

ONE COMMUNITY PROJECT

5th Operation Report

"Brainstorming Ideas to Identify a Role

Contributing in World Heritage Forest Caring"

July - December 2019



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THUNGyai NARAEsUAN WILDLIFE SANCTUARY
NATURAL WORLD HERITAGE SITE







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" The Mutual World Heritage "

World Heritage is an important and valuable heritage to be passed on from our generation to the next generation.

Hence, providing an opportunity to the youth in the area of Thungyai - Naraesuan Wildlife Sanctuary to figure out their value and improve their capability of oneself as a dweller and another part of this World Heritage Site...

To become a keeper of the nature, forest, and wildlife together with the ranger and

To have a generous and useful life path for themselves, society, and environment.

This will make the World Heritage Site conservation to become sustainable and could be passed on to the next generation.

" Because we own the mutual World Heritage Site. "



Project Objectives:

1. To encourage the youth in the community in Thungyai - Naraesuan West Wildlife Sanctuary to realize the truth and the aesthetics of nature system and the community way
2. To let the youth understand the word 'World Heritage' and take a part in the World Heritage including contributing in taking care of the site
3. To improve the capability of the youth and use their ability for the benefit to self, community, society, and natural environment
4. To let the youth identify their mission and duty to take care this World Heritage Site
5. The youth could use the tools in communicating and pass on the knowledge and thoughts to the public (as the immunity)

Project Purposes:

1. To mold the youth in seven communities living in Thungyai - Naraesuan West Wildlife Sanctuary in contributing a role in taking care this protected area, to be 'Oneness'
2. To create the knowledge and the new life path of the youth generation being a part to preserve the World Heritage Forest of the community

Key Issues that the youth role-model of the Project will be acknowledged:

1. The meaning and the importance of the Natural World Heritage
2. Work and operation characteristics of the ranger in taking care of the site
3. The truth and aesthetics of the ecology such as bengal tiger research, hornbills, geology, geography, and climate change
4. Aesthetics and relations in the nature
5. Cultural background of the community, lifestyle, four requisites, community economy in Thungyai-Naraesuan area
6. Skills, thinking in many styles such as creative thinking, design thinking, etc.
7. Internal communicating skills (research methodologies, knowledge and truth finding)
8. External communicating skill (production, knowledge broadcast to the public)
9. Presenting skill



Methods:

1. Studying the community issue in the area such as society, economy, well-being, and collaboration with the rangers.
2. Finding 3-4 youth role-models from the community in total 21 - 28 people who are eligible and interested in joining through these conditions;
 - 2.1 The youth living in Thungyai-Naraesuan West area
 - 2.2 18-35 years old
 - 2.3 Be able to speak, read, and write Thai
 - 2.4 At least finished a primary school
 - 2.5 All genders are eligible
 - 2.6 Be able to speak a dialect
3. Creating the process for youth to find out the truth in both sciences and art of the nature (learning by experiancing) / training/ study trip
4. Making a process for the youth to train a thingking skill identifying a role and duty that might be a new lifestyle or operation guideline to perserve the World Heriatage site together with the ranger
5. Improve the youth potentiality to work their duty appropriately
6. Present their thoughts, lesson-learned and working expereinces of the youth to the public
7. Gather the lesson learned from joining the project and summarize the knowledge into the documents or others.



Project Calendar:

November - December 2017

1. Planned the working process
2. Surveyed the community, opened the registration, and selected the youth role-model candidate
3. Summarized and improved the procedures

January - May 2018

1st Camp: Finding the truth, aesthetics, and relations in the nature

1st sub-activity: 1st community entry: Ban Cha Gae, Ti Laipa, Goh Sa-Derng, Sanae Pong, and Gong Mong-Ta

2nd Camp: Finding the truth " No tigers no forests " at Khao Nangram Wildlife Research Station

June - December 2018

2nd sub-activity: 2nd community entry "Flashflood" : Ban Sanae Pong, Gong Mong - Ta, Goh Sa-Derng

1st sub-camp: 'Brainstorming' at Song Garia Station

3rd sub-activity: 3rd community entry: 'rice harvesting Salawa and Laiwo village

4th sub-activity: 4th community entry: 'Rice Threshing tradition' Ti Laipa village

Rabbit in the Moon Foundation is in charge of this project.

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"Brainstorming" to Create a Role of Contribution in Taking Care of the World Heritage

July - December 2019

1.

6-12 July 2019

6th community entry 'the way of upland rice'

(Filming a short movie: Watcher of the Wild)

at Goh Sa-derng village, Laiwo district, Sangklha Buri, Kanchanaburi

2.

15-18 August 2019

4th camp: "Brainstorming" to create a role of coueng, Ratchaburi contribution in taking care of the World Heritage at Rabiit in the Moon Foundation at Suan Pueng, Ratchaburi

3.

24-27 September and 14-20 November 2019

7th-8th community entry 'the way of upland rice': Sa-nae Pong, Gong Mongta, Goh Sa-derng, Salawa, Laiwo, Cha Gae, Ti Laipa in Kanchanaburi

4.

7-14 December 2019

9th community entry: "Rice Threshing tradition" - Cha Kae village

3rd sub-camp the variety of plants observation and fresh water fish observation - Cha Kae village.

6th Community Entry: the Way of Upland Rice

Filming a Short Movie: the Watcher of the Wild

Goh Sa-Derng village, Laiwo, Sangklaburi, Kanchanaburi

6-12 July 2019



Arriving of the rainy season, it finally comes to an appropriate time of planting upland rice according to the way of Karen people living in Thung Yai - Naraesuan West, the team travelled to film short documentary "Watcher of the Wild" by presenting the community lifestyle living in the forest and has lived and coexisted with the nature peacefully from choosing the appropriate area, soil preparing, seed dropping, way of living, and life thoughts of the villager based on the idea of crop rotation.

There is a belief that the land is owned by the Mother Earth taking care of the land and the nature that is relative with the season and the nature. Living in accordance humbly with the nature, rice, vegetable, and food is the product to live the well-being happily just like the thinkers' thought "Education starts since the human knows how to live" and the knowledge from 'living' is essential for human to survive in the present. When 'to live' is conform and blend harmoniously with the nature, this could be truly counted as the sustainability of the human.





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The land of Phlo Karen tribe in the area of Thungyai - Naraesuan West (the World Heritage) has not owned by any individuals but the global citizens that the community could rotate and use it by space out the area once used and return to the place again after 10 years by not invading the new area. By this method. the nature could revive back to the fertility.

At the same time, with the strong belief toward sacred things, the nature, the area selection that is not the water source is the belief that has the scientific concept maintaining the fertility of the forest. Crop rotation is the system that not only focuese on the food security but also the plant selection that maintains the best species such as rice, plant, vegetable, etc. Learning detailedly about the crop rotation, we would get the knowledge that is rooted from the important local wisdom which is a prototype for the life path to preserve the nature.

A short documentary 'Watcher of the Wild' was in the top 20 finalist to be played at UN Climate Conference in New York on September 2019.










Crop rotation maintains forest fertility.

Thanchanok Thamjaraswong, Thailand "Watcher of the wild" [#ClimateSummit](#) [#Globalgoals](#) [#tvebiomovies](#)

4,071 views • Aug 19, 2019

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4th Camp

Brainstorming the Idea to Maintain the World Heritage
at Rabbit in the Moon Foundation, Suan Pueng, Ratchaburi
15-18 August 2019





" Role and Duty "

After joining 'One Community Project' by learning the truth of the nature both internal and external in many areas since 2018

On this August, the project invited the youth in the project and the ranger to brainstorm the ideas together to identify the task for the youth club which is going to be st up in this coming future.

Meeting report: the role of youth in One community Project

1. Gathering the knowledge (nature and culture)

- 1.1 Community information and background
- 1.2 Birds
- 1.3 Plants
- 1.4 Crop rotation way of the local people
- 1.5 Agricultural knowledge of Tambon Laiwo such as chilli, coffee bean, etc.
- 1.6 Knowledge of the Wildlife in Thaungyai - Naraesuan Wildlife Sanctuary
- 1.7 Local rice species
- 1.8 Data collection/ books examples rocks and plants
- 1.9 Fish species
- 1.10 Karen folksongs
- 1.11 Karen folkdance trsditions
- 1.12 Cultures and traditions of Karen tribe in Laiwo
- 1.13 Research area of nature or any specific
- 1.14 Community lifesyle
- 1.15 Local wisdom from the elder in the community to tell about the story from the past, present, and future

2. Publishing/ Passing on/ Distributing the knowledge

2.1 Wildlife and local plant species conservation

2.2 Communicating available place

2.3 Historical background of Thungyai - Naraesuan to be published

2.4 Place to do the public relations for both the villagers and the outsiders to show the work pieces of the youth

2.5 Examples of the general knowledge of the natural resources, cultures, and traditions

2.6 An area to welcome the wise to teach every child and youth

3. Visiting/ Meeting/ Appointment

3.1 Youth meeting point

3.2 Meeting place for the villagers to network a community, forest, and villagers

3.3 Youth co-space

3.4 Youth center to learn, play, and gather together to do activities about natural education

4. Presenting the knowledge and ability of the villagers

4.1 Top things of the community to show such as weaving product, wickerwork, photo, bird, fish, and frog.

4.2 Knowledge center in the way of Karen

4.3 An area for the people to present their knowledge and capability

4.4 Cultural Center to show the nature in the local area of Laiwo district such as trees, waters, birds, fishes, frogs, and natural map

5. Learning and Activity area

5.1 A place for the youth to learn and to pass on the knowledge to the next generation of kids in the community

5.2 Learning center

5.3 3D map model of Laiwo district

5.4 Natural learning center for schools in the community

5.5 Natural education center of the nature and wildlife

6. New generation to pass on

6.1 the youth to present the information

7. Youth training

7.1 Coffee and weaving

8. The coordinator between the ranger and the village and the meeting area

8.1 Youth center and community center

8.2 The coordinator between the ranger and the villager shall include both the ranger and the villager



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In general, the role of the youth is to collect and gather the local wisdom of the Phlo Karen lifestyle and natural knowledge in the area of Thungyai - Naraesuan West Wildlife Sanctuary to publish for children, youth, villagers, and outsiders that have got a chance to visit the place to acknowledge and understand the local value including behave appropriately when entering this local area.

By categorizing, there are 2 main issues that the youth are interested in;

Natural category: birds, fishes, trees and plants, rocks, mushrooms, soils, water sources, wildlife, frogs, and snakes

Cultural category: crop rotation, background of Thungyai area, Karen folksongs, community information such as map, dialect, folkdance, weaving, wickerwork, community lifestyle, coffee, and field

There are 6 youth centers as following:

1. Sanae Pong village: Srisuwan Learning Center
2. Goh Sa-Derng village: Wat's house
3. Salawa - Laiwo village: ER-Nueng's house
4. Ti Laipa village: Sombat's house
5. Gong Mongta village: Yai's house area
6. Cha Gae village: Sek's house



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August - October
"Gathering Process of Natural Knowledge"

at Sanae Pong, Gong Mongta, Goh Sa-Derng, Salawa - Laiwo,
Cha Gae, Ti Laipa in Kanchanaburi

After the youth came back from the 4th camp, the One Community project have reached to another step. Starting from Ti Laipa village, leading by Sombat, Pai, Ae, Tik, and Win from Ti Laipa village, they began to study about the plant next to their house while the team of youth from Sanae Pong village started to observe and collect the data of hornbills by taking a photo.

The officer from Thungyai - Naraesuan West Wildlife Sanctuary also assisted in contributing and collecting the knowledge of the nature in this World Heritage site to pass on the value and the importance of this forest for the next generation.





Plant Observation Plan at Ti Laipa Village



Hornbill Observation at Sanae Pong Village

7th-8th Community Entry
"the Way of Upland Rice "

at Sanae Pong, Gong Mongta, Goh Sa-Derng,
Salawa - Laiwo, Cha Gae, Ti Laipa





Lifestyle at Sombat's house (Youth member of the Project)



Youth Meeting at Cha Gae Village



Youth Visit at Goh Se-Derng



Youth Meeting at Salawa Villgae



Youth Meeting at Ti Laipa Village

9th Community Entry and 3rd Sub-camp
" the Rice Threshing Tradition and Plant and Freshwater Fish
Observation "

at Ti Laipa, Laiwp, Sangklhaburi, Kanchanaburi



One Community Project Team joinin the Rice Treshing at Laiwa, Ban Cha Gae



Youth of Ti Laipa Village observing and collecting the biodiversity data of plants in the community forest



Youth of Ti Laipa Village observing and collecting the biodiversity data of freshwater fishes in the community

This community entry during December, the project team and the officers from the Wildlife Sanctuary have 2 purposes which are; to join the Rice Threshing tradition at Cha Gae village, the officer brought the deep-fried doughstick and hot coffee to distribute to the ceremony participants and also the instructor to explain about the biodiversity of plants and freshwater fishes observation to the youth group of Ti Laipa, Goh Sa-Derng, and Sanae Pong by using Sombat's house as the center for this session. In general, the big tree that Sombat and his team did the observation on October and labeled to do the biodiversity research, the result came out that there are more than 70 types of lives and more than 20 species of freshwater fishes at Ti Liapa. An this will later be gathers as the natural knowledge for youth in the community.



Rice Threshing Tradition of 2019
at Cha Gae Village



Biodiversity of the Plants and
Freshwater Fishes Observation
next to the Village



Processed by:



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