

ภาคภาษาอังกฤษ







## Local Wisdom

### Meaning, significance, and type of Thai local wisdom (Poom Panya)

Poom means foundation, root

Panya means being well-rounded, knowledge, wisdom from learning and thinking

Poom Panya means foundation or root of knowledge and wisdom and ability

Local wisdom means the ability to apply knowledge in the creation to develop and stay one's life of local people

### Meaning of Thai local wisdom

According to the study into the meaning given by experts and academicians, covering the meaning of Thai local wisdom or popular wisdom as follows:

#### 1) Wisdom

Wisdom means ability, belief, behavioral ability, and ability to solve problem of human being

#### 2) Local wisdom

The word "local wisdom" means the ability and knowledge and experience accumulated and passed on as ability and potential in solving problem, adjusting oneself to learning, and passed on from generation to new generation in order for the survival. It then is the cultural heritage of the Country, race or way of local lives. P

#### 3) Popular wisdom

Popular wisdom comes from accumulation of learning for a long time. It all combines in all branches and does not separate in each subject like as we study; therefore, it is concerned with professional career, lives concerned with expenses and education, and culture mixed consistently.

#### 4) Local wisdom

The Education Research Division, the Department of Curriculum and Instruction Development states that local wisdom or popular wisdom is knowledge and ability of villagers that are passed on from generation to generation; it is potential or ability to solve problem, adapt oneself and learn. It is the core or essence of community that can help survive community so far.

Curriculum Development Center, the Department of Curriculum and Instruction Development states that local wisdom or popular wisdom is the knowledge from life's experience via study process, by observation and analysis thinking that leads to intellect then becomes knowledge. It consists of many aspects of matters. Such knowledge is not divided as various sciences. It can be said that local wisdom is found generally in the society, community,





and in the individual. If there is a study and application, it would be accepted, passed on, and developed to new generation.

#### ๔) Thai wisdom

Thai wisdom is the result of accumulated experience from people learnt by interaction with environment, interaction in the group, and between many races of human beings including paradigm towards supernatural. These wisdoms once favored Thai to solve problem in the survival and creation of civilization to be balanced with environment, especially at local level or villager level.

#### **Significance of local wisdom**

Local wisdom makes nation and community be able to survive the crisis and sustain the nation and community.

Local wisdom is valuable knowledge and goodness that support lives and way of community life to be with nature and environment consistently and with balance.

Local wisdom is the basis of occupation and is the foundation of development that starts with the development for self-reliance, development for interdependence, and the development that comes from mixture of international knowledge on local knowledge and wisdom in order to create new ideas that are appropriate with era.

Therefore, the wisdom is beneficial not only to the local area and local people, but also favors considerably to the national development sustainably and permanently.

#### **Type of local wisdom**

There are many branches and types of local wisdom, but they are often regarded as out-of-fashion. So, there are some people ignore them. Mostly, local wisdom is passed on internally such as food ingredient, or food recipe, this makes them become unknown to the public. Local wisdom may be classified into 10 characteristics as follows:

1. Wisdom about belief and religion. This type of wisdom is different in each local area since there are different religious beliefs. The Thai local wisdom that is related to Buddhism dharma has played a role in building society by mixing with old belief, then become unique characteristics of each local area.
2. Local wisdom that is concerned with tradition and ritual since the tradition and ritual are good things created by local people, especially to boost morale and empowerment for the people in society. This kind of local wisdom is very important to way of lives in society. It can be seen from the fact that many important traditions and rituals in Thailand are all concerned with way of social lives.
3. Local wisdom that is concerned with local arts. It is the creation of work of arts by





- applying existing resources in daily lives. After that, it is passed on from generation to generation by continuous development and becoming local valuable arts.
4. Local wisdom about food and local vegetable- Human being not only have food for survival, but also applies techniques of food preservation and cooking, in order to preserve excessive food for a long time. This is considered another of local wisdom that is essential for survival. Besides, various kinds of local vegetables are also consumed.
  5. Local wisdom about folk play: play is considered to lead to relaxation in childhood that likes fun. Most of Thai local wisdoms use playing equipment invented from nature; this reflects the way of life that is bound with nature and the people who know how to adapt themselves to environment well.
  6. Local wisdom concerned with arts and culture: Thailand has wide varieties of cultures that come from the creation of each region. We can find evidence from trace of cultures and arts appear around such as architecture, sculpture; this reflects the techniques, thoughts, belief of the ancestor very well.
  7. Local wisdom concerned with folk song: this kind of wisdom mostly shows fun and is the moral lesson for society. It is different depending on people in various regions.
  8. Local wisdom concerned with herb and local medicine: this kind of wisdom comes from accumulation of experience of people in the past and has been passed on for new generation. It is considered very important as it is the one of the four essential factors of life. If it is developed and promoted, it would be beneficial to economy and society in the future.
  9. Local wisdom concerned with invention: technologies and tools that come from Thai local wisdom in each region are considered the excellent invention and handicraft that are not paid attention nowadays to be developed and promoted as it should be. If there is learning and a passion on the idea concerned with invention and handicraft to juvenile, it would be to maintain ancestors' wisdom.
  10. Local wisdom concerned with way of life under natural environment: since most Thais do farming, especially rice farming, so there are wisdoms concerned with beliefs and rituals in leading lives to solve problem, or pray for fertility in cultivation and to increase agricultural produce; this can be seen from rituals or ceremonies concerned with farming all over regions in Thailand.

### **Characteristic of traditional knowledge (TK)**

The main characteristics of traditional knowledge can be summarized as follows:





1. It is a matter of skills, knowledge, beliefs and behaviors
2. It shows the relationship between the people, people with nature and people with supernatural.
3. It is a holistic or all activities in life
4. It is about solving problems, management and adaptation, learning for survival of individuals; communities and society.
5. It is the core or paradigm in a fundamental knowledge on life in various matters.
6. It a particular characteristic or self identity.
7. It always has a transition in order to adjust the balance of community development
8. It bases on culture not on science.
9. It is an advanced integration.
10. It has involving dynamic toward majestically abstract.
11. It emphasizes on ethics more than material.

### **The Importance of Wisdom**

1. By wisdom, the community and nation will be safe through the crisis and held as nationalism or community.
2. It was a valuable knowledge and a good way to sustain life and community to live with nature and the environment seamlessly and balanced.
3. It was a basic career and foundation of development which starting from taking self-reliance development , a mutual dependence development, the integrated universal knowledge development which are based on old traditional knowledge in order to create new knowledge to be suit for every generation.

Therefore, its valuable is not for local people only, but it is a great benefit to Sustainable and stable national development planning.





## General Information of KaPor District, Pattani Province



### History and background

Ka Por District was formerly one part of Sai Buri district. It was separated as Ka Por Sub-district first then became Ka Por District on 4 November, 1993. It is at the Southern part of Pattani; it is far from Pattani for about 68 kilometers. Most people live by agriculture. The word “Ka Por” is a name of palm

The word “Ka Por” is the name of a kind of palm. Ka Por District was formerly one part of Sai Buri district. It was separated as Ka Por Sub-district first then became Ka Por District under the Announcement of the Minister of Interior on 6 March, 1992. Later, there is a royal decree to raise its status as Ka Por District on 4 November, 1993.

### Location and territory

Ka Por District is located at the Southeastern region of the province which is 68 kilometers far from Pattani, with territory connected with nearby administration area as follows:

- North connects with Toong Yang Dang District and Sai Buri District
- East connects with Ba Joh District (Nara Thiwat)
- South connects with Raman District (Ya La Province)
- West connects with Raman District (Ya La Province) and Toong Yang Dang District

### Regional government

The administration of Ka Por District consists of 3 Sub-districts, 27 villages including:

1. Karubi consists of 8 villages





2. Talo Due Raman consists of 9 villages

3. Plong Hoi consists of 10 villages

### Local administration

Ka Por District consists of 3 local administrative organizations including:

- Local administrative organization of Karubi covers the area of all Karubi Sub-district

- Local administrative organization of Talo Due Raman covers the whole area of Talo Due Raman Sub-district

- Local administrative organization of Plong Hoi covers the whole area of Plong Hoi Sub-district

### Area

93.814 square kilometers

### General Weather

There are 2 seasons that are summer starting from February to July and Rainy season starting from August to January

### Economic information

Main career includes:

1. Rubber farming
2. Fruit farming
3. Rice farming

Supplementary career includes:

1. Raising animals
2. Employment
3. Trading

### On transportation

By land

1. Car by highway no. 4060
2. Bus station -
3. Railway station -

By river

1. Transportation pier -





2. Raft harbor –
3. Airport –

### On population

- The total population is 16,022 persons
- 8,016 males
- 8,006 females
- The density of population is 171.02 persons/ square kilometers

### Population

- Race Mostly, they are Malayu Thai and Thai
- Religion There are people professing this religion for about 98 percent and Buddhism for about 2 percent (only in Moo 2, of Karubi Sub-district)
- Occupation It mostly is Rubber farming, besides are fruit and rice farming.

### Administration information

1. 3 Sub-districts
2. 27 Villages
3. No municipality
4. 3 Local administrative organization

### On society

- Secondary school includes Wang Ka Por Pittayakom School, call: 0-7349-4117
- University –

### On key natural resources of the District

- Sai Buri River
- Nawin Waterfall
- Ban Lotoo Reservoir

### On agriculture

1. Key agricultural produce includes
  - Rubber
  - Coconut
  - Long gong
2. Name of key rivers include
  - Sai Buri River
  - Ban Kampong Baroo Pool





## Passing on Local Wisdom of Karubi Sub-district

### Karubi Sub-district

#### Thai Traditional Massage

Thai Traditional Massage is an art science and national culture of Thailand as from the ancient time. It is believed that it came from the accumulation of experience in fighting with illness by touching, groping, pressing, rubbing, scrubbing, and it has been passed on from generation to generation. There was a clear principle and method during the reign of King Trilokkanat, Krung Sri Ayudhdhaya.

Thai Traditional Massage exchanges knowledge with other main culture such as Indian culture. As it is found that the name of ten main lines such as Ita, Ping Kla, and Susoomna are the same as Natee which is the breadth flowing under Yoki Science. And some posture called Rue See Dadton is like Yoka bench a lot.

#### Teacher Traditional Knowledge Resume

##### Personal information

Name: Mrs. Yupin Surname: Samoh

Race: Thai Nationality: Thai

Personal Id. No.: 3 6203 00211 383

Native town: Kampangpet

Date of birth: 1 November, 1969 aged 41 years

Father's name: Mr. Dam Ocha

Mother's name: Mrs. Wan Ocha

Current address: House no. 30/4 Moo 7,

Karubi Sub-district, Ka Por District, Pattani Province, Postal Code 94230

Mobile: 086-9662131

Workplace: Employee of Ka Por Hospital Telephone: 073-494037

Educational Background: Upper Secondary Education from Non-formal Education School of Ka Por District

Husband's name: Mr. Wae Sama Air Samoh Occupation: Employee with 2 children, 1 boy, 1 girl

##### Record of award :

- Received awards are as follows:





- Excellent volunteer of district level on Thai traditional medicine
- Excellent volunteer of region level on Thai traditional medicine

**Record of instruction**

Teach villagers as follows:

- Miss Alisa Samoh Moo 7 Karubi Sub-district Ka Por District
- Mrs. Roh Hana Tengma Moo 7 Karubi Sub-district Ka Por District

**Materials and equipment concerned with local**

1. Cream for massage to relieve from tiredness
2. Oil for massage
3. Cream for applying the whole body
4. Pillow and mat



**Procedure**

1. Physical exercise



2. Foot massage



3. Calf massage



4. Thigh massage







5. Arm massage



6. Wrist massage



**Continue work to generate income**

Require the Provincial Culture Office to support the budget to build Community Thai Medicine Center to create opportunity for those taught on local wisdom (Thai massage) to generate income to the community and people in the area.







## Passing on Local Wisdom of Talo DueRaman Sub-district

### Talo DueRaman Sub-district

#### Making bird's cage for *Pycnonotus Jocosus*

##### *Pycnonotus Jocosus*

According to the data and according to the interview with those feeding *Pycnonotus Jocosus* for many years, they said that in Thailand, the *Pycnonotus Jocosus* were caught and raised for 100 years already, but was not much in households. It was just raised a lot recently and there was a competition in 1976 or about 30 years ago. They are raised a lot until it becomes way of lives, tradition, and culture of Thailand. At present, a lot of *Pycnonotus Jocosus* are raised ranging from village level, Sub-district level, district level, province level, and country level including Malaysia and Singapore. In Southern region, there would be competition every Saturday to Sunday. There are awards given to the winner as well. There are clubs for *Pycnonotus Jocosus* in all levels also.

*Pycnonotus Jocosus* is the bird in Family *Pycnonotidae*. Its official name is “Nok Prod Hua KOne Krao Dang” with the scientific name of *Pycnonotus Jocosus* under the Wildlife Protection Act B.E. 2535. It is classified as protection bird Type 3 but it can be bred. Most of birds in Family *Pycnonotidae* are found in Southeastern Asia. It is called by different names as follows:

- 1.. Official name is “Nok Prod Hua KOne Krao Dang”
2. Its name in Northern region is “Nok Pit Liew”
3. Its name in Central region is “Nok Prod Hua Kone” or “Nok Prod Hua Juk”
4. Its name in Southern region is “Nok Krong Hua Juk”
5. Its name is local Malayu is “Burong Bor Ya Mo” of Muslim
6. Its name widely known is “Nok Krong Hua Juk”

Making bird's cage for *Pycnonotus Jocosus* started as from the period of Laem Malayu where there are bird's cages for *Pycnonotus Jocosus* made in household for 100 years already. At present, it is popular as small business in family and to be goods of community for selling, to earn extra income.





## Teacher Traditional Knowledge Resume

### Personal information

Name: Mr. Tuan Leh Surname: Sabuto

Race: Thai Nationality: Thai

Personal Id. No.: 3 9411 0047 32 4

Date of birth: 6 May, 1963, aged 47 years

Native town: Ban Utae Bue Ra Ngae

Current address: House no. 117 Moo 2,

Talo Due Raman Sub-district, Ka Por District,

Pattani Province, Postal Code 94320

Mobile: 089-8783185

Wife's name: Mrs. Tuan Sana Mue Ka Occupation: Rubber cutter

Having 6 children 4 sons, 2 daughters

Father's name: Mr. Tuan Arsae Saboodo Mother's name: Mrs. Tuansong Saboodo

Educational Background: Grade 7

### Record of award

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### Record of instruction

Mr. Sokee Kaseng, Moo 2, Talo Due Raman Sub-district, Ka Por District, Pattani Province

### Materials/ equipment (Making bird's cage for *Pycnonotus Jocosus*)

1. Saw, hammer, and T-square

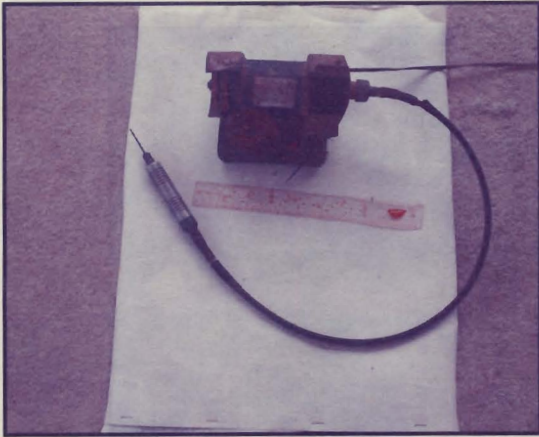
2. Wood perforating saw



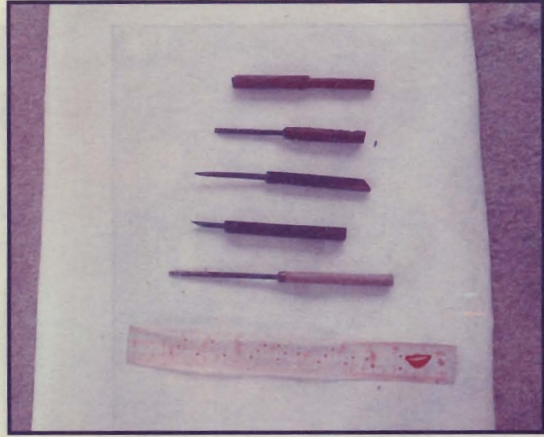




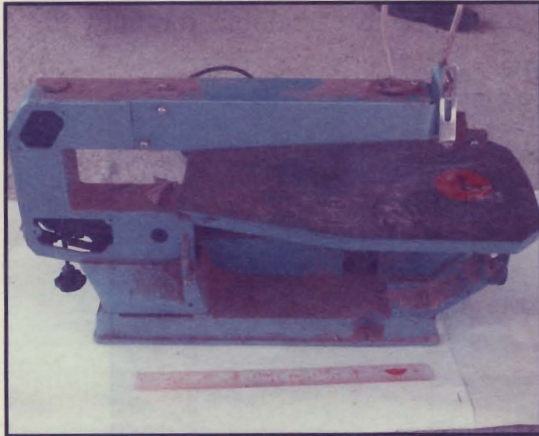
3. Electrical drill



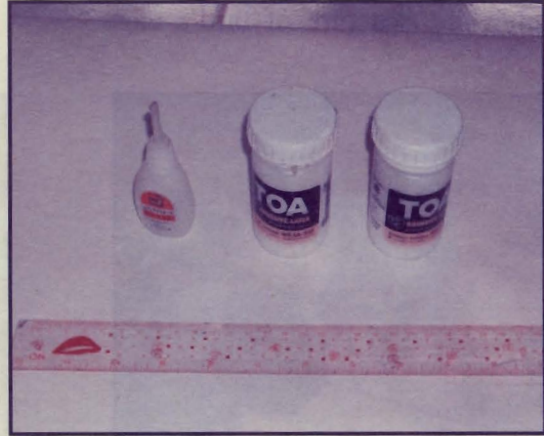
4. Carving knife



5. Electrical perforator



6. Glue to fix wood and latex



### Procedure/ Method (Making bird's cage for Pycnonotus Jocosus)

1. Choose wood and pattern desired

2. Fix pattern onto wood







3. Perforate by saw under the pattern set



4. Make pile of bird's cage under design



5. Assemble the structure of bird's cage



6. Put row lines in/ assemble for lines of bird's cage



7. Put in top and hook of bird's cage



8. Bird's cage that is lacquered already



### **Continue work to generate income**

Support the budget for buying material – equipment and tool for career on bird's cage  
Open community shop and training facility to pass on local wisdom and find market to support goods





## Passing on Local Wisdom of Pong Hoi Sub-district

### Plong Hoi Sub-district

#### Roteeya Lorma – Tue Lor Kooror

##### History and background of preparing for Roti Sai Tong dessert (Rotee Lorma)

Dessert comes with Thai food as from the ancient time. Generally, people prepare for dessert only in a party or feast such as monk feast, auspicious ceremony, and various ceremonies. Dessert that is to be brought must consist of 5 items which must have taste, type, color, and flavor consistently. Each must have 10 fruits, and dessert is the first one of drink.

Thailand in the ancient time, had contacted and dealt with foreign countries such as China, India, as from Sukhothai Period by promoting the trade together and exchanging culture on food together. Later, in Ayudaya Period and Rattanakosin Period, there had been relationship building with various countries widely. Thailand adopted culture on food of various countries to adapt to be appropriate with local area. Raw material found, tools, and consumption in Thai style were adapted to the extent that it cannot be distinguished what is real Thai dessert, what is adapted from other countries.

Thai dessert is unique in terms of national culture as it shows the elaborateness in preparing ranging from raw material, method that is consistent and carefully prepared in terms of taste, color, beauty, smell, look delicious, and consumption method. Each dessert is different.

However, for Roteeya Lorma – Tue Lor Kooror (Rotee Saitong, Kaitao), it was brought from Malaysia, from the fact that villagers in 3 bordering Southern provinces went to work in Malaysia, they brought it back to do it in Southern provinces.





## Teacher Traditional Knowledge Resume

### Personal information

Name: Mrs. Seeteesabaeda Surname: Yasin  
Race: Thai Nationality: Thai  
Personal Id. No.: 3 9102 00082 64 3  
Date of birth: 3 February, 1975, aged 35 years  
Native town: Kwuan Done District, Satun Province  
Current address: House no. 44/3, Moo 2,  
Plong Hoi Sub-district, Ka Por District,  
Pattani Province, Postal Code 94320  
Mobile: 084-7103062  
Husband's name: Mr. Hamdam Wayayoe Occupation: Gardener  
Having 3 children that are 3 daughters  
Father's name: Mr. Labaiyan Yasin Mother's name: Mrs. Some Yasin  
Educational Background: Upper Secondary Education



### Record of award

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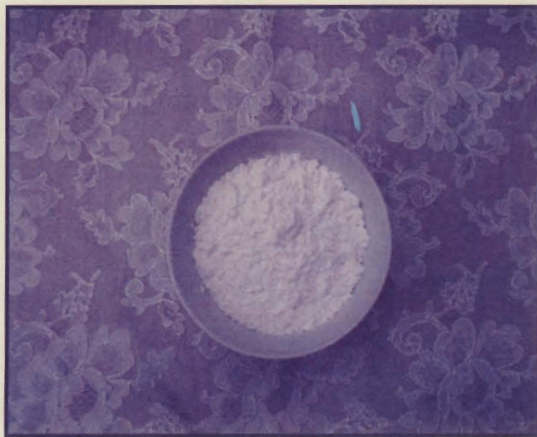
### Record of instruction

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### Materials/ equipment

#### Raw material

1. Wheat flour
2. Egg







3. Brown sugar



4. Butter



5. Vegetable oil



6. Food coloring



7. Coconut milk



8. Salt







Equipment

1. Stove



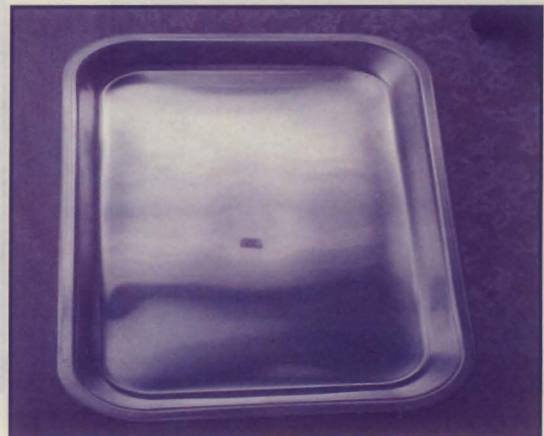
2. Pan



3. Pot



4. Tray



5. Egg beater



6. Object for scattering Rotee Sai Tong







7. Sieve



8. Scoop



### Procedure/method

1. Mix wheat flour with water



2. Mix it to be homogenous



3. Fire it to melt butter



4. Put melt butter on to mix with prepared wheat flour







5. Put beaten egg in, the mix it together



6. Put food coloring in and then put a little salt in, then mix it together



7. The optimum ingredient for scattering over pan



8. Take the mixture in the container, scattering on pan



9. Scatter from the middle out to the outside, wait the flour to be boiled



10. Scoop then fold it, waiting it to be cool







11. On part of syrup, prepare coconut milk



12. Fill sugar, egg, wheat flour a little, so that the syrup would be condense



13. Put food coloring (green) in, fill a little salt in



14. Simmer with light fire until boiled



15. Finished syrup



16. Arrange on the dish on part of Rotee Saitong and syrup





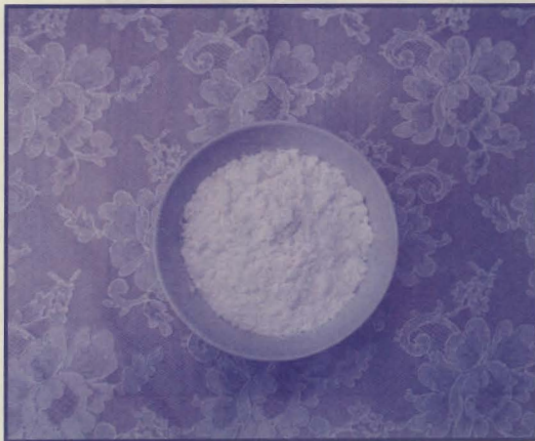


## Preparing for Tue Lor Koo Ror (Kanom Kai Tao)



### Material

1. Wheat flour



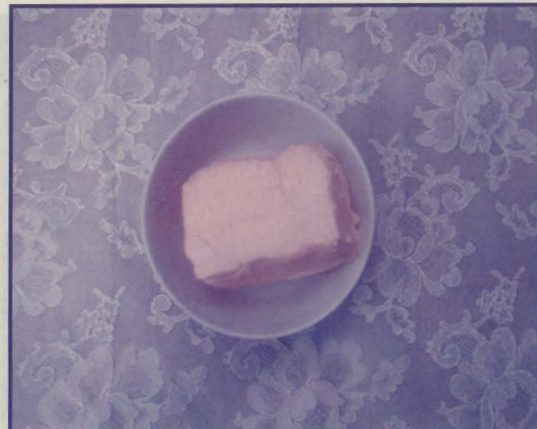
2. Egg



3. sugar



4. Butter





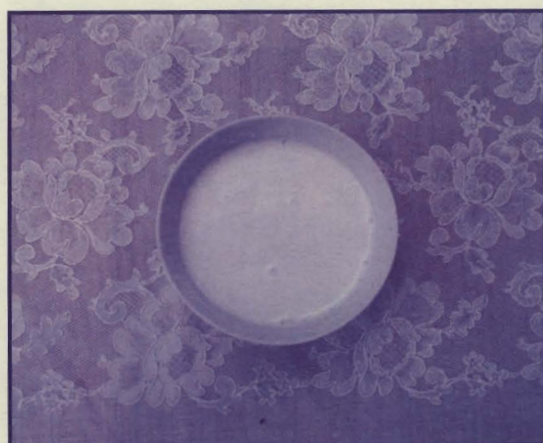
5. Vegetable oil



6. Food coloring



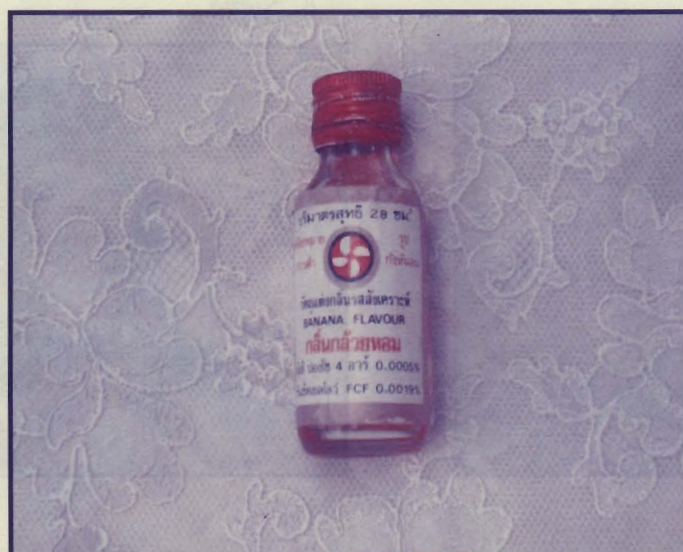
7. Coconut milk



8. Salt



9. Savoring







## Equipment

1. Stove



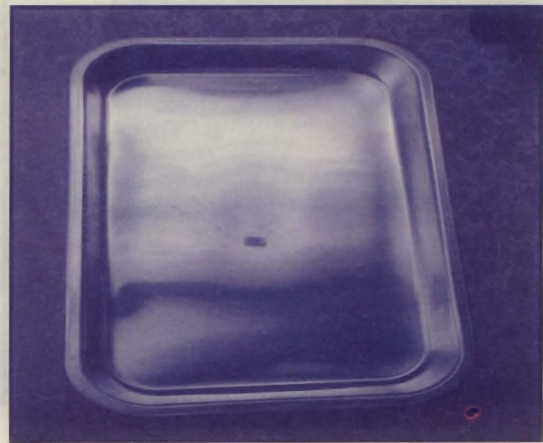
2. Mold for dessert



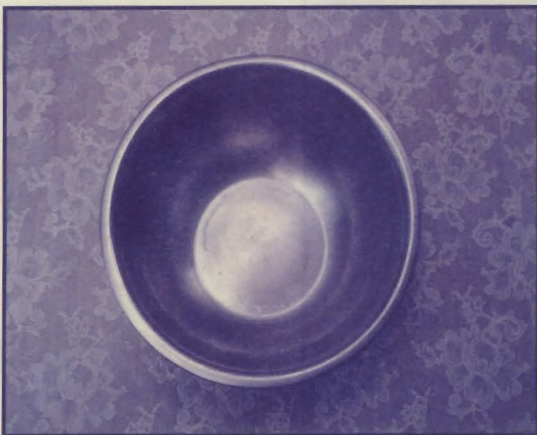
3. Pot



4. Tray



5. Basin



6. Sieve



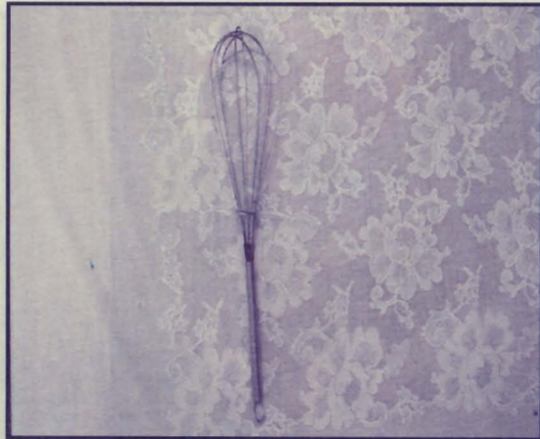




7. Scoop



8. Egg beater



**Procedure/ method**

1. Mix wheat flour with coconut milk



2. Mix it to be homogenous



3. Put melt butter on to mix with prepared wheat flour



4. Put beaten egg in, the mix it together







5. Apply vegetable on mold



6. Optimum mixture for putting on mold



7. Close the lid, waiting it to be boiled



8. Put a little sugar in



9. Close the lid again, waiting for the dessert to be boiled, then bring it out of the mold



10. Put in on dish, waiting it to be cool down, then eat it



**Continue work to generate income**

The Office National Culture Commission should support the budget to buy equipment