

Community-based Inventorying and Safeguarding Plan Development for Karen Rotational Farming ICH Element 2018-2019

1. Implementing Partners:

- 1.1. Cultural Heritage management Group, Institute for Cultural Studies, Department of Cultural Promotion, Ministry of Culture
- 1.2. Mae Lan Kam Community Committee
- 1.3. Pgakenyaw Association for Sustainable Development (PASD)
062-2783429 / pasd2009@gmail.com / www.pasdthailand.org
- 1.4. Culture Unit, UNESCO Bangkok, with the support of CRIHAP
- 1.5. Southern Samueng Municipality, Samueng District, Chiang Mai

2. Project Team:

2.1. Mae Lan Kham Community Committee

- 2.1.1. Mr. Napor Choksongserm
- 2.1.2. Mr. Nantawat Tiangtrongsakul
- 2.1.3. Mr. Chanmo Dararatanakit
- 2.1.4. Mrs. Norker Tiangtrongsakul
- 2.1.5. Mr. Jorplatu Sakthongkam

2.2. Pgakenyaw Association for Sustainable Development (PASD)

- 2.2.1. Mr. Songpolsak Ratanawilai Project Coordinator
- 2.2.2. Ms. Pimonpan Chanprateepsong Project Secretary
- 2.2.3. Mr. Natdanai Trakarnsupakorn Support Staff

2.3. Project Advisors

- 2.3.1. Dr. Paritta C. Koanantakool
- 2.3.2. Dr. Prasert Trakarnsupakorn PASD
- 2.3.3. Dr. Duong Bich Hanh Chief of Culture Unit, UNESCO Bangkok
- 2.3.4. Mr. Chupinit Ketmanee Asia Indigenous Peoples Pact (AIPP)
- 2.3.5. Ms. Linina Phuttitarn

3. Desk-based Information: Mae Lan Kam Community and Karen Rotational Farming

Mae Lan Kam Community or /Mae-La-Kii/ in Karen language is a group of indigenous Karen settlers. According to Pa Ti Kam Daeng Tiangtrongsakul, aged 74, a Mae Lan Kam elder, human settlement in this area can be dated back to over 750-800 years ago. There are a number of archaeological evidence of Lua temples and cemeteries in the now-woodland area of Mae Lan Kam. It is believed that Karen people settled in this area since 300-350 years ago. There have been several migrations in and out of Mae Lan Kam area, due to plagues and superstition that the spirit of the place did not allow their inhabitation. Some of the original community has now moved closer to the riverside.

Living alongside the woodland has instilled in Mae Lan Kam culture, reflecting in their rotational farms, rice terrace, livestock keeping and wild produce gathering. Living within the Khun Win forest area is a part of the Mae Lan Kam Karen history of forest protection, for instance their resistance to British wood concession company and Chiang Mai wood workers.

Rotational farming, therefore, is the heart of production capacity of the community. It is the process for food security and bio-diversity. It involves the traditional know-how in managing and containing forest and agricultural fire. The Karen people view the woodlands from rotational farming as nursery zones for young wildlife, which contribute to carbon and heat reduction, air moisture and greenery balance, as well as a way to conserve diversity of flora and fauna. They see that the culture of rotational farming should be recognized as beneficial, not only to their minority group, but also to Thailand and the world.

Mae Lan Kam people consider themselves as the main and strong practitioners of rotational farming, with readiness to become an example for transmission and safeguarding of traditional knowledge. They have the aim to share the benefit of ICH transmission to youth and wider public.

4. Objectives

- 4.1. To gather information vital to the inventorying and drafting of safeguarding scheme for Karen rotational farming with high participation of local community and stakeholders.
- 4.2. To encourage transmission process of the knowledge in rotational farming, from elders to youth, and establish systematic annual implementation of community-based activities to safeguard the ICH.
- 4.3. To create an exemplary mechanism for coordination between local community and other stakeholders (i.e. local and provincial administrative organizations, department of cultural promotion, universities, educational institutes, social development agencies, etc.) in order to raise awareness and foster positive environment, leading to effective and sustainable solutions to land conflicts.
- 4.4. To create a model for community-based field inventorying for ICH that can also be a venue for education and knowledge exchange, elevating the quality of ICH inventorying in Thailand to international standard and opening up for access by other communities and agencies.

5. Target groups and areas

- 5.1. Youth of Mae Lan Kam community
- 5.2. Parents, leaders and elders of Mae Lan Kam community
- 5.3. Social workers, officials from local administrative organization, department of forestry, department of cultural promotion, universities and social development agencies researchers from independent entities, general public with interest in indigenous cultures

6. Expected Results

- 6.1. One set of learning tool and inventory of rotational farming;
- 6.2. A 10 month-to-1 year period of continued series of activities aiming for transmitting knowledge from Mae Lan Kam elders to the new generations, contributing to regular adoption of the activity series;
- 6.3. One community area for lifelong learning, experience sharing on community-based inventorying and transmission of rotational farming ICH for wider public.

7. Contact Persons / Field Coordinating Points:

- 7.1. Mr. Songpolsak Ratanawilai
Pgakenyaw Association for Sustainable Development (PASD)
 Tel: 062-2783429, 086-1886546
 Email: mulu999121@gmail.com, pasd2009@gmail.com
- 7.2. Mr. Nantawat Tiangtrongsakul
 Tel: 095-2095182, 098-9290129

8. Project Duration 10 months (July 2018 – April 2019)

9. Detailed work plan and timeframe of activities

	Activities	July	August	September	October	November	December	January	February	March	April
7.1	Consultation meeting with the community and stakeholders										
	<ul style="list-style-type: none"> - Refining project proposal to secure funding support for project implementation - Identifying framework in data collection for the inventory - Plan the activities with participation of community members and stakeholders - Draft possible process for safeguarding plan of rotational farming - Understand the objectives and details of the project together with community members 										
7.2	Implementing Activities										
	1) Learning the ICH at Buddhist day gatherings										
	2) Laku blessing ceremony after planting										
	3) Community-participatory discussion (1)										
	4) Eating Khao Mhao and telling stories before the harvest, and Youth Camp "Helping Elders Harvesting Rice"										
	5) Food tracking in the woodlands										
	6) New Year blessing ceremony										
	7) Community-participatory discussion (2)										
	8) Village-level fire barricade mounting										
	9) Presentation of the findings for inventory to the community										
7.3	Information management										
	<ul style="list-style-type: none"> - Categorization of components related to the rotational farming culture - Review of data - Explanation and collection of consents for usage and dissemination of information and media from the community members, interviewees and involved individuals and agencies. 										
7.4	Report writing and presenting the inventory and draft safeguarding plan to Department of Cultural Promotion and UNESCO										

Community-based Inventorying and urgent safeguarding project for Nang Leong community's tradition of Lakhon Chatri

2018

1. Implementing Partners:

- 1.1. Information Management Group, Thai Khadi Research Institute
- 1.2. Baan Lakhon Nang Leong and leader of Nang Leong community, Bangkok
- 1.3. Culture Unit, UNESCO Bangkok, with the support of CRIHAP

2. Project Team:

2.1. Baan Lakhon Nang Leong

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| 2.1.1. Kru Kanya Tipyosoth | Traditional Lakhon Chatri performer |
| 2.1.2. Ms. Suwan Waewploysaeng | Leader of Nang Leong community |

2.2. Thai Khadi Research Institute

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|--------------------------------------------|-----------------------------|
| 2.2.1. Ms. Soraya Surannapruk | Project Coordinator |
| 2.2.2. Ms. Boonyanuch Naka | Project secretary |
| 2.2.3. Ms. Suparom Prasartkaew | Information support staff |
| 2.2.4. Ms. Chantanee Peungtuen | Information support staff |
| 2.2.5. Acting Sub Lt. Siwapol Kosolsiriset | Audiovisual recording staff |
| 2.2.6. Mr. Thanasan Chuchan | Audiovisual recording staff |

2.3. Project Advisors

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|------------------------------------------|-------------------------------------------|
| 2.3.1. Dr. Paritta C. Koanantakool | |
| 2.3.2. Dr. Chavivan Prachuabmoh | |
| 2.3.3. Dr. Anucha Teerakanon | Director of Thai Khadi Research Institute |
| 2.3.4. Dr. Surat Jongda | Expert in Thai traditional dance |
| 2.3.5. Dr. Duong Bich Hanh | Chief of Culture Unit, UNESCO Bangkok |
| 2.3.6. Ms. Linina Phuttitarn | |
| 2.3.7. Mrs. Montakarn S. Kittipaisalsilp | UNESCO Bangkok |

3. Desk-based Information: Lakhon Chatri

“Lakhon Chatri” is possibly the earliest form of singing-dancing drama performance in Thailand, It is also an evidence of the linkage between Central Thai Lakhon and Norah in Southern Thailand.

Historical accounts explained the widespread of Lakhon Chantri from southern provinces of Thailand into Bangkok as a result of battle to gather people from other mandalas into the capital city. Lakhon Chatri was brought to practice in Bangkok for the first time in 2312 BE (1769 AD). It was during the time that King of Thonburi Kingdom led the army to fight with the leader of Nakhon Si Thammarat and gathered people back to the capital city, among whom were Lakhon Chatri artists and performers. Several migrations of people from the south to Thonburi and Bangkok areas in the same manner occurred over the course of five decades, leading to settlements of several Lakhon Chatri troupes in Trok Lakhon (Lakhon alley) within today's Nang Leong community. These troupes were direct descendants of artists in Nakhon Si Thammarat, Phatthalung and Songkhla, who were taken to Bangkok since the reign of King Rama III. There are still artists who inherited businesses of these troupes present in the area, from Lakhon Chantri, Wong Piphat (oboe-based Thai orchestra), Li-ke musical folk drama, to houses (Baan) that are homes to performers and artists. Some have been known until today, for example, Baan Rueng Nont, Jongkol Prongnamjai troupes.

Today, Lakhon Chatri still bears importance to the way of life and beliefs of local people. People offer Lakhon Chatri to gods and dhevis that they prayed for, reflecting Thai society's deep-rooted belief in fortune and supernatural powers. The life of Lakhon Chatri, thus, manifest the very functions of cultural expressions that Thai people have passed on for generations.

However, today there are less than 15 Lakhon Chatri practitioners left in Nang Leong community. Baan Lakhon Nang Leong and the leader of Nang Leong community are willing to transmit the traditional knowledge and skills of Lakhon Chatri to the new generations of artists, Together with Thai Khasi Research Institute, the community has drafted this project proposal to inventory the body of knowledge from the perspective of Baan Nang Leong, support the revival of the performing practice in traditional style by emphasizing learning process between the elders and the young artists. This is in order to ensure that this dying variation of Lakhon Chatri will be passed on and continue to benefit people in the community.

4. Objectives

- 4.1. To understand the tradition of Lakhon Chatri practiced by Ban Lakhon Nang Leong, in comparison to existing traditions in Bangkok and elsewhere;
- 4.2. To gather information vital to the inventorying and drafting of safeguarding scheme for Lakhon Chatri at Baan Lakhon Nang Leong with participation of local community and stakeholders;
- 4.3. To encourage transmission process of Lakhon Chatri, from Ban Nang Leong artists to younger generations;
- 4.4. To create a model for community-based safeguarding process of performing art which is in need of urgent safeguarding.

5. Target groups and areas

- 5.1. Lakhon Chatri performers in Nang Leong community
- 5.2. Artists and musicians who are capable of learning traditional performing skills
- 5.3. Academia in arts and culture

6. Expected Results

- 1.1. One set of learning tool and inventory of Lakhon Chatri at Ban Lakhon Nang Leong;
- 1.2. A 10 month-to-1 year period of continued series of activities aiming for transmitting knowledge from Mae Lan Kam elders to the new generations, contributing to regular adoption of the activity series;
- 1.3. One community area for lifelong learning, experience sharing on community-based inventorying and transmission of rotational farming ICH for wider public.

7. Contact Persons / Field Coordinating Points:

- 7.1. Ms. Soraya Surannapruk
Thai Khadi Research Institute, Thammasat University
- 7.2. Ms. Boonyanuch Naka
Thai Khadi Research Institute, Thammasat University

8. Project Duration 6 months (July – December 2018)

9. Detailed work plan and timeframe of activities

	Activities	July	August	September	October	November	December
7.1	Consultation meeting with the community and stakeholders						
	<ul style="list-style-type: none"> - Refining project proposal to secure funding support for project implementation - Identifying framework in data collection for the inventory - Plan the activities with participation of community members and stakeholders - Draft possible process for safeguarding plan of rotational farming - Understand the objectives and details of the project together with community members 						
7.2	Implementing Activities						
	1) Participatory information collection						
	2) Transmission of knowledge in Baan Lakhon Nang Leong tradition of Lakhon Chatri performing art						
	3) Young artists joining the troupe to rehearse the performance in traditional way						
	4) Presentation of the findings for inventory to the community and performance of traditional Lakhon Chatri by Baan Lakhon Nang Leong artists and young artists						
7.3	Information management						
	<ul style="list-style-type: none"> - Including inventory framework - Categorization of components related to the rotational farming culture - Review of data - Explanation and collection of consents for usage and dissemination of information and media from the community members, interviewees and involved individuals and agencies. 						
7.4	Report writing and presenting the inventory and draft safeguarding plan to Department of Cultural Promotion and UNESCO						