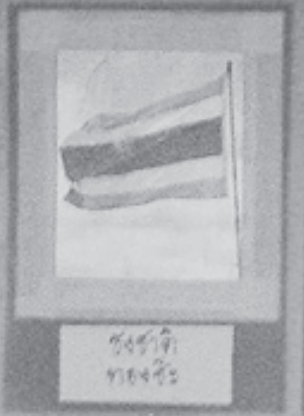




ใช้เคียว



กว้าง พืช แผล แผล  
อัน พืชอันใด พืชอันใด

น้องอังกาบ

พลังเทอวี่

- 6 100
- 7 1000
- 8 10000
- 9 100000
- 10 1000000



# THAILAND\*

## Introduction

Since community learning centres were launched in 2000 with support from UNESCO APPEAL and the United Nations Development Programme, there have been two categories of CLCs in Thailand: centres organized and operated by local people, and centres organized and run by local people, but with some government support.

After five years of operation, CLCs have grown strongly and rapidly with different backgrounds, forms and activities. There are currently about 8,057 CLCs supported by the Office of the Non-formal Education Commission (ONFEC) in all 76 of the country's provinces (ONFEC, 2005.) These CLCs are located in six areas:

- 1,665 CLCs in the northern region
- 3,325 CLCs in the northeastern region
- 1,152 CLCs in the central region
- 1,127 CLCs in the southern region
- 490 CLCs in the western region
- 298 CLCs in metropolitan Bangkok

No data nor empirical studies on CLCs operated by local people, are available. Taked some CLCs supported by the state were originally established and run by local people, but then the state came and took over the CLCs mainly because of their limited resources.

CLCs' main activities vary according to the readiness and context of each locality. Functions are determined based on local problems and needs. The main activities are related to basic literacy and other development activities. Some activities focus on developing occupational skills and increasing knowledge of agricultural practices. Others are part of quality of life programmes, such as health promotion, HIV/AIDS prevention or preserving the local wisdom of elders and developing the relationship between the new generation and the elderly.

The main activities implemented at Thailand's CLCs are as follows:

**Education and literacy:** functional literacy; basic education; non-formal education focused on adult learning; and promotion of lifelong learning

**Training:** income-generating programmes and skills training; quality of life programme training; health and sanitation, health promotion programmes; camping for democracy training; camping for environmental conservation training; ICT training

**Community and cultural development:** local and traditional activities development; enhancing local wisdom and working with older persons; community development projects; poverty alleviation

**Coordination and networking:** coordination and building up networks among GOs, NGOs and Pos; linking human resources and social capital at the local level; learning networks between academic institutions and the community; coordination of social groups inside and outside of the community

## Profiles of the Research Study

The main objective of the research study was to evaluate CLC activities and disseminate them to Education for All (EFA) stakeholders in order to strengthen existing literacy and continuing education programmes and promote institutionalization of CLCs within the framework of EFA action plans. The specific objectives of the research study were:

- 1) To carry out joint research on existing CLCs to analyze the strengths, weaknesses and potentials as effective delivery mechanisms for lifelong learning activities, particularly literacy and continuing

---

\* Written by Prof. Apinya Wechayachai, Faculty of Social Administration, Thammasat University

education programmes, including various management aspects of CLCs as well as expansion, sustainability and linkages with other community development sectors for empowerment.

- 2) To share the initial research findings at a regional forum in order to identify key issues and explore effective strategies for future actions at the regional, national and grassroots levels, which will become inputs for finalizing the research.
- 3) To disseminate the research findings and forum outcomes to EFA stakeholders at the policy, management and practitioner levels in participating countries and also to international donor agencies, in particular, at the EFA High–Level Group (HLG) Meeting of 2005, which focused on literacy.

The research team selected exceptional CLCs as centres of best practices, and evaluated the centres by means of observation, group discussion, and interviews (both group and individual). Choosing the most efficient CLCs did not take much time. There were various standards and indicators used as criteria, such as the ability to sustain itself, full participation and a sense of ownership, and efficiency and capacity in management at the local level.

The selection process was specifically based on the following criteria:

- Each CLC represents each region of the country.
- Each CLC is widely recognized both at local and national levels as a community learning centre demonstrating best practices.
- All of the selected centres provide various activities, such as basic literacy, income generation and vocational training to enhance skills and employment rates. These activities also often help rebuild human relationships among local people, especially elders.
- Each CLC is self-reliant and tries its best to develop activities continuously.
- Participation in running and managing activities at the centres is at a high level.
- The systems and structure of the centres are more accountable, flexible and adaptable than the centres supported by the state.
- Each CLC has characteristics specific to the local conditions and demands of people in that area.

The study selected four CLCs which had demonstrated potential from each region in Thailand. Each CLC has different strengths and weaknesses:

1. School of Inherited Wisdom, Chiang Mai Province (the northern region)
2. Chalerm Phrakiat Community Learning Centre, Tambon Mai Rieng, Chavang district, Nakorn Sri Thammarat Province (the southern region)
3. Isan Community School, Satuk district, Buriram Province (the northeastern region)
4. Community Learning Centre of Phuka Sub-district, Ban Mee district, Lopburi (the central region)

## **Analysis of CLC Experiences**

### **School of Inherited Wisdom, Chiang Mai Province**

The School of Inherited Wisdom (SIW) is a community learning centre established by a network of people who hope to preserve the rich culture of northern Thailand for the benefit of future generations. The group was formed in response to concerns that mainstream education does not place a special value on local culture and the development of young learners, and places excessive emphasis on competition and examinations. Furthermore, they sought to intervene in order to improve the lot of children with no opportunities to access the mainstream system owing to economic constraints.

At first, the group's activities were considered marginal from the point of view of mainstream education. Their programmes were mistakenly regarded as "inferior," despite the fact that it is widely understood that having a variety of types of learning in communities is desirable and appropriate. Learning can take place through the practice of one's career, or through resource persons in the community.

The learning process stems from culture transferred from senior members in the communities. This knowledge is accumulated through practice, and tacit knowledge that is based on mutual assistance. The sharing of knowledge is based on equality between "teachers" and "learners."

The study revealed the following observations:

- The CLC worked to revive local wisdom and culture.
- People of various groups and ages were connected together through cultural activities.
- Harmony was created among people of different races and cultural groups.
- Activities integrated career development, income generation, way of life, and culture.
- There was a strengthening of networking and linkages among various models/schools of formal and non-formal education.
- A partial tuition fee strengthened economic self-sufficiency.

### **Chalerm Phrakiat Community Learning Centre, Tambon Mai Rieng, Chavang District, Nakhon Sri Thammarat Province**

Mai Rieng community dates back over 100 years. It is known as a self-reliant community due to its way of life and farm production that is closely linked to local resources. It has continuously developed its own human resources and promoted the concept of self-reliance to nearby communities, resulting in an integrated farming network. It also played an important role in enabling the self-reliance scheme to be incorporated as a national policy. Therefore, Mai Rieng community was chosen as a case study of a self-reliant CLC.

Due to natural disasters, the reduction in the price of rubber (the main product of the community), lower income and higher debts, local people had to cope with a number of problems. The centre was established as a response. Its learning activities are deeper, stronger and extensive because of the local wisdom of the leaders and the strong connections established by community networks. The community members set up "the Mai Rieng Council of the Leaders," and created a master plan to develop their community. The learning process developed through various activities such as innovations by farmers in regard to growing their crops. As a result, rubber produced in Mai Rieng got higher prices in the market.

The study revealed the following observations:

- Career development and income-generating activities were highly integrated through a people's network.
- Varied curricula were designed to fit the needs of individuals, groups, families, and communities.
- The Local Leader Development Curriculum was adopted, developed, and expanded throughout the country by the Open University.
- Well-planned and good management on the part of leaders was an important element of success.
- The younger generation is now well prepared to take leadership roles in the future.
- Learning experiences were summarized, managed, and prepared for outsiders to visit and learn from.

### **Isan Community School, Satuk District, Buriram Province**

The lives of Isan people have evolved around rivers. The level of rainfall in this area is equal to that of other regions but the loamy, sandy soil is not ideal for holding water. Many areas are short of water in the dry season. People try to enrich the arid soil by using chemical fertilizer, which results in damaged soil. Unfavourable agricultural conditions cause labour migration to Bangkok and other big cities.

Community leaders and knowledgeable people have realized the problems and have joined together to find solutions. They have tried to come up with ways to integrate farming, production networks and self-reliance schemes.

The activities are inspired by His Majesty the King's initiative, which emphasizes self-sufficiency and courtesy. Families meet their own basic requirements while implementing soil and water conservation at the same time. Under this concept, communities can work together to establish processing activities, organize marketing systems and eventually build a vast communication network.

Other activities promote northeastern folk wisdom mainly through meetings, training and seminars facilitated by various agencies. Resource personnel must travel extensively, and their knowledge and practices require careful implementation and follow-up. These activities receive financial support from the Social Investment Fund (SIF) for improving facilities and learning materials.

The creation of learning centres in the community has aroused greater interest in learning. Community learning centres are being presented as community colleges, which are common in developed countries. Unlike mainstream educational institutions, training is offered as a natural process and the language of teaching is easily understood. The focus is on common problems in which a group leader acts as a trainer and provides moral support to learners helping them to understand how to improve their situation.

The study revealed the following observation:

- The learning process focused on the self-sufficient community, self-realization of the impact of ecology on people, and the application of knowledge to everyday life.
- The CLC modified its activities according to knowledge obtained through the leaders' network.
- Knowledge of sustainable agriculture and diversified forestry was applied to field practice to find the best recommendations for national development planning.

## **Community Learning Centre of Phuka Sub-district, Ban Mee District, Lopburi**

The Community Learning Centre of Phuka is in the heart of the village, where it is located in Satawaew Temple at Moo 2, Satawaew Village, Ban Mee district. It is next to the sub-district administrative office of Phuka, not far from Satawaew School, where there is a nursery centre and a sports field.

The Community Learning Centre of Phuka has been operating with the cooperation of the sub-district administration of Phuka (the main agency), the village committee and the head of the sub-district (*kamnaan*) as well as the head of the village (*phu yai baan*). This cooperation aims to mutually foster community development. Local forums have also taken place at the centre to enable villagers to exchange views.

The Phuka CLC not only offers space for activities such as vocational training, reading books, and obtaining local wisdom, but also has conference rooms provided for its own management and for other organizations. The centre has become the source of local information for members of the community.

The study revealed the following observation:

- CLC activities bonded people together.
- Seniors developed pride in themselves. The activities and their participation brought back their self-respect and connected them to the younger generation.
- Career development and income generation were integrated through CLC activities.
- Local administrators have become highly involved in and supportive of the CLC.

## **Major Findings**

- Each CLC is diversified because of different social and cultural contexts, especially the thinking process and the level of people's participation. These different factors have an impact on the relationship of management, the quality of participation and also the sustainability of the CLC.
- People's participation is the main factor for ensuring sustainable development in the long run. The area of people's participation at the present time is highly related to vocational activities that increase family income, but CLCs that are not government-supported can participate and join together in many activities at a high level.
- The sustainable CLCs often integrate multi-purpose objectives: career development, income-generating activities, community development of various kinds, which are in response to the needs of various groups of people at different levels.
- Efficient curricula integrated varied objectives in the same activities: improving community literacy; providing learning experiences; enhancing sustainability and a self-sufficient community; enriching life skills; and training new leaders.
- The CLCs operated by local people are always short of financial resources, while the CLCs supported by the state always lack continuous support and co-operation from local people.

- Support from the state is always useful. The research found that successful support is support that assists or fulfills what people lack, not support with a set purpose that compels people to follow its directions.
- The CLCs operated by local people still need the state's help in developing curricula, strengthening management and facilities, and giving them a chance to share their experiences with others throughout the country. However, the state must form a partnership with the people.
- Leaders who can build up and link networks are one of the most important factors of successful CLCs. The more resources connected, the more successful CLCs are.
- Participation in the management of CLCs is always a major element. Management by a committee seems to be better than by a single leader.
- CLCs operated by local people seem to be more flexible and adaptable than those supported by the state.

## Impact/Outcomes

- The learning process from group activities helps local people to understand social problems and raises their consciousness in making community plans. The plans that come from people themselves guarantee efficient results.
- Networking and strong linkages enable people to pursue continuous education to change themselves and to develop quality products. The boundary of education extends to enhance local wisdom and understand the human dignity of older people.
- CLCs' activities that involve both older people and youth not only revive the culture of local wisdom, but also reduce the gap between generations and create harmony among different groups of people in local communities.
- The positive outcomes show that young people have more social space and can extend their roles in CLC activities and community tasks, while older people build up their self-esteem.

## Recommendations

- CLCs should not be solely operated by governmental sectors and should not have the same format for all regions/communities.
- Because the learning process varies with place and cultural context, the state should facilitate a review of CLCs and revise policies and actions so that the curricula cover all relevant aspects of life and living.
- Because the state has resources and connections at the national level, the state (especially ONFEC) should help CLCs to design a learning process to meet the needs of each individual community and effectively integrate the knowledge obtained from all learning units in such communities.
- Decision-making should be more decentralized to communities and local administrative organizations. Local people should have roles in and representation on CLC committees.
- For each community, potential individuals should be sought and promoted. In addition, elderly local intellectuals and scholars should be treated with respect.
- Extend CLCs into new areas such as factories, schools, religious places or the houses of local savants. The new alternative places could reduce costs and move closer to the people in the community. It should be the strategy for practitioners to reach as near as possible to the target groups in the community.
- Establish and improve mobile CLCs for accessing the at-risk and vulnerable groups in "reach out programmes." A future challenge is to discover new alternative models to access vulnerable groups. The heart of CLCs is not in their institutional buildings, but in the relationships between human beings, trusting each other and working together in partnership.
- Recruit young people to ensure that community work will continue in the future, not only for the long life of CLCs, but for sustainable community development, too.
- Give out awards to any CLC that functions efficiently. In addition, recognize outstanding students, instructors and CLC administrators.

- Each CLC should be responsible for its own standards.
- The authority for knowledge management should be delegated to the community and local administrative organizations. The standards for accounting, management and database systems should be properly set up to upgrade the quality and legitimacy of management.

**Table 18: Activities of the Selected CLCs**

ISSUES	Northern region School of Inherited Wisdom	Southern region Mai Rieng CLC	North - Eastern region Isan Community School	Central region CLC of Phuka sub-district
<b>Concept</b>	<ul style="list-style-type: none"> <li>- established by a network of people who want to preserve the local culture and develop the relationship between older persons and the young students in the community</li> <li>- preserve the local cultural values and develop the indigenous knowledge for income generation</li> </ul>	<ul style="list-style-type: none"> <li>- self-reliant CLC</li> <li>- established by community leaders to study and solve the problem of the low price of rubber</li> <li>- improve the quality of rubber to get a better position in market</li> <li>- participate in community council to create and develop community learning curriculum</li> <li>- enhance the capacity of human resources by various training programmes</li> </ul>	<ul style="list-style-type: none"> <li>- established by community leaders in the northeastern area to provide non-formal education activities in response to the problems and needs of people at all age groups in the community</li> <li>- encourage the people to form groups and think together to find the solutions to actual problems and link networks for self-sustaining</li> </ul>	<ul style="list-style-type: none"> <li>- established by the community to enhance basic education, informal education with the cooperation and support from the District Informal Education Office</li> <li>- an agent for knowledge demonstration, short course vocational training</li> </ul>
<b>Activities</b>	<ul style="list-style-type: none"> <li>- Knowledge management through diversified activities held by local instructors</li> <li>- Exchange of knowledge between instructors and students</li> <li>- Target group covers youths, teenagers and seniors both inside and outside the formal education system and both inside and outside the community</li> <li>- Linkages between people's notions and culture on the basis of community knowledge</li> <li>- Harmonization of different cultural groups and people of many different races</li> <li>- Integration of the formal and non-formal education systems</li> </ul>	<ul style="list-style-type: none"> <li>- The leaders brainstormed and discussed to make a community master plan to create a learning process and activities for the people.</li> <li>- Mai Rieng CLC's curriculum covers basic subjects, elective subjects in supporting community occupations and management skills such as law and accounting.</li> <li>- Various activities in response to student's needs</li> <li>- Learning collaboration to solve occupation and income problems</li> <li>- Development and centralization of people.</li> <li>- Setting up curricula for local leaders, local administrators and local politicians to be able to upgrade the quality of people's life.</li> </ul>	<ul style="list-style-type: none"> <li>- Emphasis on activities for farmers and family leaders</li> <li>- Emphasis on knowledge of subsistence economy and diversified forestry</li> <li>- Emphasis on activities related to drought areas and ecological conservation</li> <li>- Encouraging the exchange of knowledge and experience</li> <li>- Focusing on the concept of a self-sufficient community</li> <li>- Balance in way of life and environment</li> <li>- Counting on local learning process to support youth learning activities</li> </ul>	<ul style="list-style-type: none"> <li>- Providing basic educational services to target groups both inside and outside the formal education system</li> <li>- CLCs covering target groups such as children, youths, females and seniors</li> <li>- Community training for full-time and part-time jobs</li> </ul>

<b>ISSUES</b>	<b>Northern region School of Inherited Wisdom</b>	<b>Southern region Mai Rieng CLC</b>	<b>North - Eastern region Isan Community School</b>	<b>Central region CLC of Phuka sub-district</b>
<b>Management</b>	<ul style="list-style-type: none"> <li>- Implementation of scholar's wisdom</li> <li>- Working network and decentralization of authority</li> <li>- Promoting knowledge to society through the committee of the centre</li> <li>- Introducing cultural wisdom to the formal education system</li> <li>- Counting on its own budget by means of partial tuition fee</li> </ul>	<ul style="list-style-type: none"> <li>- Administration and management planning</li> <li>- Resource sharing between public and private sectors</li> <li>- Network of social institutions such as schools, organizations</li> <li>- Knowledge management and exchange of lessons</li> </ul>	<ul style="list-style-type: none"> <li>- Operation through working group</li> <li>- Participation and collaboration of intellectual leaders, farmers, students and instructors inside and outside the area</li> <li>- Activities and venues to exchange ideas among all levels of society</li> <li>- Plans for developing individuals through seminars and training</li> <li>- Strengthening I-sarn intellectual network</li> <li>- Evaluation of database system and real-time planning</li> </ul>	<ul style="list-style-type: none"> <li>- Supported by tambon administration organization</li> <li>- Local administration organization as a key operator of CLCs</li> <li>- Financial support for activities through non-formal education centre</li> <li>- Survey of community members' preferences before setting up CLC activities</li> <li>- The use of resources, knowledge and community wisdom to create job opportunities</li> </ul>
<b>Outcomes</b>	<ul style="list-style-type: none"> <li>- Transition of knowledge and culture across generations</li> <li>- Integration of culture to strengthen community</li> <li>- Sustainable cooperation within community through social contributions of seniors</li> <li>- Students' skills to create their own part-time job opportunities</li> </ul>	<ul style="list-style-type: none"> <li>- Efficient perk systems for all classes of citizen</li> <li>- Ability to design sustainable production plans</li> </ul>	<ul style="list-style-type: none"> <li>- Adopting the concept of subsistence living and balance in nature</li> <li>- Revision of development and management processes given by the state to the community</li> <li>- Community wisdom and a self-sufficient community</li> <li>- Applying the concept of diversified forestry to environmental conservation, expanding alternative markets, complying with subsistence economy strictly</li> </ul>	<ul style="list-style-type: none"> <li>- Transition of knowledge and culture across generations</li> <li>- Integration of culture to strengthen community</li> <li>- Sustainable cooperation within community through social contributions of seniors</li> <li>- Students' skills to create their own part-time job opportunities</li> </ul>
<b>Policy Linkage</b>	<ul style="list-style-type: none"> <li>- Improving curriculum content to meet the standard of the formal education system</li> <li>- Incorporating local knowledge of forests and Lanna culture into the curriculum</li> </ul>	<ul style="list-style-type: none"> <li>- Developing community master plan and policies</li> <li>- Turning master plan into national policies</li> </ul>	<ul style="list-style-type: none"> <li>- Incorporating knowledge of sustainable agriculture and diversified forestry into curriculum and strategic plan for natural resource management</li> <li>- Participation of local intellectuals in provincial, regional and national development planning</li> </ul>	<ul style="list-style-type: none"> <li>- Supported by tambon administration organization</li> <li>- Local administration organization as a key operator of CLCs</li> <li>- Financial support for activities through non-formal education centre</li> <li>- Survey of community members' preferences before setting up CLC activities</li> <li>- The use of resources, knowledge and community wisdom to create job opportunities</li> </ul>