INTEGRATING INDIGENOUS KNOWLEDGE INTO THE THAI STUDIES COURSE AT CHIANGRAI RAJABHAT UNIVERSITY

Albert Lisec
Faculty of Humanities,
Chiang Rai Rajabhat University, Thailand.

ABSTRACT
Currently the content for Thai Studies at university level does not allow much for community involvement and participation. The challenge facing teachers is how to develop and support the curriculum with fresh and new content from local communities. This research therefore aims at the community settings around Chiangrai Province. It uses quantitative and qualitative techniques used in CBPR. This research teams up with several community partners and key community informants from the data base of previously conducted research at CRU, namely Dr. Ranida Pingmuang and Assistant Professor Dr. Sornchai Munthaisong. The community partners for this research are selected undergraduate students who visit a local community with other fellow students to discuss the research topic and to share ideas. At the end of the community visits students assist in developing new material for the Thai Studies course. The lesson plans for Thai Studies were prepared on the basis of interviews and data gathered by university undergraduate students and community based researchers working at Chiangrai Rajabhat University. Community informants, elders and other knowledge holders were interviewed and asked to discuss their local knowledge. Local knowledge that supported the philosophy of self sufficiency economy, economic development in their village, and environmental responsibility and cultural sustainability were mainly emphasized.

An evaluation of the research and findings consisted of an overall evaluation on a 1-10 scale (with 10 being the highest) for quality of the community work, as well as a text description of the research work stressing the following areas; responsiveness of the students, responsiveness of the community, effectiveness of working collaboratively, and creativity in adapting data for classroom use as part of the Thai Studies course.

An important final result of this research was to bring traditional cultural knowledge and wisdom held important by Chiangrai community members into the Thai Studies curriculum. The research was successful in showing that IK can be used in
the Thai Studies course and that the average means score was 8 among CRU undergraduate students participating in this study.

FORWARD

In this paper I describe the process of obtaining IK and present the rationale for linking local knowledge with the university course entitled Thai Studies. The researcher presents a model of PAR that includes a tripod of cooperation between the teacher, students and community informants of IK. The research shows that a meaningful curriculum should include IK and that it allows students the opportunity to bond with their traditional roots by actively participating in the process of developing learning activities with the guidance of teacher supervision. It is highly recommended that university instructors consider the use of IK in their courses and further research would be helpful so that other regions or even other countries could evaluate the impact this approach in teaching has on the academic development of undergraduate students at university. The research was conducted during the summer 2010 term at Chiangrai Rajabhat University.

INTRODUCTION

Chiangrai is a very important place for tertiary learning. Many youth from around the upper northern region have the opportunity to spend four years studying for a brighter future at Chiangrai Rajabhat Univeristy. Most of the new freshman are home-grown “Chiangrai” citizens who were born and raised in local villages around Chiangrai province. Others come from neighboring provinces and a few come from other regions of Thailand. They all come expecting the very best in professional excellence. They rightfully deserve the best in classroom teaching and with this in mind this classroom research was conducted.

As part of their four year study program English Majors take a course called Thai Studies which aims to train students to communicate about Thai culture using English. The course provide for an opportunity to develop strategies for extracting information about Thai culture from a variety of sources including primary sources, Thai written material and English written material. The teacher provides this data through developing lesson plans and initiating classroom activities, individual and group projects. There are several field trips to cultural site nearby the CRU campus and classroom activities which include drama presentation and panel discussion.

In keeping with the national and provincial government’s strategy for developing human resources to ensure pride in maintaining the unique “Lanna” identity of Chiangrai and for strengthening the value of local wisdom, this research was undertaken to help increase the Chiangrai data base of local wisdom. The aim is for students to develop data collecting
strategies for obtaining local wisdom from Indigenous Knowledge (IK) experts like family relatives and senior citizens in various Chiangrai communities.

The local culture of Chiangrai is talked about but rarely is it written correctly or utilized in the university classroom for English Majors. It usually appears in a promotional brochure or as an article in a travel magazine. Nowadays it creeps up in academic research papers with little applicable advice on how to use the data in practical ways. Information also appears on the internet but seldom does it include information through the perceptions of the local people residing in a particular social community in Chiangrai. The conclusions most frequently are made by researchers who actually come from the different faculties at CRU.

This is the problem that exist with available data about local cultures used in the Thai Studies course and this is the problem that this research project tackles aggressively through creative activities directed by the teacher and assisted by the students, their hometown relatives, friends and acquaintances.

The researcher firmly bases his research drive on the attitude that local wisdom is an important unit of knowledge in Thai studies. Local wisdom is the body of knowledge specific to many communities in Chiangrai. Their local wisdom teaches the community to live in harmony with their environment and teaches that an ordinary life is good and doesn’t require much consumption. In addition, many communities in Chiangrai incorporate sustainable practices into their daily life.

So often teachers at CRU spend time introducing new ideas that are called “better ideas”. They impress the students with amazing technology and too often encourage a consumption base lifestyle. Teachers actually promote this by taking frequent trips abroad and buying private cars to commute from home to school. They live a lifestyle that is not representative of the king’s theories on sustainable lifestyles and economic sufficiency. These observations got me thinking more and more about IK and how the time was right to start integrating IK into the Thai Studies Course.

It is with this rationale that this research project was initiated.

PROBLEMS

The identified problems are as follows:

1. No available written material on local wisdom from the Chiangrai communities that are appropriate for Thai Studies at CRU (especially suited for the course called, Thai Studies for English Majors)

2. Students haven’t a clue about how to obtain local wisdom data from senior citizens in the community

3. Data collection, transcription and translation into English has not
been an important focus of Thai Studies, but should be because of the national and provincial authorities promotion of local wisdom in the school curriculum.

4. Students do not have a participatory role in helping to develop topics, lessons, and material for Thai Studies.

**Method of Analysis**

**Model for Developing Content for Thai Studies**

- **Development Research**
  - PAR
  - Interviews
discussions

- **Chiangrai Rajabhat University**
  - Bio-diversity Center
  - Cultural Center
  - Undergraduates

- **Local Community Informants**
  - Parents, relatives, neighbors, village leaders

**Data A**
- IK Opinions, Problems, Solutions

**Chiangrai and Surrounding Domains**

**IK Learning Resources**
- Previous Researches by Ajarn Sriwan and Ajarn Ranida

**Data B**
- IK Culture and Traditions
  - (festivals, folktales, superstitions, etc.)

**The Classroom Process**

**Identifying Content**
- Full Participation
- Identifying topics
  - (opinions about problems and IK solutions)
- 5 minute counseling sessions

**Lessons**
- Worksheets
- Readings
- Drama
- Videos

**Measurement Instrument**
- (1-10)

**Identifying Content**
- Full Participation
- Identifying topics
  - (local festivals, local wisdom folktales, superstitions, etc.)

**Development**
- Developing interview questionnaires with students

- **Presentation**
- Radio program
SOLUTIONS

The following solutions are incorporated into the teaching of Thai Studies during the 2010 summer term.

1. Oral interviews of senior citizens in various Chiangrai communities will be conducted by teams of three students with guidance and training by the teacher.

2. Teacher will set tasks for collecting information on the following topics; Bio-diversity, language, culture, land use and environmental problems.

3. Students will have activities organized by the teacher to, transcribe and translate data from, the local language, to Central Thai and English.

4. Teacher will design special session for brainstorming topics concerning local wisdom and activities that will be beneficial for developing strategies and competence in communicating information about local cultures in English. Activities include appropriate drama-s, radio broadcasts, newsletters, brochures and etc.

TOOLS

The teacher organizes the use of voice recorders, video cameras and resource texts to help in the collection of data from the various community sites in Chiangrai. Students are required to type out all transcriptions in Thai and English, place data on a memory stick, and keep data in a folder on the designated computer at the teachers office. The teacher conducts ongoing grammar checks and summaries of data. After data has been assembled and organized, students together with the teacher’s guidance arrange the data into topics for Thai studies.

TRANSFER DATA

Groups meet together and brainstorm ideas for using the data in different kinds of appropriate classroom activities including drama, radio broadcasts, newsletters, brochures and etc. Afterwards the teacher organizes the data into files that will later be used in teacher training workshops, in future Thai Studies classes and present findings in the university journal. A text is planned to be published containing a chapter on the research findings and ways to implement indigenous knowledge content for teaching English functions and use.

RESEARCH METHODOLOGY

The research groups consisted of people in two domains. The first domain includes the CRU classroom consisting of students enrolled in the Thai Studies course who are taking the summer course. Three classes were enrolled with about 120 students with a over 70% female majority. The CRU classroom domain also included the Thai Studies teacher and researcher, an American language expert who has over ten years experience teaching Thai Studies at the university level.
The second domain include the hometown communities of students in and around Chiangrai. They include parents, grandparents, relatives, neighbors and friends living in a student’s hometown. These are the important experts of Indigenous Knowledge that is brought back into the CRU Thai Studies classroom for discussion and development into learning resources for future Thai Studies classes.

Data is analyzed by a committee of peers who read through the activities created from the local wisdom data collected by the students and revised by the teacher. After the committee has determined that the data is of appropriate standard and acceptable for use in Thai Studies, the data is organized into a book form and published for future use in Thai Studies classes.

The “Thai Dream” of the past is different from the “Thai Dream” now. The “Thai Dream” of the past relied on the virtues of IK. The “Thai Dream” now relies on the virtues of technology and globalization. It is a dream drawing students away from their villages to the urban centers. There is a growing trend of decrease interest in IK. The youth of Chiangrai see new knowledge with new opportunity. From a survey conducted at the beginning to the Thai Studies class, of 120 students studying this course at CRU, the overwhelming majority felt their dream was different from the past generation. This supported the research claim at the beginning that the young students at CRU are drifting away from their indigenous roots. It gives convincing reason and urgency to start combining both IK and the new knowledge of today’s world into the Thai Studies syllabus. IK and globalization should go hand in hand and teachers need to include IK in their teaching.

This research starts in the classroom. It is important to establish a clear message about what happens in the classroom and to identity classroom process in action.

During this research time there was an emphasis on active participation. Student enrolled in this class were encouraged to share their personal experiences and views relating to the themes of Thai Studies. The discussions develop from interview questions that were created by the teacher were in line with the objectives of the course. Afterwards these questions were refined and translated into Thai or the language of the ethnic group occupying the students’ hometown. Then they were used in the field research when students returned to their hometowns in Chiangrai to talk with the community informants. During this stage the teacher is the facilitator who encourages students to contribute ideas. The facilitator emphasis the importance of having an open and inquisitive mind and a willingness to listen to IK, and different ethnic points of view while stressing the importance of learning from each other.
Another emphasis was on critical thinking. Many of the interview questions demanded critical thinking about social change and village problems. The teacher trained students to get both positive and negative aspects of a particular discussion topic. This always included the role of IK in the education of Thai students at the university.

The third emphasis was on learning from elders. The research allowed all students to interview parents, grandparents or other community elders. For those Rajabhat students who were unable to return to their home town because they lived outside the northern Thai region or for reasons of distance or cost, they were paired with the homegrown students from Chiangrai and neighboring provinces. The idea of learning from elders is very important. The teacher encourages learning at the hometown environment because each local community in and around Chiangrai are holders of valuable knowledge.

The fourth emphasis was on learning how to conduct research. The process disciplined students to think locally and to collect data through interviews and transcribing. These skills are important for CRU undergraduate students.

The last emphasis was on intercultural understanding and respect for cultural diversity within the context of the northern Thailand social and physical environment. Students are encouraged to value the inter-linkages between the different ethnic communities in Chiangrai and to have respect for others and for all forms of life and cultures.

In summing up the classroom process in this research, the teacher is keen to promote the contemporary importance of IK in Chiangrai and to integrate it into tertiary education. The classroom process emphasizes participation and critical thinking skills. During the process it is important to establish collaboration between the young CRU students and the old folks who have the wisdom, but lack the opportunity to contribute in the education of the youngsters attending classes at CRU. Also the process gives training in conducting and transcribing interviews. Finally, the classroom process encourages students to think locally and to have respect for cultural diversity.

**SETTING THE MOOD FOR PROJECT WORK**

Studies conducted in the 1980’s by former volunteers working with the United States Peace Corps in Asian and African countries found that setting a good mood at the beginning of project work between the teacher and students is an important ingredient for success. Spring boarding from this idea the researcher included many special warm-ups that relates to the project work for doing research in the
local communities for the purpose of accessing IK. The types of warm-ups varied with the purpose of getting students to fill relaxed and familiar with other. Sometimes there was a connection between the warm-up and objective of the interview questions. Most of the time it was a five minute activity that was fun and relaxing. The warm-ups came from a quick review of the literature available for inclusion into the pre-activities organized at the beginning of the Thai Studies course.

There were eleven warm-ups that were prepared and planned for use prior to each unit that related to the classroom research project. Some but not all of them were used during this term of study. The warm-ups are mentioned below as a record of doing this type of classroom research. The leader of the warm-up activity always mentions the importance of collaboration and working together as an important requirement for doing successful research field work. The following have come from a variety of sources including, Thai trainers, Peace Corps trainers, Language experts and Green resources. After surveying these activities they were modified in order to create the mood for doing community research.

RESEARCH OUTCOMES

Different Aspects of IK that Surfaced During the Interview Process

The IK data that came back to the teacher in various ways, in various formats, and at various times. The data was overwhelming and more challenging than expected. In fact the process of checking and double checking went on months after the course ended, after the grades were posted and after the deadlines were passed. “Where was the transcript the students had promised to complete?”, was mumbled over and over again. “What happened to those recordings from the village in Chiangkhong?”, was a question asked to two students. And then the answer and then the reaction. “They have been deleted!” “Do you have a backup?” “No?” In spite of this discouragement there was plenty of useful data that provided for good lesson plans and good insights into the process of collecting, managing, and using IK from the local communities around Chiangrai province. The examples have proven very useful for the teacher in many ways. Most importantly the teacher gained a lot of personal development in using the research paradigm effectively in the tertiary classroom. It made for a convincing argument to use more classroom researching in the other classes that this researcher teachings at CRU.

An example of IK surfaced from one of the neighboring provinces of Phrae. During the weekend one of the students and her friend returned
to her home in Song District of Phrae Province situated near the Yom River. Their Thai Studies task was to interview an elder with IK. The transcript, which was translated from “kham Muang” language to central Thai revealed an interesting traditional belief called “khud” (เขื้น). I first came across this term from Professor Aroonrut Wichenkeow of Chiangmai Rajabhat University during several fieldtrips in Nan Province collecting data for ancient temples in Northern Thailand. She explained that “khud” (เขื้น) was a breach in the local law of nature and that the local people were fearful of harmful retaliation if one were to offend or break the nature law known as “khud” (เขื้น). The interview in Pong District was conducted in the local dialect, kham muang. The informant was the Thai Yuan grandfather who talked about one of the local earth salt licks (โป่ง) located in the forest nearby his home. This earth salt lick is the source of minerals for wildlife in the area. Many animals come to this earth salt lick to gain nutrients in order to survive. The informant explained that this was a risky situation for these animals because they were easy targets for hunters. But thanks to the IK in the form of a local belief which expounded to a code of conduct that prevented the local people from hunting these animals. The local belief stated that this earth salt lick and others nearby are protected by the local forest and salt lick spirits known in Thai as “Pee Paa Pee Pong” (ผีป่าผีโป่ง). The old timer went on to say that this earth salt lick is a no hunting zone and villagers do not hunt animals while the animals are obtaining nutrition and are at risk. The informant said that villagers fear the thought of something bad happening if they offend the guardian spirits of the earth salt licks. They also don’t want to breach the local law of nature called ‘khud” (เขื้น).

This information about the earth salt lick proves to be very valuable in Thai Studies because it reinforces the idea about the value of IK and students should be exposed to this knowledge in the studies at university. Furthermore the young Thai student had an opportunity to sit down with her friend and talk with her grandfather about something he was very happy and willing to discuss. I actually went out to that village to see for myself the earth salt lick that was discussed in the interview. I managed to find several in the area but was not convinced it was the one mentioned in the student’s report. I also had a very difficult time tracing down the source of this information. I never did find the grandfather. But I felt comfortable that it was trustworthy because I have heard similar stories like this here in Chiangrai.

Another interesting insight is that this small bit of IK concerning the breach of the local law of nature
(ขืด) developed into further discussion with one class. This topic was introduced to the big group and they came up with other examples. Their continued interest on this topic led me to the following information about khud (ขืด).

One student reported that her relative told her that it was a strict regulation not to move a Buddha image to another temple. I later talked with Professor Aroonrut Wichienkeow about this and she confirmed that a very complicated procedure takes place and one must properly ask permission to move a Buddha image from one temple to another. She further said that palm-leaf manuscripts that are on microfilm at Chiangmai University would support her claim.

Several students said that it was against the local law of nature to destroy a termite mound and construct a building overtop it. Someone also said that building a house by a quarry especially where the mountain had been scarred would offend Mother Nature. I am familiar with the termite mound being the abode for relics and associated with miracles but I have no evidence to confirm the building of a house on a quarry site. I have seen Iu Mien houses at Huai Mae Sai town have houses on former quarry sites. And there was a weird mention by a student who said it was not good to have five of the same breed of animal in your house. I replied that five elephants in one house would seem to go against the law of reason.

The original idea of developing a lot of lessons with a lot of help from the students and the many local community informants did not pan out. The main reasons being lack of time and the students’ lack of experience in developing lessons. In spite of this, there were some interesting mini-talks that the teacher could develop for use in future lessons and material to use on the radio program broadcast which is currently (as of 2011) in the making. Most of the information for these mini-talks came from material collected by the students, from experts in the Faculty of Humanities, from some local IK discussions with informants and from previous research data available at CRU. The examples are presented under the heading “Talk” followed by the sequence number. After each talk there is a follow-up activity.

**Success and Failure of Activities during the Research Process**

This research succeeded in many ways in answering the question about whether a foreign teacher can use student generated IK obtained from various local communities in the Thai Studies course at CRU. The foreign teacher participating in this research feels confident that both the teacher and students gain much from the experience. The research also shows that students can bridge the
gap with their parents, relatives and neighbors by bringing homework back to them and having them participate in the process of their learning that takes place at university.

Along with the successes there were many challenges for the teacher, students and informants from the local communities. Listed below are the outstanding moments of successes and failures.

### Success and Failure of Activities during the Research Process

<table>
<thead>
<tr>
<th>Activities during the research process</th>
<th>Lessons learned</th>
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<tbody>
<tr>
<td>Interviewing from the perspective of the insider</td>
<td>Discovering the many problems associated with interviewing from the perspective of the insider</td>
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<tr>
<td><em>insider meaning a family member are someone familiar with the local setting</em></td>
<td>Discovering that “insiders” often take things for granted</td>
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<td></td>
<td>Discovering that preparation and background knowledge helps when interviewing local people</td>
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<tr>
<td>Teacher/student counseling</td>
<td>Reporting that counseling is an effective way to share information between teacher and student</td>
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<td><em>counseling session were conducted in small groups for five minutes</em></td>
<td>Reporting that five minute sessions is an effective way to break the ice between teacher and student</td>
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<td>Reporting that face to face meetings is an effective way to redirect students</td>
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<td></td>
<td>Discovering that scheduling meeting at CRU is both difficult and burdensome especially with all the administrative red tape and interruptions due to cancellation of class because of various departmental, university and national activities.</td>
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<tr>
<td>Use of Research Process to Develop Inquiry Skills on accessing IK in local communities</td>
<td>Discovering that students are unfamiliar with research skills concerning the collection of data</td>
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<td>Reporting that students have fun recording and transcribing information especially when working as a team</td>
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<tr>
<td><strong>Activities during the research process</strong></td>
<td><strong>Lessons learned</strong></td>
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<tr>
<td>Reporting that students like leaving the classroom to do tasks in hometown areas</td>
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<tr>
<td><strong>Creation of the uncertainty model for improving the collection of data by interviewing</strong></td>
<td>Discovering that CRU student come back from doing field research with little useful information because during the interviewing process that did not probe for detail information.</td>
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<tr>
<td><strong>Use of lesson writing skills in adapting IK to Thai Studies lesson Teacher/Student</strong></td>
<td>Discovering that students lack knowledge of the process of developing a proper lesson. Discovering that students lack academic vocabulary and grammar to prepare a proper lesson. Discovering that the teacher could get a lot of information that was indeed developed into good and appropriate lessons</td>
</tr>
<tr>
<td><strong>Use of processing skills to transcribe IK or ภูมิปัญญาท้องถิ่น (Local Wisdom)</strong></td>
<td>Discovering that translation is a long a difficult process sometimes involving many steps. For instance, from Mien, to Central Thai to English. Discovering that words can not be directly translated and thus students use words that don’t express the true or attended meaning</td>
</tr>
<tr>
<td>*<em>Use of IK data from previous research found in the archives of CRU <em>different faculties, centres, and departments</em></em></td>
<td>Discovering that some of the research conflicted with student reporting. Discovering that accessing IK data was not very student or teacher friendly. Discovering a lack of cooperation with other faculties. Discovering the time consuming effort to verify data. Discovering that some former research was conducted by students who were not adequately prepared in conducting interviews</td>
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<tr>
<td><strong>Using community informants (preferable family members, neighbors, senior citizens, and community leaders or IK informants)</strong></td>
<td>Reporting that hometown informants are eager and willing to participate. Reporting that when I revisited some families to check-up on data they were both cooperative and often appreciative about</td>
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<tr>
<td>Activities during the research process</td>
<td>Lessons learned</td>
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<td></td>
<td>familiarizing them with the stuff they are learning about at university</td>
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<td></td>
<td>Discovering that some informants were not very eager to express their ideas with straight forward questions from a sheet of paper. In many cases you needed to break the ice and let the question come out accidently. I found out that in many incidences I was more successful in getting them to talk about relevant information than students.</td>
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**Workshop on collecting, assembling and using Local Knowledge**

One of the important aspects of doing classroom research is in preparing the students to be an active and willing participant in the process. This can be exciting for both the teacher and students. In order to get both the teacher and student excited it was necessary to have a workshop to make sure everyone understood the reasons for doing classroom research. Also to give the students some strategies for conducting research in the field. And finally to explain the concept of PAR and how through participation we can together be successful.

The teacher used an academic paper that was written as the model for the workshop. The model is taken from the previous work of Dr. Ranida Pingmuang of the Faculty of Social Science. She is currently an expert in the field of PAR and a willing partner in sharing her expertise with this classroom research.

The workshop starts with the definition of IK. In the context of this research IK is used with Indigenous Knowledge, Local Knowledge, Local Wisdom, and Local Know-How.

According to Yos Santasombat, IK is accumulated knowledge passed on from generation to generation. IK is confined to a specific area. It is an area with a set of ecosystems in which the social networks interact with these ecosystems in a sustainable manner. IK has a social and legal dimension with these ecosystems. (pg. 48, Biodiversity, Local Knowledge and Sustainable Development)

This workshop used the village of Huay Mae Sai as the model for getting IK. This village was selected for convenience because of my familiarity of this site. There are several reasons why it is suitable. It is located a mere 13 kilometers from downtown Chiangrai. There is a wealth of information available from previous research. Many of the key IK informants are familiar with CRU researchers and know about PAR. The researcher knows the village leaders. The researcher has used this village previously for conducting tours...
associated with hill tribe trekking tours and elephant treks from Ban Ruam Mit a popular tourist destination for experiencing nature and participating in home stays.

A model is projected on the screen showing different types of local knowledge and how we can use them in the event of designing lessons, which is one of the aims for the students to help participate in with the teacher as IK relates to different topics in the Thai Studies course.

Model Used by Teacher to explain the 6 Ways of Knowing about one of the local communities in Chiangrai Province. It is reviewed by the students and several mini activities are conducted. After the teacher feels that the students have the right attitude about doing PAR, the class can begin to collect data in groups according to the location of their hometowns. Hometowns are an important feature of this kind of research because the teacher is relying on the good relations already established by the students in these community environments.

**Evaluation of the Quality of the Research Experience**

After all is done and the students wait for their grades to appear I give the following comments to the class. “Firstly, I’d like to thank each of you for working so hard during this summer term in participating in the classroom research. I feel the experience was helpful in developing learning resources for the CRU Thai Studies course. One last request is for you to complete this evaluation of the quality of the research experience. Remember to be frank with your rankings. Thank you.”

Here are the results of the rankings collected during the research.

The average mode score for each item.

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<tr>
<th>Items of classroom research being ranked</th>
<th>1</th>
<th>2</th>
<th>3</th>
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<th>5</th>
<th>6</th>
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<tr>
<td>The quality of doing community work that allows members of the Chiangrai community to join with the students and teacher in developing learning resources</td>
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<td>Willingness of elders, family, friends and neighbors in the community to participate in taking time to share IK with CRU students</td>
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<tr>
<td>Willingness and effective of working with other students and your teacher in developing learning resources for Thai Studies</td>
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<td>Ability to generate creative and interesting ideas that can be used inside the Thai Studies classroom</td>
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<td>6</td>
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<td>How would you rate the overall effectiveness of using PAR in obtaining IK for use in CRU classroom</td>
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SUMMARY

The data collected in this classroom research has been useful in several ways. Importantly for the teacher, there is new folder of resource material on local indigenous knowledge available for the teacher. Some of the data is still raw, but most of the information collected by the students have been developed into useable lessons on a variety of topics. Another important aspect of this research was to verify, confirm and reuse previously conducted research at CRU. I was surprised at how well the CRU researchers conduct their research and the quality of the data. I was also humbled by the fact that nowadays things change at an alarming rate in the local communities and data collected last year may need to be updated and reviewed over again. This is the charm of this kind of research because you are helping by revisiting communities. And the enthusiasm of the locals is second to none. They are so helpful and cooperative. They are already familiar with PAR because other CRU researchers have already been there. So it is easier to network with the village leaders and key informants of the community. I strongly recommend using PAR as a way of improving the content of courses and narrowing the generation gap between students and their relatives.

BIBLIOGRAPHY

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<th>Publisher</th>
<th>Location</th>
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<tr>
<td>Robert Gibson</td>
<td>Intercultural Business Communication</td>
<td>Oxford University Press</td>
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<tr>
<td>Siraporn Kathalang</td>
<td>Thai Folklore Insights into Thai Culture</td>
<td>Bangkok, Thailand: Chulaongkorn University Press</td>
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<td>Thai Chamber of Commerce</td>
<td>Sufficiency Economy</td>
<td>Bangkok, Thailand</td>
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