Problems are problems that the internal network could solve by fundraising from members, local government agencies, and community. If the network could not supply by itself, it needs to ask cooperation from the external network. The problems under this category were no budgets, no facilitating places, and no supply of buses for elderly students.

In fact, money problems, i.e., no budgets, no facilitating places, and no supply of buses for elderly students were problems that the internal network could not solve them as they involved capital provision, i.e., capital in managing activities in school, public facilities expenditure, construction or renovation cost, fuel costs for elderly students’ transportation, etc. Although every elderly school was supported by local government agencies in providing budgets for it. Still, the budget was insufficient for running activities for the schools; thus, it was essential for them to find budgets from external sources.

We spent the budget received from NHSO. However, it is not enough for paying food, water, electricity, fuel, etc. We also have other activities to pay. In the case of insufficient budget, we will find from other sources, i.e., we sent

a letter to ask for assistance from private companies. We used to send to PAO and SDHS Office as well. (Suphachai Rutjanat, personal communication, February 4, 2020)

The first problem related to budgets found in the study was inaccessibility to information about budget sources for elderly schools. Such a problem was caused by 1) no school members ever received information from capital sources nor they received answers from the information sources, 2) no school members received information from other elderly schools, and 3) schools were not invited to participate in the provincial elderly school network, so they did not get information from capital sources either.

Our school had budget problems. We used the budget of NHSO. We tried to depend on ourselves. Besides, our personnel also sacrificed to do for our school. We never know before that Kalasin has an elderly school network. Neither did anyone invite us to participate in the network. (Sathit Chensai, personal communication, February 4, 2020).

The second problem of budgets was that elderly schools could not submit a project for getting funds since they did not know how to propose correctly according to the regulations of the agencies responsible for funding.

We used to send a letter to the Provincial Office of SDHS to ask for support, but we did not receive any answer. We also asked budgets from PAO, but our request was rejected. We really don't know how to access those agencies. (Suphachai Rutjanat, personal communication, February 4, 2020)

The third problem of budgets was the ability to spend the budgets to achieve the goal as regulated by the funding agency. The agency has specific regulations for providing funds and for official expenditure. Thus, the expenditure regulations were rather complicated. Therefore, schools required knowledge and expertise of SAO or municipality personnel who were school members to help the schools regarding this.

Our problem is submission for asking budgets from external government agencies. Even my staff who know governmental systems quite well are also exhausted to prepare a project and to clarify our expenditure as there are so many rules and regulations involved. (Phatthanaphong La-phing, Chief Executive of the Sri Mueang Chum SAO and a consultant of Sri Mueang Chum Sub-District Learning Community School, Mae sai District, Chiang Rai Province, (personal communication, May 21, 2019).

Our school also has problems of clearing our budgets as well. Even Phra Khru Piyawan, Director of a well-known elderly school, also complained that he almost could not make it timely. If untimely, the school might have to return the money. It got stuck with how budgets had to be spent. (Anong Winan, personal communication, May 23, 2019).

Besides the complexity of governmental regulations that affected the organization of schools' activities, they were also affected by local political problems and policy changes of the national government agencies, such as no local election for a long time so there were no local leaders who could listen to and take care of elderly schools' problems All of them affected the funding for operating elderly schools.

Causes are not from schools only, but also local politics. Normally, local communities have to take care of elderly schools. However, since there has not been local election for a long time, no legitimate leader supported schools. Thus, our problems have not been resolved. Besides, when a local authority wants to do anything for a school, it cannot do it fully because of their fear of being investigated by the State Audit Office of the Kingdom of Thailand and the National Anti-Corruption Commission of Thailand. We are afraid of all. It looks difficult to do anything. (Kitja Liewsiriphong, the secretary of Pong Pha Sub-District School for Older Persons, Wat Ban Jong, Mae Sai District, Chiang Rai Province, (personal communication, January 18, 2020).

Accordingly, elderly schools need to have external networks, i.e., provincial elderly school network, provincial government agencies, private sectors, and nonprofit organizations for supporting funds or budgets since to depend only on local

government agencies can make elderly schools fall into a risky condition of terminating their operations. Therefore, the way for developing elderly schools is to have some school members play a role as a bridge to connect the school and external agencies, including being a gatekeeper who receives information from external sources for ask for supporting budgets. Persons who playing a role of a bridge and gatekeeper can be an individual or more than one individual.

4.4.3 Guidelines for Developing Communication Networks of Elderly Schools

For developing the elderly school networks at a provincial level and at a school level, both levels need “communication” to mobilize development. Thus, in developing networks, it is necessary to develop “communication strategies” to enhance the coordination between intergroup operations. From the literature review and data collection of this study, the researcher summarizes ways of developing communication networks of elderly schools in a broad and specific view into three parts:

Part 1: Elderly Schools. Elderly schools need to have some members playing a role as a bridge and gatekeeper of each school to connect between the school and external agencies. School leaders should appoint persons who are school members and have knowledge and capabilities in performing such roles. They might be personnel of the SAO or municipality since to contact and communicate with external agencies requires formal communication, i.e., official letters, project proposals, etc., which requires specific expertise. Moreover, the members playing a role of a bridge and gatekeeper have to be exposed to information of external networks via various media, especially Line Group of communication groups of provincial networks so that they can convey information to inform school members.

Part 2: Provincial government agencies. Provincial government agencies who support the operation of schools’ activities, i.e., the provincial office of SDHS, PAO, and other agencies., should connect to one another as collaborative alliances or partners and integrate the tasks on the elderly. Some provincial government agencies should be appointed to coordinate or function as a center to play a role as a bridge or gatekeeper for connecting information of all groups, as follows: 1) between provincial

government agencies and their alliances or partners, 2) alliances or partners of provincial government agencies and elderly schools, and 3) alliances or partners of provincial government agencies and the provincial elderly school network. This central coordinator should play a role in communicating and connecting network alliances consistently. The agency should apply active communication strategies to access elderly schools and the provincial elderly school network, i.e., organizing a meeting, seminar, training for conveying guidelines and creating understanding to access supporting funds from government agencies. In parallel, passive communication should also be applied, i.e., the appointment of personnel to perform as a personal medium to provide information and answer questions via various channels, including the searching for space or channels for disclosing information or creating understanding, i.e., websites, Line group, etc. Provincial government agencies should play a part in mobilizing towards the provincial elderly school network to reduce coordination steps between the central agencies and elderly schools through direct coordination, while the provincial elderly school network can coordinate with other elderly school network members to facilitate support for elderly schools more easily via the provincial elderly school network.

Part 3: The provincial elderly school network. It is necessary to establish a participatory communication in the network and elderly schools who are network members should have an opportunity for a participatory communication, as follows:

1) To let members have an opportunity to elect network leaders and their committees. School members should participate in communication for establishing the structure of the provincial elderly school network to let members have rights to elect their leaders and network committees democratically to gain acceptance of network members widely.

2) To let members have an opportunity to participate in networks' meetings. School members should have an opportunity to participate in the network's activities equally to acknowledge information and mutual interactions, i.e., meetings, seminars, training of the network, cultural and traditional activities, product-vendor booths, and other activities.

3) To let members have an opportunity to receive information and communication the need of the school to network alliances or partners. School

members should have an opportunity to receive news or information from the network equally and can communicate the school's problems and needs to the provincial elderly school network to find solutions collaboratively.

Furthermore, the provincial elderly-school network should assign someone to play a role as a bridge and gatekeeper of the network to enhance communication between the central elderly schools and other schools that are network members. Besides, they should communicate between the provincial elderly school network and network members, including communication between the provincial elderly school network and provincial government agencies, private sectors, and other civil societies, whose goal is to create understanding, maintain collaboration, keep good relationships in the network through communication activities in various forms.

Individuals or groups of individuals performing as a bridge and gatekeeper of each of the three parts as mentioned above have to work harmoniously, conduct mutual communication for connecting network alliances to drive the operations of elderly schools to proceed with benefits for all. Since all parties gain benefits from consolidation into a network and have good relationships, it helps to sustain mutual cooperation for good. Accordingly, the elderly schools' operation can be sustainable from the mutual support of one another of network partners or alliance.

CHAPTER 5

SUMMARY, DISCUSSION, AND RECOMMENDATION

This chapter presents the summary of the research findings, which are discussed by the research objectives as follows: 1) To explore the current situation of communication network management of the elderly schools in Chiang Rai and Kalasin province towards sustainability, 2) to study network communication strategies of the elderly schools in Chiang Rai and Kalasin province, 3) to compare communication network management and strategies of the elderly schools in Chiang Rai and Kalasin province, and 4) to find guidelines for developing communication networks and communication strategies of the elderly schools towards sustainability.

5.1 Research Summary

5.1.1 The Current Situation of Communication Network Management of the Elderly Schools in Chiang Rai and Kalasin Province:

A Comparison

Elderly schools are activities that community networks jointly organize for the elderly to learn and do common activities to relieve their loneliness and grief, to create happiness, and to provide space for them to express their capabilities, including creating pride for the elderly. The jointly established community networks and the management of elderly schools are based on the principle of HTSH or "Home, Temple, School, and Hospital (health-promoting hospitals)," supported mainly by the Provincial Administrative Organization (PAO) and/or municipality. Elderly schools were initiated by the establishment of Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province to solve suicide problems of the elderly happening every two years in the community. Thus, the community tried to look for activities for the elderly to join together continually and sustainably. Phra Khru Sujin Kallaya Natham thus proposed to establish an elderly school, which was approved by all

concerned parties. The first elderly school was then founded at Hua Ngom Sub-District in 2010. Such a concept was spread out and led to many other elderly schools in other areas, not only in Chiang Rai Province.

Phra Khru Piyawan Phiphat adopted the concept from the Hua Ngom Sub-District Elderly School and established Wat Hua Phai Elderly School, Phan District, Chiang Rai Province. After that, the concept has been extended to many other areas, while the existing elderly schools opened their schools for other interested parties to study their management and gathered elderly schools into a network with consistent communication and collective activities. Until 2019, the elderly school network and provincial government agencies collaborated to be partners and established the "Chiang Rai Provincial Elderly School Network" as the first provincial elderly school network of Thailand officially. The network facilitates support from government agencies, encourages the elderly to access benefits from government agencies, and negotiates benefits that facilitate the network.

In 2016, the Department of the Older Persons, the Ministry of Social Development, and Human Security launched a policy of supporting elderly schools in every province. At that time, Kalasin Province had had some elderly schools already. However, after such a policy, the province adopted it as a part of the province's policy and assign the Provincial Office of Social Development and Human Security (SDHS) to collaborate with the Association of the Elderly Council of Thailand, Kalasin Province, to communicate and make understanding with elderly schools of every sub-district throughout Kalasin Province. Approximately 150 elderly schools were found.

After the official opening of the Chiang Rai Provincial Elderly School Network, the network appointed Phra Khru Piyawan Phiphat as the president of the network. The network structure was divided into 3 levels: at a provincial, district area (regulating 4-5 districts), and district level. Besides, elderly school representatives were appointed to be the president of the networks at both a district area and district level.

For Kalasin Province, although it is the province that has elderly schools the most in Thailand, they have not been consolidated into a network yet; thus, it is quite difficult for government agencies to support them. Accordingly, the Kalasin PAO had an idea of mobilizing the gathering of elderly schools into the provincial elderly

school network. Consequently, activities were organized to establish relationships among elderly schools of the province, in collaboration with the Kalasin Provincial Office of SDHS, and to invite representatives of district elderly schools to join in the activities with an expectation of having such district elderly school representatives as a center to invite other elderly schools in the same district to participate in the network to drive the development of the network to be the official provincial elderly school network in the future.

From the analysis of the formal structure of Chiang Rai Provincial Elderly School Network and the informal structure of Kalasin provincial elderly school network, it was found that the networks of both provinces have different structures. The structure of Chiang Rai province is "Pyramid Hierarchical Structure" of network communication, in which communication flow is both vertical and horizontal, while the structure of Kalasin province is a "spread-out wheel network" communication, in which communication flows from the center to district school representatives and then to other elderly schools in the same district. However, what they have in common is both provinces have network partners or alliances for supporting them, comprising three parts: people in the community, local agencies, and provincial government agencies. From the abovementioned structure, the differences of the network of both provinces were found as follows:

- 1) The occurrence of the network. Chiang Rai Provincial Elderly School Network was initiated by the civic sector, or namely a monk. Thus, the management was a bottom-up direction, and then from the gathering of elderly schools towards the provincial network. On the other hand, elderly schools in Kalasin province were driven by the Kalasin PAO, which planned to compile district school representatives into the provincial network as a center of the network to disseminate information to elderly schools from the district to sub-district, and village level, or in a top-down direction.

- 2) The organization of network levels. The network of both provinces specifies communication roles to the network at a district level. For Chiang Rai, the civic sector led by a monk mobilized the foundation of the Chiang Rai provincial elderly school network in the bottom-up direction, and then organized school network structure in the top-down direction or from to the provincial network to district-area,

district, sub-district, and village hierarchically. On the other hand, the Kalasin provincial elderly school network was driven from the PAO or the province to the bottom by selecting district elderly school representatives of each district as a liaison to invite other elderly schools to join in the network through lateral or horizontal communication, namely among elderly schools at the same level. Besides, these district school representatives also transmitted information from the government agencies to elderly schools at the sub-district or village level. Therefore, both provinces organized the networks similarly by dividing them into provincial and district levels to regulate elderly schools at the sub-district and village levels.

3) Communication direction. The elderly school networks of both provinces were diverse, but different in the organization of network structure. The elderly school network of Chiang Rai province had both vertical and horizontal communication. Vertical communication was from the provincial network via district network to sub-district and village network, while horizontal communication is among district elderly schools and their networks, along with the Pyramid structure that facilitates the networks to have integrated communication. For Kalasin networks, since the PAO selected some district elderly schools as representatives to disseminate the information to other elderly schools in the same district as a spread-out wheel network, while they are also a center for receiving information from the central or top part to other elderly schools at a lower level or in a top-down direction. Network communication of Kalasin province is more top-down communication than that of Chiang Rai province, despite horizontal communication among district school networks similar to Chiang Rai province. Still, due to communication technology like Line Group, enabled elderly schools to have an opportunity to receive information from the central authority equally at the same time, have two-way communication, reduce the communication formality, and facilitate bottom-up communication more conveniently.

4) Participation of network members. Elderly school networks of Chiang Rai and Kalasin provinces had different establishment backgrounds. The elderly school network of Chiang Rai province was originated from the idea of a monk, and accepted by community members' willingness. Thus, Chiang Rai network members had higher participation than Kalasin network members because the civic

sector established the network by their heart, and members could elect network leaders and school representatives to work in the network. On the other hand, although many elderly schools needed to gather as a network, there was no mainstay from the civic sector to mobilize for this. The Kalasin PAO thus had to help to drive it to happen in 2019. Thus, the participation of members in the Kalasin network was relatively lower as the network had just started. Besides, members were not familiar with one another, while there was no genuine election of network leaders and district representatives chosen by members.

Moreover, since elderly schools needed budgets, resources, and knowledgeable personnel, they required support from many parties in the community, i.e., Local Administrative Organizations (LAO), communities, and local government agencies, including support from external networks. The merger of elderly schools increased the ability to access the support of provincial government agencies, and negotiate towards common benefits. Therefore, elderly school networks needed to impose roles of a person who was responsible for regulating and communicating across networks, which are the roles as "an actor." In Chiang Rai Provincial Elderly School Network, the president of the provincial network played a role as the major center of the network who coordinated the networks, connect the provincial networks with other agencies that were the network's alliances or partners. Besides, there was a connection between the president of the provincial network to the president of the district-area network, and the president of the district network, who performed as a gatekeeper and a bridge, disseminating information to elderly schools at a sub-district and village level, which were network members.

In the case of Kalasin province, formerly Kalasin Provincial Office of SDHS played a role in communicating with elderly schools, which were a part of elderly clubs, via Line Group and inviting elderly clubs and elderly schools to participate in activities of the province before Kalasin PAO took a responsibility for driving towards the provincial elderly school network. Therefore, the main actors in Kalasin provincial network consisted of elderly schools and government agencies at the province level, such as SDHS and PAO, without any party acting as a leader or as a center of the network. Provincial government agencies functioned as alliances to support elderly schools while driving the formal establishment of the Kalasin

provincial elderly school network. Accordingly, provincial government agencies connected with elderly schools via school representatives as a coordinator. The connection within the networks of elderly schools in Kalasin was thus unclear because of its short-period network, no formal network, no network leader, and no apparent connection among elderly schools.

Regarding strengths and weaknesses of elderly school networks of both provinces, the strengths of the Chiang Rai provincial network were its Pyramid Hierarchical Structure in which school representatives participated in network management. There was self-regulation and consistent communication throughout the network. On the other hand, the strength of the Kalasin provincial network was a prior relationship between elderly clubs and the Kalasin Provincial Office of SDHS before the provincial policy in 2016. Thus, it was an informal network existing in the community previously. The weakness of the Chiang Rai provincial network was the rating of school management up to 5-star level, which caused elderly schools to gain unequal benefits from the network. On the other hand, the weakness of the Kalasin provincial network was the lack of a leader from the civic sector. Besides, the network could not depend on itself, but need to depend on provincial government agencies. Moreover, some schools never received information from the province nor were invited to participate in the Kalasin provincial elderly school network.

5.1.2 Networks at a School Level and Network Communication Strategies in Two Areas

From the study of elderly schools of both Chiang Rai and Kalasin, it was found that mostly, they had similar network structure with few differences, as follows:

- 1) Elderly school network structure. Elderly schools were extended from elderly clubs after the increasing activities. From the study of 16 elderly schools, it was found that every elderly school was extended from the existing elderly club. Thus, the establishment of an elderly school was a part of elderly clubs, aimed towards mutual support between the school and the club. Besides, elderly schools are expected to create activities for elderly clubs to have collective activities continually. Moreover, since elderly clubs are considered legitimate organizations accepted by

law, under the affiliates of the Association of Elderly council of Thailand, and the Royal Patronage, elderly clubs can get support from government agencies in the community, community members, and external organizations more widely. Furthermore, it was found that every elderly school comprises a similar network structure, which consists of two main components: 1) People in the community: temples, schools, elderly clubs, volunteer teachers, sub-district or village chief, community leaders, village volunteers, and people in the sub-districts, 2) local government agencies: SAO or Sub-district municipality, health-promoting hospitals, etc. In some schools, they also included district hospitals, Office of Non-Formal Education, personnel of schools in the Office of the Basic Education Commission; personnel of district schools, i.e., a district chief officer, deputy district chief; local people, and local government agencies. All of these were fundamental groups found in every elderly school. They were the groups who helped to establish and manage elderly schools collaboratively. Without any party, the management of the school may face difficulties.

2) Leaders of elderly schools. From the study, it was found that elderly schools of both provinces were similar in the way that leaders were appointed from the civic sector. Normally, to manage an elderly school requires a knowledgeable person who can devote his /her time to school fully, such as people from the civic sector. On the other hand, schools also need budgets and supporting resources. From the study, every elderly school was supported by the Local Administrative Organization (LAO). However, the reason why elderly schools cannot be local administrative organizations is that personnel of SAO and municipality have limitations and major responsibilities so they cannot provide time for managing elderly schools fully. Nevertheless, there was one school in Chiang Rai that was under the operation of LAO).

Furthermore, the qualifications of elderly school leaders of both provinces were also similar. Both of them needed leaders with knowledge, capability, credibility, being accepted by community members, and having wide networks and supporters. However, they were different in terms of cultural context, which caused them to select leaders differently. For Chiang Rai province, most elderly school leaders were monks the province is closely tied to Buddhism. Monks are respectful

and are the persons who community members and local government agencies respect and willing to cooperate with. For Kalasin province, most leaders were community leaders since, in the community, people are mostly Thai-Esan or northeastern people and Phu Thai people, who give high importance to community leaders and ready to comply with what they request.

3) Structure, roles, and direction of communication. Elderly schools in Chiang Rai province learned their examples from Hua Ngom Sub-District Elderly School, Phan District, Chiang Rai Province, whereas elderly schools in Kalasin province from other elderly schools that had been established before them via mass media and via the model recommended by the Kalasin Provincial Office of SDHS to comply with the province's policy. Still, their internal network structure is quite similar.

In terms of roles, school leaders were a center of a school network who connects and coordinates the board of directors of the school who jointly support schools in management, fundraising, and resources, including volunteer teachers. Every school comprised elderly school students who became school members, board of directors who play an important role in driving the operations of the schools, sub-district or village chiefs who helped to communicate to people in communities, and a coordinator of schools who communicated within the school and to external networks, i.e., provincial government agencies, etc., and the private sector who supported schools.

Regarding communication direction, most elderly schools in Chiang Rai province had a monk as a leader while having other segments collaborating as supporting networks. The school was managed by the civic sector mainly. Thus, the communication direction was horizontal more than vertical communication. On the other hand, elderly schools in Kalasin province were driven by the province's policy and had the civic sector manage the network with the close collaboration of local government agencies. Communication direction was more vertical communication than that of Chiang Rai province.

4) Network communication strategies. Elderly schools of both provinces had similar communication strategies for collaboration with school

networks and communication strategies for acquiring support from external networks. Their communication strategies can be divided into three periods as follows:

(1) Before the establishment of an elderly school. Before establishing an elderly school, most schools communicated with concerned parties in the community, both the civic sector and local government agencies as both senders and receivers for brainstorming. Communication was conducted through a village community organization or meetings. Members studied and adopted management approaches of other previously-formed elderly schools via their field trip, mass media, or via members who had experiences in teaching. After that, if they commonly agreed to establish an elderly school, they agreed to communicate for raising funds and resources from SAO or municipality, and the community. Besides, communication was done for arranging organizational structure and allocating members' responsibilities, appointing a school leader, and assigning members to collaboratively communicate to invite other elderly people in the community to participate in elderly schools' activities via key persons related to elderly schools and channels that community members could access, i.e., interpersonal communication via the chairperson of the elderly in the village, monks, school executive committees; local broadcasting tower, and village meetings organized by sub-district or village chiefs; elderly allowance grants monthly activities by SAO/municipality personnel, and opening-school ceremonies by inviting district executive chiefs or well-known people in the area. Regarding the message, the message was communicated directly to those involved about the benefits the elder would receive. Besides, the indirect message conveyed the benefits supporters would receive from supporting an elderly school, i.e., the rating of elderly-school activity, the indicator of agencies' mission or performance, popularity from supporting schools, and psychological happiness from supporting elderly schools.

(2) After the establishment of elderly schools. The study found that elderly schools classified as "strong" schools had to learn activities and meetings of school committees more than those classified as "developing" schools. Besides, it was found frequencies of organizing activities affected the frequency of internal communication of a school. Besides, elderly schools developed other activities to communicate to the communities, such as a monthly roaming activity to a village, or

communication via cultural or traditional activities in the community, i.e., funerals, merit-making, etc. The message conveyed in this period also emphasized benefits the elder would receive, and communication to all concerned parties to support the operation of the school. Moreover, they also communicate with the communities. Some schools used social media for communicating their internal activities to a new generation in the communities to make the school be accepted by the community increasingly.

Regarding their communication to external networks, most schools had personnel from SAO/municipality who played a role as a coordinator for funding from SAO, municipality, and external agencies to support the school. Besides, a school coordinator was responsible for communicating to external interaction for support, i.e., district and provincial government agencies, and the private sector. The provincial elderly school network communicated with external networks via some activity media, such as meetings, cultural/traditional activities in the district /or in the province, a contest, a field study, etc., and communication via media, such as official letters, reports, interpersonal communication via personal media, telephone, and new media, such as Line Group, which used widely among school executive committees, schools, and the provincial elderly school network. Several schools communicated to communities by presenting images and video clips via Facebook. Some schools used drama or series as media in parallel to the presentation of schools' activities on YouTube to communicate to young or new generations in the community to make them feel good about elderly schools, support them, and have a word-of-mouth to invite other older people in the community to participate in schools' activities.

(3) During the maintenance of elderly schools' networks. To maintain schools' network, elderly schools communicated to internal networks and communities by focusing on the following communication content: admiration of school committees, rewards or upgrading, creating pride to elderly students, rewards, honor, or schools' contribution, etc., to let all concerned be informed and provide further support. Media used focused on activity media, personal media, and community media. For communication with external networks, several elderly schools could still maintain good relationships with external networks, especially "strong" elderly schools of both provinces could keep relationships with external

communication through communication, participation in the activities of external networks, or participation in managing the network of elderly schools (in the case of Chiang Rai province). Media used for maintaining good relationships with external networks the most was Line Group, followed by activity media, i.e., meeting, raining, product-sales booths, provincial activities, contests, to keep relations between elderly schools and provincial networks consistently. The content of communication still emphasized the benefits elderly schools would receive from the network and the stimulation of conscience of being a unified entity as the same network and province members.

5.1.3 Limitations of Networks and Communication Networks of Elderly Schools and Development Guidelines

From studying the limitations of elderly school networks of Chiang Rai and Kalasin Province, the findings were analyzed towards guidelines for developing networks and communication networks of elderly schools. The limitations and development approaches are summarized into three parts:

Part 1: Elderly Schools. Problems of the internal network of elderly schools were divided into two main groups:

- 1) Problems in managing a school's internal network. The problems under this group were problems of managing working groups in the school, problems of no volunteer teachers, and limitations of leaders. All of these problems involve people who are key persons in the network.

Guidelines for solving the problem of "people" management in the network. First, it is necessary to solve the problem by using the concept of "network." Elderly schools should have flexible management without too much adherence to persons or leaders. The management must not limit members' functioning. Members can be replaceable, while jobs can be adjusted flexibly. New generations should be recruited to join the network to replace the missing members. All members must have common responsibilities by adhering to the same goal. Communication strategies for creating and maintaining good internal relationships should be used continually.

2) Access to Budgets Problems. The problems under this group were no budget for operating activities, no facilitating places for activities, and the problem of transportation for elderly students. All of these problems were caused by schools' accessibility to budgets and their capabilities, i.e., the ability of an elderly school in accessing the information on budget sources, preparing a project for funding, and spending budgets correctly as specified by the regulations of the concerned agencies or financial supporters.

Guidelines for solving the problems of budget access. Elderly schools need to have a communicator for connecting their school to external networks. Such a communicator should be a knowledgeable and capable member of the personnel of SAO or municipality who are school members as they are adept in communicating officially with government agencies. Besides, members who play a role as a bridge and gatekeeper need to be exposed to information of the external network via various media to convey such information to let other members be informed and make decisions collaboratively, including communicating the school's needs to its network alliances or partners for support.

Part 2: Provincial Government Agencies. Concerned provincial government agencies that support elderly schools of each province, i.e., SDHS, PAO, etc. have restrictions in supporting elderly schools so their support may not cover what each elderly school needs. The Provincial Office of SDHS is the agency that supports and has funds for elderly schools so elderly schools can propose their project to submit for budgets. However, it is an agency at a provincial level without any officials or personnel at a district level, while there are very few personnel working in the area of elderly schools. Besides, these personnel mostly have workloads so the support for elderly schools cannot be provided fully. On the other hand, PAO is another agency that can provide financial support for elderly schools, but via the submission of a project related to the elderly's well-being affairs only. Thus, due to the requirements and complicated governmental payment methods, elderly schools have difficulties in accessing funds.

Guidelines for solving the problems of provincial government agencies' restrictions. For developing the operations of government agencies at a provincial level, i.e., SDHS, PAO, and other concerned agencies, all of these agencies should

integrate their work related to the elderly to reduce overlapping working and service of the same kind. A provincial government agency should be a center or central agency coordinating in informing government services and support to elderly schools by adjusting them to suit the need of each area, including coordinating the school with the central agency, provincial government agencies, and its networks. If any province has its provincial elderly-school network, it can reduce steps of coordination between the central agency and the school. Therefore, the central agency can coordinate directly with the provincial elderly-school network, which can convey a message to other schools in the network. Thus, communication directly to the provincial elderly-school network will provide more convenience for supporting elderly schools.

Accordingly, provincial government agencies should have a central agency responsible for managing communication, providing information about government services integrally, and applying both active and passive communication strategies since there are several elderly schools in a province so it requires wide communication coverage. For passive communication strategies, some persons should be assigned to give information, answer questions, and open spaces for disclosing information or communicating directly with the target groups via media, i.e., websites, Line Group, etc. On the other hand, active communication strategies should reach elderly schools and their provincial network through a meeting, seminar, training, and other interactive activities to convey guidelines and create an understanding of how to access government agencies' financial support. The central government agency must coordinate government agencies, elderly schools, and provincial elderly-school networks to be connected consistently.

Part 3: The Provincial Elderly-School Network. Although Chiang Rai Provincial Elderly-School Network is relatively strong because of its official network establishment with a thorough hierarchical management structure, it also faces a problem of the rating activity or the evaluation of elderly schools eligible for being a 5-star elderly school. Such evaluation activity is organized yearly to raise the standards of elderly schools. However, it also gives pressure on schools that have never been rated or awarded as a 5-star school. It was found that these underrated schools felt depressed and discouraged. They are also alienated from the network.

For Kalasin provincial elderly-school network, despite its unofficial establishment, some collaborative activities of the network had already started. The problem of the Kalasin provincial network is it was originated from the top-down direction, or it was driven by a provincial government agency and had no leader from the civic sector like Chiang Rai province. Thus, the network lacks a genuine leader, especially a leader who truly understands the problems of elderly schools. Moreover, an elderly school that is responsible as a center of the district was chosen by the provincial government agency, not by school members. Thus, it can lead to the problem of being accepted by school members.

Guidelines for solving the problem of provincial elderly-school networks. Provincial elderly-school networks have to establish participatory communication in their provincial network in which school members can participate, i.e., participating in the election of a network leader and committee, attending network activities, receiving information, and conveying their need or the school's need to the network. Moreover, provincial elderly-school networks should assign a communicator of the network performing as a coordinator between the provincial network and elderly schools who are network members, and between the provincial elderly-school network and external networks that are network partners or alliances.

Guidelines for developing provincial network alliances or partners. All three parts as abovementioned, namely elderly schools, provincial government agencies as alliances, and provincial elderly-school networks, still need “a coordinator” of each part or party by performing as a bridge or gatekeeper. A coordinator will receive information from external networks and communicate to its network and will communicate information of its network to external networks through the use of active and passive communication strategies. Active communication strategies are a meeting, seminar, training, and activities to create understanding about how to get support and access supporting funds, including creating good relationships with alliances. Passive communication strategies are having space or media for disclosing information, i.e., website, or channels for communication, i.e., Line Group, including through personal media of provincial government agencies or the provincial elderly-school network for providing information and answering questions to elderly schools. Furthermore, there should be

media for creating and maintaining the relationships among network alliances or partners, i.e., activity media, social media, and traditional or cultural media to create a sense of unity. Besides, communication strategies should focus on two-way communication for building relationships and creating participation of all concerned parties. Members should be able to acquire information equally. Consistent communication should be conducted for maintaining collaboration among network alliances so that elderly school networks could be stable and sustainable based on the concept of "collaborative network" and "effective network communication strategies."

5.2 Research Discussion

The findings from the study point that elderly schools are created activities to induce the elderly to have common activities. Remarkably, the status of an elderly school is unlike general schools or educational institutions as named. Instead, it is formed and mobilized by a group of community members so-called "a community network" in collaboration with local government agencies and supported by provincial government agencies. The curriculum of elderly schools focuses on learning activities like general school. Contrarily, the activities of elderly schools in foreign countries are designed and organized by educational or medical institutes; for examples, the Third Age University in France (Gibson, 2016), community colleges in Florida, U.S.A. (Metcalf, 1978), academic institutions in China (Wang, 2009, Ye, 2010), medical offices, i.e., nursing home, the elderly center, and educational institutes for the elderly in South Korea (Cho, 2000), etc. Thus, it is notable that in foreign countries, government agencies are the hosts in organizing activities for the elderly, which are operated by a single agency. Thus, it is different from Thailand in which the consolidation of the elderly is managed by community networks, i.e., elderly clubs or elderly schools. A community is a major driving mechanism and groups similar elderly into a network up to a large-sized network at a provincial level by having members support one another. The notion accords with the concept of Sonthaya Polsri (2007, as cited in Archanya Ratana-Ubol, 2016, pp. 106-107) and Pranom Othaganont (2011), which propose that community leaders, village

volunteers, and local agencies should support in empowering the elderly and create lifetime learning activities for the elderly in the community.

Network. From this study, this topic can be divided into three parts: 1) the structure of elderly school networks, 2) the structure of provincial networks, and 3) network communication.

1) The Structure of Elderly School Networks

Origin of the networks. Elderly schools were originated from elderly clubs. However, elderly clubs had some restrictions, as reported in the study of Decha Sangkawan et al. (2018) and Buranakongkatree (2011), that although most elderly clubs coordinated with the Association of the Elderly Council of Thailand, and other elderly clubs in the form of networks, they also had some restrictions caused by their coordination pattern by the line of authority. Hence, it obstructed the operation of elderly clubs. Besides, activities of elderly clubs were not diverse, but depended on the aptitude of club leaders or mainstays; thus, they did not respond to the elderly's needs genuinely. Thus, elderly clubs got stuck frequently because of no activity. Therefore, it led elderly clubs to adjust themselves and find ways to create activities continually to maintain the relationship within the network and to respond to the elderly's need of having space for their social activities.

The emergence of the first elderly school at Hua Ngom Sub-District, Chiang Rai Province in 2010 was the consequence of the need of community members to solve problems of the elderly in the community by providing activities for them sustainably. The occurrence of an elderly school can be explained by the paradigm of local alternative development from the local foundation or indigenous theory (Patcharin Sirasoonthorn, 2013, pp. 371-373), which becomes a model for other communities who need to establish elderly schools with activities responding to the need of the elderly in the community. Although several communities have elderly clubs; however, to have an elderly school enhances continual activities for the existing elderly clubs by combining both old and new networks, which is called by Kanjana Kaewthep et al as "the concept of network creation," or a combination for "old friends" and "new friends" into the same network. "Old friends" here mean members of elderly clubs in a sub-district, and "new friends" mean local government agencies, community leaders, people in the community, local politicians, sub-district

or village chiefs, district executive chiefs, or deputy district executive chiefs, who are gathered additionally to make the old network more extended than the elderly club networks. The establishment, management, and consultancy of elderly schools are presented in Figure 5.1.

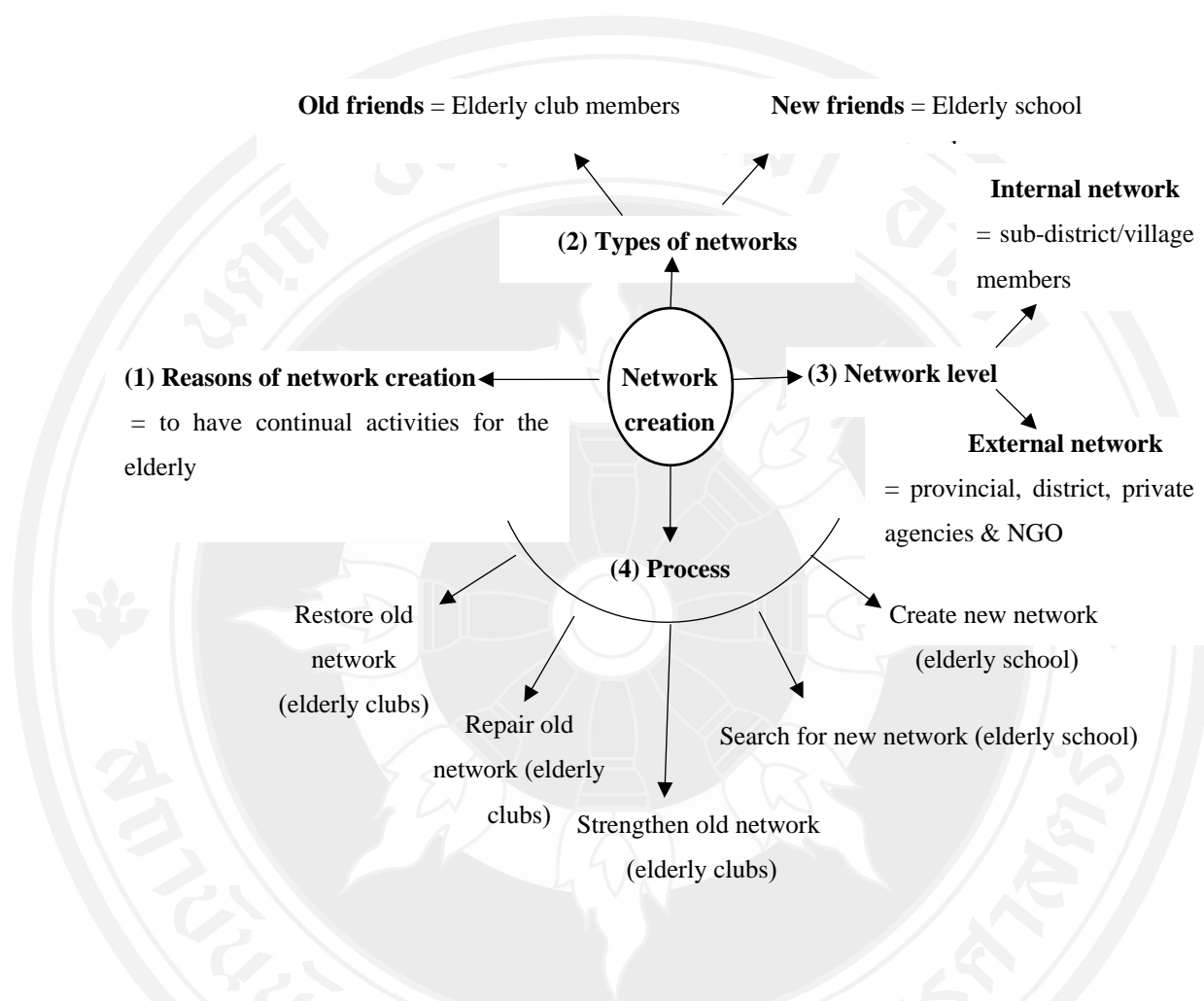


Figure 5.1 The Network Creation of Elderly Schools at a School Level

Figure 5.1 indicates that elderly school networks are the creation of elderly clubs' evolution by restoring, repairing, and strengthening the old network, namely the elderly club, and then moving to the search for and creation of a new network based on the foundation of the old networks. This evolution creates an internal network of an elderly school, in which members collaboratively manage schools' activities in the form of a community network hosted by both community members and local government agencies. Elderly schools in Both Chiang Rai and

Kalasin Provinces have this kind of structure because the origin came from the prototype of the previous elderly school in Chiang Rai Province. Thus, it can say that the elderly school network is a kind of social network comprising a leader and working groups from different sources with different strengths and roles in the network, and is supported by external alliances or partners. This structure accords with the findings from the study of Tippatoo Kritsunthorn (2017), Monlada Sukalarm (2013), Phra Daonue Bootsitha (2014), Monlada Sukalarm (2013), and Phun Phatmai et al. (2006), which found that a network is the gathering of people who have different strengths and characteristics but have a common goal, to mobilize certain issues in the form of a network. For this study, it means the mobilization of the operation of elderly activities of both Chiang Rai and Kalasin Provinces.

Monks and their leadership in creating elderly school networks in Chiang Rai Province. Typically, elderly school leaders must be persons accepted by every party as they have to coordinate with all parties. In the case of Chiang Rai Province, it was found that most elderly schools had a monk as a school leader because of its cultural context in which people are closely tied to Buddhism and respect a monk as a development leader and a center for all kinds of collaboration. The findings are congruent with the findings of Wisarut Thitasophano and Jagraval Sukmaitree (2018), Rittichai Kamnak and Suphaja Planlertphanij (2016), and Praphan Siripanyo et al. (2014)., which reflected the roles of monks in the north in providing useful knowledge for educational, vocational, spiritual, health-promoting development of the elderly in a community. Besides, because of northern culture in which people pay high respect to monks, the operations by monks as leaders tended to be achieved owing to gaining collaborations from all parties in the community. Moreover, they perceived that collaborating with a monk means support for religion, which can be considered as a way of making merits. Thus, it made people feel gratified and were accepted by other people in the community. Furthermore, having community leaders, retirees, and local government agencies collaborate helped to strengthen community networks in many areas. In the case of Kalasin Province, the provincial government agencies in collaboration with local agencies drove the occurrence of elderly schools; however, most of the school leaders were community and natural leaders because its main population was Thai-Esan or Phu Thai ethnic

groups. From the interviews of this study in combination with the findings of Nuchphon Somsuay (2013) and Aranya Nontarach et al. (2005), they indicated concurrently that Phu Thai people gave high importance to their community leaders. People would comply with their leaders with high respect, obedience, honor, which is the distinguished culture of Kalasin Province. Still, every elderly school had local government agencies support closely the budgets for schools' activities.

Management of elderly schools_Although elderly schools of Chiang Rai Province were initiated by a community network and those of Kalasin Province by the mobilization of government agencies, both of them need budgets, resources, personnel, knowledge, and devoted time for school management. From the study, elderly schools of both provinces must consist of two main parts: the civic sector and local government agencies. Most elderly schools were found to have the civic sector manage their schools, and selected their representatives from the civic sector as school leaders as well. It is because leaders from the civic sector will have more time for management. Besides, leaders should be knowledgeable and capable and have the potentials for supporting schools. SAO or municipality played a role as a facilitator to drive and support activities of the elderly schools, including other local government agencies, i.e., health-promoting hospitals, district hospitals, Office of the Non-Formal Education, police stations, and academic institutes. The reason why every party collaborated with the school was that each party could gain "benefits" from participating in supporting elderly schools. Kriengsak Charoenwongsak (2000, pp. 37-44) states that network members all gain benefits from the consideration into a network, which may be monetary, i.e., funds for operating activities, or non-monetary, i.e., the performance of government agencies that achieve their assigned missions, the acceptance of communities, or happiness for helping others, including reputation and honor individuals or agencies received from elderly school networks, which are motivations for communities and agencies towards support for elderly schools continuously.

2) The Structure of Provincial Networks

Only the support from local and provincial government agencies is not sufficient for solving the restrictions of elderly schools. Elderly schools need to have their networks for mutual support, shared resources, increased negotiation power with

government agencies, and for creating sustainability for schools' operations without working alone. Peter Monge (2003, as cited in Kamjohn Louiyapong, 2016, pp. 24-27) information exchanges, and collaborative mobilization towards beneficial policies for the network and social changes. Accordingly, it was the reason why elderly schools in Chiang Rai Province were gathered into a network for the empowerment of the elderly schools to have more ability to access resources and negotiate for benefits.

The mobilization towards the creation of provincial elderly-school networks. The creation of provincial elderly-school networks of both provinces is different. For Chiang Rai Province, a leader, who was a monk, intended to persuade all elderly schools into an elderly school network to jointly negotiate with government agencies and access necessary resources for schools, by attracting provincial government agencies to participate in the network as alliances or partners, while encouraging elderly schools to help or support one another. The network mobilization followed the paradigm of alternative development, driven by the civic sector. A monk, who was respected by people in the community, was a leader. For Kalasin Province, provincial government agencies, i.e., Kalasin PAO, attempted to mobilize the occurrence of the provincial elderly-school network to facilitate government agencies to support the schools. It indicates that government agencies played a role in causing development changes and determining guidelines and network structure roughly. Therefore, the mobilization towards the occurrence of the network in Kalasin Province follows the concept of a mainstream paradigm that the government sector plays the main role in causing changes at a local level. (Patcharin Sirasoonthorn, 2013, pp. 371-373). It is like the policies of Kalasin Province in 2016 that drove every sub-district to have an elderly school. Representatives were sent to provide recommendations and guidelines for elderly school management. After the mobilization, provincial government agencies let the civic sector of each community and local agencies manage, with an expectation that elderly schools can live by itself through the management of local networks, including driving to have Kalasin provincial elderly-school network in the province so that elderly schools can supervise one another and government agencies can support them more easily. The question after that is if Kalasin provincial elderly-school network can occur in the

future, will the government sector allow the civic sector to supervise the provincial elderly-school network? Or will they still support the schools further?

The organization of the provincial elderly-school network structure. Both provinces have different network organizations, leading to different communication and interconnectivity patterns in the network. From the analysis of both structure based on the network theory, the network of Chiang Rai Province was established officially and has "all channel network" structure and also "chain network" structure. (Leavitt, 1973, as cited in Kanjana Kaewthep, 2015, pp. 12-18) From such a combination of networks, the researcher calls it as "a Pyramid hierarchical structure," which comprises both free horizontal communication and hierarchically vertical communication, as illustrated in Figure 5.2.

The Structure of elderly-school network organization of Chiang Rai Province (Pyramid hierarchical structure)

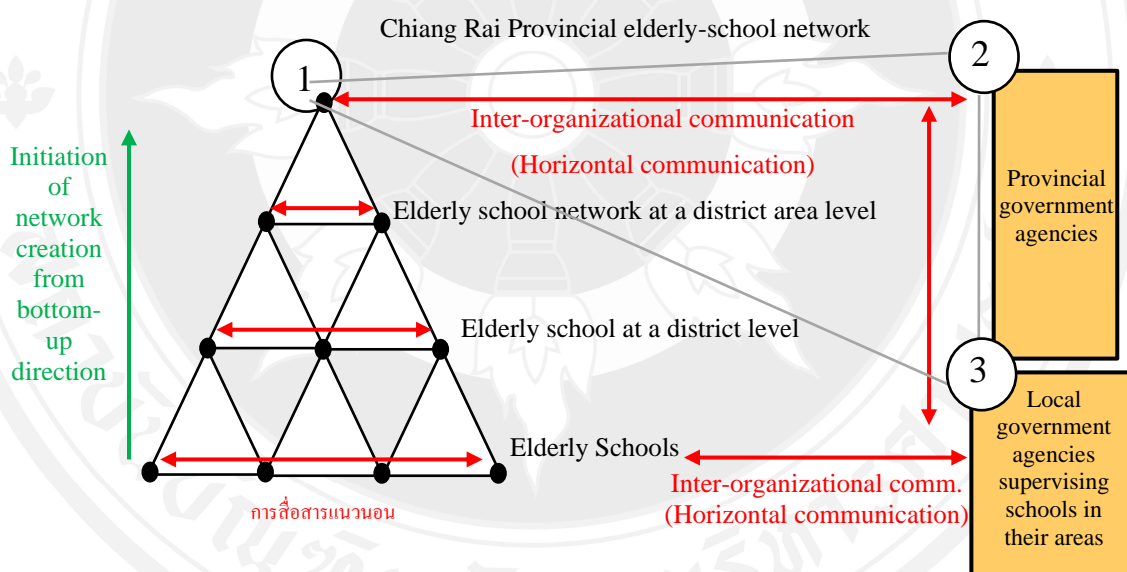


Figure 5.2 The Structure of Network Management of Elderly Schools of Chiang Rai Province

Figure 5.2 illustrates that besides elderly schools at a sub-district and village level depend on local governing agencies mainly, they can also rely on elderly school networks to increase their capacity to access support from provincial government agencies. On the other hand, the network structure of elderly schools

facilitates the flow of information both in a horizontal and vertical direction throughout the network. Elderly schools can ask assistance and support from other elderly schools in the same district, while district and district-area networks function as a center for receiving information from the province to the district areas and districts in a top-down direction, and also gathering problems and needs of elderly schools in the area to the provincial network in a bottom-up direction.

For Kalasin Province, due to the mobilization of Kalasin PAO, the elderly-school network of Kalasin Province is thus a chain network in a top-down direction. The province organized activities to initiate a network by selecting representatives of district elderly schools to participate and function as a center to invite other elderly schools in the same district. At this stage, it is like “a spread-out wheel network” pattern. Communication between representative schools and district schools is semi-horizontal communication. On the other hand, the transmission of messages of representative schools from PAO and provincial government agencies, i.e., provincial SDHS, etc., is also semi-vertical communication. Therefore, in general, the communication direction of the Kalasin provincial network tends to be top-down more than that of Chiang Rai Province, whose communication direction is more hybrid distinctly, as illustrated in Figure 5.3.

The Structure of Elderly-School Network Organization of Kalasin Province (Spread-out Wheel Network Pattern)

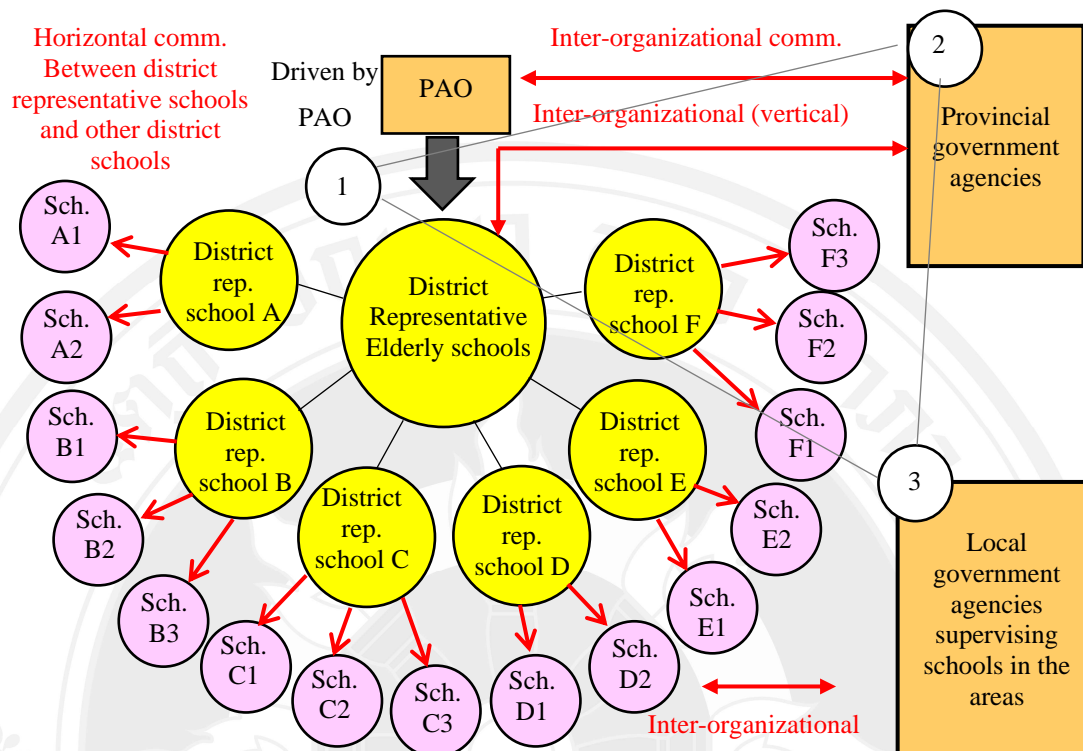


Figure 5.3 The Structure of the Elderly-School Network Organization of Kalasin Province

Comparison of the organization of elderly-school networks. From comparing Figure 5.2 and 5.3, it can be seen that the structures of elderly school networks of Chiang Rai and Kalasin Provinces are different; although, both provinces are supported by local and provincial government agencies. Typically, local government agencies, led by SAO/municipality, are main supporters for sub-district elderly schools by being their major budget and resources. For other government agencies, i.e., health-promoting hospitals, Office of Non-Formal Education, police stations, they also support elderly schools. On the other hand, elderly schools can also access support from provincial government agencies by themselves; however, the study found that they did not know about preparing a project for submitting to ask for funds due to the complexity of governmental rules and regulations related to finance. Thus, having a provincial elderly-school network will help to facilitate and solve the

problem. Government agencies can access to support every school through the provincial elderly-school network. Besides, it is a channel for government agencies to integrate their work for supporting elderly schools, while the network can gather schools for asking support from government agencies at the same time.

Goals of network connection. The goal of network connection is for supporting elderly schools. Both provinces tried to connect all elderly school networks into one same network at a provincial level for mutual assistance and support. Besides, it will be easy for government agencies, the private sector, and civil society to collaboratively support schools. The goal of elderly school network connection accords with the notion of Kamjohn Louiyapong (2016, pp. 42-48) that the connection of scattering networks together can help to increase power and collaborative working. Networks can be developed to be larger from a local to provincial, regional, and national level. Kittipong Sukpakkul (2009, pp. 19-20) asserts that besides the connection of the same networks or clusters, i.e., elderly schools, it is necessary to have other supporting alliances, i.e., provincial, district, and central government agencies, the private sector, etc.

The organization of elderly school networks of Chiang Rai and Kalasin Provinces has different strengths. The network pattern of Chiang Rai Province is appropriate for being a prototype for provinces that have a strong civic sector, which facilitates people to gather as a network. Government agencies just play a supporting role, but have the civic sector has the mainstay to drive the provincial elderly-school network smoothly. The strength of the network organization of Kalasin Province is to have the government sector as a driver, who imposed the same management approach for all elderly schools. The mobilization towards the provincial elderly-school network is for facilitating support from government agencies to comply with the government's policies of decentralization. However, after the establishment, government agencies should let the civic sector manage their network by emphasizing the interdependence within the network. Government agencies should play the role of giving advice and support. Moreover, government agencies should let the networks select their leader and working groups by themselves.

Still, no matter by whom elderly-school networks were initiated, the civic sector or government agencies, networks can survive by benefits of all parties,

both concrete and abstract benefits. Therefore, network communication is a key mechanism for persuasion, negotiation of benefits, and maintenance of network relationships

3) Network Communication

The elderly-school network of both Chiang Rai and Kalasin Provinces require communication consistently at every stage: before the establishment, after the establishment, and during the maintenance period because "a network" is like a body of the living creature, which is 'easy to be born, but quick to break up.'" Networks can be established, growing, sick and slow, restored, and die. The study of Tippatoo Kritsunthorn (2017), Kamjohn Louiyapong (2016, p. 31), and Kanjana Kaewthep (2015) state the creation, growth, and restoration of networks all necessarily use "communication" as a tool, since communication is like nerves enabling the body to always work in coordination. Similarly, networks can live from the nourishment of continual communication between parts.

Sender: In-network communication, a leader plays principal roles as a sender of the network. Thus, both elderly school leaders and the provincial network leaders must possess qualifications accepted by members to gain collaboration and with good relationships with Receivers, who can have a switching role between a sender and a receiver alternatively. (Chalong Piromrat, 2008, pp. 65-66) and Orawan Pilun-O-wad, 2006, pp. 119, 124). However, leaders must also have assistants, teamwork, and networks for helping, solving problems, and communicating to other stakeholders, as Northouse (2010, p. 158) states that a leader should be able to mobilize a variety of people to collaboratively help to solve problems towards growth and common goals.

Message. The important messages in the network communication of both elderly-school networks and the provincial elderly-school network are common benefits both a sender and receivers will receive from the network and the admiration to maintain a good relationship between networks, through the use of a variety of media, depending on the capability in media usage of senders and receivers. However, the most used media in the network communication within the network and between networks is personal media. Primarily, it is vital to use a person with high source credibility to stimulate two-way communication towards a common understanding of

both parties and a good relationship in the network. Such notion accords with the concept of Freire (1973, as cited in Kanjana Kaewthep, 2008, pp. 14-15) that communication through personal media in the form of a conversation or dialogue is a kind of communication for creating common understanding to release the other party from the manipulated one-way communication. For instance, in the early stage community members had a bias against elderly schools as they misunderstood that to attend an elderly school meant to go to school in a student uniform and elderly students had to take exams. Therefore, no elderly people dared to participate in elderly schools' activities. Accordingly, the elderly school had to communicate through personal media to explain people in the community. Another example of using personal media is to have school representatives or school leaders attend a meeting to present the problems of the community and ask for assistance to solve the problems.

Media and Channel. Media found to be used the most in the network communication of elderly schools and the provincial elderly-school network were personal media and activity media. Personal media covers all stakeholders in elderly schools' activities, while the most used activity media found in the study were elderly schools' activities, interactive activities between networks, meetings, etc. Activities that were organized regularly and continually were the school committee meeting (at least once a month) while elderly schools opened for learning more than twice a month, which yielded better relationships and more strength than elderly schools with few activities. Besides, continual activity media can keep the collaboration in the network, as Kiengsak Charoenwongsak (2000) states that activities are another form of exchange interactions towards mutual understanding, good relationships, and collaboration to achieve the same goals. Therefore, elderly schools can be strong if all parties in school: leaders, civic committees, local government committees, etc., have to meet and discuss for finding guidelines to solve problems and develop school operations. They should assemble ideas, resources, and labor that can be used, or so-called "a collective gathering of everything on the table," to choose the best alternatives with available resources for implementation.

Besides, personal media and activity media as abovementioned, another media used found in the study was community media. Community media found the

most in this study was a local broadcasting tower, used only by sub-district or village chiefs. Besides, there were other community media, such as village meetings, community society, monthly elderly allowance grants, etc. All of these community media can access villagers. These media: personal media, activity media, and community media, were found in many studies, such as Monlada Sukalarm (2013), Pongsak Noypha (2009), Nontaya Hongrat (2007), Phun Phatmai et al. (2006). All of these studies found the integrated use of personal media, activity media, and community media for communication.

However, for this study, some other types of media were also found in the network communication, namely social media and Application Line or Line Group, which are new media that were found to be used in the network communication in elderly schools among the group of school committees, including some elderly students who used Line Group for communicating with other school members. Moreover, Line Group was also found in communication between elderly schools, between schools, and external networks, i.e. provincial government agencies that worked closely with elderly schools. For example, Kalasin Provincial SDHS used Line Group to communicate with elderly schools in the province. Line Group is popular because of its nature as two-way communication, and lower cost, compared with its high accessibility and its ability in sending images, sound, and videos. Therefore, it was found that Chiang Rai Provincial Elderly-School Network, Chiang Rai Provincial Office of SDHS, and Kalasin Provincial Office of SDHS used Line Group for transmitting a copy of government letters as to send an official letter by mail is slower and is one-way communication. On the contrary, Line Group can be interactive and respond immediately. The use of the Line application was found in the study of Napatsanun Ampai (2015), which found that Line Group was used in network communication. Besides, it was found to create and the main relationship in the network due to its convenience of sending a message with high communication frequencies and in the less formal form. Thus, communicators felt more intimate with each other.

Moreover, social media was found to be used in network communication in the elderly school context, especially for communication between elderly schools and young or new generations in communities. For example, Facebook was used for

presenting images and video clips in schools, while YouTube was used to present dramas or series and school activities. The use of social media with new generations in communities, who are relatives of the elderly, provided two-way communication that enabled schools to receive feedback from their relatives, i.e., recommendations, comments, and encouragement, which also created relationships with people in the community. Moreover, it helped to create a good image for schools and gain acceptance and support from the community, which facilitated elderly schools to operate sustainably in the community. Castells (2013, pp. 65-68) explains that the emergence of the internet led to the development of horizontal networks, which provide interactive communication and can be communicated broadly or narrowly. The internet can reach receivers using the same type of media, especially among new generations, effectively. It is two-way communication. The finding of the study accords with the study of Rujira Chittangtrong (2014) and Noppanun Khojitmate (2014) which found that new communication strategies used social media as a tool in communicating and accessing new generations.

Although most communication strategies used by elderly schools are two-way communication through personal and activity media, new media, such as Line Group, was also used to communicate with elderly students. However, it was found that most elderly students were not getting used to new technologies. Therefore, in communication for creating collaboration and harmony among the elderly and their relationship with external networks, i.e., communities, other elderly schools, and provincial government agencies, traditional or cultural media should be used as a mediating media. The examples of the traditional or cultural media found in the study were as follows: In Chiang Rai Province, Tantod activity, or giving to the poor elderly in the community; Grandparents and Grandchildren Teaching Each other activity, which the elderly attend activities with new generations; Khuang Phaya activity, which supports the elderly to transmit their knowledge and local wisdom were found. In Kalasin Province, Phu Thai dancing performance, which supports the elderly to exercise and express their cultural identity was found. Besides, both provinces organized "the Elderly's Day," seen widely in Thailand, to portray the image of the society paying respect to the elderly and also connecting relationships with people of all generations. Furthermore, there were other activities, such as merit-making and

funeral ceremonies in the community which are communication activities enhancing community members to interact with one another. Remarkably, local traditions are the foundation of society. Thus, the use of traditional or cultural media as activity media can create a sense of identification of being the same familial bonds with the same identity, culture, and language. Accordingly, it can build good relationships within the network as the same community, provincial, and ethnic members. The notion is congruent with the study of Phra Daonue Bootsitha (2014), Peeraya Sriphetcharawut (2006), and Nitinun Phantawee (2001), which found the importance of traditional media and religion as creating the sense of unity among people in the community.

Guidelines for developing elderly schools. The guidelines given in this study were collected from the study of problems found in the study. Firstly, from the study of Saowaluck Maneethip (2017), Chintana Snamchaikul et al. (2014), and Piyakorn Wangmahaporn (2012), common problems found in every piece of these three studies were 1) People Problems were leaders' restrictions, school executive committees' restrictions, confidence on concerned people, and the lack of personnel/ lecturers, and 2) Financial Problems were the problem of no budget, no facilitating place, transportation service for elderly students. Approaches for solving problems and development guidelines are thus based on the principle of "network."

For the issue of "people" in the network, Kanjana Kaewthep (2009, 2015, as cited in Kamjohn Louiyapong, 2016, p. 8) states that "social network" is the gathering of individuals, groups of individuals, organizations, communities, and countries, with some common goals. Normally, people want to group with others because they miss something, and want it to be fulfilled or completed, or because they want to support one another. Besides, a sense of being "a giver" is also an important base. Therefore, the survival of a network depends on the switching roles of being both a giver and a receiver. Communication and relationship are horizontal and decentralized. For elderly schools, it is a gathering into a social network of many parties, both in and outside a community, aimed to collaboratively "provide" benefits for the elderly through the allocation of funds, resources, labor, and knowledge that each party has to achieve the goal as planned. However, networks need to be flexible and adjustable to circumstances. Besides, social networks involve "people," which are uncertain resources. They may be sick, die, or move, or have some personal restrictions that

obstruct their working in the network. Therefore, it is very risky if a network relies on a single individual or group, or agency. Once a problem occurs, the network cannot adjust its operation. Hence, the network has to be terminated or collapses. Therefore, to solve "people problems," a network has to adapt its operation to be suitable for the situation and its available resources. Like a computerized network system, it can still work even though some parts of the network get stuck. Manuel Castells (2013, pp. 19-20, 23) explains that a network composes of nodes or connecting points. The function and meaning of each node depend on how the system is installed and also depend on the interaction between nodes in the same network. Therefore, networks should be flexible with unlimited size or can be expanded or reduced when facing any disruption so they can be adjustable by situations and have a high capacity for survival. Typically, the flexibility of a network means the ability to reconfigure by changing environment, while being able to adhere to the determined goals. Besides, when the network faces a dead end, it still can be re-connected since the network has no single center or central point but can operate from all parts in the structure. A new command can be created and new ways for operation will be found.

“People Problems” can be solved by using the principle of network theory. A leader should be accepted and trusted by members and can manage both capital and resources effectively. For personnel management, the management of a network must be flexible and adjustable by plans and situations, i.e., the modification of subjects, activities, lecturers, the invitation of lecturers from external alliances, etc. Even for school leaders, they should be changeable by someone else in the network and someone can decide on behalf of them if leaders get some restrictions or problems. Communication among members should be continual and some compliments and rewards should be given for motivating members to keep their collaboration, maintaining their relationship, and heartfelt loyalty. Moreover, a network should have new generations to work with to add new ideas and to replace the old generations with some restrictions or leaving the network. From the study of Kamjohn Louiyapong (2009), besides the factors of the elderly themselves, other factors that facilitate the elderly towards active ageing, for working to support other elderly were a family's support, institutes within and outside the community that supports activities,

knowledge, personnel, and budgets, and the support of new generations who will continue the elderly's activities.

Furthermore, there should be communication for maintaining the relationships of network members continually via two-way communication, i.e., personal media, activity media, including one-way communication via community media, such as a local broadcasting tower. Additionally, this study also found the increasing roles of social media in creating and maintaining relationships, i.e., Line Group, Facebook, YouTube, etc. Nevertheless, despite the increased roles of new media in network communication, for the elderly, traditional media is always effective in creating engagement in the network. Old media, which is two-way communication, i.e., personal media, activity media, traditional media, can still be used. On the other hand, new media like social media is the media that can be used by people of a variety of ages and generations, including the elderly who start to get familiar with it. Accordingly, communication management should concern about the strengthening of elderly-school networks by integrating both old and new media congruently. Namely, old media is still used in parallel to new media to add positive energy, as illustrated in Figure 5.4.

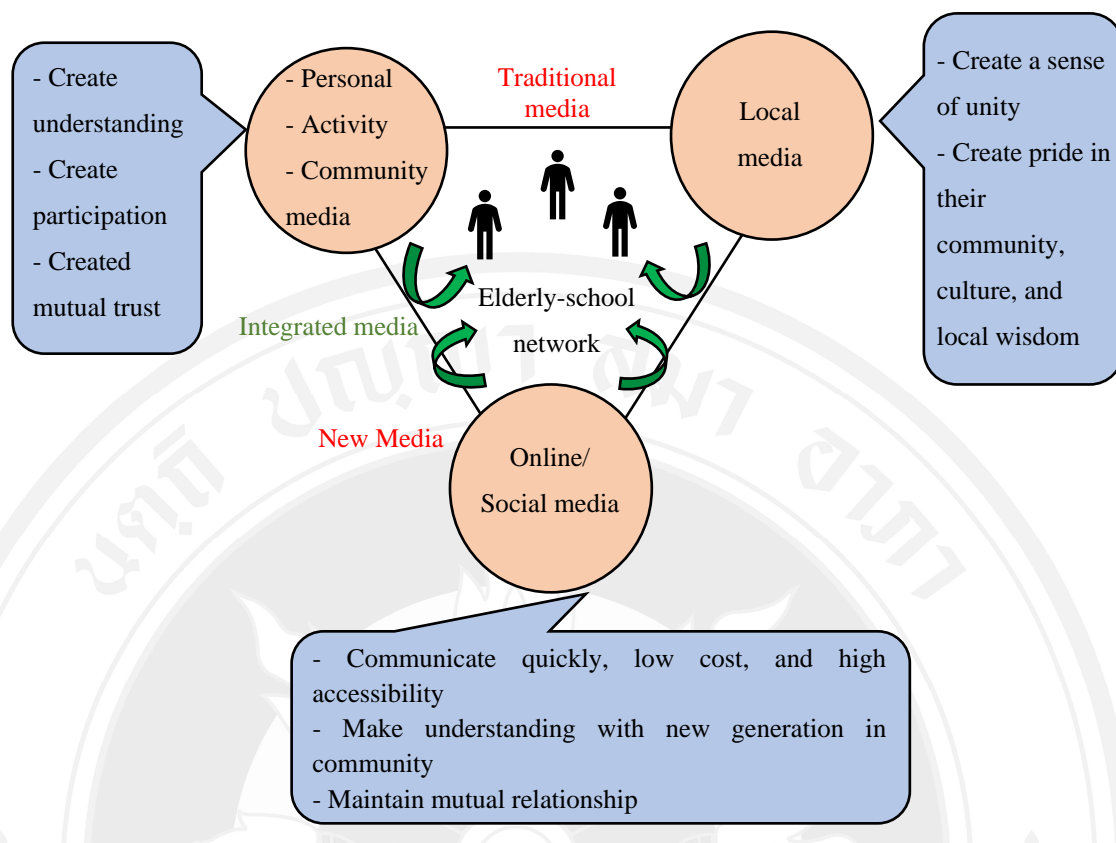


Figure 5.4 Network Communication Management of Elderly Schools

Regarding “Financial Problems,” from the study, it was found that the elderly schools had a severe problem of accessing budget sources or sources from government agencies, especially since the status of elderly schools is not supported legally as elderly clubs, which could ask supporting funds from government agencies. Therefore, elderly schools still need to depend on elderly clubs for mutual support. Elderly schools can ask for funds were as elderly schools promote elderly clubs to have continual activities. The other solution that elderly schools can do is to register with the provincial SDHS as a public-benefit organization after operating the elderly school for more than one year. Whereas the major capital sources, i.e., municipality, SAO, can have their funding and get support from external sources. However, due to complex and inflexible rules and regulations of governmental disbursement, personnel tend to find other ways, i.e., "Zig Zag" to be able to disburse the budgets, which is risky of being charged as guilty after the investigation. Moreover, capital sources of the municipality, SAO, and external resources, i.e., PAO, also were

difficult and complex to access. On the other hand, some schools were found to have no person responsible for this, or if any, he/she did not know how to access capital sources. Therefore, elderly schools lacked an opportunity to be developed. The finding accords with the study of Piyakorn Wangmahaporn (2012), which studied the collaboration in elderly school management and found that the principals of some schools who used to be a government official gained more advantages since they knew the governmental regulations and could prepare a project for submitting for financial support. On the contrary, some schools were inexperienced and felt dissatisfied with the writing of a project to ask for a governmental budget. In their opinions, it was the duty of government agencies to offer their help without waiting for their request. Moreover, steps of governmental working take time, which is an obstruction against school operations. Therefore, schools without knowledgeable personnel who can write a project and knows about governmental regulations will miss an opportunity to access financial support, and without budgets, their sustainability will be at stake. To solve "financial problems," the concept of the network must also be applied. Elderly schools should have or recruit personnel with such knowledge and ability to work in the network. Besides, they should communicate within the network continually, i.e., meeting, to let members be informed of the problems, the necessity of using money, and ways of funding and getting financial support. They also should communicate with external networks consistently via Ling Group to acknowledge information and know ways of accessing budgets from external sources.

Guidelines for developing communication networks and communication strategies of the provincial elderly schools. Elderly schools should gather together for sharing resources, knowledge, assistance, information, and for negotiating benefits needed from the government agencies, i.e., budgets and policies facilitating elderly schools' operations. Besides, they should organize the network structure that enables to regulate throughout the network at different levels in parallel to the assignment of people who regulate at each level. The suggestion accords with the study of Juthathip Patrawart et al. (2006), which found that the cooperatives should develop by gathering cooperatives of similar operations in the adjacent areas into a network. The network connection should be both vertical and horizontal. The organizational network should

start from a district to provincial, and the national level so that network organizations can provide service for low-level organizations, including alliances, such as government agencies, NGOs, etc. Such a concept can be applied for the organization of the elderly-school network, as witnessed in the case of Chiang Rai Provincial Elderly-School Network, which has a hierarchical level, from a sub-district, district, district area, and provincial level. At present, the mobilization towards the Northern Regional Elderly-School Network has been achieved. (Phra Khru Piyawan Phiphat, personal communication, May 1, 2020). The regional network collaborates with alliances, i.e., provincial and national government agencies.

Besides the organization of network structure, from the study, it was found that the provincial elderly-school network also developed communication strategies by having communication in the network equally to create understanding to members, establish communication participation, and maintain members' collaboration through a variety of media and by focusing on two-way communication media, i.e., personal media, and activist media. Such network organization accords with the network connection of cooperatives found in the study of Juthathip Patrawart et al. (2006), which found that network connection operations required communication, i.e., a meeting for analyzing situations, brainstorming and determining network missions, the election of network committee, communication for network cooperation, organization of a field trip, organization of seminars for learning exchanges, and a follow-up for extending the results of the network, etc. In short, network communication should emphasize two-way communication for creating mutual understanding. Media that should be used is personal media and should be democratic and participatory communication. Members should have a right in expressing their ideas and can vote for any issue related to the benefits of the network democratically.

The other problem found in the study was that the network did not know in preparing a project for asking for budgets from government agencies. To solve this case, elderly-school networks should collaborate with government agencies in organizing communication strategies, i.e., organizing a workshop of writing a project under close supervision of the experts. Personal media should be emphasized to give advice and answer members' questions in a two-way direction. The recommendation accords with the concept of Kanjana Kaewthep (2015, as cited in Kamjohn

Louiyapong, 2016), which states that network communication must emphasize both quantitative and qualitative approaches, i.e., the increased number of personal media or opinion leaders who have communication potential (i.e., to have an ability to access receivers, use effective activity media, to create common understanding, and to establish a good relationship with network members), leading to mutual trust.

Guidelines for developing communication networks and communication strategies of alliance government agencies. Government agencies at a local, provincial, and national level affect elderly schools greatly in terms of policy mobilization, recommendation provision, and budget support. However, due to their handful of work and limited personnel, including complex governmental regulations, elderly schools had difficulties in accessing support from government agencies. Although from the study, several elderly schools had SAO or municipality personnel who played a role as a coordinator with provincial government agencies, schools still had difficulty accessing them.

Nevertheless, this study presented that the provincial government agencies had coordinated work, especially between the provincial office of SDHS and PAO. Chiang Rai provincial network got collaboration progress by signing MOU between provincial government agencies and provincial elderly-school networks and having local politicians coordinate government agencies. For Kalasin Province, the province cooperated with the provincial PAO and SDHS in supporting activities for driving towards the occurrence of the Kalasin Provincial Elderly-School Network in the future. The concept of collaboration among government agencies accords with the concept of Prakasit Kayasit (Foundation of Thai Gerontology Research and Development Institute, 2017, pp. 10-11), which states that there should be service integration of every agency and every ministry in terms of policies and academic affairs. However, to propose service to elderly schools and the provincial elderly-school network, there should be only one central agency responsible for compiling all services of the government sector and then proposing them to the community so a community can choose services that are suitable and necessary for the community to avoid overlapping services.

Likewise, government agencies as elderly schools' alliances should also have a central agency as a liaison and central mediator who coordinates elderly schools, the

provincial elderly-school network, and provincial government agencies to induce support in three aspects: 1) support of the civic networks that join in the sub-district or village and provincial elderly-school networks, 3) support of knowledge from the coordination with government agencies, and 3) support of mobilization towards collaborative policies that facilitate elderly schools. Such support is congruent with the concept of

"A Triangle Moving Mountains" in driving the reformation of community health systems of Bunlu Siripanich (1999), which consists of 1) people's social movement, 2) knowledge of a variety of disciplines, and 3) politics in driving the support of elderly schools in the community.

What should be developed is the "communication strategies of government agencies." Since there are several elderly schools in each province, government agencies should communicate with network affiliates actively and passively. Active approaches are communication by approaching or opening a space for communicating and making understanding of elderly schools and elderly-school networks, i.e., a visit of schools, communication through Line Group, a field trip, meeting, seminar, workshop, activities for providing knowledge about supporting funds, how to write a project, and the use of data-base system, etc. Passive approaches are the readiness for answering questions, the submission of support and assistance, i.e., having a staff responsible for giving advice, answering via telephone, Line Group, or online, including opening space for searching information, i.e., websites, etc. to organize a database for Open-Data Search. Moreover, there should be a central agency to coordinate with government agencies that support elderly schools, by emphasizing two-way communication and using personal media and activity media, including encouraging participation in driving towards the occurrence of the provincial elderly-school network. The communication management of government agencies with both active and passive approaches is congruent with the study of Kanothai Boonfak (2007), which found that communication of network affiliates in the Project of Sea Turtle Conservation of the Royal Thai Navy was both active and passive by focusing on two-way horizontal communication and activity, personal, and PR media. The communication among network affiliates was a wheel network. The Royal Thai Navy

was the central agency, responsible for communication towards the collaboration of all sectors of network affiliates.

Another thing that should be developed is the development of “communication strategies of network affiliates of elderly schools.” The network affiliates comprise elderly schools, provincial elderly-school networks, and provincial government agencies. All of these three parties should have "a coordinator” for connecting their group and external groups. Brass (1995, as cited in Monge & Contractor, 2003, p. 32) calls this duty "a bridge," playing the role of members of all groups and connecting all groups. Besides, that person will also be "a gatekeeper," playing a role of a mediator regulating the flow of information from one party to another. Therefore, the coordinator of the network, both internal network and schools' network. The "coordinator" of each party is a major communication strategy, who plays a role in receiving and transmitting to members in the group and the provincial network affiliates through integrated media. New media, i.e., Line Group, is rapid with low cost. Besides, activity media should be used to create a common understanding and establish relationships, i.e., meetings, seminars, interactive activities, and local or traditional media to create a sense of local identity or identification. Network communication management of the network affiliates of three aspects should have a connected structure, as illustrated in Figure 5.5.

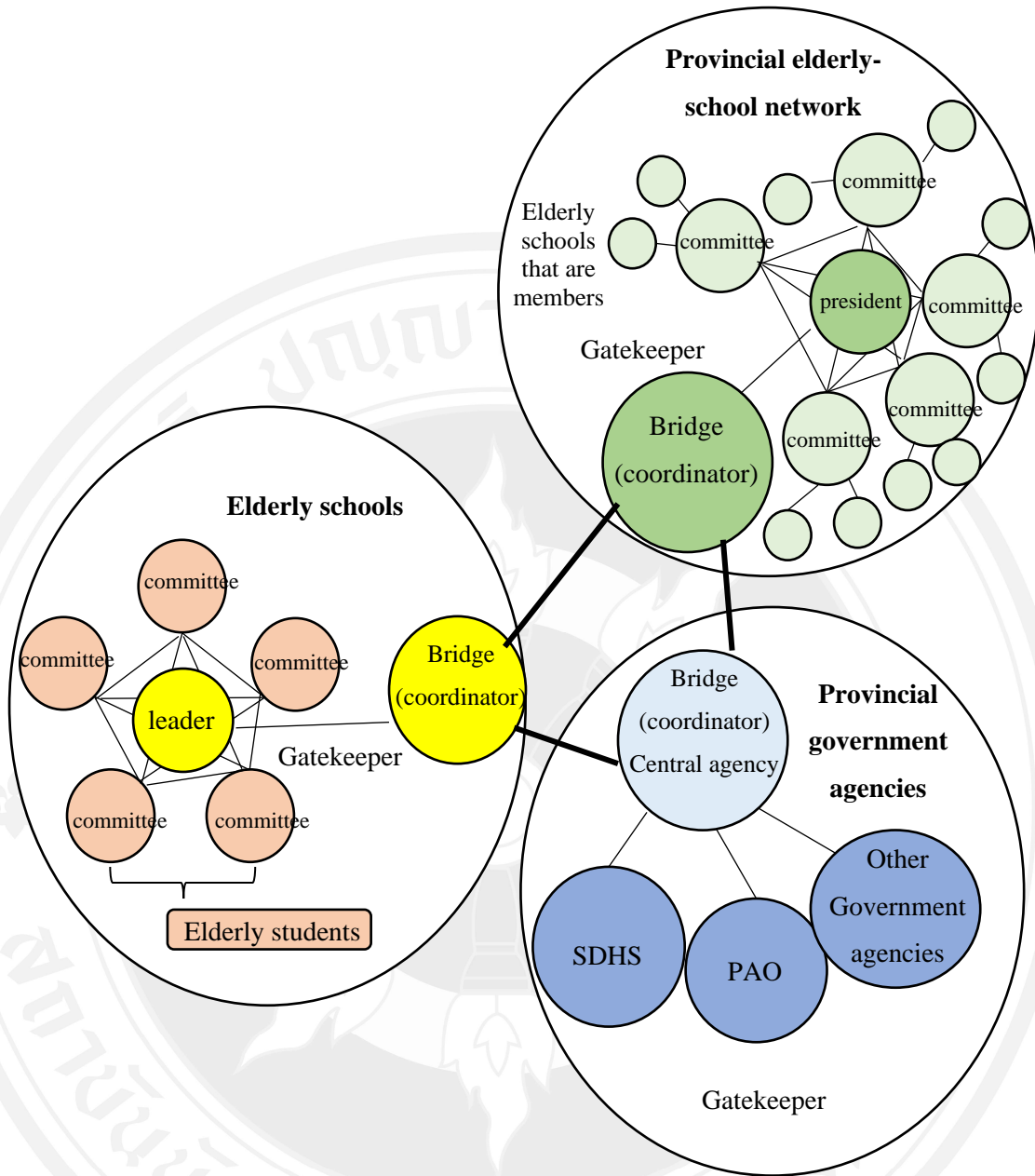


Figure 5.5 Structure of Development Approaches of Network Communication Management of Network Affiliates, Comprising Elderly Schools, Provincial Elderly-School Network, and Alliance Provincial Government Agencies

Besides the network communication of network affiliates of elderly schools, comprising elderly schools, provincial elderly-school networks, and alliance provincial government agencies, network affiliates of elderly schools should have

“communication to external networks” to communicate “being prototype” of the management of network affiliates that support provincial elderly schools to create assurance for local people to support the elderly to participate in elderly schools’ activities, to create confidence for agencies as alliances supporting elderly schools so that elderly schools can be with the local community sustainably, including driving the concept of elderly schools to become the mainstream concept for strengthening the elderly in communities towards active ageing and valuable human resources who play a part in helping to develop local communities and live with the communities happily.

5.3 Recommendations

5.3.1 Recommendations from the Study

1) The findings show that elderly schools should not be deprived of "a network" since a network is an answer for strengthening and creating sustainability of elderly schools as elderly schools cannot operate by the civic sector or local government agencies only, but they require collaboration from both civic sector and local government agencies, including provincial government agencies and other sectors, i.e., private sectors, non-profit organizations, and organizations at a ministerial level, to issue policies facilitating elderly schools.

2) It was found that elderly schools of Chiang Rai Province were driven by the civic networks towards the provincial elderly-school network, supported by provincial government agencies. On the other hand, Kalasin provincial elderly-school network was mobilized by provincial government agencies to have elderly schools in every sub-district throughout the province. Thus, provincial government agencies should support elderly schools to gather together as the provincial elderly school network like Chiang Rai Province that was mobilized by the civic sector, as the key mechanism towards sustainability.

3) Elderly schools should gain benefits from the elderly-school network at a district and provincial level, including benefits from government agencies equally without discrimination or with preference to only schools with proximity to the network. Besides, elderly schools should be promoted to express

their opinion and have participatory communication in the network to present their problems, brainstorm ideas, and propose guidelines for solutions and development, including participating in imposing policies of the network.

4) The study found that the assessment of the elderly schools' management standard, which focuses on participation and creation of elderly activities, does not accord with the development of elderly schools in the community context. Therefore, elderly schools should review their assessment method by giving more importance to relationship-building and participation of the network as the criteria instead of the rating as a 5-star school, as done in Chiang Rai Province.

5.3.2 Recommendations for Future Studies

This research was studied in the context of Chiang Rai and Kalasin Province. Thus, future studies should be conducted in other regions of the country with different contexts to compare the commonalities and differences of their communication management and strategies as the overall image of the country.

5.3.3 Recommendations for Policies

1) The findings indicate that provincial government agencies have no communication to elderly schools in the local area inclusively. Therefore, government agencies at a provincial level should develop communication guidelines to communicate thoroughly so that elderly schools can acquire information equally, including opening communication channels that elderly schools can access or can inquire information from provincial government agencies conveniently.

2) The results related to resources or budgets were found to be major factors for developing elderly schools sustainably. Therefore, local government agencies should allocate budgets per the schools' growth or can apply management approaches via funds in the communities.

3) The elderly issue is the national agenda. Elderly schools are under the supervision of the Ministry of Social Development and Human Security. However, Supervising the elderly towards security requires an integration of all concerned agencies, i.e., the Ministry of Education, the Ministry of Public Health, the Ministry of Culture, which involve in bettering the elderly's quality of life as a whole.

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The Interview Guide for Interviewing Key Informants

Executive Committee of the elderly schools

Part 1: General information

- Location of the school and members' hometown
- Numbers of committees in the school
- Numbers of teachers/volunteers
- Numbers of elderly students
- The school's operational length of time

Part 2: Communication in the school

- Occupation/position/roles of school executive in the past and at present
- The analysis and communication planning for gathering network members in establishing an elderly school and inviting elderly students to attend school
- The adoption of the concept from the prototype school or the suggestions of the agencies in establishing an elderly school.
- Communication for making teachers, elderly students, and other stakeholders, understand the objectives and goals of school establishment.
- The pattern of managing the school (centralization, decentralization, and empowerment)
- Communication for persuading teachers, elderly students, and other stakeholders, to participate and collaborate in school activities.
- The school's opening of an opportunity for teachers, elderly students, and stakeholders to express their opinions on the school management and teaching activities.
- Roles and responsibilities given to school members as a star, liaison, bridge, and gatekeeper in school.

- Communication strategies for locating elderly-student members via personal media and mediated communication.
- The level of intimacy between executives, teachers, and elderly students, before and during the activities.
- Communication, communication direction, communication frequency, media, and channels used in communication between executives, teachers, and elderly students.
- The executive's communication with teachers and elderly students after school.
- Persuasive communication for creating collaboration between teachers and elderly students.
- The collaboration between executives, teachers, and elderly students in imposing goals and operations for developing the elderly by focusing on personnel quality, socialization, economics, community culture, and democratic participation via school activities.
- Evaluation of management at the planning, operational, and after the operation stage.
- The feeling of the executive towards the school, working groups, and consequences on students and school)

Part 3: Communication outside the school

The support from external supporters (external networks at different levels: sub-district, district, provincial, regional, and national).

- Roles and responsibilities given to members as a star, liaison, bridge, and gatekeeper between school and outside school.
- Communication strategies in communicating with external supporters (i.e., communication direction, formality, participation, communication channels, frequency, consistency, persuasive content about the benefits the executive gains from external support.)
- The intimacy and assistance between the school executive and other sub-district elderly schools.

- Roles of the executive as a center or mediator of communication with other elderly schools in other sub-districts (i.e., communication direction, formality, participation, communication channels, frequency, consistency, and persuasive content).
- The relationship between the executive and school, other schools, and supporters who are centers of the network (i.e., communication direction, formality, participation, communication channels, frequency, consistency, and persuasive content).
- The executive's guidelines and approaches in managing relationships with members or those with a tendency to stay away.
- The collaboration with individuals, groups, or agencies, both inside and outside communities in managing the elderly school.
- The collaboration with individuals, groups, or agencies, both inside and outside communities in raising funds and resources, including experts for operating activities, from the local community and external sources.
- The group formation and the idea of grouping with other elderly schools as a bigger network and the assignment of the committee for supervision in order.
- Feedback received from teachers, elderly students, external supporting networks, and the community.
- The collaboration with school personnel, individuals, groups, or agencies in and outside the community towards sustainability in the future.

Part 4: The opinions of teachers and volunteers towards external communication.

- Responses from external teachers or experts to teach for school occasionally.
- The assignment of teachers (the school teacher or other teachers) to perform like a star, liaison, bridge, or gatekeeper between the school and external networks

- Communication strategies of teachers (school teacher and other teachers) in communicating with external supporters (i.e., communication direction, formality, participation, communication channels, frequency, consistency.)
- Benefits that the teacher or other teachers receive from external supporters.
- The intimacy and assistance between the school teacher and other teachers in the sub-district.
- Roles of the teacher or other teachers as a center or mediator of communication with other elderly schools in other sub-districts (i.e., communication direction, formality, participation, communication channels, frequency, consistency, and persuasive content).
- The relationship between the teacher, school, other schools, and supporters who are centers of the network (i.e., communication direction, formality, participation, communication channels, frequency, consistency, and persuasive content).
- The teacher's or other teachers' guidelines and approaches in managing relationships with members or those with a tendency to stay away.
- The teacher's support for the group formation and the idea of grouping with other elderly schools as a bigger network and the assignment of the committee for supervision in order.
- Feedback received from teachers, elderly students, external supporting networks, and the community.
- The collaboration with school personnel, individuals, groups, or agencies in and outside the community towards sustainability in the future.
- The feeling of the teacher/ colleagues towards the school, executives, working groups, and consequences on students and the school
- Feedback received from executives, elderly students, external supporting networks, and the community.
- The collaboration with executives, individuals, groups, or agencies, both inside and outside communities in raising funds and resources, including experts for operating activities, from the local community and external sources.

- The collaboration with executives, individuals, groups, or agencies in and outside the community towards sustainability in the future.

Elderly Students

Part 1: General information

- Occupation of the elderly student in the past and at present
- Numbers of learning years in the elderly school
- Satisfaction in life, family, and surrounding things.
- The effort in health care and exercise, physical and mental.
- Social need towards people of the same age and different ages.
- An effort in protecting the student's and others' rights with proper and moral conduct.
- Personality (i.e., enthusiasm in learning, expertise, application of knowledge and expertise, and providing knowledge to others)
- Occupational income, income from off-springs, and savings.
- Needs (political participation, community development)
- The application and interest in communication technology.

Part 2: Communication in the school.

- The perception of the elderly students in the community of information about the establishment of elderly schools and the invitation to participate in schools' activities via community, personal, mass, and activity media.
- The elderly students' perception and understanding of the objectives of the school establishment and the school's operation towards the goals.
- The participation of the alumni and present students in the school's activities.
- The internal management and the duties of the students (i.e., the receipt of a command, the transmitter, and participation)
- The student's motivation in participation and collaboration in school work and activities.
- An opportunity for the student to express his/her opinion in school management and teaching-activity organization.

- The student's roles as a star, liaison, bridge, and gatekeeper in the school.
- The student's participation in inviting other elderly people in the community to participate in the school's activities (by being personal media, producing PR media, using specific media in the community, and communicating through other personal media).
- The level of intimacy between elderly schools, teachers, and executives, before and during the activities.
- Communication, communication direction, communication frequency, participation, media, and channels used in communicating between elderly students, teachers, and executives.
- The student's communication with teachers, executives, and other elderly students.
- The collaboration with executives in imposing goals and operations for developing the elderly by focusing on personnel quality, socialization, economics, community culture, and democratic participation via school activities.

Part 3 The elderly student's opinion towards executives

- Proper qualifications of executives
- Good personality
- Credible/ trustworthy
- High qualifications and performance
- Communication competence
- Enthusiastic, explicit, confident
- Accepted value, attitude, and belief
 - Good relationships with teachers
 - Accepted prototype
 - Updated and transmitting information timely
 - Participate in school activities more than others
 - Well-rounded and taking students to study other elderly schools
 - Encouraging students to participate in evaluating the school's planning and operation, and expressing ideas for improvement.

Part 4: Communication outside the school.

- The knowledge from external teachers or experts, including support from external networks at different levels: sub-district, district, provincial, regional, and national.
- Roles and responsibilities given to students as a star, liaison, bridge, and gatekeeper between school and outside school.
- The assignment of students to apply communication strategies in communicating with external supporters (i.e., communication direction, formality, participation, communication channels, frequency, and consistency)
- The benefits elderly students receive from the support of external networks.
- The intimacy and assistance between students and other sub-district elderly schools.
- Roles of the student representative as a center or mediator of communication with other elderly schools in other sub-districts (i.e., communication direction, formality, participation, communication channels, frequency, and consistency)
- The relationship between the assigned student and school, other schools, and supporters who are centers of the network (i.e., communication direction, formality, participation, communication channels, frequency, and consistency).
- The executive's guidelines and approaches for the assigned students in managing relationships with members or those with a tendency to stay away.
- The collaboration with individuals, groups, or agencies, both inside and outside communities in managing the elderly school.
- The collaboration with executives, individuals, groups, or agencies, both inside and outside communities in raising funds and resources, including experts for operating activities, from the local community and external sources.
- The collaboration with executives and teachers in school, including individuals, groups, or agencies, both in and outside the communities, to drive the school towards sustainability in the future.

- The student's support for the group formation and the idea of grouping with other elderly schools as a bigger network and the assignment of the committee for supervision in order.

- The feeling and satisfaction of the elderly student towards the school, executives, teachers, and the school's operation

Part 5: Benefits the elderly students receive from the elderly school

- Knowledge, life skills, and vocational skills
- Information from the community and outside the community
- A sense of citizenship, and a part of the community, leading to a desire to participate in developing and improving the community's well-being.
 - Participation as a mediator between schools, the supporting networks, and the community.
 - Applied knowledge for preventing and solving problems in real life.
 - The application of old knowledge and skills in combination with those acquired from school to be transmitted to others for use.
 - The inheritance of the community's decent culture and tradition.
 - A sharing of morale and motivation, leading to collaboration among groups and communities.
 - Participation in community development to strengthen the community and to voice out as a democratic society.
 - Good family relationships, including with friends, neighbors, and governmental officials.
 - The school's space as the area for freedom of expression and a common space for doing activities with others.
 - Better quality of life, happiness, pride, and satisfaction with life.

Elderly Students' Relatives

- The perception and understanding of the school establishment and goals of school activities via media and communication channels of the school.

Participation in deciding to attend school

- Participation in organizing activities or operating the school

- The frequency of meetings with the school
- Participation in acknowledging problems and expressing ideas for the school
- The involvement in and promotion of elderly learning.
- Expectation towards what to be received from the school
- Consultancy about learning for the elderly relatives
- Changes witnessed in the elderly student after attending the elderly school.
- The adoption of the student's knowledge and experience from school for the benefit of the student and other family members.
 - Roles in promoting and motivating the elderly relative continually
 - Communication channels between the school and family and the family's convenience to communicate through such a channel
 - Changes in several domains in the student after attending school
 - Participation with school executives, teachers, and other elderly students in school, including individuals, groups, or agencies, both in and outside the community, towards sustainability of the school in the future.
 - Presidents of the elderly-school networks at a provincial, district-area, and district level.
 - Background of the appointment of the elderly-school network committee and the model of network establishment
 - Shared resources among elderly schools and network organizations for developing and operating school activities.
 - The development of a shared learning curriculum among elderly schools and network organizations.
 - The patterns of activities operated by elderly schools and network organizations and the frequencies of activities.
 - The arrangement of collaborative operational plans among elderly schools, networks, and organizations related to the development of the school.
 - The appointment of a network committee with elderly schools.
 - A common meeting between the network committee and elderly schools and its frequency

- The determination of goals with network affiliates by focusing on developing people, socialization, economics, community culture, and democratic participation via school activities.

- The determination of goals with network affiliates towards sustainability in the future.

Representatives of the Provincial Office of Social Development and Human Security (SDHS)

- Numbers of elderly schools and types of elderly schools at the present.

- Roles of the Provincial Office of SDHS and the Department of the Older Persons in supporting the establishment and operation of the elderly schools.

- Roles of the Provincial Office of SDHS in mobilizing the Center for the Development of Quality of Life and Promotion of Elderly Occupations and supporting elderly schools in the area.

- The creation of understanding, relationships, and operational goals via the elderly school of the Provincial SDHS and the Department of the Older Persons.

- Communication, communication channels, and frequencies of communication between the Department of the Older Persons and elderly schools.

- Communication, communication channels, and frequencies of communication from elderly schools to the Department of the Older Persons

- Opportunities and frequencies in organizing meetings, seminars, or interactive activities between the Department of the Older Persons, SDHS, and elderly schools

- The state of collaboration between the provincial office of SDHS and other external agencies at present at a sub-district, district, provincial, and national level, and the consequences on the elderly schools.

- Guidelines for developing elderly schools in the future of the Department of the Older Persons.

Representatives of the Provincial Administrative Organization (PAO)

- The support of elderly schools
- Numbers of elderly schools in the province that are supported by the PAO
- The starting year of supporting elderly schools in the province
- The delegation or the division of the structure of the work related to elderly schools as a specific unit of PAO
- Objectives or goals in supporting elderly schools in the province.
- The determination of patterns and guidelines for supporting the operations of elderly schools in the annual action plans of the PAO
 - The determination of criteria in considering the assistance for elderly schools of PAO
 - The preparation of the annual performance report submitted to PAO
 - Conditions of supporting elderly schools of PAO
 - The issues mostly communicated between supported elderly schools and PAO, types of communication channels, and the frequencies.
 - Elderly schools in Chiang Rai Province supported by PAO
 - Conditions determined by PAO for elderly schools eligible for being supported, and the evaluation of their performance each year.
 - The participation in following up or visiting the operation and activities of the elderly schools supported by Chiang Rai PAO.
 - The collaboration with agencies in the province for supporting elderly schools in the province.
 - The consultation with network agencies in Chiang Rai Province on the operation of elderly schools in Chiang Rai Province.
 - Communication with network agencies in the province via media or channels, both formal and informal, and the frequencies.

BIOGRAPHY

Name-Surname

Panisaya Atijitta

Academic Background

2006 Upper secondary education from Assumption College Lampang, Lampang

2009 A bachelor's degree in Communication Arts, majoring in Public Relations, Sukhothai Thammathirat Open University, Nonthaburi.

2010 A bachelor's degree in Arts, majoring in French, the Faculty of Humanities, Chiang Mai University, Chiang Mai.

2012 A master's degree in Arts, in the field of Communication Studies, the Faculty of Mass Communication, Chiang Mai University, Chiang Mai.

Experience

2010-2011 Academic and Operational International Relations Officer, Women Studies Center, the Faculty of Social Science, Chiang Mai University.

2013 - Present Instructor in the field of Communication, the Faculty of Business and Management, Ubon Ratchathani Rajabhat University.

