

# FINAL REPORT

LOCAL WISDOM FOR  
THE IMPROVEMENT  
OF QUALITY OF  
LIFE PROJECT

THE EDUCATIONAL SUPERVISORY UNIT  
NON-FORMAL EDUCATION DEPARTMENT  
MINISTRY OF EDUCATION THAILAND.

BY DARUNEE YAIPUAK

## **Introduction**

In the 1997 budget year, the Department of Non-Formal Education charged its Educational Supervisory Unit to study and develop the Local Wisdom Learning Process for Occupational Development Project (Project). Project participants developed their own occupations by drawing on from knowledge and experience acquired from attending the Project programs. This led to the idea that a more in-depth study of the “local wisdom learning process” will broaden our understanding of the local wisdom learning process and help with the development of supplemental teaching materials for the program and search of local wisdom in various areas. In the 1998 budget year, the Department of Non-Formal Education with financial support from UNESCO, thus tasked its Educational Supervisory Unit to further study the local wisdom learning process. The scope of the study was in the area of agriculture, performing arts and handicrafts involving 12 local wisdom from 12 provinces from the northern, northeastern, eastern, central, and southern part of the country. The study provided valuable information in terms of local wisdom basic concepts and its learning process which will highly benefit formal and non-formal education. The study also discovered 14 local wisdom.

The Department of Non-Formal Education expresses its deep appreciation to the 14 local wisdom involved in this study for their illustrating of the local wisdom learning process. It wishes to thank the personnel of the Regional Non-Formal Education Centers, Provincial Non-Formal Education Centers, Sub-Provincial Non-Formal Education Centers, and all concerned with this study for their dedication which resulted in this informative research. The Department expresses its appreciation to Ajarn Darunee Yaipuak, the officer in charge and Secretariat of the Project, for coordinating and supervising the Project from the very beginning to its conclusion and for preparing this instructive final report. Finally, it is grateful of UNESCO for its financial support of the Project. It is the Department’s Hope that this final report of the Local Wisdom Learning Process Project will be a useful reference for improving curriculum in which the local wisdom plays a constructive role in education programs.

(Mr. Tongyoo Kaewsaiha)

Director-General

Department of the Non-Formal Education

## Summary

The Local Wisdom Learning Process For Occupation Development Project, a program comprising of both lectures and workshops, was aimed to study the local wisdom learning process, the possibility of introduction it into non-formal vocational education, the feedback from people and students who participated in the program and the preparation of model brochures to publicize the project.

This study was conducted in collaboration with the Provincial Non-Formal Education Centers at Chiang Rai, Lampang, Phitsanulok, Roi Et, Burirum, Surin, Mukdaharn, Suratthanee, Krabi, Central, Ang Thong and Ayuthaya. In this connection, the Educational Supervisory Unit worked closely with the Provincial Non-Formal Education Centers in supervising and correcting the implementation of the Project during its various stages. This was carried out through interviews, observations, questionnaires answered by Project participants, and secondary data analysis derived from reports by each participating Provincial Non-Formal Education Center.

The study showed that:

1. The local wisdom learning process of all fourteen local wisdom who participated in the Project were different in concept and nature of subject. Despite a variety of fourteen local wisdom learning process, all emphasized on practical training and the being able to implement knowledge received from the Program in real life. Most of the learning processes would point out the value and benefits that participants would receive from career training; the learning process is a concoction of theory and practice, participants would be corrected and advised during their classes for the purpose of their practical training.
2. With regard to course assessment, the study showed that the participating local wisdom based their assessment on students' capability to implement knowledge and skills acquired from their training. Students who failed the evaluation, are required to work on the area of their weakness until they understand the subject and capable of putting their knowledge to work. The number of students who completed the programs (agriculture, handicraft and performing arts) was 100 percent.
3. Twenty-nine students and concerned officials and fourteen local wisdom were asked to express their opinions on certain issues, this was conducted through a questionnaire which comprise of a check list with a 1-5 rating scale.

3.1. Students were asked on the level of their satisfaction with the Project; whether they were proud of the knowledge and skills they acquired from participating in the Project, the benefits of career training, resource persons' teaching skills, level of knowledge acquired from the course, confidence in their starting a new career based on their training. Their response to all questions asked was of high satisfaction with an average of 4.26, 4.07, 4.03, 3.97, 3.93 and 3.84 respectively. Students were of the opinion that they benefited from the Project's unique features, such as learning from real practice, easy to understand language based on the resource person's ability to use local dialects, accessible resource person for students seeking advice, its convenient location for people in the locality/community and an opportunity to get acquainted with people in the same career and community.

Students were of the opinion that the program should increase the number of study-tours; they also requested for textbooks, documents, books and resource people to help in teaching courses. Their average response in this area was 4.20, 4.09 and 4.03 with an averaged error probability of 0.67, 0.78 and 0.69 respectively. 91.4 percent expressed that subject matter should be broadened, 89.9 percent were of the opinion that practical training should be increased.

3.2. Concerned personnel from the Department of Non-Formal Education were asked of their opinion of the possibilities of introducing local wisdom to collaborate with the Department, the benefits of learning from a local wisdom, the success of the Project, the level of attention received from participants and possibility of expanding the Project. Their response to the questions above was highly positive with an average of 4.52, 4.45, 3.93 and 3.90. The averaged error probability was 0.51, 0.57, 0.46, 0.53 and 0.56 respectively.

3.3. Local wisdom were of the opinion that most of the students were capable of implementing their acquired knowledge and skills in real life and were highly attendant with their classes. Support should be provided in the area of teaching media and material. Duration of the course was already appropriate.

4. Fourteen model brochures were prepared for the purpose of publicizing career training with each local wisdom. The brochures were designed in collaboration with each of the local wisdom and provided information on course title, contact points (name of government or private agency and its branches), local wisdom's biography, course description and content and the learning process. The brochures also include a picture of the local wisdom and photos of the learning process activities.

### **Opinion and Recommendations**

The introduction of local wisdom in a new role as educators and occupation trainers is a strategy to which the Department of Non-Formal Education should give serious consideration. Since this would cut various costs, such as the cost of hiring personnel and teaching materials as these can be provided by the local wisdom whom is already in the business. Another benefit from utilizing local wisdom is that the courses are carried out in plain and simple language which is easy to understand, this may be attributed to the local wisdom's familiarity with local dialects. The possibilities of realizing this concept are high. The Department, with the cooperation of concerned officials and the local wisdom, might establish a local wisdom database for each province. The database could be used as an educational management tool for the purpose of specific tailoring education programs to suit local target groups. The Department's role would be to coordinate and provide support to the programs. In order to assure the programs' efficiency, the Department's role may include to set up the number of students for each course, provide financial support and teaching material support, and quality control of the program.

## Table of Content

Introduction	
Background	7
Objectives	7
Goals	7
Strategy	8
Implementation	8
Duration of Project	9
Budget	9
Follow-up Action and Evaluation of the Project	9
Implementation Results	9
<b><u>Part 1</u></b> The subjects (subject content) and learning process of each of the 14 local wisdom.	11-27
<b><u>Part 2</u></b> The format and substance of the information brochure used for publicizing occupation training with local wisdom	27-28

### **Annex**

# Final Report of the Implementation of the Local Wisdom Learning Process for Occupational Development Project

## **1. Background**

The Eighth National Economic and Social Development Policy (1997-2001) focuses improving individuals' qualities, morals, and conscience. The Department of Non-Formal Education in carrying out its role in providing non-formal education, has encouraged skilled and knowledgeable locals to participate in educating including planing and developing education programs for students and people in their areas. The Department tasked its Educational Supervisory Unit to launch a study project on the Local Wisdom Learning Process for Occupational Development. This pilot project is aimed at studying the teaching methods and techniques employed by the local wisdom in passing on their knowledge, experience and skills to students (locals). In the 1997 budget year, the Project was launched, with financial support from UNESCO, in two Provinces, namely, Burirum Province and Roi Et Province. Participants who attended the program were able to start their own occupations by drawing on from their training experience and skills. Thus it was recommended that the success of the Project should be publicized in order to provide the public and those interested in receiving occupation training with relevant information and contact points.

From the success of pilot project in the two Provinces mentioned above, the Department of Non-Formal Education and UNESCO thus endorsed the expansion of this study project. In this connection, the Project staff broadened the scope of the study to cover 12 Provinces in 5 parts of the country with the following objectives.

## **2. Objectives**

1. To Study the local wisdom learning process
2. To prepare model brochures for the purpose of publicizing occupation training with local wisdom

## **3. Goals**

To recruit local wisdom, whom are scattered in various parts of the country, in the following 12 provinces

North	Chiang Rai, Lampang and Phitsanulok
Northeast	Roi Et, Burirum, Surin and Mukdaharn

South	Suratthanee and Krabi
Central	Ang Thong and Ayuthaya

### **3.1 Quantity**

1. Each local wisdom will train students (through their local wisdom learning process 9 and summarize in writing their local wisdom learning process.
2. Preparation of model brochures for the purpose of publicizing the 12 local wisdom

### **3.2 Quality**

Project participants/students acquire sufficient knowledge, experience and skills to start their own occupations.

### **4. Strategy**

The Project strategy is to operate on a low budget cost, encourage cooperation within the community, create a tie between locals and their native homelands, and maximize the utilization of existing community resources and networks in order to create stable occupations and income source for the community. The following strategies were employed:

1. Limit budget costs by spending only in necessary cases, emphasize on cooperation by pointing out how the public will benefit from such a collaboration
2. Employment of locals to teach locals since they are familiar with the developments in their community, speak the same language (dialect) and aspire to help their people
3. Utilization of the Department of Non-Formal Education's resources and existing network of branch offices in the regions, such as materials, equipment, media, transportation and personnel to support the Project

### **5. Implementation**

#### **5.1 Preparation phase**

- A meeting was organized in order to provide information background on the Project and its implementing process.
- Provincial officials were assigned to the Project, Province administration started coordination work in target areas begins, local wisdom were asked for their cooperation and support of the Project.
- The Project was implemented in selected areas through the employment of local wisdom as resource persons and experts, the Department's regional and provincial branch offices were used as "learning centers."

- The results from implementing the Project was assessed and summarized by each Province in collaboration with the Educational Supervisory Unit assessed and summarized the results from implementing the Project.
- Information brochures (models) were prepared by the Educational Supervisory Unit with a view to advertise the local wisdom learning process. The brochures are the summary results of the Project's implementation.
- Questionnaires were sent out by the Educational Supervisory Unit in order to seek the opinions of concerned personnel and local wisdom on the Project.
- A quantitative analysis of the data was conducted by the Educational Supervisory Unit, using a SPSS.PC (Statistic Package for the Social Sciences) computer software program, the processed data is then analyzed and processed into qualitative data and summarized for the purpose of preparing the Project final report.

## **6. Duration of Project**

May 1998 - September 1998

## **7. Budget**

Financial support for the Project was provided from two sources:

- |                                       |                                 |
|---------------------------------------|---------------------------------|
| 1. Department of Non-Formal Education | Baht 455,200                    |
| 2. UNESCO                             | Baht 120,000 (US dollars 3,000) |

## **8. Follow-Up Action and Project Assessment**

Assessment of the Project was carried out on two levels:

1. Assessment by each Provincial Non-Formal Education Center responsible for the area where the Project was conducted. Assessment methods included: observations, interviews, and evaluation of Project participants' performance.
2. Overall assessment of all 12 Projects by the educational Supervisory Unit using information based on reports received from each Province where the Projects were conducted and questionnaires- which serve as direct a data collecting tool-answered by Project participants and concerned personnel.

## **9. Implementation Results**

The Local Wisdom Learning Process for Occupational Development Project was carried out in 14 Provinces (the initial plan called for operations in 12 Provinces but was eventually expanded to 14 provinces at the implementing stage). The topics were classified into three categories, that is, agriculture, performing arts, and handicraft.

**Table 1** Shows subject, category, name of local wisdom and Province where the Project took place.

No.	Subject	Subject category	Name of Local Wisdom	Province
1	Making Compost from Banana Peels	Agriculture	Mr. Tab Tonpitsmai	Phitsanulok
2	Frog Breeding	Agriculture	Mr. Leg Ura	Mukdahan
3	Mushroom Cultivation and Mushroom Products	Agriculture	Mr. Narong Subunpan	Roi Et
4	Compost	Agriculture	Mr. Kriangchai Lurcha	ChiangRai
5	Natural Agriculture	Agriculture	Mr. Kumdueng Pasi	Buriram
6	Palm Community	Agriculture	Mr. Tuan Taveesuk	Surin
7	Mulberry Paper	Handicraft	Mrs. Sompad Norbunkaew	Lampang
8	Drapery Décor	Handicraft	PraKru Pitak Viriyaporn	Rayong
9	Metalwork	Handicraft	Mr. Tong Silalueng	Roi Et
10	Pa Poo Thai	Handicraft	Mrs. Toomma Nakornchai	Mukdahan
11	Making Pandanus Mats	Handicraft	Mrs. Char Srikuerd	Krabi
12	Thai Orchestra	Performing Art	Mr. Prasert Sukudom	Ayuthaya
13	Plang E-Saew	Performing Art	Mrs. Pong Wankhaow	Ang Thong
14	Shadow Play	Performing Art	Mr. Pat Guersakul	Surat Thani

The results of the Project implementation were analyzed separately in two parts:

- Part 1 The subjects (subject content) and learning process of each of the 14 local wisdom.
- Part 2 The format and substance of the information brochure used for publicizing occupation training with local wisdom.

**Part 1** The Local wisdom, their subject (subject content) and learning process were categorized into the three following categories, agriculture, handicraft and performing arts. The details are as follows:

### **A. Agriculture Group**

1. Subject: Making Compost from Banana Peel

#### 1.1 Local Wisdom

Mr. Tab Tonpitsmai, age 56 years

#### 1.2 Project Participants (Trainees/Students)

Entering class: 30 persons (locals)

Completed program: 30 persons (locals)

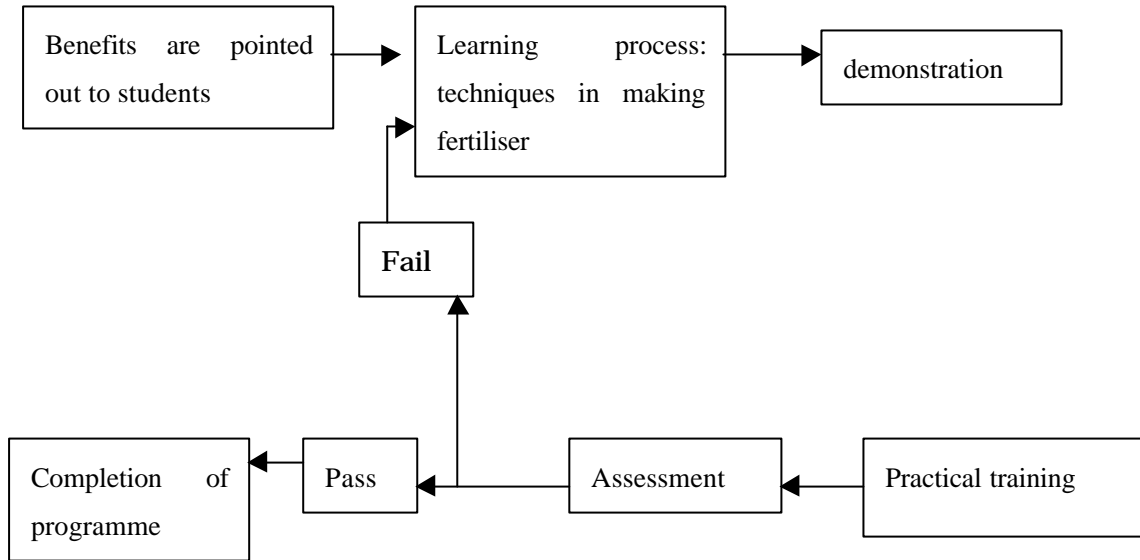
#### 1.3 Background

Mr. Tab Tonpitsmai is skilled and experienced in making natural fertilizers. He believes that banana peels can be put to use by transforming them into compost. This will help reduce overloaded garbage, a source of microbes and micro-organisms, as well as disturbing smells. Mr. Tab experimented until he successfully produced high quality compost that makes crops grow better, this attracted people's attention and increased the number of participants interested in learning to make compost from banana peels. Mr. Tab, the local wisdom, is not reserved about sharing his knowledge with others. In fact, he is inclined to teach those interested in learning so they could learn to make compost for their own use or for sale and for their own economic reasons.

#### 1.4 Local Wisdom Learning Process

The local wisdom designed the program, prepared materials and necessary equipment. Participants were briefed on the problems that emerged from increasing levels of garbage (banana peels) in the community and the benefits of making compost from banana peels. Participants learned the entire process of making compost from banana peels: preparing materials, equipment, composting, composting duration, preparing compost soil, and marketing the product. The learning process consists of lectures and case studies and examples taken from real life. Participants are assessed based on observation, interviews (questions & answers), and their performance. In order to pass the evaluation, participants must possess a thorough understanding of the subject in theory and practice. Participants who fail the evaluation are required to work on the area of their weakness until they understand the subject and capable of putting their knowledge to work.

### 1.5. Local Wisdom Learning Process Outline



## 2. Subject: Frog Breeding

### 2.1 Local Wisdom

Mr. Leg Ura, age 53 years

### 2.2 Project Participant

Entering Class: 15 persons

Completed program: 15 persons

### 2.3 Background

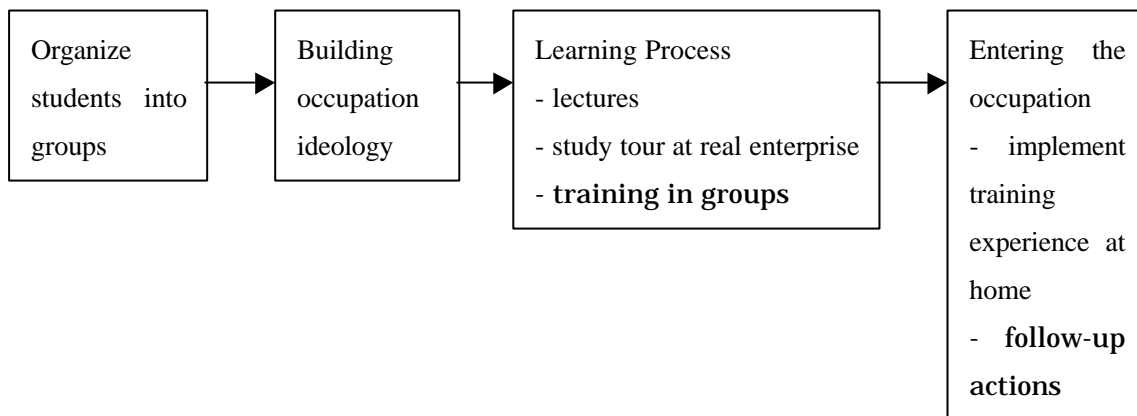
Mr. Leg Ura, a former rice and fruit tree farmer has developed his agriculture land into a combination of rice pads, orchards and a frog farm. He started breeding frogs in 1995 with purchased frogs. His continued interest and studies about frog breeding has resulted in the development of his own breed of frogs. Currently people interested in the frog breeding occupation constantly seek his advice on the subject.

### 2.4 Local Wisdom Learning Process

Mr. Leg makes sure that participants are truly interested in frog breeding and committed to apply their training experience and skills upon completion of the program. The learning process consists of lectures on basic knowledge about frog breeding, construction of breeding pools, breed selection, insemination, tadpole nursing, feeding, nursing and nurturing tadpole and frogs, management and marketing. After watching a demonstration at the demonstration pool on frog

breeding, participants embark on their practical training, that is, pool digging, pool preparation, etc. This stage is carried out on a step-by-step basis so that applicants could follow the training without much difficulty. Assessment is based on observation, interviews (questions and answers) and performance of participants during each stage.

### 2.5 Local Wisdom Learning Outline



## 3. Subject: mushroom cultivation and mushroom products

### 3.1 Local Wisdom

Mr. Narong Subunpan, age 56 years old

### 3.2 Project Participants

Entering Class: 560 people

Completed program: 560 people

### 3.3 Background

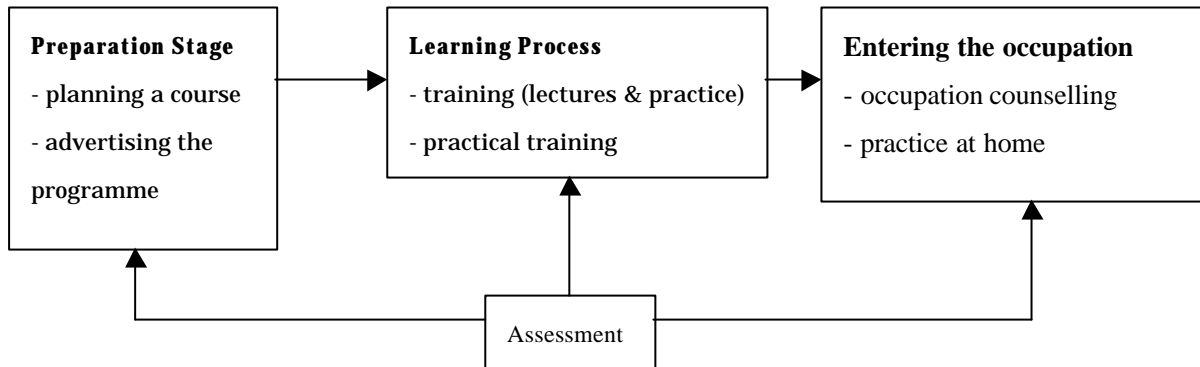
Mr. Narong Subunpan is an experienced mushroom farmer. His strong interest in mushrooms has motivated him to study and develop new techniques in mushroom breeding which has provided him with a good income. Mr. Narong is also engaged in social work, he teaches mushroom farming to those who are interested. Apart from mushroom breeding, he works on developing food preservation methods and making mushroom food products.

### 3.4 Local Wisdom Learning Process

Mr. Narong developed a course on mushroom breeding and making mushroom food products. The program, which consists of both lectures and training, was publicized and open to public participation. The subject included setting up mushroom nursery (green house or hothouse),

cultivating and arranging mushrooms spores, introduction to materials and equipment used in mushroom breeding, calculating the right ratio mixture of mushroom spores and season, arranging and opening mushroom spore bags, getting rid of fungus and making food products from mushroom. In order to pass the assessment, participant performance must meet certain criteria requirements.

### 3.5 Local Wisdom Learning Process Outline



## 4. Subject: Making Compost, Coated Picture Frames, Plant Breeding, Floating Basket Fish Breeding

### 4.1 Local Wisdom

Mr. Kriangchai Lurcha, age 53 years

### 4.2 Project Participants

Entering class: 250 people

Completed program: 250 people

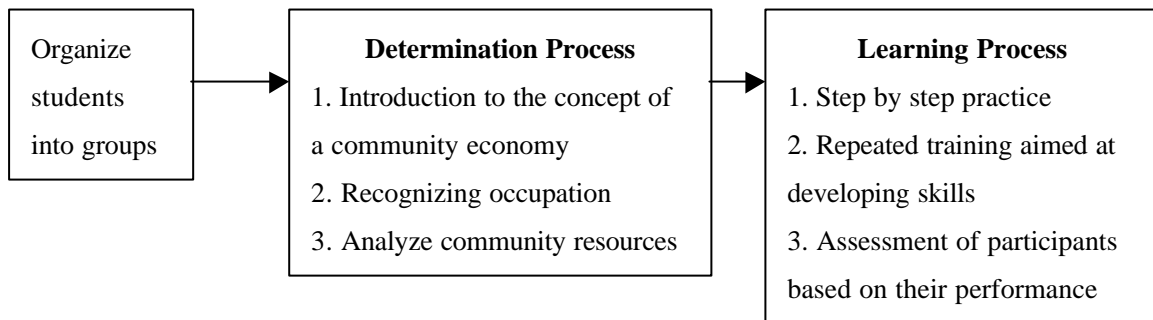
### 4.3 Background

Mr. Kriangchai Lurcha or “Uncle Thon” is well respected by the people in his community of Keereesuwan located in *Tambon Nongpakor, Ging-Ampur Doiluang*. He is the community’s *Patprajum Tambon* (medicine man) and a veterinarian volunteer, both duties put him in a position close to his people. Mr. Kriangchai is also a leading naturalist who made possible the various occupations of Keereesuwan villagers by using natural resources found in the area. For instance, making *Normai Peep* (canned bamboo shoot), making compost from millet, corn peel, and peanut shells which the market has a high demand for this high quality fertilizer, and thus increasing villagers’ income. In addition, Mr. Kriang hopes to develop occupations which would lead to the creation of a “community economy” reduce spending and increase the income of people in the community.

#### 4.4 Local Wisdom Learning Process

Mr. Kriang's course starts with an introduction to various occupations based on the material and resources available in each community. Participants are then asked to determine whether they are still interested in attending his program. This was to provide him with reliable information from participants. Participants undertake practical training in each stage until they complete the course. Evaluation is based on participants' performance.

#### 4.5 Local Wisdom Learning Process Outline



### 5 Subject: Natural Agriculture

#### 5.1 Local Wisdom

Mr. Kumdueng Pasi, age 49 years

#### 5.2 Project Participants/Trainees

Entering Class: 5 persons

Completed program: 5 persons

#### 5.3 Background

Mr. Kumdueng Pasi is a local wisdom in the field of natural agriculture. In the past, Mr. Kumdueng took a loan from the Bank for Agriculture and spent the borrowed money to plant sugar cane and cassava. However, he could only pay the interest to the bank, not the principle. Later on, he was interested and learned about natural agriculture. He successfully applied natural agriculture methods to his cultivation, the fruits bore enabled him to pay back the bank loans. Mr. Kumdueng's natural agriculture concept has attracted a widespread of visitors who seek his advice on starting and improving their own agriculture lands. Kru (master) Kumdueng takes pride in his innovation and enjoys teaching and sharing his skills and experience on the subject with those who are interested and students from the non-formal education program.

5.4 Local Wisdom Learning Process

*Kru* (master) Kumdueng’s program starts with making his students analyze their own occupation targets. Students then draw a plan of their agriculture land including the location of its various landmarks. A study tour introduces students to a variety of occupations. Students determine what occupation best suits them. An occupation activity plan is developed, using the plan drawings of their agriculture lands and is reviewed by a student group for further suggestions to improve and realize the plan.

5.5 Local Wisdom Learning Process Outline

Briefing and scope of subject and training  
determined by both the local wisdom and students

Stage: examination of student’s life and current occupation goal			
Students analyze their current occupation goals		Local wisdom points out to students that in the case of “occupation for a better life” the most valuable capital is intellect and physical strength	Students draw a plan of their farmland

Stage: plan a new life			
A study tour introduces students to various occupations		Students groups analyze and determined what they gained from the study tour and which occupation suits each other	An occupation activity plan is developed, using the initial plan drawings, and is reviewed by a student group with a view to improve and realize plan

Stage: learn, experience and making life plan improvement			
In depth analysis of each student’s plan		Make plan adjustments in accordance with production plans in order to provide the sufficient necessities of life	Set timeframe for plan implementation and make a pact with the local wisdom on follow-up actions

Plan and implementation of the programme was carried out by local wisdom with moral, occupational and problem solving support from Provincial Non-Formal Education Center personnel.

6. Subject: Palm Community

6.1 Local Wisdom

Mr. Tuan Taveesuk, age 68 years

6.2 Project Participants

Entering class: 20 people

Completed program: 20 people

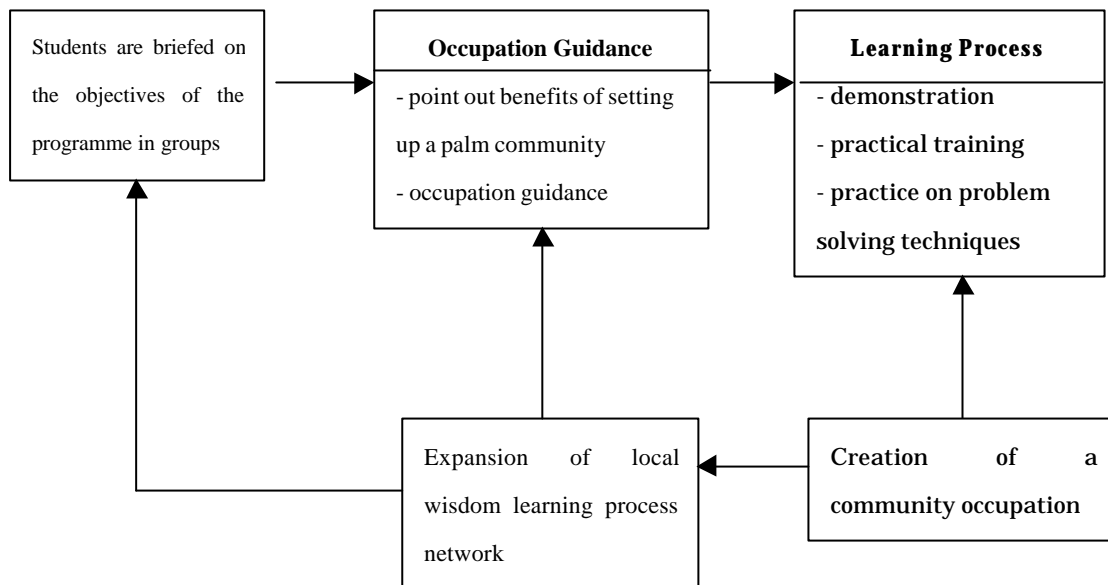
6.3 Background

*Lung* (uncle) Tuan's speciality is in "combined agriculture" a combination of rice farming; planting crops, flowering trees and ornamental plants; kitchen gardening and animal breeding on one farmland. Most of the people in his community are rice farmers whom are dependent on natural water resources. Rice farming in his community usually takes place once a year during the rainy season, the only time of year when farmers are free of drought problems. *Lung* (uncle) Tuan, facing the same drought problems, resorted to "combined agriculture" by planting crops, flowering trees and ornamental plants simultaneously. The combination of crops, plants and especially the palms (he currently grows more than 40 types of palms), provides him with an additional source of income that allows him to live a comfortable life. His success has brought him a high profile.

6.4 Local Wisdom Learning Process

*Lung* (uncle) Tuan briefs participants about the objectives of the course. He lectures on the idea of a "palm community" and its benefits. Advice on starting an occupation in palm breeding is also provided. Course topics include: relocating, ripening, planting, and preserving palm trees. Evaluation of participants takes place at the same time as the learning process is conducted. Students will learn from real experience by participating in various activities, such as, planting palm trees and gardening. In order to pass the evaluation, students must be capable of performing the aforementioned tasks.

## 6.5 Local Wisdom Learning Process Outline



## **B. Handicraft Group**

### 7 Subject: Making Traditional Mulberry Paper

#### 7.1 Local Wisdom

Mrs. Sompad Norbunkaew, age 62 years

#### 7.2 Project Participants

Entering Class: 10 people

Completed program: 10 people

#### 7.3 Background

As a child, Mrs. Sompad Norbunkaew learned the entire process of making traditional mulberry paper, from cutting and smashing mulberry trees to removing mulberry bark to smoothening the paper by helping her family make the paper. Her skills were apparent. When a group of villagers were interested in making mulberry paper, she was delighted to teach, train and advise the group. She was concerned that the occupation and knowledge of making traditional mulberry paper would be lost if no one carried on this local heritage.

#### 7.4 Local Wisdom Learning Process

The local wisdom and students jointly develop the course. A demonstration by a resource person is made. Students take note and practice by following the demonstration. The resource

person repeats the training in order to make sure that students have a thorough understanding of the entire process: selecting mulberry trees and removing its bark; boiling and soaking mulberry in chlorine; cutting and grinding mulberry; mixing color; casting mulberry; final touch work using natural materials; and making mulberry paper.

## 8 Subject: Using Drapes to decorate Buildings

### 8.1 Local Wisdom

Prakru Pitak Viriyaporn, age 52 years

### 8.2 Project Participants

Entering class: 35 people

Completed program: 35 people

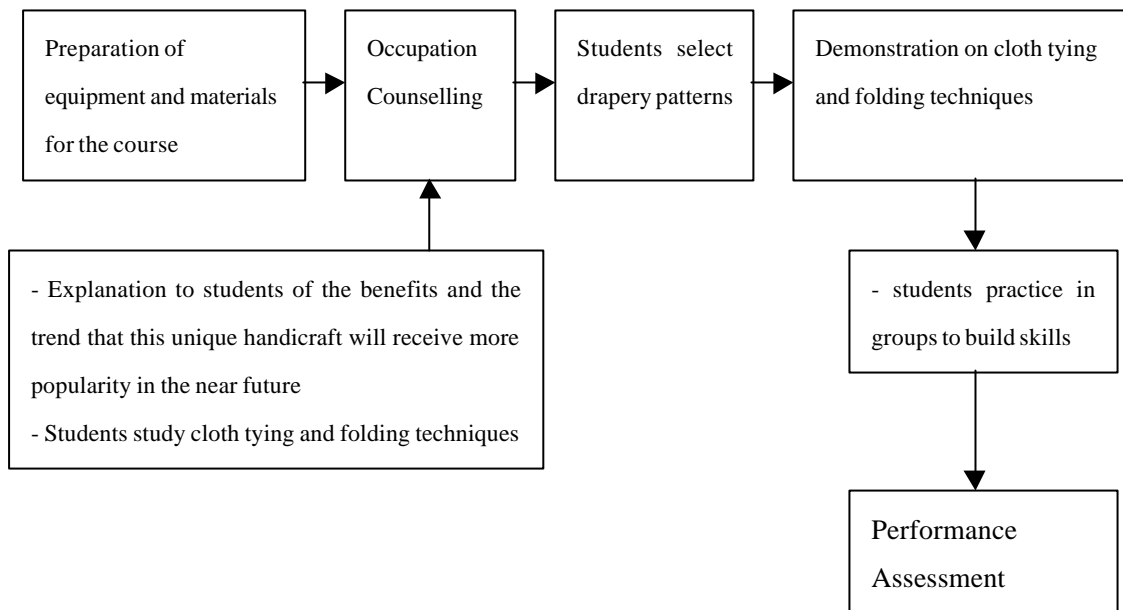
### 8.3 Background

Local wisdom *Prakru* Pitak Viriyaporn, abbot of Wat Khaogradon located in *Ampur* Glang of Rayon Province, is interested and skilled in using tied and folded cloth to decorate the interior and exterior of buildings and houses. *Prakru* Pitak developed this idea by noticing the current widespread practice of using cloth to decorate buildings and tents. The abbot created his own cloth decoration pattern for various social functions and would be pleased to teach those interested such as, housewife groups interested in making a living from this unique handicraft.

### 8.4 Local Wisdom Learning Process

The learning process starts with the preparation of materials, selection of cloth (type and color). Students are briefed on the benefits and informed of the trend that using drapery to decorate buildings will most likely receive more popularity. Students study, design and practise making drapery patterns. Cloth tying and folding demonstration are shown. Students are organized into practice groups. Training is repeated in order to improve students' skills. Evaluation is based on the finest of students' cloth tying and folding skills.

## 8.5 Local Wisdom Learning Process Outline



## 9 Subject: Metalwork (making metal utilities and tools)

### 9.1 Local Wisdom

Mr. Tong Silalueng, age 64 years

### 9.2 Project Participants

Entering class: 20 people

Completed program: 20 people

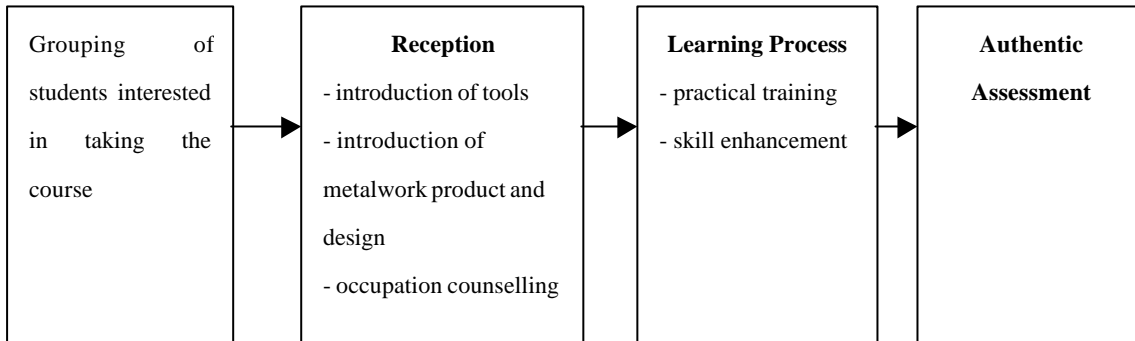
### 9.3 Background

Mr. Tong Silalueng, a local wisdom specializing in metalwork (making utilities and tools from metal), believes that teaching his expertise will help preserve this unique handicraft form for younger generations.

### 9.4 Local Wisdom Learning Process

Students are introduced to various metalwork tools and products, followed by a demonstration on using tools. This is to provide students with an idea on metalwork design, costs of production and marketing. Students undertake practical training followed by their evaluation. The resource person provides advice on students' performance.

### 9.5 Local Wisdom Learning Process Plan



## 10 Subject: Pa Poo Thai

### 10.1 Local Wisdom

Mrs. Toomma Nakornchai, age 54 years

### 10.2 Project Participants/:Trainees

Entering class: 36 people

Completed program: 36 people

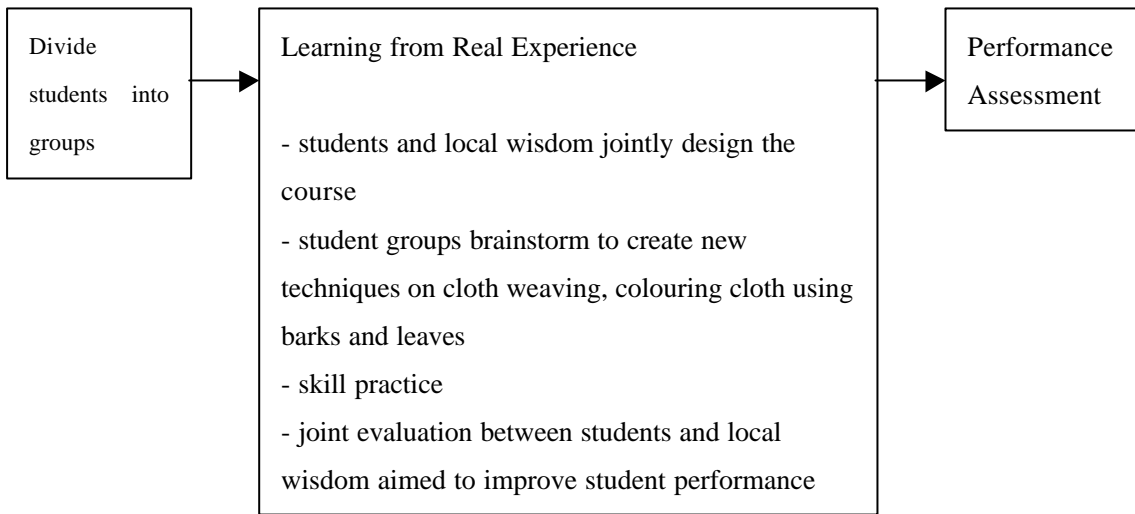
### 10.3 Background

Mrs. Toomma Nakornchai, a local wisdom on *Pa Poo Thai*, learned to weave cloth since she was a child from her grandmother. She learned the entire process of cloth weaving from cloth design (color and texture) to cotton planting (her family grows cotton) and from yarn spinning to coloring yarn using natural colors. Her expertise in weaving cloth, cloth pattern design and coloring cloth with pure natural substances is well recognized in her community. Mrs. Toomma is pleased to teach interested people and youths the techniques of coloring cloth using barks and leaves, cloth texture and pattern design and cloth weaving so that they will pass on this knowledge to other generations.

### 10.4 Local Wisdom Learning Process

Students undergo training and receive instructions from the local wisdom simultaneously. This includes yarn spinning, making color from bark, coloring cloth, cloth weaving, making clothes and accessories made from cloth and marketing. The instructor and students jointly and constantly develop new techniques on the subject. Evaluation is based on students' performance.

### 10.5 Local Wisdom Learning Process Outline



### 11 Subject: Making Pandanus Mats

#### 11.1 Local Wisdom

Mrs. Char Srikuerd, age 57 years

#### 11.2 Project Participants

Entering class: 8 people

Completed program: 8 people

#### 11.3 Background

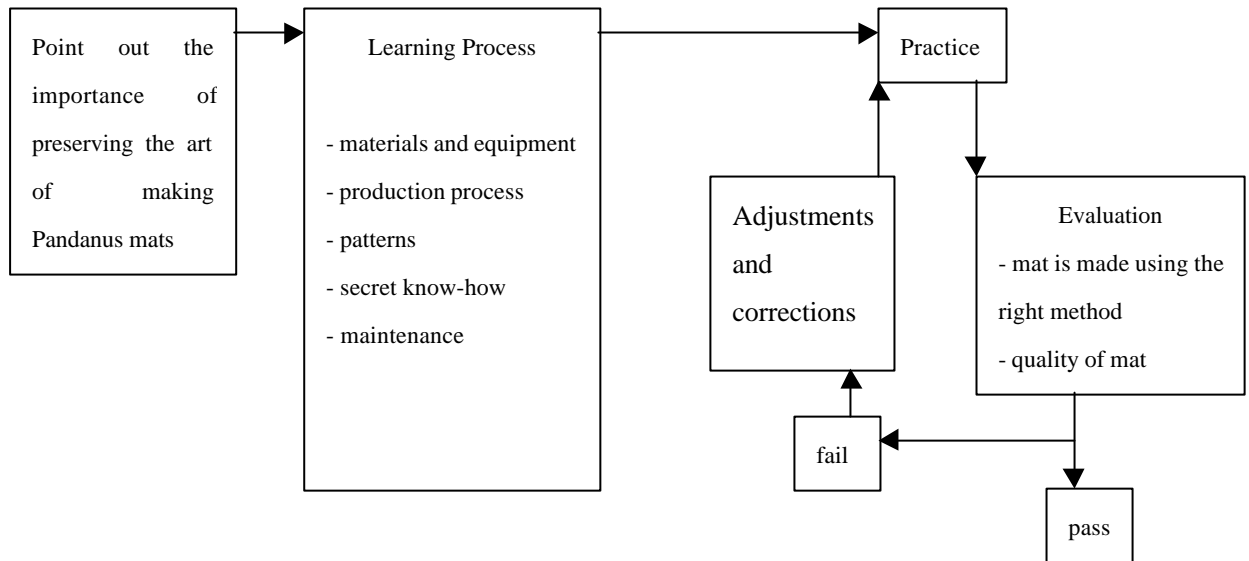
Mrs. Char learned about Pandanus mats from her parents when she was in Prathom 4 (grade 4) and has since developed an interest in it. Her brilliant mat designs attract the attention of those who encounter her work and many customers. Demand for her mats are so high that it has exceeded her production capabilities. Mrs. Char started teaching youth and villagers to make Pandanus mats to preserve the village's heritage and provide them with an additional occupation. Mrs. Char has won a series of prizes in mat making contests. The proudest moment in her life was in 1992 when she had an opportunity to offer Her Royal Highness Princess Maha Chakri Sirindhorn a Pandanus mat she specially made.

#### 11.4 Local Wisdom Learning Process

The resource person briefs students on the importance and benefits of preserving the knowledge of making Pandanus mats. Students are introduced to and provided with raw materials and equipment used to make the mats. Students watch a demonstration which shows how a mat is made and practise making mats by following the presentation. The resource person supervises the

learning process and advises students on their performance. Evaluation is based on students' work (mats) and the techniques used to make them.

### 11.5 Local Wisdom Learning Process Plan



## C. Performing Arts Group

### 12 Subject: Traditional Thai Music and Thai Orchestra

#### 12.1 Local Wisdom

Mr. Prasert Sukudom, age 61 years

#### 12.2 Project participants

Entering class: 23 people

Completed program: 23 people

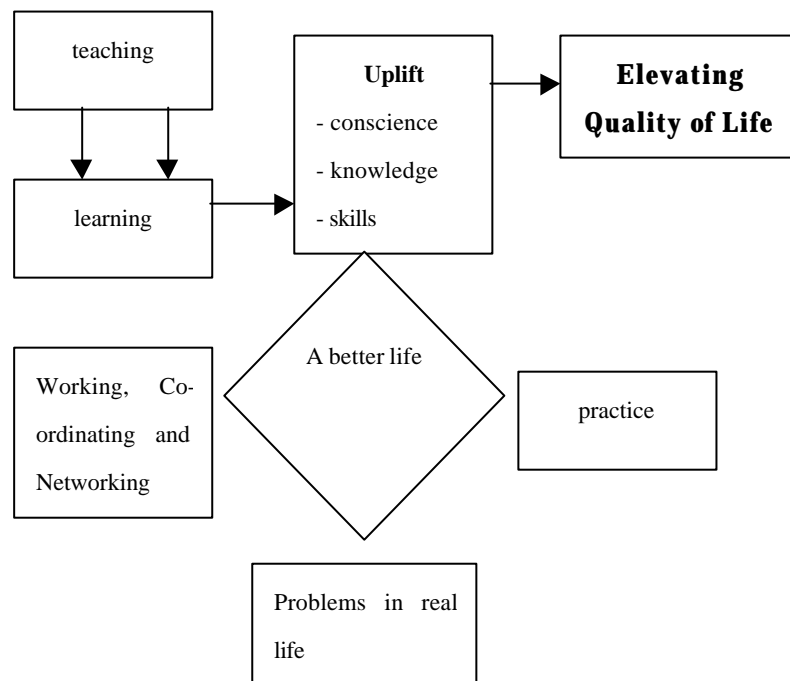
#### 12.3 Background

Local wisdom Mr. Prasert Sukudom is a talent in traditional Thai music and Thai orchestra. He started learning traditional Thai music from his father as a child. After he finished Prathom 4 (grade 4) he played with his father's band until he started his own professional band with his father's blessing. Mr. Prasert has been constantly working on the development of traditional Thai music and songs. He is committed with *Namchai* (consideration) and *Sattha* (faith) to the preservation of traditional Thai music as a cultural heritage for younger generations.

#### 12.4 Local Wisdom Learning Process

The resource person encourages students to recognize the value and benefits of traditional Thai music. The course introduces students to the various Thai musical instruments, music scale, playing notes, playing music as a band, musical instrument solos, musical instrument maintenance and special techniques. Also, included is people skills such as, getting along with others and being a good musician. Students practice under the guidance and supervision of the resource person. Evaluation of students is based on both the local wisdom and students' satisfactory opinion.

#### 12.5 Local Wisdom Learning Process Plan



### 13 Subject: Thai Folk Song *Plang E-Saew*

#### 13.1 Local Wisdom

Mrs. Pong Wankhaow, age 68 years

#### 13.2. Project Participants

Entering class: 17 people

Completed program: 17 people

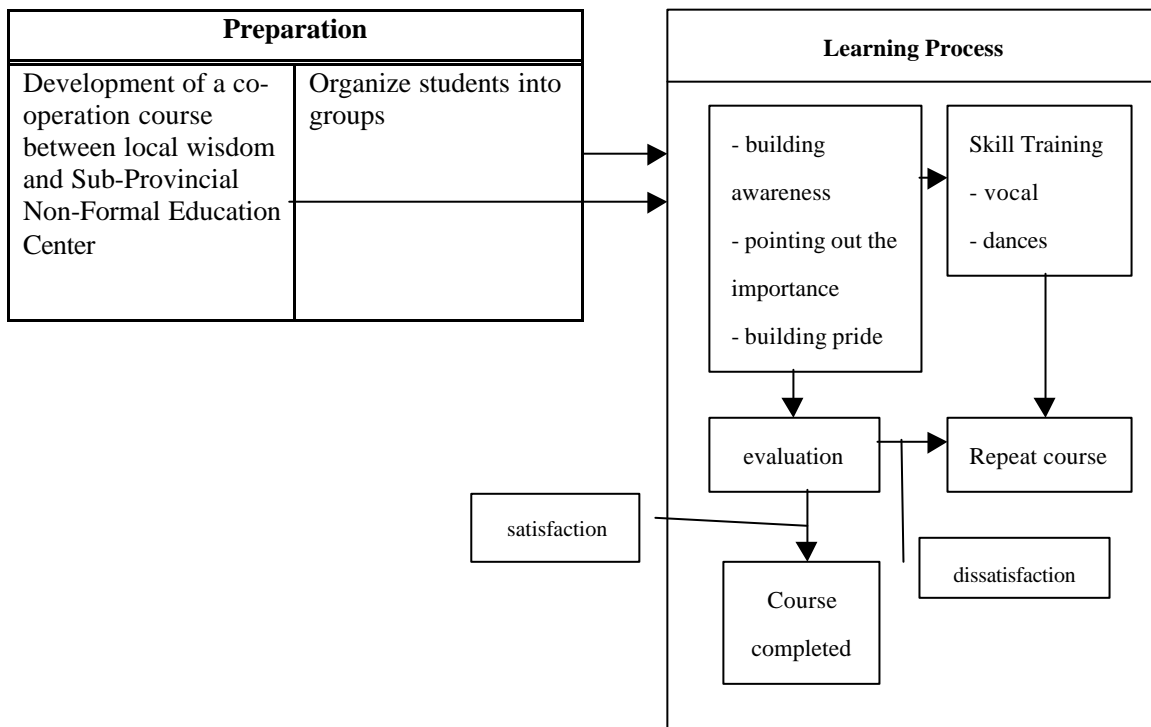
### 13.3 Background

Mrs. Pong Wankhaow, a local wisdom in performing arts *Plang E-Saew*, learned Thai folk song from her cousins and has made a living out of it. Currently, she is a resource person on the subject and is invited to speak at schools in Ang Thong Province. She has received a certificate recognizing her as a preserver of Thai heritage from Ang Thong Province.

### 13.4. Local Wisdom Learning Process

The resource person developed a course on Thai folk song *Plang E-Saew* which includes: the history of *Plang E-Saew*, the significance of Thai folk songs to Ang Thong people, pride in Thai folk song, demonstration of *Plang E-Saew* dances and vocals. Students practise by following demonstrations and repeat their practice until they are capable of performing both *Plang E-Saew* dances and vocals. The resource person, as part of the evaluation, observes students' performance and makes suggestions and corrections. Students whose performance is not satisfactory will continue to work on their rehearsal until their performance has improved satisfactorily.

### 13.5. Local Wisdom Learning Process Plan



#### 14. Subject: Shadow Play

##### 14.1 Local Women

Mr. Pat Guersakul, age 66 years

##### 14.2 Project Participants/Trainees

Entering class: 10 people

Completed program: 10 people

##### 14.3 Background

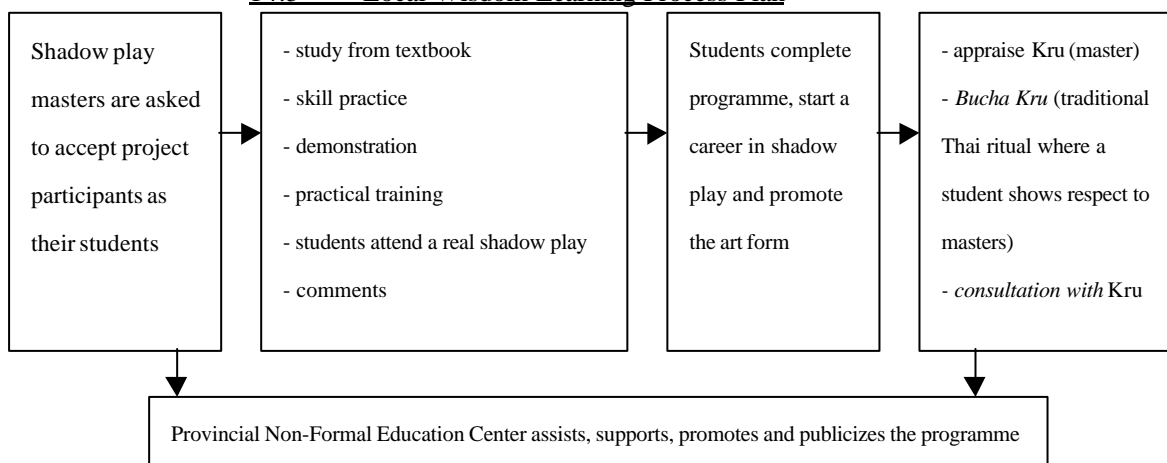
Mr. Pat Guersakul learned shadow play from a renowned shadow play master through an arrangement made by his father who comes from a Manohra family. Mr. Pat's shadow plays constantly emphasizes *dharma* (the teachings of the Buddha) he is named *Jomdharma* (master of *dharma*). He is a celebrated shadow play master who is popular among southern fans.

##### 14.4 Local Wisdom Learning Process

The resource person lectures students on the history of shadow play in order to point out its importance and provoke students' pride in the Thai art form. Students are informed of the scope of the program. Students undertake practical training, visit and watch a real shadow play, take verse writing lessons and adapt their poetry to reflect the current social, political and economic situations, *dharma* (the teachings of the Buddha) is also resonated in the plays' lines. Students are evaluated on the following three issues:

1. Students must be capable of following and implementing their instructions
2. Students must be capable of writing their own verses.
3. Students must be capable of adapting their verses to reflect the current socio-economic situations.

##### 14.5 Local Wisdom Learning Process Plan



## **Conclusion: Local Wisdom Learning Process**

In conclusion, although the detail and content of each “local wisdom learning process” is different, they resemble a similarity on the following issues:

1. Their learning process is a concoction of theory and practice. Students were taught both the theories of the subject and undertook training at the same time, not one after the other separately. This is different from the practice found in most educational institutions where students undertake training only after they have completed their classroom studies.
2. Resource persons closely supervise their students, are accessible to students seeking their advice virtually at all times and maintain a close distance with students.
3. Evaluation is based on students’ performance or work.
4. The number of students that completed each program is relatively high. This could be due to students’ enrolling in the program on a voluntary basis or students already knowing the subject but enrolled in order to update and broaden their knowledge. And because of a small class which enables the resource person to concentrate on providing advice and assistance to all students.
5. Each local wisdom is inclined to pass on their knowledge and experience to students. Their aim is to help society without expecting any kind of remuneration in return.

### **Part 2** Creating brochures to publicize occupation training with local wisdom.

A meeting was convened to determine the scope, content and design of the brochure. The meeting agreed that the details of the brochure would include the name of the program, the name of the agency that would function as the contact point (agency including its regional branches), local wisdom’s biography, details of the program, content and learning process. The brochure will also display a picture of the local wisdom. The local wisdom were asked to give their opinions on the document, the way the brochures presents program content and its practicality. Using a 1-5 rating scale, with 1 on the lower end and 5 on the higher end, their answer was a satisfying 3 on all three questions with an average of 3.86, 3.97 and 4.06 with an averaged error probability of 0.64, 0.56 and 0.65 respectively.

A further analysis on their reply to 14 questions (a spin-off from the original three questions mentioned above) point out that 5 areas which received highest ratings are: topic and objective are in line; topic is practical and can be implemented; topic is unique and interesting; topic makes occupation more interesting; and topic can be applied to improve work performance. With an average of 4.18, 4.18, 4.14, 4.14 and 4.05. The average error probability is 0.80, 0.91, 0.77, 0.89 and 0.79 respectively. Thus, the brochure should prove to be a useful tool in promoting occupation training with local wisdom.

## **The Working Group on the Local Wisdom Learning Process for Occupational Development**

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