

THE UNIVERSITY OF HULL

**BOR WORN; Home, temple and School (HTS) Organisation:
The Learning Organisation in the Communities of Thailand**

**being a Thesis submitted for the Degree of
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by

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ABSTRACT

This study investigates BOR WORN-HTS Organisation as a learning organisation which is the way to provide knowledge, education and learning to the community and also transfer Thai local knowledge and culture to the next generations to achieve the goals for learning and strengthening the community with knowledge and morality.

This study is a qualitative research in cultural anthropology. An ethnographic research method with unstructured interviewing and participant observation were used to gather qualitative data from four communities in rural areas across Thailand where HTS organisation has been operating and is still alive. The gathered information is presented in four main themes (BOR WORN-HTS Organisation, OL/LO, LIC, and TLK&CT). The community of practice was the research concept used to analyse data, together with qualitative document analysis.

The findings of the study revealed that the HTS Organisation has been in Thailand for many years. It is an ideal organisation that represents the collaboration between people from three main institutions in the community; home, temple and school. HTS Organisation occurs automatically in the social context when the members of the community come to take part in the activities created by three mains institutions (H-T-S). The people participate in community activities for two reasons: because; they respect their religion so try

to sustain and carry its values on to the future generation and because they trust and believe in an individual person such as a monk or community leader.

HTS Organisation is a learning organisation (LO). The learning process, both individual and social learning, as well as global knowledge and local knowledge (OL), happens when members of an organisation join together in community activity. Theory of learning and social practice in communities of practice is the fundamental process of HTS. Thus, HTS Organisation acts as a community of practice in a unique combination of three fundamental elements: the domain, the community and the practice.

HTS Organisation encourages people of all ages to communicate, participate and create learning processes within the social context and apply the concept of communities of practice as a management tool to explore and help people to achieve the expected outcomes of the community, that is, learning and strengthening community and maintain the national heritage in Thai society and transmitting it to the further generations.

As a result, application of the concept of HTS Organisation brings many benefits while needing little investment. The advantages of the HTS Organisation are not only the benefit for the community (knowledge based society, well-being, strengthening, sufficiency economy and sustainable community) but it is also good for people, especially the country's children and youths, who have great potential in the future to be skilled, talented, proficient people and be filled with knowledge and morality or *Kwam Roo Koo Kun-Na-Tham*.

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Chapter 1..Introduction

INTRODUCTION

This chapter presents a brief description of the context and framework in which this study is placed. It provides background, the main issues to be investigated, the aim and objectives of the study and the research questions that guided the study. The research methodology is described, and definitions and explanations of technical terms are provided. Finally, an overview of the research structure is given.

I. BACKGROUND TO THE STUDY

Thailand is a Southeast Asian country with more than 750 years history starting from the Sukhothai period (1238-1438 A.D.), where local knowledge and culture are still deeply rooted in the rural community and its people. Traditional culture is the strength and the heart of the country. It is the foundation of its history, religion, arts, culture, tradition and lifestyle and has been continuous in Thai society from ancient times to the present. The reason for this is that 94% of the population of Thailand are Buddhist. A consistent feature of Thai society has been an organisation called 'BOR WORN'- Home, Temple and School (HTS). The word 'BOR WORN' is an abbreviation of three words; *Ban* (Home), *Wat* (Buddhist Temple) and *Rong Rian* (School), and means the collaboration between the three main institutions of Thai society which occurred when people participated together in all the communities' activities to achieve the

community's purposes. The people in BOR WORN are the members of the community and represent the institutions they are from. These are, for example, villagers (*Chao Ban*) and the village head man (*Phu Yai Ban*) from Home, the abbot (*Chao Awat*) and Buddhist monks (*Phra Sangha*) from Temple and teachers (*Kru*) and students (*Nak Rian*) from School. BOR WORN played an important role in Thai society between the Sukhothai period and the early Chakri dynasty (1782 A.D.). At that time, the home, temple and the palace provided education, religion, tradition and culture to the people. Home was the first school for children; they were taught the people's way of life, social values, and tradition by parents or other family members. Before the first school was established, the palace acted as a school to provide knowledge and education to children. The Buddhist temple (*Wat*) was the heart of the community; not only did it gather people together to engage in Buddhist activities but also all kinds of knowledge were provided and Thai traditions and culture were sustained during the participation. This means that the good relationship between temple and community was a source of spiritual capital and this has been the case in Thai society from past to present. Each institution, Home, Temple and School, has played a significant role in the community, when they are connected as BOR WORN, it represents the socio-economic and cultural dimensions of the community. In addition, it is the principal organisation that serves as the community's core to develop social networks, solve the community's problems, and create and manage community schemes to achieve the aims of strengthening community. As has been shown, all the community's people come and join together to make the BOR WORN happen. In so doing, they not

only perform the activities and achieve their aims but also engage in a learning process which is the result of human behaviour.

II. SIGNIFICANCE OF THE STUDY

In the present era of globalisation, knowledge, education and learning are more important in the globalised world. Globalisation has created both advantages and disadvantages for the people of the world. Global knowledge with science and technology bring comfort and convenience to human society. Nevertheless, it may also impact upon the social structure and social values, and cause social problems for people who do not know how to manage and develop this knowledge suitably in their life. Educated people who have advanced knowledge in the community will lead and help develop their social community in becoming a learning society or strengthening society. However, globalisation has widespread impacts on Thai society and culture and also BOR WORN. Thai people do not visited the temples as often as their ancestors did; moreover, the passage of time and social change in the period of globalisation have directly affected BOR WORN, reducing its role in Thai lifestyle and society. Although people in this era are less interested in BOR WORN, it remains in some rural communities across the country. It is interesting to study how and why BOR WORN happened in Thai society, why it has remained in some communities to the present, and what difference might exist between the new and old BOR WORN.

BOR WORN or HTS Organisation is an ideal organisation in the community related to human beings. It is important to explore theories of learning with special relation to organisational learning (OL) and learning organisation (LO). This means to study the learning processes within HTS Organisation and analyse whether it is a learning organisation.

There are four main themes to be investigated in this study:

- 1) BOR WORN (HTS Organisation)
- 2) Learning Processes and the Learning Organisation (OL/LO)
- 3) Learning in the Community (LIC)
- 4) Thai Local Knowledge and Cultural Transfer (TLK&CT)

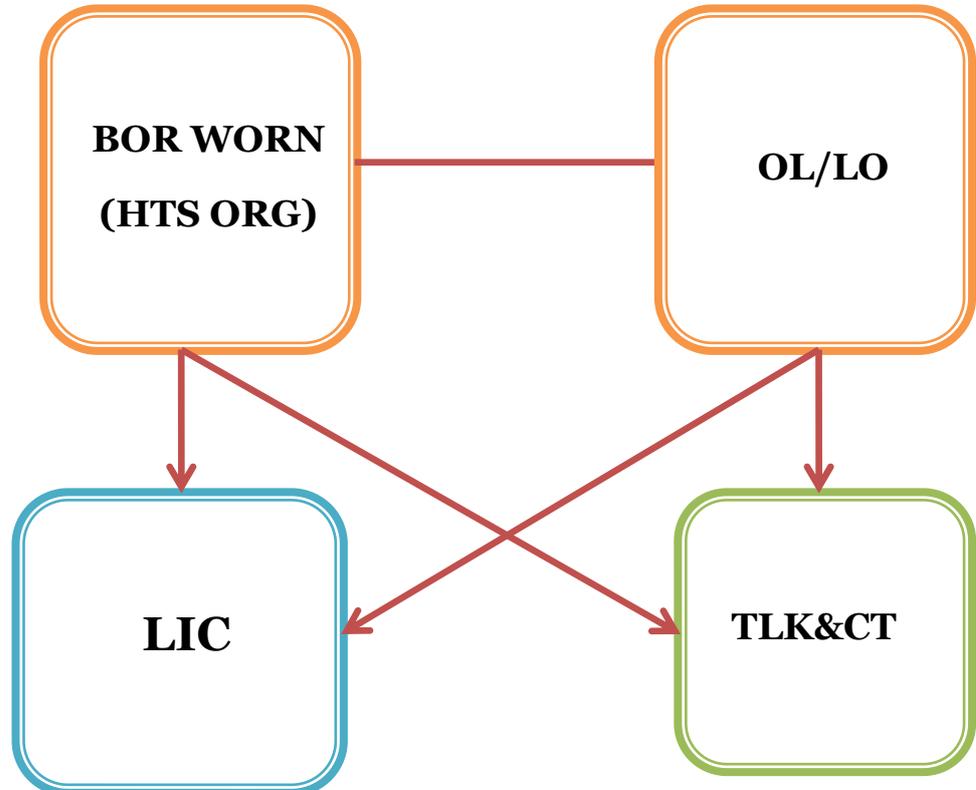


Figure 1.1 The Four Main Themes of this Study

With respect to the first theme: BOR WORN-HTS Organisation, each institution is an important organisation for the community all over Thailand. The Home represents the family, rural policy, society and economy. The Temple not only relates to Buddhism, but also describes every religion and faith that people in the community respect and represents the tradition and culture of the community. Education is an important part of children's development and is represented by School. The analysis will study the factors that have an effect on the relationship within each institution-home, temple and school. How and why do people from each place join together in BOR WORN?

The second theme aims to study social learning theory, OL/LO in the community. This is because BOR WORN is seen as an ideal organisation where people participate in community activities in a process of learning and hence it may be seen as a learning organisation. The result of community learning that has been developed in this process, which creates knowledge, education and learning, both global knowledge and Thai local knowledge, for the people (individual learning), community, organisation, and institution (social learning), is the third theme. Finally, it is significant to investigate why Thai local knowledge and culture which is the national heritage should be preserved and transferred via the process of HTS Organisation. To do this, social learning theory, together with the concept of communities of practice (CoPs), will be applied to this study.

Education is the most important thing for human life because it provides knowledge to people in all parts of the world. As James D. Wolfensohn, a former President of the World Bank in 2006 stated, 'All agree that the single most important key to development and to poverty alleviation is education' (The World Bank, 2006). There are many government, public and private sector and non-governmental organisations such as The United Nations Educational, Scientific, and Cultural Organisation (UNESCO), The World Bank, WHO, FAO and national governments that participate in helping countries develop holistic education systems and build dynamic knowledge societies that are key to competing in global markets through education for the knowledge economy (EKE) (The World Bank, 2006).

As UNESCO (2010) has indicated, the mission of UNESCO is to promote education as a fundamental human right, improve the quality of education and encourage experimentation, innovation and policy dialogue. UNESCO launched Education for All (EFA) aiming for it to be achieved by the year 2015. EFA is a global commitment to provide quality basic education for all children, youths and adults. It was launched at the World Conference on Education for All in 1990 (UNESCO, 2010). Ten years later, with many countries far from having reached this goal, the international community met again in Dakar, Senegal (Dakar 2000) and reaffirmed their commitment to achieving Education for All by the year 2015. They identified six key education goals which aim to meet the learning needs of all children, youths and adults by 2015. According to John Daniel, a former UNESCO Assistant Director-General for Education in 2006, there are three reasons for EFA; firstly, education is a right for everybody

(children, youths and adults). Secondly, knowledge opens the mind to every culture and language in the world and can solve the world's problems. Thirdly, education is as an important investment that helps to develop socio-economic capabilities in communities and countries throughout the world (UNESCO, 2006).

With regard to education in Thailand, The national education plan (2002-2016) focuses on the integration of all aspects of quality of life. One of the objectives for implementation is

Building a society of morality, wisdom and learning by developing a learning society to create knowledge, cognition, the good behaviour and integrity of the people; Promotion of research and development to increase the knowledge and learning of Thai people and Thai society; Creation, dissemination of knowledge and learning (UNESCO, 2011, p.3)

Thus, it is important to promote and build a learning society and morality for the benefit of all Thai people and the country via the learning process in the social context. Although education has been prevalent in Thailand since the 13th Century A.D., the effect of globalisation makes modern Thai social, political and economic structures different from those of the past. This challenges the basis of Thai social structure, culture and tradition. Because we are in a different time, Thai people need to accept global evolution and find better ways to combine new global knowledge and older Thai local knowledge in order to develop people, society, communities, the nation and the world.

Key issues related to the methodology of transferring knowledge are complex when times and environments are continuously changing. In the globalised world it is certain that most of the content on the internet will focus on Western knowledge, ideas, and culture. Furthermore, the effect on the schooling system of modern knowledge from the West is one of the main reasons why Thai local knowledge has eroded. Moreover, in the modern era, people are more recognized or respected if they possess modern knowledge rather than traditional knowledge (Office of the Education Council, 2004). This could destroy the Thai culture and tradition, which have been at the heart of society for a long time.

Also, there is a lack of research and development in the field of Thai local knowledge. Most of the research, both in educational and research institutes, is conducted in the field of modern science.

As Hans-Dieter Evers (2003, p.10) points out:

‘Thailand is ranked number 5 (18.8 in local knowledge stock indicator) and ranked number 4 (0.23 in global knowledge stock indicator) from 10 Southeast Asian countries (for the years 1970 - 2000) in which a large global knowledge base exists. The Global Knowledge Stock Indicator (GKSI) measures the volume of social science documents on a particular country in relation to all documents in the data base. The Local Knowledge Stock Indicator (LKSI) - locally produced documents as percent of all documents available on a particular ASEAN country - measures the strength of local social science’

Thus, the following generations will definitely not possess knowledge of, or understand the root of, their culture, which may result in the loss of self-confidence.

As mentioned earlier, Thai local knowledge and culture is the national heritage and unique to Thai people and the country. It is knowledge that people in the past (Thai ancestors) created to maintain the requisites of daily life: food, clothing, shelter and medicines. It is very important that this survives and is passed onto further generations. This is a matter of cultural transfer (CT), which refers to the process of passing on culturally relevant knowledge, skills, attitudes, and values from person to person or from culture to culture – in this case, Thai local knowledge (TLK). In general, it will provide an understanding and promote local and traditional knowledge which is tacit knowledge and especially related to Thai society and culture. Moreover, this study will investigate why local knowledge, which is a part of cultural transmission, is important for Thai society, and the reasons why Thai people have more recently neglected local knowledge - which is their own accumulation of experience and knowledge transmission from past generations. The focus in this respect will be on the collaboration in the BOR WORN-HTS Organisation.

The answers are expected to lie in the following areas: Firstly, many Thai people especially children and youths, do not know or have not heard about Thai local knowledge. Some people have an awareness of Thai local knowledge but do not have a real interest in it because it does not affect their daily lives. Another factor is lack of awareness of how significant local knowledge is for Thai society and culture. Secondly, the effects of globalisation at this time may

leading Thai people to have more respect for modern knowledge than local knowledge. Lastly, there is limited transmission of local knowledge from the elders to youths. Owing to local knowledge being tacit knowledge, it is embedded within people who generate and use it. It is mostly orally-transmitted and rarely recorded in written form. As a result, some has disappeared with the knower, because it was not passed on before the knower died. This study also explores the complexities of Thai local knowledge which relate to the education system in the HTS Organisation - and those that have arisen in Thailand since it has become more modernized. It also focuses on the way Thai local knowledge is transmitted through the education system - both the schooling system (student and school) and the community learning system in which everyone can learn.

In this period of globalisation it is time for everybody in Thailand, especially children and youths as the young generation, to go 'back to their roots' by looking back into their own traditions and culture, pay attention and bring BOR WORN-HTS Organisation back to their communities (to begin with the village-*Mu Ban* and then the next steps; province-*Chang Wat*, region-*Park* and country). In addition, they should use and develop the concepts and methods of this organisation as a learning organisation for people in the community and find better ways to combine and balance the integration of the new (global knowledge) and old (local knowledge). This means that modern science and technology knowledge must go hand in hand with local knowledge for sustainable development in people, society, the community, the nation and the

world. Finally, it is important to ensure the continuance and preservation of Thai local knowledge and Thai culture by transferring it to the next generations.

The principal research area of this study is BOR WORN-HTS Organisation. Hence, it explores the character and role of HTS Organisation, OL/LO in the social context, and LIC and TLK and CT as the outcome of an organisation. Therefore, the results of this study can be applied to the national curriculum that is appropriate to the learning organisation (LO), Thai local knowledge (TLK), students and people throughout the country. Finally, this study is critical and significant for a developing country like Thailand, which has a unique culture and traditions, in managing a small community based organisation and developing it so it can be suitably preserved in their society during this era of globalisation. By answering the research questions, better ways may be found to enable effective management and further develop this organisation to ensure its continuity and preservation in a globalised world. These are the reasons why this study has been undertaken.

III. AIMS, OBJECTIVES, RESEARCH QUESTIONS AND METHODOLOGY

A. Aims and Objectives

As very little knowledge exists and no previous research has been conducted on the concept of BOR WORN-HTS Organisation, this research will focus on BOR WORN as a learning organisation, which is a way to provide knowledge, education and learning to the community and also transfer Thai local

knowledge and culture to the next generations, to achieve the goal of learning and strengthening the community with knowledge and morality.

They are three aims and five objectives of this study:

The aims are as follows;

- 1) To identify the characteristics and roles of BOR WORN-HTS Organisation in the community.
- 2) To explain and theorise how learning in the community-knowledge, education and learning are provided to the community and its people.
- 3) To explicate and theorise how Thai local knowledge and culture have been transferred through the concept of HTS Organisation

The objectives are;

- 1) To understand the importance of BOR WORN-HTS Organisation to Thai society and culture.
- 2) To explore BOR WORN through the lens of theories of learning and to illustrate how HTS Organisation is a learning organisation (LO)
- 3) To assess the community learning process in the organisation.

- 4) To preserve TLK and culture for the next generations.
- 5) To evaluate the outcomes of HTS Organisation, both in learning and strengthening the community and TLK&CT

B. Research Questions

The four research questions that will be addressed in this study are as follows:

- 1) What is BOR WORN-HTS Organisation in the community?
- 2) What is social learning theory (OL/LO) in HTS Organisation?
- 3) How have HTS Organisation and the process of learning in the community provided knowledge, education and learning to the people and the community?
- 4) How is 'BOR WORN' used to transfer Thai local knowledge and culture to the next generation?

C. Research Methodology

As a result, this study explores organisational learning and the learning organisation in BOR WORN-HTS Organisation by choosing four rural communities across Thailand as the study areas. Each community has its own characteristics and culture. The research methodology adopted to achieve the research objectives for this work is qualitative-inductive research method through an ethnographic research strategy. Unstructured interviews and participant observation were the two main methods used for gathering fieldwork data from the four study areas. In addition, the documentary sources

are used as a supplementary method to put together the information on the four main themes of this research – BOR WORN-HTS Organisation, OL/LO, LIC and TLK&CT. Communities of Practices (CoPs) was the research concept used to analyse data, together with qualitative document analysis as a means to achieve the aim of the study.

IV. DEFINITIONS AND EXPLANATIONS OF TECHNICAL TERMS

- 1) **BOR WORN; HOME, TEMPLE and SCHOOL (HTS), HOME, MOSQUE and SCHOOL (HMS), HOME, CHURCH and SCHOOL (HCS) ORGANISATION** means the process of collaboration between Home, Temple/Mosque/Church and School as a community centre for creating a strategic community plan, managing, developing, making decisions, solving both individual and social problems and achieving goals for social strengthening (Suwanno, 2005).
- 2) **ORGANISATIONAL LEARNING (OL)** is the process of change and shared thought and action in individuals which is embedded in and affected by the institutions of the organisation (Vera and Crossan, 2005, p.123).
- 3) **LEARNING ORGANISATION (LO)** is an organisation where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free and where people are continually learning together. A learning organisation has five main features: systems thinking, personal mastery, mental models, shared vision and team learning (Senge, 1994).

- 4) **COMMUNITIES OF PRACTICE (CoPs)** are groups of people who share a concern, a set of problems or a passion for something they do and learn how to do it better as they interact regularly (Wenger et.al, 2002, p.4).
- 5) **LOCAL KNOWLEDGE (LK)** Local and indigenous knowledge refers to the cumulative and complex bodies of knowledge, know-how, practices and representations that are maintained and developed by peoples with extended histories of interactions with the natural environment (UNESCO, 2010)
- 6) **THAI LOCAL KNOWLEDGE (TLK)** is the knowledge, abilities and skills of Thai people which were transferred from ancestors to people in the next generation throughout many years of experience by learning, by doing, by storytelling or participation and has contributed to the development of Thai people's way of life in accordance with the present period (Kaewdang, 2000).

V. STRUCTURE OF THE THESIS

The title of this thesis is 'BOR WORN; Home, Temple and School (HTS) Organisation: The Learning Organisation in the communities of Thailand'. Its objective is to explore existing research, to highlight current problems and to address gaps in the literature. This thesis is divided into seven chapters:

Chapter 1 Introduction gives a brief description of the context and framework in which this study is placed together with the thesis structure.

Chapter 2 Theories of Learning in Organisation: A Review of the Literature includes theories of learning, social learning and the concept of communities of practice and the conceptual framework.

Chapter 3 Research Methodology focuses on the data and methods used in this study. It provides details about the research paradigm, research approach, research strategy and data collection methods. The four communities in rural areas across Thailand selected as the study areas are also included.

Chapter 4 BOR WORN: Home, Temple and School Organisation provides information about HTS in Thailand followed by HTS in the study areas. Theories of learning and HTS Organisation in this study are been explained.

Chapter 5 HTS Organisation and Learning in the Community discusses the idea of HTS Organisation as a learning organisation, together with the concept of communities of practice which occurred within the learning process of an organisation. It includes the various forms of knowledge, education and learning in the community, especially global knowledge (GK) or scientific knowledge. Thus will lead to an understanding of how HTS Organisation provides knowledge, education and learning to the people and the community.

The details of Thai culture and tradition are been described in **Chapter 6 Thai Culture and Local Knowledge**. This includes Thai local knowledge in the four communities where this study took place, and the processes of sustaining and transmitting Thai local knowledge and culture which happens in HTS Organisation as the learning organisation.

The final chapter, **Chapter 7 Conclusion and Implication**, draws together the research findings and offers conclusions, reflection on the research limitations and recommendations for future research.

CONCLUSION

This chapter presents an outline of this study. It explained briefly the four main themes to be investigated, namely BOR WORN (HTS Organisation), organisational learning and the learning organisation, learning in the community and Thai local knowledge and cultural transfer. The details of the organisation and its relation to the knowledge, education and learning and Thai local knowledge and cultural transmission were outlined and the purposes of the study set out. The next chapter provides a review of the literature.

Chapter 2...

Theories of Learning in Organisation: A Review of the Literature

INTRODUCTION

The aims of this research focus on BOR WORN-HTS Organisation as a way to provide knowledge, education and learning to the community and also preserve and transfer Thai local knowledge and culture to the next generations. The basic idea of the study is that the BOR WORN-HTS Organisation acts as a learning organisation in which a learning process, both individual and social, has happened through social activities, and which involves the processes of sustaining and transmitting Thai local knowledge and culture to the community and its people.

The objective of this chapter is to critically review the literature on theories of learning in general and on organisational learning and the learning organisation (OL/LO) in particular. The theories of learning will provide the conceptual framework for the study; for example, they will help to understand the characteristics and roles of BOR WORN-HTS Organisation in the community. The concept of communities of practice as a useful theory in which to ground and shape this research, sharpening the focus of the study and to give structure to the research questions, contextualise the research and achieve the research aims.

Further the conceptual framework encompasses the interrelationships between the four main themes in an organisation; BOR WORN-HTS Organisation, OL/LO, LIC and TLK&CT.

Hence, this chapter is divided into four sections. It begins with a review of the literature on theories of learning in organisation; individual learning theory and social learning theory. Next, it discusses the two main purposes of focal organisation in the form of Organisational Learning (OL) and Learning Organisation (LO). The concept of CoPs will be introduced which is an important issue related to the character (LO) and of HTS Organisation learning (OL) within it. Finally, the conceptual framework, integrating a model of HTS Organisation, is developed. This conceptual framework is discussed and referred to throughout the study, with and especially in the analysis of the research finding as well as in the conclusion.

I. THEORIES OF LEARNING IN ORGANISATION

The review of the literature in this chapter focuses on understanding social learning that occurs within a social context (organisation). The best way to understand people is to examine how they learn, because learning is the result of human behaviour, is social and grounded in the concrete situation in which people participate with others (DeFillippi and Ornstein, 2005). Pedler and Aspinwall (1998, p.VI, 41) explain the value of learning saying, 'Learning is the means not only of acquiring new knowledge and skill but also of making sense of our lives - individually and collectively - in increasingly fragmented times'. As George Kelly stated, learning is an integral part of a human being or is

getting on with life. It is about how we change and become different from the way we were before. In addition, Orr (1990) and Wenger (1998) as cited in DeFillippi and Ornstein (2005) assume that learning is embedded in the relationships and interactions between people.

There are four kinds of learning: knowledge, skills, personal development and collaborative enquiry. Knowledge (theory) is learning to know about things, whereas skills (also called abilities or competencies) is learning to do things (practice), personal development is learning to achieve our full potential and collaborative enquiry is learning to achieve things together (Pedler and Aspinwall, 1998). There are two aspects of learning theory in organisation to be investigated: individual learning theory (ILT) and social learning theory (SLT).

A. Individual Learning Theory (ILT) or Cognitive Learning Theory

Organisational learning is based upon individual learning theory or cognitive learning theory. This is because learning is directed towards what goes on the minds of people. The idea is that individuals hold a mental model in their mind, which is an abstract representation of their actions (Elkjaer, 2005, p.41). ILT focuses on learning as inner mental processes (changing cognitive structures) related to the acquisition of information and knowledge. The learner uses learning to come to know the world (a body of data, facts) and to learn about practical wisdom accumulated by former generations. Gherardi et al. (1998) as cited in Elkjaer (2005, p.41) point out that 'learning is a process of knowledge delivery from a knowledgeable source to a target lacking that knowledge'.

Knowledge is out there somewhere, stored in places (books, databases, minds) waiting to be transferred to and acquired by another mind for further use. Learning is a specific activity, which happens by acquisition of abstract and general knowledge acquisition initiated by a discontinuity (Elkjaer, 2005, p.42).

With regard to the ontology and epistemology of learning, ILT only focuses on the epistemology dimension, which concerns how people come to know about the world, and ignores the ontology dimension, concerned with being and becoming part of the world. This means that ILT splits between learning and human development and growth and it is also a separation between thinking and acting. Thus, ILT in organisational learning is about changing cognitive structures.

B. Social Learning Theory and Situated Learning

Social learning theory (SLT) focuses on the learning that occurs within a social context. Many scholars use several names to refer to social learning theory in organisational learning. For example, Brown and Duguid (1991) and Richter (1998) use the term 'situated learning', Gherardi (2000) prefers 'practice-based learning' while 'learning as cultural processes' is used in Cook and Yanow (1993); Henriksson (2000) and Yanow (2000)'s study (Elkjaer, 2005). According to Bandura as cited in DeFillippi and Ornstein (2005, p.21), the social learning model defines the process of learning more broadly than individual behaviour. He suggests that people learn from one another by watching others' behaviour followed by observation, imitation, and evaluation of the consequences by these others.

SLT differs from ILT in terms of the ontology and epistemology between. Social learning theory views learning as participation in social processes, emphasizing both issues of epistemology and ontology; the issue of knowing about oneself and what it means to be part of the world and history (epistemology), and the issues of human existence and development (ontology) (Elkjaer, 2005, p.39).

The content and method in social learning theory have been explicated by many authors as cited in Elkjaer (2005, p.43). Learning is an integral part of the practice in everyday organisational life and work (Nicolini and Meznar, 1995). Learning takes place among and through other people (Gherardi et al., 1998). Learning is a relational activity, not an individual process of thought. Learning is a way of being and becoming part of the social world that comprises an organisation, and in which the central issue of learning is to become a practitioner (Brown and Duguid, 1991; Richter, 1998). Learning is a practical rather than an epistemic accomplishment, and it is a matter of identity development.

In SLT, the individual's mind and actions are regarded as related to their participation in social processes formed by culture and history. Several scholars (Star, 1992; Strauss, 1993; Lave and Wenger, 1991; Blackler, 1993; Engestrom, 2001) as cited in Elkjaer (2005, p.46) conclude that knowing in SLT is always an integral part of broader changes of being, which can be traced to learners' participation in social worlds (Star, 1992; Strauss, 1993), communities of practice (Lave and Wenger, 1991) or activity systems (Blackler, 1993; Engestrom, 2001).

According to Gherardi (1999) as cited in Elkjaer (2005, p.44), the aim of learning is not to acquire already known knowledge and to solve externally defined problems. It should be about moving into unknown territory, to 'face mystery' and to make a journey into the land of discovery rather than following an already paved road.

Situated learning is a version of social learning theory that is relevant to this study and can help in understanding social learning theory in an organisation. Situated learning was first proposed by Jean Lave and Etienne Wenger as a model of learning in a community of practice. Lave and Wenger (1991) posit that learning is unintentional and situated within authentic activity, context, and culture. The situated learning process is part of a social practice. This perspective on learning is based on the social practice of organisational life not on the individual. The perception is focused on change rather than order and regulation (Elkjaer, 1999). At its simplest, situated learning is learning that takes place in the same context in which it is applied. In contrast with most classroom learning activities, which involve abstract knowledge that is out of context, Lave argues that learning is situated; that is, as it normally occurs, learning is embedded within activity, context and culture. It is also usually unintentional rather than deliberate.

Lave and Wenger (1991) argue that learning should not be viewed as simply the transmission of abstract and decontextualised knowledge from one individual to another, but a social process whereby knowledge is co-constructed; they suggest that such learning is situated in a specific context and embedded within

a particular social and physical environment. They assert that situated learning 'is not an educational form, much less a pedagogical strategy'.

This type of learning allows an individual (students, learners) to learn by socialization, visualization, and imitation. Learning begins with people trying to solve problems. When learning is problem based, people explore real life situations to find answers, or to solve the problems. Hung's study focuses on how important being social is to learning. In believing that learning is social, Hung adds that learners who gravitate to communities with shared interests tend to benefit from the knowledge of those who are more knowledgeable than they are. He also says that these social experiences provide people with authentic experiences. When students are in these real-life situations they are compelled to learn. Hung concludes that taking a problem-based learning approach to designing curriculum carries students to a higher level of thinking (Hung, 2002).

Situated learning activity has been transformed into legitimate peripheral participation in communities of practice. In Lave and Wenger's (1991) analytical concept, 'Legitimate peripheral participation (LPP)', learning is conceived as a basically social affair, that is, as participation in practice (Elkjaer, 1999). The concept describes how newcomers become experienced members and eventually old timers of a community of practice or collaborative project (Lave and Wenger, 1991). According to LPP, newcomers become members of a community initially by participating in simple and low-risk tasks that are nonetheless productive and necessary and further the goals of the community. Through peripheral activities, novices become acquainted with the tasks,

vocabulary, and organizing principles of the community. The term LPP is still widely used in relation to situated learning.

C. The Relationship between the Individual and the Organisation in Organisational learning

Elkjaer (2005, p.44) studied social learning theory in organisational learning literature by comparing ILT with SLT on three issues; the content of organisational learning, the method of organisational learning and the relationship between the individual and the organisation

The details in Table 2.1 show individual and social learning theory in organisational learning:

Table 2.1 Individual and Social Learning Theory in Organisational Learning

	Individual Learning Theory	Social learning theory
✚ Content	Cognitive structures Know about practice	Identity formation Become a practitioner
✚ Method	Discontinuity Knowledge acquisition In the mind	Ubiquitous Participation and interaction Part of everyday practice

<p>✚ Relation between individual and organisation</p>	<p>Separated ('soup' and 'bowl')</p>	<p>Weaved together ('a rope')</p>
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Source: Elkjaer (2005, p.47)

As already noted about the context and method of organisational learning, both in individual learning theory and social learning theory, the relationship between the individual and the organisation are as follows: In individual learning theory, the relation between individual and organisation is split and this becomes one of the major problems in organisational learning. The separated relation is likened to 'soup and bowl', the soup does not shape the bowl, and the bowl does not alter the substance of the soup. As McDermott (1993, p.282) as cited in Elkjaer (2005) explains, individual and organisation, soup and bowl, 'can be analytically separated and studied on their own without doing violence to the complexity of the situation'.

On the other hand, Richter (1998) as cited in Elkjaer (2005, p.45) indicates that the role of individual learners in social learning theory is as participants in the social processes of everyday life of an organisation. The organisation provides occasions for interpretation of what goes on in an organisation. Moreover, the metaphorical image weaved of a woven 'rope' is used to express the relationship between the individual and the organisation in SLT, replacing the

'soup and bowl' relation in ILT. In this way, individuals are part of a specific organisational practice as well as of patterns of participation and interaction. As has been shown, in SLT it is not possible to separate knowing from being and becoming. To be and become a knowledgeable person demands participation in social processes, which also involves relating to other beings and to (and with) the cultural and historically produced artifacts of the social worlds (Elkjaer, 2005, p.46).

However, the process of individual learning in organisation is important; individual members of organisations should construct and exchange knowledge for better organisational performance (Karatas-Ozkan and Murphy, 2010). Similarly, Nonaka and Takeuchi (1995) view learning in social construction as largely occurring in terms that provide the shared context where individuals can interact with each other, create new points of view through dialogue and discussion, pool their information and integrate diverse individual perspectives (DeFillippi and Ornstein, 2005) .

D. BOR WORN and Theories of Learning

BOR WORN or HTS Organisation means the process of collaboration between Home, Temple and School as a community centre to manage, create strategic community plans, develop the community, make decisions, solve both individual and social problems and achieve goals for social strengthening (Suwanno, 2005). The meaning of 'BOR WORN' is the same as 'HTS': it is an abbreviation from *Ban* (Home), *Wat* (Buddhist Temple) and *Rong Rian* (School).

The word 'BOR WORN' in Thai literally means sublime, glorious, superb, exalted, top, best. Thus, BOR WORN-HTS Organisation is the superb relationship between HTS based on spiritual capital and cultural capital which has continued in Thai society from past to present. Throughout this study, I prefer to use the word 'HTS Organisation' as having the same meaning as 'BOR WORN'. However, the details of HTS Organisation, which is the focus theme of the study, are addressed in detail in Chapter 4.

From the supporting literature on theories of learning as explained above, the relationship between HTS Organisation and theories of learning can be discussed as shown in Table 2.2:

Table 2.2 The Relationship between Theories of Learning and HTS Organisation

Individual Learning	Social Learning	HTS Organisation
✚ Individual Learning Theory	✚ Situated Learning (Brown and Duguid, 1991; Richter, 1998)	✚ Individual Learning Theory
✚ Cognitive Learning Theory	✚ Practice-Based Learning (Gherardi, 2000)	✚ Social Learning Theory
	✚ Learning as Cultural Processes (Cook and Yanow (1993); Henriksson (2000); Yanow (2000)	✚ Communities of Practice as situated learning
		✚ Learning as cultural processes
✚ Learning as individual inner mental processes	✚ Learning occurs within a social context	✚ The learning processes both individual learning process (individual members' inner mental processes) and social learning theory

✚ Knowing is participation in social worlds (Star, 1992; Strauss, 1993), communities of practice (Lave and Wenger, 1991), activity systems (Blackler, 1993; Engestrom, 2001).

(community) happen within a social context when people participate in all community activities.

✚ **Focus only the epistemology dimension of learning**

Learners uses learning to come to know the world and themselves

Split learning and human development growth

Separation thinking and acting.

Focus only learning and thinking (knowledge and theory)

✚ Emphasizing both ontology and epistemology dimensions of learning

Knowing about themselves and what it means to be part of the world and history (epistemology)

The issues of human existence and development (ontology)

Combine learning and human development and growth

Join thinking and acting together (knowledge and skills theory and practice)

✚ Learning in HTS Organisation stresses both ontology and epistemology dimensions of learning

The organisation members learn to know the world and themselves and to be and become part of the world and history (individual knowledge, education and learning; KEL and learning community)

The issues of human existence and development (personal development in achieving the members' potential, learning to achieve things together, the strengthening community, and preservation of Thai local knowledge and culture)

People in HTS Organisation learn both theory and practice and also gain knowledge, skills and experience

✚ **Individual members of organisations construct and exchange knowledge for better organisational**

✚ The aim of learning is to acquire new knowledge and to solve externally defined problems

✚ The community members compose and exchange knowledge to achieve the aim of better organisational performance in many

performance	kinds of community development (socio-economic and cultural dimensions)
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Source: Elkjaer, 2005; Karatas-Ozkan and Murphy, 2010.

Table 2.2 displays the relationship between HTS Organisation and theories of learning. Looking at HTS Organisation in the light of theories of learning in the organisations, it can be assumed that there are learning processes in HTS Organisation related to individual learning theory, social learning theory, communities of practice as situated learning and learning as cultural processes. The processes happen within a social context when people participate in community activities, for example, meeting for solving individual and/or community problems, going to the temple on Buddhist holy days, joining a seminar or study tour. HTS Organisation emphasizes both the ontological and epistemological dimensions of learning. The members of the organisation such as villagers, monks, teachers and students learn to know about the world and themselves and to be and become part of the world and history (individual knowledge, education and learning and learning community). This will be displayed together in knowledge, education and learning in individual members and a knowledge-based society in the community itself.

The issues of human existence and development can be seen in the personal development in individuals, achievement of members' potential and community learning to achieve things together, strengthening of the

community and preservation of Thai local knowledge and culture. This also means that people in HTS Organisation learn both theory and practice and also gain knowledge, skills and experience in the process of learning. Finally, the community members compose and exchange knowledge to achieve the aim of better organisational performance in kinds of community development (socio-economic and cultural dimensions).

II. ORGANISATIONAL LEARNING (OL) AND THE LEARNING ORGANISATION (LO) IN SOCIAL CONTEXT

There are two main purposes of this organisation in relation to Organisational Learning (OL) and Learning Organisation (LO). First, individual learning; HTS Organisation provides knowledge, education and learning to individual members of the organisation and directly to social organisation itself. Second, it acts as a learning organisation. Before addressing the specific applications theories of learning find within HTS Organisation, it is necessary to give a brief overview of four terms which related to learning in the organisation: (1) Organisational Learning (OL), (2) Learning Organisation (LO), (3) Organisational Knowledge (OK), and (4) knowledge management (KM). Easterby-Smith and Lyles (2005, 3) used the dichotomies of theory-practice and content-process to organise and make clear the four main terms.

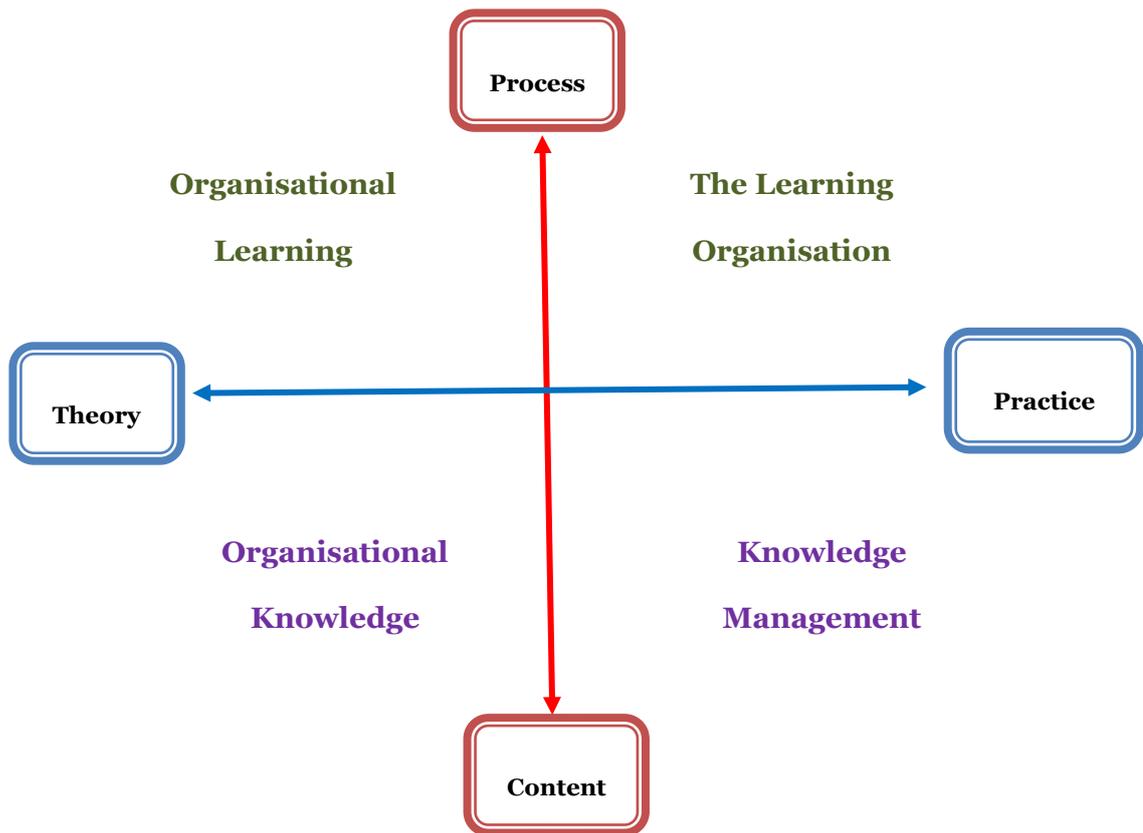


Figure 2.1 The Four Main Terms in Learning in the Organisation

Source: Easterby-Smith and Lyles (2005, p.3)

1) Organisational Learning (OL)

Tsang (1997) as cited in Easterby-Smith and Lyles (2005, p.2) explain that from an academic point of view, organisational learning (OL) refers to the study of the learning processes of and within organisations. The aim is to understand and critique what is taking place (Easterby-Smith and Lyles, 2005, p.2).

2) Learning Organisation (LO)

Senge (1994) explains that LO is an organisation where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free and where people are continually learning together.

3) Organisational Knowledge (OK)

Organisational knowledge studies the processes through which knowledge is created or acquired, communicated, developed, utilized, retained and transferred in organisations. Organisational Knowledge (OK) emphasises knowledge as a resource that provides competitive advantage and studies the processes associated with its management. The OK field focuses on creating a knowledge-based view of the firm, where the creation and integration of knowledge is the reason why firms exist. OK has a more static knowledge and knowing (content of knowledge) (Vera and Crossan, 2005, p.126-128).

4) Knowledge Management (KM)

According to several authors (Van der Spek and Spijkervet, 1997, p.43 ; O'Leary, 1998, p.34; Bassi, 1999, p.424), Liebowitz and Wilcox (1997, p.i) as cited in Vera and Crossan (2005, p.124)) define knowledge management as 'management learning' in organisations by creating, facilitating, access, and using knowledge to achieve a positive impact and enhance organisation performance typically using advanced information technology. This means that KM is mainly concerned with providing managers with tools and information technology

solutions and prescriptions about how to proactively manage knowledge in organisations (Vera and Crossan, 2005, p.128).

Within the four key terms as stated above, Easterby-Smith and Lyles (2005, p.3) explain the distinction between learning and knowledge: knowledge is the 'stuff' (content) that the organisation processes, whereas learning is the process in which it acquires this stuff. However, for the purpose of this study, only two terms will be explored; Organisational Learning (OL) and the Learning Organisation (LO), in the next topic.

A. Organisational Learning (OL) and the Learning Organisation (LO)

1. What is Organisational Learning (OL)?

The word 'organisation' implies a living system or organism rather than mechanical; it is always in a dynamic process of becoming and never arrives at a final state. Thus, organisations are alive and can learn (Pedler and Aspinwall, 1998). According to Nonaka and Takeuchi (1995), the organisation (company, community or social context) enjoys a collective sense of identity and purpose. All new knowledge and organisational learning begins with the individual making personal knowledge available to others (DeFillippi and Ornstein, 2005).

The meaning of organisation identified by many scholars (Burrell and Morgan, 1979; Deetz, 1996; Alvesson and Deetz, 1996; Hardy and Clegg, 1997 as cited in Karatas-Ozkan and Murphy, 2010), Burrell and Morgan (1979) suggest from a functionalist perspective that the organisation as a system which is functionally

effective if it achieves its goals, defined through rational decision-making. Deetz, (1996) from an interpretivist position, explains the organisation as a social site, a special type of community which shares important characteristics (Karatas-Ozkan and Murphy, 2010). From a social constructionist view, organisations are culturally and historically unique sites where members collectively engage in the construction of a social reality (Berger and Luckmann, 1966 as cited in Karatas-Ozkan and Murphy, 2010)

Regarding the definition of organisational learning, first, as the process that takes place in organisations, Vera and Crossan (2005, p.123) state 'organisational learning is the process of change and shared thought and action in individuals which is embedded in and affected by the institutions of the organisation'. The infrastructure of the OL system as a knowledge storehouse is aligned between strategy, structure, culture, procedures and systems (Vera and Crossan 2005).

In addition, organisational learning as an academic discipline or field of inquiry, Easterby-Smith et al., 1998 as cited in Vera and Crossan (2005, p.124) argue, 'Organisational learning is a descriptive stream of theorizing in the field with academics who pursue the question 'how does an organisation learn?'' As Vera and Crossan (2005) explain OL is interested in the study of how knowledge changes (processes of knowledge) and the most advanced in terms of providing a multilevel theory of learning in organisations.

Many scholars (Argyris and Schon, 1990; March and Simon, 1958; Senge, 1990; Senge et al., 1999 as cited in Elkjaer, 2004) define Organisational learning is

individuals' acquisition of information and knowledge, analytical and communicative skills. Information technology is created on the basis of individuals' ability to think of organisations as systems.

The field of organisational learning is embedded in different disciplines and schools of thought, for example, sociology, social anthropology, organisational theory, management, and psychology. The constructionist school of thought views OL in term of three key contributions: which a social construction, a political process, and a cultural artefact (Easterby-Smith and Araujo, 1999, p.5). It concentrates on the detached observation and analysis of the process involved in individual and collective learning inside organisations (Easterby-Smith and Araujo (1999, p.2)

Organisational learning is a broad term that can describe a variety of types of learning in organisations, for example, an individual training programme, group decision-making based on data, dialogue, reflection. The two theoretical perspectives of OL can be found and viewed as mirroring metaphors in the learning theories of organisational learning, the 'acquisition' and the 'participation' metaphor. From the acquisition perspective, learning is defined by an individual's cognitive acquisition understanding, processing and transfer of knowledge and skills (Elkjaer, 2004; Huber, 1991 as cited in Karatas-Ozkan and Murphy (2010). Lave and Wenger (1991) and Wenger (1998) as cited in Karatas-Ozkan and Murphy (2010) note that, in the participation perspective or metaphor, learning is seen as participation and co-production of knowledge which is imbued with social interaction. Elkjaer (2004, p.421) has expressed a similar view; the participation metaphor offers two understandings of

organisations, as systems and as communities of practice (CoPs). The participation metaphor is also known under several names in the field of OL, for example, social learning, situated learning, learning as a cultural process and practice-based learning (Gherardi, 2000).

Elkjaer (2004) in her study, *Organizational Learning 'The Third Way'*, reveals a third view of OL as the development of experience and knowledge by inquiry (or reflective thinking) in social worlds held together by commitment. This requires understanding of the organisation as a learning environment, and of the relationship between individuals and organisations (Elkjaer, 2004).

2. The Learning Organisation

The concept of a learning organization originates in the 1990s by the founders of this approach, Peter Senge; the 'father' of organizational learning (*The Fifth Discipline* 1990) and Chris Argyris, who discuss how learning can improve organisational development success and identified the notions of double-loop learning, and single-loop learning (Cors, 2003). Peter Senge explains that the concept and values of learning organisation derive from continuing learning, both individual and collective. He identifies that the process of becoming a learning organisation is based on 'The five disciplines' can be viewed as systems thinking, personal mastery, mental models, shared vision, and team learning. The processes begin when people put aside their old ways of thinking (mental models), learn to be open with others (personal mastery), understand how their company really works (systems thinking), form a plan everyone can agree on (shared vision), and then work together to achieve that vision (team

learning) (Senge, 1990 as cited in Cors, 2003, p.4). According to short definition of LO by Pedler et al. (1997, P.3) as cited in Pedler and Aspinwall (1998, p.1) a learning organisation is, 'an organisation that facilitates the learning of all its members and consciously transforms itself and its context'. So, the learning organisation is very concerned about the learning of all

Senge (1990) defines the learning organisation as an organisation 'in which you cannot not learn because learning is so insinuated into the fabric of life.' Also, he argues that 'learning organisations are possible because, deep down, we are all learners..., learning organisations are possible because not only is it our nature to learn but we love to learn (Senge, 1990, p.4 as cited in Elkjaer, 1999, p.78)

The notion of the learning organisation is a prescriptive stream of theorizing in the field, targeted at practitioners who are interested in the question, 'how should an organisation learn?' (Easterby-Smith et al., 1998 as cited in Vera and Crossan, 2005, p.124). Learning Organizations are groups learning, not just individuals (Cors, 2003). The extent to which an organisation learns determines its capability to transform itself to meet demands for fast, fundamental change. A company is a learning organisation to the degree that it has purposefully built its capacity to learn as a whole system and woven that capacity into all of its aspects: vision and strategy, leadership and management, culture, structure, systems, and process (Cors, 2003).

Pedler and Aspinwall (1998) have suggested the 11 characteristics of the learning organisation (learning company identikit) with a clear picture of the practice in organisation. It can serve as a useful template; (1) A learning approach to strategy, (2) participative policy making, (3) informing, (4) formative accounting and control, (5) internal exchange, (6) rewards flexibility, (7) enabling structures, (8) boundary workers as environmental scanners, (9) inter-company learning, (10) a learning climate, (11) self-development opportunities for all.

LO is an ideal type of organisation , which has the capacity to learn effectively and aims to understand how to create and improve this learning capacity, and therefore information technology in such as organisation has a more practical and performative agenda (Easterby-Smith and Lyles, 2005, p.2).

However, Pedler and Aspinwall (1998) argue that, all organisations are learning organisations whether it is business, community or institution. They offer some questions which should be considered with a view to further being and developing the learning organisation. For instance, what sort of learning is happening in the organisation? What new ideas and methods should we be considering? Who are the learners around here and who benefits from the learning organisation? Where are the innovative 'hot spots' in the organisation? How do things get done and therefore how might they be changed? (Pedler and Aspinwall, 1998)

3. The Relationship between OL/LO

Elkjaer (1999) argues that, learning in organisations has several aspects: first, OL/LO as a management tool, second, organisations as systems and third, learning as individual cognition for developing (mostly tacit) cognitive abilities of individual members in organisations. The first approach views OL/LO as an instrument to control organisational processes and as a tool for aligning the behaviour of organisational members and the organisation as a whole. This is done via focus on (1) customer satisfaction, (2) development of personnel competency, developing the capacity for systems thinking in members of organisation (thinking of the organisation as a whole instead of parts) (Roth and Senge, 1996; Senge, 1990 as cited in Elkjaer, 2005, p.41), (3) developing organisational memory (information system, and/or organisational processes and routines), on which individual members can draw upon such systems when they have to solve problems and make decisions, (4) development of a 'learning culture', a shared vision initiated and kept alive by management, and (5) an attempt to change people's mind, thinking, attitudes and, hence their actions (Elkjaer, 1999, p.76-77).

Similarly, Easterby-Smith and Araujo (1999) agree that OL has been highly significant in various areas, such as business, economics and sociology. Business strategists and economists have realized that if an organisation (the firm) has the ability to learn by doing through formal learning processes, and gains experience in learning faster and better than the others, it may indeed be the key to success in the long term (Collin, 1994; Grant, 1996; Stiglitz, 1987 as cited in Easterby-Smith and Araujo, 1999, p.1).

Regarding the aspect, Second organisations as systems, Senge (1990) places the organisation in a 'four by four' model that explains a holistic view of the organisation as a system (system thinking) (Elkjaer, 1999). Systems thinking is a scientific discipline that helps to understand how organisations work (Cors, 2003). This idea develops system thinking in members of organisations. It comprises dynamic complexity (technical issues of organisational life) and behavioural complexity (mental models and value of decision making). It is based on the idea of seeing wholes, not parts. The third aspect, Learning as individual cognition, according to Elkjaer (1999) has inspired the approach to OL/LO as a management tool. It is based on the idea that all human beings must acquire the culture they are born into; in other words,, they have to become socialized to live in society. From this perspective, the purpose of learning may be seen as transmission of cultural heritage and transfer of cultural knowledge.

McGill et al. (1992) explain that OL/LO are linked together. Organisational learning is the ability of an organisation (LO) to gain insight and understanding from experience through experimentation, observation, analysis, and a willingness to examine both successes and failures. As Ang & Joseph (1996) argue, the difference between OL and LO is that Organizational Learning is the process of learning while the Learning Organization is the structure in which it occurs (McGill et al., 1992; Ang & Joseph, 1996 as cited in Malhotra,1996).

Cors (2003) concludes that Organizational learning seems more *academic*, whereas learning organisations are a kind of organisation that is developed in

practice. Organisational learning addresses *how* - means; while learning organisations describe *what* it is - end (Cors, 2003).

Tsang (1997) as cited in Easterby-Smith and Lyles (2005, p.2) states that in academic terms, organisational learning has concentrated on the detached observation and analysis of the process involved in individual and collective learning inside organisations while learning organisation is geared toward using specific diagnostic measures to evaluate the quality of learning processes inside organisations.

In sum, from the literature review above, it has been said that OL/LO come together in many areas, especially business and management, as process and structure. Pedler and Aspinwall (1998) indicate how to make a better learning organisation by the process of organisational learning. They state that the first thing for the learning organisation is the readiness to learn. The focus, the direction and vision of an organisation, building teamwork, strengthening, understanding the learning cycle, encourage people to share their mental models of how things happen, and supporting action by everyone, all make the learning organisation better.

B. OL/LO in HTS Organisation

Karatas-Ozkan and Murphy (2010) found that each writing on organisation has its own paradigm and unique characteristics which are shaped by the nature of the inquiry, the researchers' background, personal values, gender, social class and ethnicity and the people in the organisation or community under study. HTS Organisation is an organisation in the community of Thailand. As an

organisation, it is alive and can learn. Each of the communities that were chosen to be the four study areas has its own characteristics, community background and also the people who were studied are not the same but distinctive. This study explores learning in HTS Organisation as a whole, encompassing both individual and social learning. As Nonaka and Takeuchi (1995) advise, new knowledge and learning begin with the individual making personal knowledge available to others. It needs to be explored what this organisation actually means. How can HTS Organisation be characterised, whether under functionalism as a system which is functionally effective, from an interpretivist position, as a social site, a special site of community and from the social constructionist view, as a culturally and historically unique site. From these views, which one is closest to describing this organisation as a learning organisation?

From the definition and roles of learning organisation as stated above, it is necessary to find the answers related to learning in HTS Organisation and HTS Organisation as a learning organisation. Learning theory in organisation, both individual learning theory (ILT) and social learning theory (SLT), are important to an organisation like HTS Organisation. Individual learners as individual actors of organisations should process information, construct and exchange knowledge, whereas under social learning theory, learners are social beings who construct their understanding and learn from social interaction within a specific socio-cultural and material setting for better organisational performance (Easterby-Smith et al., 2000, p.787 as cited in Karatas-Ozkan and Murphy, 2010, p.458).

With regard to this organisation, it happens when community members from different institutions participate in the social context and related to the objectives of the study, two points of view from two schools of thought can be proposed: an interpretivist view and a social constructionist view. Deetz (1996), from an interpretivist view argues:

Learning organisation is a social site, a special type of community which shares important characteristics. The focus is on social rather than economic aspects of organisational activities, and the aim is to show how particular realities are socially produced and maintained (as cited in Karatas-Ozkan and Murphy, 2010).

From a Social constructionist view:

[according to] Berger and Luckmann (1966), organisations are culturally and historically unique sites where members collectively engage in the construction of a social reality (as cited in Karatas-Ozkan and Murphy, 2010)

From the explanation above, it can be argued that HTS is a social site in a community where people from different institutions join together which share important characteristics (villagers and government officers from the Home-political and economic dimension, monks from the Temple-religious and cultural dimension and teachers and students from the school-education dimension). The focus is on social rather than economic aspects of organisational activities and the aim is to show how particular realities are

socially produced and maintained (this organisation belongs to the community, it is a non-profit organisation, the members are pleased to be part of an organisation, they come with the '3Hs'-Head, Heart, Hands because they want to improve their community). Moreover, the organisation is a culturally and historically unique sites where members collectively engage in the construction of a social reality (the Buddhist temple is the most important place in the community, which represents their socio-cultural features and history). So, the purpose of learning in this organisation may be seen as transmission of cultural heritage and transfer of cultural knowledge by using OL/LO as a management tool (Elkjaer, 1999).

Later on, we shall examine what the characteristics of HTS Organisation as the learning organisation and how organisational learning suitable for HTS Organisation can be generated. According to Gherardi and Nicolini (2000; 2002) as cited in Karatas-Ozkan and Murphy (2010, p.459), knowledge in the community is dynamic, provisional and constantly structured. Learning in a constellation of interconnected practices can be described as a brokering activity situated in a discursive practice which effects situated bodies of knowledge to the minimum extent necessary to perform the discursive community. Thus perspective helps understand how people in the community learn to cope with Thai local knowledge, which is embedded in their community.

As Garratt (1987); Garvin (1993); Probst and Buchel (1994); Starbuck (1992) and Tenkasi and Boland (1996) as cited in Prange (1999) state, ideas of organisational learning and the learning organisation have been proposed to increase the knowledge intensity of companies, a prerequisite for coping with

the growing level of globalisation trends. This idea can be used to explore how organisational learning helps HTS Organisation to achieve its outcomes (KEL and TLK and CT), and Why HTS Organisation as a learning organisation is important for Thai society. These issues are discussed and explained throughout this study.

Knowledge, education and learning is one of the important roles which has been developed in the content of learning in organisation in HTS Organisation. It includes the main character of the organisation as the learning organisation (LO), in which learning occurs within a social context, both individual and social (OL). As HTS Organisation is a learning organisation, it also achieves two goals of the study; one is to assess the nature of the community learning process and the other is to explain how knowledge, education and learning are provided to the community and its people. This topic will be discussed in Chapter 5.

III. COMMUNITIES OF PRACTICE (CoPs)

A. Communities of Practice (CoPs)

Communities of practice are groups of people who share a concern, a set of problems or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis (Wenger et.al, 2002). They are the basic building blocks of a social learning system where members are bound together by collectively developed understanding of what their community is about, and they hold each accountable to this sense of joint enterprise

and build their community through mutual engagement, interacting with one another (Karatas-Ozkan and Murphy, 2010).

According to Jean Lave and Etienne Wenger, the group that constitutes a community of practice can evolve naturally because of the members' common interest in a particular domain or area, or it can be created specifically with the goal of gaining knowledge related to their field. It is through the process of sharing information and experiences with the group that the members learn from each other, and have an opportunity to develop themselves personally and professionally (Lave and Wenger, 1991). The members do not need to work together every day, but they meet because they find value in their interactions. CoPs are everywhere and a natural part of organisational life (Wenger et al., 2002). This type of learning practice has existed for as long as people have been learning and sharing their experiences through storytelling (Wenger, 1998). Communities of practice develop their practice through a variety of activities. These include problem solving, request for information, seeking experience, reusing assets, coordination and synergy, discussing development, documentation projects, visits and mapping knowledge and identifying gaps. Communities of practice exist in any organisation.

Wenger also states that the concept of communities of practice is influencing theory and practice in many domains. It has now become the foundation of a perspective on knowing and learning that informs efforts to create learning systems in various sectors and at various levels of scale from local communities to single organisations, partnerships, cities, regions, and the entire world (Wenger, 2006). Communities of practice trace their roots to constructivism - the

main principle of which shifts control from instructors to learners (Knowles, Holton, & Swanson, 1998; Oliver & Herrington, 2000; Palloff & Pratt, 1999; Persichitte, 2000; Squire & Johnson, 2000 as cited in Johnson, 2001). A key concept of communities of practice is community knowledge. The learning that evolves from these communities is collaborative, the collaborative knowledge of the community being greater than any individual knowledge (Gherardi and Nicolini, 2000 as cited in Johnson, 2001). The origin and primary use of this concept has been in learning theory (Johnson, 2001, p.49).

A community of practice is a unique combination of three fundamental elements: the domain, the community and the practice. A domain of knowledge defines a set of issues. The community members interact and learn together, which is essential to make them a community of practice (the community). The members of a community of practice are practitioners who share practice that they are developing to be effective in their domain (the practice). Moreover, the domain creates common ground and a sense of common identity, the community creates the social fabric of learning, while the practice is of frameworks, ideas, tools, information, styles, language, stories and documents that the community members share (Wenger et.al, 2002; Wenger, 2006).

Smith (2003) explains the notion of communities of practice and the broader conceptualization of situated learning, providing three significant pointers for practice:

- Learning is in the relationships between people. As McDermott (in Murphy, 1999, p.17) puts it: Learning traditionally gets measured on the assumption that it is the possession of individuals that can be found inside their heads... [Here] learning is in the relationships between people. Learning is in the conditions that bring people together and organizes a point of contact that allows for particular pieces of information to take on relevance; without the points of contact, without the system of relevancies, there is not learning, and there is little memory. Learning does not belong to individual persons, but to the various conversations of which they are a part.
- People can become participants in Communities of Practice.
- There is an intimate connection between knowledge and activity (Smith, 2003).

Communities of practice are important to the functioning of any organisation but they become crucial to those that recognize knowledge as a key asset. Knowledge is created, shared, organized, revised, and passed on within and among these communities. In a deeper sense, it is by these communities that knowledge is 'owned' in practice.

The work of Brown and Duguid (1991) as cited in Karatas-Ozkan and Murphy (2010, p.459) indicates that:

'An organisation as a community of communities, learning is fostered by fostering access to and membership of the target community of practice. Communities of practice continue to develop a rich, fluid, non-canonical worldview to bridge the gap between their

organisation's static canonical view and the challenge of changing practice.

In a literature review from a social constructionist perspective by Karatas-Ozkan and Murphy (2010, p.459) they note that Wenger (1998; 2000) explore the structures of social learning systems in organisations. He found that:

Communities of practice are the basic building blocks of a social learning system where members are bound together by collectively developed understanding of what their community is about, and they hold each other accountable to this sense of joint enterprise and build their community through mutual engagement, interacting with one another. As a consequence they remain important social units of learning even in the context of much larger systems.

The notion of Communities of practice (CoPs) is related to organisational learning, Nicolini and Mezner (1995) perceive the community of practice as a manifestation of situated learning in organisation. From perspective, this learning arises by a process of enculturation that includes storytelling where a specific story represents community knowledge applicable to the situation. The members situated at the periphery may learn faster than members at the core of an organisation (Nicolini and Mezner, 1995 as cited in DeFillippi and Ornstein, 2005)

Lave and Wenger (1993) explain the relationship between CoPs and OL, arguing that in the CoPs perspective, learning arises from within communities of practitioners sharing a common language, values and practices and newcomers to such communities learn through legitimate peripheral participation in such communities (Lave and Wenger, 1993 as cited in DeFillippi and Ornstein, 2005, p.27). Moreover, people in social contexts become more deeply embedded within the community of practice by constructing meaning and learning (collective knowledge, shared sense making and distributed understanding) during their participation (Brown and Duguid, 1991; 1998, p.96).

B. HTS and CoPs; How did CoPs Shape this Study?

The concept of community of practice provides a useful perspective on social learning theory (situated learning, legitimate peripheral participation) especially knowing and learning in the community. Therefore, it is important for this study to use this concept as a way to interpret and analyse data from documentary sources and the research fieldwork.

From my point of view as an outsider of the community, it appeared to me that HTS Organisation sometimes acts as a community of practice, constructing the domain, the community and the practice. Villagers or the organisation's members develop their practice through a variety of activities, for example, sharing knowledge and experience in solving community problems, or requesting for information. CoP is a good way to explore, analyse and

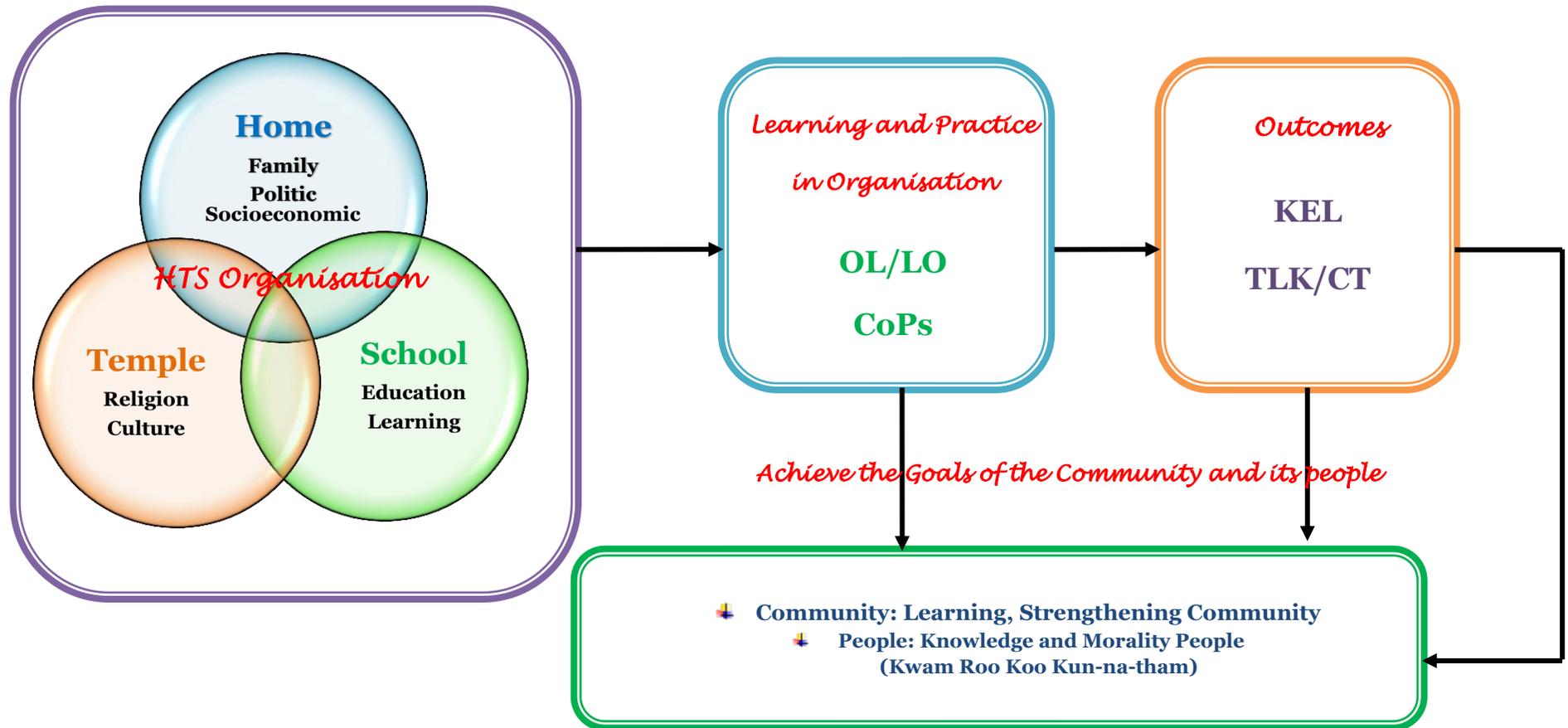
understand this organisation as a whole and assess whether it is capable of becoming a learning organisational model for Thai society. The study, for example, compares and contrasts the characteristics and role of CoPs and HTS Organisation. Has HTS Organisation become a community of practice? Can we use a conceptual perspective, theory and practice of CoPs, as a guide to develop HTS Organisation?

After reviewing the academic literature on theories of learning and the CoPs perspective, it can be said that, firstly, this study explores BOR WORN in relation to the concept of the learning organisation, whereby individual learning theory and social learning theory including the CoPs concept are generally employed in the social context. Secondly, this study focuses particularly on the outcome of the learning process in HTS Organisation, which is in the area of Thai local knowledge and cultural transfer, in order to capture more complex and real-life situations from both individual members and communities in the study areas. Finally, this study considers the concept of the HTS organisation as a potentially important one in the rural community development policy.

IV. CONCEPTUAL FRAMEWORK AND MODEL OF HTS ORGANISATION

The conceptual framework and the model of HTS Organisation is an overview of coherent ideas, concepts and practices that shape the way work was done and organised within this study. It makes it easy to organise the research questions and understand what is going to be investigated. The research framework and model of HTS Organisation are shown in Figure 2.2 below:

Figure 2.2 Conceptual Framework and the Model of HTS Organisation



Conceptual framework and model in Figure 2.2 as stated above is based on the research themes, research objectives and goals, which are related to the HTS Organisation's characteristics and roles. It provides the structure and content for the whole study based on the literature review and the research fieldwork. It is also developed as participants' views and issues are gathered and analysed.

The conceptual framework shows that a relationship exists between HTS Organisation as an ideal organisation representing family, politic, socioeconomic, religion, tradition and culture, and also education and learning in the community. When the three mains institutions in the community (Home-Temple-School) join together and participate in the activities of the organisation, it acts as a learning organisation (LO) in which processes of organisational learning (OL) take place, in which theories and practice of learning occur among both individuals and groups members. The concept of communities of practice (CoPs) as a useful theory in which to ground and shape this research, contextualise the research and achieve the research aims. Groups of people who are the participants of HTS Organisation share a concern or a passion for something as (individuals and participants of a community of practice). they participate (do and learn) together how to things better as they interact regularly (Wenger, 2006). Knowledge and learning are part of the HTS organisation learning process, knowledge being the content that the HTS Organisation processes while learning acts as the process (Easterby-Smith and Lyles, 2005). Thus, knowledge, education and learning (KEL), Thai local knowledge (TLK) and cultural transfer (CT) are the expected outcomes of the learning in HTS Organisation. Finally, at the end of the process, achieve the

goals of the organisation are achieved; the organisation members both as individuals and a society are able to encourage developments in their abilities, become a learning and strengthening community with knowledge, skilful and experienced practitioners (Elkjaer, 2004) and moral values.

CONCLUSION

This review of the literature outlined theories and models of learning which pay attention to organisational learning and the learning organisation (OL/LO). This chapter has shown how OL/LO together with the concept of CoPs can be used to describe and explore BOR WORN (HTS) Organisation, answer the research questions and achieve the goals of the study. The conceptual framework shows how existing theoretical frameworks can give a direction to the study and will be interpreted in data analysis and its conclusion. The next chapter presents the general background of the research methodology.

Chapter 3...Research Methodology

INTRODUCTION

This chapter presents the research methodology, data and methods, used in this study. It has details about the way this study was designed, what was be studied, under what circumstances and where, which and who were the participants, which data was gathered, and how I have analysed my data. This also includes the research paradigm (interpretivist), research approach (qualitative/ inductive), research strategy (ethnography) and data collection methods (documentary sources, unstructured interview and participant observation) that I used for this research. There are two main parts to this chapter - research design and methodology and research fieldwork in the study areas. Each of these will be explored in turn.

The research design and methodology begins with a brief explanation of the research philosophy, called the research paradigm. I use the term research paradigm in this study to refer to assumptions adopted towards truth, reality, knowledge and how knowledge is to be used, which reflected an interpretivist research philosophy. Qualitative and inductive research approaches were chosen in respect of how the inquiry would proceed. The ethnographic research method was used in this research for the collection of data, via unstructured interviews and participant observations. A community of practice (explained in

the previous chapter) was used as the research concept to analyse data together with ethnographic document analysis, with interpretation of the meanings and functions of humans actions.

Finally, I will discuss the details of the research fieldwork, including the selection of the four study areas and key informants for unstructured interview and participant observation. This chapter, therefore, will provide an overview of the qualitative research method and the ethnographic method in order to explain the reasons for using these for the study.

I. RESEARCH OVERVIEW: RESEARCH PROCESS

As mentioned in the two previous chapters, this study focuses on an organisation in the rural community across Thailand where tradition and culture are still alive in the community and its people. BOR WORN or HTS Organisation is therefore an ideal organisation in the community, which has been related to human beings and been a part of Thai social life for more than two hundred years. It is interesting to study how it has remained in Thai society - and especially embedded in the people in rural areas - even through a period of globalisation. To do this, theories of learning, both individual and social, which occurs in every organisation, together with the conceptual framework, as outlined in Chapter Two, has been explored and revealed as a guide to understanding the research process and research findings. The particular qualitative research methodology of ethnography and the use of the concept of communities of practice (CoPs) were chosen as the means to achieve this aim.

A. Research Paradigm: Interpretivist Paradigm

As Walsh (2001) stated, knowledge and understanding of research methods is important to a researcher's life; it will help the researcher gain an insight into research knowledge and help them to think critically about the strengths and weaknesses of reported research. Creswell (2003) also suggests that the researcher needs to understand and consider three framework elements before doing research: philosophical assumptions about what constitutes knowledge claims; strategies of inquiry about general procedures of research, and details of data collection and analysis and writing.

Knowledge claims mean that the researcher will start a project with certain assumptions about how they will learn and what they will learn during this inquiry. The researcher needs to know about research philosophy that describes the theory of research in a particular field and what assumptions underlie it. The research philosophy, or what might be called the 'research paradigm', is a set of beliefs about the world and describes the nature of knowledge and about how research should be conducted (Hussey and Hussey, 1997; Guba and Lincoln, 1994 as cited in Denzin and Lincoln, 1998, p.107). This means that research paradigms will be reflected in the way of research design (framework) comprising an accepted set of theories, how to collect data (methods) and ways of defining data (analysis). It is important for researchers to recognise and understand their personal paradigm as this will shape their research (Hussey and Hussey, 1997). Two primary alternative paradigms, which have long been debated among research philosophers, are the positivist or quantitative paradigm and the phenomenological (interpretivist) or qualitative paradigm.

Initially, this study is based on the interpretivist paradigm, which adopts qualitative approaches to understanding human behaviour from the participants' own frame of reference. Two philosophical assumptions - ontology and epistemology - are used to examine how human beings come to know about their world (Burrell and Morgan, 1979; Creswell, 1998). Ontology concerns the nature of reality and describes what researchers identify as 'real' and what we can study (Denzin and Lincoln, 2000, p.19; Delanty and Strydom, 2003, p.6). Epistemology is a theory about the nature of knowledge; it describes who can be a knower and what can be known (Denzin and Lincoln, 1998; Hesse-Biber and Leavy, 2004) and also the relationship of the researcher to the subject researched (Trochim, 2001; Miller, 2003).

The notion of intersubjectivity raises fundamental epistemological and ontological questions (Pierson, 2011). As Unger (2005) explains intersubjectivity reflects the notion that all of people's actions, behaviours, intentions, and experiences are constitutive of this life world and cannot be separated from it or that all of human action (in the broad sense) at once constitutes and at the same time is constituted through these intersubjective fields of meaning. This has implications for both ontology and epistemology. First, ontologically, it is concerned with how individuals come to know one another (Pierson, 2011) and how meaning is socially constituted within fields of common meanings (Unger, 2005). The second implication concerns the epistemological consequences for the methodological position of the researcher (Unger, 2005), that is, how that knowing affects action (Pierson, 2011).

Due to the ontological and epistemological assumptions and intersubjective nature of this research as stated above, I recognise and understand that my personal paradigm is interpretivist. Concerning the ontological assumption, I consider that the world is socially constructed and only understood by examining the perceptions of the human actors. I am a part of the study areas; four HTS Organisations in the rural communities across Thailand, which is being researched. I was interested to study how people participate, communicate and are involved in the social context that has become a part of the learning organisation. I also had the opportunity to participate with the members of the organisation as the participant in some of the community's activities by sharing my knowledge, ideas and experience and reviewing the interpretations and analysis during the data analysis and writing up process.

Likewise, the epistemological assumption concerns how to understand the nature of knowledge and interpret qualitative data (Stephens, 2009). This involves an examination of the relationship between the researcher and that which is being researched (Hussey and Hussey, 1997). In this study, I interacted with the subjects of the study; HTS Organisation, including villagers, monks, teachers and students as the members of the organisation. Within the area of organisational learning, relationship as an intersubjective processes between individuals, communities, organisations and society is considered an integral element of the learning organisation. In other words, I am, because of my presence, part of the intersubjective construction of meaning. It also includes how the relationship between myself, as a researcher, and the

members of an organisation will have an impact on how or which stories are told and how they are framed.

B. Research Approaches: Qualitative /Inductive Approach

Research can have elements which are based upon a non-empirical approach or an empirical approach or a combination of both. Empiricism refers to a philosophical position which sees observation as the foundation of scientific knowledge (Punch, 2005, p.31). According to Easterby-Smith et al. (1991), the term 'fieldwork' is used for gathering empirical data in the study of real organisations or social settings by observation or experience. In contrast, non-empirical approach involves collection of research data based on searching and reviewing the literature, in order to address the research problem (Saunders et al., 2007). Thus, empirical research, as opposed to non-empirical research, is a way of gaining knowledge by means of direct observation or experimentation. It is used to answer empirical questions, which must be precisely defined and answerable with data.

As previously explained, the purposes of this study are to explore BOR WORN-HTS Organisation as a learning organisation, which is a way to provide knowledge, education and learning to the community and also to transmit Thai local knowledge and culture to the next generations to achieve the goal of a learning and strengthening community characterized by knowledge and morality. To do this I have employed an interpretivist project with the status of an empirical research approach because it is the study of real organisations in

the community of Thailand. A non-empirical approach was also used to address the research problems and develop the conceptual framework via a literature review. Due to the fact that this research is a study about people, organisations and culture within the community, it is subjective and reflects multiple natures as seen by people in the study areas.

Therefore, as a qualitative researcher, I am interested in understanding, participating, dealing within human action and behaviour, focusing on meaning, and looking at the totality of each situation and trying to understand what is going on. I interact by including myself with the people that are being researched and are concerned with the dynamics of a particular organisation process, focusing on human behaviour, judgment and interpretations of how these elements are pieced together in developing organisational strategies in order to gain an understanding of social and human activities (Morgan and Smircich 1980, 492; Collis and Hussey 2003; Saunders et al 2007; Denzin and Lincoln 2000 and Patton 2002, Hussey and Hussey, 1997). Thus, has been previously stated, this study is an empirical qualitative research with an inductive approach.

1. Interpretive / Qualitative Approach

The interpretivist or phenomenological paradigm is a natural scientific study of human individuals and society that is concerned with understanding human behaviour, owing to the ability of humans to think, decide and give meanings to the world around them. Van Maanen as cited in Hussey and Hussey (1997, p.53) stated that the research methods used under this approach are 'an array

of interpretative techniques which seek to describe, translate and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world'. According to Walliman (2000), such an approach involves, investigating, interpreting and understanding the ability of humans to give meanings to the world around them as 'social facts'. He also notes that, 'all genuine knowledge is based on information gained by experience through the senses and can only be developed through further observation and experiment'.

The qualitative research paradigm has its roots in cultural anthropology and American sociology (Kirk and Miller, 1986). According to Hussey and Hussey (1997, p.20), 'a qualitative research is a subjective approach which includes examining and reflecting on perceptions in order to gain understanding of social and human activities.' This qualitative approach stresses the subjective aspects of human activity by focusing on the meaning rather than measurement of social phenomena. Qualitative methodology can provide a 'deeper' understanding of social phenomena and also allows for rich description (Miles and Huberman, 1994; Silverman, 2000). The results of a qualitative study are the development of descriptions and themes from the data and the presentation of these descriptions and themes to convey multiple perspectives from participants and detailed descriptions of the setting or individuals. Using a qualitative strategy of inquiry, these results may also provide a detailed portrait of a culture-sharing group in ethnography (Creswell, 2009, p.193).

2. Inductive Approach

An inductive research approach, which in general is the foundation of qualitative research, was used in this study. Induction, or the inductive approach, is an approach in social research used to generate theory from specific observations and derives general conclusions from them (Miller and Brewer, 2003; Walliman, 2006). The process begins by the researcher gathering information from participants by interview or observations. The researcher asks open-ended questions of participants or records field notes and then analyses the data and forms this information into categories or themes. These themes or categories are developed into broad patterns, theories, or generalizations that are then compared with personal experiences or with existing literature on the topic (Creswell, 2003, pp.132-133). This means that inductive thinking is going from the specific to the general - sometimes called a bottom up or mountain climbing approach.

Since, this study used qualitative research in order to understand the theories of learning in HTS Organisation and why this organisation is still present in Thai society, especially in the rural areas, it was appropriate to adopt an inductive approach. This involved conducting research in the small communities where HTS organisation has been operating and interviewing a sample of key informants such as villagers, monks, parents, teachers, and students etc. about how they interact with this organisation, what is going on during the learning process and their experience of Thai local knowledge and culture in their community. Induction is also an approach that assumes social situatedness during the fieldwork process. For example, I am staying in specific situations

i.e. construction of learning and using theoretical insights to inform the research. The purpose here would be to get a feel of what is going on and to understand the nature of the problem better (Saunders, 2003). For these reasons and due to the research problem as outlined in Chapter 1, the best way to do this research was an interpretive-qualitative approach with an inductive logic.

C. Research Strategy: Ethnographic Research

The research strategy is a general plan of how to go about answering the research questions that have been set. It contains clear objectives derived from research questions, specifies the sources from which it is intended to collect data, and considers the constraints that will inevitably be faced. As I stated in the previous section, I adopted an interpretivist research approach and the research strategy which I used should reflect the research paradigm and research approach. Ethnography in the area of cultural anthropology was the appropriate strategy identified in this study. This is because ethnography is a methodology derived from anthropology whereby the researcher uses socially acquired and shared knowledge to understand the observed patterns of human activity. It is a phenomenological methodology which focuses on meaning in sociology through close field observation of human activity and socio-cultural phenomena (Hussey and Hussey, 1997).

1. Ethnographic Research / Cultural Anthropology

Ethnographic research has a disciplined background drawn from the field of anthropology and sociology, primarily from the contributions of Bronislaw Malinowski, Robert Park and Franz Boas (Creswell, 2009; Wolcott, 1994). The term ethnography is derived from the words *Ethno-* meaning people/folk and *-graphy* meaning a description of something. Thus, ethnography means describing a culture and understanding a way of life from the point of view of its participants (Fetterman, 1998; Neuman, 1994 as cited in Punch, 2005, p.149). According to Bell and Opie (2002, p.241) 'ethnography is a search for meaning, the development of an understanding of how a culture works - whether it's of an institution, a classroom or the culture of a phenomenon'. As Punch (2005, p.163) states, 'culture is a shared set of meanings in concepts of ethnography'. The intent of ethnographic research is to obtain a holistic picture of the subject of study with emphasis on portraying the everyday experiences of individuals by observing and interviewing them and relevant others (Fraenkel & Wallen, 1990 as cited in Creswell, 2009, p.196).

The characteristics of ethnography consist of uncovering cultural meaning, from an insider's perspective and in a natural setting. The significance of ethnography is derived socially, not statistically, from knowing how people in particular settings make sense of the experience of everyday life (Wolcott, 1988). As discussed by Hammersley and Atkinson (1995); Wolcott (1988; 1994b) and Fetterman (1998), 'the ethnographer enters the field with an open mind not an empty head' (Fetterman, 1998, p.1, p.16) and begins to study by examining

people in interaction in ordinary settings and by attempting to discern pervasive patterns such as life cycles, events and cultural themes; also, by participating in people's daily lives by watching what happens, listening to what is said and asking questions and collecting any other relevant data. The main method of collecting data is primarily participant observation where the researcher becomes a full working member of the group or situation being studied.

The ethnographic method is used across a range of different disciplines, primarily by anthropologists. Anthropology is the study of people, especially their societies and customs. The anthropological use of ethnography, or cultural anthropology, is one of the major fields of anthropology. It is a branch of anthropology that deals with the cultural aspects of human culture and society. It focuses on the study of cultural variation among humans, collecting data about the impact of global economic and political processes on local cultural realities. Culture is the sum of a social group's observable patterns of behaviour, custom and way of life. It is the broadest and most important core concept in anthropology that guides ethnographers in their fieldwork (Harris, 1968, p.16 as cited in Fetterman, 1998, p.17). The culture concept helps ethnographers see the power of ideas, values and patterns of behaviour in the way people walk, talk, dress, eat and sleep (Fetterman, 1998, p.17). Cultural anthropologists usually focus their research on such things as the social and political organizations, marriage patterns and kinship systems, subsistence and economic patterns, and religious beliefs of different societies (O'Neil, 2011).

Anthropologists use a variety of methods, including participant observation, interviews and surveys. These research methods are often called fieldwork because they involve the anthropologist spending an extended period of time at the research location.

Given the research problems, as outlined in the Introduction Chapter, I decided to select ethnography, especially the concept of cultural anthropology, as being the most appropriate research strategy. Not only was it suited to the research objectives but also it provided acceptable answers to the research questions. It was particularly appropriate as this study focuses on learning and culture in HTS Organisation as a learning organisation, since as Raelin (1997, p.2) states, 'To study organisational learning culturally-interpretively, then requires *in situ*---which is to say field --- observational work, not least because the tacit knowledge entailed is embedded in situation-specific practices, requiring 'the active participation of the knower' - in this case, the researcher--- in the situation at hand' (Yanow, 2003, p.47).

Consequently, this research is qualitative inductive anthropological work which sought to understand the world in which people live and work by relying. Its as much as possible, on the participants' view of the situation being studied. The questions used in this study were broad and general; the researcher listened carefully to what people said or did in their daily life setting. The research focuses on a specific context to understand the historical and cultural setting of the participants.

D. Data Collection Method

Research instruments are important in order to select the best tools for the research. They are merely the tools to enable the researcher to gather data and are selected and devised to enable the researcher to obtain these answers. The choice of data collection method depends upon what kind of research the researcher does, the purpose of the study, the resources available and the skills of the researcher (Bell, 2005; Kumar, 2005). Consistent with the study's qualitative approach, unstructured interviews or ethnographic interviews (in-depth, non-standardized, group and oral or life history interviews) and participant observations (listening as well as looking and everyday face-to-face interaction depending heavily on both verbal and visual behaviour) were used for gathering qualitative data in the field (Punch, 2000; 2005). In this section I will discuss the methods of data collection, including the researcher's role and my personal experience related to the study, unstructured interview and participant observation, which were the principal strategies for data collection. Attention will also be drawn to also the use of documentary sources, which filled the gaps and combined all information together.

1. The Researcher's Role

In this section, I would like to discuss my role in this study, as it is important for the researcher in qualitative research. As Locke et al. (1998) explain, the role of the researcher, where qualitative research is used as the primary data collection method, is to interact and collaborate with the participants and gather

data. It necessitates the identification of personal values, assumptions and biases at the outset of the study. My personal experience concerning health, education and lifestyle in the community, which is related to this study, began when I was a student nurse in 1984-1986 (B.E.2527-2529). Most recently between 1986 and 1995 (B.E.2529-2538), I worked as a technical nurse in an intensive care unit (ICU) of a government hospital on the outskirts of Bangkok. At that time, I was studying for my Bachelor degree in the faculty of education and my major was Health Education. I had contact with people in rural areas regarding their health and education. I was involved simultaneously with activities and decisions as both nurse and teacher and worked closely with doctors, nurses, public health officials, government officials, teachers, students, monks and villagers. After I finished my bachelor degree, I decided to study for a Master's degree in Cultural Studies. This was when I first learned about anthropology.

My journey continued. After ten years as a nurse, and following my graduation from university, I changed career to become a planning and budget analyst in a Science and Technology University. Whilst employed at the university I gained more knowledge and experience working with communities in remote areas across Thailand - especially in the field of education. In my case, it was a supportive process based on my own background status as an analyst at the university and good connections with different groups of people including provincial-level and district-level officials. The diversity of support I gained from these people, from the four areas where I did my study, significantly helped me to approach the community leaders easily. They supported me not

only in academic areas, for example, by providing general information data and statistics, but also by introducing me to principal informants in the study areas.

My personal experience working with communities and local people as stated above and the nature of an interpretivist project which aims to explain the subjective reasons and meanings that lie behind social action, both allowed me to understand the data I collected and shaped the way I interpreted data in the course of ethnographic research. I acknowledge and believe that both my role and my background were valuable and assisted me in investigating the ideas, beliefs and behaviour of people (as members of HTS Organisation) and the organisation itself and to derive explanations of HTS Organisation by interviewing, observing and discussions with key informants who shared their experience and memories in the study. This also led me to understand and interpret the research findings, consistent with the nature of the interpretive paradigm.

2. Documentary Sources

Documentary sources are written texts produced by individuals and groups in the course of their everyday practices, which have been written with a purpose and are based on particular assumptions and presented in a certain way or style (Mogalakwe, 2006, p.222). According to Payne and Payne (2004), 'the documentary research method refers to the techniques used to categorise, investigate, interpret and identify the limitations of physical sources, most commonly written documents whether in the private or public domain

(Mogalakwe, 2006, p.221). The analysis of documents that contain information about the phenomenon we wish to study is the essence of the documentary research method (Bailey, 1994 as cited in Mogalakwe, 2006, p.221).

There are two types of documentary sources: primary documents and secondary documents. The sources of documents range from public through private to personal documents, and include public records, the media, private papers, biography and visual documents. Public document sources include government publications such as Acts of Parliament, policy statements, census reports, statistical bulletins, reports of commissions of inquiry, ministerial or departmental annual reports, consultancy reports, etc. (Mogalakwe, 2006, p.222-223). As Willmott (2010) states, secondary sources are an alternative to observation and questioning. They are particularly valuable when situations or events cannot be investigated by direct observation or questioning, or where reliance upon the public record alone (rather than, say, interviewee accounts) is preferred. However, when using documentary sources in qualitative research for data collection and analysis, the researcher may wish to investigate why the documents were prepared, who prepared them, under what conditions and according to what conventions, know how the documents have been received, and what they have been used for (Mason, 2002 as cited in Willmott, 2010, p.7).

Four quality control criteria for evaluating documentary sources: are authenticity, credibility, representativeness and meaning. Authenticity refers to whether the evidence is genuine and from impeccable sources; credibility refers to whether the evidence is typical of its kind,

representativeness refers to whether the documents consulted are representative of the totality of the relevant documents, and meaning refers to whether the evidence is clear and comprehensible (Scott, 1990, pp.1-2 as cited in Mogalakwe, 2006; Thomus, 2004, p.197 as cited in Willmott, 2010, p.8, p.10).

The use of documentary sources in this research aims to supplement information obtained by empirical research methods, both unstructured interviewing and participant observation, and bring together information on the four main themes of this study: first, in the nature of BOR WORN-HTS Organisation (Research Question 1); second, organisational learning and the learning organisation in HTS Organisation (Research Question 2); third, the relationship between HTS and knowledge, education and learning (Research Question 3); and fourth, BOR WORN's role in transmitting Thai local knowledge and culture (Research Question 4). The document sources that I used as secondary sources are from both public and private organisations, for example, government publications, policies, reports, statistics, annual reports, historical records and current public and previous research related to subject areas of the study both in Thailand and internationally. They also included published and online data from books, journals, and research articles, newspapers, government documents, public, private organisations websites, newsletters and thesis.

3. Unstructured Interviewing or In-Depth Interview

Researchers who adopt ethnographic research tend to use unstructured interviews as they are very important to this type of research. This is because the 'talking questionnaires' definition applies more to structured interview is a way to know and understand the life experience of other people and the meaning they make of that experience. Moreover, it provides access to the content of people's behaviour and thereby provides a way for researchers to understand the meaning of that behaviour (Walsh, 2001, p.65; Sarantakos, 2005; Seidman, 2006).

Such interviews typically use open-ended questions. As Silverman (1993) has noted, in qualitative research, the aim of the use of open-ended questions in interview is to gather an 'authentic' understanding of people's experiences. Interviews are organised around a series of questions and rely on an interviewee being able to answer and tell 'the truth' as they see it. The interviewer has fewer predetermined questions and is more likely to let the interview develop as a 'guided conversation' according to the interests and wishes of the interviewee (Walsh, 2001, p.65). Unstructured interviews were conducted to derive useful qualitative data. It was expected that these would provide richer and deeper understanding of the organisation in context, which might not be found from quantitative research.

As part of the intersubjective construction of meaning, the interview was not solely a method for collecting data, but was designed to capture the full range of interpretations of the processes of learning in HTS Organisation from the past to present. The aim was to explore how well this organisation is working together and in harmony with the people in the community who are the members of the organisation. I was also trying to find out how and why people were interested in and participate in activities provided by HTS, as the origin of learning in the organisation, both individual and social. This would provide insight into what to change in the future. Thus, unstructured interviews or ethnographic interviews were suitable to use in this study. Most of the key informants (interviewees) were people in the community who were involved with the HTS organisation and were interviewed in the Thai language. All interviews were recorded using a digital voice recorder.

Before every interview I always asked for permission from key informants and also explained that the status of the study was merely as an academic exercise and information given would only be used for an academic purpose. As Bell (2005, p.156) mentions, 'In any size of project, researchers or interviewers will still have a responsibility to explain to respondents as fully as possible what their search is about, why you wish to interview them, what will be involved and what you will do with the information you obtain'. She also states that if it is desired to tape-record the interview, permission should be obtained from the interviewee (2005, p.171). All transcripts of such recordings were carefully transcribed and translated into the English language.

4. Participant Observation

Kumar (2005, p.119) explains 'observation is one way to collect primary data. It is a purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it takes place'. Silverman (1993) and Sarantakos (2005) claimed that observation in qualitative research is fundamental to understanding another culture. It is a unique method that can be employed in areas where other methods are unsuitable and therefore offers several advantages. Observation techniques are used for gathering subjective information on internal socio-cultural and socio-economic matters. In a participant observation study, researchers enter the situation that they are studying and try to 'get to know' the situation from the 'inside'. They need to try to understand the motives and meanings of the people whom they are studying from the point of view of those people. The aim of this is for the researcher to gain a deeper insight into the real way of life, beliefs and activities of the group in their 'natural setting' (Walsh, 2001, p.67). According to Walsh (2001) the advantages of participant observation are:

- Observation of real life in natural settings gives access to highly valid data.
- Observation can produce data that is 'rich' in meaning and may give access to otherwise 'hidden' data.
- Participant observers can often obtain detailed data over a long period of time (Walsh 2001, p68).

Within Asian cultures, there is a belief that local wisdom and knowledge can foster learning, development and social change for all stakeholders in society (Fals Borda, 2001). It can help rejuvenate a commitment to traditional and ancient knowledge and assists the preservation of specific cultural histories and customs. This is because experiential education such as traditional knowledge or local wisdom cannot be transferred into the schooling system. A participatory action research approach, therefore, is valuable to education researchers in that it helps unravel the socio-cultural dynamics of informal learning exchanges and relations (The World Bank, 2006). As a result, participatory action research has been chosen by social science researchers when they want to know about traditional knowledge or local wisdom in communities.

My aim was to understand the participation and normal aspects of people in an organisation when they do activities together as well as the relationships that lie behind these surface events. I felt that the most suitable research method under the circumstances was to conduct detailed observation of meeting behaviour. According to the typology of participant observation discussed by Reinharz (1992), my fieldwork could be classified as a partial participant observation rather than a complete participant observation, because I chose to take part in some specific social activities. For instance, I sometimes joined community members in working at the school, making merit at the temple, in gardening jobs at their houses or in the community forest (*Pa Chom Chon*) and helped housewives prepare meals in the kitchen every evening when I was in the

village. These patterns of participation helped me get close to them and helped them trust me – which made it easier for me to ask certain questions, for example, about some conflicts and different points of view between villagers and government officials. In this respect, my role as participant was important in understanding how the villagers view government officials as people of a different class (elite and educated) from of them, which hindered understanding between them because they have difference views in interpreting the social and the world.

Moreover, these observations enabled me to understand their lifestyle both in the past and the present. This is because whilst doing activities they also talked and explained to me everything that related to the activities. I also took part in various community activities as they occurred, particularly the community ceremonies in which some villagers participated, including religious and merit-making ceremonies, wedding parties and funerals. I had great opportunities to participate in multi-discipline observation that showed how people shared and exchanged their knowledge and expertise together. This enabled me to understand not only the learning process but also tacit knowledge in people. Although they were only villagers or Buddhist monks who did not have a high level of formal education, they could talk and explain clearly as scholars in these situations. Following a study of *Knowing, Learning, Doing: Participatory Action Research*, Merrifield (2005) found that ‘sometimes the people themselves know more than the official knowledge. Their own local knowledge of the land, the water and their own health, could alert them to problems long before

scientific research caught up'. Hence, through participant observation I learned much that I had not known before.

In summary, my data collection has been done using qualitative data collection approaches; I gathered field notes based on my observations as a participant and as an observer, and conducted unstructured, open-ended interviews, which I audio recorded and transcribed. With regard to documentation I kept a journal during the research study (Creswell, 2007).

E. Data Analysis Method

Since this study is a qualitative research, the fieldwork data is in the form of descriptive letters and symbols. It is important in the process of analysing qualitative data to consider the conceptual framework and the whole research process and to analyse data inductively with the aim of gaining an in-depth understanding of the phenomenon being studied. Analysis can be seen as an emerging understanding of what is being learned (Rossman and Rallis, 1998).

Analysing and interpreting qualitative data is the process of dynamic and systematic organising all of the data which has been gathered from fieldwork and searching for meaning. Analysis begins with organising interview transcripts and observation field notes have been organised, and proceeds with generating categories, themes and patterns, coding the data then interpretation by bringing meaning to them, so they tell a coherent story and show what was studied (Rossman and Rallis, 1998). As Rossman and Rallis go on to explain 'Data analysis is a process of sorting, categorizing, grouping, and regrouping the data

into piles or chunks that are meaningful' (p.172). Within the analysis process, a particular interview may shape the direction of the study, while observations yield important insights that can be explored in subsequent observations or interviews (Rossman and Rallis, 1998, p.172).

In this study, the data gathered from unstructured interviewing, participant observation, and documentary sources were analysed via qualitative ethnographic document analysis, taking community of practice as the research concept. Ethnographic document data analysis involves an interpretive approach by interpretation of the meanings and functions of human actions and mainly takes the form of verbal descriptions and explanations of data from participant observation and informal conversations (Stephens, 2009).

During the transcribing process, all digitally recorded interview data and some notes taken during observation, such as meeting memos and field notes, all in Thai were transcribed verbatim in the Thai language in order to ensure that all the data were included, and to minimize the chance of error. These texts were written in Thai. After transcribing, in each transcript I manually highlighted significant statements, sentences or quotations, which I categorised and analysed based on the four main themes of the research questions. In the process of coding and categorisation of data, recurring ideas, themes, perspectives and descriptions obtained from the study were linked back to the conceptual framework of the study and documentary data related to the review of the literature as noted in Chapter 2. Categories are concepts/abstractions, while coding is one of the significant steps taken during analysis to organise

and make sense of textual data to be clear about what words or phrases illustrate and elaborate each of the categories (concepts) (Rossman and Rallis, 1998).

At first, all the highlighted statements, sentences or quotations could be categorised into 13 main categories; which are: (1) type of community (ethnic group), (2) religion, (3) educational institute, (4) the reason for participation in the organisation, (5) participation in activities, (6) theories of learning, (7) learning in the community (OL), (8) communities of practice, (9) Thai traditions and culture (10) Thai local knowledge, (11) Thai local knowledge and culture transfers, (12) strengthening community, (13) the learning community (LO). In the next step, the 13 categories were connected with one another and further condensed and plotted into four distinct themes for analysis:

- 1) BOR WORN - HTS Organisation
- 2) Learning in the social context
- 3) Thai local knowledge and cultural transfer
- 4) Learning and strengthening community.

Next, the data were translated into English by myself while I also checked the transcripts for meaning and accuracy. Then, the actual qualitative data analysis and interpretation was done. However, the details of the research findings and analysis will be explained throughout the thesis - Chapter 4 BOR WORN-Home, Temple and School Organisation, Chapter 5 HTS Organisation and Learning in the Community, and Chapter 6 Thai Culture and Local Knowledge.

Meanwhile, the data analysis will be discussed in Chapter 7 Conclusion and Implication.

II. RESEARCH FIELDWORK

A. Study Areas and Key Informants Selection

The selection of the study areas in which to conduct fieldwork for this study centred on the areas in which HTS Organisation has been run by the community's people. The study was conducted in four different provinces (*changwat*) throughout Thailand, namely, Chachoengsao, Phang Nga, Chiang Mai and Nan. The first phase of my field research started at Na Isan community (NI), Tha Kradan subdistrict, Sanam Chai Khet district, Chachoengsao province and Bo Saen community (BS), Bo Saen sub-district, Thap Put district, Phang Nga province, during July 2008. The second phase began with revisiting Bo Saen sub-district, Phang Nga province in February 2009, followed by Chaem Luang community (CL), Chaem Luang sub-district, Galyani Vadhana District, Chiang Mai Province in early March 2009. The last area visited was Pong Kham community (PK), Du Phong sub-district, Santi Suk District, Nan Province during late March 2009.

1. Na Isan Community (NI), Chachoengsao Province

Na Isan is a remote village (*muban*) in Tha Kradan subdistrict (*tambon*), Sanam Chai Khet district (*amphoe*), Chachoengsao province (*changwat*). Most of the villagers moved from the Isan area (the north-eastern region of Thailand) before settling in this area around 1987 (B.E.2530). They are Lao-speaking and call

themselves *Khon Isan* (Isan people). As in the rest of Thailand, the population is almost exclusively Theravada Buddhist. The reason why I chose this community for my fieldwork was because there are two different backgrounds in this area - the community is located in the central part of the country but the people are from the northeast. Thus, the lifestyles of the people are still Isan. In the village there is a primary (elementary) school called Ban Na Isan Border Patrol Police School. There is also a secondary school called Na Yao Secondary School which is located in Ban Na Yao in the neighbouring village. Around 50% of the children were sent to Na Yao Secondary School when they graduated from Ban Na Isan Border Patrol Police School. There is a small monastery called Na Isan Monastery which has only one monk. This cannot be classed as a temple because it does not have an Uposatha Hall (*Bot*), which is a sacred temple for monks. Villagers go not only to Na Isan monastery but also to Wat Na Yao, in the neighbouring village, to make merit on the Buddhist holy days. The temple is not just a place for religious ceremonies; it is also a place for festivals and community activities.

During my fieldwork in July 2008, the village had Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day. These events were a good example of the collaboration between HTS in the community. I was able to help them in preparing for these activities, which I also attended during the festival. These festivals reinforced the good relationship between the three main institutes in the community. At Na Isan community, I was able to conduct unstructured interviews with three interviewees, namely, Por Liam, a repository of Thai local knowledge, Phra Ajan Somboon, Wat Thung Heang's abbot and Ajan Somchai,

a teacher at Royal High School Na Yao. There were two activities which I was allowed to attend and observe as participant; one was the Buddhist festival referred to earlier; the other was accompanying Po Liam, the Thai local knowledge expert, when he gave lectures and practical displays concerning local knowledge in agriculture to a group of people on a study tour. All of the people I worked with and events in which I participated during my fieldwork represent HTS Organisation and show all the learning processes that occur in this community.

2. Bo Saen Community (BS), Phang Nga Province

Phang Nga Province is located in the south of Thailand about 788 kilometres from Bangkok. Thap Put district was established in 1897 as one of the original districts of Phang Nga province. Bo Saen subdistrict (*tambon*) is one of six tambons in Thap Put District. Tambon Bo Saen is subdivided into eight villages (*muban*). Most of the people in each village are Muslim except Moo 2 Ban Sai-Seade which is exclusively Buddhist. There are five schools in this tambon, which are a secondary school, two primary (elementary) schools, and two private Islamic schools. It also has three nurseries for pre-school children. There are ten mosques and only one Buddhist temple in this area. The reason why I chose this community for my fieldwork was because this tambon represents Islamic culture and a good relationship between HSM and HTS. As a result, I had good opportunities to talk to both Muslim villagers and Buddhist laymen in this area. During the period of study, I was able to conduct unstructured

interviews with six interviewees: two local healers, two teachers, an Imam, and a villager.

3. Chaem Luang Community (CL), Chiang Mai Province

Chiang Mai is the second-largest province in Thailand, located in the north of the country 700 kilometres from Bangkok. It is subdivided into 25 districts. Chaem Luang community is one of three subdistricts in Galyani Wadhana District which was founded in December 2009. My fieldwork was completed in two tambons of this district: Tambon Chaem Luang and Tambon Ban Chan. Both of these are Karen villages but they are different in religion. Chaem Luang villagers are Christian, whereas most people in Ban Chan are Buddhist. Both of them are from the *Karen* hill-tribe community in Chiang Mai. The Karen group represented in this area are Sgaw Karen called Musikee (the Karen name for an area in the headwaters of the Mu Si River – which the Thais call the Mae Chaem River - roughly coinciding with an administrative sub-district).

The reason why I chose Chaem Lung Community for my fieldwork was because this community is representative of the *Karen* hill-tribe community who still retain their traditional knowledge and culture, especially regarding the forest ecosystem and Buddhism. There were 13 key informants in this community that I was able to talk to and do in-depth interviews with: three teachers, one Buddhist monk, one *hi kho* (village ritual leader), one chaplain, three female villagers representing housewives in the community, one male villager who is the younger generation, one village headman, and lastly two female Karen students. I also participated in two events in this area. One was

walking in the community forest and the other was fishing along the Mai Chaem River with housewives from Chaem Lung village.

4. Pong Kham Community (PK), Nan Province

Nan Province is located in a verdant valley in northern Thailand about 668 kilometres from Bangkok. The province is subdivided into 15 districts which are further divided into a total of 99 subdistricts. Pong Kham community is located in Du Phong subdistrict, Santi Suk District. This community is a good example of the relationship between HTS in rural Thailand. There are strong connections between Pong Kham village (*Ban Pong Kham*), Ban Pong Kham school (*Rong Rian Ban Pong Kham*) and Pong Kham temple (*Wat Pong Kham*). The HTS organisation is led by the abbot of Wat Pong Kham, with collaboration from leaders of the community such as the village head man, the head teacher, government officers, and a group of villagers of all ages. Wat Pong Kham is a Buddhist temple (wat) which represents a good connection between Thai people and Buddhist monks. This is the reason why I chose Wat Pong Kham for my fieldwork.

In this community, I conducted unstructured interviews with four interviewees about my topic; an abbot, a local healer and two students. With regard to participant observation in this area, I observed three events: two meetings and a community Buddhist festival. The first meeting was between a group of Nan's Buddhist monks and researchers from The Thailand Research Fund Regional Office (northern) about Thai local knowledge in Nan province at Wat Ming

Mueang, Mueang Nan (the capital district (*Amphoe Mueang*) of Nan Province). The other meeting was between a group of people (local government officials and villagers from district level in Nan province) and researchers from The Thailand Research Fund Regional Office (northern) about community research in Nan province at Wat Pong Kham. The final event was a good collaboration with villagers of all ages from Ban Pong Kham, teachers and pupils from Ban Pong Kham School, monks and novices from Wat Pong Kham, all taking part in the annual Buddhist festival, '*thet maha chart*', a sermon about the last incarnation of Buddha.

B. Data Collection in the Study Areas

1. Unstructured interviewing in the Study Areas

With regard to my fieldwork in the communities, I conducted unstructured interviewing of 30 interviewees from four communities. Most of them were identified as having significant knowledge and expertise in the research topics. Each interview took at least an hour. The questions chiefly concerned the character and roles of HTS Organisation in the community, the learning process in an organisation, knowledge, education and learning in the community, both global knowledge and Thai local knowledge. The purpose of these interviews was not only to get general information about the research topic, but also to understand the society and way of life of the villagers.

The process that I used in my fieldwork can be divided into three steps. Firstly, the main key informants in each study area announced my presence and the aim of my work to the community and asked for their co-operation. Secondly, in approaching my qualitative fieldwork, I always walked around the village and visited some informants every day that I was in the community. This enabled them to get used to my presence and be relaxed and at ease with general chats and interviews. In most cases, the informants were interviewed and observed informally. Thirdly, I had an advantage in conducting qualitative research because, although I cannot speak northern and southern Thai dialects, I could completely understand what they said or tried to explain to me. This is because my mother is *khon nuea* (northern people) from Lampang province and she has spoken to me in the northern Thai dialect all of my life. Also with regard to the southern dialect, I used to live in Narathiwat and Yala provinces, the two southern provinces bordering Malaysia, during the two years that I was studying at nursing college. Furthermore, I have been visiting my mother's relatives in Lumpang and Chiangmai province three times a year for thirty years. Similarly in the case of southern Thailand since graduating Narathiwat Nursing College in 1986, I have visited my friends who are nurses in provincial hospitals in southern Thailand. This has helped me to understand the lifestyles, cultures and language dialects of both parts of the country. This not only made it easier for me to understand the cultural and social contexts in both areas but also made villagers feel comfortable when explaining complicated and subjective information.

2. Participant Observation in Study Areas

There were four activities in seven events in which I engaged as a participant observer: (1) I observed and participated in two Buddhist ceremonies in Na Isan and Chaem Luang Community, (2) I observed informal education representing the learning process in the community at Na Isan, (3) I observed and participated in two meetings between Nan's Buddhist monks and researchers from The Thailand Research Fund Regional Office (northern), and (4) I participated in two activities reflecting the Karen lifestyle. At every event I joined in with an activity in the role of a participant-as-observer.

Furthermore, during the research period, I remained in the community making regular observations of villagers' behaviour, collecting documents and recording field notes. Before and after events I also engaged in small talk with participants. All this participation provided me with good opportunities to discuss with others, outside the study area, various points of view on the topics of home, temple and school in the community, the country and the impacts of cultural change. Also, residing with the chief informants in each area, such as Por Liam's house at Na Isan and Phra Ajan Somkid's guest house at Wat Pong Kham, gave me many opportunities to attend community meetings, and to meet informally with groups of community leaders and villagers in their houses, village coffee shops and school canteens.

The details of the selected study areas and data collection methods in the study areas and the details of participant observations are depicted below in Table 3.1 and Table 3.2 respectively.

Table 3.1 Study Area Selection and Data Collection Method

Where/When	Descriptions	
Represent	Unstructured interviewing	Participant observation
Na Isan (NI) Na Isan Community, Tha Kradan subdistrict, Sanam Chai Khet district, Chachoengsao province Central Thailand, July 2008	🚩 Thai local knower (H) 🚩 Buddhist abbot (T) 🚩 Secondary school teacher (S)	🚩 Buddhist Festival - Asalha Bucha Day - Buddhist Lent Day 🚩 Thai local knowledge on agriculture
Northeastern Thai (Isan) community / Buddhism		
Bo Saen (Pong Kham) Bo Saen subdistrict, Thap Put district, Phang Nga province Southern Thailand, July 2008 and February 2009	🚩 Thai local knowledge experts (H) 🚩 Secondary school teachers (S) 🚩 Imam of community mosque (M) 🚩 Chief of <i>Or Bor Tor Bo Saen</i> (H)	
Muslim community		

Chaem luang (CL)	✚ Secondary school teachers (S)	✚ Karen lifestyle
Chaem Luang subdistrict, Galyani Wadhana District, Chiang Mai province	✚ Christian school teacher (S)	✚ Karen local knowledge on the forest ecosystem and environment conservation
Northern Thailand,	✚ Buddhist abbot (T)	
March 2009	✚ Village ritual leader (T)	
	✚ Housewives (H)	
	✚ Young male villager (H)	
	✚ Karen students (s)	

Karen community / Christianity / Buddhism

Pong Kham (Pong Kham)	✚ Buddhist abbot (T)	✚ Thai local knowledge in Nan province
Pong Kham community, Du Phong subdistrict, Santi Suk district, Nan Province	✚ Thai local healer (H)	✚ Buddhist Festival 'thet maha chart'
Northern Thailand,	✚ Elderly female villagers (H)	
March 2009	✚ Secondary school students (S)	
	✚ University students (S)	

Northern Thai community (Lanna)

Table 3.2 The Details of Participant Observation

Where / When	Events and Activities
<p>NI (Na Isan)</p>	<p>Buddhist ceremony on Asalha Bucha Day and Buddhist Lent Day (<i>Wan Khao Phansa</i>)</p>
<p>The day before</p>	<p>1. Helping and observing male villagers and youths decorate and prepare a car for the candle parade that represents Na Isan village.</p>
<p>Asalha Bucha Day</p>	<p>2. Helping and observing female villagers and elderly people cooking food and preparing flowers for making merit and giving alms to monks.</p>
	<p>3. Learning and practising how to prepare flowers for Buddhist rites with a group of housewives.</p>
<p>On Asalha Bucha Day</p>	<p>7.00 am: Giving alms (<i>Tak Bat</i>) to monks at Na Isan monastery</p>
	<p>9.00 am: Candle Parade Ceremony</p>
	<p>11.00 am: Offer wax candles and make donations (food, monk's robe, lotus flowers, buckets full of useful goods) to monks at Wat Na Yao</p>
<p>NI (Na Isan)</p>	<p>Seminar on Thai local knowledge by Por Liam (Na Isan villager and Thai Local Knowledge Expert)</p>
<p>The day before</p>	<p>1. Helping a group of housewives prepare food, desserts and snacks for the participants</p>
<p>seminar day</p>	<p>2. Helping Por Liam prepare seminar document.</p>

- On the seminar day**
1. Observing seminar and talking to participants
 2. Joining seminar participants' study tour on Thai local knowledge of agriculture in Por Liam's garden

-
- CL (Chaem Luang)**
1. Walking in the community forest and learning about Karen local knowledge on the forest ecosystem and environmental conservation
 2. Walking and fishing along Mae Chaem River with housewives from Chaem Luang village

-
- PK (Pong Kham)**
- Wat Ming Mueang**
1. Observing a meeting between a group of Nan's Buddhist monks and researchers from The Thailand Research Fund Regional Office (northern) about Thai local knowledge in Nan province
- Wat Pong Kham**
2. Observing a meeting between a group of people (local government officials and villagers from district level, such as Santi Suk district, Na Noi district, Bo kleua district) and researchers from The Thailand Research Fund Regional Office (northern) about community research in Nan province

- Wat Pong Kham**
- The annual Buddhist festival, '*thet maha chart*', a sermon about the last incarnation of Buddha.
1. Helping and observing Pong Kham villagers prepare places and food for this festival on the day before and after the festival.
-

CONCLUSION

The research methodology presented in this chapter was interpretivist, using qualitative and inductive research approaches. An ethnographic research method was employed for the collection of data. Unstructured interviewing and participant observation were used for gathering qualitative data in the field. Documents were obtained during data collection and documentary analysis was employed to put together the four main themes for my study. In particular, community of practice was the research concept used to analyse data, together with qualitative document analysis. The research was carried out in four communities in rural areas across Thailand, namely: Na Isan (NI), Bo Saen (BS), Chaem Luang (CL) and Pong Kham (PK) community in which HTS Organisation has been operating and is still alive. The next chapter explores BOR WORN-HTS Organisation both in Thailand and in this study.

Chapter 4...BOR WORN: Home, Temple and School Organisation (HTS)

INTRODUCTION

This chapter explains the details of BOR WORN-Home, Temple and School Organisation which is the main theme of the study. It is divided into three sections: HTS Organisation in Thailand, HTS Organisation in the four communities studied, and an interpretation of research findings in BOR WORN-HTS Organisation. To begin with, general information is given on BOR WORN-HTS Organisation, then the chapter explores HTS Organisation in four communities across Thailand. Lastly, the research findings in the HTS Organisation context are discussed including revealing the importance of BOR WORN-HTS Organisation to Thai society and culture and the learning which occurs in HTS Organisation

I. BORWORN-HTS ORGANISATION IN THAILAND

In Thailand, home, temple, and school are the basic institutions in the community which relate and are important to the lifestyle of the people in four dimensions: family, political, religious and educational. When they are all together, they give citizens both a physical and spiritual centre. This concept is known as in the Thai language *Pra Cha Sang Kom Bor Worn* which means 'civil society'. According to Chantaranakul (as cited in Suwanno, 2005) the word *Pra Cha Sang Kom* refers to a method of creating a composite of the three chief

institutions in the community as a strategic process to develop an area. As Suwanno (2005) points out, *Pra Cha Sang Kom Bor Worn* means the process of collaboration between home, temple and school as a community centre to manage and create strategic community plans, develop the community, make decisions, solve individual and social problems and achieve goals for social strengthening. The word *Bor Worn* in Thai means sublime, glorious, superb, exalted, top, best; it implies a superb relationship between HTS based on spiritual and cultural capital, which has continued in Thai society from past to present.

BOR WORN has its roots in Thai education from historic times. Informal education occurred in the three main places: Home, Temple and the Palace, at home by parents to children, at Thai Buddhist temples (*Wat*) by monks to villagers or commoners, and at the palace by the Royal Institution of Instruction (*Rajabundit*) to princes and sons of nobles. It is also recognized that three main settings have been used in Thai society for many years. They have become important institutes and the centre of each community. As time passed, the education provided by the Palace was replaced with School (S).

As a result, HTS Organisation play a role as a vitally important aspect of people, community and then Thai society and culture, to encourage educational development and strengthen the community through learning, which is traditionally part of the HTS Organisation's character. There are family life from the *Ban*-Home, moral and spiritual guidance from the *Wat*-Temple and

knowledge provided by the *Rong Rian*-School. Each of them is discussed throughout this chapter.

A. Home (H; BAN): Family and Political Institution

Home or *Ban* has two meanings in the HTS Organisation. The first is 'family institution' and the other is 'political institution'. Home means the place where a family lives together. It is the smallest unit of social organisation. A 'home' is a permanent place where people live with love, happiness, comfort and security. A family is a group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, siblings, relatives and kin. Home and family always come together. There are three functions of home and family which are (1) reproduction, (2) the maintenance (raising, love and education) of immature children and (3) the socialisation process (norms and culture) and family occupations.

Thai families are hierarchical and bound by strong cultural values. Some families are nuclear, composed of father, mother and children (*Por-Mae-Look*); some have more than three generations living together, and called extended families. Nowadays, families in rural areas are still extended: the grandparent generation (*Pu* and *Yaa* or *Ta* and *Yai*) take care of and teach their grandchildren (*Lann Chai* or *Lann Sao*) while their parents go to work to earn money. In the city or urban areas there are nuclear families, with no one taking care of the children in the day time. When parents go to work, they have to send their children to a nursery or other child care and pick them up in the evening.

The kinship system in Thailand is bilateral, meaning relatives come from both the paternal (*Por*) and the maternal (*Mae*) line. The first generation is the grandparent generation. The middle generation or parent generation is father, mother, uncle and aunt. The young generation is son and daughter, nephew and niece. There is no difference in the organisation of Thai kinship between rural and urban areas. It is the same throughout the country.

Due to the fact that Thailand is a Buddhist country, Buddhism provides the principles of household life. This begins with the choice of spouse, which is very important since two people will have to live together and Buddhism tells them how to live together for a long time. In a Thai family, the man as father (*Por*) and husband (*Sa Mee*) is regarded as the leader who makes decisions on important matters concerning the family and has greater responsibility for the family economy. Likewise, the woman is confirmed in her role as mother (*Mae*) and wife (*Pun Ra Ya*). She also plays a significant role in the family and the housework (*Ngan Ban*). The wife should perform her duties well, which are carrying out her responsibilities properly, loving and being faithful to her husband, being kind to his relatives, managing the household, keeping and protecting his treasures and being diligent in all her responsibilities (Goonewardene, 1996; Mahachulalongkornrajavidyalaya University, 2008).

A son is taught how to make a living by his father; this also includes men's duties inside the house, such as repairing electric appliances and vehicles, and gardening. On the other hand, the mother teaches her daughter housework:

cooking, washing, cleaning and keeping the house tidy, keeping the family healthy and looking after the family along with her. Nowadays, women also work alongside men in various kinds of job to earn income for their families, and are likely to ask their husbands to help them in all kinds of housework inside the house. However, they still follow the lead of the men. There is strong involvement of and respect for elders in the family. Children are always taught to obey their parents' instructions and to respect their grandparents, and kin who are older than them. They have impressed on them the subtle and gracious forms of politeness which are such a notable feature of Thai personal relations (Blanchard, 1957). One of the prime responsibilities is to take care of their parents in their old age.

As we can see, home and family come together all the time. Home is the first school; parents are the first and the best teachers of their children, who need love, warmth, understanding, nurture, care, and education. Parents should care for their children and give them as much time and love as they can. Home is the smallest social unit, but it is the beginning of a successful society. Similarly, children are the smallest people in the country, but they will be powerful people in the future.

As a result, home is the basic institution in society, in which a family: father, mother, children, and relatives live together. It can be said that home is the first school for children because from being born to growing up they are taken care of and taught their people's way of life, social values, and traditions by parents or other family members. This means in terms of theories of learning that

individual learning in HTS Organisation begins at home. This will be discussed in details later.

The other meaning of home in BOR WORN represents the political institutions which are village (*Muban*), subdistrict (*Tambon*), district (*Amphoe*), province '*changwat*', community (*Chum Chon*), public and private departments, institutes, and organisations. This includes members of the political organisation such as the village headman (*Pu Yai Ban*), subdistrict headman (*Kamnan*), district chief (*Nai Amphoe*), village committee, subdistrict official, and government official.

The province '*changwat*' is administered by a provincial governor (*Phu Wa Raat Cha Gaan Chang Wat*), who is appointed by the Ministry of Internal Affairs (MOI); the only exception is Bangkok, where the governor is elected by its population. The *Amphoe* or district is a sub-division of the *changwat*, led by the head of the district office or *Nai Amphoe*, who supervises or oversees various divisions under the DOPA (Department of Provincial Administration), the Ministry of the Interior and other departments and ministries such as the agriculture division (Ministry of Agriculture), public welfare division (Ministry of Labour and Social Welfare) and education division (Ministry of Education) etc.

For administrative purposes, the districts are divided into subdistricts or *Tambon*, which is a local administration unit under the supervision of a district or minor district office. The elected head of a subdistrict is called the Subdistrict Headman or *Kamnan*. The Tambon Administrative Organisation (TAO; *Or Bor Tor*) or a Tambon Council (TC) is the main organisation of local management;

the closest and smallest organisation at community level consists of two representatives from each muban in the Tambon. It is an independent organisation with its own budget and administrative personnel. It has powers and duties in the development of the tambon's economy, society and culture; for instance, it deals locally with roads, waste collection, animals, construction permits and more.

The village (*Muban or Ban*) is the smallest local administrative unit within a subdistrict. The elected head of each village is called the Village Headman or *Pu Yai Ban*. He has two assistants: an Assistant Village Headmen for Government Affairs and an Assistant Village Headmen for Security Affairs in some villages. There may also be a Village Council, of which the village headman is the chairman. The committee includes elected members from the village, the abbot, head teacher, teachers, and local knowledge knowers, serving as an advisory body for a village, solving any concerns in the community or asking for cooperation.

In village names, *muban* is commonly abbreviated to *ban*. For example, one of my study areas for this research was *Ban Na Isan, Tambon Tha Kradan, Amphoe Sanam Chai Khet, ChangWat Chachoengsao*. The village (*Muban*) represents a microcosm of Thai society, its beliefs and values. We can see that each village represents its own people's life style, society and culture. There are few differences among villages in the same Tambon, Amphoe and Changwat, but they may be somewhat unlike those in other regions.

Since the village (*Muban, Ban*) is the smallest local administrative unit within political organisation in Thailand, it is good for relations, both physically and mentally, if BOR WORN – Ban, Wat, Rong Rian or HTS Organisation has its origin in a small unit such as the village rather than the others.

B. Buddhist Temple (T; WAT): Religious Institution

Buddhism is the national religion in Thailand, followed by Islam and Christianity. All religions and faiths in the country have strong and continuing support from the government. The word ‘T-temple’ in this report represents the religious institution including the Wat or Buddhist Temple, Islamic mosque and Christian church. As stated in Chapter V Directive Principles of Fundamental State Policies, Part 4 Religions, Social, Public Health, Education and Culture Policies Section 79 of The Constitution of The Kingdom of Thailand B.E. 2550 (2007):

‘The State shall patronise and protect Buddhism as the religion observed by most Thais for a long period of time and other religions, promote good understanding and harmony among followers of all religions as well as encourage the application of religious principles to create virtue and develop the quality of life.’

In Thai rural life, except for the family, the Wat is the most important institution and the heart of the people in all parts of the country. The Wat serve as the centre of social life of the community, which continues to revolve around it, and where villagers engage in both religious and recreational activities. It not only

plays in a religious role as a place for annual ceremonies and rituals, but may also carry out any of the following functions: community chest, recreation centre, hospital, school, dispensary, public utility system and library (Blanchard, 1957).

Each Buddhist village has at least one temple or monastery as the symbol of village identity. In addition, the Wat is the centre for major Buddhist ceremonies such as merit-making ceremonies and preaching sermons. Thai Buddhists visit temples to make merit, make offerings, and listen to sermons and to take part in candle lit processions around the main chapel. Merit making is part of the everyday life of Thai Buddhists. Buddhists believe in re-birth; what you do in this life will affect your next life. So, they have to do good and be responsible for their own life. The heart of Dhamma as the Buddha's teaching is to make an effort to live in the simplest form: '*not to do any evil, to cultivate good and to purify one's mind*' (The Dhammapada, verses.183 as cited in Goonewardene, 1996). Kuwinpant (2002, p.11) notes that people make merit in the hope that their position in society will become better, if not in this life perhaps in the next life. Buddhism teaches people to live a simple life and be satisfied with all they have got. Every morning, the Buddhist monks go out to receive alms (*Binthabat*). We can see that this religious routine provides opportunities for Thai Buddhists to make merit everywhere because giving food to the monks brings the donors merit.

A Thai Buddhist temple (*Wat*) consists of the abbot (*Chao Awat*) of the temple, Buddhist monks (*Phra Sangha*), novices (*Samanen*), nuns (*Mae Chi*), faithful

laymen, and female devotees. At the Wat level, the most senior monk is generally the abbot (*Chao Awat*) or head of that temple. The main duties of the abbot are mentioned in the Sangha's Act B.E. 2505 (1962 C.E.) as follows:

1. To support and protect the temple and look after the temple's property.
2. To rule over and look after all monks and lay people who live in the temple and try to encourage them to follow the Dhamma-Vinaya.
3. To take responsibility for teaching and training monks and lay people in the Dhamma-Vinaya.

The Dhamma talk given to people especially during the holy Buddhist days is also taken by the venerable abbot. Some Buddhist monks are invited to teach Buddhism according to the school curriculum in various institutions (Kusalacitto, 2006, p.30).

Apart from his main duties, the abbot has administrative, clerical, custodial, spiritual responsibilities, and occasionally disciplinary functions, and he determines the Wat's relationship with the village.

In addition, in the last three decades, a group of young monks who perceive themselves as development monks (*Phra Nak Phatthana*) has arisen. They are not only spiritual leaders but also the leaders in development work in their community especially in collaboration with government officials and villagers (Kuwinpant, 2002). Most of these monks are abbots in the rural area temples who know the problems well and seek to help by using their modern and developing ideas. There are two of them in this study; Phra Nikom, abbot of

Wat Chan, Chaem Luang Community and Phra Ajan Somkid, abbot of Wat Pong Kham, Pong Kham community. I will talk about both of them later.

As a result of their important roles, the abbot and senior monks frequently enjoy more prestige and moral influence than the village headman, and in times of personal crisis they are often the first people whose advice is sought. This is evident in the relationship between Buddhist monks and villagers in rural communities across Thailand. Examples were found in this study, in two Buddhist communities, Chaem Luang and Pong Kham. These will be discussed later.

The Wat compound may contain elaborately decorated public buildings; these are a preaching hall for lay worshipers (*Wihan*), the Uposatha Hall (*Bot*)-a sacred temple for monks, the *Kuti*-the dormitory where the monks, novices, and temple boys live, a library, a Buddhist pavilion (*Sala*) where services are held and sermons addressed to lay devotees, and a stupa (*Chedi*), though not all of these are necessarily found in every Wat. Most temples are located on the outskirts of the village to provide a measure of isolation for the monks and novices (Blanchard, 1957; Bunnag, 1973). In the village, the Wat is a place for family-centred ceremonies and community ceremonies, for instance, ordination- entering the monkhood, funeral ceremonies, the Songkran festival, Visaka Bucha, Kathin, and the Loy Krathong Festival.

Moreover, the Wat are safe places for poor people. They are sure to get a place to sleep and also a meal. Every visitor is welcome to sleep for one night at a temple. Temples are also an open space for life, a playground for children to

play football, basketball and volleyball. The Wat is seen as a centre for social welfare, particularly for those who need help, a home for the mentally ill and aged, an employment agency, a social work and information centre. The Wat in a village acts as a meeting area for villagers to sit and chat with each other about everyday events, or for formal meetings held by schools or government officials. They also serve as community warehouses and equipment rental, providing all the necessities for use in community ceremonies, such as blankets, pillows and bed sheets, tables, chairs, dishes, pots and pans (Blanchard, 1957; Kuwinpant, 2002).

Just as the Buddhist temple is the centre of the Buddhist community, similarly, so is the Islamic mosque in the Muslim community and the Christian church in the Christian community. As a result, the Ban and Wat (Home and Temple) are together in every community: the Ban needs the Wat and the Wat needs the Ban; they support each other cooperatively.

C. School (S; *Rong Rian*): Educational Institution

School (*Rong Rian*) refers to all places where children are formally educated or places designated for learning. It means educational institutes that provide knowledge and education (academic knowledge, moral knowledge and vocational knowledge) for children in the community. The function of the school as an education institutions is (1) as a sorting and selecting agency, (2) as a socialising agency, (3) as a collecting of disciplines, (4) as a culture transmission agency, (5) as a community centre. The 'Schools' in this report means schools, colleges, universities, and institutes. They are composed of a

principal, a head teacher, teachers, masters, lecturers, educators, researchers, pupils and students.

There is at least one school in each Tambon in Thailand. Nowadays, school is very important to Thai society because both father and mother need to go to work to earn money and they have not enough time to take care of their children. They send their children to school earlier than in the past. Consequently children spend more time in school socialising with their friends and teachers than with their family. Thus, school is an important place to shape the citizens of the future. School is a knowledge centre because it has many educated people. Sometimes it becomes the place of academic activity. According to Puntarigvivat (1998), school is not only the place for teaching or giving information to students, but also to where children are encouraged to learn about globalisation and create new knowledge by themselves for everyday living.

A teacher (*Kru, Ajan*) is a person who provides schooling for pupils and students. The role of the teacher is often formal and ongoing, carried out by way of occupation or profession at a school or other place of formal education. It is very important to Thai society; students are taught to respect their teachers who give their knowledge. As mentioned earlier, parents are the first teachers and school teachers are the next. Most Thais respect their teachers from when they are pupils in primary school until they graduate from higher education. It must always be born in mind that teachers are people who deserve favour, kindness and gratitude. A Thai custom called '*Wai Kru*' (Teacher appreciation)

allows students to pay respect to their teachers. It is held in every educational institute across the country at the beginning of the academic year, always on a Thursday, since Thursday is believed to be a special day for teachers.

The relationship between religion and school in the community was revealed in the repealed 1997 constitution, which required the Government 'to patronize and protect Buddhism and other religions'. Religious instruction is required in public schools at both primary and secondary education levels. The Ministry of Education has formulated a course called 'Social, Religion, and Culture Studies'. The course contains comprehensive information about the recognized religions in the country and helps students to gain knowledge and understanding of human life, both individual and social. Knowledge can be adapted and used in everyday life and will equip students to be good citizens of the country and the world. Students who wish to pursue in-depth studies of other religions or of their belief may study at the religious schools and can transfer credits to the public school. There are three main religious institutes that are relevant to this study, and they are Buddhist schools, Islamic education and Christian schools. The detail of each religious school will be explained later.

On this basis it may be inferred that every religion gives strong priority to the education of children and youths. Their aim is to teach people to be good members of society and their community, according to the guidelines of their respective religions. We can say that religious institutes (temple, mosque and church) operate in harmony with educational institutes (school, college, university) at all times.

As was outlined above, HTS Organisation has been in Thai society for more than two centuries. It is a place where people share information, have meetings, engage in social interaction, and take part in particular activities. In the past, it was very important to Thai social life due to its role in the process of instilling both knowledge and morality in children. As the years passed and the period of globalisation and technology began to dominate, HTS faded away from Thai society, raising concerns about potential problems to the community, especially among the children who are the next generation. Thus, organisations such as the Thai government, public and private sectors and the people have realised the importance of this organisation, and many projects and activities have been created.

Thai people and the government are greatly concerned about the problems facing their young people. This is reflected not only in the public sector but also in private organisations, which are cooperating to try to solve these problems. For instance, Buddhist monks (*Phra Sangha*) together with the Ministry of Education have launched good projects to bring back youths who have moved *'away from the Wat-away from the monk-away from the Dhamma'* and encourage them to take up *'the young Buddhist way of life'* (*Yao Wa Chon wi-thi Budd*). With this in mind, they have created the *'Buddhist Way of Life School (Rong Rian Vithee-Buddha)'*. As of 2010, there were 89 Buddhist Way of Life Schools in all regions of the country.

Chinnaworn Boonyakiat (2011), a former Minister of Education, has involved the HTS is the philosophy of Thai society, recalling that in the past, education began at the Wat (temple), and the Wat and the Rong Rian (school) were together in every part of the country. At present, the HTS has disappeared from Thai life for many reasons including the changing world and the new model of education management. Hence, the new education policy will use the concept of the HTS to be a flagship for strengthening communities and education in all types of school. The intention is to implement it in every school across the country, the province, district, subdistrict, in cooperation with the temple in their areas.

Phra Thep Bhavana Wikarama (*Chao Khun Thongchai*), a Buddhist monk from Wat Traimitr Wittayaram Woraviharn, asserted that it is time to give the HTS the strength to develop Thai youth, by creating stronger collaboration between them. There are widespread calls for everyone from each organisation to do their own duty properly. It has been claimed by Vanindananda (2009) that the HTS is the important institution for cultivating Buddhist characteristics in the young, and that collaboration between the HTS will in a strong and sustained manner enhance Buddhist characteristics in Thai youth (Vanindananda, 2009).

Likewise, Anan Siripatsaraporn, Director of Education for Bangkok Metropolitan Administration (BMA), stated that BMA schools will use the concept of HTS to upgrade the quality of education by setting up schools in Buddhist areas in the same way as 'The Buddhist Way of Life School' or 'Vithee-Buddha Schools' (*Rong Rian Vithee- Buddha*)' and 'Dhamma Schools

(*Rong Rian Vithee-Tham*)', for other religions. The aim of this is to develop the students' spirituality, behaviour and intelligence. This concept will be applied in 443 schools all over Bangkok (Thairat 21/06/2005).

Thus, in general, as stated above, the meaning and benefit of BOR WORN is the process of collaboration between home, temple and school as the heart of the community to achieve its aims. This made me realise that in the deep senses of the meaning, there is embedded or tacit knowledge in this ideal organisation which has never been known before. While doing my fieldwork in four different community areas, I found that BOR WORN is not only the process of collaboration of the three main institutes: home, temple and school in a community but gives more benefit for both people and the community. There are similarities and differences in the characteristic and role of HTS Organisation in the four communities studied, which will be presented in the next section.

II. BOR WORN-HTS ORGANISATION IN THE STUDY AREAS

A. Na Isan Community (NI), Chachoengsao Province

Na Isan Community in this study shows HTS Organisation in a rural village (Mooban) in the centre of Thailand, but the people are Isan (north-eastern).

1. Ban Na Isan (Home Institution)

Muban Na Isan (Moo 16) is a remote village in Tambon Tha Kradan, Amphoe Sanam Chai Khet, Changwat Chachoengsao which is located in the centre of

Thailand. Chachoengsao province is subdivided into 11 amphoe, 93 Tambon and 859 muban. Muban Na Isan is one of 23 villages of Tha Kradan Subdistrict. The village is about 212 kilometres from Bangkok. It has an area of 5,000 rai (2000 acres). As of 2009, there are 226 households and 888 villagers in Na Isan village. The village is a part of Tha Kradan TAO-The Tambon Administrative Organization (*Or Bor Tor Tha Kradan*) and the village headman is head of the community acting as coordinator between villagers and government. Ban Na Isan has a good relationship with the neighbouring villages such as Ban Na Yao (Moo 15), and Ban Thung Heang (Moo 18); all of them manage all activities which are related to Tha Kradan Subdistrict in which they are located. The village is located in the area called 'Five Provinces Bordering Forest' which covers 1.2 million rai in five provinces, namely Chachoengsao, Sa Kaeo, Rayong, Chanthaburi and Chonburi Provinces. These areas are considered to have an important forest which has biological diversity: dry evergreen forest, wildlife and rivers.

The inhabitants are Theravada Buddhists and Lao-speaking because 90% of the villagers migrated from three provinces in the Isan area (the north-eastern region of Thailand) Khon Kaen, Surin and Buri Ram Provinces in 1978 (B.E.2521). Therefore, the Thai blessing ceremony (*Baisi Soo Kwan*), fireworks (*Bun Bang Fai*) and Isan tradition and culture are examples of the village's annual festivities. This is a rural area community that represents the Isan lifestyle. The people who live there have close relationships. They are caring and helpful within strong networking communities. The families in the village are extended families, which more than two generations living in each



Figure 4.1.1 Map of Thailand highlighting Chachoengsao Province
http://mously.com/encyclopedia/Chachoengsao_province/

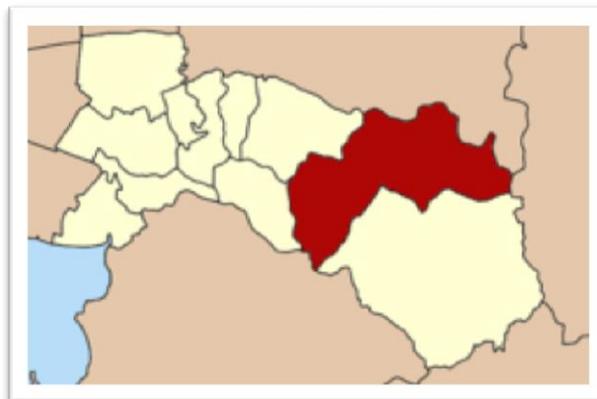


Figure 4.1.2 Sanam Chai Khet District

http://en.wikipedia.org/wiki/Amphoe_Sanam_Chai_Khet

household. Most people are agriculturists. The major crops are rice, cassava, corn and eucalyptus. A few people are general employees. The village is a self-reliant community, using social capital and the Isan-lifestyle as a tool for strengthening the community.

The meaning of home institution in Na Isan community in this study comprises Na Isan villagers, Pu Yai Ban Na Isan (the Village Headman), and the government officers from Tha Kradan The Tambon Administrative Organization (*Or Bor Tor Tha Kradan*), for example. During my fieldwork, I resided in the house of Mr. Liam, a Na Isan villager known as 'Por¹ Liam'. His house is the Na Isan Community Learning Centre. Thus, it gave me many chances to attend village meetings and informal meetings between Por Liam, Phu Yai Ban and groups of villagers and some government officials, as well as to observe informal education which represents the learning process in the community, given by Por Liam. It was clear to me that Por Liam's house is the village centre where all the village's information exchange taken place. Moreover, Por Liam himself acts as a Community Opinion and Learning Leader and a local knowledge knower who is respected by Na Isan villagers and people outside the community as well.

¹ *Por* or father literally means a man well-respected man of his age, kindness and expertise.

2. Na Isan Monastery, Wat Na Yao, Wat Thung Heang (Temple Institution)

All of the Na Isan people are Buddhists. There is only a small monastery², called 'Ban Na Isan Monastery', which has only one monk (the abbot). This monastery was built by the first group of villagers who settled at the village, is because there was no place to perform religious ceremonies and they needed it for psychological support. The monastery consists of a big Buddhist pavilion (*Sala*) where services are held, and a *Kuti*, the monk's living quarters. Na Isan villagers of all ages usually go to make merit at the monastery on Buddhist holy days (*Wan Phra or Wan Thamma Sawana*) four times each month. It is of general importance to the villagers for the study of Dhamma. Most female villagers do merit making at the monastery: giving alms to Buddhist monks, listening to sermons (Dhamma talks) by monks, observing The Eight Precepts, wearing white robes and staying overnight at the monastery. Although there is only one monk in Na Isan Monastery, he is loved and respected by the villagers. He is an expert in Buddhist ritual and ceremonies. He also teaches the villagers about forest conservation and natural resources. The relationship between the abbot and the villagers is close. Despite the fact that this is not a Wat, this monastery performs all its functions: it is a place for family-centred ceremonies, a centre for social welfare, a playground for children and a community warehouse and equipment rental centre.

² Monastery is a temple without an Uposatha Hall (*Bot*) which is a sacred temple for monks.

The people go not only to Na Isan Monastery, but also go to Wat Na Yao at Na Yao village (Ban Na Yao, Moo 15), which is 10 kilometres away from Ban Na Isan, to perform Buddhist rituals and ceremonies on important Buddhist days such as Visakha Bucha Day with the other Buddhist villagers within Tambon Tha Kra Dan. Wat Na Yao is the biggest temple in this Tambon so it is the place where annual festivals and Tambon activities take place, for example, Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day (as stated in Chapter 3, Methodology). Therefore the temple is not just a place for religious ceremonies but also for festivals and community activities.

The other Wat that has good relationships with the community is Wat Thung Heang (Moo 18). Phra Ajan Somboon, Wat Thung Heang's abbot, one of key informants of the study, has knowledge and expertise in Buddhism and conservation of natural resources. He has been invited to teach Dhamma and basic Buddhism to the pupils in the school in Tambon Tha Kradan and also advises villagers about conservation of natural resources.

In sum, there are three Temple Institutions in Na Isan community which were of concern to this study: Na Isan Monastery, Wat Na Yao and Wat Thung Heang. The status of Wat and Monastery in Na Isan HTS Organisation is important for community people, as the place where community activities occur. I visited Na Isan Monastery with Na Isan villagers for making merit by giving alms (*Tak Bat*) to monks in the morning of Asalha Bucha Day before heading to Wat Na Yao for further Buddhist ceremonies. Moreover, I went to

talk to Phra Ajan Somboon at Wat Thung Heang about various kinds of knowledge. All of these experiences will be discussed further.

3. Ban Na Isan Border Patrol Police School and Royal High School Na Yao (School Institution)

Ban Na Isan Border Patrol Police School and Royal High School Na Yao are schools of Special Education for Disadvantaged Students under the Office of the Private Education Commission (OPEC). The schools are among many development projects initiated by Her Royal Highness Princess Maha Chakri Sirindhorn in coordination with the Border Patrol Police Bureau. They are supervised by the Royal Thai Police and are called The Border Patrol Police Schools (BPP).

Ban Na Isan Border Patrol Police School is a primary school in Na Isan village where formal learning for Na Isan children takes place. It offers primary education at Prathom Suksa 1 to 6³ (Grade 1 - 6) for children aged between 6 and 11 years. The previous name of the school was 'Ban Na Isan School'; it was founded in 1988 by the villagers who settled at the village for the same reason as they built Na Isan Monastery, That is, because Thai people realise the importance of three main institutions: Ban, Wat and Rong Rian. It was only a village school and not registered as a government school. Then it was renamed to the 'Ban Na Isan Border Patrol Police School' and moved under the control of the Border Patrol Police Bureau in 1994. Due to the school being under the

³ *Prathom Suksa 1-6*, a six year programme at primary level in Thai known as *Por 1 to Por 6*

Border Patrol Police Bureau, it not only serves to provide education for the pupils but is also a source of knowledge for local people and the community as well. All of the pupils are from Na Isan Village. When they finish primary school, around 50% are sent to Royal High School Na Yao, the Secondary School in Ban Na Yao, which offers secondary level from Mattayom 1-6⁴ (Grade 7-12).

The Royal High School Na Yao was established by H.R.H. Princess Maha Chakri Sirindhorn in 1998 (B.E.2541), because, when she visited the areas a few years previously, she found there was no secondary school for children who finished primary school in their villages (both Ban Na Isan and Ban Na Yao). In addition, their parents were poor; they could not afford for their children to take up further education in the province. The school is a private welfare education school, which means the school is run by welfare or charity organisations which provide knowledge and educational opportunities for the children in remote areas free of charge.

Ajan Somchai, a teacher from the Royal High School Na Yao explained about the two schools:

⁴ *Mattayom Suksa 1-6*, a six year programme at secondary level in Thai known as *Mor 1 to Mor 6*

This school once opened only at lower secondary level; the students finished their primary school in two Border Patrol Police Schools; students from Ban Na Yao and Ban Na Isan went to this school for their secondary level education. Six years later, the school had extended its level to upper secondary until the present time. Most of our graduate students continue their studies in higher education; some choose to be nurses: they go to Nursing College; some get scholarships from the Toyota Automotive Technology School to study at vocational level, and the others go to Teaching College and University.

Ban Na Isan Border Patrol Police School and Royal High School Na Yao are community schools where all kinds of learning take place. Teachers and students in this area, the members of an institution, as the givers and receivers of knowledge are important role in the process of Na Isan HTS Organisation.

4. Na Isan HTS Organisation (Thai Isan-Buddhism Community)

As stated earlier, the reason why I chose Na Isan Community for one of my fieldwork sites was because there are two different backgrounds in this area - the community is located in the central part of the country but the people are from the northeast. Thus, their lifestyles, tradition and culture are still Thai Isan. It is a Buddhist community where the Wat and Buddhist monks are the centre of villagers and the community. School is the basic place that provides knowledge and education to the children. When I did my fieldwork at Na Isan, I found that there is good collaboration between HTS in the community. Each organisation has its own responsibility and its own duty. Due to the fact that

the villagers are Buddhists, the relationship between home and temple is strong. Their lifestyles are still more traditional than modern. Almost all village activities take place at the 'temple', although it is only a monastery, not a Buddhist temple, while, Wat Na Yao or Wat Thung Heang are the temples where Tha Kradan Subdistrict activities take place. In the same way, Ban Na Isan Border Patrol Police School and Royal High School Na Yao are the places for Ban Na Isan and Tambol Tha Kradan academic events respectively. Thus, it can be said that home, temple and school have a good relationship and work together in the community; almost village (muban) in Thailand has its own Ban-Wat-Rong Rian and takes its name from the community, Ban Na Isan-Sam Nak Song Na Isan, Rong Rian Ban Na Isan.

Phra Ajan Somboon, Wat Thung Heang's abbot, gave an example of the relationship between HTS in the village:

The former name of the Wat Thung Heang was 'Wat Pa Dong Tham'- which means 'the forest temple which provided Buddhist religious teachings' but it was not allowed to use that name because it did not stand for the village in which the temple was located. Another reason was that Thung Heang's villagers thought that it was not theirs. So, it was changed to Wat Thung Heang and it makes the villagers feel like it belongs to them.

HTS in Na Isan community, is led by a villager - Por Liam and the village headman and/or an *Or Bor Tor* chief all from the Home institution (H), with the

co-operation of all villagers, monks, teachers, elderly people and children. The process of Na Isan HTS Organisation happens when people participate in all kinds of the community activities such as The Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day in which I had chance to do participatant observation and found the strong relationship between HTS in this community (which will be discussed in more detail later).

Ajan Somchai, a teacher from Royal High School Na Yao, talked about the relationship between school and community:

We (school and community) have often managed community activities together; for instance, a reforestation project on Mother's Day, and the Krathong contest on Loy Krathong' Day. It is the school head teacher's policy that all national public holidays are not school holidays; the students have to participate in all community activities. All of these will provide knowledge and experience for the students and make them proud to be a part of their community.

It is not only the abbot, the village headman and the head teacher in each community who are the main providers of leadership and spiritual guidance for the community. The elderly people and local knowledge knowers are also important people in development and the solution of community problems.

The process of BOR WORN-HTS Organisation happens automatically when the community people of all ages participate in the activity. The reasons why they join together are, first, they are Buddhists who are committed to their religion;

in addition, when they perform the Buddhist rituals in which they take part they will gain more merit in the hope that their position in society will become better, if not in this life perhaps in the next life (Kuwinpant, 2002, p.11). The next reason is, they believe in and respect in Por Liam, a community opinion and learning leader. He is a Thai local knowledge knower in the agricultural area who led and managed activities in the Na Isan HTS Organisation until it became a village model of sustainable development.

According to Por Liam, Na Isan villager and Community Opinion and Learning Leader, the strength of HTS Organisation in the community is based on three chief figures: the community leader-*Phu Yai Ban*-the village headman from Ban, *Chao Awat* - the abbot from Wat and *Kru Yai* - the school head teacher from school:

BOR WORN-Ban, Wat, Rong Rain (The HTS Organisation) will be stronger if it depends on the leader of each part; they must each be a good person, accepted by the villagers.

Phu Yai Ban must be accepted by people as a good man with virtue; He must care about the happiness and suffering of the villagers.

Kru Yai needs to be a righteous person with knowledge, vision and mission. Furthermore, he/she can do everything from the work of the janitor to that of the principal. The pastor must be respected and loved.

Chao Awat is a senior monk who acts as the centre of the hearts of the people, with nobleness and morality. If the leaders of the community work together in a coordinated manner, the people will be prosperous, happy and peaceful.

Overall, Na Isan HTS Organisation represented the Buddhist Thai Isan community. There is a good relationship between Na Isan HTS Organisation and community people. Each institution (Home, Temple, and School) itself is important to the community and there is a good mutual association among them. The HTS Organisation happens when Na Isan people participate in all kinds of the community activities such as The Buddhist ceremonies on Asalha Bucha Day, Loy Krathong Day and national public holidays. There is good cooperation in the leadership of Por Liam, a Na Isan villager and Community Opinion and Learning Leader followed by all community people such as monks, teachers and students. As mentioned above, it is clear that the HTS Organisation is important to the Buddhist community and its people, like Na Isan Community. In the next step, the study of HMS Organisation in a Muslim community is discussed.

B. Bo Saen Community (BS), Phang Nga Province

Thai Muslim people at Bo Saen Community display the relationship between Home-Mosque-School (HMS) in a Subdistrict (Tambon) in the south of Thailand.

1. Tambon Bo Saen (Home Institution)

Phang Nga Province is located in the south of Thailand about 788 kilometres from Bangkok, on the shore of the Andaman Sea. It is administratively divided into 8 districts (amphoe). Amphoe Thap Put is one of them, which was established in 1897 (B.E.2440) as one of the original districts of Phang Nga

province. It is 26 kilometers away from the city of Phang Nga. Tambon Bo Saen is one of six Tambon in Amphoe Thap Phut and was founded as Ban Bo Sean (a village) in 1808 (B.E.2351). Seventy-six years later, several villages were brought together to become Bo Saen District in the year 1932 (B.E.2475). It is in the east of Phang Nga Province about 19 kilometres from the city. It has an area of 33,032 square kilometres, eight villages, 1,191 households and 6,409 villagers. The eight villages in the Tambon are Moo 1 Ban Na, Moo 2 Ban Sai- Seade, Moo 3 Ban Klong Bo Saen, Moo 4 Ban Kuan, Moo 5 Ban Yai, Moo 6 Ban Bon Thung, Moo 7 Ban Tha Sai and and Moo 8 Ban Tha Yai.

A major income source for the population is agriculture. Economic crops include para rubber, oil palm, rambutan and others. Although this community is not a part of the southernmost provinces near the Malaysian border, most of the people in five of the villages are Muslim. On the other hand, Moo 2 Ban Sai-Seade is exclusively Buddhist. Moo 6 and Moo 7 contain a mixture of Buddhists and Muslims; 60% of the people are Buddhists in Moo 6 whereas 93% are Muslims in Moo 7. People in the community use Thai as the official language in formal communication and Thai southern dialects for informal communication.

Despite the difference in religion, no conflicts happen. The population have a common identity as Thai people in rural areas; they help each other and perceive each other as siblings even if they are not. Ban Yai (Moo 5) is the first village in the district; the Muslim villagers came from Ban Si lay, Trang Province. The first group of people in Ban Na (Moo 1) and Ban Klong Bo Saen



Figure 4.2.1 Map of Thailand highlighting Phang Nga Province

Source: http://en.wikipedia.org/wiki/Phang_Nga_Province



Figure 4.2.2 Thap Phut District

Source: http://en.wikipedia.org/wiki/Phang_Nga_Province

(Moo 3) were Malaysians who migrated from Kedah (Syburi) and Terengganu (Trangkanu). Due to the fact that most of the people in this area are Muslims, it is the mosques (*Masjid*) that represent the religious institution rather than temples. Thus, the expression HMS-Home, Mosque and School is used instead of HTS in this area. There are eight mosques in seven villages (a Masjid per muban, excluding moo 3 which has two). The Masjid name is the same as the village name; Masjid Ban Na in Ban Na moo 1, Masjid Ban Yai in Ban Yai Moo 5, for example.

The key informants from the Home institution in this area are Bo Saen villagers, Phu Yai Ban and the government officers from Bo Saen The Tambon Administrative Organization (*Or Bor Tor Bo Saen*). I did an unstructured interview with a chief of *Or Bor Tor Bo Saen* and had informal conversations with groups of Bo Saen villagers in the village coffee shops, on the general daily life, politics and economics of the community

2. The Masjids (Mosque Institution)

There are nine religious places: eight mosques and only one Buddhist temple in this area. Wat Sai-Seade in Ban Sai-Seade (Moo 2) is the only Buddhist temple in this Tambon which Buddhist villagers in Moo 2, 6 and 7 usually visit for making merit and performing religious activities. Wat Sai-Seade, located in Ban Sai-Seade (Moo 2), was founded in 1924 (B.E.2467) and known as Wat Khok Bok. The name was changed to Wat Sai-Seade to reflect the name of the village (Ban Sai-Seade). This is the Mahanikai Buddhist temple. The Wat consists of a big Buddhist pavilion (*Sala*) where services are held, and a *Kuti*, the monks

living quarters. However, as the research in this community focused only on the Muslim community, there is no fieldwork data on the Buddhist community from this area.

The Mosque, or Masjid in Thai, is a place for Muslim worship. According to Article 4 of the Islamic Law Administrative Organisation Act B.E. 2540 enacted on 17th October B.E.2540, Masjid means the place that Muslims use for their religious affairs, in which there must be regular Salat-ul-Juma (Friday prayer) or Eid Prayer (El-Droubie, 1996), and it is the place for teaching Islam. The most important function of the mosque is that of acting as a school (Al-Madrasah) for the Muslim community in the same way as the temple does in the Buddhist community. The Imam, the religious leader of the Masjid, is a teacher and prayer leader at the Masjid. He acts as a man of knowledge who provides advice on everyday matters to Muslims. All of the Masjids in Tambon Bo Sean are under the control of the Phang Nga Provincial Islamic Committee. Each Masjid has a Masjid Islamic Committee, which is composed of the Imam as the president; the Kateb, the preacher of the Masjid, as Vice-President; the Bilan, the man who declares the prayers at the set times, as a further Vice-President, and other members selected by male devotees', they must be not less than six persons but not over twelve. The positions of Imam, Kateb and Bilan in each Masjid have no time restriction, whereas the other members serve for a four year term.

The main function of the Masjid in each village is to be the centre for Muslims in that area. It is the centre of social activities and Islamic culture as well as a

place of religious study. The Imam acts as the chief of the Masjid, religious leader and social leader. The Kateb is the vice president of the Masjid which is a management position. To preach to devotees of the Masjid according to Islamic rules is a religious duty of a Kateb. A Bilan has the duty of calling Muslims to pray at fixed times according to Islamic rules.

The Masjid is an important place for all Muslims in daily life and is the heart of the Muslim community where villagers meet and discuss their problems. It is a unique institution which moulds the conduct of worship to the foundations of everyday life. It is also used as an educational institution and as a place for Muslims seeking refuge (El-Droubie, 1996). In an article by Tohwae (2009), belief and faith were closely relevant to religion. Muslims consider religion as guidance in working, associating, doing things, living, thinking, sacrificing, performing and studying anything in daily life.

Imam Rocidine from Ban Na Mosque expressed the importance of the Masjid to the Community:

The function of the Masjid is the same as the Wat in Buddhism, it is a centre for Muslims when they face any problem both individual or community problems. They believe that God can help them solve some problems in their lives, so they would think of God first as their spiritual refuge and go to the Masjid.

The Masjid and the Islamic way of life are vital to Bo Saen people. Islam and Masjid take the highest position in Bo Saen HMS Organisation.

3. Ban Bo Saen School, Tarbiah Islamiah School (School Institution)

Tambon Bo Saen has five schools and three nurseries for supporting children in the community. They are under the jurisdiction of the Phang Nga Provincial Primary Education Office. The schools include three public schools and two Private Islamic Schools.

Thap Phut Wittaya School is located in Moo 6 Ban Bon Thung. Bo Saen is the biggest Tambon in Amphoe Thap Phut, and this school is a district secondary school which offers a six year programme at secondary level (Mor 1 – Mor 6). The next school is the primary school called ‘Thairath Witthaya 54’ School or ‘Wat Sai Seade School’ located in Moo 2 Ban Sai-Seade. This school is a primary school for pupils from kindergarten (*Anuban*) to Year 6 of primary school (Por.6). Because this school is in Buddhist village (Moo 2 Ban Sai-Seade) and located in a Wat compound, it is a Buddhist temple school and has the same name as the Ban and Wat.

Ban Bo Saen School, is a Basic Expanded Education School located in Ban Yai Moo 5. There are also two Private Islamic Religious Schools, called ‘Sang Khom Islam Witthaya School’ and ‘Tarbiah Islamiah School’. Both of them are private Islamic religious schools offer Islamic religious courses as well as and traditional state education; they are situated in Moo 3 Ban Klong Bo Saen.

The two schools which took part in the study were Ban Bo Saen School and Tarbiah Islamiah School. The students in both schools are Muslim, and they were the key informants of the study. Ban Bo Saen School was established in

1921 (B.E.2464) and offers a standard educational curriculum at primary school level. The school has been designated an extended opportunity school in order to expand opportunities for children in the community since 1991 (B.E.2534). As it is a Muslim school, all of the students are Muslims and only about 10% of the teachers are of the Buddhist faith.

Ajan Yupin, a Buddhist teacher from Ban Bo Saen School said:

Our students are 100% Muslims and more than 85% are local people. Some students when they finish their primary level choose to study at upper secondary level here; some move to the Tarbiah Islamiah School-Private Islamic School; the others who want to study at university level go to Thap Phut Wittaya School - a district secondary school.

Tarbiah Islamiah School is a private Islamic religious school founded in 2002 (B.E. 2545) as a lower secondary school to support the Muslims of Phang Nga Province and neighbouring areas, i.e. Phuket and Krabi Province. One year later, it was allowed to change its status to a private Islamic religious school coupled with ordinary courses. This means that two main curricula are provided: the religious curriculum, which is the Islamic study programme, and the general course of basic education. The difference between this school and other general schools is that the principles of Islam are taught 20 hours per week, while it is only 2 hours per week in the normal schools. The reason for opening this school was that it was considered important and necessary for Muslim children and youth to have a place of education where they could learn

the principles of Islamic teachings. The obligation of the school is to encourage students to develop their learning potential and become well-informed, to create good relations between schools, parents and the community, and to reinforce students' moral values, ethics and desirable behaviour.

Ajan Rached, a school director from Tarbiah Islamiah School, explained:

This school is a private Islamic school under The Phang Nga Provincial Primary Education Office, Ministry of Education. The school is one of the school networks in the Revival of Islamic Heritage Foundation, Southeast Asia (Thailand). The school is located in my father's land and we got the budget for the school buildings from a foundation in Kuwait, and then I became a school director.

The above quotation and the one following show the relationship between HMS. Ajan Rached continued:

The reason for opening this school is the Islamic principle 'where there is a community, there is a school' to support Muslim children and youths in the general knowledge, education and learning and the principles of Islam.

The school is open for students at secondary level with a dormitory provided for students from neighbouring areas; half of the students are boarders. The first 30 students to graduate, continued their further studies at university degree level, for example, at Prince of Songkla, Rajabhat and Ramkhamhaeng universities. The school gives priority to teachers who can teach and look after

the students in both basic education and the Islamic way of life and act as role models for children. Hence, all teachers must have a high level of both academic and religious knowledge.

Ajan Rached talked about the school teachers:

I graduated with my Bachelor Degree from Cairo University in Egypt and got my Master's Degree in education administration from Ramkhamhaeng University, Thailand. At present, we have 25 Muslim teachers; all are local people, most of them graduated from university in Arab countries such as Saudi Arabia and Egypt. Some act as Imam, Kateb or Bilan in the village Masjid as well.

Although the two Schools in Bo Saen community are of different types: one is being a government school and the other a private school but the students in both are Muslim. As earlier noted, school in Islamic community is very important to Islamic way of life, so the people from the school institution, teachers and students, have vital roles in the process of Bo Saen HMS Organisation.

4. Bo Saen HMS Organisation (Thai Muslim Community)

Bo Saen Community is a Tambon in southern of Thailand. In this study, it represents the Thai Muslim community, as Islam plays an important role for Muslim people in the community. The relationship between HMS in this community is shaped by the Islamic way of life. The Mosque (*Masjid*) therefore represents the religious institution and is the leaders in all kinds of community

activities. Every Islamic and community activity has its origin at the Mosque. Nobody requires special qualities to be a chief of an organisation, except for Imam of the mosque. There is a strong connection among people-community-education-religion. Due to the fact that this is a Muslim community, the relationship between home and mosque, and between mosque and school are advantageous to the community. All the Masjid in Bo Saen act as major partners in the HMS Organisation. Most Muslim villagers go to the Masjid to perform their religious activities and also it is the place where they meet and talk to each other about everyday events or their problems. As we have seen, there are two private Islamic schools in the area, which are located in the same village and three nurseries for pre-school children, which are situated in the village mosques. These demonstrate good connections within the organisation. Although only one of the eight villages is Buddhist, all Bo Saen people can live together in peace and harmony. They have never been discriminated against because of their religion. Both Muslims and Buddhists are Bo Saen people.

Ajan Yupin, a teacher from Ban Bo Saen School, talked about the relationship between Muslims and Buddhists in the school:

Ban Bo Saen School is in Moo 5; 100% of the students and 90% of its teachers are Muslims, and the remaining teacher is Buddhist. I am a Buddhist teacher in this school; we are all happy to be here.

HMS cooperate in Bo Saen community, as Imam Rocidine from Ban Na Mosque stated:

When the community faces problems, whether economic or social problems, all the chief villagers meet together to solve the problems in the village meeting room. The villager leaders are Phu Yai Ban, Tambon Administrative Organization (TAO)'s chief, the Imams, the Buddhist monks, the head teacher and the school teachers.

The relationship between Buddhist and Muslim people in the community was explained by Ajan Yupin:

Although there are eight villages, six are Muslim, one is Buddhist and the other is mixed but they live with happiness, enjoying and taking part in community activities together. Muslims come to have dinner at Buddhist houses or go to Buddhist funerals at the Buddhist Wat. Whenever we have Thai cultural events like Father's Day (the king's birthday), Mother's Day (the queen's birthday), Thai New Year (Songkran Festival), whether they are Buddhists or Muslims all will gather to get at the Wat for celebrations.

Mr. Suparp Khavijit, chief of *Or Bor Tor Bo Saen*, gave an example of HMS in the community:

Or Bor Tor Bo Saen pays attention to and is interested in the concept of HMS as it useful for villagers and community. Although, we are a mixed community between Muslims and Buddhists, we're lived together in peace and harmony for a long time. I as a government officer and a chief here am pleased and happy to create and manage all community activities related to HMS Organisation.

As has been shown, Bo Saen HMS Organisation illustrates the relationship between Home, Mosque and School within a Tambon in southern Thailand. The organisation is shaped by the Islamic way of life, with the cooperation of all community people from home and school institutions. When Bo Saen people engage in community activities, whether Islamic religious activities, academic activities or community festivals, HMS Organisation occurs in the social context. The community people from Home, Masjid and School join together for the main reason of their religion (Islam). The other motivation is based on community problems. Thus, in general, HMS Organisation has many benefits and much importance to the Thai Muslim community of Bo Saen Community. The next section discusses HTS in a Karen hill tribe Community in Northern Thailand.

C. Chaem Luang Community (CL), Chiang Mai Province

At Chaem Luang Community, Buddhist Karen and Christian Karen reveal the characteristics and roles of HTS and HCS in a Karen hill tribe community in Northern Thailand.

1. Amphoe Galyani Wadhana (Home Institution)

Galyani Wadhana District (*Amphoe KanlayaniWatthana*) is the latest and 25th district of Chiang Mai Province and the 878th district of Thailand. It was founded on 26th December 2009. It was named 'Galyani Wadhana' after the Princess Galyani Vadhana (His Majesty the King's beloved sister). The district, which had previously been referred to as Wat Chan District, was given the

name by King Bhumibol (King Rama IX) in July 2009. Amphoe Kanlayaniwatthana is located in the west of Chiang Mai in the north of Thailand, 164 kilometres from Chiang Mai city and 936 kilometres from Bangkok. Most of the area is a mixed deciduous forest, with mountainous and steep terrain which is 960 metres above the sea. The total area of this Tambon is 647.58 square kilometres or 250.03 square miles, with a population of 10,593. All of them are hill-tribes: 95% are Karen (*Kaliang* or *Yang* in Thai), 3% are Lisu in Ban Sao Daeng, Tambom Chaem Luang and 2% are Kmong who live in two villages in Tambon Mae Daet. This area is the largest and latest natural pine forest (Coniferous Forest) of the nation covering, an area of approximately 152,300 Rai or 60,920 acres.

The three subdistricts (*Tambon*) of this amphoe are Tambon Chaem Luang, Tambon Ban Chan and Tambon Mae Daet. This area is also known as the *Musaekee* or *Khun Chaem* (Mae Chaem River) which is a community of Karen Sgaw. Each of the Tambon is administrated by a Tambon administrative organisation (TAO). This community consists of 21 villages; there are seven villages in each Tambon. The political organisation of this community is the same as in the villages and subdistricts (muban and Tambon) around Thailand: the village headman is in charge of a village and makes reports to the government and takes orders and information back to the village.



Figure 4.3.1 Map of Thailand highlighting Chiang Mai Province

Source: http://en.wikipedia.org/wiki/Chiang_Mai_Province

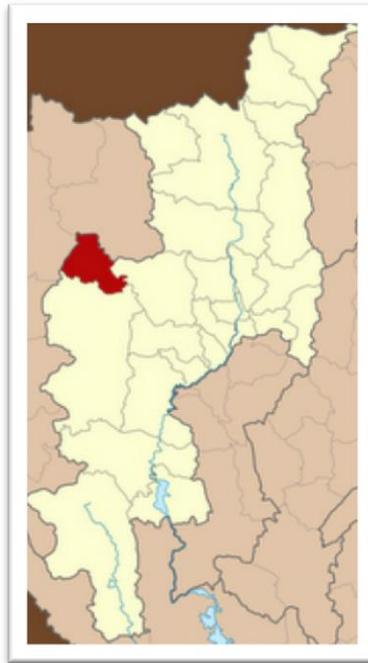


Figure 4.3.2 Galyani Vadhana District

Source: http://en.wikipedia.org/wiki/Chiang_Mai_Province

It has already been mentioned that Tambon Ban Chan and Tambon Chaem Luang are the study areas for this research. These areas are noted for, the biggest natural pine forest and are the tradition and culture of Sgaw Karen, because all of the people are Sgaw Karen (*Paka Kayaw*) from a hill-tribe called *Musaekee*.

Tambon Chaem Luang is the biggest Tambon with an area of 265.88 square kilometres, 869 households and 3,477 villagers. Most of them are Christians. Tambon Ban Chan was founded in 1793 (B.E.2336), and is a Buddhist community with 3,759 inhabitants in 1,078 households with an area of 188.30 square kilometres (Ministry of Interior, 2009). Whether Buddhists or Christians, the people's lifestyle, beliefs and culture are still traditional Karen. They live together with love, in gentle, peaceful cooperation. The Sgaw Karen language is the common language for informal communication within their group. Youths and pupils who study at the school in the community or study at higher levels can speak both the Thai official language and the Thai northern dialect. Some of the young generation understand and use all three dialects in their daily life, whereas older people cannot speak Thai. Karen kinship is traced through the maternal line and residence is matrilocality⁵. Most households are nuclear; there is no extended family housing in most Karen villages. In all cases, the family represents the most important basic cooperative unit in all domestic affairs.

The people are skilled farmers who practise crop rotation. Rice and vegetables are their major crops. Some have their own paddy field, some fish in the river,

⁵ The husband generally goes to live with his wife and her parents (Hamilton, 1976).

some go hunting and gathering in the forest. They raise pigs, chickens, Water buffaloes, and cattle. Karen women are skilled in sewing, dyeing and weaving. Some work for themselves and their family, some for cash.

Mr.Wanchai Chaemrattanapunya, 27, a villager from Ban Chaem Luang, a working age man who gained a certificate in agriculture from Chiang Mai Province talked to me about his community:

I am a Karen Christian villager who was born and raised in Ban Chaem Luang more than 20 years. From the outsider view, Karen are undeveloped people living in the highlands. I do not agree with these and think that our community is close than the community in the city. We live with peace and harmony in a small community. Whether you are Christian or Buddhist, you are Karen. Our lifestyle is close to nature, we love and pay attention to the natural and environmental conservation such as water and forest.

The people from the Home institution at Chaem Luang Community are, for instance, Buddhist Karen and Christian Karen villagers, Phu Yai Ban, and government officials. I received much support and cooperation from Chaem Luang people when I did my fieldwork there. I resided in the former chief of Or Bor Tor Chaem Luang's house. He and his family are Christian Karens in Ban Chaem Luang. His wife runs a small grocery store. This gave me a chance to meet and chat with the villagers from children, to housewives and the elderly. They were welcoming and pleased to give me information I wanted. Some took me to participate in individual and community events, for example, walking in the community forest and learning about Karen local knowledge on the forest

ecosystem and environmental conservation with Mrs. Napaporn, a Karen Christian and head of Ban Chaem Luang's housewife group. Another example was walking and fishing along Mae Chaem River with three Chaem Luang village housewives and their daughters to learn the ways of Karen family life on the weekends.

2. Buddhist Temples and Christianity Churches (Temple Institution)

The population in Amphoe Galyni Wadhana can be divided into two groups based on their religion; Buddhist and Christian. More than seventy percent of Karen people in Tambon Ban Chan are Buddhists. However, there are more Christians than Buddhists in Tambon Chaem Luang. Wat Chan is the main centre of Buddhist activities in this area. It is the only Buddhist temple in Amphoe Galyni Wadhana, the other Buddhist centres being monasteries, of which four are in Tambon Ban Chan, four in Tambon Chaem Luang and seven in Tambon Mae Daet. Wat Chan, the Buddhist temple with a beautiful white pagoda (*chedi*), is the oldest temple in Mae Chaem District⁶. It is thought to have been built more than 300 years ago. It is located at Moo 3 Tambon Ban Chan. Formerly a deserted monastery, it was upgraded to a Buddhist temple by The Department of Religious Affairs (*Krom Kran Sad Sa Na*) in April 2008 (B.E.2551). There is only one monk at present, Phra Nikom; a Karen Buddhist monk and an abbot of Wat Chan. This Wat is not only the Buddhist temple for Karen Buddhists in this area, but also the centre of Moral and Buddhist training in highland areas for Buddhist pilgrimage (*Phra Dhamma Jarik*). This is one of the

⁶ The three subdistricts of Amphoe Galyni Wadhana used to be a part of Mae Chaem District, Chiang Mai Province.

Buddhist pilgrimage projects, Wat Sri Soda, Chiang Mai Province. The project aims are the spread of Buddhism to the tribes, the promotion of careers, education management, conservation of tribal culture and natural resource management of water, soil, forests, etc. The Centre of Moral and Buddhism training in highland areas at Wat Chan began in 1967 (B.E.2510). Nowadays, twenty-seven monasteries in Mae Chaem District are under the supervision of Wat Chan.

The Karen Christians in this area are members of the Thailand Baptist Convention of the Baptist Church Foundation. It is one of the Protestant groups that was brought to Thailand by American Baptists in 1949. The dissemination of Christianity to the Karen people occurred during the last 100 years. There is a church in each Karen Christian village; for example, Ban Nong Chet Nuai in Tambon Ban Chan, Ban Kiw Phong, and Ban Cheam Luang in Tambon Chaem Luang. Most people in these villages are Christians, so their beliefs and rites are Christian, but still in the Karen tradition. Christians usually go to the village church on Sunday, where the children and youths worship God and are taught the Bible and Paka Kayaw written language.

Wat Chan and Phra Nikom from Buddhist Karen Community are the centre of Karen Buddhist people in this area and play a leading role in HTS Organisation at Chaem Luang Community which will be discussed later. Since the main purpose of this study was focus on HTS Organisation among the Buddhist Karen, it did not explore the role of the Christian faith. Thus, the data taken

from the Karen Christian community in Chaem Luang is only background information. I did not go deeply into the details of HCS Organisation.

However, I had the opportunity to talk to a chaplain of Chaem Luang Village Church and a Christian Karen Youth who teaches Ban Chaem Luang young children basic Christianity foundation and Karen lifestyle every Sunday at the village. The main themes of the interview with both of them were the Karen tradition and culture and local knowledge, which are explored in Chapter 6.

3. Schools in Chaem Luang Community (School Institution)

All schools in Amphoe Galyni Wadhana are under the jurisdiction of the Chiang Mai Provincial Primary Education Office area 6. There are seven schools in the two Tambon of my fieldwork. Six of them are public schools; only one is a private school. There is at least one school per Tambon or one school per village in the big villages. The school provides knowledge and experience in basic education to children in the community and also prepares them to study at the next level.

The three schools involved in the study are Ban Chan School, Ban Chaem Luang School and Sahamit Wittaya School. All are Basic Expanded Education Schools open from kindergarten to lower secondary level (Anuban 1 - Mor. 3) except Sahamit Wittaya School is a private Christian school.

Basic Expanded Education Schools provide an education for Karen children from the age of four to fifteen. One of these schools, Ban Chaem Luang School, is located in Ban Chaem Luang, Tambon Chaem Luang and was built in 1974

(B.E.2517) by the villagers. Two years later, it became a government primary school under Chiang Mai Province. The school became a Basic Expanded Education School in 1999 (B.E.2542). Because the village is a Christian community, most students are Christian Karen. In contrast, Ban Chan School in Tambon Ban Chan is a Buddhist community school. It was built by Buddhist pilgrims in 1973 (B.E.2516). In the same way as Ban Chaem Luang School, it became a government school under Chiang Mai Province in 1975. Most of the students are Buddhist Karen.

Sahamit Wittaya School is a private Christian school under the Office of the Private Education Commission (OPEC), Ministry of Education founded in 1964 (B.E.2507). The school is administered under the Karen Baptist Convention with assistance from the Swedish and Norwegian Church Aid and International Ministries' missionaries group. It was established with the aim of encouraging the children's development and to give an opportunity to hill tribe students who live in Chiang Mai and Mae Hong Son province to receive higher education. There is also a strong Christian ethos and regular bible, reading, religious assemblies and worship services. The school is a boarding school which provides education to Christian hill tribe children from kindergarten to upper secondary level (Anuban 1⁷ - Mor. 6), ranging from age 5 to 18. The school has about 700 students; about 200 students live in a dormitory at the

⁷ *Anuban*, a three year programme at kindergarten level in Thai known as *Anuban* 1-3

school, with another 150 living in dormitories in local villages. The remaining students live in the local area.

Kru Wichian, a teacher from Ban Chan School talked about the Karen community:

I am a teacher and have lived in this community and taught in this school nearly 30 years. Although I am not a Karen, my wife and our children are, I know almost everything about Karen. Buddhist Karen and Christian Karen in general are the same but different in their religion. My family are Buddhist, as like all the students in Ban Chan School.

Depending on the village where the schools located makes them become a Buddhist or Christian school. For example, Ban Chan School is a Buddhist school; conversely, Ban Chaem Luang and Sahamit Wittaya School are Christian schools. Every school gives priority to the Karen tradition, culture and local knowledge, in the hope that their students are good Karen people in the future.

All schools in Chaem Luang, both public and private, have the same aim to give knowledge to the community's children who are the next generation. Although Karen students have different religions (Buddhism and Christianity) depending where the school is located, the teachers are diverse: Karen and non-Karen, Buddhist and Christian, local people and outsiders. These factors affect the nature of the school in HTS and HCS organisation and make them different.

4. Chaem Luang HTS and HCS Organisation (Buddhist Karen and Christianity Karen Community)

Although the people in Tambon Galyni Wadhana are divided into two groups according to their faith, Buddhist and Christian, this Karen community has also remained in the Karen tradition. They perform the activities that are related to their religions. All of them support cooperation between the three institutions of home, temple or church and school. Both Chaem Luang HTS Organisation and HCS Organisation showed the relationship between Home, Temple/Church and School within the Karen hill tribe in northern Thailand. The community people, both Buddhist and Christian, take place in all kinds of community activities, which are the origin of the Chaem Luang HTS Organisation or Chaem Luang HCS Organisation. It can be said that both Buddhist and Christian Karens' HTS Organisations are in good collaboration.

Mr.Wanchai, a Christian Karen talked about HCS Organisation in Ban Chaem Luang, Christian community:

In my point of view, the relationship between home, church and school in the community is very important. This is because; children and youths in this period have developed and gained more global knowledge than our ancestors. The rapid development and globalisation is a double-edged sword, which has both advantages and disadvantages to Karen society. It will destroy the Karen way of life that has been passed on from time to time. The HCS organisation as a collaborative effort by all the people in the community can help protect against the disappearance of our culture.

Similarly, Kru Wichian, a Buddhist teacher told me about HTS Organisation in Chaem Luang Buddhist community:

In the community meeting, a key issue always raised every time is how to cope with an influx of globalisation in the Karen community. Because Karen people in this period neglect their lifestyle, tradition and culture. The committee are the people from HTS, for example, the community chief, monks and teachers, who try to solve the community problems and bring back Karen heritage.

Most of community activities in Chaem Luang HTS are organised and led by Wat Chan and Phra Nikom. The main project, called '*Bun San Jon*' or 'Merit Tour' means making merit each month in rotation, each village in the network acting as host in turn. This demonstrated the meaning and role of Chaem Luang HTS Organisation. This event shows the strength of HTS Organisation in this Tambon which represents Buddhism in the Karen hill tribe community.

In addition the villagers, whether Buddhists or Christians, are just Paka Kayaw. Despite having different religions, they can live and take part in community activities together. To illustrate this, on 10 December 2010 three hundred Karen villagers from Tambon Ban Chan participated in an conservation of the forest (*Buat Pa*) ceremony using their religious principles, for a royal charity dedicated to His Majesty the King. The purpose of this activity was to protect, preserve and conserve the natural forest.

The Karen way of life is also important to both of them and they try to sustain and transfer to the next generations. However, there are difference in the two

groups of Karens in this area, Buddhist Karens are affiliated to the Wat, as shown in traditional and culture activities; *Bun Sun Jon* is an example. On the contrary, Christians Karen give priority to education and the children are the target group of activities in the community. This is shown in Sahamit Wittaya School, a private Christian school which has provided education to the community for almost 50 years. Buddhist Karens' and Christian Karens' culture, tradition, local knowledge and learning in the community will be explored next.

Given the limitations of the study, stated above, it is still too early to conclude that the relationship between HTS in the Buddhist Karen community is stronger than HCS in Christian Karen. There are various factors to confirm the result. It needs to be explored further in term of learning in the community (Chapter 5) and Thai local knowledge and cultural transfer in (Chapter 6). HTS Organisation in a Thai Lanna Buddhist community is the next topic.

D. Pong Kham Community (PK), Nan Province

Pong Kham HTS Organisation represents the good collaboration among Community - Religious - Education of Thai Lanna Buddhist villagers in Northern Thai Province.

1. Ban Pong Kham (Home Institution)

Pong Kham community (*Chum Chon Ban Pong Kham*) is a village in Du Phong Subdistrict, Santi Suk District, Nan Province. Nan is the most easterly province in northern Thailand and it borders Laos on its eastern and northern sides. It is

around 32 kilometres from Nan city and 700 kilometres from Bangkok. Ban Pong Kham is one of eight villages of the Du Phong subdistrict. It covers an area of 1,058 rai or 419 acres. Ban Pong Kham is 115 years old in 2012, and was established in 1897 (B.E.2440).

Pong Kham village is located in the lowland at the foot of the hills along the Muap River, surrounded by mountains covered with forests. The inhabitants are agricultural families with a simple lifestyle close to nature and natural resources. The villagers are Thai Lanna (Northern Thai); their lifestyle, culture and tradition are still Lanna. They communicate using the northern Thai language (Lanna, Kham Mueang); however standard Thai is widely used in formal communication. The people and family in this community, typical of families in rural areas, have strong and close relationships. They are caring and helpful within strong community networks. This is because there are only three families who first settled in the village: the '*Chan On Family*', the '*Bang Mek Family*' and the '*Bao Prom Family*'. Moreover, they are Buddhists who are conservative in their traditions and customs and belief in their religion. Public services are located in the village, such as a basic public health community centre, community broadcast tower, community learning centre, Buddhist temple, school and nursery.

Although this community is only a small village, the villagers are divided into groups based on their ages and status, for example, the elderly group, the housewife group, and the youth group. Each group has a leader and its own



Figure 4.4.1 Map of Thailand highlighting Nan Province

Source:http://en.wikipedia.org/wiki/Nan_Province

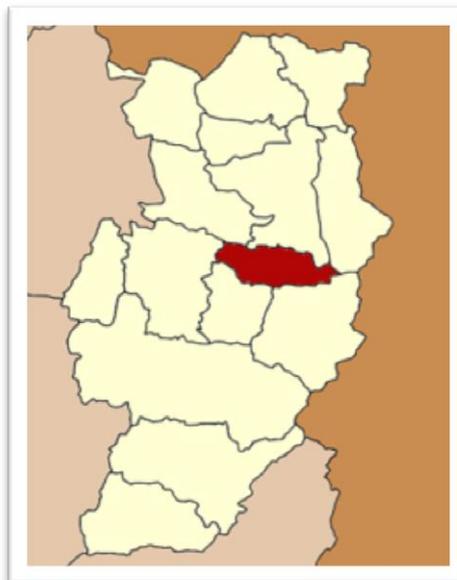


Figure 4.4.2 Santi Suk District

Source: http://en.wikipedia.org/wiki/Nan_Province

duty and responsibility when the village has events such as the Wat Pong Kham Annual Festival or the Songkran Festival.

Ban Pong Kham villagers have good relationships and they help each other in the village activities from the beginning until the end. Yai⁸ Kaew, 67 and Yai Kham Dee, 73, two elderly female villagers from Pong Kham elderly group explained:

Everyone in Ban Pong Kham enjoy their life here, we all love our village and live in happiness. We are a Buddhist community who believe and respect in Buddhism and monks. Not only the aged like us, but also the villagers of all ages are pleased to be a part of the community. We are various groups of people; such as the children group (8-12 years old), the youth group (over 15 years old and single), the housewife group and the elderly group (55 years old onward).

A group of people from the Home institution were the key informants in Pong Kham Community, as in every community studied, the villagers and Phu Yai Ban being the main ones. During the fieldwork at Pong Kham, I was lucky to stay at Wat Pong Kham guest house, located in the Wat area. This gave me the opportunity to attend all community activities, and to observe and talk to local people who normally go to the Wat and also to visitors outside the community who visit Wat for any reason.

⁸ *Yai* or grandmother; grandma literally means a female elderly person.

2. Wat Pong Kham (Temple Institution)

Wat Pong Kham is a Buddhist temple (Wat) in Ban Pong Kham. It is a Mahanikai (The Greater Section) Buddhist temple, established in 1898 (B.E.2441) by the first group of villagers who settled in the village. The reason for building this temple is assumed to be that it came from the Lanna tradition. The Lanna people believe that *'there are people wherever a river is; it has a community wherever the people are, and wherever the community is, there is a temple'*. Thus, they built this temple and named it 'Wat Pong Kham', after the village 'Ban Pong Kham', to show this temple belongs to them and it is a centre, both physical and mental, for Pong Kham people. The Wat consists of worshippers (*Wihan*); a Buddhist pavilion (*Sala*) where services are held, and sermons addressed to lay devotees; and six *Kutis*, dormitories for monks and novices.

The current abbot is Pra Kru Sujin Nuntakit, also known as Pra Ajan Somkid. He is the third abbot of this Wat and a well-known development Buddhist monk (*Phra nak pattana*). He was born and raised in Pong Kham village. His forefather was one of the three original settlers families (*Chan On Family*). He finished his primary schooling at Ban Pong Kham School. He saw the community problems such as deforestation, from an outsiders' view; Pong Kham was an under-developed community with under-educated and poor people, the main reason being the weakness of Buddhism in recent times. As a result, he tried to solve the problems by beginning with the forest and the children. He has been working for more than twenty years with many community development projects and educating people. In 2004 (B.E.2547), he

was awarded 'The Green Globe Award of the 6th Annual 2004' for 'a person who integrates knowledge and mercy'. The three main themes for this award are first, restoring forest landscapes for nature conservation second, restoring the temple to the community and third, improving the well-being of the villagers.

Phra Ajan Somkid, 49 years old, an abbot of Wat Pong Kham explained to me the importance of Buddhism and Buddhist monks in the community:

The Wat is the centre of Buddhist community and very important to Buddhist people's ways of life. People pay respect to Buddhist monks in the local Wat. Thus, the Wat is the beginning of village or community development. In my opinion, there are two aspects that encourage people develop their community; first, the monk acts as a good role model of the people. The second, because our Thais pay attention to family fabric relations, so the learning and development process should be started with the children rather than adults.

As mentioned above, Ban Pong Kham, in general, is a small village in the rural area but Wat Pong Kham is not only a community temple that provides normal activities, it is also a community learning centre for developing people and the community to become a strengthening community. Moreover, Phra Ajan Somkid, the abbot of Wat Pong Kham, is not only a centre and spiritual leader and knowledge knower of Ban Pong Kham villagers, but also well-known as a development monk outside the community.

3. Ban Pong Kham School (School Institution)

There are two educational institutions for Pong Kham children, Ban Pong Kham Nursery for pre-school children aged 3-5, under The Tambon Administrative Organization Phong Kham (*Or Bor Tor Phong Kham*) and Ban Pong Kham School or *Rong Rian Ban Pong Kham*, a government primary school that offers education from Prathom 1 to 6 for Phong Kham children. It is situated next to Wat Pong Kham, with only a small fence to separate them. Most Pong Kham children finish their primary education at this school before they move to have their further education on their own. Phra Ajan Somkid and Mr. Jirawoot, Wat Pong Kham Temple boy, used to be Ban Pong Kham School students. They talked about their school

Phra Ajan Somkid:

Ban Pong Kham School was opened in 1972 (B.E. 2515); I was in the first generation of the school. I studied there for four years until I finished lower primary school level (*Por 4*); at that time it was compulsory education. Now, the school provides 6 years of compulsory education (Prathom 1 to 6) to Phong Kham children.

The Wat and school have a good relation. Head teacher and teachers usually come to talk to me at the Wat and ask for my advice and opinion related to the school and the village. They invited me to teach basic Buddhism and morality at school every Friday.

Mr. Jirawoot Meeboon, Wat Pong Kham temple boy, talked about the village school:

I am a Wat Pong Kham temple boy. I studied my primary education at Ban Pong Kham School. Wat and school have been together for a long time from my forefather to my father to me and then continue to children at present and in the future. When I was a student, every evening after school, my friends and I went to the temple to play in the Wat compound. Sometimes we heard Phra Ajan Somkid story telling about our community. We had a good time and enjoyed our life in our childhood.

Although it is a small school with less than 100 pupils, there is a good connection between the school and the village and between the school and the temple as well. Whenever the temple has activities, whether religious activities or community activities, children of all ages participate in every event.

4. The Relationship between HTS Organisation (Thai Lanna and Buddhist Community)

It can be said that there are strong connections between Pong Kham village (*Ban Pong Kham*), Ban Pong Kham school (*Rong Rian Ban Pong Kham*) and Pong Kham temple (*Wat Pong Kham*). It is a model community which represents a good connection between the Thai people and Buddhist monks and the school. The organisation is led by Pra Ajan Somkid, the abbot of Wat Pong Kham, with collaboration from the leaders of the community, the village head man, the head teacher, government officers, and a group of villagers of all ages. The knowledge and culture that have been created within this organisation have not only been made available to the people in the community but also to other people who are interested and participate in the activities. The main reasons

why people participate in all the activities managed by the HTS are firstly, all the villagers are Buddhist; they strongly believe and have faith in Buddhism. The Wat (temple) in Thai Buddhist community is the socio-cultural centre, where people go to take part in all activities and make merit. Thai Buddhists strongly believe that they ought to regularly make and gain merit which will bring them happiness and a peaceful life and will help them to be in heaven or in peace after their death. Although the majority group is the elderly (50 years old onwards) the next group is the children in the village and pupils from Ban Pong Kham School. The final group is the middle aged or working people (30-year-old onwards). It appeared that all people of all ages enjoy themselves and are happy to participate in these activities. They come to do this with the full '3Hs' (Heart, Head, Hands).

Secondly, they also trust in and respect Phra Ajan Somkid, who is a pioneer of the community and uses the concept of communities of practice (CoPs) in leading and developing the HTS until it has become one of the most successful communities in Thailand. Moreover, the knowledge both global and of Thai culture which has been provided and embedded within this organisation has been transferred to the young generation. This makes this community a learning community, which consists of people of all ages who seek like to share their knowledge, practice and thoughts together.

Phra Ajan Somkid explained an important of HTS Organisation in the community:

The tripartite relationship between HTS has been in Thailand for more than two centuries. It is important to people and their community in a small area like Ban Pong Kham. Although this concept has faded away from people's lifestyle in the city and urban areas, it is still useful in the rural areas where community people rely on their religion as the spiritual sanctuary.

Given this evidence, it can be seen that data taken from the four communities studied showed that HTS Organisation is an ideal organisation in the rural community across Thailand. Wherever the community, and at any level, the relationship of an organisation like this can be a part of the community's life especially in the smallest political organisation, the village (*Muban, Ban*) and beneficial for the community and the people in terms of knowledge and development. However, an interpretation of the research findings is revealed next.

III. AN INTERPRETATION OF RESEARCH FINDINGS IN BOR WORN-HTS ORGANISATION

This chapter looks at the BOR WORN-HTS Organisation for to achieve the aims and objectives of the study: to identify the characteristics and roles of BOR WORN-HTS Organisation in the community and to understand the importance of BOR WORN-HTS Organisation to Thai society and culture.

In order to examine the characteristic and role of HTS, HMS and HCS Organisation and also try to understand this organisation via this study, the data in this chapter are analysed and presented around five domains: (1) type

of community studied, depending on ethnic group, (2) religion, (3) educational institution, (4) the community activity and the reason for participation in an organisation, (5) theories of learning (individual and social learning theory).

A. HTS, HMS and HCS Organisation in Four Communities Studied

Data taken from my fieldwork show each community has its own HTS Organisation running within the community. There is a good relationship between HTS Organisation and community people and also good associations among themselves within each of the institutions (Home, Temple, and School).

The research found that within three studied communities; namely Pong Kham, Chaem Luang and Bo Saen, the religious institution (Temple/Mosque/Church) is the major partner in the organisation. Pong Kham and Chaem Luang are two Buddhist communities, where the organisation is led by Buddhist monks, Phra Ajan Somkid, the abbot of Wat Pong Kham and Phra Nikom, a Karen Buddhist monk and an abbot of Wat Chan. This is unlike Bo Saen, a Muslim community, where Islam plays an important role for Muslim people in the community. The Mosque (*Masjid*) therefore represents the religious institution and takes the lead in all kinds of community activities. Every Islamic and community activity has its origin at the Masjid. Nobody needs special qualities to be a chief of an organisation except the Imam of the Masjid.

Na Isan is the only community where the organisation is led by a villager (Por Liam) the government officials (a village headman and/or an *Or Bor Tor* chief) all from the Home institution (H). However, there is good collaboration

among community people, whichever institutions they are from. They participate and help others wherever the activities and performances take place. Furthermore, two community leaders, Phra Nikom from Chaem Luang Community and Phra Ajan Somkid from Pong Kham Community, also illustrate the strength of Buddhism in both the Karen and Lanna Thai communities in the country.

Both HTS and HCS are displayed among the Sgaw Karen people from the Chaem Luang Community. The study revealed that the organisation with the HTS perspective, led by the Karen Buddhist monk is more powerful than the HCS organisation in the Karen Christian community.

Mrs. Chi, a Christian Karen housewife from Ban Chaem Luang, whose husband is a Thai Buddhist research assistant from Bangkok, explained the difference between HTS in Buddhist Karen and HCS in Christian Karen community as follows:

From my point of view, as a Christian Karen who has direct experience of Karen tradition and culture for almost thirty years and followed my husband when he did his field research in various areas. It can be said that Karen tradition and culture have been sustained in the Buddhist community by the collaboration between Home, Temple and School under leadership of the monk. On the contrary, there is nothing in the Christian community.

People from the research communities that were studied, irrespective of institution, age, or religious faith, are willing to participate in community

activities, whether, they are managed by a political or religious institution, or an educational institution. This is shown by the examples of the Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day in the Na Isan Community and the annual Buddhist festival, '*thet maha chart*', a sermon about the last incarnation of Buddha which occurred in the Pong Kham Community. Both of them are Buddhist activities, attended by people of all ages (from school children to elderly people) who were pleased to be a part of these festival and proud to be part of a community. They help each other, support and promote their community to the outsiders. As a result, Temple, Mosque, and Church have higher priority than the Home and School in the HTS organization.

The organisation is created by the people from each institution: Home, Temple/Mosque/Church, and School participate together in all kinds of community activities, for example, religious tradition and culture, solving community problems, and/or academic activities. The religious institutions: the Buddhist temple, mosque, and Christianity church which represent the community people's religious faith, play an important role to encourage people to participate in this organisation. However, every institution: Home, Temple and School are important to the community's life and the mutually depend on each other for a better community.

An important issue discovered from this study is the relationship among the three main institutions in the community; the Muban (village), a Wat (temple) and a Rong Rian (school). These are shown by the origin of 'Na Isan Monastery' and 'Ban Na Isan School'. Both were established by the Na Isan villagers.

They built the Wat as the place to perform religious ceremonies and as a source of psychological support, while Rong Rian is the place to provide education for their descendents. Such beliefs were evident not only in the Buddhist community, but also in the Muslim community (Bo Saen), where the 'Tarbiah Islamiah School' was opened for Muslim children and youth in the community to have a place to learn both academic knowledge and the principles of Islam.

Thus, it could be concluded that the relationship and collaboration between HTS, HMS and HCS in the study communities in general is healthy. In no particular order, HTS Organisation in the three Buddhist communities; Chaem Luang and Pong Kham under leadership of Buddhist monks are the same as HTS Organisation in Na Isan community led by a villager. All of them are play a more significant role in the community than HMS Organisation in Bo Saen community and HCS in Chaem Luang Christian community.

B. Type of Community (Ethnic Group)

As noted, I chose to do my field work in four different communities which represent four ethnic groups across Thailand: North-Eastern Thai, Thai Muslim, Karen hill tribes and Northern Thai. The people and communities in each area are Thai Isan people (North-Eastern Thai) from Na Isan Community representing the Isan model of HTS Organisation, while Thai Muslims from Bo Saen reflect the relations between HMS Organisation in the South. The two groups of Karen hill tribe from Chaem Luang showed their own Karen culture and lifestyle both in HTS (Buddhist) and HCS (Christian). All kinds of Thai

Lanna way of life were shown at Pong Kham community in the north of Thailand. As a result, the nature of HTS Organisation in each community is based on and shaped by the ethnic group of people where the community and organisation are located.

Nevertheless, in the same religious community, difference in the ethnic composition of the community has slightly impacted on the structure of HTS Organisation and the organisation activities. For instance, the Buddhist HTS Organisations in Na Isan, Chaem Luang and Pong Kham Community have the same meaning but are a bit difference in the community activities. To make this clear, The Sart Thai Festival or *Wan Sart Thai*, has different names depending on its location; Northern Thai people in Pong Kham community and also Buddhist Karen in Chaem Luang call it '*Tan Kuai Salak*' while among Southern Thais in Bo Saen Buddhist community it is known as '*Ngan Boon Duan Sip*'. However, these things only demonstrate the diversity of HTS Organisation in the community, the slight differences do not affect the significance of the overall HTS Organisation structure.

As has been shown, HTS Organisation in the four study communities are the same in the Home and School structure, but different in the religious institution which is Buddhist, Islamic or Christian. This is because the political and educational institutions across country are under the jurisdiction of the government, but the religious institution depended on ethnic group. The difference in terms of religion will be introduced in the next topic.

C. Religion

It has already been mentioned that the religion in the study areas depends on the community people's religion and faith. There are three Buddhist communities representing HTS Organisation: Na Isan community, Pong Kham community and Karen Buddhists in Chaem Luang community, while, Islam and Christianity were found in Bo Saen and Chaem Luang respectively. Thus, HMS Organisation is used for Islamic people at Bo Saen community whereas HCS Organisation is applicable to Chaem Luang Karen Christians. Although the relationship has been called HMS and HCS Organisation instead of HTS, I prefer to use the term HTS Organisation to describe this organisation throughout the study.

In regard to religion, Thai people respect the three national institutions. They are the ultimate symbol of Thai social values: the nation (*Chart*), purity of religion (*Satsana*), and the monarchy (*Phra Mahakasat*). As previously stated, the religious institutions both place (temple, mosque and church) and people (monk, imam and chaplain) play the most significant role in this organisation. This is because the nation gives more priority to all religions in the country (as stated at the beginning of this chapter) and also Thai people strongly respect and believe in their religions.

In the Buddhist community, the *Wat* represents the religious institution and is a part of the HTS Organisation. As a result, whatever activities relate to the three national institutions, the people enjoy themselves and are pleased to participate in these activities and also happy to help others, communities and societies. The

Wat is not only the centre for the people both physically and mentally but also acts as the place to provide all kinds of knowledge, education and skill to the community people. It is the same for the Masjid in Islam and church in Christianity. The cooperation between the religion institution and educational institution to create educated people and strengthen the community are shown in the Buddhist School, Private Islamic schools, and The Christian School.

The documents evidence obtained in this study show that although the Buddhist schools in the communities studied do not qualify as The Buddhist Way of Life School⁹, the schools in cooperation with parents, temples and monks educate their students in Buddhism, Thai local knowledge and traditional and culture. Examples of this were found in Na Isan, Chaem Luang and Pong Kham Community. The Private Islamic school represented by Tarbiah Islamiah School in Bo Saen community and the Christian Sahamit Wittaya School, in Chaem Luang Community, play a similar role. All of them, Buddhist, Islamic and Christian Schools, show the collaboration of education and religion using the concept of collaboration between the HTS, HMS and HCS to develop students to be learned people who have knowledge and morality, in Buddhist, Islamic and Christian terms respectively.

In addition, the abbot, monk, imam and chaplain are the human resources of the religious institution who help to develop and strengthen the organisation

⁹ Buddhist Way of Life School or Vithee-Buddha Schools (*Rong Rian Vithee-Buddha*) is part of the normal school system that led or applied the Buddhist doctrines for school management and students' development.

and then the community. This was revealed by two abbots from Chaem Luang - Phra Nikom and Phra Ajan Somkid from Pong Kham. They both demonstrated and help us understand the real meaning of the 'development monk' in Thailand at the present. They are role models of both laymen and religious people who love and care for their home town. Even though the role of the imam in the Muslim community is not as prominent as that of a Buddhist monk in the Buddhist community, but the imam and Islamic way of life go hand in hand in every Muslim community as can be seen in Bo Saen community. Similarly, in Chaem Luang Karen Christian community, the chaplain and Christian church play a significant role in the Christian community.

To conclude, it is not only the activities, tradition and culture related to Buddhism; but every religious faith of the people in the community also acts as a leader of the group, encouraging their followers to participate in their performances. It has been said that the religious institutions, the temple (Buddhism), mosque (Islam) and church (Christianity) are more powerful than home and school in motivating people to act and be a part of the HTS Organisation (those found in the Buddhist community in Chaem Luang and Pong Kham; the Muslim community, in Bo Saen; and the Karen Christian community, in Chaem Luang).

D. Educational Institution

An educational institution in HTS Organisation means any place where education and learning take place, such as schools, colleges, universities and so

on. The same kinds of basic educational institution (school, college, university) are managed by the government and private sectors, who providing knowledge, education and learning to the community people, especially in the children and youths nationwide. In terms of the particular order in HTS Organisation process, the study found that of the people from educational institutes, such as teacher, head teacher, pupils and students, the head teacher or teacher are in a lower position than the abbot, and monk from the religious institution and/or villager and/or village head man (*Pu Yai Ban*) from the Home Institute. This does not mean the educational institution is not important to HTS Organisation; indeed, it is necessary for community strength.

To make this clear, all schools in this study have good cooperation with the home institute and religious institute, even though, no one is outstanding enough to be a Community Opinion and Learning Leader in the community, as in the case of monks and villagers. However, with regards to community development, the members of educational institutes, particularly students, are the people of the next generations who are the most vital people in the process of maintaining and transmission of the country's unique heritage and will be a major force in making the good and strengthening community. Hence, all teachers, educators and educated people have a valued role in transmitting knowledge to children and youths and also teaching them morality, especially awareness of religion and conservation of the national heritage.

The educational institute in the HTS Organisation process does not mean only school, teachers and students, but includes all types of knowledge and learning in the community, which is further explored in Chapter 5.

E. The Community Activities and the Reason for Participation in an Organisation

The community activities that encourage people to participate in HTS Organisation can be divided into four main types, according to the institutional to which they belong: (1) religious, traditional and cultural activity, (2) individual activity such as marriage ceremonies, or house warming ceremonies, (3) academic activity and (4) activity related to the community problems. Examples of this can be taken from Songkran festival, where the Home institution is the leader, the Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day managed by the Temple institution and The Career Guidance Exhibitions for the community provided by the School institution.

There are two main reasons which motivate people to participate in community activities: first, they believe in and respect the religious institution; Buddhist temple (Buddhism), mosque (Islam) and church (Christianity) and second, they trust and believe in the person (monk, imam, chaplain, community opinion and learning leader).

Initially, people believe in and respect their religious institution, which encourages followers to participate in their performances. It has been said that the religious institutions, the temple (Buddhism), mosque (Islam) and church (Christianity) are more powerful than home and school in motivating people to act and be a part of the HTS Organisation. These are found in three Buddhist community Na Isan, Chaem Luang and Pong Kham community; Bo Saen Muslim community; and Karen Christian community in Chaem Luang.

Next in important is belief in and respect for a person, such as Phra Nikom, Phra Ajan Somkid, and Por Liam. As mentioned previously, the role of Buddhist monks in a village or a community is as spiritual leaders and advisors. Community people trust, pay respect to and believe in their monks, particularly the abbot of a community temple. This is why people who are a part of the organisation follow their respected monks. These situations are found in two communities: Chaem Luang and Pong Kham. Phra Nikom and Phra Ajan Somkid are the accepted pioneers of the community and are not only the spiritual leaders but also the leaders in development work in their community. They have led and developed the HTS Organisation in their communities until they have become well-known and successful communities in Thailand. The *Musaekee* Buddhist Sgaw Karen community represents the reproduction of Karen traditional culture and in the same way; Wat Pong Kham Buddhist temple represents a good connection between the Thai people and Buddhist monks.

In the case of Na Isan community, even though Por Liam is not a monk, he is a villager who acts as a community opinion and learning leader. He is a Thai local knowledge knower in an agricultural area who has led and managed activities in the Na Isan HTS Organisation until it became a village model of sustainable development.

However, for any activity, for whatever reason and whoever manages it, community people of all ages enjoy being a part of it and are happy to help each other throughout the activity.

On this basis it may be inferred that when people come to take part in the activity created by the three main institutions (H-T-S) for any reason, for instance, to solve community problems or to follow their religious, traditional and cultural heritage, the origin of HTS Organisation occurs automatically in the social context. The nature of this organisation is not only beneficial to Thai society and culture but also very important to learning in the community, as discussed in the next topic.

F. Theories of learning in HTS Organisation

Given the detail of HTS Organisation from the four study areas and the supporting literature on theories of learning as explained in Chapter 2, it can be concluded that theories of learning both individual and social learning theory, are relevant to HTS Organisation. Learning processes take place in HTS Organisation consistent with individual learning theory, social learning theory, communities of practice as situated learning and learning as cultural processes.

First of all, HTS Organisation itself embodies cooperation among the three main institutions in Thai society (H-T-S). From a social learning theory perspective, each institution promotes individual learning among its members. Individual learning begins at Home (H) when parents and other family members teach their children the people's way of life, family occupation, and social values.

In all kinds of religious institutions in the community, temple (T), mosque (M) and church (C), both children and adults are taught religion, traditions and culture by Buddhist monks, imams or chaplains. The individual learning

process is continued in educational institutes (S) such as school, college and university when a child continues his/her further education. In this situation, all kinds of knowledge, skill and experience, both global knowledge and Thai local knowledge, are provided. These processes occur in the same way in all four study areas.

Secondly, when members of the HTS Organisation participate in all community activities, the learning processes happen within a social context. Examples include Na Isan villagers going to Wat Na Yao for Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day; the meeting managed by Bo Saen HMS Organisation members to solve the community problems; the '*Bun San Jon*' activity of Karen Buddhist in Chaem Luang community and learning activities provided by Ban Pong Kham Community Learning Centre. This means that when the members of HTS Organisation of all ages (from children to elderly) take part in community activities, they learn, gain and exchange knowledge, skills and experience together through the process of learning.

The general learning process is the same in every study area with some differences reflected to context. At Na Isan, Buddhist Thai Isan community, theories of learning both individual and social learning are demonstrated in the cooperation of members from HTS Organisation. The learning processes in the community happen when community people from Ban Na Isan villagers, Buddhist monks from Ban Na Isan Monastery and teachers and students from Ban Na Isan Border Patrol Police School engage in community activities such as

The Buddhist ceremonies on Asalha Bucha Day. This learning in HTS Organisation is led by community opinion and learning leader, Por Liam, from the Home (H) institute.

In Bo Saen, a Thai Muslim Community, learning is through the cooperation of members from HMS Organisation. Community people join together in religious activities and Islamic culture and tradition. The organisation is led and shaped by religious people (Imam, Kateb, Bilan) and the social system (Mosque). This means that the Mosques and Islamic way of life bring the learning processes to the community through the Mosques and the people.

There are two groups of Karen people at Chaem Luang Community: Buddhist and Christian Karen. The learning processes in this community depend on the people's religious faith. Both individual and social learning take place through the cooperation of members of HTS and HCS Organisation. All people, both Buddhist and Christian Karen, are similar in that they give priority to their religion, but the difference is in the way of thinking and the learning processes that happen in the community. In the Karen Buddhist community, the temple and Buddhist monks play a significant role in the community, for example Phra Nikom from Wat Chan. On the contrary, in the Christian community, nobody is remarkable as a leader, but the people's way of life and also the learning processes are shaped by Churches and Christianity in the same way as in Bo Saen community, mentioned above.

Pong Kham Community represents a Lanna Thai Buddhist community. The learning processes in the community are normally led by Phra Ajan Somkid

from Wat Pong Kham. Community people of all ages are Buddhist, they believe in Buddhism and respect and trust Phra Ajan Somkid, the Buddhist monk, who is the community's opinion and learning leader. Thus, most community activities and learning processes have their origin at the temple.

Thirdly, learning in HTS Organisation reflects both ontological and epistemological dimensions of learning. All of the organisation members such as villagers (adults and children), abbots, monks, teachers and students use learning processes to come to know about the world and themselves and how to be and become part of the world and history (epistemology); this will be displayed in individual members' knowledge and social knowledge in the community itself. This means that, within the epistemology dimension, Na Isan community relates to Isan tradition and culture and Buddhism, while Bo Saen community represents Muslim way of life, and Islamic tradition and culture. Karen lifestyles, both Buddhist and Christian, are displayed in Chaem Luang community. Similarly, Buddhism and Lanna Thai tradition and culture will be found in Pong Kham community.

With regard to the ontology dimension, the issues of human existence and development can be seen in the individual members' development and potential and also community strengthening. This includes individual knowledge, personal development to achieve the members' potential, and learning to achieve things together. Participants learn both theory and practice and also gain knowledge, skills and experience. The community members compose and exchange knowledge to achieve the aim of better organisational

performance in many kinds of community development (socio-economic and cultural dimensions). The following are examples found in this study: at Na Isan community, Por Liam is a well-known Thai local knowledge knower, moreover, Na Isan village was awarded 'honourable mention for exemplary community crisis retrieval' in 'The Green Globe Awards of the 4th Annual 2002'. Bo Saen community is known as a strong Muslim community, while Bo Saen villager, Mor Sombat, is a well-known Muslim traditional doctor who uses blowing to cure snake bites. Phra Ajan Somkid, the abbot of Wat Pong Kham and Phra Nikom, a Karen Buddhist monk from Chaem Luang community, are the models of and represent the development monks (*Phra Nak Phatthana*) in the country. Furthermore, both of Chaem Luang community and Pong Kham community have become role models of community development in the rural areas.

This also means that the learning processes in HTS Organisation social context, both individual and community, provide theory and practice to the organisation members as well as the community. Therefore, they also gain knowledge, skills and experience from these learning processes. It can be said that theories of learning in HTS Organisation will lead both individual members and also the community to achieve their aims such as educated and moral people in a strengthening community.

Owing to the characteristic, role and nature of HTS Organisation give more value to the community in various dimensions, are socio-cultural, education

and economic, as mentioned above. This is the reason why HTS Organisation is so important and necessary for Thai society.

CONCLUSION

The HTS Organisation has been in Thailand for many years. It is an ideal organisation that represents the collaboration between people from three main institutions in the community, namely, family and political institution represented by Home (H); while Temple (T), Mosque (M) and Church (C) stand for the religious faith of the people. The educational institution is represented by School (S). There are four different communities in which I did my research. Each community has its own characteristic HTS. Ban Na Isan is a Thai Isan Buddhist community in central Thailand; Tambon Bo Saen is a Muslim community in the south. HTS and HCS are presented by the Sgaw Karen people in Chaem Luang Community whereas the Thai Lanna Buddhist community is shown in Pong Kham community; both the latter communities are located in the north of Thailand.

There are the same good relationships and collaboration between the HTS in the four study areas. The difference is which institute takes the principal place in an organisation. The research found that Na Isan community is the only area where an organisation is led by Home (family and political; Por Liam - a villager is a community leader) while the mosque, Buddhist temple and Christian church which represent the community people's religious faith at Bo Saen, Chaem Luang and Pong Kham community, are the leaders of the organisation. Furthermore, two community leaders - Phra Nikom from Chaem

Luang and Phra Ajan Somkid from Pong Kham also illustrate the strength of Buddhism in both Karen and Lanna Thai communities in the country.

This study found that HTS Organisation occurs automatically in the social context when the members of the community come to take part in the activities created by the three main institutions (H-T-S) for any reason, for instance, solving community problems or as part of the religious, traditional and cultural heritage. The people participate in community activities for two reasons; one because they respect their religion so they try to sustain and carry on to the future generation and because they trust and believe in an individual person such as monk or community leader.

Theories of learning, both individual and social learning theory, are reflected in HTS Organisation. The learning process happens when members of an organisation enjoy participating together in community activity. They gained knowledge, skill and experience from the process of learning and this must therefore be brought to the strengthening and knowledge-based community. The nature of this organisation is not only useful to Thai society and culture but also important to the learning in the community, as discussed in the next chapter.

On this basis it may be inferred that HTS Organisation is important and beneficial for the people and the community. However, it still requires further in depth study focusing on the outcomes of the organisation, which will be presented in the final chapter.

Chapter 5..

HTS Organisation and Learning in the Community

INTRODUCTION

The previous chapter presented the details about BOR WORN-HTS Organisation, as an ideal organisation in the rural communities across Thailand where theories of learning, both individual and social learning, apply. This chapter is largely based on these assumptions: that HTS Organisation fits the concept of a learning organisation (LO), that learning that occurs in the organisation is both individual and social learning (OL), and that learning and social practice in communities of practice is the fundamental process of HTS. Thus, with the aim of this chapter is to explain and theorise how learning in the community is provided to the community and its people. Thus, there are four critical topics to be investigated to achieve the study aims: knowledge, education and learning; the learning process in HTS Organisation (OL); HTS Organisation and Communities of practice (CoPs); and HTS Organisation as a learning organisation (LO).

In describing theories of learning in HTS Organisation, it will be shown to lead towards two kinds of knowledge: global knowledge (GK) or scientific knowledge and Thai local knowledge as a national heritage. How is this knowledge provided via the learning process in HTS Organisation? Thus, the chapter will answer the research question, 'How have HTS Organisation and

the process of learning in the community provided knowledge, education and learning to the people and the community?’

This Chapter is divided into four sections: knowledge, education and learning in the social context; the learning process in HTS Organisation; Communities of practice (CoPs) and HTS Organisation, and HTS Organisation as a learning organisation (LO).

I. KNOWLEDGE, EDUCATION AND LEARNING IN THE SOCIAL CONTEXT

Knowledge, education and learning are important for human beings. The words ‘knowledge’ and ‘education’ always come together. The Cambridge Dictionary Online gives definitions of each of them: ‘Knowledge is the understanding of or information about a subject which a person gets by experience or study, and which is either in a person's mind or known by people generally’, whereas ‘education is the process of teaching or learning in a school or college, or the knowledge that you get from this’ (Cambridge Dictionaries Online, 2010). According to the definition of knowledge provided by Sunasee and Sewery (2002) (as cited in Makhfi, 2005): ‘Knowledge is human expertise stored in a person’s mind, gained through experience, and interaction with the person’s environment’ (Makhfi, 2005). Nonaka et al (2006, p, 1182 as cited in Hislop, 2009, p.119) defines knowledge as ‘justified true belief’. It refers to the individual knowledge people develop based on their particular experiences and work practices. Cook and Brown (1999, p.384) as cited in Hislop (2009, p.21) suggest, ‘knowledge is something that is held in the head’. Thus, knowledge is

primarily a cognitive process whose production and development come from a process of intellectual reflection.

A. Knowledge, Education and Learning

Both 'knowledge' and 'learning' play significant roles within an organisational learning. Easterby-Smith and Lyles (2005, p.3) argue that 'the distinction between 'learning' and 'knowledge' seems fairly obvious: 'knowledge' being the stuff (or content) that the organisation processes, and 'learning' being the process whereby information technology requires this stuff (knowledge)'. The relationship between learning and knowledge as Vera and Crossan (2005, p.123) point out that, 'learning is the process through which knowledge is created and developed. Current knowledge impacts future learning'.

Hislop (2009, p.19); and Nonaka et al. (2005, 25) explain two types of knowledge: explicit knowledge and tacit knowledge. Explicit knowledge (scientific facts) can be expressed in formal and systematic language and shared in the form of data or scientific formulae. It can be processed, transmitted and stored relatively easily. On the contrary, tacit knowledge is difficult to articulate in an explicit form, being embedded within the cultural values and assumptions of those who possess and use it. Explicit knowledge is objective and typically prioritized over tacit knowledge, which is subjective. In this study, tacit knowledge in the form of local knowledge will be discussed in the next section.

Many writers, as cited in the work of Hislop (2009, p.33, p.35, p.39); Cook and Brown, 1999; Gherardi (2000, p.218); and Blackler (1995, p.1023) claim that 'the

characteristics of knowledge from the practice-based perspective or an 'epistemology of practice' (Cook and Brown, 1999) are: knowledge is embedded in practice; tacit knowledge and explicit knowledge are inseparable; knowledge is embodied in people, socially constructed, culturally embedded, and contestable' (Hislop, 2009, p.34).

To begin with, knowledge is embedded in practice. All knowledge activities (knowing and doing) such as working, using, sharing, developing, or creating it, all is extended knowledge. Gherardi (2000, p.218) indicates that 'practice' connects 'knowing' with 'doing'. In the same way, Blackler (1995, p.1023), summed up, 'Rather than regarding knowledge as something that people have, it is suggested that knowing is better regarded as something they do'. The next characteristic is that tacit and explicit knowledge cannot be considered separately because all knowledge contains elements of both tacit and explicit knowledge. There are no such things as pure tacit or pure explicit knowledge. Further, knowledge is embodied in people because they develop their knowledge by performing activities and gaining experience. Thus, knowledge still remains in the heads and bodies of those who developed and possess it. The socially constructed and culturally embedded characteristics are two factors of the nature of knowledge that can come together. They imply that all knowledge is socially constructed in nature, open to interpretation and production and inseparable from the values of those who produce it.

The culturally embedded characteristic can be seen in the way of meanings people attach to language and events are shaped by the values and assumptions

of the social and cultural context in which they live and work. Finally, knowledge is contestable; since knowledge, as stated above, is by nature subjective, socially constructed and culturally embedded, it is open to argument and may lead to conflict when different groups or individuals develop incompatible analyses of the same events (Hislop, 2009, p.38, pp.40-41).

1. Global Knowledge (GK)

The terms 'global knowledge' or 'scientific knowledge' refer to knowledge in a globalised world. Tinnaluck (2005) gives more details about scientific knowledge as global knowledge: this knowledge is derived from hypotheses and scientific methods. Studies have been made in laboratories or with scientific or mathematical models. As the knowledge is produced and carefully documented, it can be taught via a formal education system and transmitted in written form via an academic and schooling system.

Dieter and Evers (2003) also explain that, 'this kind of knowledge is governed, managed, monopolized or shared and widely accessible through the internet. Professor Thomas Rosswall, Executive director of ICSU notes the role of science in addressing the goals of sustainable development: 'scientific knowledge and appropriate technologies are central to resolving the economic, social and environmental problems that make current development paths unsustainable' (ICSU, 2002, p.3). From the above meaning, we can say that nowadays global knowledge or scientific knowledge plays an important role in educating people all over the world. It has become the main knowledge which is provided for children in the education institutions around the world. In Thailand, the Office

of the Education Council, Ministry of Education states that education in the globalised world or global knowledge is required to provide individuals with learning skills, self-management ability, problem solving skills, ICT literacy, language proficiency and the ability to work with others (Office of the Education Council, 2008, p.4). Global knowledge or scientific knowledge as education in Thailand first arrived during the reign of the present Chakri Dynasty. Information on education in Thailand will be provided later.

2. Local Knowledge (LK)

The phrase local knowledge has the same meaning as indigenous knowledge (IK), traditional knowledge (TK), local wisdom (LW), folk knowledge, rural people's knowledge, folk science and citizen science, traditional ecological knowledge (TEK), rural peoples', farmers' knowledge ethnobiology, ethnobotany, ethnozoology , ethnoscience, folk science, and indigenous science (Ellen, 2003; Sillitoe, 2002; UNESCO, 2010).

Three terms that represent this knowledge, which are used worldwide, are Indigenous Knowledge (IK), Traditional Knowledge (TK), and Local Wisdom (Knowledge) (LW/LK). Here are some definitions of all of them: Grenier (1998, p.1) defines Indigenous Knowledge as 'the unique, traditional, local knowledge existing within and developed around specific conditions of women and men indigenous to a particular geographic area' (Grenier, 1998). As Cheng (2003, p.6) notes, 'local knowledge is the knowledge that has been tested valid in a local context and accumulated by the local community or people' (Cheng, 2003). According to UNESCO (2011), local and indigenous knowledge is a cumulative

and complex body of knowledge, know-how, practices and representations that is maintained and developed by peoples with extended histories of interactions with the natural environment.

In this study the term 'Local Knowledge (LK)' is used to mean 'Traditional knowledge (TK)' and 'Indigenous knowledge (IK)'. This is because the term LK is easily applied to a variety of contexts, not only among rural people but also all communities, urban, settled and nomadic, original inhabitants and migrants who possess sophisticated sets of knowledge, whilst TK implies that people living in rural areas are isolated from the rest of the world and their knowledge system is static and does not interact with other knowledge systems. IK emphasizes attachment to place and establishes a link with indigenous people that has a negative or an ethnic and political connotation in some countries (FAO, 2004; ICSU/UNESCO, 2002)

3. The Role and Importance of Global Knowledge to Education and Learning

Education is one of the basic human needs. It occurs in human society and its process begins at birth and continues throughout life. Education has a significant effect on human life because it provides knowledge for people and facilitates their development into responsible, thoughtful and enterprising citizens. According to Durkheim, as cited in Giddens (2006), the school is an important socializing agency. Education plays an important role for children in their social education, such as giving them an understanding of the common values in society, which include religious and moral beliefs. It also enables them

to internalize the social rules that contribute to the functioning of society (Giddens, 2006).

Due to this importance, UNESCO participates in helping countries develop holistic education systems and building dynamic knowledge societies. It has worked to improve education worldwide, believing it to be the key to social and economic development. The role of education and its development is poverty reduction, the promotion of universal human values and tolerance, and the promotion and integration of new information and communication technologies in society. Education should be a means to empower children and adults alike to become active participants in the transformation of their societies (UNESCO, 2011). UNESCO launched Education for All (EFA) aiming for it to be achieved by the year 2015.

In the same way, The World Bank is also giving more priority to education as a key to achieving the Millennium Development Goals (MDGs) and as a powerful driver of the development of individuals and societies. The World Bank has invested \$69 billion in education in the last 50 years. The Education Strategy of The World Bank focuses on Learning for All, through investing early, investing smartly, and investing for all (The World Bank, 2011)¹⁰.

Thailand became the 43rd member of The World Bank on May 3rd, 1949, and is a country in the East Asia and Pacific Group whose education system is supported by The World Bank. Through partnership with the World Bank,

10 The World Bank; Education
<http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTEDUCATION/0,,contentMDK:20040939~menuPK:282393~pagePK:148956~piPK:216618~theSitePK:282386,00.html> (Accessed: 8 August 2011).

Thailand has improved its education system. To begin with, it is increasing the supply of technical manpower and the construction of schools, learning centres in remote areas, and colleges; then, to improve educational management, it is addressing curriculum reform, and enhancing the quality of education. For example, in January 2010, The World Bank, in partnership with the Office of Higher Education Commission, organized a seminar to introduce the new report, 'Towards a Competitive Higher Education System in a Global Economy,' the latest in the Thailand Social Monitor series, which the World Bank initiated in 1999 as its contribution to the debate on Thailand's social challenges and policy responses. This report reviews the strengths and weaknesses of Thailand's higher education system, focuses on the important relationships between the private sector and higher education, and proposes policy options that could help the government prepare college graduates for an increasingly complex and globalized economy (The World Bank 2011)¹¹.

B. Education in Thailand

Education in Thailand provides global knowledge and learning to Thai citizens nationwide. It has been operated by The Ministry of Education for 119 years. It offers various types and methods of learning to all learners under the 1999 National Education Act, regardless of their economic, social and cultural

¹¹ The World Bank in Thailand
<http://www.worldbank.or.th/WBSITE/EXTERNAL/COUNTRIES/EASTASIAPACIFICEXT/THAILANDEXTN/0,,menuPK:333302~pagePK:141159~piPK:141110~theSitePK:333296,00.html> (Accessed: 8 August 2011).

background. The main aims of education are; to promote quality education for all with the success of educational reform, leading Thai people to a better quality of life and the increased competitiveness of the country.

Historically, education in Thailand, was related to Thai local knowledge began in the middle of the Sukhothai period (1238-1438) when King Ramkhamhaeng the Great invented the first Thai alphabet, which he employed for the first time in stone inscriptions. The Sukhothai stone inscriptions recorded aspects of education in moral, intellectual and cultural terms. A quotation from King Ramkhamhaeng's inscription is '*nai nam mi pla, nai na mi khao* (In the water there are fish, in the field there is rice)' virtually defined the natural resources of this area. Although it has undergone extensive changes, parts of the original alphabet are still in use.

Local knowledge as the basic structure of education was introduced during the Sukhothai period following through to the Ayutthaya period until the early of the Chakri Dynasty. Two kinds of education were provided: education for princes and sons of nobles, provided by the Royal Institution of Instruction (*Rajabundit*); and education provided by Buddhist monks for commoners. This reveals that Buddhist monks have play a significant role in Thai society from past to present not only in the area of religion, tradition and culture but also as teacher of the common people.

Global knowledge as knowledge in the globalised world first arrived in Thailand in the reign of King Mongkut (King Rama IV, 1851-1865). This was the turning point of modernisation in Thailand and started the growth of Western

influence. Modern education and a good knowledge of English formed a part of the new educational requirements, as a necessary key to further knowledge as well as a medium of communication with foreigners. King Chulalongkorn (King Rama V) opened the first Thai school in the modern sense.

Following this government primary schools and private schools were established throughout the kingdom so that literacy, good citizenship and a better standard of living for the people could be achieved (Ministry of Education, 2011b). In the same period, the first Education Plan extended educational organization to cover all education stages. In 1916, higher education emerged in Thailand when Chulalongkorn University, the first tertiary institution in Thailand, was established (Ministry of Education, 2010; Costa, 1997). Thailand's current educational system is a 6-3-3 system that began in 1977 (under the Sixth National Education Act), wherein six years of compulsory primary education is followed by three years of lower secondary school and by another three years of upper secondary schooling.

From the Sixth National Education Act (1977) right through to the present day, it can be said that all of the efforts made by the Ministry of Education have been geared in one direction, which is to provide educational services as a means for a better quality of life and society. In addition, it seeks to stimulate its Education for All Policy in order to facilitate ease of access to quality education for Thai children and the continuation of the existing educational system with the aim of encouraging Thai students to become gainfully employed. In this regard,

vocational and technical education systems must be designed a way that allows them to produce a qualified workforce which is able to compete in highly competitive markets. All these efforts focus on scientific or global knowledge in the country.

1. Global Knowledge: an Educational System in Thai Society

The Thai education system can be divided into three levels: formal education, non-formal education, and informal education. All types of education are provided by educational institutions as well as learning centres organised by the government, the private sectors, individuals, communities, groups, institutions, and other social institutions. Education operates in the community in relation to HTS Organisation, as The School (S) institution is an educational institution which takes the responsibility for managing education and the learning process among community members. The people from the School (S) institution both teachers-as-educators and students-as-learners, are in an important position to lead their community to become a learning community.

In this section, brief details of the three types of education which relate to education and learning in the community will be summarized as follows:

a. Formal Education

Formal education is classroom-based or the structured educational system provided by trained teachers normally supported and operated by the government for the children in their country. It is the process of training and developing the learners (children and youths) in knowledge, skills, mind and

character in a structured and certified programme. In Thailand, formal education refers to early years education, basic education, vocational and technical education, and higher education. The Thai education system stems from the reforms set by the 1999 National Education Act which implemented new organisational structures, promoted the decentralisation of administration and called for innovative learner-centred teaching practices.

Formal education provides nine years of compulsory education or basic education, six years in primary school and three years of lower secondary school (Prathom Suksa 1 to Mattayom Suksa 3, or Grades 1 to 9, ages 6 to 14) with free basic education guaranteed by the Constitution. The heart of teaching and learning in the National Curriculum is to promote thinking skills, self-learning strategies and moral development. In the general stream of basic education, career and technology-related education is offered to school children at both the primary and secondary levels to provide them with work experience and basic knowledge for career preparation and technological applications. In addition, in order to integrate local wisdom and culture, it is built into the curriculum so that it is consistent with set learning standards in each of the core subject groups (Office of the Education Council, 2008; Ministry of Education, 2008).

b. Non-Formal and Informal Education

Non-Formal Education (NFE) and Informal Education (IFE) in Thailand have already been mentioned in Chapter 4. In this chapter, both types of education which lead towards a knowledge-based and learning society are discussed.

Non-Formal Education and Informal Education (*Kor Sor Nor* in Thai is an abbreviation of '*karn suk sa nok rong rian*' which means 'education outside the school') as Lifelong Learning have been applied in Thailand for many years. People gained knowledge and experience through informal education from their daily life via their parents, older generations, occupations, people in their communities, society and environment. Non-Formal Education and Informal Education are taken care of by the Office of Non-Formal and Informal Education (ONIE), Ministry of Education. The major focus of the Non-Formal and Informal Education Act 2008 (B.E. 2551) is to promote and develop the quality of Thai people in terms of their knowledge and skills, moral principles, ethical behaviour, core values and public common sense. The aim is that people will have the capability to lead pleasurable lives, perceive the rapid changes around them, be capable of seeking knowledge continuously throughout their lifetime, have potential and wisdom which are useful for the country's development and readiness for international competition.

The programmes and activities that the ONIE provides in non-formal education can be categorized into three main areas: continuing education programmes, literacy promotion and the basic education equivalency programme. The ONIE also provides four kinds of resources at the provincial and district level including Public Libraries, Science Centres for Education, Educational radio programmes and Educational television programmes. All kinds of education, formal, non-formal and informal education, and lifelong learning are promoted to learners of all ages.

The Community Learning Centre (CLC) is one of the learning resources in informal education. The CLC operates and serves NFE and IFE activities for local people in the communities at both subdistrict and village level. The CLC in Thailand was first established in the form of village reading centres in 1972 (B.E.2515). Its purpose is to promote reading habits and reinforce reading skills for the people. It serves as an education facilities centre for non-formal and informal education learners and also provides Lifelong Learning in terms of learning, transferring and sharing experiences, know-how and local wisdom in the rural community (Leowarin, 2010).

2. Education and Thai Local knowledge

According to the government of Thailand (1997 and 2002) priority is given to Thai local knowledge based on various plans and policies. These are the 1997 Constitution of the Kingdom of Thailand, the 1999 National Education Act, the National Economic and Social Development Plan (NEASD Plan), the Eighth Plan (1997 - 2001), the Ninth Plan (2002 - 2006) and have been recently extended to the Tenth Plan (2007 - 2011) (NEASD, 1997, 2002, 2007). The government has also tried to frame policies and laws to promote and encourage local knowledge related to famous Thai local knowledge, for example Thai food, Thai jasmine rice, Thai traditional medicine, Thai herbs, Thai massage and OTOP (One Tambon One Product; handmade local products from rural people in every part of Thailand). The idea of these plans and policies is to revitalise and return Thai local knowledge to the Thai education system. In the area of education, the inclusion of Thai local knowledge in educational provision has

been supported by the Office of the Education Council since 1999. The main strategies are establishment and promotion of Thai local knowledge such as the establishment of the Thai Knowledge Specialist, the Thai Knowledge Council, the Thai Knowledge Fund, the promotion of teaching and learning using Thai Knowledge in the education system, honouring and rewarding Thai Knowledge Teachers and the creation of an information network system (Office of the Education Council, 2008). Educational institutions are encouraged to include local knowledge in their curriculum as a learning unit based on Thai local knowledge in line with local needs.

In a study of Tinnaluck (2005, p. 385), she concludes that it is time for collaboration between Thai local knowledge, which is culturally laden, acts as roots or a social engine in order to promote and create operational knowledge from local issues matching itself and modern science and technology (global knowledge) to enrich and bring more people toward the knowledge society and sustainable development for Thailand (Tinnaluck, 2005, p.385).

An example of this can be taken from Wonggarasin (2005) and his collaborators, who studied Knowledge Cooperation between Globalization and Localization in Thailand at Rajamangala University of Technology Isan, Sakhon Nakhon Campus. They found that while global education is concerned with giving students knowledge of advanced globalised technology, local knowledge or local wisdom is ignored. Wonggarasin advocated that educational institutes and local communities can share their own knowledge with each other, and

enhance the feeling of belongingness. Even though students learn modern knowledge, they can bring this knowledge to help and participate in their communities, learning to share global and local knowledge together (Wonggarasin, 2005).

II. LEARNING PROCESS IN HTS ORGANISATION (ORGANISATIONAL LEARNING)

In respect to the literature review of organisational learning in Chapter 2 and the characteristics and role of HTS Organisation mentioned in the previous chapter, it has been said that HTS Organisation is an organisation in the rural community where all kinds of the learning happens when the members participate in community activities. Thus, HTS Organisation is a learning organisation because it is alive and can learn. The learning process in HTS Organisation is one of the essential roles which have been developed in the content of this organisation.

The learning processes that occur in the four communities study are both the same and different, depending on the community characteristics, environments, background and history and the people who were studied. Each individual and then organisation learns in a different way (Kolb, 1974 as cited in DiBella, 2005).

Knowledge, education and learning is one of the important roles which has been developed in the context of learning in organisation in HTS Organisation. It includes the main character of the organisation as a learning organisation

(LO), in which learning occurs within a social context, both individual and social (OL). As HTS Organisation is a learning organisation, studying it achieves two goals of the study; one is to assess the nature of the community learning process and the other is to explain how knowledge, education and learning are provided to the community and its people.

This section will discuss the learning process of HTS Organisation in the study areas based on two types of knowledge: global knowledge and local knowledge, in terms of the theories of learning; individual learning theory and social learning theory. It will explore three main issues in the organisation learning process, first, how HTS Organisation learns from the learning activities that they undertake, second, what is learned and third how learning takes place (DiBella, 2005).

A. Learning Process and Global Knowledge

The schools in the four communities studied are the vital institutions in HTS Organisation which provide global knowledge and learning through the learning process to both individual members and the community, like educational institutions throughout the country. This section gives more information about educational institutions related to formal education as education for children and youths in the community and non-formal education and informal education or education for everyone.

There are five types of schools that present individual learning theory (ILT) in the community: first, the schools in the project of H.R.H. Maha Chakri

Sirindhorn and the Border Patrol Polish School in Na Isan Community, second, the Basic Expanded Education Schools in Bo Saen and Chaem Luang Community, third, the Private Islamic Religious School in Bo Saen Community, fourth, the Private Welfare Education School in Chaem Lung Community and fifth, the Public Primary School in Chaem Lung and Pong Kham Community.

With regard to, Non-Formal Education (NFE) and Informal Education (IFE) as Lifelong Learning or Lifelong Education towards a knowledge-based and learning society in the study areas, this is operated by the Ministry of Education, and the same processes and levels apply across the country. Non-formal and informal education (education for all: everyone can learn) reflect both individual learning theory (ILT) and social learning theory (SLT) in the community. Non-formal and informal education including the Basic Education Equivalency Programme (*Kor-Sor-Nor*), Community Learning Centre (CLC), Community Technology Learning Centre (CTLTC), Community-Based Research, Public Library, Community College and Life University will be explored.

- 1) **The Basic Education Equivalency Programme (*Kor Sor Nor*)** which in Thai means 'education outside the school', is an individual learning process for adults or out-of-school people and taken care of by the Office of the Non-Formal and Informal Education (ONIE), The Ministry of Education.
- 2) **The Community Learning Centre (CLC)** is Informal Education run through co-operative administration between ONIE district level and The Tambon

Administrative Organization (TAO; *Or Bor Tor*). Both individual learning and social learning are take place in the centre.

- 3) **The Community Technology Learning Centre (CTLC)** is one of the projects provided by the Ministry of Communications and Information Technology. It was launched in 2007. The purposes are to expand the use of information technology by the people in rural areas, especially in the remote areas, and to develop community information systems and the knowledge of the community. It is not only reducing the ICT knowledge gap between Thai citizens and communities in the rural areas but it also creates social and economic benefits through the use of this technology. There are more than 870 Community Technology Learning Centres all over the country. The centres provide learning process to individual members and groups.
- 4) **The Community-Based Research: CBR** in Thailand, known as '*ngan vijai chao ban*' or 'villagers' research'. The aims of the research are to promote area-based research to solve local problems and serve the needs of the community. Community members are the researchers in collaboration with The Thailand Research Fund Regional Office (northern). This research is useful for expanding knowledge and skills to individual members and the community.
- 5) **Public Library** is the library in every province or subdistrict nationwide. They are a part of informal education and learning centres for people in the community.

6) **Community College** is a life-long learning institution for adults and out-of - school people.

7) **Life University** is a part of the Learning Institution For Everyone (LIFE).

The aim is to manage higher education in the community or university for the community, consistent with individual learning theory.

All forms of global knowledge, education and learning process in the study areas are shown in Table 5.1 below:

Table 5.1 Learning Process as Global Knowledge in four Communities

Community	Formal Education for Children and Youth		Non-Formal and Informal Education for Everyone (Lifelong Learning)	
	Individual Learning Process	Individual Learning Process	Individual Learning Process	Social Learning Process
Na Isan	 Border Patrol Police School: <i>Ban Na Isan Border Patrol Police School</i>	 Ban Na Isan Community Learning Centre	 Ban Na Isan Community Learning Centre	 Ban Na Isan Community Learning Centre
	 The schools in the projects of H.R.H. Princess Maha Chakri Sirindhorn: <i>Royal High School Na Yao</i>			
Bo Saen	 The Basic Expanded Education School: <i>Ban Bo Saen School</i>	 Phangnga Community Technology Learning Centre	 Phangnga Community Technology Learning Centre	 Phangnga Community Technology Learning Centre
	 Private Islamic Religious School: <i>Tarbiah Islamiah School</i>	 Phangnga Community Collage	 Phangnga Community Collage  Thap Phut District Public Library	 Phangnga Community Collage  Thap Phut District Public Library

Thap Phut District
Chalermrajgumari Public
Library

Chaem Luang

✚ **The Basic Expanded Education**

School: *Ban Chaem Luang School*

✚ **The Private Welfare Education**

School: *Sahamit Wittaya School*

✚ **The Public Primary School:**

Ban Chan School Sakha Chaem Noi

✚ Basic Education Equivalency
Programme (*Kor-Sor-Nor*)

✚ Ban Chan Community
Technology Learning Centre

✚ Community-Base Research

✚ Ban Chan Community
Technology Learning Centre
✚ Community-Base Research

Pong Kham

✚ **The Public Primary School:**

Ban Pong Kham School

✚ Basic Education Equivalency
Programme (*Kor-Sor-Nor*)

✚ Community-Based Research

✚ Ban Pong Kham Community
Learning Centre

✚ Life University

✚ Ban Pong Kham Community
Learning Centre
✚ Community-Based Research

1. Na Isan Community

The learning processes at Na Isan community are both formal education for children and youths and non-formal education and informal education for community members. Two schools: Ban Na Isan Border Patrol Police School and Royal High School Na Yao display the individual learning theory while Ban Na Isan community learning centre represent education for all, both individual and societal learning.

a. School and Individual Learning Process

Ban Na Isan Border Patrol Police School and Royal High School Na Yao are a part of many development projects by Her Royal Highness Princess Maha Chakri Sirindhorn in coordination with the Border Patrol Police Bureau. Both schools are in the Na Yao Village development, project in Chachoengsao Province. The project aims to improve the quality of life of the children in rural remote areas and their future outlook. In subsequent stages of development, education has become her main concern since Her Royal Highness recognises that education is the process of learning and a tool for human development. She has been well aware of the disadvantaged people being excluded from the mainstream of education, in both rural villages and urban communities, who deserve equal opportunity to have access to education of good quality.

Her Royal Highness Princess Maha Chakri Sirindhorn's resolution and ideas to promote people's education have been addressed on various occasions, such as in the World Assembly on Adult Education on 12th January 1990, when the

Princess issued a handwritten statement, in 'Let's join in making a literate world' (Lerdsuriyakul, 1999).

She also expressed her concerns over the human right to basic education in her speech delivered at the Food and Nutrition Seminar at Mahidol University¹² on 17th August 2005, partly stated as follows:

'...I wish all people knew they have rights to deserve good things in their lives, not just getting what they are given. The responsible authorities should recognise such rights as well. For example, the disadvantaged groups or those at the margins of society have rights to a good standard of living. Regarding these rights, access to education is a fundamental human right. Education provides the opportunity to learn and live sufficiently. Also, knowledge can provide valued resources to help others or the community...'

Ban Na Isan Border Patrol Police School is a primary school located in Ban Na Isan. The purpose of this school, as of all The Border Patrol Police Schools (BPP) is to provide learning opportunities and an educational sanctuary as well as to transmit traditions and culture to underprivileged children in rural areas of Thailand.

¹² The Projects initiated by H.R.H. Princess Maha Chakri Sirindhorn <http://www.sirindhorn.net/HRH-projects.en.html> (Accessed: 6 May 2011).

The Royal High School Na Yao was established by H.R.H. Princess Maha Chakri Sirindhorn in 1998 (B.E.2541), due to the fact that, when she visited these areas a few years previously, she found there was no secondary school for children who finished primary school in their village (both Ban Na Isan and Ban Na Yao). In addition, their parents were poor; they could not afford for their children to take up further education in the province. The school is a private welfare education school, which means the school is run by welfare or charity organisations to provide knowledge and educational opportunities for children in remote areas free of charge.

I visited and observed the learning processes in both schools. since both of them are under the control of the Border Patrol Police Bureau, they are not only village schools that provide education for the pupils but also educational institutions that serve as sources of knowledge for the community. The students in Ban Na Isan Border Patrol Police School are Ban Na Isan children, aged between 6 and 11 years, while students in The Royal High School Na Yao are children and youths from Tha Kradan Subdistrict. The majority of the teachers from both schools are Border Patrol Police teachers. In other words, the police officers were trained to become professional teachers to provide education opportunities to the community children and cultivate a better quality of life and sustainable development for the community people. This means that both individual and social learning processes occur in this organisation.

The head teacher of Ban Na Isan Border Patrol Police School explained:

Although we are a small village school in the remote area, according to the aims of the Border Patrol Police School are to help and develop the community children to benefit from compulsory education as well as elevate a better quality of life of the village and its people.

Because the school is the only government sector in the community, most of the community activities take place here. The teacher is an educated expert who gives knowledge and counselling on both academic and personal matters to local people.

Similarly, Ajan Somchai, a teacher from the Royal High School Na Yao explained about the two schools:

It is a great opportunity, this school is under the project of Her Royal Highness Princess Maha Chakri Sirindhorn which aims to educate and improve the quality of life of the community people. Thus, there are various projects in relation to learning in the community. Many public and private sectors, for example, the university, private companies and development agency are in collaboration with this school to provide knowledge and learning to both students and the people to achieve the objectives set.

As mentioned above, the school in Na Isan community is a part of Na Isan HTS Organisation which gives learning opportunities in the area of global knowledge to the people of all ages. Similarly, the social learning process in Na Isan community is explained next.

b. Education for Everyone (Lifelong Learning): Individual and Social Learning Process

The **Ban Na Isan Community Learning Centre** is located in the house of Por Liam, a Thai local knowledge knower. He also acts as a community opinion and learning leader. He is a Na Isan villager, and one of the first generation who migrated from Buriram Province to Na Isan. During the first ten years of settlement, he and other villagers faced the usual agricultural worker's problems. He had become a 'bad guy', drinking, smoking, gambling, and building up debts. Later, he met Pu Yai Wiboon, a former village headman and a renowned Thai local knowledge knower (for agriculture), who taught him agricultural management under H.M. King Bhumibol's Philosophy of Sufficiency Economy. This idea turned him into a farmer, thinker and practitioner who applied the concept, '*plant everything you can eat and vice versa*' to his farm. Once his family sufficient, he sells the rest of his produce. He has opened his house to the public as Na Isan CLC and is a guest speaker, both inside and outside the Na Isan community, to people and organisations who are interested in Thai local knowledge, agriculture, and the sufficiency economy.

It can be said that he is a teacher in all education systems: formal education, non-formal and informal education. More and more people from a variety of sectors, both governmental and private regularly make 'the study tour' to Ban Na Isan for lectures and learning through activities provided by Por Liam and Na Isan villagers. This encourages this community to be a learning society and

also to transfer and exchange knowledge and experience as both instructors and learners.

In addition, as mentioned in the previous chapter, Ban Na Isan was awarded 'honourable mention for exemplary community crisis retrieval' by 'The Green Globe Award of the 4th Annual 2002'. Nowadays there are community organisations in the village, such as the Na Isan Villagefund Portal, the Rice Bank, the Fish Bank and the Na Isan Community Forest. With regard to this, the Sanam Chai Khet District Office of Non-Formal and Informal Education and its learners made a study tour to Ban Na Isan. The activities included a special lecture by Por Liam, and demonstration and practice of 'making local products from Thai herbs' such as Thai herb soap, whitening cream and balm.

The learning process within Na Isan HTS Organisation is advantageous for both individuals and the community, insiders and outsiders. I observed a study tour in which Por Liam gave a lecture and demonstration to a group of visitors who were graduate university students and government officials. This confirmed the meaning of 'everyone can learn'.

One visitor, a government official, told me:

Por Liam is a model local villager and a good teacher who gives us understanding, both academic and human life. It is a great opportunity to be here today.

As well, a university student explained:

I heard about Ban Na Isan being awarded winning village in 'exemplary community crisis retrieval' and knew about Por Liam from the media. Visiting Ban Na Isan today is a part of my coursework. I have gained knowledge and experience and enjoyed all the time here. This is a good place and great people. Thanks for the great skill and the yummy food by Na Isan housewives group.

The day before this event, I observed and helped Mae Tui, Por Liam's wife, and a group of Na Isan housewives prepare traditional Isan cuisine to welcoming the visitors.

According to a Na Isan housewife:

The study tour is three times a week. We are proud to be a part of the village. Many people know us and would like to visit and learn from our village. This not only provides knowledge to outside people but also Na Isan villagers like me. It lets me know the new knowledge such as how to prepare meals for the visitors and how to cook traditional Thai food. The great thing for me, I have gained extra income; even though it is a little money, it makes me happy to be here.

Global Knowledge, education and learning provided by the schools and Na Isan community learning confirm the learning process in Na Isan HTS Organisation. Next, we move to learn from Bo Saen Community in southern Thailand.

2. Bo Saen Community

The learning process, both individual and community knowledge, is displayed in Bo Saen Community. Formal education for children and youths is provided by two types of schools: the Basic Expanded Education School and the private Islamic religious school. All of the students are Muslims, so the learning processes in the community is based on their religion, Islam. There is a good relationship between H-M-S Organisation in this area. In term of education for people and community, there are two public libraries, a community college and a community technology learning centre (CTLIC) where knowledge, education and learning are available for everyone.

a. School and Individual Learning Process

The educational institutions: Ban Bo Saen School and Tarbiah Islamiah School are the places where basic education and Islamic religious courses are given to Bo Saen Muslim children and the Muslim students in Phang Nga province and neighbouring areas. The details of two schools have already been mentioned in Chapter 4. In this section, they represent the learning process in Bo Saen HMS Organisation. Ban Bo Saen School is a government Basic Expanded Education School, while Tarbiah Islamiah School is a private Islamic religious school, which combines Islamic religious courses and global knowledge education.

Ajan Yupin, a teacher from Ban Bo Saen School talked about the learning process provided by this school:

This school is the educational institution which provides the individual learning process to Bo Saen Muslim children in terms of formal education. We teach them to the same standard as all government schools elsewhere. I've worked here more than 25 years. Many of the villagers were my students who graduated their primary level here. Some had their further education at higher level and become successful in their careers. Although some students could not have a good chance to study at the next level, they are good people in the Islamic way. We are proud to be a small part of a community who give our children basic education and learning.

A female Bo Saen villager, an official of Bo Saen Tambon Administrative Organization (TAO) recalled her childhood at Bo Saen school:

I had my primary education at Ban Bo Saen School before graduating in higher education from Phuket Rajabhat University in Phuket Province. The knowledge and learning experience gained from this school was particularly advantageous to my life.

A male student from Tarbiah Islamiah School talked about his school:

This is my final year in this school. Six years in school give me knowledge, experience and learning, both formal education and the principles of Islam. The teachers encourage the students to participate in all kinds of learning activities. Even though it is private Islamic religious school, the teaching and learning reach the quality prescribed by the Ministry of Education. I think when I finish the school, it will be easy to study into a further level like our previous students.

Ban Bo Saen School and Tarbiah Islamiah School give learning opportunities to Muslim children and youths inside and outside the community. These include an opportunity for the children to have further education, and to develop and expand their knowledge and skills. The school in Bo Saen HMS Organisation is part of the Islamic way of life as a particular aspect of Muslim children's individual learning. The learning process for everyone, social learning in the community, will be the next topic.

b. Education for Everyone (Lifelong Learning): Individual and Social learning Process

Lifelong Learning or education for all in Bo Saen community is in the form of two public libraries, a community college and a community technology learning centre (CTLIC) where the knowledge, education and learning process for everyone occurs. The two public libraries, Thap Phut District Public Library and Thap Phut District Chalermrajumari Public Library, are under the supervision of the office of Non-Formal and Informal Education (ONIE), Ministry of Education. Both of them are not only libraries, but also the community learning centres, providing information and community activities and developing a network of learning communities.

Phangnga Community College is an educational institution providing various short courses and a number of Associate Degrees to suit interested people; adults of working age, teenagers outside the education system, the retired population, and any employees who wish to consolidate their wisdom. It was formed in early 2006 within the responsibility of The Office of the Higher

Education Commission, Ministry of Education, along with 19 other Community Colleges nationwide. Their main aims are improving their respective communities in terms of lifelong learning and expanding both economic and societal development.

Phang Nga Community Technology Learning Centre (CTLC) is located in and under the responsibility of the Phang Nga Community College. The aims of the centre are to promote and develop lifelong learning by providing information technology services to the community, entrepreneurs and people who are interested in supporting and stimulating the economic growth of the communities in Phang Nga province. The materials and high-speed Internet access in this centre have been supported by the Kenan Institution Asia and Microsoft (Thailand).

The capability of knowledge and learning of individual members and the community are expanded and enhanced in these learning processes. Since, the aim of these educational institutions is to provide education and learning for all communities in Phang Nga province, they are located in the centre of Thap Phut. I interviewed some Bo Saen people about these lifelong Learning educational institutions. Did they know about them and had they used these services to expand their knowledge and skills?

Two students from Ban Bo Saen School and Tarbiah Islamiah School talked about the public library:

A 12-year-old female student from Ban Bo Saen School told me:

I know all of them and like to go to the public library for reading and to borrow books that I'm interested in. They are bigger and have various kinds of books and also are more up-to-date than my school library.

Tarbiah Islamiah School, a 15 year old male student explained:

I usually go to the library with my friend once a month. It is not only the library but also the community learning centre where all kinds of knowledge and community information are.

A villager from Ban Na Moo 1 talked about Phangnga Community College and Phang Nga Community Technology Learning Centre:

Both of them are located in Moo 6 Ban Bon Thung, Tambon Bo Saen. They act as community learning centres which give the learning opportunities to the community people. Our youths and adults in work can develop their occupational skills by attending the workshops organised at the college as well as have a good chance to learn how to use information technology.

During my fieldwork at Bo Saen community, I paid general visits to all of them, just to look and see how what they are. The general observation indicated that the public library is a place for everyone; people of all ages use the public library for learning and developing their knowledge and skills. The two educational institutions: Phangnga Community College and Phang Nga

Community Technology Learning Centre (CTLC) support and promote lifelong learning to working age adults and out of school people, in particularly regarding economic, social and information technology development.

The learning process in cooperation with HMS Organisation in Bo Saen Muslim Community both in formal education for children and adult education in lifelong Learning shows that the difference in religion and culture does not affect the characteristics and role of learning process in HTS Organisation and HMS Organisation. Now, we move to the Karen community in Chiangmai province, northern Thailand.

3. Chaem Luang Community

Formal education for Karen children and youths in this community is provided by three types of schools: the Basic Expanded Education School, The Private Welfare Education School and The Public Primary School. The learning process, both individual learning and social learning is also found in Education for Everyone (Lifelong Learning) which is non-formal education: Kor Sor Nor, the Community Technology Learning Centre and Community-Based Research.

a. School and Individual Learning Process

Information on three schools from this community has been previously stated in Chapter 4. They are Ban Chan School, Ban Chaem Luang School and Sahamit Wittaya School. Sahamit Wittaya School is the only private Christian school, where formal education and the Christian way of life are taught to Karen Christian students from primary to upper secondary level. Ban Chan School,

Ban Chaem Luang School are respectively a public Buddhist school and a public Christian school of the Basic Expanded Education Schools type.

The standard education and learning process in the Basic Expanded Education Schools are the same nationwide but the difference is a function of diverse religious and community environments. In other words, Ban Bo Saen School from Bo Saen community is an Islamic school in the south, while, Ban Chan School and Ban Chaem Luang School are from the same community and the same school type, but the students' faiths make them distinct. Ban Chan School is a Buddhist school while Ban Chaem Luang School is Christian. This factor makes the learning process in the school slightly different but it does not have any effect on the learning process in HTS or HCS Organisation. The individual learning processes for all of them shapes students' lives and brings benefit to the community.

The individual learning process in schooling system at Chaem Luang Community is fundamentally important to the knowledge and ability development of the children and youths. These advantages begin with the individual learning process, and then community and social. As stated, the learning process in Chaem Luang Karen Community is in relation to both Buddhist (HTS) and Christian (HCS) Organisation. The learning process in this area gives great benefit to individual people and the community, so it is interesting to explore the social learning process in Chaem Luang Community through the cooperation between HTS Organisation.

b. Education for Everyone (Lifelong Learning): Individual and Social learning Process

It can be said that education for everyone in Chaem Luang Community has a local reputation for the quality of non-formal education of the people and the community. This is because it is a Karen hill tribe community. Three types of lifelong learning are found in this community: Kor Sor Nor, Community-Based Research and Wat Chan Community Technology Learning Centre.

Kor Sor Nor in Thai or non-formal education, or 'education outside the school' provides lifelong learning for youths and adults, who are out-of-school, and did not have the chance to study further education for whatever reasons, such as family, social or economic problems. They can return to study in a Basic Education Equivalency Programme that operates in their community. This programme is developed to provide both general and vocational education for NFE learners based on its curricula that offer basic knowledge sufficient for making a living, furthering studies and performing occupations.

Phra Nikom, the abbot of Wat Chan in Chaem Lung Community, graduated from Kor Sor Nor levels before completing secular further education.

He told me about his Kor Sor Nor education and The Buddhist Pilgrimage Projects, which aims to expand education and promote Buddhism to hill tribe people in northern Thailand.

I'm a Karen Buddhist monk. I ordained as a novice in 1989 (B.E.2532) when I was 14 and became a Buddhist monk in 1997 (B.E.2540).

I began to study in higher education in the first year I was a monk. It took me 5 years learning to gain my B.Ed (Non-Formal and Informal Education). This project is a special project established through co-operation between The Buddhist Pilgrimage Projects, Wat Sri Soda, Chiang Mai and Chiang Mai Rajabhat University. It aims to develop and extend educational opportunities to Buddhist pilgrims in Northern Thailand. Up to now, there are 112 Buddhist pilgrims who have graduated from this project. All of them, including me, are hill tribe Buddhist monks from major types such as the Karen, Akha, Lahu, Hmong/Miao, Mien/Yao and Lisu.

Villagers' Research or in Thai known as '*ngan vijai chao ban*' or Community-Based Research is research done by local people. The main aim of the research is to promote and develop the community and to solve local problems and serve the needs of the community. Community members are the researchers in collaboration with The Thailand Research Fund Regional Office (northern). This research is useful for expanding knowledge and skills to individual members and the community.

Phra Nikom has created a community project called '*Bun San Jon*', which has been mentioned in the previous chapter. It is a 'Community-Based Research: CBR' with support from The Thailand Research Fund Regional Office (northern). At Chaem Luang, The first research project was begun in 2005 (B.E.2548) named '*The Relationship Restoration of Sgaw Karen(Paka Kayaw) through the Cultural Exchange Stage*'. The result of the previous research, '*Bun San Jon*' has been continuing as Buddhist activity for Karen Buddhists in Galyani Wadhana District once a month up to now. It represents learning in the

community as well as cultural transfer. The research 'The Relationship Restoration of Sgaw Karen (*Paka Kayaw*) through the Cultural Exchange Stage' was carried out in 2005 (B.E.2548). The results of this research not only achieved the research's aims but also encouraged the community learning process to serve community people of all ages. At present, '*Bun San Jon*' is continuing as the Buddhist activity for Karen Buddhists of Galyani Wadhana District once a month. This activity is a good opportunity that helps to form good knowledge and relationships between the people, especially the children and the elderly. It represents learning in the community as well as cultural transfer.

Wat Chan Community Technology Learning Centre has become a community learning centre in the Galyani Wadhana District. The aim is to promote and encourage the access of community members, especially Karen children and youths, to information technology. Phra Nikom, the abbot of the wat, is its creator and a computer teacher.

It can be concluded that the social learning process by people for people in relation to education for all in Chaem Luang Community is led by Karen Buddhist monks followed by the people in the community. This is a part of the HTS Organisation learning process. It not only promotes and develops knowledge, education and learning in the community but also makes Karen people and their community well known as an example of the hill tribe Buddhist monk model and community strengthening.

4. Pong Kham Community

There is a primary school, Ban Pong Kham School, for Pong Kham children in which the individual learning process is found. In addition, the community people participate in various kinds of non-formal and informal education in terms of life-long learning, through Kor Sor Nor, the Community Learning Centre, Community-Based Research and Life University.

a. School and Individual Learning Process

The individual learning process in Pong Kham community via the formal education for Pong Kham children is provided by Ban Pong Kham School. It has been described in the previous chapter and it the same as other public primary schools across the country. The school is located close to Wat Pong Kham so it is easy for the pupils to use the Wat areas for playing and learning out-of-school knowledge.

b. Education for Everyone (Lifelong Learning): Individual and Social learning Process

Due to the fact that this is a Buddhist Thai Lanna community, the learning process in HTS Organisation is the same as in every Buddhist community. In the area of education and learning, this study found that this community is a learning community. There are many projects operated by people and the community in collaboration with public and private sector. The most famous project is Ban Pong Kham Community-Based Research. It was led by Phra Ajan Somkid, a community leader in collaboration with The Thailand Research Fund

Regional Office (northern). Their research, 'The Process of Developing Hand Woven Cotton Natural Dyeing by Pong Kham Women Hand Woven Cotton Natural Dyeing Group' was carried out in 2000 (B.E.2543). This was the beginning of 'Community-Based Research: CBR' by local people in the community in order to strengthen the community and promote sustainable development. The villagers themselves are the principal researchers; they do everything during the research process by themselves. The CBR method begins with setting up a research topic by choosing from the problems or interesting topics faced in the community. It enables local people to take responsibility for understanding and revealing knowledge about the research from conception to dissemination. The results of the research can be appropriately adapted for use in their lives or they can make it real.

There are many on-going CBR projects running in Nan Province, such as the research by Nan's Buddhist monks on 'The Role of Buddhist Monks in the Development of Nan province' and the research by villagers from the Nan community network in the area of 'Nan Traditional Knowledge, Culture and Custom'. Both of them were the subject of participant observation during the fieldwork there. It was found that everyone, not only educated people, can be a researcher (monks and/or villagers). They can choose the community problem to research. The results of the research not only achieve the research's aims but also encourage the community learning process and give an opportunity to community people to combine and exchange their personal knowledge with others.

During the fieldwork, I attended two meetings on Community-Based Research. One, concerning the project of Thai local knowledge in Nan province, took place in the temple in Nan Province. The main researchers of this project are the Buddhist monks from every Wat district in Nan Province while the researchers from The Thailand Research Fund Regional Office (northern) are the research mentors. The other concerned community research in Nan province, and was held at Wat Pong Kham. The project is a collaboration between Nan people (local government officials for example, Phu Yai Ban, teachers, monks and villagers from district level).

On this basis, the individual and community learning that occurred during these activities revealed and confirmed the learning process in HTS Organisation in Pong Kham Community. It is a successful way to expand and enhance education skills of local people as village researchers and encourage them to improve their quality of life and then resolve their community people by themselves.

Moving to Kor Sor Nor education in Pong Kham community, This is the same as Phra Nikom at Chaem Luang. Here, Phra Ajan Somkid, an abbot of Wat Pong Kham and the Pong Kham community leader, who studied and finished his basic education (from primary to upper secondary education) in the non-formal education system talked about his education in NFE as follows:

I finished lower primary school level (*Por 4*) from Ban Pong Kham School; at that time it was compulsory education. I would have liked to study further education but could not because my parents were ordinary people: they could not afford it. Thus, I ordained as a novice at Wat Pong Kham at the age of 13 and continued to study as a Buddhist student in informal education until I graduated as a Dhamma scholar at advanced level¹³ (*Nak Tham Aek*) through Pali study.

Education in the past 30 years was not as comfortable as at present, especially in the remote areas such as my community. Students or people who wanted to study in the formal education system had to be patient because they were no such education facilities as schools operating in the rural areas. If they wanted to study at further levels, they had to go to study in a Provincial city. It made trouble for poor people who could afford education for themselves and/or their children.

I was one of those but I wanted to study. Then I thought the Wat seems to be a supportive place and educational institution for the poor. When I was 13, I decided to ordain as a novice, lived and studied in Wat and seven years later I ordained as a Buddhist monk. During that time, I continued to study and passed 3 levels of informal education from the Nan Provincial office of Non-Formal and Informal Education.

He further stated about Non-Formal Education:

In my opinion, *Kor Sor Nor* gives more opportunities to people of all ages and any status and situation to expand their knowledge and

¹³ Dhamma scholar advanced level is an advanced level of Buddhist education and is the basic education for monks and novices in Thailand. It is divided into 3 levels, first, second and advanced (*Nak Tham Tree, Tho, Aek*).

education. As for me, I studied continuously until I graduated as a Master of Environmental Management from Chiang Mai University.

Ban Pong Kham Community Learning Centre is one of the community learning processes at this community. It was also set up by Phra Ajan Somkid, who had the idea 'to open the Wat as a learning resource'. So, it is located in an area of Wat Pong Kham. It acts as a community learning resource for improving the potential, the well-being and sustainable development of Pong Kham villagers and the community. It administers a variety of educational activities, serves as a community forum and acts as a meeting place for villagers to discuss, talk, and share knowledge and experience of family, social, economic and political issues. There are various groups of people in this learning centre; each group is a tool for strengthening the community and sustainable development and is also a model for lesson-learning. The groups members are, for example, the Pong Kham Women Hand Woven Cotton Natural Dyeing Group, the Ban Pong Kham young local researchers, the elderly groups as well as a steel group and a wicker group, learning group networking for self-sufficiency and economy.

The final type of education for all is 'Life University'¹⁴. It is an educational network centre as part of the 'Learning Institution For Everyone (LIFE)' established by the Community Enterprise Institution Foundation (CEIF) with support from four main bodies: the PTT (Petroleum Authority of Thailand), the

¹⁴ http://www.life.ac.th/about_us20110312a.htm (Accessed: 12 March 2011)

BAAC (Bank for Agriculture and Agricultural Co-operatives), the NSTDA (National Science and Technology Development Agency) and the Village Foundation. The aim is to effect human resource development by managing higher education for adults in the community. Since, this university is located in Wat Pong Kham and shares an office with Pong Kham community learning centre, so it has been called the centre for community learning, where several educational activities are created all year round. Moreover, Phra Ajan Somkid is invited to give lectures and learning by doing activities to the Life University students and visitors who make study tours to Pong Kham community. These community activities illustrate the collaboration within HTS Organisation as a learning organisation.

Up to now, Phra Ajan Somkid is a well-known Buddhist monk in various areas, for example, as a Community-Based researcher, a development monk, and a Thai local knowledge knower. He is an advisor in many CBR projects and is invited to give lectures all over the country. In addition Pong Kham Community is a strengthening rural village. Many people and institutions make the study tour to visit this community and learn from Phra Ajan Somkid and his people.

B. Learning Process and Local Knowledge

Local knowledge in the community represents the knowledge, tradition and culture of the people and their community. HTS Organisation in each community has its own unique form; those are similarities and differences depending on local knowledge that has been passed on from time to time. The

details of Thai local knowledge in each community will be explained in the next Chapter. In this section, a brief outline of the learning processes that related to local knowledge in HTS Organisation is explained.

The learning process in local knowledge area is both individual and community learning. Within HTS Organisation, each institution (H-T-S) provides local knowledge to the members. At home, local knowledge of the family is inherited. An example of this is the *Hi Kho*, the Karen ritual reader at Chaem Lung Community; as is explained in detail in the next chapter. At school, pupils and students are taught their community's local knowledge in the areas of Philosophy, Religion and Tradition (PRT). For example, Phra Ajan Somboon, Wat Thung Heang's abbot, in Na Isan community is invited to teach Dhamma, Buddhism and Moral to the students at all the village schools in Na Isan Community. Phra Nikom and Phra Ajan Somkid from Chaem Luang and Pong Kham Community, perform similar roles.

At Bo Saen community, the Imam teaches Basic Islamic Studies to Muslim students in Ban Bo Saen School and Tarbiah Islamiah School. Christian Karen children and youths at Chaem Luang Community are taught Karen Traditional Music and the Karen Christian lifestyle when they go to the community church every Sunday.

In addition, teachers who are local people pay attention to the importance of local knowledge in the community, and engage in activity to promote local knowledge. For example, Ajan Somchai, a teacher from Royal High School Na Yao, Na Isan community teaches his students the process of *Nam Som Kwan*

Mai, or wood community, Thai local knowledge in agriculture. Ajan Yupin, a teacher from Ban Bo Saen School, Bo Saen community invited a local knowledge knower in bamboo weaving to give her students a lecture and demonstrate how to make Wicker containers. All of the above effect the individual learning process in HTS Organisation by people from the religious institution (Temple, Mosque, and Church) and teachers from the educational institution (School).

Turning to the social learning process in local knowledge, as an example, Por Liam, in Na Isan community, teaches and shows Thai local knowledge in Agriculture, Thai Traditional Medicine and Isan traditional food to Na Isan study tour visitors. In addition, two activities which show the social learning process in local knowledge are Community-Based Research: Hand Woven Cotton Natural Dyeing at Pong Kham community and '*Bun San Jon*' at Chaem Lung Community.

As previously discussed in Chapter 2, this study explores BOR WORN in relation to the concept of the learning organisation, whereby individual learning theory and social learning theory including the CoPs concept are generally employed in the social context. According to the fieldwork data and documentary sources, it can be said that the learning process within the organisation and community are in good cooperation. All activities which occur in the community such as formal education for children and youths, *Kor Sor Nor*- lifelong learning for people of all ages and the Community Learning Centre are in relation to HTS Organisation, which provides knowledge, education and learning to people inside and outside the community. The

community opinion and learning leaders play a significant role in leading their communities and their people to become an educated, sustainable society. This is one of the important functions of HTS Organisation.

Given this evidence, it can be seen that the learning process in HTS Organisation in the form of individual learning and community learning is advantageous and useful for the individual members of all ages and also for community and society. Learning has a significant role for individuals and the community. For individuals, learning is an issue of engaging in and contributing to the practices of their communities, refining their practice and ensuring new generations of members for the communities (Wenger, 1998).

As Gherardi (1999) indicates, to make a journey into the land of discovery is an aim of the learning process in the social context. In this study an example of this can be taken from '*Bun San Jon*' - Chaem Luang Community project, which not only preserves the tradition and culture of Sgaw Karen but also creates new knowledge, learning and experience - '*ngan vijai chao ban*' or 'villagers' research' for the community and its people.

The learning process in an organisation covers both global knowledge and local knowledge. Every institution in the organisation, H-T-S, plays an important role to provide the members with learning opportunities, and to deepen and expand their knowledge and experience. The following section will discuss the relationship between HTS Organisation and the concept of communities of practice (CoPs) as a useful theory and explain how CoPs shaped this study.

III. COMMUNITIES OF PRACTICE AND HTS ORGANISATION

It has already been mentioned that the concept of community of practice has provided a useful perspective on social learning theory (situated learning, legitimate peripheral participation) especially knowing and learning in the community. It was indicated in Chapter 2, that this study used the concept of communities of practice (CoPs) as a useful theory in which to ground and shape this research, contextualise the research and achieve the research aims. On the one hand, it raises the question, with respect to the outcome of this study, can we use a conceptual perspective: theory and practice of CoPs as a guide to develop HTS Organisation? On the other hand, it compares and contrasts the characteristics and role of HTS Organisation with the meaning of practice, the community and the identity of CoPs in order to evaluate whether HTS Organisation has become a community of practice.

To begin with, communities of practice present a theory of learning that starts with engagement in social practice as the fundamental process by which we learn and so become who we are (Wenger, 1998). The learning process in HTS Organisation, as stated earlier, reflects theories of learning in organisation in individuals and the community. HTS Organisational members participate in all kinds of community activities, learn, share, exchange and create new knowledge together during the process. They understand and know exactly the nature and meaning of their community.

Secondly, it has been mentioned that HTS Organisation occurs naturally when community people from each institution engage in community activities; this is the basic HTS Organisation. Within the organisation, these may be created specific subgroups with the goal of gaining knowledge related to their field. This is shown by the following examples taken from the study areas: Na Isan Villagefund Portal, Na Isan Community Forest, Bo Saen OTOP Group, Buddhist Karen '*Bun San Jon*' Group, Pong Kham Young Researchers Community-Based Research. It is through the process of sharing information and experiences with the group that the members learn from each other, and have an opportunity to develop themselves personally and professionally (Lave and Wenger, 1991).

Third, HTS Organisation members develop their learning and practice through a variety of activities, depending on the purpose of the activity. Na Isan people learn and use agricultural management under H.M. King Bhumibol's Philosophy of Economic Sufficiency to solve agricultural problems in the community; Muslim and Buddhist people at Bo Saen coordinate to develop synergy for community harmony; Buddhist and Christian Karens at Chaem Luang discuss, and share the ideas on how to sustain and transfer their traditional and culture; Pong Kham villagers carry out the research projects by conducting fieldwork, mapping knowledge and identifying gaps. All these are examples.

Fourth, a key concept of communities of practice is community knowledge. The learning that evolves from these communities is collaborative, whereby the

collaborative knowledge of the community is greater than any individual knowledge (Gherardi and Nicolini, 2000 as cited in Johnson, 2001). This study found that the learning process that occurs in a social context in HTS Organisation, as the result of members' coordination; participation, sharing and exchange is community knowledge and brings advantage to the community rather than individuals. This is revealed by the example of Na Isan and Pong Kham Community; the good relationship and the collaboration of the community people of all ages under the leadership of Por Liam and Pra Ajan Somkid have enabled Na Isan and Pong Kham Community to become successful and rural community models in Thailand. Moreover, at individual level, community leaders, Por Liam, Phra Nikom and Phra Ajan Somkid have received awards from public and private sectors and become knowledgeable, well-known people who are acknowledged as role model across the country.

The three important concepts of CoP in relation to the three main themes of the study are (1) BOR WORN HTS Organisation; managing a group of people as an organisation, (2) learning in the community; knowledge creation and sharing (3) sustainable Thai local knowledge and cultural transfer. The HTS Organisation in each community acts as a community of practice, to achieve three goals for community development. Initially, the community of practice creates and manages the HTS Organisation, which in general, consists of leaders from each institution: the village chief from Home, an abbot from the Temple and a head teacher from the School, followed by the members: knowledge knowers, villagers, monks, teachers and students. To do this, they discuss and solve community problems as well as villagers' individual

problems with the aim of well-being and achieving a sustainable community. Moreover, CoP creates good relationships among the institutes as well.

Next, when people meet, participate, discuss and talk in learning activities, the learning process, both individual and social learning, occurs in the social context for community strengthening and sustainable development, as well as providing a model for lesson-learning. Finally, there is the question of ensuring that Thai local knowledge and culture are sustained in Thai society and knowledge is transferred to the younger generation.

Table 5.2 Analysis of HTS Organisation by Communities of Practice

Community	Managing Organisation	Knowledge Creation and Sharing	Sustainable Thai local knowledge and Cultural Transfer
Na Isan	<p>1. HTS Organisation</p> <ul style="list-style-type: none"> ✚ Organisation led by a villager (Por Liam) ✚ Informal community leader (Por Liam) plays an important role as formal community leader (<i>Phu Yai Ban</i>) <p>2. Solving community problems</p> <ul style="list-style-type: none"> ✚ Agricultural problems ✚ Economic problems 	<p>1. Learning in the community</p> <ul style="list-style-type: none"> ✚ Formal education for Children (Global knowledge) ✚ Education for all (Lifelong learning) <p>2. Knowledgeable and learning society</p> <ul style="list-style-type: none"> ✚ Knowledge creation and exchange in the community <p>Knowledge is shared across the working groups (participation)</p> <ul style="list-style-type: none"> ✚ Expand knowledge and transfer 	<p>1. To ensure Thai traditional and culture are sustained</p> <ul style="list-style-type: none"> ✚ Buddhist tradition ✚ Isan tradition and culture <p>2. Transfer of Thai local knowledge to the next generation</p> <p>Thai local knowledge in Agriculture, Community Funds and Business</p>

3. Community awards

- ✚ The Green Globe Award of the 4th Annual 2002 'Honourable mention of exemplary community crisis retrieval'

4. Community Organising Groups

- ✚ Na Isan Villagefund Portal
- ✚ Rice Bank
- ✚ Fish Bank
- ✚ Na Isan Community Forest.

to people outside of the community

Field-trips or Study tours, giving lectures and practice by Pro Liam in areas of agriculture and sustainable development

Bo Saen

1. HMS Organisation

- ✚ Religious institution (Mosque-M) led organisation followed by political institution (H - Tambon Administrative Organization) (TAO;

1. Learning in the community

- ✚ **Formal education for Children (Global knowledge)**
- ✚ **Education for all (Lifelong learning)**

1. To ensure Thai tradition and culture are sustained

- ✚ Muslim tradition
- ✚ Southern Thai tradition and culture

Or Bor Tor) and education institution
(school – S)

- ✚ Organisation led by institution
(Mosque) not a person
- ✚ As it is a Muslim community, people participate in the organisation as a religious duty and related to the Islamic Way of Life.
- ✚ Good collaboration between mosque, home and school

2. Solving community problems

- ✚ Economic problems
- ✚ Youth problems

3. Muslim strengthened community

2. Knowledgeable and learning society

- ✚ Knowledge creation and exchange in the community
- Knowledge is shared across the working groups (participation)

2. Transfer Thai local knowledge to the next generation

- ✚ Thai Muslim local knowledge particularly Muslim Traditional Medicine and Agriculture

Chaem Luang

1. HTS Organisation and HCS

Organisation

- ✚ In Karen Buddhist villages;
Organisation led by a Buddhist monk
(Phra Nikom)
- ✚ In Karen Christian villages;
Organisation led by institution
(Church) not a person.
- ✚ Informal community leader
(Phra Nikom) plays a more important
role than formal community leader
(Phu Yai Ban)

2. Solving community problems

- ✚ Agriculture problems
- ✚ Economic problems

1. Learning in the community

- ✚ Formal education for Children
(Global knowledge)
- ✚ Education for all (Lifelong
learning)

2. Knowledgeable and learning society

- ✚ Knowledge creation and
exchange in the community
 - The knowledge is shared
across the working groups
(participation)
 - Community-Based
Research: CBR
- ✚ Expand knowledge and transfer
to people outside the community

1. To ensure Thai tradition and culture are sustained

- ✚ Buddhist tradition
- ✚ Christian tradition
- ✚ Karen tradition and culture

2. Transfer of Thai local knowledge to the next generation

- ✚ Karen local knowledge
particularly in Philosophy,
Religion and Tradition, Natural
Resources and Environmental
Management and Traditional
Medicine

- ✚ Religious and tradition problems
- 3. **Buddhist Karen Strengthen Community**
- 4. **Community Organising Groups**
 - ✚ Karen Buddhist network
 - ✚ Young Karen Buddhist network
 - ✚ Young Karen Christian network
 - ✚ Village housewives group
 - ✚ Village elderly group
 - ✚ Village youth group
 - ✚ Housewives weaving group
- Field-trips or Study tours, giving lectures and practice by Phra Nikom in areas of Buddhism and Karen tradition and culture
- Community-Based Research: CBR

Pong Kham

1. HTS Organisation

- ✚ Organisation led by a Buddhist monk (Phra Ajan Somkid)
- ✚ Informal community leader (Phra Ajan Somkid) plays a more

1. Learning in the community

- ✚ **Formal education for Children (Global knowledge)**
- ✚ **Education for all (Lifelong learning)**

1. To ensure Thai tradition and culture are sustained

- ✚ Buddhist tradition
- ✚ Lanna Thai tradition and culture
- 2. **Transfer Thai local knowledge to the next generation**

important role than formal

community leader (*Phu Yai Ban*)

2. Solving community problems

- ✚ Deforestation
- ✚ Underdeveloped community
- ✚ Uneducated and poor people
- ✚ Weaknesses of Buddhism.

3. Community awards

- ✚ The Green Globe Award of the 4th Annual 2002'
Ban Pong Kham Young Local
Researcher Award
- ✚ The Green Globe Award of the 6th Annual 2004'
Individual Award; Phra Ajan Somkid
who taught integration of knowledge

2. Knowledgeable and learning society

✚ Knowledge creation and exchange in the community

- The knowledge is shared across the working groups (participation)
- Community-Based Research: CBR
- Education network centre for 'Life University'

✚ Expand knowledge and transfer to people outside the community

- Field-trips or Study tours, giving lectures and practice by Phra Ajan Somkid in area of Natural Resources and Environmental

- ✚ Thai local knowledge particularly in Natural Resources and Environmental Management, Industry and Handicrafts and Fine Arts

with mercy.

4. Role model of Strengthening the Community

5. Community Organising Groups

✚ Pong Kham Women's Hand Woven

Cotton Natural Dyeing Group

✚ Ban Pong Kham young local

researchers

✚ Elderly group

✚ Housewives group

✚ Youth group

Management, Community

development, Thai local

knowledge and culture

○ Community-Based

Research: CBR

From the table above, we can see the use of community of practice in the HTS Organisation to achieve three main purposes, namely 1) managing an organisation, 2) knowledge creation and sharing and 3) sustaining Thai local knowledge and culture and knowledge transfer. To sum up as follows:

1. BOR WORN HTS Organisation: Managing an Organisation

All of the communities in the study areas create and manage their own HTS Organisation using the Communities of Practice concept. Community problems were the origin of the HTS Organisation in the community. These can be seen in every community. The first and most important institution in the HTS Organisation is the religious institution (Buddhist temple, Islamic mosque and Christian church). They play a significant role in every community, not only in the communities in these study areas but also across Thailand. Normally, the chief of the organisation is a Buddhist monk who acts as a community learning and opinion leader. The aim of the organisation is to solve community problems, and maintain their religion, culture and traditions. The outcomes of people participating and helping each other within the organisation are well-being, strengthening and sustaining the community as well as creating good relationships among the institutions.

2. Learning in the community: Knowledge Creation and Sharing

To achieve this, the HTS Organisation models the use of Communities of Practice as a knowledge translation strategy. The knowledge, education and learning activities within the HTS Organisation, whether education for children in schools, adult out-of-school education or lifelong learning encourages people

to build on their global knowledge, expand their understanding, and exchange knowledge and experience gained from participating in the organisation. The knowledge is shared across the working group, Community-Based Research (CBR) and/or by provision of lectures and practice to participants inside and outside the community by knowledge experts, such as Por Liam – Na Isan, Phra Nikom – Chaem Luang and Pra Ajan Somkid – Pong Kham. All of them develop Communities of Practice and enable members to share information, best practice and experience to reach the goal of a knowledge-stewarding community.

3. Sustainable Thai Local Knowledge and Cultural Transfer

Using the Communities of Practice concept in an HTS Organisation will promote awareness of tradition and culture as well as Thai local knowledge to organisation members. This is confirmed by the way HTS Organisation manages and maintains all activities related to religion, tradition and culture in the community. Each community manages the HTS Organisation in a way which covers this issue but differs in the detail of the community situation.

Turning to the theory and concept of community of practice (CoP), it is an important and good relation for HTS Organisation especially in knowing and learning in the community, as it provides a useful perspective on social learning as situated learning through legitimate peripheral participation. Learning normally occurs and is embedded within activity, context and culture. It allows members to learn by socialization, visualization and as participation in practice. The concept describes how newcomers become experienced members through

peripheral activities, and novices become acquainted with the tasks, vocabulary, and organizing principles of the community (Lave and Wenger, 1991). This is illustrated throughout this study; children and youths from the four studied communities, as newcomers, become experienced members through participation in practice in the communities' activities.

The concept of Communities of Practice is very beneficial to the HTS Organisation. They provide strength and knowledgeable to individuals, organisations, communities, societies and then the country. However, from the data gathered from the four communities of this study, we cannot be certain whether and how many people actually use them. during the fieldwork, when key informants were asked what they knew or had heard about Communities of Practice, 80% did not know, and only 20% knew and consciously tried to apply CoPs theory for their HTS Organisation (people in this group include informal community leaders: Por Liam - Na Isan, Phra Nikom - Chaem Luang and Pra Ajan Somkid - Pong Kham and educated people such as teachers, community chiefs and government officials).

It seems to me that, although Communities of Practice theory and practice have existed in Thailand for more than 10 years, they are only known and used at the major levels such as government organisation, universities, hospitals, business companies and the private parties. They do not cover ordinary people, particularly those who live in rural areas. Therefore the community leaders

should be aware of this and find a way to teach the basic concept of CoPs to their members, who are the majority of an organisation, to enhancing their HTS Organisation to achieve their goals.

Finally, it can be said that HTS Organisation uses the concept of a community of practice in a unique combination of three fundamental elements: the domain, the community and the practice. The members participate together in a community learning process to achieve the goals of the organisation. Finally, HTS Organisation as a learning organisation (LO) has been concluded as follows.

IV. HTS ORGANISATION AS A LEARNING ORGANISATION

In the two previous sections: organisational learning and CoPs, the learning process in HTS Organisation from the study areas and the relationship between HTS and of CoPs were explored. BOR WORN HTS Organisation was seen as a learning organisation, whereby individual learning theory and social learning theory including the CoPs concept are generally employed in the social context. This section examines the characteristics of HTS Organisation as a learning organisation.

HTS Organisation is identified as a learning organisation from an interpretivist position and social constructionist view. The role and characteristics of HTS Organisation in the four study areas and the learning processes that happen in an organisation have already been mentioned, under the interpretivist position

(Deetz, 1996 as cited in Karatas-Ozkan and Murphy, 2010). HTS Organisation is an ideal organisation that represents the collaboration between people from the three main institutions in the community. It is a social site in a community where the members from different institutions and various social dimensions (villagers and government officers from the Home-political and economic dimension, monks from the Temple-religious and cultural dimension and teachers and students from the school-educational dimension) participate, learn, discover and share important characteristics to achieve their aims, both individual and for the community.

HTS Organisation is a non-profit organisation that belongs to the community where it is located. The study found that each community has its own HTS Organisation that occurs automatically within the community, whatever the political status of the community is. This means that Na Isan and Pong Kham HTS Organisation are at the village level, Bo Saen HMS and Chaem Luang HTS Organisation are at the subdistrict level. The community activities that encourage the members of the community come to take part are created by the three main institutions (H-T-S). The aim of the participation is related to social rather than economic aspects of organisational activities.

The community people may come to take part in the activities for a variety of reasons, for instance, to solve the community problems or to benefit from the religious, traditional and cultural heritage. For example, (1) Por Liam and other villagers at Na Isan Community faced the usual agricultural workers' problems and deforestation, (2) Pong Kham community was motivated by an under-developed community with under-educated and poor people, and (3) the

weakness of Buddhism in recent times is the big issue for Buddhists all over the country.

Furthermore, the idea of HTS Organisation as the learning organisation has been proposed to increase the knowledge intensity and development potential of the organisational members. In this case, it means community people of all ages from children to elderly are pleased to be part of the organisation, they come with the '3Hs'-Head, Heart, Hands, because they want to improve their community.

In terms of the social constructionist view, learning organisations are culturally and historically unique sites where members collectively engage in the construction of a social reality (Berger and Luckmann, 1966 as cited in Karatas-Ozkan and Murphy, 2010). HTS Organisation is a culturally and historically unique site because each community has its own history, culture, size and age (DiBella, 2005). For example, Bo Saen HMS Organisation is a subdistrict Thai Muslim community and Chaem Luang HTS Organisation is group of Karen Buddhists from the villages. The Buddhist temple, Mosque and Christianity Church are the most important place in the community, which represent their socio-cultural features and history. The leaders of HTS Organisation are from the religious institution (Temple and Mosque) such as Phra Ajan Somkid at Pong Kham community, Phra Nikom at Chaem Luang Community. However, in Bo Saen Muslim community there is nobody who stands out as a chief of the organisation but Islam plays an important role for Muslim people in the

community. This means that HMS in Muslim communities are shaped by Islamic ways.

Within HTS Organisation, one vital reason why people participate in the community activities is that they respect their religion (Buddhism, Islam, Christianity) so they try to sustain it and carry it on to future generations. This is shown by the participation in community activities related to social festivals and Buddhist tradition, such as '*Bun San Jon*' at Chaem Luang Community, and The Annual Buddhist festival, '*Thet Maha Chart*' at Pong Kham Community.

Moreover, it supports and leads to Thai local knowledge and cultural transfer, which is one of the outcomes of this organisation. So, the purpose of learning in this organisation may be seen as transmission of cultural heritage and transfer of cultural knowledge by using OL/LO as a management tool (Elkjaer, 1999).

On this basis, it can be seen that HTS Organisation operates as a learning organisation according to the concept of CoPs, which develop by the members' practice in a variety of social activities. In respect to one of the important roles of HTS Organisation: knowledge, education and learning that are developed during the learning process, one goal of this study was to explain and theorise how knowledge, education and learning are provided to the community and its people. Given this evidence, it can be seen that HTS Organisation is a learning organisation and a facilitator to promote knowledge, education and learning within its community. It is important for Thai community, society and culture to use the concept of this organisation to provide knowledge, education and learning to the people and the community.

CONCLUSION

HTS Organisation is a learning organisation (LO). The learning process occurs in the organisation as both individual and social learning (OL), and includes both global knowledge and local knowledge. This chapter has achieved the research aim of understanding HTS Organisation as a way to provide knowledge, education and learning to the people and its community.

The learning process in all kinds of education in each community provides knowledge and experience for individuals and the community related to HTS Organisation. For example, formal education in the schooling system is an education for children and youth, while education for everyone - Lifelong Learning, gives learning opportunities to the people of all ages. These also support two kinds of knowledge: global knowledge (GK) or scientific knowledge and Thai local knowledge as a national heritage.

Theory of learning and social practice in communities of practice is the fundamental process of HTS. Thus, HTS Organisation acts as a community of practice in a unique combination of three fundamental elements: the domain, the community and the practice. The next chapter reveals the role of HTS Organisation in Thai local knowledge and cultural transfer.

Chapter 6...

Thai Culture and Local Knowledge

INTRODUCTION

The characteristics and roles of BOR WORN-HTS Organisation as which a learning organisation (LO) in the community have been identified in the two previous chapters. The learning process in HTS Organisation is both individual and social learning process (OL), and includes both global knowledge and local knowledge.

In this chapter: Thai culture and tradition and Thai local knowledge, which are the national heritage, in general, are described. In particular, the relationship between BOR WORN-HTS Organisation and Thai local knowledge and cultural transfer in the study areas, which is, an important issue of this study, connected with theories of learning, has been explored.

The chapter seeks to understand the importance of Thai local knowledge and culture to Thai society and the people, how they learn to cope with Thai local knowledge, which is embedded in their community, and the processes of sustaining and transferring Thai local knowledge and culture that happens in HTS Organisation as a learning organisation.

There are four parts of this chapter: first, Thai traditions and culture, second, Thai traditions and culture in the study areas, third, Thai local knowledge, and fourth, HTS Organisation and Thai local knowledge and cultural transfer.

It starts with a general background of Thai traditions and culture. Then, it focuses on the details of Thai local knowledge especially in the study areas, which are alive and important to the community and its people. This chapter ends with discussion of the relationship between HTS Organisation as a learning organisation and Thai local knowledge and cultural transfer.

I. THAI TRADITIONS AND CULTURE

In Thailand the words 'culture' and 'tradition' always come together as Thai tradition and culture or '*Prapaynee lae Wattanatam Thai*' in Thai. The word 'tradition' (*Prapaynee*) comes from the Latin word 'traditium' which means the heritage of the past. In Suvanarit's study (2004), tradition means belief, ideas, actions, attitudes, values, moral regulation and methods, as well as various ceremonies which have been performed in the past and continue to the present. In term of culture or *wattanatam*, Bates and Plog (1990, p.7) explain, 'A culture is the system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning'. The word 'culture' or '*Wattanatam*' (in Thai) is derived from two words: '*Wattana*' from the Pali language means '[to] grow; thrive; flourish' and '*Tam*' from a Sanskrit word means 'an existing condition' Thus 'culture'. '*Wattanatam*' shows conditions that represent growth, discipline and regulation. Similarly, Thai sociologists, Suvanarit and Wasi explain: Culture is the symbol of each society which indicates its own prosperity and degeneration. It also shows the evolution of the people, represents the personality of the nation; it polishes people's minds and brings harmony and peace to society (Suvanarit, 2004).

'Culture is the accumulated and practised wisdom that has been transferred from generation to generation for a long time' (Wasi, 1996).

The Ministry of Culture (2011) is an organisation which is responsible for protecting, sustaining, enhancing, disseminating, and promoting the religious, artistic and cultural affairs of the nation and thus contributes to maintaining the ultimate symbols of Thai social values, i.e. nation, religion and monarchy. Thai culture has had a rich and varied history dating back more than seven centuries. It is unique, as Thai nationality creates the foundation of harmony and national security. The culture pervades all aspects of human social interaction including language, literature, arts, music, craft, antiques and archaeological sites etc. This also includes the Thai way of life, custom and tradition that has been inherited from past to present (Ministry of Culture, 2011).

Thai tradition and culture has been greatly influenced by religion and agriculture. Thai culture has been transferred and developed through the process of time since the Sukhothai Kingdom in the 13th Century. It has its own real traditional culture that has been mixed and exchanged with those of other countries such as India, China and European countries where this is useful and suitable for Thai people. This is shown by the introduction of Buddhism and Brahmanism from India, Sri Lanka and Cambodia in the Sukhothai Era. At the same time, food culture, trade and people's lifestyle were from China.

According to Phya Anuman Rajadhon (1981), a great Thai scholar and writer, it can be said that everything that the Thai culture means is developed and

clustered around its national religion (Buddhism). He also stated that the culture of Thailand as expressed in its religion, arts and literature, social system, habits and custom, reveals a unity in a general sense with Thailand's neighbours, such as the Cambodians in the southeast, the Mons, Laos, and the Burmese in the north and northeast and partly the Malays in the south, but with varied characteristics. The two main factors that shaped Thai culture, custom and lifestyle from past to present are the intermixing between Buddhism, Brahmanism (Hinduism) and Animism (ancestor-worship; this is the primitive belief of the Thai people) and the Thai social system in the past, its agrarian society. Thai traditions are assumed to have come from Hinduism or Brahmanism. This is because there are no ceremonies for birth, marriage and death in Buddhism (Blanchard, 1958).

Thai people are friendly, peaceful and harmony loving and respect older people. They have a very strong sense of graciousness and hospitality, but also a strong sense of social hierarchy. They are observers and lovers of nature, amiable, generous and mirthful to everyone which whom they come into contact. Younger Thais, wherever they may live anywhere in Thailand, usually pay respect to older people and older people must show their kindness and consideration to younger ones. These characteristics have been transferred from time-to-time and generation-to-generation and are deeply embedded in Thais. Thai people's values, habits and custom show real Thai qualities: *Wai*-Greeting, respect for hierarchy, *Bun Khun*- indebtedness, *Pi-Nong*- showing endearment, *Sanuk*- life should be fun and *Kreng Jai*- extremely considerate.

Based on their religion, Thai culture varies with the people's characteristics in their local areas, leading to variant forms of Thai culture in different parts of the country. This is why Thai culture and tradition can be divided into four regions: the centre, the north, the northeast (Isan), and the south. Each has its own identity and unique characteristics which are shown in the people's language and lifestyle, despite certain basic similarities. The traditions of Thailand are reflected in the community activities which people are encouraged to participate in and through which the BOR WORN-HTS Organisation occurs. These can be divided into life traditions, social festivals and Buddhist traditions.

A. Life Traditions and Family Ceremonies

Most life traditions or family ceremonies are related to human life from birth to death, that is, birthdays, ordination ceremonies, marriages, housewarming and funerals. The Birth Tradition is the first ceremony in human life called Cutting of the Birth Hair or the Fire-Shaving Ceremony (*Kon Pom Fai*) and the Birth Thirty Days Ceremony (*Tham Khwan Duan*), is the cutting of the baby's hair and celebrates a baby's reaching one month old. There is merit making by offering food to monks, followed by a Brahman ceremony. This is essentially a Brahman rite. *Kon Pom Fai* and *Tham Khwan Duan* are HTS Organisation activities related to both Home and Temple institutions.

The second rite in the life span is the ordination ceremony. There are two steps for Thai males entering into the monkhood. The first is to be ordained as a novice (*Nen*) when a boy is up to 7 years old. A Thai young man aged 20 or over

is expected to ordain as a monk (*Phra*) at some time during his life. It is a popular belief that by this act the monk confers great merit upon his parents, so that it becomes a sort of repayment for his upbringing. The length of time is entirely up to him and his family. A favourite period for ordaining is for the duration of the three month *Phansa* or Buddhist Lent. The novices have to follow only 10 precepts, while monks have 227. The ordination ceremony is very important to every Thai male and it shows a good relation between the Thai family and Buddhism (Home and Temple institutions).

The marriage ceremony has always been highly important in Thai lifestyle and culture. It indicates the maturity of a Thai man who has passed his customary term of monkhood and is getting married, taking on more responsibilities and ready to have a family. He must be responsible for the lives he will create and must act as a leader of his family. During this ceremony nine monks are invited for the recitation of prayers. Then the bride and groom give food offerings to the monks. The ritual wedding is important and appropriate because it represents the prosperity of cultures and spirits of society which have resulted from the delicate minds of perceptive Thai ancestors. It is also the beginning of the family institution in Thai society and then HTS Organisation.

A traditional part of Thai life that has been passed from olden days to modern times, the Housewarming Ceremony (*Kuen Ban Mai*) is the blessing of a new house. It is a ceremony combining Buddhist beliefs with social values and Thai customs. The monks perform a Buddhist rite including blessing and sprinkling holy water on the host and guests and throughout the new house to encourage good fortune and prosperity for the new dwelling and its inhabitants.

According to Blanchard (1958, p.108), 'Thai funeral rites are the most elaborate of all the life-cycle ceremonies and are the ones entered into most fully by monks'. According to Buddhist teaching, death is suffering, relieved only by the knowledge that it is universal and this gives an underlying mood of cheerless resignation to Thai funerals. The aim of the activities in the funeral is to make merit for the deceased. The monks are invited to chant hymns and then after the cremation of the body, the ashes and charred bones are buried at the *Pra Chedi* or pagoda (which is erected by the deceased's family) in the temple. In former times a portion of the bones was sometimes kept in the house in a receptacle.

The study found that the activities of life traditions or family ceremonies are still important to Thai society in rural areas. Thai people nowadays give more priority to these traditions: ordination ceremonies, marriages, funerals and housewarming ceremonies, in that order. Although these traditions and ceremonies are private and personal, not community activities, Thai people consider that ordination ceremonies, marriages and funerals are important events that happen only once in their life. Thus, Thai people, whether they are the hosts or the guests, are very proud and willing to organise these. Moreover, these activities relate to the religion, temple, monks and merit; the monks are invited to perform chanting in all events. Thus, it persuades community people join together throughout an event from beginning to end, whereby a learning process happens. In HTS Organisation, they are family activities and led by the Home institution in the cooperation with the Temple Institution.

B. Social Festivals

The Thai people celebrate various folk festivals such as the *Songkran*, *Sart Thai* and *Loy Krathong*. These festivals are part of Thai tradition. Songkran (the water festival) is officially observed from April 13th to April 15th each year. Songkran is regarded as the traditional Thai New Year festival and is synonymous with the uninhibited throwing of water over anyone and everyone.

The Sart Thai Festival or *Wan Sart Thai* is a traditional Thai mid-year festival, held on the last day of the 10th lunar month (*wan raem 15 Kham Deuan 10*) usually sometime during September and October. This festival is a day to pay special respect to ancestors with prayers, merged with Buddhist rituals and merit making on Sart Day.

One of Thailand's favorite festivals, Loy Krathong, takes place on the full moon nights of the twelfth lunar months (normally in between the middle of October and November each year). It is a heartfelt hymn of praise and thanksgiving to the Thai Goddess of Water (*Mae Phra Kong Ka*). It is probably confined to agricultural people who rely on the abundance of water as a source of economic life, but also symbolises the floating away of one's past sins (Phya Anuman Rajadhon, 1981; Rogers, 1989).

Thai people participate in all social festivals with the purposes of making merit and preservation of the tradition and culture. In HTS Organisation, these social festivals are community activities so people from the Home (H) institution such as village headman and villagers are leaders of these festivals, followed by

teachers and students from community schools and they also ask advice from the abbot or monks.

C. Buddhist Traditions

Some Buddhists go to the wat to make merit (*Tum Boon*) on Buddhist holy days (*Wan Phra or Wan Thamma Sawana*) four times each month. Apart from Buddhist holy days, there are seven important Buddhist festivals each year in Thailand, namely Makha Bucha Day, Visakha Bucha Day, Asalha Bucha Day, Khao Phansa Day, Ok Phansa Day, The Kathin Ceremony (*Thot Kathin*) and The Pha Pa Ceremony (*Thot Pha Pa*).

In addition, on the Buddhist Tradition days such as Makha Bucha Day, all Buddhists go to a local or nearby Wat and participate in Buddhist activities including offering food to the monks; taking the Five Precepts (*Panca Sila*) and listening to sermons (Dhamma talks) by monks. In the evening, the 'Wien Thien' ceremony, as a sign of respect for the Triple Gem, takes place. The day will conclude with evening chanting of the Buddha's teachings and meditation.

To begin with Makha Bucha Day, sometimes called 'Sangha Day', this means worship on the full moon day of the third lunar month (this usually falls in February). It is the day for marking the Great Assembly of Disciples. The second, Visakha Bucha Day, sometimes called 'Buddha Day', is observed on the full moon day of Visakha month (the sixth lunar month -this usually falls in May). This day commemorates three key events in the Buddha's life: the day of the Buddha's birth, the day of the Buddha's enlightenment and the day of the Buddha's passing away; they all happened on the same date in different years

(the full moon day of the sixth lunar month of the year 623 B.C., 588 B.C and 543 B.C. respectively). On December 15, 1999 (B.E.2542), the United Nations declared Visakha Bucha Day to be one of the world's most important days. The third, Asalha Bucha Day, sometimes called 'Dhamma Day', means worship on the full moon day of the eighth lunar month (this usually falls in July). It is the anniversary of the first sermon given by the Buddha to his five disciples after his enlightenment in the deer park at Varanasi in India, and thus the foundation of the Buddhist order.

In the evening of the three Buddhist days, Makha Bucha Day, Visakha Bucha Day, and Asalha Bucha Day, Buddhists process in the *Wien Thien* ceremony - walking around the edifice (*Uposatha, Bot*) in a clockwise direction with a flickering candle (*Thien*), three joss sticks (*Toop*) and a lotus or flowers- three times as a sign of respect to the Triple Gem (The Buddha (*Phra Phud*), Dhamma (*Phra Tham*) and Sangha (*Phra Sangha*)). The fourth, Buddhist Lent Day (*Wan Khao Phansa*) is the day following Asalha Bucha Day (the first day after the full moon of the eighth lunar month), and means entering the 'Rainy Season Retreat (vassa)'. It is a time when all Buddhist monks must stay in their own temples for a three month period during the rainy season (from the first waning moon of the eighth lunar month until the full moon day of the eleventh lunar month). During this period, monks are expected to devote their time to study, meditation and teaching Dhamma.

The last important Buddhist Day is Ok Phansa Day (*Wan Ok Phansa*) which means coming out of the vassa. This event falls on the full moon of the eleventh lunar month (October). This means that after the end of the Rains Retreat, the

monks are allowed to travel elsewhere and stay at places outside their temples. All of the Buddhist Tradition Days mentioned above are also public holidays in Thailand, except Ok Phansa Day. The Kathin Ceremony (*Thot Kathin*) and The Pha Pa Ceremony (*Thot Pha Pa*) are the last two Buddhist ceremonies of the year. The Kathin ceremony is an annual festival to present monks with kathin robes upon the ending of the Buddhist Lent. They occur over a period of four weeks, starting on the first night of the waning moon of the 11th lunar month (*Raem 1 Kham Deuan 11*) and ending with the full moon of the 12th month (*kuen 15 kham Deuan 12*). There are two kinds of Thot Kathin: the Royal Thot Kathin and the Thot Kathin performed by the general public. It is a tradition of merit-making where people offer robes to monks and donate money to the temples to restore their buildings and also to raise funds to build new buildings. The Pha Pa Ceremony (*Thot Pha Pa*) is a robe-offering ceremony, like Thot Kathin but the difference is it can happen at any time in the year and at any temple.

Thai Buddhists observe Buddhist festivals and traditions in order to make merit and carry on Buddhism and the tradition. Thus, monks are the head of these festivals, in cooperation with community people of all ages.

II. THAI TRADITIONS AND CULTURE IN THE STUDY AREAS

Traditions of Thailand such as life traditions, social traditions and Buddhist traditions are the same in general across the country, although there are variations depending on the region in which the community is situated and the people in the community. Table 6.1 shows the three types of thai Tradition and culture in the four study areas.

Table 6.1 Thai Traditional and Culture in the Four Study Areas

Community	People	Religion	Culture and traditions
Na Isan	✚ Thai Northeastern (Khon Isan or Thai Isan)	✚ Buddhism	✚ The Rocket Festival (<i>Prapaynee Bun Bang Fai</i>) ✚ The Candle festival (<i>Prapayne Hae Thian Phansa</i>).
Bo Saen	✚ Thai Islam or Thai Muslim	✚ Islam	✚ Five Pillars of Islam ✚ Muslim Rites of Passage; Birth, Marriage and Death
Chaem	✚ Karen Hill Tribe	✚ Buddhism	✚ Karen Culture
Luang		✚ Christianity	✚ Buddhist Tradition
		✚ Animism	✚ Christian Tradition
Pong Kham	✚ Thai Northern (Thai Lanna)	✚ Buddhism	✚ Lanna Thai Songkran Festival ✚ Tan Kuai Salak

A. Northeastern Thai Culture (Isan) and Buddhist Traditions in Na Isan Community

As stated in Chapter 4, although the Na Isan Community is located in central Thailand in Chachoengsao province, all of the villagers migrated there from three provinces in the Northeastern region (*Isan*), Khon Kaen, Surin and Buri Ram. Thai northeasterners (*Khon Isan*) are ethnically mixed with Thai, Lao and Khmer people. The cultural pattern has been developed and exchanged with neighbouring countries, Lao in the north and Cambodia in the south. Agriculture is still the main occupation of Na Isan people with rice as the major crop. The lifestyle is mixed between Theravada Buddhism and Animism, as is shown in the socio-culture and traditions such as The Culture of Rice, the most dominant in Isan culture, and The Royal Ploughing Ceremony. Isan tradition and culture which relates to agriculture, is also known as *Heet Sib Sorng*, *Klong Sib See*. Two Isan traditional festivals which have become widely known and have attracted both Thai and international visitors are the Rocket Festival (*Prapaynee Bun Bang Fai*) and the Candle Festival (*Prapayne Hae Thian Phansa*).

Na Isan people form a Lao-speaking community and are almost exclusively Theravada Buddhist. Although this is combined with elements of animism, all the culture, tradition and ceremony are Isan Thai. They have sticky rice or glutinous rice (*khao niao*) to eat for their staple food, which tempers the extreme heat and sourness favoured in the Isan style. Famous foods include *som tam*, *larb* and *gai yang* - grilled chicken. The people speak Isan, which is the Lao dialect, as their mother tongue. This is a rural area community that represents the Isan

lifestyle. The Isan festivals are presented by Na Isan villagers to show that they are Isan people.

I had a good opportunity to participate in these activities with the villagers during my fieldwork at Na Isan in July 2008, when the village had Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day. One of the activities was the candle parade on Asalha Bucha Day from 9 a.m onwards. The parade began at Na Yao village and continued to Wat Na Yao for a distance of 2-3 kilometres before disbanding. It consisted of a royal candle parade and candle parades from every village in Tha Kradan subdistrict, each with accompanying local performances, dances and music. Each village school represented its community. Thai classic dance or local folk music was performed by the pupils together with students and villagers in the parade. Villagers and visitors could view the parade along the road. The parade took around 1 hour 30 minutes. After that, participants engaged in merit-making by donating candles and items for personal use to monks at Wat Na Yao. In the evening, the wien thien ceremony was held as usual.

Next, in the morning of Buddhist Lent Day, Na Isan villagers gave alms (put food offerings in a monk's alms bowl) and made merit at Na Isan monastery. The day before Asalha Bucha Day, in the late afternoon, women prepared food for making merit and gave alms. At the same time, men and youths prepared for the candle parade. On these days, Buddhist people try to abstain from drinking alcohol. In the northeast of Thailand, they often celebrate the beginning of the Buddhist lent by letting off big rockets.

Providing a good chance for observation of and partial participation in this important event from the beginning until the end, it revealed the collaboration of the people from HTS Organisation of all ages and status. They helped each other, shared knowledge, skills and experience. It revealed the CoPs perspective learning arises within communities of practitioners sharing a common language, values and practices. The newcomers learn through legitimate peripheral participation in such communities, For example, female elderly villagers taught young women and youths how to prepare and cook Isan food for the festival. Similarly, young men, youths and boys are taught how to make and decorate the candles for the parades. The pupils from the village school rehearsed Thai classic dance and Isan folk music. This means that learning processes, both individual and social, happened throughout this event and Thai tradition, culture and local knowledge were inherited in social context and transferred to the new generation.

B. Southern Thai Culture and Muslim Traditions in Bo Saen Community

Tambon Bo Saen is one of six tambons in Amphoe Thap Phut, Phang Nga Province. There are eight villages; five are Muslim, one is Buddhist and two are mixed. This is a Muslim Community. Central Thai dialect is the official language used in formal communication, whereas the southern Thai dialect and Yawi dialect are used for informal communication. Although the local Thai Muslims in the community practise Islam, unlike in the southernmost of

Thailand, this area does not suffer from any religious tension; both Muslims and Buddhists live together in peace and harmony. With this kind of mixture, the community is always celebrating something, be it part of Thai Buddhist or Thai Islamic tradition. They still have Thai southern culture combined with Muslim traditions. For example, the local cuisine, in typically southern Thai, is renowned for its spiciness.

Thai Muslims in Bo Saen Community practise their religious rites in the same way as all Muslims in Thailand and follow the Islamic dress custom, in which women wear the Hijab. They still maintain their tradition and culture and always teach their children to behave and practise as good Muslims in accordance with the principles of Islam. The Salat¹⁵ (The Five Daily prayers) are the daily main activities of every Bo Saen Muslim. Of the other two important Muslim practices, Siyam is self-purification through fasting during the month of Ramadan (the ninth month of the Islamic calendar). During the one month period of Ramadan, all adult Muslims must give up, during the hours of daylight, food or drink of any sort, smoking including passive smoking, and sexual activity. The month of Ramadan ends with the festival of Eid ul-Fitr. This is marked by dressing up and visiting the mosque for prayer, and with visits to family and friends for celebratory meals.

The Hajj, pilgrimage to Mecca, in Saudi Arabia, is the fifth and final pillar of Islam. The pilgrimage occurs from the 8th to 12th day of Dhul Hijjah, the 12th and

¹⁵ Salat or prayers is the name for the obligatory prayers that are performed five times a day; at dawn, mid-day, late-afternoon, just after sunset and nightfall. There are three conditions: to have a clear conscience, to be clean bodily and a clean place for prayer (El-Droubie, 1996).

last month of the Islamic lunar calendar. It is a religious duty and a journey that every sane adult Muslim must undertake at least once in his/her life if he/she can afford it and is physically able.

Home, Mosque and School (HMS) have a profound correlation and rely on each other. The three Muslim Rites of Passage: birth, marriage and death and two further important Muslim practices: Siyam and The Hajj are Muslim tradition and culture related to Bo Saen HMS Organisation. The Imam is a teacher and prayer leader at the mosque. He acts as a man of knowledge who provides advice on everyday matters to Muslims. It can be said that learning processes, both individual and social, happen when the Bo Saen community people engage in their religious activities. The benefit of HMS is to maintain Islamic customs and traditions in the community and to transfer them to their children.

C. Karen Culture and Buddhist/Christian Traditions in Chaem Luang Community

The Karen Sgaw in Chaem Luang community are divided by their faith into Buddhist Karen and Christian Karen. Traditional Karen Sgaw, before being converted to Buddhism or Christianity, were predominantly Animists. They believed that all things surrounding them have living souls called spirits or 'Phi' with powers over humans. There are spirits in such things as trees, mountains, rivers forests and ricefields, which have power to bring great good

or harm. Ancestors' spirits are cared for by their descendants, and all spirits must be propitiated carefully to prevent harm to the family or village. Buddhist Karen also have faith in Animism along with Buddhism. The *Hi Kho* is their village ritual leader and it is he who sets the dates for the annual ceremonies.

Buddhist Karens in the Chaem Luang Community perform their traditional religious rituals in conjunction with Buddhism and Animism. However, there are no traditional Karen rites performed by Christian Karen at this time. This is due to the fact that the influences of Buddhism and Baptist Christianity in the communities are increasing, reducing the power of traditional beliefs, particularly ancestor worship. However, Buddhist Karen villagers still conduct their traditional ceremonies, such as agricultural and lifecycle rituals.

Karen people at Chaem Luang have their own language, customs and social organisation. Some Karens can speak three languages: Northern Thai, Central Thai and Karen dialects. Chaem Luang villagers still dress in traditional costume; some people wear it every day, whilst others do so only on special occasions, such as when they are going to temples or churches for religious ceremonies. At school, the pupils usually wear traditional costumes on Tuesday and Friday. The Karen costumes vary according to sex and status. A Karen woman weaves her dresses by herself; it traditionally that a girl learns to weave her clothes when she is eight. Two Karen students told me they could make their dresses by themselves, because they had seen their mothers weaving every day. Everybody has at least one traditional costume. The unmarried women

wear exclusively a white or undyed blouse, while decorated, red or blue coloured blouses and skirts are worn by married women. Red or blue are used extensively for men's cotton shirts, with woven patterns, worn with blue wide-leg trousers. Brown and black are also staple colours.

Karen life traditions depend on their religion: Buddhism, or Christianity. In Buddhist wedding ceremonies, the ceremony is mixed with Animism and performed at the house (either the bride's or the groom's). The main ritual is Animist and Buddhist monks are invited to chant and bless the couple. Nowadays, some Animist rites have been cut and adapted to the changed times, while traditionally in Christian wedding ceremonies, the husband and wife will exchange vows in a church in front of a priest. Priests will also marry a couple in places other than a church, as God is believed to be everywhere.

After marriage, a husband will come to live with his wife and her parents. If divorce occurs, the children will stay with the mother. Based on religion, practices differ concerning death. Christian Karen funerals are much simpler, as the dead body is buried, while Buddhists and Animists perform cremations.

Nowadays, it can be recognised that adults and elderly Karen people in Chaem Luang, both Buddhists and Christians, still remain faithful to Karen traditions and culture and try to pass it on their children. The processes of cultural transfer are based on their religion; Buddhism or Christianity. As a result, when people participate together in activities, HTS Organisation for Buddhist Karen or HCS Organisation for Christian Karen are important ways to fulfil their aims.

D. Northern Thai Culture (Lanna) and Buddhist Traditions in Pong Kham Community (PK)

Pong Kham community is in the north of Thailand so the community people are Thai northern people (Khon Neua or Thai Lanna people) and their lifestyle, culture and tradition are Lanna. The word 'Lanna' is often associated with, refers to and describes Northern Thai traditions, customs, art, music, and culture. The people communicate using the northern Thai dialect (lanna, Kham Mueang) in informal conversation; however standard Thai is widely used in formal communication.

Thai food in Pong Kham community is traditional northern cuisine. It is the same as the food in Isan areas, where sticky rice or glutinous rice (Khao Niao) is popular. The food of the North is as distinctive as its culture. Northern curries are generally milder than those of central and northeastern Thailand. Like people in every part of Thailand, some elder men and women wear *the Sarong* and *Pha sin* and *Moh Hom* which also can be seen in everyday use. On Fridays, staff in many government agencies such as teachers and the post officers, for example, wear the *Moh Hom* as work dress.

While Thai people nationwide celebrate the Songkran Festival as one of the largest Thai festivals of the year, the most famous Songkran celebrations are still in Northern Thailand, especially in Chiangmai Province, also known as Songkran Lanna. However, Pong Kham people celebrate Songkran Lanna in the same way as other Northern people. The duration of the festival in the north is longer than in the other areas; there are five festive days from 13th to 17th

April and each day has its different focus and activities related to tradition and culture.

One of the Lanna Thai traditions is called *Tan Kuai Salak, Hae Khua Tan* or *Khrua Than Festival*; it is the same as the Sart Thai in central Thailand. For the northern people, it is considered a major local merit making ceremony possessing local uniqueness. It is usually organized during August to October but September is the most popular.

HTS Organisation in Pong Kham Community is strongly connected, as mentioned throughout this report. I had a good opportunity to participate in the Annual Buddhist festival, '*Thet Maha Chart*', a sermon about the last incarnation of Buddha. Helping and observing Pong Kham villagers prepared places and food for this festival on the day before and after the festival made me happy and proud to be a part of an important event. I was lucky to have a good chance to learn many things related to Thai Lanna customs and culture which I had never known before; things that might soon disappeared from Thai society if nobody is interested in preserving them.

All of activities in this tradition represent Thai Lanna culture, traditions and Buddhism. Pong Kham people of all ages come and help each other in preparing and organising during the seven days of the process, until the achievement is satisfactory. This showed the good collaboration of Pong Kham HTS Organisation, everyone took part to helped each other and also their community with the full '3Hs' (Head, Heart, Hands). This confirms the

usefulness of the HTS Organization in terms of providing knowledge, education and learning and transferring tradition and culture.

According to this research, each research community represents its own tradition, culture and local knowledge. Thai traditions and culture in the study areas have variations depending on the region in which the community is situated and the people in the community. Na Isan Community represents Northeastern Thai (Isan) culture and Buddhist tradition. Bo Saen Community is a community where Southern Thai culture and Islamic culture and tradition were seen. The Chaem Luang Community is a Karen hill tribe community where Karen culture, Buddhist and Christian traditions were found. The Pong Kham community acted as an example of Northern Thai Culture (Lanna Thai) and Buddhist Tradition. The result from this section prove that the HTS Organisation is a learning organisation in from a social constructionist perspective; culturally and historically unique sites where members engage in the construction of a community's traditional and cultural activities. The following section is based on Thai local knowledge in general and particularly in four study areas.

III. THAI LOCAL KNOWLEDGE (TLK)

A. Thai local knowledge

Local knowledge in Thailand also possesses a long tradition of use for thousands of years. It is the national heritage which helps solve problems and improves the quality of life of the Thai people in line with their environment. It is referred to as 'Local Wisdom' (LW), which means the body of knowledge,

abilities, and skills of the Thai people, accumulated through many years of experience, learning, development, and transmission. It has helped solve problems and contributed to the development of the Thai people's way of life in accordance with the changing time and environment (Kaewdang, 2001). As Tinnaluck (2005, pp.109-110) states, 'the Thai word for 'knowledge' is *'kwam roo'* and for 'wisdom' is *'panya'*, and the word for 'local' is *'phoom* or *phoomi* and *tongtin'* *Phoom* can also mean insightful and smart'. In this case, with regard to Thai local knowledge, the actual translation of *'phoom panya tongtin'* is closest to 'local wisdom'. She also states that local knowledge plays a major role as a 'capital asset', or intellectual capital, knowledge heritage or a sum of knowledge from the past, but mainly as a type of 'method' to tackle issues within Thai society.

Such a 'method' has specific values that are rooted within Thai culture. It affects the way Thai people relate among themselves, with nature and the cosmological entity. The characteristics of local wisdom and Thai society and culture, in effect, allow Thai people to be active and take responsibility for their destiny into their own hands. They can benefit from integrating their own knowledge and wisdom with modern (and alien) knowledge while maintaining their self-confidence, self-respect and other Thai values with a positive outlook to the challenges brought by unrelenting modernisation and globalisation (Tinnaluck, 2005).

As Sungsi (2009) has indicated concerning Thai local wisdom in 'The Role of local Wisdom in Promoting Lifelong Learning in Thailand'¹⁶;

Local wisdom is available in every local area of Thailand. Knowledge and experience related to day to day living, occupations and culture have been passed on from generation to generation. This knowledge and experience are still useful for people at present because they deeply relate to their way of life. If this local wisdom is well looked after and promoted, it can be a very good source of knowledge, information and guidelines for quality of life and development of people.

In Thailand, local knowledge is known by the term Thai local wisdom, Thai folk wisdom or Thai traditional knowledge. In this report, I prefer to use the word 'Thai local knowledge' instead of 'Thai local wisdom' or 'Thai traditional knowledge'. The research conducted by many public and private institutes indicates that Thai local knowledge can be divided into nine aspects, that is to say Agriculture, Industry and Handicrafts, Traditional Medicine, Natural Resources and Environmental Management, Community Funds and Business, Fine Arts, Language and Literature, Philosophy, Religion and Tradition, and The Nutrition Field (Office of the Education Council, 2011).

¹⁶ ASEM Education and Research Hub for Lifelong Learning (the ASEM LLL Hub) Research Network 4 National strategies of Lifelong Learning Riga, Latvia, 16-19 June 2009 <http://www.dpu.dk/asem/events/rigalatviajune2009/rigapresentations/> (Accessed: 12 February 2011).

The Golden Jubilee Network 1995 produced the Thai Junior Encyclopedia Project by Royal Command of H.M. the King. The Network views Thai local knowledge as having seven characteristics, as follows:

- a) it combines with knowledge, skill, belief and behaviour
- b) it shows the relationship between human and human, human and nature and environment, and human and the supernatural
- c) it is represented in every activity or lifestyle
- d) it is involved in decision-making, problem solving, social life management, adaptive and learning processes in different situations in society and communities
- e) it is an important foundation of other knowledge
- f) it is unique
- g) it is changeable, providing balance in social development

(The Golden Jubilee Network, 1995)

The economic crisis in 1997 affected everyone in Thailand. Thailand needed to maintain stability to persist in self-reliance and develop important policies to recover. It caused and was the outcome of such mistakes. His Majesty the King of Thailand (*King Bhumibol Adulyadej*) advised the Thai people to change their economic philosophy in order to cope with present economic adversity and withstand future economic insecurity (Krongkaew, 2003).

Part of Thai Knowledge, 'the Philosophy of the Sufficiency Economy', the principle introduced by His Majesty the King is highly acknowledged and is being implemented nationwide to pave the way for sustainable development (Kaewdang, 2000; Tinnaluck, 2005). His Majesty developed the philosophy of the Sufficiency Economy to lead his people to a balanced way of life and to be the main sustainable development theory for the country. The theory is based upon a Middle Path between society at the local level and the market in the global context. His Majesty first proposed the idea of the Sufficiency Economy in 1974 (B.E.2517) in his customary birthday speech, when he wished everyone in Thailand 'sufficient to live and to eat' (*Por You Por Kin*).

By highlighting a balanced approach, the philosophy allows the nation to modernize without resisting globalisation, but provides a means to counteract negative outcomes from rapid economic and cultural transitions. His Majesty the King also stated that 'the word sufficiency has another meaning, a wider meaning. It does not only mean self-sufficiency but also means to have enough for the individual to live on. To have enough to live on, of course, means the sufficiency economy. If everyone has enough to live on, everything will be all right'. His Majesty explained that sufficiency is living in moderation and being self-reliant in order to protect against changes that could destabilize the country. The Sufficiency Economy is believed to adapt well within existing social and cultural structures in a given community, if the following two factors are met: first, subsistence production with equitable linkage between production and consumption, and second, the community has the potential to manage its own resources.

Therefore, His Majesty King Bhumibol Adulyadej's philosophy of Sufficiency Economy should enable the community to maintain adequate population size, enable proper technology usage, preserve the richness of the ecosystems and survive without the necessity of intervention from external factors. His Majesty's concept, the Philosophy of the Sufficiency Economy' is now commonly included in many government projects and has been used as the guiding principle in every National Economic and Social Development Plan since the Ninth National Economic and Social Development Plan (2002-2006) as well as the Tenth Plan covering the period from 2007 to 2011.

As a result, Thai people need to reconsider, review and re-evaluate the Thai social and economic development plan. Now is the time all Thais should turn back to their own philosophy, culture, and indigenous knowledge which will be referred to as 'Thai Knowledge' hereafter. Thai local knowledge is tacit knowledge and features spiritual and social values, abilities and skills of Thai people which were transmitted orally from ancestors to people in the next generations through many years of experience of learning by doing, storytelling, participation, an experiential, holistic approach and subjectivity (Kaewdang, 2000; Tinnaluck, 2005). Opposed to this, science and technology is recognised as global or universal knowledge and it is explicit knowledge with a different set of values; it can be studied from a theoretical point of view and transferred into written form, compartmental and objective (Tinnaluck, 2004).

Not only does the Thai government manage Thai local knowledge, but the government's plans and policies also have overall national development targets such as development of education, socio-economic and especially the development of the quality of human life. Moreover, the government has continuously sustained all Thai local knowledge systems such as setting up and managing organisations (councils, institutes and school), law (Acts, IPR, patents), people (Thai knowledge teachers, Thai knowledge specialists, monks, community officers and grassroots people) and government funding (to approved projects, plans and researches into local wisdom).

Research for implementation of the National Education Act 1999 concerned the Projects of National Teachers, Master Teachers, and Local-Wisdom Teachers (*Kroo Phum Punya*). The National Education Act 1999 placed much importance on learning reform as a means to change the learning culture of Thai people in the future. It was suggested that every human being can learn and make him or herself better. In providing the teaching and learning activities, therefore, teachers need to take into consideration each student's aptitude, interest and potential, or in a sense, the individual difference. However, to implement learning reform which emphasizes learners as most important, learning reform leaders are necessary (Office of the Education Council, 2004).

Professor Tongthong Chandransu, Secretary of the Office of the Educational Council (OEC), states that the Office of the Educational Council is an organisation in the Ministry of Education that has awareness of the dignity, sacrifice, dedication and worth of Local-Wisdom Teachers who transfer knowledge and experience of non-formal and informal education to Thai

people. This knowledge also includes the sufficiency economy philosophy and Thai culture. It contributes to the development of local people and the country, because these people have knowledge, skills and abilities, arising from the experience gained through an assortment of blended learning as well as further development and transfer of knowledge. The Office of the Educational Council supports the development of knowledge, and has honoured Local-Wisdom Teachers since 2001 (B.E. 2544). There are 341 Local-Wisdom Teachers have been recognized (Office of the Education Council, 2011). In 2011, there are only 315 Local-Wisdom Teachers left in all 9 aspects of Thai local knowledge. The highest number is 93 Local-Wisdom Teachers in the fine arts area, followed by 49 people in agriculture, 31 in philosophy, religion and tradition, 30 in traditional medicine, 30 in language and literature, 26 in natural resources and environmental management, 25 in industry and handicrafts, 23 in community funds and business, and 8 in the nutrition field respectively (The Nation 14/01/2011).

From 1997, Thai local knowledge has been managed for protection, support and encouragement. At the present time, it cannot be said whether this effort is successful or not, as the preservation local knowledge is an important national problem, and it will take a long time to manage and develop. However, two critical issues that are very important in Thailand, that have created barriers for Thailand's national development, are how to promote Thai local knowledge for all Thai people, especially in the next generation, and how to create the mind-set that Thai local knowledge is the highly valuable heritage of the country to

Thais. The last issue is that Thai local knowledge will endure in Thai social structure forever, if all Thais in both public and private sectors are aware of and preserve it in Thai society.

B. Thai Local Knowledge in The Study Areas

As mentioned, the Office of the Education Council has categorised Thai local knowledge into nine fields. In this study, there are various experts in Thai local knowledge from the four communities which were studied. The details of Thai local knowledge which were gathered from the fieldwork could not represent the whole knowledge and experience of the people in each community. The data collected reflects only a part of Thai local knowledge and is valid for the time that the fieldwork was completed. Therefore, the fieldwork data has been compared with the national standard of Thai local knowledge provided by the Office of the Education Council, Ministry of Education. Based on the national standard data, Thai local knowledge was categorized into nine aspects, namely: (1) Agriculture, (2) Thai Traditional Medicine, (3) Philosophy, Religion and Tradition, (4) Language and Literature, (5) The Nutrition Field, (6) Fine Arts, (7) Natural Resources and Environmental Management, (8) Industry and Handicrafts, and (9) Community funds and Business.

Evidence of all nine fields of Thai local knowledge was gleaned from the fieldwork. Five knowledge areas, Agriculture, Thai Traditional Medicine, Philosophy, Religion and Tradition, Language and Literature, and The Nutrition Field were found in every community, while data concerning local

knowledge in Fine Arts and Natural Resources and Environmental Management were not found for Bo Saen.

Pong Kham community is a community in which all nine aspects of Thai local knowledge are found. Chaem Luang and Na Isan communities each have eight fields; Chaem Luang has no data concerning Community funds and Business, while details of Industry and Handicrafts are not shown in the Na Isan community. However, it is not possible to explain all of Thai local knowledge in each community; only the major areas of Thai local knowledge and the Thai local knowledge knowers which are their strength and could represent the unique and identity of the community will be discussed

Tables 6.2 and 6.3 show the data for Thai local knowledge in the four communities; their details will be discussed in the next section.

Table 6.2 Thai Local Knowledge in the Four Study Areas (1)

Thai local knowledge areas	(1) AGR	(2) TTM	(3) PRT	(4) LL	(5) NF	(6) FA	(7) NREM	(8) IH	(9) CB
Na Isan	✓	✓	✓	✓	✓	✓	✓	-	✓
Bo Saen	✓	✓	✓	✓	✓	-	-	✓	✓
Chaem Luang	✓	✓	✓	✓	✓	✓	✓	✓	-
Pong Kham	✓	✓	✓	✓	✓	✓	✓	✓	✓

(1) Agriculture (AGR)

(2) Thai Traditional Medicine (TTM)

(3) Philosophy, Religion and Tradition (PRT)

(4) Language and Literature (LL)

(5) The Nutrition Field (NF)

(6) Fine Arts (FA)

(7) Natural Resources and Environmental Management (NREM)

(8) Industry and Handicrafts (IH)

(9) Community funds and Business (CB)

Table 6.3 Thai Local Knowledge in the Four Study Areas (2)

Thai local knowledge	Na Isan	Bo Saen	Chaem Luang	Pong Kham
1. Agriculture	<ol style="list-style-type: none"> 1. The philosophy of sufficiency economy 2. Integrated farming system 3. Organic farming 4. Natural farming 5. Rice milling manual 6. Herb for protection against insects: Wood vinegar (<i>Nam Som Kwan Mai</i>) 	<ol style="list-style-type: none"> 1. The process of making Sugar palm (<i>Nam Tan Chock</i>) and <i>Look Chock</i> 2. Rubber tree 	<ol style="list-style-type: none"> 1. Producing better crops <ul style="list-style-type: none"> + Rice paddy field: Glutinous rice, Karen rice + Corn + Pumpkin + Cabbage 	<ol style="list-style-type: none"> 1. Integrated farming system 2. Producing better crops <ul style="list-style-type: none"> + Rice paddy field: Glutinous rice + Corn 3. Herb for protecting insects: Wood vinegar (<i>Nam Som Kwan Mai</i>)

2. Thai Traditional Medicine	1. Herbal medicine	1. Herbal doctor	1. Herbal medicine	1. Herbal medicine
	2. Herbal products for balm, oils, lotion, shampoo:	2. Herbal medicine	2. Traditional midwifery	2. Herbal Doctor
	<ul style="list-style-type: none"> ✚ Bergamot herbal shampoo ✚ Sao Long aromatic soap bar ✚ Saa-leyt pang pon balm ✚ Takrihom insect repellent 	3. Islamic traditional doctor (cure by blowing in Islam)		3. Herbal product for food and drink
	3. Herbal product for food and drink			
	<ul style="list-style-type: none"> ✚ Herbal drink: Nam Fang, Sugar cane juice, Bael fruit etc. 			

3. Philosophy, Religion and Tradition	1. Religion: Buddhism	1. Religion: Islam	1. Religion	1. Religion: Buddhism
	2. Isan religious traditions	2. Southern Thai culture and traditions	✚ Buddhism and Animism (Spirit worship)	2. Lanna Thai Religious tradition
	<ul style="list-style-type: none"> ✚ Candle parade ✚ Khwan Khao ceremony 	3. Muslim culture and traditions	✚ Christianity	<ul style="list-style-type: none"> ✚ Song Kran Lanna ✚ <i>Tan Kuay Sa lak</i>
		<ul style="list-style-type: none"> ✚ Muslim practices: 		

	Siyam and The Hajj.	2. Tradition and culture related to people's way of life	3. Religious ceremony
	4. Tradition and culture related to people's way of life	✚ Birth, Marriage and Death	✚ <i>The Maha Chart</i>
	✚ Muslim Rites of Passage; Birth, Marriage and Death	3. Religious ceremonies	✚ Forest ordination (<i>Buat Pa</i>) and Spy Crush River
		✚ <i>Bun Sun Jon</i>	
		✚ Forest ordination (<i>Buat Pa</i>) and Spy Crush River	

4. Language and Literature

1. Local language: Isan (northeast Thai) dialect

1. Local language: Pak Tai (southern Thai) dialect, Yawi dialect

1. Local language:
 ✚ Karen language
 ✚ Lanna Thai (northern Thai) dialect
 2. Traditional proverbs and poetry: *Tha*

1. Local language: Lanna Thai (northern Thai) dialect

5. The Nutrition

1. Isan (northeast Thai) traditional foods

1. Muslim traditional foods

1. Karen traditional foods

1. Northern Thai traditional foods

Field	2. Southern Thai foods		<ul style="list-style-type: none"> ✚ Curries and Chilli-pastes: ✚ Food preservation
6. Fine Arts	<ul style="list-style-type: none"> 1. Flower decorating and making different types of flowers and banana leaves ✚ Artificial Flowers for Candle parade ✚ The 'Bai Sri' tree for traditional ceremonies: <i>Su Khwan</i>, wedding and ordination ceremonies 2. Traditional show: <i>Morlum</i> 	<ul style="list-style-type: none"> 1. Karen traditional music ✚ Karen musical instruments ✚ Karen folk songs 	<ul style="list-style-type: none"> 1. Flower decorating and making different types of flowers and banana leaves ✚ Artificial Flowers for <i>The Maha Chart</i> ✚ The 'Bai Sri' tree for traditional ceremonies 2. Lanna traditional music: <i>Salaw-Sor-Pin</i>
7. Natural Resources and	<ul style="list-style-type: none"> 1. Forest reservation ✚ Community forest ✚ 3 kinds of forests but 4 	<ul style="list-style-type: none"> 1. Forest reservation ✚ Community forest 	<ul style="list-style-type: none"> 1. Forest reservation ✚ Community forest 2. Edible fences: <i>kratin</i>

Environmental	useful	✚ Check dam		
Management	2. Edible fences: <i>kratin</i>			
	3. Garbage recycling and Garbage bank	✚ Firebreaks		
8. Industry and Handicrafts		1. OTOP local products from sea shells	1. Karen weaving clothes	1. Hand woven cotton natural dyeing (<i>Pha Tor Pong Kham</i>)
		2. Bamboo weaving	2. Bamboo weaving	2. Unpolished rice milling
9. Community	1. Village bank			1. Corn cob charcoal
Funds and	2. Rice bank, Fish bank			
Business	3. Household accounts			

1. Na Isan Community

a. Thai local knowledge in Na Isan Community

Na Isan is a northeast community in central Thailand; eight areas of local knowledge were found during the fieldwork. As stated in every chapter, the people in the area are Isan, so their knowledge and experience represent the northeastern region of Thailand. The strength of the Na Isan community is its local knowledge of Agriculture, therefore it also known as an agricultural community. The villagers' way of life is based on the philosophy of sufficiency economy. Thus, Agriculture, Thai Traditional Medicine and Community Funds and Business are examples of local knowledge in the Na Isan community which will be explained.

1) Agriculture

Thai local knowledge of Agriculture includes the concept of the philosophy of sufficiency economy, integrated farming, growing vegetables without chemical fertilizers, use of herbs for protecting against insects and manual rice milling to produce milled rice are the strengths of Na Isan community. Every type of local knowledge is found in Por Liam's On-Zon Garden (*Suan On-Zon* means the happiness garden) while the production of wood vinegar (*Nam Som Kwan Mai*) for protecting against insects was explained by Ajan Somchai, a teacher from the Royal High School Na Yao.

Por Liam is a local-knowledge thinker, knower and teacher in an area of agriculture (as mentioned in Chapter 5). His On-Zon Garden is based on sustainable agriculture which comprises new theory agriculture - the concept of His Majesty the King, to ensure that his people would be in a position of self-sufficiency in agriculture, organic farming - growing vegetables without chemical fertilizers, natural farming - production of agricultural plants and animals with the ecosystem and trying not to use technology, and agroforestry - combining farming with the conservation of forests and integrated farming. At present, On-Zon Garden has more than 300 species of trees that Por Liam and his wife, Mae Tui, planted. Por Liam explains about his On-Zon Garden:

One part of my On-Zon garden is agroforestry in which all herbal plants are grown. This is because it combines agriculture and forestry to create more diverse, productive, profitable, healthy and sustainable land-use systems. Herbal plants are known in Thai as *Samoon Prai*; '*Samoon*' means minion and '*Prai*' is forest. So, *Samoon Prai* is the minion of the forest, thus it usually needs the shade of perennial trees to support its life.

Moreover, Por Liam also teaches and explains how to produce milled rice manually. Milled rice is more useful than white rice. It is a source of the vitamin B complex, iron and calcium, for example. Por Liam explains and demonstrates manual rice milling:

Manual rice milling is a local knowledge of Amphoe Bang Kla, Changwat Chachoengsao. The mill is made from *Samare Sarn*¹⁷ wood, using the same principles as traditional manual rice milling. 10 kg of unhusked rice after milling gives 6 kg of milled rice (brown rice), 1.5 kg of broken rice and 2.5 kg of rice husks. The benefit of manual rice milling is not only that it provides milled rice for humans to consume but the rice husks that fall during this process are good food for chickens and birds around the household compound. Bringing back the use of manual rice milling in the village reduces the loss of nutritional value and preserves Thai local knowledge in the community.

Ajan Somchai is a teacher from Royal High School Na Yao. He is a young teacher who is interested in Thai local knowledge and intended to know about the local knowledge in the community. He learned some local knowledge from experts in the community and passed it on to his students in the form of a school project. He is an advisor for the school's Thai local knowledge project. Garbage recycling, a Garbage bank and Wood vinegar (*Nam Som Kwan Mai*) are examples of school projects.

Wood vinegar (*Nam Som Kwan Mai*) is a dark liquid produced through the natural act of carbonization, which occurs when wood is heated to 250 degrees Celsius in an airless container during charcoal production. The smoke from the heated wood is collected and condensed into water droplets. The condensate is called wood vinegar, which is a brown liquid, with a burnt smell and acetic acid components. This vinegar is allowed to mature and form a precipitate in a

¹⁷ *Samare San wood* or *Cassia garrettiana* Craib (Botanical name), is a mangrove tree which is similar to teak and used in construction.

plastic container for three months. Wood vinegar contains more than 200 chemicals, such as acetic acid, formaldehyde, ethyl-valerate, methanol, tar, etc. It has many uses in agriculture areas such as soil improvement, and pest control. Ajan Somchai explained the process of *Nam Som Kwan Mai*, a project carried out by the students in the school:

'Nam Som Kwan Mai' or wood vinegar is a subject of Thai local knowledge in agriculture which has been transferred from past generations. It is an adapted knowledge suitable for this time. In the past, the wood was burnt in a clay stove; nowadays we use a 200 litre oil tank instead. There are two products from this process, charcoal and wood vinegar. The disadvantage is, it cannot be produced in the rainy season because the process takes around 8-10 hours, so we usually carry it out in semester 2 (school term time in November) onwards. It provides local knowledge for the students and also they can apply for this occupation when they leave the school.

2) Thai Traditional Medicine

Local knowledge of Thai Traditional Medicine at Na Isan is reflected in the use of herbs as medicines by the local healer, growing herbal vegetables and trees for consumption in the family and the community and then transforming them into herbal products, for example Bergamot herbal shampoo, Sao Long¹⁸ aromatic soap bar, Saa-Leyt Pang Pon (Hop-headed Barleria) balm, Takrihom (Citronella) insect repellent and Nam Fang (Sappan wood) and Sugar Cane

¹⁸ *Wan Sao Long* (Thai name), *Amomum biflorum* Jack (Botanical name).

juice herbal drink. Moreover, when visitors come from other areas across Thailand to visit Na Isan village community learning centre for study tours or field trips, the place of the activities is Por Liam's house as mentioned earlier. All meals including lunch, supper and dessert are provided for all visitors by Mae Tui, Por Liam's wife, and a group of Na Isan housewives. The traditional cuisine is made from organic and fresh vegetables and fruit that grow in their On-Zon Garden, and fish from a pond; all are local products. Traditional Thai foods, both central Thai and Isan, are provided in the meals, for instance, *Nam Prik Kapi*-spicy shrimp paste with fried fish, fresh vegetables and boiled vegetables, *Som Tom*, steamed brown rice from the manual rice mill and sticky rice, banana, and papaya, Nam Fang and sugar cane juice herbal drink.

3) Community Funds and Business; Village Bank and Household Accounts

Na Isan is a village model for Community Fund Management and Business. Por Liam is a community leader, who is well-known in this area. More and more people across the country make study tours to visit the village and to learn from him. There are a village bank, fish bank, rice bank and household accounts. The village bank, called the 'Truth Saving Group' or *Sajja Om Sup*, was set up by villagers to encourage the saving habit and share their generosity and equality, as well as to promote knowledge learning and sharing in the community. The bank opens once a month on 15th each month, so villagers can make savings, withdrawals or mortgages payments and the process is finished within a day. The annual profit is divided into two parts, one share to the

members, the other for community welfare. When it first opened fifteen years ago, there were only 32 members; now it has more than 300 members and there is no cheating or bad credit.

In addition, the household accounts or personal budget is an important part of a family's life. It is a part of His Majesty the King's philosophy of sufficiency economy. It is a finance plan that allocates future personal income towards expenses, savings and debt repayment, on the rationale that a family who applies household accounts will have a happy family life based on the principle of sufficiency, reasonableness, self-reliance and moderation.

The study found that local knowledge still exists in the lifestyle of the Na Isan community. Some knowledge such as Thai local knowledge in Agriculture, Thai Traditional Medicine and Community Funds and Business as explained are still distinctive and demonstrate the uniqueness of the community. Examples of Thai local knowledge in Agriculture presented by Por Liam and Ajan Somchai, and/or knowledge of village banking and household accounts by Na Isan villagers expressed the lifestyle of Thai people in rural areas, which is bound to the natural and environmental. The people's way of life is simple and not heavily reliant on technology.

In this study, I had a chance to observe and attend a lecture and demonstration of Thai local knowledge in Na Isan Community given by Pro Liam to the visitors at Na Isan community learning centre. In addition, the day before the class, I helping Por Liam arrange the location for the class, and assisted Mae Tui and a group of Na Isan housewives in preparing the meals for the visitors.

During the process, I talked to and learned from Mae Tui, and Na Isan housewives and also the visitors outside the community. All of these showed me the collaboration of the people in the community, no matter whether they are villagers, teachers, monks or students. HTS Organisation is a part of the community where knowledge is given by people such as, Por Liam, Ajan Somchai, and a group of Na Isan housewives, to people and students inside and outside the community. Por Liam not only transfers this knowledge to Na Isan people, but is also a well-known Thai local knowledge knower and a role model in agricultural areas nationwide.

Por Liam gave talks to Na Isan visitors while Ajan Somchai taught his students Thai local knowledge in Agriculture. Both of them are a part of Na Isan Community who try to sustain this knowledge in their community and contribute to its strengthening.

b. Thai Local Knowledge and Cultural transfer in Na Isan Community

Na Isan community is a learning centre for all kinds of knowledge and experience. There are two local knowledge teachers in this community: Por Liam, a community leader and a local knowledge knower in Agriculture and Community Funds and Business (his story has already been mentioned in Chapter 5), and Phra Ajan Somboon, Wat Thoong Heang's abbot, a local knowledge knower in Philosophy, Religion and Tradition, and Natural Resources and Environmental Management.

Phra Ajan Somboon was born in Udon Thani Province and migrated to Thoong Heang Village (Ban Thoong Heang, a village in Tha Kra Dan subdistrict, neighbouring Ban Na Isan) and has been an abbot of Wat Thoong Heang for more than 15 years. He is an expert in natural resources and environmental management and also in Buddhism and Isan tradition. *Suan Pa Dong Tham*, located at Wat Thoong Heang, is a community forest that belongs to every villager in the Tha Kra Dan subdistrict, such as in Ban Thoong Heang, Ban Na Yao, Ban Na Isan and Ban Pu Ngam. This community forest or forest park has a total area of 90 rai, of which 15 rai are Wat Thoong Heang's responsibility, and the rest are for the villagers to preserve. All villagers and students visit the temple to make merit on Buddhist holy days. When the Buddhist activities are finished, they visit the community forest to relax and have a good chance to talk to Phra Ajan Somboon about his knowledge of Natural Resources and Environmental Management and also Philosophy, Religion and Tradition. The children in the village nearby especially like to go to wat to play in the forest with their friends every evening. Some villagers ask for permission to gather various kinds of herbal plants to treat their symptoms, for example, Halviva - Fah Ta Lai Jon (Thai name) for the treatment of common colds and sore throats.

Por Liam is a guest speaker, both inside and outside the Na Isan Community. Inside the community, he is an advisor and a community leader for all the villagers in any trouble both individually and socially. Outside the community, he is a local knowledge teacher for everyone and every organisation which is interested in Thai local knowledge, agriculture, and the sufficiency economy. In the same way, Phra Ajan Soomboon is available for people to visit, and

discuss Dhamma with him at the temple. Furthermore, all schools in Tha Kra Dan subdistrict have invited him to teach Buddhism and morality every Friday. At school, when he gives his lectures, he also adds Thai local knowledge which he thinks is important for the people in this generation, especially the school age children and youths.

During my fieldwork, I had a good opportunity to observe the Buddhist ceremonies on Asalha Bucha Day and Buddhist Lent Day (*Wan Khao Phansa*). These included 'the candle festival' (*Prapayne Hae Thian Phansa*), an Isan festival on the Buddhist Lent Day which marks the start of the Lenten period. Observing as a participant made me realise two important things: first, Thai people, no matter where they live, all pay attention to Thai tradition and culture, which has been inherited from past to present. People of all ages children to elderly are willing to help each other to prepare materials and facilities on the day before the festival. They prepared and cooked food and flowers to make merit and gave alms to monks on the festival days. The second realization was that Thai local knowledge of Nutrition (Isan traditional foods) and Fine Arts (floral decoration and making different types of flowers and banana leaves for the candle festival, *Prapayne Hae Thian Phansa*) and preparing flowers for Buddhist rites has been taught and transferred from the elderly to the young generation.

People enjoy taking part in the activities and are happy to make merit. They also demonstrated cooperation between the HTS Organisation and the community. People from each institute enjoy and participate together in the

community events with their 3Hs (Head-Heart-Hands) under the leadership of each institute, abbot - *Chao Awat* from the temple (T), village headman (*Phu Yai Ban*) from the village or home (H) and the head teacher from the school (S).

Moving to Thai local knowledge, the eight aspects of Thai local knowledge were discovered. Agriculture, Thai Traditional Medicine and Community Funds and Business are the strengths of Thai local knowledge in the community. There are two local knowledge teachers in this community: Por Liam, a community leader and a local knowledge knower in Agriculture and Community Funds and Business, and Phra Ajan Somboon, Wat Thoong Heang's abbot, a local knowledge knower in Philosophy, Religion and Tradition and Natural Resources and Environmental Management. Thai local knowledge and culture has been transferred through the home, temple and school organisation by the association of community people, which is shown by the way villagers, monks, teachers and the students encourage and support all the activities and achieve the goal of creating a sustainable and learning community.

As a result, Na Isan community is a model for the relationship between Thai local knowledge, cultural transmission and HTS Organisation. All local knowledge is still running; it has been transferred to the present and is being continued into the future. A good relationship between home, temple and school is demonstrated by the villagers, monks, and teachers and the students are encouraged and support all the activities to achieve the goal of a sustainable and learning community. Furthermore, educated people in the community

who have their individual local knowledge have attempted and pleased to transfer their knowledge to the next generations whenever they have a chance to do so, benefiting both those inside and outside the community area, as mentioned above. Thus, this is an important function of Na Isan HTS Organisation. Bo Saen HMS Organisation is the next community study where Thai local knowledge will be explored.

2. Bo Saen community

a. Thai local knowledge in Bo Saen Community

The majority of the population in Bo Saen area is Muslim. For this reason, the Thai local knowledge that was found at Bo Saen community and will be discussed in this section is Agriculture and a form of Thai Traditional Medicine which is Thai Muslim traditional knowledge.

1) Agriculture

Thai local knowledge in Agriculture in Bo Saen is seen in the process of making palm sugar (*Nam Tan Chock*) and *Look Chock*¹⁹. The *Chock tree* (the local name in the south; it is known as *Chid* in the centre and *Tao* in the north) is a palm tree species, though it is larger than the palm. It is about 20-25 metres in height and the average age is 30 years. The chock trees naturally grow on the hillsides or the low hills in the tropical forest in the south of Thailand, such as in Phang Nga, Krabi and Surat Thani Provinces. The chock tree leaves are similar to

¹⁹ *Look chid* (Thai name), Sugar Palm (English Name), *Arengasaccharifera Labill* or *Arenga Pinnata Merr* (Botanical Name)

coconut leaves but are bigger and stronger. There is a bunch of flower stalks on the upper part near the top of the trunk; one stalk is about 3-5 metres. The flowers will bloom for about a month from September to October. All of the parts of the chock tree are used for food; the seeds form a dessert called *Look Chock* or *Look Chid*. Palm Sugar (*Nam Tan Chock*) is produced from the flower stalks in January to February each year. The chock trees grow naturally in the low hills near the river but harvesting need strength and patience because it is hard.

Mr. Arun Asanee, a 51-year-old agriculturist, Nam Tan Chock producer and Thai local knowledge knower explains:

Due to the difficulties and gruelling nature of this career, it needs someone who has more diligence and patience. The process of making palm sugar is first, climb the chock tree (25 metres in height) with a bamboo ladder attached to the chock tree; then cut, knock and lift a bunch of the flower stalks with the rope, then leave it for 25 days. Next step, after 25 days, at 6 o'clock in the morning climb the chock tree, tie the bamboo container with a bunch of the flower stalks and leave it for 4 hours for the fresh sugar to drop. Climb down and then up to the other trees. Carry out the same process on at least twenty trees per day. Four hours later, climb up to take the bamboo containers down; pour the fresh sugar into a big pan and boil it until it becomes *nam tan chock*.

This knowledge is part of the Southern-Thai local knowledge in Agricultural areas and has been transferred, but is not widespread in the country. Although it provides good income and does not need investment, it needs great effort, so

they are only a few people who know about it left at the present. Mr. Arun is one of the few people who know and continue this occupation. He said he is proud to be one of the people who carry on this knowledge and always happy when the people outside the community come to talk to him about it. This is because all kind of local knowledge is important and useful to Thai people and the country. He wants it to belongs to and remain in the country as much as possible.

2) Thai Muslim Traditional Medicine

Two local knowledge knowers in Thai Traditional Medicine at Bo Saen Community are Mor Mun – a herbal doctor and herbal medicine expert, and Mor Sombat Mor Ngoo – an Islamic traditional doctor. Both of them are Thai Muslim – Herbal Doctors. Mor Mun is an elderly herbal doctor who treats general people with herbal medicine while Mr. Sombat is a working age Islamic traditional doctor who cures people who have snake bites by blowing in Islam, so he is known as ‘*Sombat Mor Ngoo*’ (*Mor- doctor, Ngoo - snake*).

Mr Mun Wanmuang or *Mor Mun*, a 68-year-old, the former Bo Saen subdistrict doctor²⁰ and the owner of a *Mun Osot Shop* (Thai traditional drugstore), opened his shop for herbal treatment and herbal medicine in 1973 (B.E. 2516). It services more than 700 people a year. He was a farmer before he turned to become a herbal doctor. He was given this knowledge by his grandfather (*Pu- a father of his father*) when he was 12 years old. After this, he learned from three herbal doctors, namely Mr.Yo, his uncle who was subdistrict doctor at that time, who

²⁰ Mr. Mun had been in this position since 1973 until retired 3 years ago when he was 65.

taught him everything about being a traditional doctor and herbalist, i.e. how to collect herbal plants for medicine, and how the medicine is compounded. His second teacher was Mr. Maad and finally he learned from Mr. Lock, all of whom have passed away. The knowledge he studied from his teachers is the same in theory and method but they were each different in their own experience of healing practices. Once he finished his training with his teachers, he became a teacher along with a subdistrict doctor until he decided to open a Thai traditional drugstore. The main reason he opened the shop is that one of his sons had chronic fever. He was treated by various modern doctors in various hospitals but he was not getting better. So, Mor Mun decided to cure his son by himself; he made herbal medicine for his son, then he recovered and was healed. Then, Mr. Mun decided to do further study in a Thai traditional pharmacy. When he finished his study, in order to become a licensed practitioner he took and passed a licensing examination with a Thai traditional medicine practitioner in a Thai traditional pharmacy. Thai Traditional Medicine practice involves the use of herbs, animals or minerals as traditional medicines and the arts of compounding those ingredients into various dosage forms of Thai Traditional Medicine recipes (Chokevivat et al., 2005).

Mun Osot Shop is the only Thai traditional drugstore in Thap Phut district. Mor Mun's patients suffer from diseases such as haemorrhoids and chronic peptic ulcers in adults, and jaundice, follicular pharyngitis and kwashiorkor in children. The processes of healing people includes diagnosis and treatment from signs and symptoms and offering them various herbal ingredients mixed together in a herbal pot. The patients take a pot of medicine to their house, pour

water into the pot over the medicine, boil it, and take the medicine as he advises. The duration of treatment depends on the type of symptom and diseases; for example, 10 days for jaundice, and 1-2 months for haemorrhoids.

The people both inside and outside Bo Saen community have continued visited his shop, some to buy Thai traditional drugs and some asking for treatment. He is a well-known herbal doctor and herbal medicine expert.

Thus, he is invited to be a guest speaker in schools, colleges and universities across southern Thailand to give and transfer this knowledge to students and people who are interested in this knowledge.

Mr Sombat Hom Huan or, as he called by the people, *Mor Sombat Mor Ngoo* is a traditional doctor who uses blowing to cure snake bites. He is a 35-year-old who lives in Moo 4 Ban Kuan, Bo Saen community He graduated from primary school at Ban Bo Saen School. This knowledge was handed down to him by his grandfather (*Ta*- the father of his mother) when he was 15. He told me, this is Muslim traditional medicine, blowing to cure snake bites, which his grandfather had learned from an Indonesian ship's crew a hundred years ago. Mor Sombat has treated people with snake-bites by blowing in Islam for more than 20 years (he treated his first patient when he was 15). He has helped more than a thousand people. The average number of patients is 5-10 people per month, 100 per year. Everyone he has cured is safe and back to normal. There are different types of snakebite: some take only three days to cure; some, with chronic symptoms, take 15 days to a month.

His process uses only twigs with leaves (any kind of twigs but they must not be so hard as to irritate the patients' skin) which he points at the snake bite wounds. Then he sounds the language of Islam and blows at the wounds, doing this in the evening once a day every day until the patient is cured. During his blowing, the snake venom is expelled from the patient's body in the form of blood, sweat and saliva. The patient feels the removal of the toxin like a wind blowing away from the body. Mor Sombat not only goes to cure patients in their homes or sees them at his own home, but sometimes he is asked to go to the hospital to cure admitted patients. He can treat both humans and animals that have been bitten by snakes, such as elephants. He stated that big animals such as elephants recover more quickly than humans; in about two days an elephant can go back to work as normal.

Now, Mor Sombat is renowned in his district, province and the neighbouring provinces such as Phuket, Krabi and Thung Province. He was interviewed by a group of Yala University students (Muslim University in Yala Province) about his knowledge and handed it down.

b. Thai Local Knowledge and Cultural Transfer in Bo Saen Community

Bo Saen Community is a Thai Muslim community. Three Thai local knowledge knowers in the Bo Saen community explained to me the situation of Thai local knowledge and the prospects for this knowledge in Thai society in the future.

According to Mr. Arun Asanee, talking about local knowledge transfer:

I have been in this career for 33 years; now there remain only a few people in Bo Saen and also the neighbouring areas such as Krabi. I do it because my father did it before but in this generation no one needs to do it, even my own children. In my opinion, local knowledge could be transmitted in the family automatically from father to his sons or from mother to her daughters. For example, my direct experience, my father did not teach me how to process *nam tan chock*, but I can do it by myself. I do not know why, I think it is amazing. However, if families have no children or they do not want to receive the knowledge, all kinds of local knowledge will disappear in a short time. In my case, my sons are the same as all children in this period; they do not want to follow this career for whatever reason. So, I am happy to teach it to someone who is interested in this knowledge because this knowledge has been passed from generation to generation, I do not want to lose it in my lifetime.

During the last five years when the government has tried to encourage interest in Thai local knowledge, many people from different parts of the country have visited here, talked to me and asked me to show them how to do it. Local radio and television stations recorded the interviews and videos but no one learnt directly from me. Sometimes, the teachers from local schools near the community bring their students here and ask me to be a special teacher and give a lecture at their school.

In this case, Mr. Arun is worried that no one in his family is interested to carry on this knowledge and it will disappear from the community. From this event, I talked to the community people, imams from the mosques and teachers from the local schools, who all gave their opinions and explained that they know and

understand exactly the value, and importance of such knowledge and pay attention to it. It has enhanced the reputation of their community for a long time, they and the community will help to keep this knowledge in the community. Although Mr. Arun's children are not interested in his occupation it is interesting to some people inside and outside the community, leading to his being invited to give lectures in the educational institutes.

Mor Mun talked about passing on his traditional knowledge to another:

I am very happy to teach this knowledge to people who are interested in it but in my opinion there are not many, despite the concern shown by many organisations about this knowledge, local schools for example created activities related to Thai herbalism for students at both primary and secondary levels. I have been invited to be a guest speaker in schools, colleges and companies on Thai Traditional Medicine topics. I think people at this time can learn some knowledge from textbooks or some kinds of technology such as television, and are interested more easily than people in the past. However, some local knowledge cannot be learnt using these methods; it needs to be learnt directly from the knower. This is an important thing and is why some knowledge has been lost. For myself, I intend to transfer my knowledge to my children. I have six children, three sons and three daughters. Three of them are happy to receive my knowledge and I am very glad to hear and proud to present and transfer these national heritage.

Mor Sombat explains about his tacit knowledge, how it has been handed down and will be transferred to the next generation:

My grandfather taught me this knowledge a month before he died. He had more children and nephews to transfer this knowledge to. Everyone else also asked him to give it but he chose me. He said, 'This knowledge is very important, because it is the way to save human life, so, do not let it go'.

He explained to me that he received it when he was young, 15, and had never used it until he was 60. It is prohibited for this knowledge, the first time it is used, to present ourselves saying, 'We can do this', so we have to wait for someone to make a request for help to do so.

He also told me when it is time to transfer this knowledge to the next generation, to look for my children or someone in the family who is a good person and then pass it on. Now I am single, with no wife or child. It is such a long time to think about how to transfer this knowledge. I intend to help people until I cannot. However, when the time comes, I will pass on my knowledge to an appropriate person as my grandfather said and gave a chance to me.

The two of examples above show Thai local knowledge in Thai Traditional Medicine at Bo Saen community, which is a mixture of Thai and Muslim traditions and culture. It is very useful knowledge because it is the way to help and save human life. This kind of knowledge will be kept in the community, as they stated.

Due to the fact that Bo Saen community is a Muslim community, the culture, society and the people's way of life are shaped by Islam. However, Ajan Yupin, a Buddhist teacher from Ban Bo Saen School, a Bo Saen local who teaches in community school and is interested in and has given priority to this knowledge concludes that:

Thai local knowledge taught in school is a part of the social, religious and cultural subject group. It includes local knowledge that runs in the community. We educate students to know about themselves and their roots, who are the local knowledge knowers, what is the local knowledge in their hometown. Three Thai local knowledge areas, namely herbal trees, bamboo weaving and agriculture are taught in Prathom 6 (grade 6 in primary level). I have to study all of the information before teaching. Sometimes, I contact local knowledge knowers and invite them to give lectures at the school. For example, Mrs Janya, a local knowledge knower in bamboo weaving, is invited to teach how to make bamboo weaving products such as Nam Prik bowls and vegetable tray bamboo weaving. These products are sold to Bo Saen Villa and Spa²¹ for customers to use.

Local knowledge of bamboo weaving in the south is not as well-known as in the northeast because of the physical characteristics of bamboo. Southern bamboo is harder than in the northeast, so bamboo weaving products in the northeast are for trade while in the south they are only used in the household. However, we have to conserve this knowledge as southern local wisdom and it is our ancestors' knowledge.

From my point of view, local knowledge will remain in this community because there is good collaboration in every organisation such as HMS. It could change a bit in the form of the products, for instance, a pot of herbal medicine into capsule herbal medicine. In the same way as social and cultural changes occur whatever the economic and social changes. It does not affect this community. The Muslim tradition and culture is the framework of the people's way of life which has been transferred from time to time.

²¹ Bor Saen Villa and Spa is awarded Outstanding Performance for Pool Villa Tourist Accommodation by Ministry of Tourism and Sports in 2008. The resort is located in Moo 1, Bo Saen community.

Consequently, local knowledge at Bo Saen community is in terms of the relationship between HMS Organisation. All local knowledge in the community represents the strong connection between the people of the community, religion and the school. They appreciate the value of this knowledge and are committed to continuing it in their community. Six aspects of Thai local knowledge were found, with distinctive features in Agriculture and Thai Traditional Medicine.

Both of them are said to be Thai Muslim traditional knowledge. Mr. Arun (Agriculture), Mor Mun (herbal doctor and herbal medicine) and Mor Sombat (Islamic traditional doctor) are local knowledge knowers in this community. Due to Islam being the community people's religion, the mosque (M) plays an important role in the community. Thai Muslim local knowledge and culture has been transferred via the collaboration of mosque, school and home. However, the research found that some aspects of local knowledge such as the process of *Nam Tan Chock* (agriculture) might disappear from the Bo Saen community, if no one in the community is interested. However, the Islamic tradition and culture as well as Thai Muslim local knowledge are the framework of the people's way of life and have been transferred from time to time because of the good collaboration of the HMS organisation in the community.

People in the HMS organisation work together; for example some teachers in Tarbiah Islamiah School act as Imam (the religious leader) or Kateb (the preacher) of the local mosque and have frequent meetings in the name of the community committee. In this matter, the learning processes happen in the organisation with the aims of improving quality of life and knowledge transfer.

3. Chaem Luang Community

a. Thai local knowledge in Chaem Luang Community (CL)

Chaem Luang community is known as a Karen hill tribe community. Philosophy, Religion and Tradition, Natural Resources and Environmental Management and Traditional Medicine are three Karen local knowledge aspects which are discussed in detail.

1) Philosophy, Religion and Tradition

As was pointed out earlier, Karen culture and tradition in the Chaem Lung community is divided into Buddhist Karens and Christian Karens. Local knowledge of Philosophy, Religion and Tradition in Chaem Luang Community are found in the Buddhist community. They are two examples: one, *Hi Kho*, the ritual reader and the other, *Bun Sun Jon*, a well-known Karen Buddhist tradition.

To begin with, *Hi Kho*, the ritual reader, Karens traditionally believed in spirits (*Phi*). Buddhist Karens in Chaem Luang community perform their traditional religious rituals in conjunction with Buddhism. The ritual reader is called *Hi Kho*; he has a ritual relationship to the Lord of the Water and the Land, who protects the village. Every Karen Buddhist village must have one *Hi Kho*; thus, the villages in Chaem Luang community have them as well. Although the status of *Hi Kho* has decreased in present times, Buddhist Karens still perform their traditional rituals, such as agricultural and lifecycle rituals.

Mr. So-Nga Likitbenchakul, Hi Kho at Huay-Ba-Ba village²² who is now in his seventies recalls:

All of the villagers are Buddhist; we have a Buddhist monastery with a Buddhist pilgrim (*Phra Dhama Jarik* or Buddhist monk). We have Buddha images in our homes and usually go to make merit at the village monastery every Buddhist holy day. This village is the same as the other Karen Buddhist villages; we still perform our traditional rituals along with Buddhism. Buddhist monks are invited to join in Karen Traditions which are related to people's way of life such as at weddings and funerals. In wedding ceremonies, the ceremony is a mixture of Buddhist and traditional ritual. On the pre-wedding night, the bride and groom come to my house for my approval and blessing.

Buddhist Karens in Chaem Luang Community still perform their tradition and culture by focusing on traditional religious rituals along with Buddhism. The Hi Kho is a knowledge knower who acts as the centre of the Karen local knowledge and tradition. His tacit knowledge is an individual learning process that has been passed on from the community's forefathers for a long time. It would be valuable for all Karen if it is remained in Karen society. The study found that Thai local knowledge in Philosophy, Religion and Tradition are still important in the Karen Buddhist community together with the status of the Hi Kho, even though it is reduced compared to the past.

²² Ban Huay-ba-Ba is a Karen Buddhist village located in Chaem Luang subdistrict.

Mr. So-Nga explains about his status in Karen Buddhist community at the present time:

Nowadays, my duties and responsibilities as Hi Kho are less than in the past. Some rituals such as the ancestor ritual are in decline because of their complexity and the numerous taboos. The Hi Kho still performs duties today such as the wrist tying ceremony, calling the spirits ceremony-the Riak Khwan or Su Khwan ceremony, rice ceremony, Song Kran, weddings and funerals.

However, Buddhist Karens in Chaem Luang pay respect to their Hi Kho and give more priority to this position. Thus, the Hi Kho's position in the community – which has been transmitted from father to son through the family -has remained the same as in the olden days.

The other example is *Bun San Jon*, a well-known Karen Buddhist tradition is followed in Chaem Luang community as mentioned in Chapter 4. The main project, called '*Bun San Jon*' or 'Merit Tour' involves making merit each month by rotation round the villages in the network, each taking turn as host. The pioneer of '*Bun San Jon*' is Phra Nikom Kitjasaro, a Paka Kayaw Buddhist monk, the abbot of Wat Chan, who created this activity in cooperation with monks and villagers in the Ban Chan community. *Bun San Jon* was started on March 2003 (B.E.2546) and has continued until now for eight years.

Phra Nikom gives the details and the origin of *Bun Sun Jon*:

I'm a Karen monk and am extremely interested in my tradition and culture. In my opinion, at the present time, there are good relationships between Paka Kayaw people at no matter what level; families, relatives, neighbours, villages and the community have been reduced and also our traditions and culture of the tribe could be lost. The differences between religion and the period of globalisation fade them away from our society. This project happened as a stage to share, learn and restore our beautiful tradition through merit making. It is a monthly Buddhist activity rotating to the villages in the network as host.

It has been said that it is the reincarnation of spiritual rituals for revival of Paka Kayaw spirituality. It also represents Karen local knowledge in various areas, such as Philosophy, Religion and Tradition, Language and Literature and The Nutrition field. Phra Nikom explains:

In carrying out this project, the Karen Buddhists are not only making merit in the different villages but also have a good chance to visit friends and relatives in the other villages. In addition, they are bringing back Paka Kayaw traditions such as the traditional costume²³, written language²⁴ and the strong Karen ancient traditions. '*Pra Pay Nee Riak Kaek Kin Kaa*', which means 'calling for the guests to eat' or 'providing food for the guest', has been restored along with this activity.

²³ All of participants at Bun Sun Jon usually wear Paka Kayaw traditional costume. It shows Karen tradition and culture.

²⁴ The children and youths are taught the written language which is part of Karen local knowledge in the area of Language and literature.

This ritual not only continues Karen tradition and culture and expands their local knowledge but it has become a focus for Buddhist Karen of all ages. It helps to reduce the gap between younger and elderly people. The elderly have time and place to transfer their knowledge and experience to the young generation. Similarly, children are taught their cultural heritage and know its importance and value.

As Phra Nikom said:

One of the advantages of Bun Sun Jon is a great opportunity for the young generation; children and youths and the elderly people meet together. Children learn our traditions and culture from the elders and the elders are pleased to be the principals for transmitting the knowledge, teaching, practices and taboos via Karen traditional proverbs and poetry (Tha). This is good for the elderly people: it makes them happy both physically and mentally.

While, *Hi Kho* and *Bun Sun Jon* are local knowledge in Buddhist Karen communities, the local knowledge in Natural Resources and Environmental Management, discussed in the next section, is Karen local knowledge for both Christian and Buddhist Karens.

2) Natural Resources and Environmental Management

The Karen are known for the conservation of natural resources, particularly in water and forests. Every Karen has been taught to love and care for the natural and environment because their life belongs to the nature-the land, the water

and the forests. In this study, Karen local knowledge in Natural Resources and Environmental Management is shown in the process of making check dams and firebreaks. Each village in Chaem Luang Community, both Buddhist and Christian, has a village committee taking care of the forests and natural resources. Forest conservation is mainly divided into to preserving the watershed and the community forest.

Mrs. Napaporn Pralongpol, a 49-year-old, nursery teacher and head of Ban Chaem Luang's housewives group, a Karen Christian, explains:

The responsibilities of Ban Chaem Luang housewives group in term of natural resources preservation are check dams and firebreaks. They apply Karen local knowledge of natural resources and environmental management. It is a local, low-cost check dam with local material utilization such as soil, cement, sandbags and bricks. Making Check dams and firebreaks are our annual activities; in February we make check dams and firebreaks are made in March.

Events like this also take place among Buddhist Karens from Tambon Ban Chan. They participate in forest conservation and community rituals called '*Buat Pa*' or forest ordination on national holidays such as Mother's Day-The Queen's birthday on 12th August and Father's Day-The King's Birthday on 5th December each year. The ordination of the forest aims to preserve trees and forest; it reflects Karen local knowledge in Natural Resources and Environmental Management and Philosophy, Religion and Tradition, which is shown in both Buddhist and Christian communities. They are the same in the purpose of the activity but different in the process. All Buddhist and Christian

villagers use their religious principles in this tradition: the Christian religious teacher binds white cloth around the ordained tree while Karen Buddhists use a yellow monk's robe instead.

3) Traditional Medicine

In the past, the Karen community was situated in remote areas far away from hospitals or health care centres. Herbal medicine and folk healing traditions remained very important for the people. Nowadays, there is a modern community hospital. However, local knowledge in traditional medicine has been used for common household medicines, for example, some vegetables with bitter and sour tastes are eaten as a preventative; Indian gooseberry (*Makhampom*) which is high in vitamin C helps to reduce coughs, water in which oak outer bark has been boiled can treat sore throats.

Traditional midwifery or *Mor Tham Jae* was more important in the past, when Karen women gave birth at home.

Mr. Peerapong Patanapriwan, Chaem Luang Karen Christian villager and a teacher at Ban Huay Ya School talks about *Mor Tham Jae*:

Chaem Luang community in the past thirty years was in a remote area which was inconvenient to travel for pregnant women to go to give birth at the hospital. Then, all pregnant women had home births with the use of *Mor Tham Jae* (the traditional midwives) being preferred. I'm one of them; I have three children, all of them were delivered by myself.

A traditional midwife not only helps the women give birth but (s)he has knowledge about herbal medicine and treatments for the pre-delivery and post partum periods. During pregnancy, the *Mor Tham Jae* massages to help the child turn his or her head downward to the mother's pelvis for an easy delivery. Moreover, *Mor Tham Jae* knows exactly what sex the baby is and the delivery date.

Nowadays, *Mor Tham Jae* in Chaem Luang are no longer available in the community and the traditional rites and practices related to childbirth are therefore not of interest either. As a result, most Karen women prefer to give birth at a hospital or a birth clinic. However, local knowledge in Traditional Medicine as the use of herbal medicine for common household medicines is still in use in their daily life, as noted earlier.

An interesting area of Karen local knowledge, which unfortunately it has disappeared at this time, concerns the traditional rites and practices associated with childbirth at home, called *De Por Tu* in Karen or *Ton Sa Due* in Thai, which means 'the umbilical tree'. Karen people believed that when a child is born, within seven days of the birth, the father must put the 'de' or umbilical cord into a bamboo container and bind it to a perennial tree in the forest around the village and pray for protection and for the baby to be a good and healthy child.

Although *De Por Tu* promotes a good relationship between humans and the nature, especially trees, sadly, this tradition, which represents the natural resources conservation and the wisdom of the Karen ancestors, will be lost in this period.

b. Thai Local Knowledge and Cultural Transfer in Chaem Luang Community

As we can see from the previous section, home, temple and school are the main organisations to transfer Karen local knowledge in the Karen community. The study found that Karen local knowledge about Philosophy, Religion and Tradition are strong only in Buddhist Karen, as Phra Nikom gives his opinion on this:

Karen uniqueness is still present in the Buddhist Karens who practise Buddhism and Animism (spirit worship) together. We maintain our traditional rites in association with the performance of Buddhist rituals. I think this is an adapted rite, for example in the Karen wedding ceremony, the festival includes Kap Sor (Lanna Thai traditional singing) and the Hi Kho teaches the bride and groom with Karen traditional proverbs and poetry (Tha). It is the same for funerals, but Joice²⁵ is added and the Hi Kho uses Yo Ta Tha²⁶ instead. Buddhist monks are invited to chant and give blessings at weddings and funerals.

In term of the conservation of natural resources, particularly water and forests. I had direct experience of two activities when I did my fieldwork in this community. The first was walking in the community forest and learning about Karen local knowledge on the forest ecosystem and environmental conservation. The second, was walking and fishing along Mae Chaem River

²⁵ Joice' is a solo voice in Thai Lanna poems.

²⁶ Yo Ta Tha' is used only in funerals

with housewives from Chaem Luang village and their children. Both of them showed me and reinforced the relationship between human and the environment especially in Karen hill tribe. It made me esteem the way they taught their descendants their way of life, tradition and culture from a young age.

Otherwise, the process of maintaining and transferring local knowledge and culture is difficult. Phra Nikom worried about some kinds of Karen local knowledge being lost, as stated below:

From my point of view, I am concerned about the transfer of local knowledge, in the future; it will be gradually lost, especially in the rites and rituals. Some important traditions such as wrist tying, young Karen Christians do not know because it is not in their religion.

The other is traditional handicrafts like bamboo weaving will be gone; the boys in this period cannot do it because it is no longer used in the lifestyle. In contrast, weaving cotton cloth is still work done by the girls, as they use the traditional costumes as a part of their daily life.

Regarding the process of maintaining this knowledge in the community and transferring it to future generations. Hi Kho So-Nga commends on Karen local knowledge transfer:

I have been a Hi Kho more than 15 years; I became it because my father and also my grandfather had been before. This position has been inherited in my family (father's lineage) and it will be passed on

to one of my sons. In my opinion, Karen knowledge and tradition in the Karen Buddhist community are still alive; on the other hand, some traditions will be lost in the Christian community.

However, I am very worried that some traditions such as *Tha* will be discontinued at the end of my generation. Nowadays, it is only the people of my age that can do *Tha*, the young generation does not know and also neglects it.

He went on to discuss the problem of transferring Karen local knowledge:

I attempt to teach everything that I know to the young to make sure it remains in our society but no one wants to receive this knowledge, even my sons.

There is something that makes me aware, when I meet other people who are non-Karen, they ask me about Karen local knowledge and how is it transferred to the next generations? I feel shame every time because the outsiders are interested in and also worried about our tradition - but our Karen people are not.

Luckily, the *Bun Sun Jon* has been found to be a useful method of transferring Karen local knowledge. Phra Nikom explains:

Concerning transferring of Karen local knowledge, we can see from the Bun Sun Jon project, of which, I am one of the creators. It is not only the reincarnation of spiritual rituals for reproduction as Paka Kayaw states, but it also represents a good relationship between HTS. The participants are Karen people of all ages from children to elderly people, from various occupations such as villagers, housewives,

farmers, monks, teachers, nurses, doctors, and government officers, all of whom are happy and glad to meet each other, talking, eating, learning and sharing their knowledge and experience. We have gained much from this project and hope it will be a role model to other communities and are happy to give advice to everyone.

Although the examples above are related to the Karen Buddhist community, they have not remained among Karen Christians. Moving to Karen traditional knowledge, that shows the uniqueness of the hill tribes, whether the Buddhist or Christian. It is Karen local knowledge in weaving, which has been in every Karen community.

Mrs. Napaporn talked about this local knowledge and its transfer:

The Karen women specialise in weaving, thus everyone can weave. It is traditional knowledge which is passed on from mother to daughter. We weave cotton for use in our household and for sales to visitors. We weave cotton on a backstrap loom. It is an ancient type of weaving device and is still in use today. It is a household appliance that is found in every household. The backstrap loom can be set up and used almost anywhere. To do this, the threads are stretched with one side fixed to a pole and the other side is a belt that a person wears around their waist.

In conclusion, eight aspects of Thai local knowledge were found. The areas of Philosophy, Religion and Tradition, Natural Resources and Environmental Management and Traditional Medicine are examples of Karen local knowledge. These are presented by three Thai local knowledge knowers and a housewife.

The two events of the participant observation in Chaem Luang Community enable me to find out about the Karen housewife's duties and life style, especially their traditional knowledge in environmental conservation, which has been transferred from generation to generation. Mrs. Napaporn explained and made me understand the good relationship between humans, water and forest, which is very important to the Karen's lifestyle and tradition. Every Karen is taught this knowledge by the elderly or their ancestors. I tried to prove this by asking three girls (8, 10 and 12 years old) who joined me the party in walking and fishing along the Mae Chaem River with their mothers, about Karen local knowledge. It was found that the oldest (12-year-old) knew something but not much. She said her mother taught her Karen women's duties such as weaving and cooking and also some Karen traditional knowledge in environmental conservation.

It is important to consider the role and the status of Thai local knowledge and Karen tradition and culture, for example, at Chaem Luang Community. Some are in healthy, some at risk: some is still valued in the community and benefits to the people and the community, other is in danger and may disappear from their lifestyle. Benefit is being gained from the Bun Sun Jon project (Philosophy, Religion and Tradition) which is strong and brings fame to the community, whereas some Karen traditional handicrafts like bamboo weaving, and an important tradition such as *Tha* will be discontinued and may be lost because are no longer part of the community's lifestyle. This is the main issue about which community people - Hi Kho So-Nga, Phra Nikom and Mr.Wanchai, for example, feel anxious. It is necessary to find a way to sustain this knowledge in

Karen society. The concept of HTS Organisation both OL/LO and CoPs, is potentially a way to sustain it and pass it on to future generations.

4. Pong Kham Community

a. Thai Local Knowledge in Pong Kham Community

Pong Kham is a small village in Nan Province in the north of Thailand. Today Nan is still the home of highly interesting Lanna Thai customs and traditions. Pong Kham community is a community that exhibits all nine aspects of Thai local knowledge found during this fieldwork. The community is led by Phra Ajan Somkid, the abbot of Wat Pong Kham, as pointed out previously. With regard to local knowledge, he was appointed as a Local-Wisdom Teacher in an area of Natural Resources and Environmental Management with support from Office of the Educational Council. Local knowledge in Pong Kham concerns not only Natural Resources and Environmental Management, but is also the strong in Industry and Handicrafts, Fine Arts, Agriculture, Traditional Medicine, Community Funds and Business, and Philosophy, Religion and Tradition as well.

Phra Ajan Somkid explains the detail and the community problems from past to present as below:

When I was a child, Pong Kham was a prosperous village. The villagers lived in peace and were self-sufficient. In 1991 (B.E.2534), they faced many problems such as deforestation; from the outsiders' view, Pong Kham was an underdeveloped community, uneducated

and poor people, as well as showing weaknesses of Buddhism. I began to analyse what was wrong with the village where I was born and raised. I tried to solve the problems and wanted to build a better future for our children.

He went on to describe the beginning of the community development, his first project related to local knowledge in Natural Resources and Environmental Management coupled with Philosophy, Religion and Tradition: from private land to community forest, which is a project called '*Bin Ta Baht Pa*' and '*Plook Ton Mai Neung Ton Serm Mong Khon Hai Cheewit*':

The method I used to bring back prosperity and develop my community started with the forest because natural forests will bring back the forest ecology system, the water and then the food (animals, vegetables and herbs) to the community. The first Pong Kham community forest was set up on my father's lands in 1994 (B.E.2537) which had only three Rai (1.2 acres) at the beginning. Following the project, villagers were invited by monks to make donations from their private lands to community forest, for environmental conservation (Forest Ordination; *Bin Ta Baht Pa*).

In this case, fifteen years later, we now have 12,000 Rai (4,800 acres) in Pong Kham community forest. The forest belongs to the community; it is a perfect forest and rich in food- mushrooms, herbs, fruit and vegetables which are provided for the villagers and children every day.

The other techniques that I used to persuade and encourage people to develop natural resources and environmental management were, for example, asking monks and novices to grow trees in accordance with

their ages before they leave the monkhood, and a tree is planted by Buddhist people who go to the temple for merit making on their birthday. It is as the saying goes, '*Plook Ton Mai Neung Ton Serm Mong Khon Hai Cheewit*', which literally means 'planting a tree to enhance your auspicious life'.

Phra Ajan Somkid is a well-known local community leader and an initiator who brought back local knowledge to the community. He sought out answers from elderly people about knowledge and social capital in the community. This is community knowledge that is embedded in the people and has been further developed in conformity with the needs of living and can solve problems for the people and the community as well.

This is illustrated by Phra Ajan Somkid:

In the past, there was no hospital, doctor or healthcare centre; when villagers were suffering from fever, were sick or unwell, why did they not die? There was no shop to buy clothes: so what should they do if they wanted to offer robes to monks? And there was nothing to do for entertainment such as television or radio: what did they do for entertainment? Old village people answered me, everything was from the forest; they used herbal medicine from the trees when they had fever, they made their own woven clothes and used natural dyes from the bark, and made Lanna musical instruments from bamboo for their entertainment.

The answers led him to seek for local knowledge in the community and he combined this with modern knowledge and research, including techniques in

Community-Based research run by villagers, not academics. As a result, there is local knowledge on a variety of issues such as Thai Traditional Medicine: herbal doctors, herbal medicine, herbal products for food, herbal juice and toiletries, Industry and Handicrafts; hand woven cotton natural dyeing (*Pha Tor Pong Kham*); Agriculture; herbs for protecting against insects (wood vinegar; *Nam Som Kwan Mai*), Community Funds and Business; corn cob charcoal²⁷; unpolished rice milling; Philosophy, Religion and Tradition; forest ordination; *Bin Ta Baht Pa*, Fine arts; and Lanna Thai traditional music (*Salow-Sor-Pin*). This local knowledge makes villagers proud of their useful part in the community while earning extra income for themselves and their families.

b. Thai Local Knowledge and Cultural transfer in Pong Kham Community

As pointed out in Chapter 4, the Pong Kham community is a village growing stronger, led by Pra Ajan Somkid, the abbot of Wat Pong Kham, in collaboration with villagers of all ages. It is important to consider the role of the community leader and other Thai local knowledge knowers in activating cultural transmission. Pra Ajan Somkid says:

It seems to me that the children are easier to teach than adults. They will reduce the gap between parents, teachers and monks. So, they are the focal position in HTS Organisation. Thus, I began with teaching Buddhism and morality at Ban Pong Kham School. I used folk tales to draw their interest but did not end the story at school. If they wanted to hear the end, they had to go to the temple in the evening.

²⁷ Corn Cob Charcoal is the process used to turn agricultural waste into affordable smokeless fuels

On the Buddhist holy days, which are the same as the weekend, I led them to the community forest inside and outside the community creating forest reservation awareness and also the knowledge of natural resources and environmental management. The success of the method (bringing the children to the temple), is not just encourage children and youth groups in the community but also that the adults (parents and teachers) began to pay attention to the environmental conservation activities.

Furthermore, Phra Ajan Somkid is a guest speaker, both inside and outside the Pong Kham community. Inside the community, he is regarded as community leader both physically and mentally. He acts as the role model of a development monk (*Phra Nak Pattana*). His knowledge and experience in all aspects of Thai local knowledge (old knowledge) is combined with modern knowledge (new knowledge) as adapted knowledge. Groups of people outside the community usually visit Wat Pong Kham, discuss, gather and share their own knowledge and experience. His knowledge and methods are ensured to transmit Thai traditional culture as well as Thai local knowledge to the next generations.

Mr. Jirawoot Meeboon, a 20-year-old Pong Kham youth and Wat Pong Kham temple boy, talks about Thai local knowledge transfer in his community:

I am a Pong Kham youth, born and raised here and studied my primary education at Ban Pong Kham School. I would like to confirm that 90% of Pong Kham children and youths are more knowledgeable about their community, 80% is pleased to participate when the temple asks for help. In areas of local knowledge, we know what we

have and are proud to be a part of the community and pleased to give our knowledge to the next generation.

Nowadays, we are taught some aspects of Thai local knowledge by adults, teachers and monks; for example, natural resources and environmental management, production of wood vinegar; *Nam Som Kwan Mai*, corn cob charcoal as well as our famous local knowledge of hand woven cotton natural dyeing (*Pha Tor Pong Kham*).

Mr. Jirawoot confirmed his confidence that Thai local knowledge, traditional and culture of the community will be remain in the community with the cooperation of all ages. He also asked for assistance from agencies outside the community in preserving this knowledge, as below:

To make sure this entire knowledge still runs in the community, I would like to ask educational institutes such as universities of technology to help us learn how to manage knowledge and also to transform it into texts, CDs and internet data for community public relations and education media. I believe that this knowledge will not disappear from the community if we have good linkage collaboration.

As has been shown, all aspects of Thai local knowledge were discovered. Traditional culture as well as Thai local knowledge are the strength of this community and have been retained in the community and will carry on to future generations. This community uses the concept of HTS Organisation to develop knowledge and improve the quality of people and community until it has become one of the most successful communities in Thailand.

This was confirmed by the participant observation at the annual Buddhist festival, '*thet maha chart*', listening to a sermon about the last incarnation of Buddha, when I helped and observed the villagers in preparing places and food for this festival on the day before the ceremony and cleaning and clearing the temple when it was over. This festival takes place over two days and two nights, with five days preparation before the event. Wat Pong Kham's *thet maha chart* in general is the same as *thet maha chart* across the country, but with traditional Lanna Buddhist features. Phra Ajan Somkid and elderly people were the leader group followed by all the villagers, teachers, students and children. They helped to decorate the temple pavilion together as a location for the ceremony. All female villagers, the elderly, housewives and students prepared food and flowers to make merit on the festival days. During the ceremony, monks performed a sermon about the last incarnation of Buddha in the Lanna Thai dialect. In addition, on the second night, Lanna traditional music, *Salaw-Sor-Pin*, was performed. These activities showed me that Thai local knowledge, tradition and culture in the Nutrition field, Fine Arts, and Language and Literature have been taught and transferred from the elderly to the young generation.

Overall, Thai local knowledge at Pong Kham community is still alive. It is community knowledge that is embedded in the people and the community and can be adapted in accordance with people's daily life, and bringing both income to individuals and repute to the community. There is good coordination between people inside and outside the community. Within the community

itself, people of all ages, from children to the elderly, know exactly about their local knowledge. They are proud to be a part of the community and pleased to do everything to preserve this knowledge.

On this basis it may be inferred that each research community represents its own tradition, culture and local knowledge. Thai local knowledge of Agriculture, Thai Traditional Medicine, Philosophy, Religion and Tradition, Language and Literature, and The Nutrition Field is found in every community. The Buddhist temple, Islamic mosque and Christian church are religious institutions together with community members such as abbots, imams, monks, teachers, villagers and students play an important role to lead their community to achieve the aim of the process of Thai local knowledge and cultural transfer.

The final section of this chapter is a discussion and conclusion on the relationship between HTS Organisation as a learning organisation and Thai local knowledge and cultural transfer.

IV. HTS ORGANISATION AS THE LEARNING ORGANISATION FOR THAI LOCAL KNOWLEDGE AND CULTURAL TRANSFER

As stated in the literature review chapter and fieldwork data, HTS Organisation is a learning organisation which is identified under a social and special site especially a unique cultural and historical site of community. The organisation belongs to the community where members collectively engage in the activities, particularly in social festivals and religious traditions (Buddhism, Islam and Christianity). This also represents the socio-culture and history of the community.

It has been encouraging to discover from this study that Thai local knowledge is still alive and worthwhile throughout every community studied. Particularly, adult and elderly people pay attention to Thai local knowledge as a great national heritage that has been transferred from time to time and generation to generation and they are try to seek ways to preserve it and transfer it to their descendants. An important issue is how the young generation turned their attention to preserve this valuable national heritage.

It is clear therefore that the learning process, both individual learning and social learning, within HTS Organisation is important for Thai society. Each HTS Organisation has its own characteristics which are shaped by the nature of the people and community background. The advantage of HTS Organisation as a learning organisation is not only to provided knowledge, skills and experience to the members and its community, but also to raise people's awareness to conserve their local knowledge and culture, which is the great national heritage.

An important issue for Thai people in this generation, which is relevant to this study, is how to manage Thai local knowledge and culture in a manner suitable for this period. The first step is for, the community people as the members of an organisation to learn to understand and cope with Thai local knowledge that is embedded in their communities from generation to generation. Essentially, children and youths are the next generation who are the significant groups for sustaining the national culture and local knowledge.

Three examples of this can be taken from my fieldwork at Chaem Luang and Pong Kham Community. First, at Chaem Luang, I had a good chance to visit the

Karen Wisdom Museum which is located in Samukee San Muang School, Moo 2 Ban Sun Muang, Tambon Ban Chan. It is the only Karen museum in this area. This museum serves as an extensive resource centre for the Karen hill tribes. It shows the cultures, practices and lifestyle of Karen life in the past; some of the objects in the collection are no longer found or in use at this time. This museum is an attempt to showcase and preserve the history of the Karen at Musaekee, and their culture, through crafts made by villagers, photographs and clear exhibit descriptions.

Examples of the collection includes baskets, ceremonial stringed and wind instruments, drums, farming implements, hunting traps and weapons, and Karen traditional costumes. This is a good way to preserve these cultural traditions which are at risk of being eroded and even becoming extinct. The Karen Wisdom Museum was created by a Karen teacher at Samukee San Muang School and all tourists are welcomed by the students.

My guides who gave information and helped me understand the exhibits when I visited the museum were two female students who were in M.3 (the final year of lower secondary level). Both were teenage Karen Buddhist students, 16 and 15 years old, from two neighbouring villages. They explain:

This museum was opened two years ago to display our local knowledge. There are many tourists from outside the community who visit here. Normally, there is a teacher who has the responsibility to act as host but today she is not here. So the head teacher sent us to welcome you.

Some collections which are displayed here we know and still use in our daily life, whereas some things we have never seen before but we know what they are. For example, the backstrap loom for weaving cloth, farming implements, the hunting traps, and bamboo woven device are local knowledge products from our ancestors. We think some adult villagers of the same age as our parents can make it but not children and youths.

It seems to me that they had good knowledge about their own Karen culture and local knowledge. Although they had not known beforehand that my friends and I would visit that day, we were surprised when they helped each other to explain and answered my questions clearly. When asked about Karen local knowledge, they replied:

Concerning Karen local knowledge, we don't know too much about it; however, our parents always teach us to love and take pride in being a Karen. They tell us to wear Karen traditional costumes at village traditions and ceremonies such as the wrist tying ceremony, making merit at the temple, and also participating in *Bun Sun Jon* every month. We also wear traditional costumes as school uniform on Tuesday and Friday and are happy to participate and look forward to attending *Bun Sun Jon* as the great community event once a month.

With respect to the local knowledge and cultural transfer, I asked them about the process of receiving and transferring Karen local knowledge from the parents to the descendants or from the aged to young:

Due to the fact that farming is the main occupation, children need to help their parents working in their paddy fields. Thus, we gain traditional knowledge in agriculture as well. Likewise, knowledge is transferred at this time through Karen mothers teaching daughters weaving and traditional cooking, while fathers teach sons about bamboo weaving. Every household has a backstrap loom for weaving cloth. Girls can weave their traditional cloth by themselves; some learned from their mothers while some learned by themselves when they saw what their mothers did.

Nowadays, all Karen girls the same ages as us can do this; on the contrary, the boys cannot make bamboo woven objects such as baskets. We also agree that boys are lazy and less interested in our local knowledge than girls.

The above example draws a picture of Karen tradition, culture and local knowledge related to HTS Organisation in which individual learning, social learning, local knowledge and cultural transfer, are part of the organisation, at the present. The origin of Karen Wisdom Museum is the collaboration of HTS Organisation in the community. It is a centre for knowledge and the learning process will take place when people visit and participate in the social context. Moreover, it expresses the willingness of Karen people to conserve their beautiful traditions and customs and also local knowledge, which represents the identity of the tribe.

Turning to Christian Karens at Chaem Luang Community, although the relationship between HCS Organisation is less close than in HTS Organisation, the young generation pay attention to their own local knowledge, as shown in this example:

Mr. Wanchai Chaemrattanapunya, 27, a Christian Karen from Ban Chaem Luang, talks about Karen local knowledge and its transfer below:

My parents taught me Karen local knowledge when I was 12. Now, I teach Karen knowledge and culture, Christianity, Karen written language, Thai and English to Christian Karen children aged 3 to 12 at Chaem Luang Village Church every Sunday.

From my point of view, almost all children in this period do not accept and are not interested in our knowledge and traditions. I am very worried that if they are not proud to be Karen and neglect their ancestors' knowledge, it will be gone from our society soon.

Of the two cases that occur in the same community (Karen hill tribe at Chaem Luang Community) but differ in religion (Buddhist and Christian), it could not be concluded that one is better than the other. What we learned from the study is that adult Karen, 25-year-old onwards, no matter what religion they belong to, have realised the importance of their culture and wisdom and are seriously concerned if no one in the new younger generation is interested in it. These knowledge and culture will be lost in near future.

During the fieldwork at Pong Kham community, there was a two-month school holiday (from early March to mid May). Two male teenagers, Bird and Big, 20 and 18 years old, chose to practise their summer training as temple boys with Pra Ajan Somkid at Wat Pong Kham. According to Bird, 20 years old, a Pong Kham temple boy since he was 12:

Bird: I first became a part-time temple boy when I was 12. My duty was the same as a temple boy in every Wat with the extra job of planting vegetables and practising integrated agriculture, which is local knowledge in Agriculture. One year later when I studied at lower secondary school level at Santi Suk School (district school), I became and remained a full-time temple boy up to now. The reason why I am here is because I would like to help and develop our community and it makes me proud to be a good youth.

I had a chance to be a part of the Pong Kham youth group helping with community projects such as doing agricultural jobs, tie-dyeing clothes, and making herbal balm, all of them related to our local knowledge. This year my responsibility is to produce ice and corn cob charcoal and sell it in the community to earn money for the temple. My extra job is to act as a temple computer technician who looks after and prepares the computer, audio, video and the place where we have groups of people for seminars or study tours at Pong Kham Community Learning Centre.

Similarly, Bird, 18 years old from Ban Pa Daet, Pong Kham's neighbouring describes his first experience of the summer training as a temple boy at Wat Pong Kham:

Big: This is my first time working here. Every year during the school summer holidays, I had a part-time job, but because of the economic depression this year no one offered me a job. So, I decided to practise here with Phra Ajan Somkid. My duty is the same as Bird's; we help each other. Working here, it is not only to earn some pocket money, but also to gain more knowledge and experience in various areas from people of the same age, elderly people and especially Phra Ajan Somkid. I am happy and proud to be here and will persuade my younger brother to come here next year.

This is a good example of HTS Organisation as a learning organisation that is not only provides knowledge, skills and experience to the learners but as a result, this event took place in the Buddhist temple, and led by Buddhist monks, so all kinds of local knowledge, tradition and culture will be added in this process. In addition, the Pong Kham youth group which as 'Bird' stated above is a specific subgroup within HTS Organisation, used the concept of CoPs which is the process of sharing information and experiences with the group, so that the members learn from each other, and have an opportunity to develop themselves personally and professionally (as noted in Chapter 5). This also confirmed the relationship between HTS Organisation and Thai local knowledge and cultural transfer.

Thus, using the learning process in HTS Organisation and apply the concept of communities of practice as a management tool to explore and help people, the community and the country achieve the aim of maintaining this national heritage in Thai society and transferring it to the future generations.

CONCLUSION

The two main points of this chapter were firstly to introduce Thai tradition, culture and local knowledge as a unique feature of Thai nationality, contributing to the harmony and peace of the people for more than seven hundred years; secondly, to answer the final research question about how to use HTS Organisation as a learning organisation to sustain and transfer Thai

local knowledge and culture. Although Thai tradition such as life traditions, social traditions and Buddhist traditions in general are the same across the country, there are slight variations in the four study areas, depending on the people and the region where the community is situated.

Thai local knowledge is the national heritage which helps solve problems and improves the quality of life of the people according to their environment. In this study, I categorized Thai local knowledge into nine aspects, of which five, Agriculture, Thai Traditional Medicine, Philosophy, Religion and Tradition, Language and Literature, and The Nutrition Fields, are found and remained in every community.

Each research community represents its own traditions, culture and local knowledge. As a result, there are good relations between HTS Organisation and local knowledge and culture. In this manner it can be said that HTS Organisation as a learning organisation encourages people of all ages to communicate, participate and create learning processes within the social context and applies the concept of communities of practice as a management tool to explore and help people to achieve the outcomes desired by the community, that is, to maintain this national heritage in Thai society and transfer it to future generations.

The final chapter presents the research conclusion and implications.

Chapter 7...Conclusion and Implications

INTRODUCTION

This final chapter discusses and summarises the results that have been found, related to the four main themes of this study; BOR WORN-HTS Organisation, Organisational Learning and the Learning Organisation (OL/LO), Learning in the Community (LIC) and Thai Local Knowledge and Cultural Transfer (TLK&CT), both in relation to the research questions and to existing knowledge. Finally, implication and conclusions are presented regarding the outcomes of HTS Organisation both learning and strengthening community and TLK&CT.

I. THE RESEARCH THEMES AND FINDINGS

The main purpose of this study was to focus on BOR WORN as a learning organisation which is a way to provide knowledge, education and learning to the community and also transfer Thai local knowledge and culture to the next generations, to achieve the goals of learning and strengthening the community with knowledge and morality.

This study is a qualitative ethnographic research in which unstructured interviewing and participant observation were used for gathering qualitative data in four different rural communities across Thailand where HTS Organisation has been operating and is still alive. The community of practice was the research concept used to analyse data together with qualitative document analysis.

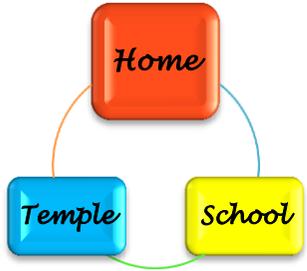
The research has focused on three aims of the study: first, to identify the characteristics and roles of BOR WORN-HTS Organisation in the community; second, to explain and theorise how learning in the community is provided to the community and its people, and third, to explicate and theorise how Thai local knowledge and culture have been transferred through the concept of HTS Organisation.

The four main research questions addressed in order to fill knowledge gaps are:

- 1) Research question 1: What is BOR WORN-HTS Organisation in the community?
- 2) Research question 2: What is social learning theory (OL/LO) in HTS Organisation?
- 3) Research question 3: How have HTS Organisation and the process of learning in the community provided knowledge, education and learning to the people and the community?
- 4) Research question 4: How is 'BOR WORN' used to transfer Thai local knowledge and culture to the next generation?

The research findings are summarised together with the four research topics: as stated above in Table 7.1.

Table 7.1 The Research Findings

Community	Home (H)	Temple/ Mosque/Church (T/M/C)	School (S)	Research Questions		
				Research Question 1 HTS Organisation and Theories of Learning	Research Question 2, 3 OL/LO and LIC	Research Question 4 (TLK&CT)
Na Isan	Northeastern Thai (Isan) community	Buddhism/Temple	Border Patrol Police School The schools in the projects of H.R.H. Princess Maha Chakri Sirindhorn: The Private Welfare Education School	 <p>Home is the leading</p>	Formal Education Ban Na Isan Border Patrol Police School Royal High School Na Yao	Northeastern Thai (Isan) culture and Buddhist tradition 8 aspects of Thai local knowledge are discovered excluding Industry and Handicrafts (IH) 3 examples of Thai local knowledge are Agriculture (AGR),

<p>institution of the organisation, followed by Temple and School.</p>	<p>Informal Education  Na Isan CLC</p>	<p>Thai Traditional Medicine (TTM) and Community Fund and Business (CFB)</p>
<p>Learning, both individual and social learning, occurs through the cooperation of members of HTS Organisation.</p>	<p>Community Opinion and Learning Leader  Por Liam (a villager from Home (H) institute)</p>	<p>2 Thai local knowledge knowers are Por Liam and Phra Ajan Somboon</p>
<p>The learning processes in the community are normally led by a community opinion and learning leader, Por Liam from Home (H) institute.</p>	<p>OL/LO HTS Organisation at Na Isan Community is a learning organisation (LO), the learning processes (OL) occur within an organisation that provides knowledge, education and learning to the members.</p>	<p>Thai local knowledge and culture has been transferred through HTS Organisation as a learning organisation. Home (H) is the leading institution of the process.</p>

Bo Saen

Thai Muslim community

Islam/Mosque

The Basic Expansion Education School

The Private Islamic Religious School



Mosque is a more dominant institution than School and Home.

Learning, both individual and social learning, occurs through cooperation of members from HMS Organisation.

This is a Muslim community, so the Mosques and Islamic way of life bring the learning processes to the community through the

Formal Education

- ✚ Ban Bo Saen School
- ✚ Tarbiah Islamiah School

Informal Education

- ✚ 2 public libraries
- ✚ Phang Nga CTLC

Community Opinion and Learning Leader

- ✚ Nobody is remarkable

OL/LO

HMS Organisation at Bo Saen Community is a learning organisation (LO), the learning processes

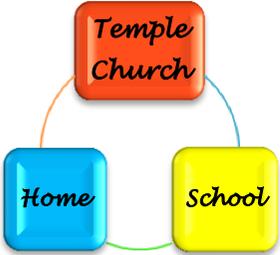
Southern Thai culture and Muslim culture and tradition

6 aspects of Thai local knowledge are found excluding Fine Arts (FA) and Natural Resources and Environmental Management (NREM)

2 examples of Thai local knowledge are Agriculture (AGR), Thai Traditional Medicine (TTM)

Mr Arun Asanee, Mor Mun Wanmuang, and Mor Sombat Hom Huan are Thai Muslim local knowledge knowers in areas of Agriculture (AGR) and Thai Traditional

	<p>Mosques and the people.</p>	<p>(OL) occur within an organisation that provides knowledge, education and learning to the members.</p>	<p>Medicine (TTM). Islamic way of life and Mosque (M) play an important role in the community.</p> <p>Thai Muslim local knowledge, Thai tradition and culture and Islamic way of life have been transferred via the collaboration of HMS Organisation as a learning organisation.</p> <p>Mosque (M) is the leading institute of the process.</p> <p>However, some aspects of local knowledge as the production process of Nam Tan Chock (Agriculture) might disappear from the community, if no-one</p>
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				is interested.
Chaem Luang	Karen hill tribe community	Buddhism and Animism (spirit worship)/Temple, Monastery Christianity/Church	The Basic Expansion Education School	 <p>Buddhist temple and Christian church which represent the community people's religious faith are the leaders of the organisation, followed by Home and School.</p> <p>Learning both individual and social learning,</p>
			The Private Welfare Education School	

Karen culture and Buddhist and Christian tradition

8 aspects of Thai local knowledge are found excluding Industry and Handicrafts (IH) except Community Funds and Business (CFB)

Philosophy, Religion and Tradition (PRT), Natural Resources and Environmental Management (NREM) and Thai Traditional Medicine (TTM) are 3 examples of Karen local knowledge

occurs through the cooperation of members from HTS and HCS Organisation.

The learning processes in the community depend on the people's religious faith. All people both Buddhist and Christian Karen are similar in giving more priority to their religion but the difference is in the way of thinking and the learning processes that happen in the community.

In Karen Buddhist community, the temple and Buddhist monks play a significant role in the community, for example Phra Nikom from Temple (T) institute.

On the contrary, in the Karen Christian community, nobody is remarkable, but the

 Wat Chan
CTLC

Community opinion and learning leader

  Phra Nikom
(a Buddhist monk from Temple (T) institute)

OL/LO

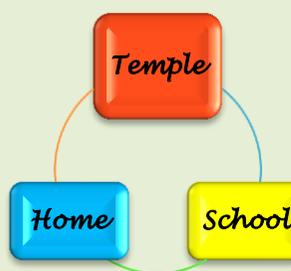
HTS and HCS Organisation at Chaem Luang Community are learning organisation (LO), the learning processes (OL) occur within an organisation that provides knowledge, education and learning to the members.

3 Thai local knowledge knowers; Mr. So-Nga Likitbenchakul; *Hi Kho* ritual leader, Phra Nikom and Kru Peerapong Patanapriwan in areas of Philosophy, Religion and Tradition (PRT), Thai Traditional Medicine (TTM)

Thai local knowledge and culture has been transferred through HTS Organisation as a learning organisation.

Temple and Church (T and C) are the leading institutes of the process.

Nevertheless, some Karen traditions which has not used in the community's

	people's way of life and also the learning processes are shaped by Churches and Christianity.	lifestyle may be lost.
<p>Pong Kham</p> <p>Northern Thai (Lanna Thai) community</p> <p>Buddhism/Temple</p> <p>The public primary school</p>	 <p>Buddhist temple takes an important role in HTS Organisation at Pong Kham community in cooperation with Home and School.</p> <p>Learning, both individual and social learning, occurs through the</p>	<p>Formal Education</p> <ul style="list-style-type: none"> Ban Pong Kham School <p>Non-Formal Education</p> <ul style="list-style-type: none"> Kor Sor Nor <p>Informal Education</p> <ul style="list-style-type: none"> Community-Based Research Ban Pong Kham CLC <p>Community Opinion and Learning Leader</p> <ul style="list-style-type: none"> Phra Ajan Somkid (a Buddhist <p>Northern Thai Culture (Lanna Thai) and Buddhist Tradition</p> <p>All 9 aspects of Thai local knowledge are discovered</p> <p>3 examples of Thai local knowledge which are Natural Resources and Environmental Management (NREM), Industry and Handicrafts (IH) and Fine Arts (FA)</p> <p>Phra Ajan Somkid is Thai local knowledge knowers</p> <p>Traditional cultures as</p>

	<p>cooperation of members from HTS Organisation.</p> <p>The learning processes in the community are normally led by a community opinion and learning leader, Phra Ajan Somkid from Pong Kham Temple (T). Community people of all ages pay respect to him. Thus, most of the community activities and the learning processes have their origin at the temple.</p>	<p>monk from Temple (T) institute)</p> <p>OL/LO</p> <p>HTS Organisation at Pong Kham Community is a learning organisation (LO), the learning processes (OL) occur within an organisation that provides knowledge, education and learning to the members.</p>	<p>well as Thai local knowledge are the strength of this community. They have been retained in the community and will carry on to future generations.</p> <p>Buddhist monk (Phra Ajan Somkid) who represents the religious institution (Temple (T)) is a community mental chief and uses HTS concept leading and developing until it has become one of the most successful communities in Thailand.</p>
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Table 7.1 above shows the summary of the research findings in the four studied communities. However, the brief outline of all the research findings according to the research questions and the research aims presented in Chapter 1, drawn around the theory and practice of theories of learning, OL/LO, and CoPs is provided below.

A. The BOR WORN-HTS Organisation

HTS Organisation represents the collaboration between people from three main institutions in the various dimensions of the community, which are the family and political (H), the religious (T) and the educational (S). This organisation occurs automatically in the social context when the members of the community come to take part in the activities created by three main institutions (H-T-S).

Every community in Thailand, especially at the village level (Muban) has its own HTS Organisation. The characteristics of HTS Organisation depend on and are shaped by the community people where the organisation is situated.

Ban Na Isan is a Thai Isan Buddhist village in central Thailand represents Thai Isan culture and Buddhist tradition. Na Isan HTS Organisation is led by a villager from the Home institution (Por Liam, a villager, is a community opinion and learning leader) who has led and managed activities in the Na Isan HTS Organisation until it became a village model of sustainable development.

Tambon Bo Saen is a Muslim subdistrict (Tambon) in the south where Southern Thai and Islamic culture and tradition were seen. Islam plays an important role for Muslim people in the community. The Mosque (*Masjid*) and

the Islamic way of life lead Bo Saen people to participate in HMS Organisation. The community is one of the strongest Muslim communities in the south of Thailand.

Chaem Luang Community represents two groups of the Sgaw Karen people in the north where Karen culture, Buddhist and Christian traditions were found. Chaem Luang HTS Organisation belongs to the Karen Buddhists while HCS Organisation stands for Karen Christians. Phra Nikom, a Karen Buddhist monk is the leader of the organisation in this area. In the Karen Christian community, nobody is remarkable as a community leader, but the people's way of life are shaped by Christianity and churches. This area is a model of a Buddhist Karen community, where the Karen way of life, traditions and culture are still alive its people and the community.

Pong Kham Community is a Thai Lanna Buddhist village that represents Northern Thai Culture (Lanna Thai) and Buddhist Tradition. The HTS Organisation is led by Buddhist monks; Phra Ajan Somkid, the abbot of Wat Pong Kham is the leader of the organisation. He is a well-known development monk who has helped his hometown become a successful development village.

There are two main reasons which encourage people of all ages to be a part of the community and happy to help each other in community activity, First they respect their religion so they try to sustain and carry on its values to the future generation. The temple is the focal institution in HTS Organisation because Thailand is a Buddhist country. Religion is the spiritual centre and guide of

the people. The main theme of Buddhist belief is karma. The understanding of Karma indicates 'You reap what you sow'. The Thai proverb '*tham dee dai dee tham chua dai chua*' which means 'do good and receive good, do evil and receive evil', sums up this concept (Satha-Anand, 2006). The relationships between temple and community due to human activity from birth (the beginning of human life) to death (the end of human life) create spiritual capital and cultural capital in Thai society from past to present (Suwanno, 2005). Moreover, most of the villages across Thailand have their own Buddhist temples, Islamic mosques or Christian churches. These represent villagers' religious faith. These organisations act as the centres for spiritual bonding, religious performance and community activities. They are not only the centre for the people both physically and mentally but also act as the place to provide all kind of knowledge, education and skill to the community's people.

Second, people believe in and respect a person who is the Community Opinion and Learning Leader; a respected monk, or a local knowledge knower. They are local people who were born in the community, and love, care for and pay attention to community development. They are well-known both inside and outside of the community. People trust and pay respect to their HTS Organisation leader, especially to a Buddhist monk, who has more priority in local areas.

There are four types of community activities; religious, traditional and cultural activity, activity related to community problems, individual activity, and academic activity. Cooperation between institutions and within the

organisation is willingly given. The people are happy to help each other, which leads to great benefit for individuals, families and the community.

B. Theories of learning in HTS Organisation

Theories of learning are an important part of HTS Organisation. The learning processes in HTS Organisation reflect individual learning theory, social learning theory, communities of practice as situated learning and learning as cultural processes. The learning process begins with individual members of an organisation and then expands to groups and the society. The structure of HTS Organisation is a cooperative organisation when people participate and communicate together in community activities, through which both individual learning and social learning occur.

The learning processes in HTS Organisation provide theory and practice to the organisation members as well as the community. Therefore, they gain knowledge, skills and experience from these learning processes to achieve their individual aims and also those of the community.

C. The Learning Process in HTS Organisation (OL)

The schooling system under the jurisdiction of the Ministry of Education across country provides formal education to community children. Schools guarantee knowledge, education and learning for young people in the communities. The education for everyone; Non-Formal Education (NFE) and Informal Education (IFE) as lifelong learning or lifelong education towards a knowledge-based and learning society that is provided in the study areas gives a learning

opportunity to people of all ages. These opportunities support two kinds of knowledge: global knowledge (GK) or scientific knowledge and Thai local knowledge (TLK) as a national heritage. All kinds of knowledge, education and learning which operate in the communities take place in association with the HTS Organisation in every community. Every institution in the organisation, H-T-S, plays an important role to fulfil the members' learning opportunities, and to deepen and expand their knowledge and experience.

The learning process and knowledge sharing occur during the process of HTS Organisation can be used for community development and the well being of the people.

D. HTS Organisation is a Learning Organisation (LO)

This study revealed BOR WORN HTS Organisation in relation to the concept of the learning organisation, whereby individual learning theory and social learning, including the CoPs concept, develops by the members' practice via a variety of social activities, are generally employed in the social context.

HTS Organisation defined, from an interpretivist perspective, is a social site in a community with non-profit organisation. HTS Organisation is an informal organisation in the community runs by ordinary people to whom it belongs to and also represents the identity of the community.

The participation and learning of the members are based on social rather than economic aspects, for instance, solving community problems or maintaining the religious, traditional and cultural heritage. These lead to increased knowledge intensity and development potential of the organisational members. From a social constructionist view, HTS Organisation is a cultural and historical site where Thai local knowledge and culture will be supported and transferred.

E. The Relationship between HTS Organisation and the Concept of Communities of Practice (CoPs)

The concept of community of practice (CoP) is a useful perspective on social learning as situated learning and legitimate peripheral participation. It is an important role of HTS Organisation, it bringing many benefits especially in knowing and learning in the community to the HTS Organisation. It provides strength and knowledge to individual members, organisations, communities, societies and then the country.

Finally, it can be said that learning through social engagement in communities of practice is the fundamental process of HTS Organisation. Thus, HTS Organisation acts as a community of practice in a unique combination of three fundamental elements: the domain, the community and the practice. The members participate together in a community learning process to achieve the goals of the organisation.

F. BOR WORN, Thai Local Knowledge and Cultural Transfer

One of the aims of this study is to explicate and theorise how Thai local knowledge and culture have been transferred through the concept of HTS Organisation. Thai tradition, culture and Thai local knowledge have sustain a unique and distinctive Thai nationality, the harmony and peace of the people for more than seven hundred years. Thai local knowledge is the national heritage which helps solve problems and improves the quality of life of the people according to their surroundings environment.

The study found that each community represents its own tradition, culture and local knowledge. Thai local knowledge of Agriculture, Thai Traditional Medicine, Philosophy, Religion and Tradition, Language and Literature, and The Nutrition Fields are found in every community.

It has been encouraging to discover that Thai local knowledge is still alive and worthwhile throughout every community studied. In particular, adult and elderly people pay attention to Thai local knowledge as a great national heritage that has been transferred from time to time and generation to generation and they try to seek ways to preserve it and transfer it to their descendants. An important issue is how the young generation turned their attention to preserving this valuable national heritage.

The religious institution (Buddhist temple, Islamic mosque and Christian church) plays an important role in the process of Thai local knowledge and cultural transfer. Together with the collaboration of community members such

as abbots, imams, monks, teachers, villagers and students lead their community to achieve the aim of the process of Thai local knowledge and cultural transfer.

As a result, there are good relations between HTS Organisation and local knowledge and culture. Hence, it can be said that, HTS Organisation as a learning organisation encourages people of all ages to communicate, participate and create learning processes within the social context and apply the concept of communities of practice as a management tool to explore and help people for achieve the expected outcomes of the community, that is, to maintain these national heritage in Thai society and transfer it to the further generations.

II. IMPLICATIONS OF THE FINDINGS

According to the study, HTS Organisation is a learning organisation. This means that the members, both as individuals and as a society, are able to develop their abilities to become a learning and strengthening community with knowledge, skilful and experienced practitioners and moral values, to achieve the goals of learning and strengthening the community.

The areas in which this study has contributed are the theories of learning in the community in general and of organisational learning and the learning organisation (OL/LO) in particular. However, for Thailand, the meaning of HTS Organisation is only an ideal organisation create through the process of collaboration between Home, Temple and School as a community centre for creating a strategic community plan, managing, developing, making decisions, solving both individual and social problems and achieving goals for social

strengthening (Suwanno, 2005). This study has revealed the nature and roles of this organisation. HTS Organisation is not only an ideal organisation, it is a learning organisation which is alive and has been worthwhile to the community and the people as discussed throughout the study.

The study found that, when people participate and communicate within HTS Organisation, they act as members of communities of practice, despite the fact that most of them do not know this term means. With regard to the relationship between the HTS and CoPs in this study, it can be said that the origin of the organisation begins with religion. People participating in the HTS Organisation are motivated by their belief and faith (particularly in Buddhism and Buddhist monks). This is followed by community activities which can be classified according to their hosts. These include religious, traditional and cultural activities such as Makha Bucha Day, where the Temple is host, community activities such as Father's Day, and community annual fairs, where the Home is host, and educational and learning activities like academic seminars and exhibitions, which are lead by the schools. Moreover, the HTS Organisation is initiated from community meetings and brainstorming to resolve community problems. When such meetings and participation occur, the HTS Organisation leaders use Communities of Practice theory and practice to enhance knowledge creation, and the exchange and transfer of both global knowledge and local knowledge.

The HTS Organisation can alleviate community and social problems. For example, a widespread weakness of Buddhism in recent days is seen in the fact

that people do not visit temples often, certainly not every week. It is usually only the elderly people who go to the temple on '*wan phra*' or Buddhist holy days (Nakkarnrian 2005). The young generation in urban areas neglect their own knowledge and culture. They are also not interested in upholding and transferring their valuable cultural heritage and Thai local knowledge. In contrast to this scenario, data taken from this study revealed that, the members of HTS Organisation in the four study areas (from children to elderly) participate in community activities, particularly religious activities. They join and help each other in all community activities, happily and willingly. They not only earn merit (do good and receive good) but also gain knowledge during their performance. This knowledge can be used for community development and to fulfil people's potential. This illustrates to the benefit of HTS Organisation to the community.

However, an important issue is the shortage of HTS Organisation leaders and also potential working people. There are insufficient participants with the necessary education and morality (good brain and heart) to lead an organisation towards success. Observational in this study, there is only one HTS Organisation leader in each area (Por Liam, Phra Nikom and Phra Ajan Somkid). Thus it will be necessary to search for people who are local, interested and committed to the development of their hometown, then educate them by providing knowledge, skills, practice and experience in all kinds of knowledge (global knowledge and Thai local knowledge). This is how to prevent the occurrence of a shortage of the leaders and potential people. Even though it is

time consuming, but the result will benefit for individuals, communities and society as the current leaders have done.

One of the opportunities offered by government plans and policies concerning Thai local knowledge is that they are a helpful way for this organisation to promote the model of the HTS Organisation across the country. This will encourage people to look back to the local communities and revive the concept of the most basic, smallest and most useful organisation in Thai society, in order to gain maximum benefit but with little investment.

The concept of the HTS Organisation can be applied in every community in Thailand, even in the smallest unit of the social system, the village (muban). It shows the good relationship between three main institutions of Thai society, namely the family and political, religious, and educational institutions. The government or public sector should encourage and apply the HTS organisation model at the village or subdistrict community level, and also promote, support and develop successful communities as role models.

In conclusion, the HTS Organisation is a basic, small, easily applied organisation in the community that brings great benefits but needs little investment. It has much strength and great potential to achieve community development, and well-being to enhance knowledge both global and local, as well as to transfer Thai local knowledge and culture to the next generations.

III. LIMITATIONS AND RECOMMENDATIONS FOR THE FURTHER RESEARCH

A. Limitations

1. The research was conducted only in communities in rural areas where the relationship between the HTS are strong. It would be desirable to include communities in urban areas to enable the comparison of how and why the relationship in this organisation works or does not work.
2. Most of the data in this study focused on the relationship between HTS in Buddhist communities, there is a lack of depth of data and information on the relationship between HMS in Muslim communities and HCS in Christian communities.
3. The research has not considered communities in rural areas where the HTS Organisation is unsuccessful.
4. The study at Chaem Luang, Karen community did not compare between Buddhist Karen and Christian Karen, and there is a lack of depth of data and information on the Karen Christian community.

B. Recommendations for the Further Research

The study has led to some useful information, results and conclusions on HTS Organisation in Thai society. It is only a first step in this area, and raises a number of important issues that need additional study in the future, for example:

1. The physical differences of the study areas. It should be worthwhile to study HTS Organisation in a variety of areas such as:
 - To study the processes and factors of HTS Organisation in cities or urban communities.
 - To study the processes and factors of HMS Organisation in Muslim communities and/or HCS Organisation in Christian communities.
2. It would also be useful to study communities that have never had HTS Organisation before, or that had it, but it proved unsuccessful. This would shed further light on possible challenges and constraints facing HTS Organisation, and hence, the feasibility of extending this model.

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